

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

No. 1,447.—VOL. XXVIII. [Registered as] SATURDAY, OCTOBER 3, 1908. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

General Luard's expectation that by suicide he would 'at once join his wife in the second life' is one that calls for a protest or a warning. Matters are not arranged as easily as that in the spirit-world. Suicide carries with it certain inevitable penalties, not inflicted from without, but involved in the act. This ought to be known. Unhappy people who think they can escape misery by suicide are greatly mistaken.

Dr. Ananda K. Coomaraswamy (D.Sc., London) writes, in 'The Hindustan Review' a forceful and touching Article on 'The New Birth in India.' We have nothing to do with the politics of it, but with the very beautiful and impressive spiritual note in it we would fain have a great deal to do, for we cannot but think that, underlying all political considerations, there is, in India, what Dr. Coomaraswamy calls 'a living movement'—the living movement of a Spirit coming to the knowledge of itself in an apparently broken body.

The diverse people of India, he says, are like the parts of some magic puzzle, seemingly impossible to fit together, but falling easily into place when once the key is known. It reminds him of the Cairene girl's lute, in the tale of Miriam and Ali Nur-al-Din. It was kept in 'a green satin bag with slings of gold.' She took the bag, 'and, opening, shook it, whereupon there fell thereout two-and-thirty pieces of wood which she fitted one into another . . . till they became a polished lute of Indian workmanship.'

Then she uncovered her wrists and laying the lute in her lap, bent over it with the bending of mother over babe, and swept the strings with her finger tips; whereupon it moaned and resounded, and after its olden home yearned; and it remembered the waters that gave it drink and the earth whence it sprang and wherein it grew, and it minded the carpenters who cut it and the polishers who polished it and the merchants who made it their merchandise, and the ships that shipped it; and it cried and called aloud and moaned and groaned; and it was as if she asked it of all these things and it answered her with the tongue of the case. Just such an instrument is India, composed of many parts seemingly irreconcilable, but in reality each one cunningly designed towards a common end; so, too, when these parts are set together and attuned, will India tell of the earth from which she sprang, the waters that gave her drink, and the Shapers that have shaped her being; nor will she be then the idle singer of an empty day, but the giver of hope to all, when hope will most avail, and most be needed.

No one can say what is in the lap of 'the Shapers,' and no one can foresee the end of the shaping, but we have the strongest conviction that some divine resurrection is re-

served for India, and that the land of many ancient glories of art and thought and philosophy and religion is destined to be 'born of the spirit' for even greater things.

'The Humanitarian' has usefully turned up a quotation from the first act of 'Cymbeline' which ought to be very dear to anti-vivisectionists. A certain Cornelius, a physician, brings to the queen, at her request, a collection of 'poisonous compounds'

'Which are the movers of a languishing death.'

But his conscience bids him ask why she desires them. She answers:—

'I will try the forces

Of these thy compounds on such creatures as
We count not worth the hanging—but none human—
To try the vigour of them, and apply
Allayments to their act; and by them gather
Their several virtues and effects.'

'The Humanitarian' continues:—

Cornelius answers in what we may be sure was the expression of Shakespeare's own mind; and, naturally, it was the whole philosophy of the matter in a single line:

'Your highness

Shall from this practice but make hard your heart.'

The entire terrible truth, without a note of passion, from the lips of one of the wisest of men!

On another page we find a letter giving particulars of the practice of duelling at Heidelberg University, for the sake of sheer devilry. The writer says:—

I had heard that such a thing did take place, but that it was practically universal amongst the students I only learned on visiting the town. I believe nine out of every ten of those I saw bore the marks of duelling on their faces: not mere scratches, but awful scars which most of the men will carry to the grave. I saw one with seven huge gashes on the right cheek. These had evidently been inflicted a long time ago, but had remained, and looked as if they would never disappear. Some I saw who were quite disfigured for life, the features being contorted, and the mouth, in one case, twisted in a hideous fashion to one side. That it is almost a daily occurrence I concluded from the fresh wounds many of them bore. One had part of his nose cut right off, having bandaged it up in such a way as to show the wound, which was still raw and bleeding. Another had several nasty cuts about the temples; he took great care to keep his cap just high enough to exhibit the wounds. It is considered a great honour to bear the scars resulting from duelling! Their method of fighting is with the poniard, and they have a special place in the University where they carry on their duelling. I made a point of visiting this room, which is in the University Buildings. It seems marvellous that the professors can do nothing to put a stop to such diabolical practices. That men should be allowed in the twentieth century, to mutilate and disfigure each other, by way of amusement, or for some idle twaddle about point of honour, seems almost incredible.

But if these gallant Hooligans like their mutilations, why stop them? On the other hand, one may properly wonder whether the authorities of the University do their best to protect the young fellows who prefer to keep their self-respect unsullied and their noses whole. Germany, in this matter of the tyranny of brutality, especially

military brutality, is certainly a hundred years behind most other civilised countries: a fine and ample field for the ethics of Spiritualism!

At the conclusion of one of Mr. Campbell's Summer Sermons, we notice what seems to be a prayer to the 'Mother-Heart of heaven': but, whatever it is or whatever it is meant for, it has spiritual feeling and poetic beauty of a kind and an intensity we do not usually associate with Mr. Campbell's discourses. We give it all:—

O! Mother-heart of heaven, draw us to Thyself, and rest our weary limbs upon the love that asks not whether we have deserved well or ill. Deal with us according to our deeper deserts, the deserts of our divinity that is and shall be where time and flesh are known no more. Send the saviour to the cross; raise the sinner to the throne. Burden us and waste us as Thou wilt, we do not fear to be destroyed. We smile in the face of death, O Mighty One; for what is death to the sons of Light but the shaking of the fetters from our spirit and the upward sweep of God to God? We are dazzled by the brightness of Thy glory, yet have we never seen it otherwise than in our own souls. Grant us the vision clearer; enable us to behold the beauty that needs the dust wherewith to declare itself, the joy that tears its way through pain and will not be denied its goal, the grace that gives its best in the darkness of evil. Call us home, dear heart of love—home to the haven we have never left, the abundance we have never lost, the welcome we can never forfeit. But do not spare us, lest we mistake the couch of peace for the throne of power. We claim what we are. Let us know the whole of it, whether the road lie through heaven or hell. Dispel the dream of self that we may awaken to the reality that knows no self but Thee—Thou blessedness eternal in which love itself is but the shadow of the good that has no name.

Mr. G. Wheeldon gives us, through 'The Belper Press,' Belper, a pamphlet of 'Messages, received inspirationally from those living in the realm of Spirit.' It is entitled, 'The Cloud of Witnesses at the Altar of the Home.' The Messages appear to have given great joy and comfort to the writer of them, and no wonder, as he fully believes that he has received them from his son and from others introduced by him, including Lord Randolph Churchill (who hits out at Joseph Chamberlain) and Charles Bradlaugh.

It is always impossible to say anything as to the genuineness of such 'Messages.' All we can do is to report concerning their general tone. In this case, we are happy to say that they are of a fairly high order and possess real interest, though they reveal nothing that can be called new. We have noticed far too many instances of bad spelling, but they may of course be debited to the bad work and careless reading of 'The Belper Press.'

What we may call 'Sensible Socialism' has lately been treated (page 451) as a living part of true Spiritualism, and it has been said that 'it is only when its inspiration is coupled with a "socialising impulse" that it makes for human brotherhood.' This is true, and this we have steadily and steadfastly preached: and preached it will be by a constantly growing band of men and women who are sick and ashamed of the tigerish ravaging.

Thus, Sir Oliver Lodge, in 'The Fabian Socialist Series, No. 3,' says:—

Some organisations seem to think, too, that the available work of the world is limited, and that you must each be careful not to do too much of it lest work become scarce. The truth is that the work potentially required by mankind is essentially unlimited; and if we could only get better social conditions there would be work and opportunity and scope for all, each according to his grade and power and ability.

Stand shoulder to shoulder and help each other, and form a banded community for mutual help, by all means; let all co-operate together, and let not one human being be idle except the sick and insane; but allow for different

kinds of work, and put the false glamour of the idea of artificial equality out of your minds. In any organisation, as in any human body, there must be head and there must be hands, there must be trunk and limbs: the good of the whole is secured by each doing his apportioned task and obtaining his appropriate nourishment: not every part alike, though each sufficient for his need: each brought up to his maximum efficiency.

And what is true of property is true of personal service also. That which is spent for the individual is of small value compared with service done for the race. It is on the pains and sacrifice of individuals that a community is founded. 'The pleasures of each generation evaporate in air; it is their pains that increase the spiritual momentum of the world' (J. R. Illingworth, in 'Lux Mundi'). The blood of the Martyrs was the seed of the Church; it is by heroism and unselfish devotion that a country rises and becomes great.

We all say 'Agreed!' The only question is, can this ideal be attained by legislation? or must it be won by the spiritual 'conversion' of the animal Man? Probably both: but the last must come first.

A writer in 'The Nation' refers to a book of poems by Winifred Sutcliffe, entitled 'Songs from a Twilight Nook,' and singles out a charming specimen, a portion of which he gives and we annex, as quite belonging to us, and wonderfully refreshing, as a plea for green meadows and green waves in Heaven instead of golden streets and a crystal sea:—

Not streets of gold for weary, earthworn feet,
But grassy ways, made fair with flow'r and fern,
And leafy boughs, to make a cool retreat,
Where tired steps may turn;
And sunshine, and the sighs of many a breeze,
And glimpses of far hills between the trees.

Dear God, no crystal sea, but cool, green waves,
That croon a love song to a greener land,
A summer sea, whose shining ripple laves
A stretch of silver sand;
And 'mid the meadow-grasses let there be
Tangles of tiny streams that seek the sea.

[And] in a world of dear familiar ways
With those we love to hear and help the strain,
Our thankful hearts would sing Thee songs of praise
Freed from their Sorrow's stain.
So hear our pray'r, dear God, and let there be
Green paths for gold, cool waves for crystal sea.

MR. PETERS IN SOUTH AFRICA.—Mr. Alfred V. Peters arrived in Cape Town on August 23rd, and quickly started work. His first meeting was a pronounced success, and led to a large number of private engagements. It was originally arranged that Mr. Peters should stay in Cape Town for a fortnight, but so phenomenal has been his success that the local secretary, Mr. Harry Early, wired to the Durban Society for an extension of time, which was promptly granted to the extent of a fortnight. Mrs. Inglis left Durban for London by the steamer 'Umvolosi,' sailing on September 12th.

SENSATIONAL OCCULT NOVELS, in which hypnotism, projection of the double, alternations of personality, and other subjects of psychical research are freely made use of in an exaggerated and melodramatic form, are, unfortunately, becoming quite common, and we consider them objectionable because they not only pander to a morbid appetite for the gruesome, but convey a totally false impression as to the real nature of Spiritualism and occultism; in fact, they are calculated to create in the minds of many readers a profound dislike to everything connected with psychical studies. Mr. Villiers Stuart, for instance, in his new book, 'The Soul of Cræsus' (Werner Laurie), though he manufactures a thrilling story out of the psychical transfusion of two personalities, goes far beyond the limits of sober psychical research, and has not even the excuse that what he imagines might be found to be true in the future, or that if true it would be of benefit to mankind. As a warning it falls flat, because the writer uses an impossible case to condemn hypnotism, which, like other powerful forces in Nature, may be of as great benefit when properly used as it may cause injury if misapplied.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,

SUFFOLK STREET, PALL MALL, S.W.,

ON THURSDAY, OCTOBER 22ND, AT 7 P.M.

Music, Social Intercourse, and Refreshments during the Evening.

SPECIAL NOTICE.

Members and Associates may have tickets for *themselves and their friends* on payment of the nominal charge of *one shilling each*, other visitors *two shillings each*.

To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than Saturday, October 17th, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1909.

The following meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery):—

1908.

Nov. 5.—Mr. Angus McArthur, on 'The Spiritualism of Socrates: A Study in Pre-Christian Psychics.'

Nov. 19.—H.E., W. H. Abdullah Quilliam, B.A., LL.D. [Sheikh-ul-Islam of the British Isles], on 'From Orthodoxy to Islam.'

Dec. 3.—Mr. E. E. Fournier d'Albe, B.Sc., on 'Physical Conditions of Life in the Next World.'

Dec. 17.—Interesting Personal Experiences will be given by Mrs. Annie Boddington, Mrs. Imison (Nurse Graham), and Mr. W. Kensett Styles.

[Particulars of subsequent meetings will be given in due course.]

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

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.,

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, October 6th, and on the 13th, Mrs. Annie Boddington will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. Mr. J. J. Vango on the 20th and 27th.

TRANCE ADDRESS.—On *Wednesday next*, October 7th, at 8 p.m., Mr. E. W. Wallis will deliver an address on 'Mediumship: Its Use and Abuse.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHICAL SELF-CULTURE.—On *Thursdays*, at 4 p.m., Members and Associates are invited to hold informal meetings for psychical self-culture, without the aid of professional mediums. *Special Meetings* will be held on *Thursdays* November 5th and 19th and December 3rd and 17th, at which Mr. James I. Wedgwood will preside and conduct the proceedings.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, October 9th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control.

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

SPIRIT HEALING.—On *Mondays, Wednesdays, and Fridays*, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

HOW A SPIRIT WAS 'CONVERTED.'

Mrs. G. Gladys Cooley, a Chicago medium, who is lecturing at Wellington, New Zealand, to large and enthusiastic audiences, relates the following interesting experience in a letter which is quoted by 'The Harbinger of Light' for August. Mrs. Cooley says:—

In the city of Stockton, Cal., where I was lecturing at the time, a lady came to me claiming to be greatly annoyed by hearing a voice almost constantly talking to her. The voice purported to be that of her first husband, who had passed from earth several years before. At times it spoke in most endearing tones, and again, quite severely—presuming to be interested in all her earthly affairs and quite dictatorial regarding them. It spoke of relatives gone on, and of many things in her past life, which led her to believe, at times, that it might be the voice of her departed companion; at other times she felt that it could not be his.

The attendance of this queer visitor grew more constant as the days passed, and became a great source of annoyance, as it interfered with the woman's rest—the voice often keeping up its chattering the greater part of the night. This lady, who knew nothing of Spiritualism or the occult, was sorely upset. On looking into her case, I found it was not imagination nor hallucination on her part, as I discovered an individual in spirit form hovering near her. He was low in stature, crass in appearance, and had an exceedingly low forehead, covered with dark and coarse looking hair. Heavy, dark eyebrows, which met, added to his unprepossessing appearance. There were days when he would scold her for being over-liberal, and perhaps the next day he would call her stingy, &c.

I could not now relate a hundredth part of what he did and said in order to annoy this good woman; and, in time, a new phase of his actions manifested itself. The lady felt at times a sensation as of someone pinching her, and soon thereafter a bruised spot would appear on the flesh. I must not forget to state that the description of this man, as given by myself, did not tally with that of the departed husband. While living, her husband had always been very good and kind to her.

It was an impostor endeavouring to pass himself off as the departed one. He was low in spiritual development, as well as in intellectual growth, and seemed bent upon mischief. With the help of wise and generous loved ones of the higher spheres, we undertook to rid the lady of her annoying and misleading visitor, but found it by no means an easy task. He was cynical at first, then grew rebellious, and refused to listen to pleading or kindness. He was hard to awaken spiritually, and it was trying indeed; cunning and shrewdness were fully developed, and altogether it was a sad yet interesting case that lay before us.

When he refused to listen to all kindness and pleading, force was called into play. I shall state immediately how this was done. I cannot go into great detail now, but will give the essentials of the case, which is of great interest, no matter how we choose to interpret it.

Shortly after retiring one night, and having had one nap, I was awakened by some strange vibrating force, and saw several forms in the room, as though they had just passed through the door. Two were leading or pulling by the arms the form of the man that had become so familiar to me, and directly back of the form was a third spirit known to me as Uncle Eli, who was making passes over the head or back of the head of the spirit that was being dragged in. They had hypnotised him and pulled him from the house!

A pallet was improvised in the corner of the room, and the poor, helpless fellow placed upon it. I knew then that a victory had been won. I watched the good friends work on him for a time, and then fell asleep—to be awakened in the morning to see the same form quietly lying where he had been placed. I was informed later in the day that the lady had had her first full night's rest for three months.

From that night on she was little disturbed—the visitor returning but a few times, and upon each occasion he was taken away immediately. He learned to dislike me very much, feeling that I was in some way responsible for his losing something he felt he had a right to possess. He often came to me with threats, trying hard to intimidate me, but I was too well guarded to fear him. I felt that in time he would understand that I was his friend.

In his most furious states, he would forbid my entering the lady's house, which recalls to my mind one strange and almost weird experience I had in this connection.

I had an appointment with the lady one evening, and was on my way to her home. When about two blocks from her house I saw the Salvation Army people holding a meeting. I felt impelled to stop and listen to their remarks, and was greatly impressed with their sincerity. When the time came to pass the tambourine for offerings, a familiar voice said to me, 'Drop a dollar in,' and I followed the suggestion. I turned away and crossed the street, when suddenly a man appeared before me, put his hand to my throat, and said: 'If you go to that house I'll kill you.' Until that moment I thought it was a man of flesh, but instantly everything was clear to me. I drew back in a most positive manner, and declared: 'I am going, and you will not harm me!' At this the figure passed from sight, and I saw it no more until I stepped up to the door, when he followed me in, took up a position at my right, and stood there, apparently listening to everything I said. He made several threatening remarks, which I did not heed.

After I had been in the house a short time, I was impressed to form a small circle, which circle consisted of the lady in question, her husband, Mr. Cooley, and myself. To our surprise the lady was influenced by someone who went through the performance of playing a cornet; this influence lasted about ten minutes. I then became very clairvoyant, seeing many familiar spirits and a great many unfamiliar ones. Benches were around the entire room, next the wall, and all were filled with (what seemed to me) real human beings—my judgment leading me to believe of rather a low type, as the clothing of some of the men was torn almost to tatters. Their hair was dishevelled, and one man had a large, ugly scar over his right cheek. The annoying friend was still at my right.

I was next entranced by Uncle Eli, who gave a very interesting and encouraging talk, in which he told a great many things of which I was entirely ignorant—one in particular I learned of. He addressed the lady I had gone to see, and stated: 'Not only yourself but this house is obsessed by a class of poor, unfortunate, discarnate spirits, and if it were not for your law, we should advise that it be burned to the ground. When you bought this house, you thought you got a great bargain, but you got much more than you bargained for. You have become sensitive and receptive to outside influences, and consequently are affected by these unseen inhabitants; but fear not, no harm shall come to you, as we have brought help this evening, and many of them will be released from their imprisoned condition.'

He then withdrew, and instantly I was controlled by a Salvation Army girl, who gave the name, I believe, of Sarah or Sadie Jones. She poured forth a regular Salvation Army lecture, imploring the poor souls to go with her, &c., reaching out her hands as in the act of drawing something over to her, encouraging them for their bravery, and for an hour worked as any true woman of her rank can work: sometimes gently yet positively upbraiding someone for daring to hold another back; finally turning to the mortals and assuring them that all was well, and that those who were to go with her would be on another plane, with new interests and surroundings, never again to return to their earth-bound state.

She then gave the lady some advice as to the care of herself and her house, and withdrew, leaving a most hallowed and beautiful influence behind her.

During the entire evening I was a silent witness, having seen and heard all, and seemed like a second person, distinctly outside my own body, seeing it used by those who manipulated it for the purpose of bringing peace and joy to others.

I was informed by the lady that the house, though large, clean, and new in appearance, had been purchased by her and moved to its present locality. It had, she said, been used as a saloon for many years, before being altered and partly rebuilt, which no doubt accounted for its unseen inhabitants, they having been frequenters of the haunt in all probability.

Uncle Eli also informed me that it was he who impressed me to stop and listen to the Salvation Army, as well as advised me to help them, as it drew their attention to me, and in return they had aided him, as he felt that they were the only class who could readily reach these poor unfortunates.

Thus we learned that each class of spirits has its work to do, and 'in unison there is strength.'

It was, indeed, a great experience for me, one which money cannot buy, as the knowledge derived therefrom has been of great value. Perhaps there will be many opinions expressed as to the cause of such an experience, the nature of the influence, &c.—each one having his own theory, as he has a right to have—but I wish it remembered that, while I am a psychic, I think I am a rational being, with an average amount of intelligence, not given to imagination, but, like the Missourian, being practical, I must be shown—as, indeed, I was shown.

MEDIUMS FOR PHYSICAL PHENOMENA NEEDED.

Some interesting reflections are aroused by a perusal of Mr. James Robertson's book on 'Spiritualism.' Reading about the striking phenomena which were manifested some thirty years ago, we are inclined to envy the investigators of that period, and to think that our present opportunities are less than they were then. But if this be true, it is partly our own fault. We read of the phenomena presented by Miss Fairlamb (now Mrs. Mellon-Gleave), and Miss Kate Wood, which were investigated by Professor Sidgwick, Mr. Edmund Gurney, and Mr. F. W. H. Myers, whose notes on the séances are, we believe, still unpublished; of the wonderful things which occurred with Slade and D. D. Home; of Sir William Crookes' investigations with Florence Cook; of the direct painting done through David Duguid; of the remarkable communications and materialisations obtained by Madame d'Espérance; of perhaps the most striking phenomena of all, presented through the mediumship of Mr. George Spriggs at Cardiff; but, we reflect, all these things occurred from thirty to forty years ago, many of them in the early seventies, and we ask, why should there be such a scarcity of undoubtedly genuine phenomena at the present time? Why is it that we have no slate-writers like Slade and Eglinton, no rapping mediums like Kate Fox and Mrs. Everitt? Surely there is a growing need of mediums who can obtain convincing results such as are mentioned by Mr. Robertson.

There are, we think, three reasons for the scarcity of phenomenal mediumship. The first is, perhaps, that the foundation has already been laid by the assured, visible, tangible evidence of spirit return, and that the time has come for presenting loftier truths, especially to experienced Spiritualists. The second, that we do not sufficiently encourage the development of mediumship for the benefit of investigators. A third reason may be found in the fact that inquirers, nowadays, are seldom ready to give the time required to obtain satisfactory results in private circles, composed of a few friends who meet regularly for months or even years, in order that the latent powers of mediumship, which any of them may possess, may be developed. Yet, as is shown by several instances mentioned in Mr. Robertson's book, development is not always a slow or tedious matter. Some, whose mediumship only required the stimulus of favourable conditions, have manifested psychic powers almost from their first attendance at a circle; and the fact of a considerable number of mediums having been developed at the Glasgow circles alone leads to the suggestion that there must be a large amount of mediumistic power still unrecognised and even unsuspected.

The moral of it is that we are too much inclined to look for our mediums ready-made. Inquirers usually ask where they can see good phenomena, and they expect to get definite and striking results from the first medium with whom they sit. Some go to the public circles held by various mediums, at which there is no opportunity for the sitters to manifest psychic powers of their own; nearly all overlook the fact, which stands out clearly in the history of the movement, that even with a powerful medium the best results are obtained after numerous sittings have been held by a circle consisting always of the same persons. Moreover, the phenomena obtained at the private sittings of a circle of friends, especially when the medium is one of themselves, are always more convincing than those which partake of a stereotyped character, repeated over and over again before any who choose to attend.

SPIRIT PHOTOGRAPHY.

BY H. BLACKWELL.

The following appeared recently in 'The Daily Telegraph,' in the usual weekly notes on 'Photography,' by F. C. Lambert:—

I learn—with no little regret—that the subject of so-called 'spirit photography' has been revived in certain quarters. It is highly desirable that all and sundry be again warned against charlatans who have used these so-called 'spirit photographs' as a means of deluding and defrauding the credulous and unwary. I have had various opportunities of seeing quite a considerable number of so-called spirit photographs, and have no hesitation whatever in saying that I have not yet seen anything of this kind that could not be quite easily imitated by such tricks and devices as are abundantly familiar to all expert photographers. Like the tricks of the stage conjurer, these photographic curiosities are doubtless plausible or puzzling to the uninitiated—but when one is behind the scenes the surprise is that anyone can be deceived by them for more than a few moments. I may go further, and say I have myself produced a number of such photographic curiosities, but refrain from explaining how they are done lest such information be made use of to impose upon the credulous.

It is a matter of regret that such an able writer as the Rev. F. C. Lambert, M.A., F.R.P.S., who is an acknowledged authority on ordinary photography, should apparently be so prejudiced against the psychic or spiritual phase. One would have thought that clergymen and ministers, of all men, would have hailed with delight such unmistakable evidence of the truth that we are indeed 'surrounded by a cloud of witnesses,' and that individual continuity is assured in the next stage of existence. The late Rev. H. R. Haweis was fully alive to the value of this testimony and gladly threw open his vestry for an exhibition of spirit photographs.

Mr. Lambert appears to argue that because these can be imitated to a certain extent, therefore it is not possible that there should be genuine ones. To follow out this argument would be to deny the existence of really good men, because, unfortunately, there are some others who are hypocrites, and of silver because there is electro-plate. Any schoolboy can, of course, 'take' a friend dressed in a white sheet and call it a 'ghost picture,' but neither Mr. Lambert nor anyone else except a psychic photographer can produce a portrait of a visitor from 'the beyond.'

As for the supposed 'deluding and defrauding the credulous and unwary,' although I have been greatly interested in the subject for about ten years, I have only been able to hear of one professional spirit photographer in the whole of Europe. Though he has never issued an advertisement, is most retiring, and deprecates any publicity, yet he has had to decline at least fifty per cent. of his would-be sitters, as this rare phase of mediumship is exceedingly exhausting. Being a very old man and in feeble health, it has been a great favour to obtain a sitting with him.

On the other hand, I know of about a dozen amateurs, ladies as well as gentlemen, with most of whom I am personally acquainted, who have more or less frequently had psychic results in their photographic experiments.

To deny the possibility of our friends from the spirit side appearing is simply foolish in the face of the evidence which has been given to the world during the past forty years, and frequently checked and tested by well-known photographic experts. Hundreds, probably thousands, of yearning souls have been made glad by this proof that death does not end all. One friend of mine, a barrister, has received spirit portraits of his father, two sons, two sisters, grandmother, and four portraits of his wife, the latter all different. Another, a physician, has himself photographed his father and son; while an octogenarian friend has been cheered and comforted by his loved helpmate appearing at his side on several occasions.

The writer has gladly welcomed several friends and relatives from the unseen, some of whom had previously announced that they would appear. Surely permanent evidence of the other life should be of extraordinary interest to us all,

and our French neighbours, under the lead of M. Emmanuel Vauchez, an ardent reformer and scientific writer, have taken the sensible and practical course of founding a society, sponsored by many of the leading scientists, and assisted by the newspaper press, for the express purpose of collecting evidence, offering prizes for the most suitable apparatus, and generally encouraging the study of psychic photography.

Though we in this country have had, for many years, hundreds of photographic societies and a wealthy Psychological Research Society, nothing has yet been done in this direction. When will they wake up to the enormous value of this field of research?

THE SPIRITUAL DOOR OF THE SOUL.

One of the most prominent 'New Theologians,' the Rev. T. Rhondda Williams, in a tract issued by the Progressive League, entitled 'The Widest Door of the Soul,' uses some metaphors which may well be applied to spiritual receptivity in general. He speaks of the soul as having doors—the door of the physical senses, the door of the learning mind, and the spiritual door, which can be thrown wide open by an attitude of spiritual receptiveness. Through it alone, and not through the door of the reasoning mind, can we receive the revelation which 'may come in one moment to a man who has no learning, in such an unmistakable way that no argument against it would be of the least avail.' 'The deepest difference between men is the difference in the freedom and volume of their communications with the infinite life.'

With regard to theology, Mr. Rhondda Williams says that it is through 'the door of the learning mind' that 'a man may take in a philosophy of the universe or a theology, and draw unto himself much of the treasured wisdom of the ages. . . In theology truth is built up by the reasoning mind. All theology is the outcome of a process of reflection, and every such building is temporary. Those who plead for the old theology as if it were the abiding output of revelation, mistake the character of theology altogether, and are in reality putting their confidence in the infallibility of the intellect of men who lived ages ago. Any who will put their ultimate faith in the new theology as presented to-day will make precisely the same mistake.' Theology, he argues in effect, is all the time changing, and must continue to change, as the mental door opens wider; but through the spiritual door we can receive 'the flow of the life of God into the open soul of man.'

All this applies very forcibly, if Mr. Rhondda Williams will pardon the adaptation of his argument, to the inner teachings of Spiritualism as a soul-vision of realities, as against the reasoning processes of psychological research or the arbitrary prohibitions of dogma. The conviction of the truth of Spiritualism often comes 'in such an unmistakable way that no argument against it would be of the least avail.' On the other hand, the theories of psychical researchers are 'the outcome of a process of reflection,' and every such edifice 'built up by the reasoning mind' is but 'temporary.' Again, those who appeal to antique dogma 'as if it were the abiding output of revelation,' are 'putting their confidence in the infallibility of intellect of men who lived ages ago,' and who considered that people in general were not sufficiently advanced to be entrusted with knowledge as to psychical powers, which were too often used for undesirable purposes.

Mr. Williams thinks that 'the most fruitful spiritual time the world has known is coming, and the strains of the vaster music are already in the ears of many.' Yet still 'there are thousands of men and women sitting, as it were, on the steps of the Temple of God, and yet they do not hear the divine harmonies. That vast music, in which all the discords are drowned, never reaches them.' But this need not be so: 'You should throw open the widest door of your soul' and enter into the experience which is 'to know the power and bliss of life for the first time; as if a strong sun had suddenly melted a frozen fountain, or as if scales had suddenly fallen from one's eyes and substituted knowledge for belief, and vision for inference.' In this way 'you let the truth get hold of you, that all men in their depths are one, and belong to one universal life, which is God.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 3rd, 1908.

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

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. WALLIS, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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THE NEW NEGRO.

We are not quite sure whether the Hon. S. Laing Williams is a Negro. We rather think he is, judging from a very remarkable discourse of his delivered in Chicago and printed in 'Unity.' It is a simply perfect illustration of what Spiritualism means on the human and social side, and brilliantly illustrates our frequent contention that Spiritualism stands for Man above Race, and Character before Colour.

In America, this is to-day *the* burning question, and, in relation to it, America is on its trial, as Mr. Williams boldly declares. As a matter of fact, the Negro in America is rapidly taking his place, or claiming to take his place, not only as 'a man and a brother,' in the philanthropic sense, but as an equal and competitor in a practical sense. We have said 'America is on its trial.' This is the reverse of what is usually said. What is usually said is that the Negro is on his trial. But that stage is past. As Mr. Williams says:—

Some great things have been going on in this country of ours during the past forty years. Much of it is unseen, unknown and not believed, but is more or less distinctly felt in the social and economic life of the American people. As a result of it all we have in this country to-day what may be fittingly called a 'new Negro,' and the race problem may be defined as the failure of the American people to recognise and know this new Negro. So hard and uncompromising has been the separation between the races that this new and well-equipped man of the hour has had no chance to reveal himself to those who still have in their minds types of the cotton field and log cabin Negro of fifty years ago.

Of course there are grades and exceptions, just as there are among whites. 'A man's a man for a' that' in more senses than one, in a noble and an ignoble sense, the note of exaltation or of frailty. What is the matter with America is that it is infected with the odious mental and ethical malady which finds expression in the now too familiar phrase, 'This is a white man's country.' It is a sinister phrase, and one that may lead on to the next series of great conflicts—perhaps the most cruel and most bloody wars of the century. Mr. Williams lifts up his grave warning against the policy and the temper indicated by that wicked and unhuman phrase. He says:—

Every coloured man or woman in this country who has come into prominence because of his or her worth has done so in defiance of all the evil forces that for two hundred years

have insisted that this is a 'white man's country.' The Negro people have performed a great service by proving that you cannot found a great civilisation on complexion alone.

We are afraid that the phrase, 'This is a white man's country' goes deeper down than a merely social prejudice. It is probably a sign of the deadly struggle which is the primal conflict for food and power—and the hold upon woman. If it should turn out to mean that, America is in for a wrestle the awfulness of which no brain can imagine, and no tongue describe: for, for good or evil, the Negro race there is not only a rising race: it is a risen race; with ambitions and intentions to match its energies and its attainments: and history tells us what can happen with new comers, virile, resolute and hopeful, into the midst of a people close-minded, selfish and somewhat stale.

Mr. Williams tells us something about these new comers:—

Thousands of young coloured men and women have won academic degrees in many of the best colleges and universities of America and Europe. The Negro that most Americans picture as mendicant, shiftless and unenterprising, now pays taxes on over 300,000,000dol. worth of real estate. This race that is so greatly feared as a menace to Anglo-Saxon social morality has been busy since 1865 building churches, schools, colleges, hospitals, homes for the aged, some thirty banks, and taking a conspicuous part in all those movements that indicate an increase in civic virtue and individual morality. In other words, the man who forty-five years ago was a chattel has become in some instances a lawyer, a physician, a theologian, an artist, a poet, a journalist, a banker, a diplomat, a linguist, a soldier unafraid, an ardent patriot, and a man who dares to have courage in the midst of discouragements.

Yes, 'a patriot' and an 'ardent' one, for the peculiarity of this new Negro is that he, in spite of all, is a proud American; 'in democratic instincts, in enterprise, in his ethical impulses and patriotism, the most ardent of Americans'; so it may actually come to pass that, if a mighty struggle is to come, it may come, not only as a struggle for food and power and woman, but for the 'stars and stripes.' He is also an optimist. There has always tingled in his blood the music of a great hope and the thrill of a great joy; sometimes pathetic enough in the old days of slavery, but even then curiously mirthful, buoyant, patient and wistful: and all that is now changing, or has changed, to a feeling of pity for the poor white man who hates him: and, as Mr. Williams says, when you can pity the man who wantonly hates you, you have already achieved the mastery over him and his tribe. 'Let us not,' he says, 'make the mistake of believing it to be possible to compel any class of freemen in this republic to "keep his place." A man's place in this country should be wherever he himself can make it.' If Mr. Williams is not a Negro, he is a splendid American; if he is, he is, for the objecting white man, a dangerous forth-speaker for the black.

Anyway, he puts himself in the Negro's place, and masterfully asks the white man what he is afraid of. Is it the Negro's naturally beautiful manners, now backed up by fine culture, that grates upon the presumption of superiority? 'There must be something fundamentally wrong,' he says, 'with the man or woman who becomes meanly afraid because I can read and appreciate Emerson and Herbert Spencer, and can be stirred by an ambition to serve well my country.' The contrary ought to be true. 'This new Negro ought to be accepted, he says, as a valuable asset in the nation's life:—

The United States is a nation of great problems, and the nation cannot afford to make it impossible for some men to serve the nation in their solution. . . . This new Negro will be wanted. In this growing nation of ours there is to be a new political economy to meet the new conditions of our ever expanding nation. A new social ethics that will enable all

men to respect each other without fear or loss of social prestige. A new spirit of politics that shall make public office a public trust. A new spirit of brotherhood when it will be more honourable for men to be just to each other than to be socially equal, and a new awakening of all the higher senses of man in his duty to man. Such a consummation is devoutly to be wished.

As we said at the beginning, this is precisely the doctrine that Spiritualists love to have preached—the supremacy of the man over his race, oblivious of colour or caste. The world has suffered cruelly from race prejudice and colourphobia, and it needs nothing so much to-day as the knowledge and the love of the elementary truth, which ought by this time to need no enforcement—that it is in the manifold we must find unity: and of every kind of man it is true, in every part of the world, what Mr. Williams says of America and the new Negro :—

Tremendous are the problems of to-morrow. In the larger world of higher politics, in the new ideals of a higher citizenship, in the social atmosphere of the new ethics of fellowship and in a more exalted religious sense, this new man of our republic will be needed and will find his place, and will be honoured for what he is and can do for the world of mankind.

SCIENCE AND PSYCHICAL RESEARCH.

By R. M. BRERETON, M. INST. C.E.

Psychical research should form the most interesting of all mental activities of the civilised human mind, because that mind is so occult as to be beyond the range of the limited physical senses and belongs to the kingdom of Spirit. Immortality of the soul, in the sense of everlastingness, finds no analogy in physical life and expression through the senses, for these are always associated with periods of time, and time is nothing but a human fiction based upon materialism. The brain is not the mind of the human soul, but merely the physical instrument of the self-mind in earth life. The only tangible element open to the scientific researcher after true knowledge of the invisible, inward man is the etheric one, which is common to the psychical and the physical entities of Nature. Modern science tells us that the universe is filled with a vast and eternal ocean of this invisible ethereal fluid-substance. What we call matter is now scientifically determined to be ether differentiated through Nature's energy in varied degrees of movement, both in vast and minute volumes, amidst the stationary etheric fluid, which embraces all celestial space. If this all-powerful energy operating on parts of this etheric substance be in the form of electricity, matter can be viewed as electrified ether.

With the recent knowledge of the electrified condition of parts of this all-pervading etheric medium we can realise more clearly the omnipotent, omnipresent and omniscient attributes of the Creator, 'Who is above all and through all and in us all.' The omnipotent energy displayed in and through this medium must be the will-force emanating from the Almighty Mind of Creation. It must also be the *vis viva*—vital force—of man and of all animated Nature. Bacon's concept was that the vital spirits of all animated creatures are composed of some airy and flamy substance, which we now understand to be ether. Thus through the multiplicity of electrified forms of ether we perceive the vast amount of differentiation in the materialism of Nature on earth. If this electrified energy ceases to act materially we witness the phenomena of death and dematerialisation. Hence, if matter is etheric substance it can, through the energy of electricity, be materialised, and if this is lacking it is dematerialised. Montaigne, the great essayist of the sixteenth century, whose writings inspired both Bacon and Shakespeare, seems to have had this etheric conception of man: '*Divers et ondoyant.*'

The modern view of Nature and creation gives an additional charm and enlightenment to the reading of many passages in the old Hebrew Scriptures. If we read the first chapter of Genesis allegorically, we can realise the Spirit-Mind of the Creator in movement (energy) upon the all-

pervading etheric element. The outcome of this electrified energy upon the etheric substance was the evolution of light. Then from the electrified portion of ether, matter, called firmament, was differentiated; and so ether-matter appeared in the midst of the ocean of ether that remained stationary. Then, in consecutive order, the rest of materialised Nature was evolved from different *vis viva* operating through electrified ether. Assuming that the human brain is merely an organic instrument, having in itself and by itself neither volition nor action, but capable of being played upon and utilised in a multiplicity of ways by psychical mind, will and force and action through the medium of ether (just as, through the medium and flow of air, the æolian harp, inert in itself, is caused to emit musical sound), we may perchance open a pathway that may lead us to some door to the unknown world of psychology and immaterialism.

Science in physiological researches has revealed to us some wonderful and most beautiful and useful facts regarding the elements of earth, air and water and solar rays through which we terrestrial beings live, move, and have our temporal being on earth. We are not content with these purely physical enlightenments, but are ever yearning, as man has been doing throughout all ages of humanity, for equally clear and reliable facts about all that pertains to the metaphysical and spiritual worlds of eternal mind, life and light. Those psychical terms that we employ—inspiration, revelation, prayer, communion (of saints and spirits), sympathy, harmonic articulation of Nature, telepathy, mesmerism, hypnotism—are all of them expressive of this yearning and never-dying instinct in the human mind alone of all the animal kingdom on earth.

As science has achieved such vast success in the removal of foregone blind ignorance in regard to the laws and operations of physical Nature, let us hope and pray that it will be equally blessed in its present psychical researches.

Our normal range of enlightenment through sight and hearing is so restricted by the limited sensitiveness of the optic and auditory nerves that without the aid of such artificial instruments as the telescope, microscope, spectro-scope, microphone, and thermopile, we should to-day be almost as devoid of knowledge of physical Nature as the ape.

With the discovery and use of the solar spectrum we have learned the principles and scales of colour and heat, which are the outcome of the varying rapidity of pulsations or vibrations per second of the sun's ray. The number of these pulsations per second of time for each kind of colour and degree of heat is so prodigious that ordinary minds can with difficulty comprehend them. The solar spectrum discloses a scale of numeration of these pulsations per second from the lowest, in the red colour, four hundred and seventy-seven billions, to the maximum, in the violet colour, six hundred and ninety-nine billions. Thus the seven colours of the spectrum show a maximum difference in number of pulsations per second of two hundred and twenty-two billions: these are the only primary colours that the optic nerve of the human eye is sensitive enough to receive. Owing to defective sensitiveness of their eyes, many persons are more or less colour-blind. Science has shown that outside or beyond the red colour (the lowest number of pulsations in the visible spectrum) there are other still lower pulsations; also beyond or outside of the violet colour still more rapid pulsations, both of these series being invisible to our eyesight. Think how greatly these scientific facts enlarge the horizon of our normal view of this portion of physical Nature!

From the view of pulsation, or vibration and undulatory motion, we obtain our comprehension of sound. The sound vibrations striking the tympanum of the ear have a scale or range from the deep bass to the piercing treble; fifty to sixty pulsations or beats on the tympanum produce the former, and twenty to thirty thousand beats per second the latter. As in eyesight, so also in hearing, all humanity are not alike in the sensitiveness of these senses; what is sound to one is silence to another. Even when we think there is perfect silence all round us—'the still night'—physical Nature is echoing harmonic articulation in every variety. If our auditory nerves were more highly sensitive we could hear the

ripple of the flow of the nourishing sap from the roots throughout the branches of the growing tree, bush and plant: we might also hear the tread of a housefly as it were that of an elephant, and such as that wonderful instrument—the microphone—reveals. Herein is revealed to us a marvellous feature of attraction and harmonious communion as well as of individualism in physical Nature, and which, by analogy, is almost as incomprehensible as many psychical phenomena.

In the world of sound, we see a law of sympathetic communication and communion by and through which material objects may and do act in harmony and as if inspired or hypnotised. Thus a tuning-fork will create a response in the number of musical vibrations from an adjacent silent one. Two pendulum clocks hung on the same wall and two watches lying on the same table will come into the same rate of movement. A pendulum clock hung on a partition wall between two rooms has been known to start action in another pendulum clock hung on the same wall in the other room. In regard to the difference in outcome from varying rapidity of beats or pulsations per second, we observe that if our clocks or watches through their mechanism made a hundred ticks or more per second, the sound would blend into a musical note and so be useless as a record of time. The humming-bird and the mosquito beat the air so rapidly with their wings that they produce the whizzing and buzzing sounds in our ears. The foregoing facts and incidents as well as many others in Nature, as revealed to us through objects and substances of earthly matter—inert in and by themselves—seem to me to form, through reasoning by analogy, a pathway to the common belief of humanity in the existence of a law in psychical Nature by and through which intellectual and sympathetic communication and communion can be made possible between human souls incarnate and discarnate.

Let us bear in mind that wise old dictum: 'Nature abhors a vacuum.' There must necessarily be some medium, for ever existing throughout the range of our earth's atmosphere; for without such there could be no undulatory wave or pulsation of light or heat on the planet from the solar rays, nor light and attraction from star or sister-planet, nor any physical exhibition of the stresses of electricity in the form of lightning, nor of magnetic influence and attraction. We can form a vacuum void of air but not one void of ether. Recognising the universality of this mother-medium we employ such adjectives in connection with it as etherial space, regions, fires, objects and beings. The universal law of undulation, vibration, and diffusion as applied to heat and light is, by analogy, equally applicable to the flow and attraction and diffusion of mind with its individualised will and force throughout the animate and inanimate kingdoms of Nature. Without this etherial medium the attractive and repulsive stresses of electricity and magnetic phenomena are not knowable.

(To be continued.)

SCIENCE AND THEOSOPHY.—Madame Blavatsky's 'Secret Doctrine' has been characterised as a wild romance of a wilder imagination, but Dr. A. Marques has written a book entitled, 'Scientific Corroborations of Theosophy' (Theosophical Publishing Society), to show that many of the statements made by H. P. B. are paralleled, if not literally borne out, by recent scientific discoveries, and that the trend of scientific conjecture goes even further in the direction of fulfilling the prophecies made in 'The Secret Doctrine' as to what will ultimately be found out. In some cases the scientific discoveries have to be interpreted in the light of theosophy, or have a theosophical construction put upon them, before they can be directly compared with the teachings of 'The Secret Doctrine,' and moreover, some of them are not generally recognised as ascertained scientific facts, but rather as inferences to which the facts can be held to point. At all events, Dr. Marques has well brought out the revolutionary character of the modern advances in science, which are almost as startling as the dicta of Theosophists; he notes the revival of belief in crystal-gazing, clairvoyance, dowsing, &c., though he barely refers to the recent scientific study of hypnotism and mediumship, probably because these subjects are not in favour with Theosophists.

A HAUNTED MANOR HOUSE.

What is stated to be 'a perfectly true record of some strange events which have recently taken place' in a very old manor house is given at considerable length in the 'Theosophical Review.' The disturbances began after the opening of a disused and unknown room about ten feet square, which adjoined the morning room, and had evidently been used as a wine cupboard; the floor sounded hollow, and underneath was found a hole partly filled with lime and rubbish, which smelt badly. After this, screams began to be heard at night, and the sound of a person dragging a heavy body along the hall, also the noise of hammering and knocking. The disturbances seemed to be connected with the newly found room and with a corresponding cupboard in a bedroom on the floor above; this cupboard door was seen to open and shut of itself. At times ghostly figures dressed as White Friars were seen in the garden and shrubbery, and afterwards in the house, one of them being more distinctly seen than the rest. On one occasion, the writer says:—

The whole party, except myself, were seated in the hall. M. saw the monk, before described as dark, walk out of the morning room into the passage. From the way he threw up his arms, he seemed in absolute despair. At the same time the figure of a woman appeared to kneel at his feet and implore him—whereupon he took what looked like a hatchet, and with it struck several blows. M. could hear the thud as it came down; but although fascinated by this awful act she did not see the end, for she closed her eyes to avoid it. As she looked again the two figures seemed to move and walk down the passage. Miss H. also saw the frenzied look on the monk's face as he came out of the morning room, and fearing something terrible she closed her eyes, so saw no more. M. told me these details herself, and expressed it as having 'seen a fearful tragedy on the stage'—so clear was the whole affair.

A member of the S.P.R. saw lights in the garden and heard the noises, but does not seem to have seen the monk; as he could give no assistance, a local clairvoyant was sent for, who could only advise that all the rubbish taken out of the wine-cupboard should be buried in the garden. The next day was Thursday, and late at night the monk was seen at the cupboard door, with something like a spade; he made a gesture of clearing something away, and said, 'To-morrow, Saturday.' On looking at the clock it was found to be after midnight, and therefore Friday morning. On the Saturday the rubbish was all carried out and buried, after which the noises ceased for a time, though the writer's daughter, M., still felt a strange sensation on entering the house, and she saw the face of the woman who had apparently been murdered. She also got the impression that the monk had been obliged to do the deed, perhaps having drawn a lot and thus being forced to carry it out. The writer continues:—

My daughter M. has always from a child been more or less gifted with 'double' sight. On two other occasions she has seen things of a supernatural character. A clairvoyant, who lives in London, was visiting the house a short time ago, and on hearing some of the above details from a mutual friend she put herself into a state of trance for a few moments and suddenly uttered the following speech: 'Yes, it is the man's obligation to kill the woman. She is a beautiful dark woman, with long dark hair and dark eyes.'

It appears that M. saw the woman afterwards, but without having heard this description; 'the two descriptions tallied exactly, in fact each was positive of every detail of face and form.'

Although the disturbances ceased, apparently, when the rubbish taken from under the wine-cupboard floor had been buried, other strange events occurred later on; a gentleman visiting the house (a strong, robust man who had been cattle-ranching in South America), was disturbed by noises of something bumping down the stairs, and his head was seized as though by hands, and held down to his pillow. A strange thing also happened to the drawing-room door (the wine-cupboard, about which the disturbances centred, appears to have been close to the drawing-room). This door was found to be double-locked when no one had touched the key; sometimes

the key would be found to be on the inside of the door, so that in order to unlock it the room had to be entered by opening a window from the outside. The writer says :—

We were greatly exercised in mind to find out how this locking of the door had been done. Certainly no one could get out of a room which was fastened up in this way, both door and window being secured on the inside. Doris took the key away in her pocket, leaving the door unlocked, as we had decided on sending for a man in the village to come and see if there was anything wrong with the lock. At five o'clock I went into the room for something and found the door all right. Doris was then out, having the key with her. At 5.30 the man arrived and went to open the door, but could not do so, as it was locked. I went to find Doris and get the key. On the man's using it, he found it was double-locked! On removing the lock he could find no fault with it, and he could not imagine how a lock could lock itself as this one had done.

Among the sounds heard was that of the chanting of many voices and the recital of prayers, as if underground; the chant was plain enough for one of the ladies to learn the air and write it down. Church bells were also heard ringing at night; the village church has 'only one bell, which could not be mistaken for the bells alluded to.' In the end, as we learn from an introductory note, the narrator and her family have felt obliged to quit the house. It is a remarkable and perhaps significant circumstance that there appear to have been no psychic manifestations until the disused wine-cupboard was opened up, having been discovered through noticing that there was a cupboard in one of the bedrooms, but nothing similar in the morning-room below. It was in and about these two rooms and cupboards that the phenomena were chiefly observed, and we may suppose that some previous experiences of a similar nature had led to the closing of the wine-cupboard.

WHY WEAR BLACK ?

Writing in 'The Chicago Journal' Madaline Deane deals forcibly and sensibly with the important subject of the conventional habit of wearing black as a sign of grief. She says :—

The mourning habit is at war with both religion and common-sense. We teach the doctrine of the resurrection in our churches. We affirm that to die is to enter into life. We tempt the imagination by visions of golden streets and celestial music and happiness forever, without end. Then when the buffeted soul has passed, and the trouble-worn body finds its everlasting rest, we make of grief something to be cherished and preserved. We clothe ourselves in the insignia of despair, when, if our belief is sincere, we should think of the lost one as having emerged triumphantly from shadow into sunshine, from stress and tempest and disappointed hopes into the placid restfulness of eternal peace.

Those who still remain also have a right to be considered. Life is none too satisfying at its best, and it is the duty of all humanity to aid in making this world as cheerful an abiding place as human frailty and selfishness will permit. What right have we to ask the world to share our sorrow, to flourish our badge of bereavement in the faces of the merry, and carry with us everywhere the suggestion of forgotten grief?

I know a woman whom Nature meant to be happy. She endowed her with the priceless possession of a sunny spirit, a disposition impregnable to ill-nature and a laugh so cheery and spontaneous that the grumpest misanthrope could not resist its infection.

A year ago the death of a relative, and rigid adherence to conventions inculcated by an old-fashioned parent, caused her to substitute the conventional black for the bright colours she had worn from girlhood. With the gay ribbons disappeared her happy laugh and bubbling optimism. She was not grief-stricken. It was a bereavement merely in name, but her sensitive disposition succumbed to the sombre colours that continually impressed her imagination with their gloom.

I know another woman who lost her husband more than a year ago. He was not much of a husband even as husbands go. He was too lazy to work and spent most of his time at the corner saloon, while she gave music lessons to pay the butcher and grocer, and to send the children to school.

There was no heart-break when he died. Even the children shed few tears for the father who never had filled a father's place. But custom demanded that the widow array herself in the black garments of woe, and she complied. She still wears them, and they diffuse a melancholy atmosphere

throughout a home that otherwise would be far happier than when cursed with a drunken husband and father.

What a farce is this mistaken sentiment that saddens the lives of the living and aids not the dead! Why mar the sunshine with the shadow of the tomb? Why enshrine sorrow as a fetish and nourish grief?

It is time the world was done with this morbid and mediæval custom. Consideration for the living will not make our love for the dead less sacred and abiding. Let us enshrine their memory in our hearts, not burlesque it in crepe upon our backs.

When I come to the end of this uncertain pathway I want to leave no heritage of sorrow to those I love. For them the flowers will bloom, the birds sing merrily and the joys of life flow on. They will love me best who wear for me only blossoms as bright and fragrant as they heap upon my grave.

Spiritualists might well be pioneers in the direction of protesting against the tyranny of fashion in reference to 'mourning,' so-called. It is quite time that a more natural and at the same time a more spiritual idea of death became general. At present, people 'mourn as those without hope,' instead of recognising that in perhaps the majority of cases death is truly 'a happy release,' and entrance upon a fuller, richer and more progressive plane of existence.

'From life to life we cannot go
Without the aid of Death,
The power that frees us here below
And speeds our parting breath.'

REDEMPTION FROM WITHIN.

Our correspondent 'Lovelight' sends us the following as the substance of teaching given by a ministering spirit through a medium, at a circle consisting outwardly of only three persons, but at which a large audience of spirits was clairvoyantly seen to be present in order to receive instruction through the human instrument. In reference to a personal Redeemer, and the way in which redemption must be obtained, the control said :—

They who have sought redemption in vain have done so because they looked to another to redeem them. Know you not, as you view the plant in its growth, that the inner life force is the cause? The inner, the unseen, is the cause of all growth and development; so, redemption must be the act of the inner selfhood. You have sought blindly, expecting to see with the outer senses that which is beyond their reach. Redemption is the work of the divine spark within. Let the divine self, or spirit, arise, shake off the graveclothes and behold in itself the key—the way—the life. Your real self came forth from a state you cannot yet perceive, or conceive, before it took on the outer body of material. The light that descended from the land of light will again lead you back to your home. The earth is a state for struggle, for effort to outgrow the outer casing, and to disclose the life of the inner selfhood.

They who, through lack of desire for truth, have withered and died without blooming, must needs be planted again in the lands of astral states; and the atmospheres there shall awaken within them, sooner or later, the inner selfhood. First they must come to a knowledge of their need, then shall they spring forth, bloom, give fragrance to others, and pass onward—inward—when their work is accomplished. Earth is bedecked with beauty that the lower states have not. Divine love sends forth her children gently. If they respond to Love's vibrations, and unfold amidst the flowers of earth, 'tis well! Love bids them return. But if they live to self and become encrusted with selfishness, then must they pass into realms where mental misery and trouble grow as rank weeds on all sides, but Love will bring back to herself all who have not aforetime desired to return. All must find the Redeemer, the Divine Self within, ere they can enter states of fuller life, and they who truly seek shall surely find. Aspirations for life and truth must attract ministrants who will lead the way, whether the seeker is aware of their presence or not. Yea, the unfolding of the divine within, is the way—the only way—through which you can enter what you have called 'the Kingdom of Heaven.' Ye who deny the necessity of a Redeemer, as well as ye who have erected one after your own fashion, know this, that there is no need for strife! The light dwells within, therefore turmoil without is unseemly. Know, too, that the Redeemer will knock at the door! That which you term Conscience will speak, but each one must open his own door, and consciously bid the Redeemer become his guest. Seek him, and verily he shall be found, according to the law.

'SUBLIMINAL SELF' OR SPIRIT NATURE?

The 'Christian Commonwealth' gives the substance of a series of lectures on 'The Bearing of Recent Psychical Research on Religion,' delivered by Mr. J. W. Graham, Principal of Dalton Hall, Manchester, at the Summer School of the Alpha Union at Letchworth (Garden City). Mr. Graham stated the conclusions of Mr. Myers and others with regard to the subliminal self, as being a stratum of psychic activity below the threshold of the normal waking consciousness, and as an explanation of telepathy, automatic writing, hypnotic lucidity and psychical healing. He also referred to the higher powers of the hidden self in the region of genius and inspiration, whether in art, literature, or religion, and his views are thus summarised:—

It was coming to be seen that the subliminal self was, in reality, the organ of prayer, of faith, and the means of access to God; one end, indeed, of the golden thread which binds us to the Eternal. As a scientific generalisation it was no mean attempt which tried to account on one hypothesis for a popular pastime like the willing game, a strange affection like somnambulism, under which remarkable clairvoyant powers were sometimes present, the phenomena of hypnotism, of automatic writing and speaking, miracles of healing, apparitions, and the productions of genius and inspiration. The mystery of premonitions had to be left unsolved. Ghosts were the subliminal survivals of the dead, for it was believed that that part is what survives the tomb, loosing its connection with the body through the nerves. Collected evidence constituted a modern irrefragable body of testimony to continued personal survival after death.

The above summary of the remarkably varied functions of the 'subliminal' may be taken as showing to what an extent a single idea can be overworked; but when we read that ghosts are 'subliminal survivals' we are puzzled to know whether Mr. Graham refers to the outward appearance of the ghost or to the intelligence it displays. In the former case, the 'subliminal' would refer to the spirit body; in the latter, to what we call the spirit of a person; thus we have in the above-quoted words an acknowledgment of spirit return under another name, while the manifold powers attributed to this 'subliminal' are simply the extended faculties which we know to be possessed by discarnate entities, and therefore by those entities while still incarnate, though in the latter case they are largely masked by the more obtrusive functions and perceptions of the physical organism.

The report adds that though Mr. Graham did not lecture on Spiritualism, the subject kept coming up in the discussions after each lecture; 'it was treated in a friendly manner and with an open mind, and the positions of the Theosophists, Christian Scientists, and other more spiritual healers found opportunity for expression.'

MRS. EFFIE BATHE desires to inform her friends that her address is now 88, Woodstock-road, Bedford Park, W.

TRANSITION.—On Friday, September 25th, Mr. H. Wooderson passed to spirit life at his home at Earlsfield, and his mortal form was interred on Tuesday last. Many of the old-time Spiritualists who used to frequent 15, Southampton-row will have pleasant memories of Mr. Wooderson, the brother of Mrs. J. Burns. He was invariably kind, courteous and obliging, and of late years has carried on the publishing and bookselling business formerly conducted by Nichols and Co., at 23, Oxford-street. He will be much missed by a large circle of friends.

SPIRIT PEOPLE do not know of any hell such as the traditional 'lake of fire' or 'bottomless pit,' but they *do* tell of conditions of life on the other side which must be painful in the extreme. As Ella Wheeler Wilcox says: 'The man who dies with no god but money, no religion but gain, goes into the earth-bound realm—the first sphere—and remains there until he develops a higher ideal. He is just as much alive, and just as mercenary, and just as eager for power, as he was on earth; but he has no physical body with which to act.' By his own past life he has forged for himself the fetters which bind him, and because he is unfit is excluded from the happier and more spiritual realms, until, by repentance and loving service to others, he is purified and prepared for those brighter and freer states of existence.

JOTTINGS.

'The Progressive Thinker' states that when Oscar Whitworth, a brakesman on a San Francisco train, was about to start on his journey, recently, his wife, with tears streaming from her eyes, begged him to stay at home. She said that she had had a dream that he would be terribly mangled. Whitworth, however, laughed at her premonition, and as he left his home in Springfield, Missouri, laughingly told her that he would return and disprove her dream; but he fell from the top of a car when near Aurora, Illinois, and was killed beneath the train.

Dr. McIvor-Tyndall, in 'The Swastika,' pounds some right good Spiritualism into his readers when he says, with reference to the desire for physical immortality: 'For our part we will continue to talk perpetual life. There is not, nor can there be in the Universe, anything but life. So-called decay is life-activity. The dropping off of the physical body to take on another body is no more wonderful, when we understand it, than is the dropping off of last year's leaves from the trees and the bringing of new sprouts into the perspective of the external.'

He continues: 'A conviction of continued existence after the change called death does not, or should not, make us content to sit down and do nothing but wait for the change. After all, death is not going to do anything for us. We must do everything for ourselves, because there is no one else to do it for us. The happier, the more harmonious the conditions which we create here and now, the more we shall enjoy harmony and happiness hereafter—only we do not like this phrase "hereafter." It sounds too post-mortem, when we really mean the eternal present. We do not enter a "hereafter." We simply go right on as we left off.'

A Philadelphia newspaper states that Mrs. Ingersoll, the widow of Col. R. G. Ingersoll, the eloquent Agnostic lecturer, recently said: 'I am not a Spiritualist, and I do not know that there are spirits. But if spirits exist, I think my husband's spirit will seek me out. I am trying to aid it. The words, or messages, must deal with subjects known only to myself and my husband. Before I will finally admit the identity of the spirit—if it comes—it must tell me certain sacred things in our life, it must go over with me, for instance, the period between our betrothal and our marriage. If that can be done I will admit a hereafter and a spirit world. It would be a great comfort to me to be sure that his spirit was waiting for mine to join it, and also to believe that in the spirit world he was continuing the activities of which I was so proud in this life.'

Continuing, Mrs. Ingersoll said: 'My husband, influenced by his own great love of truth on every subject, said to me before his death: "If a world of spirits exists, and it is possible for a spirit to establish communication between that world and this on which we live, I will try to establish communication with you." I am endeavouring,' Mrs. Ingersoll continued, 'to aid in the establishment of that communication.' Col. Ingersoll died in 1899. The nearest approach he ever made to admitting even the possibility of a hereafter was in the famous funeral oration which he delivered over the body of his brother, in which he said: 'What awaits us after death? Whether it be annihilation or immortality, we can speak with no certainty.' We trust sincerely that Mrs. Ingersoll will persevere in her quest, and feel confident that she will be successful if she goes to work in the right spirit, with a receptive mind.

Mr. George R. Sims, writing in 'The Referee,' says: 'I am a firm believer in dreams, but all the ghosts in Christendom, with those of heathendom thrown in, will not make me believe in phantoms or the spirits of the dead who come back to write badly-constructed sentences in a hand suggestive of chronic alcoholism. The holy dead are surely not permitted to form part of the unsalaried company of the proprietor of a table-rapping, spirit-writing show. . . . We all think lovingly of our dead. Some of us pray for our dead. We speak hopefully of joining our beloved dead, and with reverent lips and longing hearts we discuss the great problem of "Recognition in Eternity." And because of this universal reverence for the dead, it is astonishing to think that anyone of gentle mind can accept the idea that the dead can be called back to earth from heaven to assist at an evening's entertainment, even though it be dignified by a scientific name.' All of which is interesting, as a sample of the prejudice and ignorance of a popular writer regarding both Spiritualism and the future life.

'The Swastika' mentions a 'symbolic dream' which occurred to a gentleman who was acting as private secretary to the manager of a large company. He had a diary in which he noted down his employer's engagements, and one night he dreamt that he went to the office and on taking up the diary, found that the blank pages for the two last months of the year had been torn out. In the morning he examined the book and found it all complete; he did not know of anything likely to happen to him during those two months, but, about the middle of October, he received the offer of an appointment in Washington, from November 1st, and therefore had no use for the diary during the months indicated in his dream.

According to 'The Prophetic News and Israel's Watchman,' a farmer in America, several years ago, held séances, at one of which the medium invoked the aid of Samson, and after the lights were turned out 'a mighty noise like the dragging of chains, the roaring of wind, and the ringing of bells mingled into one inharmonious sound. Furniture crashed, and the terrified Spiritualists were handled by a mighty force. They rushed madly from the house, and the manifestations ceased. 'Both the medium and the spirit had completely disappeared!' This silly story is headed 'God's Judgment on Spiritualism.' The people who can accept such rubbish as the foregoing as a fair description of Spiritualism will believe anything. The farmer is said to have lived near Greensburg—an appropriate name, surely!

'We live in an heroic age. Not seldom are we thrilled by deeds of heroism where men or women are injured or lose their lives in attempting to preserve or rescue their fellows; such are the heroes of civilisation. The false heroes of barbarism maimed or killed theirs. I have long felt that such true heroes and those dependent upon them should be freed from pecuniary cares resulting from their heroism.' Thus wrote Mr. Andrew Carnegie when he inaugurated his praiseworthy 'Fund for Heroes,' and his munificent gift, yielding £12,500 per annum, will doubtless do a large amount of good. The stipulations which he makes regarding the administration of the fund are as rational and far-seeing as they are commendable. We can only regret that other millionaires are not as earnest and practical in the use of their money for beneficent purposes as Mr. Carnegie. Possibly his good example may inspire others to go and do likewise.

Edward Maitland, in his 'England and Islam,' says: 'When I commenced this book I had no belief whatever in the reality of phenomena such as those which I have just described. I had seen much of Spiritualism without arriving at the first step towards conversion—namely, the belief that the phenomena were genuine. I had so rigidly cultivated that habit of scepticism which is necessary to one who values truth above all things, as to have . . . lost the very faculty of credence, no matter how strong the evidence might be. . . But just as one by one the doctrines of the current orthodoxies have given way under the stress of facts in man's history and my own, so one by one they were replaced by proofs of the substantial truth of the doctrine known as Spiritualism. Now that I have no doubt on the subject, and that my spiritual eyes are open, I can, in looking back through my whole life, distinctly trace the operation of the influences of the reality of which I have only so recently been assured. . . For me, as for many, but a very short time ago a belief in Spiritualism was a test criterion of a person's sanity. After the proofs I have now received the test works the other way.'

The following extract from an article by Dr. A. R. Wallace in 'The Fortnightly Review' seems to be in line with the thoughts expressed by 'Seer,' on p. 451, regarding 'The Social Implications of Spiritualism.' Dr. Wallace says: 'When we have made such arrangements that all shall contribute their share of either physical or mental labour, and that all workers shall reap the full reward of their work, the future of the race will be ensured by those laws of human development that have led to the slow but continuous advance in the higher qualities of human nature. When men and women are alike free to follow their best impulses; when idleness and vicious or useless luxury on the one hand, oppressive labour and starvation on the other, are alike unknown; when all receive the best and most thorough education that the state of civilisation and knowledge will admit; when the standard of public opinion is set by the wisest and best, and that standard is systematically inculcated on the young; then we shall find that a system of selection will come spontaneously into action, which will steadily tend to eliminate the lower and more degraded types of man, and thus continually raise the average standard of the race.'

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.

Mr. Podmore Replies.

SIR,—In the interesting review of my book, 'The Naturalisation of the Supernatural,' which appeared in your issue of September 19th, there is a slight misstatement, which, perhaps, you will allow me to correct. Your reviewer, of whose treatment of the book I have otherwise no reason to complain, charges me, in the discussion of Eusapia Paladino's séances, with 'assuming a process which is itself a proof of psychic power.' He then quoted from my book the passage: 'The description of the feats witnessed strongly suggests that the medium has the power of extruding false limbs from her person,' &c. But I do not put this forward as my own view. I see at present—for I am open to correction—no sufficient reason for believing in pseudopodia or ectenic force, or anything of the kind. I wrote that the *description* of the facts witnessed suggests such a view. It has, in fact, suggested itself to many persons.

But as the whole chapter from which the above passage is quoted aims at showing, a description of a thing is by no means the same as the thing itself. If we had, not a description, but a cinematographic representation of Eusapia's feats, I doubt if they would suggest to us anything more, than simple but clever conjuring tricks.—Yours, &c,

FRANK PODMORE.

[We willingly publish Mr. Podmore's statement of his views, but we cannot see that we have done him any injustice in the matter to which he refers. He clearly says, as quoted on p. 452 of 'LIGHT,' 'It is generally admitted,' and 'can best be attributed,' words which certainly appear to indicate that Mr. Podmore puts forward these statements and assumptions as accepted by himself, if not as original views of his own. It may be Mr. Podmore's method of conducting an argument to say in his book that 'the description of the feats witnessed, in fact, strongly suggests that the medium has the power of extruding false limbs—"pseudopodia"—from her person,' when all the time (as stated in his letter) he 'sees at present no sufficient reason for believing in pseudopodia'; but it is not our method. As regards the last sentence of his letter, we can only refer to the quotation from Morselli, given in our review of Mr. Podmore's book, and add the following passage from Morselli's recently published 'Psicologia e Spiritismo,' Vol. II. p. 541: 'I have been obliged to admit that Eusapia cheats, but not so often as has been claimed. But her tricks are only used for the small phenomena; they are altogether incapable of explaining the whole of her complex phenomena.' Photographs of levitations, &c., such as those published in the work just quoted, are not enough for Mr. Podmore—he asks for 'cinematographic representations. Does he know the difficulty of taking even a single photograph at a séance?—ED. 'LIGHT.']

Mrs. Besant and Australia.

SIR,—With reference to Mrs. Besant's impressions of Australia, which are quoted in 'Notes by the Way,' pp. 433 and 446, I doubt if anything more than a very superficial acquaintance with the social forces at work in a country can be gained by anyone passing rapidly through it on a lecturing tour. And this, I think, is quite especially the case where the lecturer travels confessedly as a propagandist, intent on giving out, rather than on receiving, impressions.

In England we do not feel the clash of differing civilisations, but the issue must be a vital one in Australia, and the question of 'a white Australia' is therefore essentially one for the Australians to settle as they think best from their acute knowledge of what coloured labour has meant to them in the past. The statement that the Christ would be excluded from landing in Australia by the legislation now in force there seems to me a rather unworthy appeal to sectarian sentiment. Seeing that Jesus died two thousand years ago, the question of his physical presence or absence is really not a very important one. On the other hand, I wonder if Mrs. Besant's very apparent dread and dislike of modern democracy would allow her to admit that the advanced social legislation of Australia argues a very real mental acceptance of the Christ principle, and constitutes a remarkable and inspiring application to present-day needs of the spirit of the teaching of Jesus?

It is impossible nowadays to read any books or speeches dealing with England's need of improved social legislation without finding mention made of the experiments in such legislation already inaugurated and in full working order, in Australia and New Zealand.

I cannot help regretfully feeling that in former days Mrs. Besant would have been able to approach these democratic experiments with a wider sympathy, a keener insight, and a higher appreciation of their human value. It is unfortunate that her strong emotional bias in favour of the particular system of government alleged to have been in force in the palmy days of mythical Atlantis should apparently have had the deplorable effect of making her blind to the value of the modern struggle towards an improved form of social organisation. But Mrs. Besant has never feared the charge of inconsistency, and we, therefore, have ground for hoping that at some future date she may once again throw her powerful influence on the side of modern democratic endeavour and activity.—Yours, &c.,

ASSOCIATE.

Spiritual Mission Harvest Festival.

SIR,—Permit me, on behalf of the Spiritual Mission, to appeal to the readers of 'LIGHT' for donations of fruit, vegetables, and flowers (which will afterwards be distributed amongst the sick and necessitous poor), for use at our Harvest Festival Service to be held on October 11th (see advt.). All friends desirous of helping us in this good work are requested to kindly send their gifts to 22, Prince's-street, Oxford-street, between 4 and 5 p.m. on Sunday, the 11th inst., or to 166, Marylebone-road, on the 10th.—Yours, &c.,

S. FAIRCLOUGH SMITH,
President.

The Death Watch.

SIR,—Would it not be well once more to overhaul the old superstitions and examine them in the light of modern knowledge? The Death Watch is a common one and well known. A family with which I am intimately acquainted have suffered a recent bereavement, and several members some days before heard the tickings of the supposed Death Watch. They had never heard anything of the kind before nor have they since. They had no idea to what the ticking was due. Of course, the scientists have suggested a solution—the tickings are due to a kind of beetle; but granting the suggestion, the mystery remains. Why the tickings at that particular time—when they are looked upon as prophetic?—Yours, &c.,

VRON—Y.

Is the Spirit World Material?

SIR,—All thinking Spiritualists should welcome Mr. Lewis' letter in 'LIGHT' of August 22nd, as it seems only logical that the so-called spirit world is a world of matter. May I offer a quotation from the notes I took at the time when I was investigating psychic matters through trance mediumship, and held long conversations with my friends in the beyond?

14th October, 1896. Q. 'The spirit world is a world of matter?' A. 'Yes, certainly, and a much more real world than yours.'

Are not substance, substantial, the best words to use in referring to the world beyond the veil, in contradistinction to this world of gross matter?

Spirit is essence, or force, and is inappreciable, until manifested through matter of some kind; spirit and matter are the two sides of one coin, as it were.—Yours, &c.,

A. K. VENNING.

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

NEW PUBLICATIONS RECEIVED.

- 'The Soul of Croesus.' By C. VILLIERS STUART. T. Werner Laurie, Clifford's Inn, E.C. Price 6s. net.
'An Occultist's Travels.' By PROFESSOR WILLY REICHEL. New York: R. F. Fenno & Co. Price 1dol.
'The Mastery of Mind in the Making of a Man.' By HENRY FRANK. New York: R. F. Fenno & Co. Price 1dol.
'How to Improve Body, Brain and Mind.' By ALBERT, IDA and FRANK ELLIS. Blackpool: The Ellis Family. Price 6d.
'Portalone: a Story of Cornwall.' By C. RANGER GULL. Greening & Co., 91, St. Martin's-lane, W.C. Price 1s. net.
MONTHLY MAGAZINES.—'Current Literature' (25 cents), 'The Occult Review' (7d.).

SOCIETY WORK.

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

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. J. Gambriel Nicholson's interesting address on 'Natural Law in the Psychical World' was much appreciated. Sunday next, Mr. Snowdon Hall on 'Spiritualism and Its Message.'—W. H. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith gave a highly spiritual address.—67, George-street, Baker-street, W.—On Sunday morning last Mr. P. Beard spoke upon 'Liberty.' For Sunday next, see special advt.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Miss Morriss gave an excellent address on 'Spiritualism a Power for Good.' Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum. Speaker at 7 p.m., Mr. Moore. Monday, public séance. Thursday, at 8 p.m., circle.—E. F. S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. D. J. Davis gave a splendid address on 'What Do We Mean by Spiritualism?' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Wesley Adams, trance address. Monday, at 7 p.m., and Thursday, at 8.15 p.m., public circles.—O. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. Place-Veary gave nineteen clairvoyant descriptions, mostly recognised, to a crowded audience. Mr. F. Moss finely rendered a violin solo. Mr. G. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mr. John Lobb, address.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Johnston gave an address and well-recognised clairvoyant descriptions. Mr. Witte rendered a solo. Sunday next, Mrs. E. M. Walter, on 'Methods of Development.' Public and private circles for development; particulars at the hall.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good public circle was held. In the evening Mr. F. G. Clarke gave an excellent address. Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Boddington gave an eloquent address on 'The Eternal Truth,' and ably answered questions. Sunday next, Mr. and Mrs. Roberts. Monday, at 8 p.m., Mr. W. S. Johnston, clairvoyant descriptions, at 50, Avenue-road, Hackney Downs.—N. R.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mr. Pateman's fine address was much enjoyed. Sunday next, at 7 p.m., Mr. Abbott. October 11th, anniversary services, Mrs. Boddington; 12th, tea at 6.30, meeting at 8; 14th, Mr. Abbott, limelight lecture on 'History of Spiritualism.'—W. S.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Underwood spoke. In the evening Mrs. Effie Bathe's lecture delighted a crowded audience. Sunday next, at 11.30 a.m., Mr. W. R. Stebbens; at 7 p.m., Mrs. Fairclough Smith. Thursday, at 8 p.m., Mr. Snowdon Hall. 10th, social evening. 11th, Mr. Blackburn.—C. J. W.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last several friends related experiences, and Mrs. Barrell gave recognised clairvoyant descriptions. Sunday next, at 3 p.m., London Union Conference; discussion. Tea at 5 p.m. Speakers, at 7 p.m., Messrs. John Adams, R. Boddington and G. T. Gwinn.—A. H. S.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last, at the Harvest Festival, Mrs. Imison gave an address and good clairvoyant descriptions. Messrs. Thornton and Stockwell ably rendered solos. The fruit, vegetables, &c., were distributed to the sick and poor. Sunday next, Miss Chapin, clairvoyant descriptions.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday last the Harvest Festival was a great success. In the evening Mr. G. T. Gwinn's address on 'Seed-time and Harvest' was much enjoyed by a large audience. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. J. H. Pateman, address. Monday, at 8.15 p.m., Mrs. Atkins. Tuesday, at 8.30 p.m., healing.—S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—On Sunday morning last, at the Harvest Festival, Mr. Frost gave an address on 'The Message,' and clairvoyant descriptions; in the evening Mr. F. Smith spoke on 'The Harvest.' Miss Haythorne sang a solo. Sunday next, at 11 a.m., circle; at 6.45 p.m., Miss Morriss. Monday and Thursday, at 8 p.m., Friday at 2.30 p.m., circles. Saturday, at 7.30 p.m., prayer meeting.—C. C.