

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,462.—VOL. XXIX. [Registered as]

SATURDAY, JANUARY 16, 1909.

[a Newspaper.]

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For further particulars see page 26.

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## NOTES BY THE WAY.

Miss Dallas usefully draws attention in the 'Daily News' to the imperfect knowledge possessed by its reviewer, who, in dealing with Camille Flammarion's book, stated that Professor Lombroso 'believes that the explanation of psychic phenomena will be found in the nervous system of the medium, and that they are the result of a transformation of forces.'

Miss Dallas is able to show that the Professor has publicly modified this view, and that he now holds that certain phenomena cannot be considered as 'produced by energy emanating from the medium, but must be held to be caused by some external energy.'

It is said that an American physician, Dr. C. B. Humiston, of Cleveland, Ohio, has scientifically watched the death of 15,000 persons in his five years' study of the Mystery of Death, and that these are some of his conclusions:—

There is no pain in death in ninety-nine cases out of a hundred.

Suffering always ends before death.

Nearly all people die believing in a future life.

The moment of dissolution can be postponed.

Dying is very much like going to sleep.

The poem, 'How near like death sleep is, how near like sleep death is,' has a great deal of truth in it.

'Outlawed: A Novel on the Woman Suffrage Question,' by Mrs. Despard and Mabel Collins (London: H. J. Drane, Ltd., 1s.), is not quite rightly nor profitably named. 'Woman Suffrage' forms no essential part of the story, as a story. That comes in only as a sort of moral or message.

Our readers know that with regard to novels we are not easily pleased, and we may as well confess that we very seldom read one through, especially if it be a novel with a mission or a moral: but this one has been an exception. We did read it through, and can testify that it is at all events easy reading.

Its mechanism is really crudely forced, and its coincidences are huge improbabilities, but, for all that, it compels attention, and, above all, it is exceedingly well written, with keen and yet restrained phrasing, and refined and yet brilliant thinking. But the heroine, though a fine character in many respects, acts, at the supreme crisis, like a curiously constructed fool. If, as an innocent woman, she had gone to the gallows, she would have had only herself to blame: and, to tell the truth, she is not, in her own person,

a burning and shining light in favour of woman suffrage, except as a sympathiser and an advocate.

A spiritualistic note in the story is very beautiful.

'The Healing of Christ in His Church,' by J. M. Hickson (London: The Author, 22, Talbot-square, W.), is a fervent defence of the revived belief in healing by prayer and faith: The writer has got a firm hold of a profound truth, but we doubt his explanation of it. His antagonists are a personal Christ and a personal Satan, and he makes disease and healing a conflict between them. Practically, this may do no harm: it may even do good to the healing force: but it ought not to pass uncriticised.

The healing power is hidden in Humanity, in what we may call the universal Christ: and 'God worketh in us to will and to work, for His good pleasure.' 'There is one and only one Healer, and that is Christ Himself,' says Mr. Hickson: and the power to heal first comes from without to the healer who appears to be no more than a quickened instrument. It does not matter how we put it, but it is rather narrowing the whole thing to make it only Christian and only Christ. We prefer the splendidly enlightening thought, that the true Son of God is the Human Race, and that the God-Power works through it from within. Christ is simply 'the first-born (that is, the highest, the best) of many brethren.'

A great deal of attention is once more being given to the life and teachings of Keshub Chandra Sen, the prophet of the Brahmo Somaj, who, from Nature-worship, developed a mystical yet philosophical spiritual faith in the ever-present Father and Mother God. The old Vedantists had 'the gift of interpenetration,' that is to say, the faculty for seeing in the great and mighty Nature-forces the presence of a 'Living Personal Force.'

'The World and New Dispensation,' which is unceasingly active in keeping alive the memory of its prophet, says:—

Communion with God in Nature is not a fancy of an idle singer of the ancient age, but an experience which science does not contradict, which philosophy justifies, and the higher forms of poetic consciousness confirm. They talk to-day of the 'religion of Nature': what is it but a striving of the poetic consciousness to stand in direct relationship with the forces of Nature? Clifford speaks of 'cosmic emotion': what is it but an experience of the soul on perception of Life Divine in Nature? And the nineteenth century poetry—the poetry of Keats and Shelley and Byron and Tennyson and Browning and Wordsworth—is it not charged with the one message that Nature is in some mysterious way alive, animated by the Spirit?

A modern writer, with a big venture ahead, predicts that a poet philosopher will arrive,

who will commence his ethical study, not with Scripture, not even with human souls or solar systems, but back of them all, with the first movement of matter toward union. He will read in the lines of the gathering nebula a heavenly scripture already revealing the law of love, and in every star a text in



prophecy of Christ. He will simply trace this cosmic principle of union through its advancing phases in creation.

That is more than a romantic speculation. It is a profound thought. Erasmus Darwin wrote, 'The loves of the plants': but there were prior loves—the loves of electrons and atoms whose enchanting movements were the results of heavenly breathings of harmony.

Dr. Edward Everett Hale says of the statistics of what is called 'Religion,' that they are very vague and may be exceedingly misleading. To begin with, what is Religion? The word has two very different meanings, as different, says the Doctor, as the two meanings you give to the word 'post,' when you say 'He is standing as still as a post,' and when you say 'He is going post haste.'

Dr. Hale's exposition of the difference is as simple as it is wholesome:—

To an ecclesiastic, religion means machinery, statements of doctrine, lists of church members. It means the architecture of a steeple. It means the dress of a priest. It means the amount in a contribution box. In its other sense, religion is known by its fruits, and its fruits alone. 'Can he cast out the devils?' This was Dr. Wayland's test. Does he open blind eyes and deaf ears, and publish glad tidings? This is practically the test by which men and women in the rank and file judge of the people around them.

I heard, not long ago, of a public school where the boys of thirteen and fourteen years of age had adopted 'the Golden Rule' as the motto of their class organisation. On some canvass of the class it proved that none of them knew where the Golden Rule came from. They thought, indeed, that it was the composition of a modern author. But this ignorance of theirs did not show that they were not religious boys. Whether they were or were not would appear from what they did. If it proved that they were a terror to the little boys in the neighbourhood, if they were seen stealing flowers from gardens or pears from orchards, or destroying property wantonly, if they told lies and quarrelled, why, as St. James says, their religion would be vain.

Everywhere, the so-called 'Religious' problem in education worries the worker and hinders the work. A late number of 'The Indian Review' presents it in that light, even in India. The writer, a native, goes to the root of the matter in his distinction between the theology of the letter and the religion of the spirit. The following has a good deal of light in it, for England as well as for India; but the problem is the same all the world over:—

I am not unalike to the fact that secular education, pure and simple, has, generally speaking, a tendency to lead to free thinking. But it is a tendency which could be checked if not also effectually arrested even by secular teaching itself, if properly regulated. There is a profound significance in the saying, though trite, that an undevout astronomer is mad. The sublime grandeur and symmetry of the planetary system and the marvellous latent powers in Nature, when taught and read aright and pondered over, must of necessity suggest the sublimer author of them and evoke an admiration and awe, quite akin to devotional fervour. The tone, thus given, is not indeed religious education in the sense of the bundle of doctrines special to this or to that system of religious faith. It is something higher, nobler and more to be earnestly striven after. I will call it a *spiritual* rather than a *religious* education. It is spirituality which but few schools can rear up—not theology which every school can teach but ought never to be permitted to teach. Viewed in this light, the whole talk about schools being made to impart religious education is all *bosh*.

That small explosion in the last line is pardonable, and we are almost tempted to congratulate the writer upon his unconventional but expressive English.

He alludes to the old-time *dwija* who, in India, 'was priest, educationist and spiritual guide rolled into one,' but who has had his day;—a quite close replica of our old style ecclesiastic, now engaged in his last struggle for his privileges, place and power.

## LONDON SPIRITUALIST ALLIANCE, LTD.

ON THURSDAY, JANUARY 28TH, at 3 o'clock,  
AN AFTERNOON SOCIAL GATHERING  
(For Members and Associates only. No tickets required)

will be held at 110, St. Martin's-lane, W.C.,

MISS MACCREADIE has kindly consented to give *clairvoyant descriptions* at 4 p.m.

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

Feb. 11.—Mr. James I. Wedgwood, on 'Occult Experiences in the Lives of the Saints and their Parallels in Modern Spiritualism.'

Feb. 25.—Mr. J. W. Boulding, on 'The Great Spiritualist Martyr—Joan of Arc.'

March 11.—Rev. J. Page Hopps, on 'A Scientific Basis of Belief in a Future Life.'

March 25.—Mr. W. J. Colville, on 'Spiritualism and the Deepening of Spiritual Life.'

April 22.—(Arrangements pending.)

May 6.—Mrs. Annie Besant or Miss Edith Ward.

May 20.—Miss Katharine Bates, on 'Automatic Writing: Its Use and Abuse.'

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MEETINGS ARE HELD WEEKLY at 110, ST. MARTIN'S LANE, W.C.

CLAIRVOYANCE.—On *Tuesday next*, January 19th, Mr. Ronald Brailey will give clairvoyant descriptions, with black-board drawings, 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. On the 26th Miss A. Chapin, the blind medium.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, the 21st inst., at 4.45 for 5 p.m. *prompt*, Mr. E. W. Wallis will conduct a class for psychical self-culture. *Special Meetings* will be held on Thursdays, February 4th and 18th, March 4th and 18th, and April 1st and 29th, at 4 p.m., at which Mr. James I. Wedgwood will preside and conduct the proceedings. No admission after 4.10 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, January 22nd, 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 *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.

'The world moves,' but its progress is exceedingly slow, especially in relation to Spiritualism. This fact is clearly illustrated by an interesting letter by Mr. Titus Meritt, which appears in the American Spiritualist papers, in which he says: 'In 1853, some fifty-five years ago, Dr. S. B. Brittan, a highly educated Universalist minister, prepared an able memorial to the United States Senate, asking for the appointment of a scientific commission to investigate spiritual manifestations. This important document was signed by thirteen thousand American citizens. In April, 1854, the memorial was presented to the Senate by Hon. James Shields, of Illinois, in a characteristic speech of considerable length, in which he said: "I have now given a faithful synopsis of the petition which, however unprecedented in itself, has been prepared with singular ability, presenting the subject with great delicacy and moderation." After some discussion respecting its reference to a special committee, the memorial was, on the motion of Senator Mason, ordered to lie on the table, and it now remains in the archives at Washington, D.C.'



## ENGLISH MEDIUMS IN DENMARK.

About twelve months ago a gentleman from Denmark, Mr. Nilssen, was present at some sésances for materialisation held not far from Newcastle-on-Tyne, at which the medium was Mr. Thomas Potts, a coal-miner, fifty-two years of age. The circle is a private one. At Mr. Nilssen's earnest invitation Mr. Potts afterwards went to Copenhagen for a month, along with Mr. James Etheridge, chairman of the circle, who is a trance medium. The results of this visit are referred to in a recent number of the Danish review, 'Sandhedssögeren,' which says of the two mediums :—

Special interest is afforded to these sésances by the personalities of the two mediums, inasmuch as every thought of fraud or trickery is absolutely excluded. An expert professional conjurer, who was present at several of the sésances, declared that in regard to these two men the usual test arrangements were entirely superfluous. The mediums are both coal-miners from Northumberland, who have worked in the mines since boyhood, and have never before been outside of their own country. Mr. Potts has been a Spiritualist for twenty-five years. He had only occasionally taken part in sésances with the table until nine years ago, when Mr. Etheridge became a Spiritualist, and together they formed a small circle, which increased to twelve members. Sésances were held weekly, but four years elapsed before they obtained materialisations. Now these phenomena are regularly obtained, and the spirit forms go round the circle and talk with the members as acquaintances whom they see every week.

As has been intimated, the circle is a private one, and only two visitors are admitted at each sitting; there is always a long list of applicants for admission. No payment is taken by the mediums or by the circle; the mediums earn their living by honest daily labour. When they went to Denmark on four weeks' leave, they stipulated only for such remuneration as would cover their expenses and secure themselves and their families against pecuniary loss, refusing all personal honoraria over and above such reimbursement.

Although in Denmark they gave three or four sésances a week, with different sitters each time, the 'conditions' were usually favourable. The editor of the Danish magazine says :—

The sésances took place in a feeble red light, but strong enough for all the sitters to see each other and the medium, who, at the commencement and close of each sésance, left his place and stood up in front of the cabinet to give a short address. Seven or eight forms were seen at each sésance, some of which came more than once. But none of them came right out into the circle, and only a few came completely out of the cabinet. Among the most notable phenomena was that of a little girl who called herself 'Wisdom,' and is a regular visitor to the circle. She came out of the cabinet, turned round and nodded in all directions, shook hands with the chairman, and touched some of the nearest sitters at their own request. An Indian woman, 'Miriam,' was also well materialised, and the descriptions given of her appearance by various sitters fully coincided. One evening another little girl, rather smaller than 'Wisdom,' was seen, and together with her the form of a very tall man. Each phantom appeared to be clad in luminous drapery. They could not speak, so that definite recognition could not be said to take place, except that those who came more than once, such as 'Miriam' and the little girls, were recognised on their return. But the most important point is this: the two little girls, who tripped around, while their shining garments fell in conspicuous folds around their limbs, left no doubt whatever in the minds of the spectators as to the reality of the phenomena.

The editorial writer considers that the personal character of the mediums, and their resolute avoidance of all professionalism or pecuniary advantage, form 'the best security' for the genuineness of the manifestations, and adds that those who had never before had the opportunity of seeing materialisations have cause to be warmly grateful to the English mediums and to the man who induced them to leave their homes.

The 'Newcastle Evening Chronicle,' of the 1st inst., states that at a recent sésance with Mr. Potts, held by a Newcastle lady, the phenomena were much in advance of those previously obtained. It was desired that the sitters should see the medium and the separate spirit form at the same time, and

although this was not actually accomplished, the curtain was drawn aside in the centre and something white was seen at the bottom. At the same time the medium was distinctly observed seated in his chair, the light being comparatively good. Afterwards, the figure appeared at the side of the curtain and advanced into the room, but not quite clear of the curtain.

## PSYCHIC FORCES—OR INTELLIGENCES?

M. Camille Flammarion's important book on 'Mysterious Psychic Forces'\* has now appeared in a form readily accessible to the British public; the original French edition was published in 1907, and an American edition (similar to the present one) came out in the same year, both of which were noticed in 'LIGHT.' The work is of great utility to all who are interested in the progressive stages of psychical research, and forms a compendium of all the more important investigations which have from time to time been undertaken with a view to placing psychic phenomena, or at least the observation of them, on a scientific basis.

We make the reservation contained in the last sentence because a very short experience of psychic phenomena is sufficient to show that they differ in an important respect from the usual phenomena of Nature, and even from those of ordinary psychology. In the physical sciences, we have only to bring about the same clearly defined conditions, and the same result will be invariably obtained. In psychology, the reaction of the individual to stimuli is variable only within certain limits depending upon health, fatigue, or other assignable causes. But in psychical research we soon find that we have to do with factors of doubly unknown nature: a force, or forces, not met with in the realm of physical science, and an intelligent volition making use of this force in a way that is frequently not in accordance with the will of the medium, or of any of the sitters, or of all in combination. Physical forces have no will of their own; 'psychic forces' are insufficient to explain the phenomena without calling in the supposition of psychic intelligences which actuate and direct them.

At the stage to which psychical research has at present advanced, there is no doubt as to the reality of the phenomena; for although they may be simulated, yet a sufficient number of real ones has been carefully and systematically observed to render their existence beyond dispute; so that the question at issue now is, what is the nature of the intelligence which brings into play and directs these 'mysterious psychic forces'? A consideration which complicates the question is that, as M. Flammarion says (p. 15), 'the state of mind of the bystanders, sympathetic or antipathetic, has an influence upon the production of the phenomena.' But how far does this influence extend? It appears in reality to have merely the effect of facilitating or hindering the production of the phenomena according to the degree of sympathy or antipathy existing in the circle. Further, 'the mind of the medium and those of the experimenters most assuredly have something to do with the mystery. The replies obtained generally tally with the intellectual status of the company, as if the intellectual faculties of the persons present were exterior to their brains and were acting wholly unknown to the experimenters themselves.' In short, as we contend, however the scientists may direct the argument towards substantiating their own cherished opinions, all the facts observed go to show very clearly that what may be called the raw material of the manifestations, be it matter, force, or means of intelligent expression, is derived from the persons present (medium and sitters), but is moulded, directed, and utilised by 'a personality unknown to the company,' to use another of M. Flammarion's phrases.

The value, then, of M. Flammarion's book consists in this: that he gives us in convenient form the experiments and

\* 'Mysterious Psychic Forces: An Account of the Author's Investigations in Psychical Research, together with those of other European Savants.' By CAMILLE FLAMMARION. London: T. Fisher Unwin. Price 8s. 6d. net, or 8s. 11d. post free (9s. 4d. abroad) from Office of 'LIGHT.'



deductions of a large number of observers, such as Gasparin, Thury, Sir William Crookes, the Dialectical Society's committee, Dr. A. R. Wallace, Aksakof, A. de Rochas, Ochorowicz, Maxwell, and Richet, with all the most remarkable mediums, and especially the results obtained by various experimenters, including himself, with Eusapia Paladino. The chapters devoted to this medium form of themselves an excellent compendium of her phenomena. M. Flammarion gives some interesting reminiscences of Victorien Sardou and of his strange automatic drawings, recently alluded to in 'LIGHT,' and two of these are reproduced as illustrations. Among the other plates and smaller figures with which the book is illustrated are several representing the impressions produced in modelling-clay by the mysterious agencies concerned, levitations of tables, and instruments used for registering the amount of psychic force exerted.

As to the nature of the psychic forces, or of the intelligences operating them, M. Flammarion seems to imply that an examination of these questions raises more problems than it solves. He can do little else than fall back upon the conclusions at which he arrived in a previously published work, which were: (1) The soul exists as a real entity independent of the body; (2) It is endowed with faculties still unknown to science; (3) It is able to act at a distance, without the intervention of the senses. Further, but less definitely, and therefore less satisfactorily, he sums up the whole matter with 'the single statement that there exists in Nature, in myriad activity, a *psychic element*, the essential nature of which is still hidden from us.' These phrases do not involve the action of discarnate human entities which have survived bodily death. They only denote 'that the conscious will or desire, on the one hand, and the subliminal consciousness on the other, exert an influence, or perform work, beyond the limits of the body.' Thury, in 1855, got further than this, for he admits that science is not entitled to say that there are no wills at work other than those of men or animals, that the hypothesis of spirit action is not absurd, and that its truth is to be determined by experience. Spiritualists consider that they have that experience.

#### INDIVIDUAL IMMORTALITY.

Replying to 'G. E.' in the 'Christian Commonwealth,' regarding individual immortality, the Rev. R. J. Campbell says:—

It is probable that without any loss of identity—I mean without interruption of self-consciousness—we shall come in the end to find our limited personal being merged in something immeasurably higher. It may be reasonably asked what evidence there is of this, and the only answer is the supernormal experiences of persons of mystical temperament who, in seasons of ecstasy and such-like have unquestionably glimpsed a higher altitude of consciousness than that which is the lot of the ordinary man. May it not be that such experiences are indicative of what is to be a common possession by-and-by? In all such there has been a breaking through of the barriers which separate, or seem to separate, the individual man from his fellow, but without any loss of self-awareness; in fact, the contrary. How soon this will come to us will depend on the life we live. If we are selfish we shall be hindered and bound, not only in this life but in the next, and we may only get free by suffering. In this also evidence of a plausible kind seems to be accumulating. When a man of the high standing and ability of Sir Oliver Lodge deems it worthy of serious consideration the rest of us are bound to treat it with respect. Scientifically speaking the case is not yet proven, but things are tending that way, and we may all live to see the day when the continuity of self-consciousness, after the change called death, will have become an accepted fact. That being so, belief in the rationality of the universe will compel us to postulate continuity of moral conditions also. 'In the field of destiny we reap as we have sown.' But it can never be a question of geographical locality, it must be a state of soul.

This is all good Spiritualism and, like so many others, Mr. Campbell is coming our way. We fully anticipate that we shall yet have the pleasure of hearing him on our Alliance platform. We can assure him of a warm welcome.

#### SPIRIT SMUGGLERS.

An amusing situation has arisen at Melbourne. We have heard of smuggled spirits but not of spirit smugglers until now. It appears, however, that the Australian Customs Department has made a claim upon Mr. T. W. Stanford for Customs duty on some of the *apports* which have been brought into his home during séances with Mr. C. Bailey. A long list of these articles was recently given in a pamphlet entitled 'Science and the Soul,' and when the Customs officers read the list, they noted that some of the articles had not passed entry and paid duty, as required by the Customs Act. Mr. Stanford claimed that they were not dutiable, as they had not been imported into the country in the ordinary sense of the word, and were not being used in the regular way of trade. The Customs officers did not seize the goods in question, but went back to the department to report and await instructions.

Among the most wonderful things now in Mr. Stanford's spiritualistic museum are manuscripts on papyrus and parchment from Assyrian and Babylonian tombs, live birds, and a live snake, a skull, an entire Mandarin costume—hat, coat and divided skirt complete—as well as other articles which the Customs Department considers as dutiable merchandise.

Mrs. Bright, the editor of 'The Harbinger of Light,' informs us that the Customs authorities 'have decided to leave alone what would result in still further publicity, as Mr. Stanford would contest the claim in every court.' Mr. Bailey has at different times been searched, sewn up in a bag, with only his head and arms free, and shut up in a cabinet, which was veritably a cage, and yet these *apports* were introduced into the séance room. The suggestion has been made that the controls should endeavour to get a London paper and transport it to Melbourne within a few hours or days of its publication. We hope they will succeed.

#### THE 'HIBBERT JOURNAL' ON PSYCHICAL RESEARCH.

Quite a remarkable amount of interest, for a 'review of religion, theology and philosophy,' is being taken by the 'Hibbert Journal' in matters closely concerning Spiritualism in its various phases. The January number opens with articles by the Rt. Hon. Gerald Balfour, and by Principal J. W. Graham, on the new evidence as regards survival, obtained by the Society for Psychical Research, and recently reviewed in 'LIGHT.' In these articles three of the most striking of the 'cross-correspondences' analysed by Mr. Piddington in Part LVII. of 'Proceedings' are summarised, and their bearings explained. These articles will be noticed at greater length in an early issue of 'LIGHT.'

Other articles in the 'Hibbert Journal' are of such interest that we hope to say more about them, though at present we can only indicate their bearings. Professor William James gives an account of Fechner's philosophy and explains his conception of the 'earth-soul' and of 'beings intermediate between man and God.' Dr. H. Rutgers Marshall discusses the bearings of auto-suggestion on the cure of disease and deprecates the introduction of the religious element into psycho-therapeutics. Miss Vida Scudder, an American lady, writes on the ethical element in Socialism, and shows that 'discipline self-imposed' is a condition of social advance. The Bishop of Tasmania considers that the Old Testament, representing the imperfect ethical sense of a by-gone age, is in great part unsuitable as a basis for the moral instruction of youth. A former chairman of the Bradford Education Committee, the Rev. R. Roberts, appeals for consistency in references to 'Jesus' and to 'Christ,' and shows that the attempt to identify Jesus the man with the Christ-spirit results in theological incongruities which have done much to disturb confidence if not to arouse unbelief. Professor Keyser, of Columbia University, contributes a striking paper showing that some conceptions of divinity which apparently transcend sense and imagination do not really go beyond the precise mathematical concept of infinitude. This number of the 'Hibbert Journal' is particularly worthy of the attention of philosophical readers.



## HERO AND ANCESTOR WORSHIP.

We may often learn from those who take hold of facts by the opposite handle: they at least bring the facts forward for us to grasp and use as best we may, and we are grateful to Dr. Lewis R. Farnell for the large collection of facts which he marshals in the 'Hibbert Journal' as illustrative of 'Religious and Social Aspects of the Cult of Ancestors and Heroes.' As to his own personal opinion of this cult, that is of secondary importance; he regards the belief in the survival and continued influence of the spirit after bodily death as the basis of funeral ceremonies and worship of the dead, two branches of the subject between which he draws a distinction which he admits is not always easy to make. For the most part he handles the idea of survival quite impartially, but he treats the belief in the continued influence of the departed as a 'superstition' and as 'discarded.' The distinction runs all through the article; the care bestowed on the disposal of the bodies of the dead, and on tombs, is regarded as being no proof that worship was thereby paid to the dead, and as to this Dr. Farnell says:—

This worship, properly understood, is a special and sometimes relatively late product of the still more widely spread belief in the continuance and active consciousness of the departed spirit. Where this belief is strongly held it is likely to suggest many of the acts of posthumous honour that have been, and still are, performed at tombs all over the world. The theory of continuance carries with it the conviction that the departed need in the other world the things they loved and needed in this; and the mere affection of father, brother, son, is sufficient to prompt the surviving relatives to throw into the grave food, weapons and ornaments, slaughtered animals or slaves, perhaps even to drag up the Viking's ship and raise over it a mighty tumulus, or to give the sea-rover the splendid funeral of the blazing ship turned adrift on the sea.

The belief in survival may lead to three attitudes towards the departed: love, reverence, and worship; and 'worship' may be inspired either by reverence or by fear. Gifts, oblations, or even sacrifices, he says, may be tokens of respect and benevolence, such as would be offered to the living, but prayer implies worship, as when the ghost of Achilles demanded not only a sacrifice, but also prayer for a favourable wind. 'Fear of the departed soul may evoke acts of magic or religion which only aim at exorcising or banishing the dangerous ghost, so that the living may be safe from his influence.' The cult of ancestors is confined to the tribe or family that possesses the tomb; the worship of heroes may not be so restricted. 'The saints of the Mediterranean world and of Catholic Europe are to be regarded as de-localised heroes, having no tribal or family connections; yet the various localities aspire to possess their relics, and saint-worship is more powerful if one has the saint's tomb in one's midst.' This sentence is typical as showing the spirit in which the article is written.

An instance is given showing how easily reverence for a deceased man may pass into worship of a hero or a god. 'Kibuka, the war-god of the Baganda, is known to have been a real man of striking character about a hundred years ago, and his divine bones now repose in the Museum of Cambridge.' In Homer, 'there is pity and affection shown to the departed shade, but scarcely a hint of worship.' As regards Christianity, Dr. Farnell says:—

It is obvious that the early eschatology and the highest religious dogma of orthodox Christianity were adverse to the cult of the dead, though saint-cult came to be accepted as a compromise with a too powerful paganism. In fact, a flourishing and vigorous ghost-worship is more to be expected when the ghost is supposed to reside in or near to the tomb, whence it can be evoked by prayer or spell. Yet there is nothing in which there is apt to be more inconsistency than in the relation between our eschatologic beliefs and our feelings and behaviour towards the dead.

This last quotation gives a hint as to the meaning of 'resurrection from among the dead' (*anastasis ek tôn nekron*) as conveying the idea that the spirit of the deceased no longer flitted aimlessly around the tomb, but had risen to a higher sphere denoted by the words 'This day shalt thou be with me in Paradise,' and 'Thou wilt not leave my soul in hell.' In

other words, Christianity rose above mere ordinary 'tomb-stone theology.'

It is interesting to find, from examples cited by Dr. Farnell, that no contrast between different beliefs is represented by the practices of cremation and burial. Some African tribes burned the body to destroy the evil influence of the ghost; while in India the bodies of those whose ghosts were particularly feared were not allowed to be burned. The Greeks, when cremation was still customary, 'were abnormally sensitive to ghost-superstition.' In fact, 'the same feelings towards the departed soul, whether of affection or terror, have been found consistent with either system of disposal of the body.' But, on the whole, adds Dr. Farnell, 'inhumation is more likely to generate vampire-imagination in morbid temperaments.' Now we know!

The writer holds that 'a religious phenomenon of such antiquity and wide prevalence, and of so close association with certain social institutions, is certain to have left a deep imprint on advanced ethics and religion or on the imagination that fosters and colours these.' The belief in ghosts gave rise first to 'totemism and certain forms of animism,' among them 'the sanctity of the household hearth, which sometimes leads to the ritual of maintaining the hearth-fire of the chief or king perpetually.' In advanced religions 'the festival of All-Souls, almost universal in Europe and found also in China, Japan, ancient Egypt and Greece, and many other communities, has been reconciled without difficulty to our orthodox religion,' and though it now amounts to little more than 'affectionate tendance' of the tomb and 'loving commemoration,' yet in some parts where old ideas survive, 'the dead, in return for the offerings, are supplicated to guard and foster the family and crops.' Then we have, as another form of the same belief, the ascription of 'a magical or divine power to the bones or relics of the departed great one, and the religious feeling regarding relics.'

Dr. Farnell finds that both good and bad results have sprung from this belief: the 'worst indictment' he has to make—the only serious one, and one which does not concern modern civilisation—being that it tended to suggest and perpetuate the practice of human sacrifice. On the other hand, he says:—

It may claim to have contributed certain ideas which have been turned to great account by the higher religions. The belief that the mortal body could be the habitation of a divine or semi-divine spirit has assisted to propagate the conception of divine incarnation, which is still the ruling idea of a dominant world religion; it has gratified the human craving for mediators between God and man, and has softened the austerity of rigid monotheism by peopling the unseen with a multitude of good spirits, watchers and guardians of human life. More important still would have been its achievement if we could prove what at least we have good right to surmise, that it diffused and strengthened the conception of the fatherhood of God.

This influence enters into ceremonies at birth, marriage, and death, and only in rare cases where we find no 'superstition concerning ghosts' do we find no ceremonies connected with these events. To this source is ascribed the custom of naming a child after an ancestor, more particularly the grandfather; while among some tribes the name of a deceased member may not be uttered for a long time, probably through fear of evoking the ghost. The whole article is a tribute to the influence, social, moral, and religious, of a belief which has been held from time immemorial, and the writer is compelled to admit that on the whole it has been a good influence, that 'our civilisation owes much' to what he is pleased to term 'these discarded beliefs,' and that 'to their ancient appeal certain cells of our consciousness still faintly respond.'

'OLIVER WENDELL HOLMES, in one of his volumes, says: "While some are crying out against Spiritualism as a delusion of the devil, and some are laughing at it as a hysteric folly, it is quietly undermining the traditional ideas of the future state which have been and are accepted." Surely anything which places the question of a future life on a firmer basis, not as a mere creed or dogma, but as an ever-present fact, is one of the most clamant needs of the world to-day.'—JAMES ROBERTSON.



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### FADING FRIVOLITY.

It has its uses, but, apart from its uses, it is amusing to watch the countenance of the newspaper man as he begins to realise that he has been rather playing the fool over Spiritualism. We do not upbraid him. All we say is that he is interesting—and amusing. He did his best, after his kind, and he is, at all events, teachable; but he has still much to learn.

A review of Camille Flammarion's book on 'Mysterious Psychic Forces,' in 'The Daily News,' is the occasion for these remarks and for what follows, in relation to fading frivolity. The reviewer is decorously serious; he cannot help it. He is conscious that he is in the presence of something which even he does not understand: and when we say 'he,' we do not mean the actual writer but the impersonal representative of 'The Press'; for 'men may come and men may go' but 'it goes on (with luck) for ever.' This reviewer's countenance only reflects the general mood of the hour; and the mood of the hour is, as we have said, amusing. 'Amusing,' because it is a mood of part surrender and part struggle, causing a queer blend of puzzled attention and our old friend 'unctuous rectitude': the reviewer's funny conclusion being that Flammarion's book is 'a most interesting and instructive' one, 'which will probably leave most readers incredulous, but will at least give them cause to examine the bases of their incredulity.'

This is where the fun comes in; for the spectacle of an incredulous man examining 'the bases of his incredulity' is a sight amusing to gods and men; and specially amusing when the incredulity was conceived in Ignorance and born of Frivolity, and when the Merry Andrew has to pause, stop laughing, and adjust his countenance to his discovery that there is something in it after all.

This reviewer gives to his readers a suggestive summary of what has been happening—a very old story, but apparently new in a serious form, to him—and, having told his story, he makes the quaint remark:—

It is not necessary, of course, that we should believe these things, nor, even if we admit they all happened, that we should believe that spirits have anything to do with them. It is only necessary that we should investigate them—that, in the age of radium and the aeroplane, we should not waste our time and other people's labour by adopting the old foolish anti-scientific attitude of incredulity.

Of course 'it is not necessary that anyone should believe these things.' The only thing 'necessary to be believed' is the Athanasian Creed. No Spiritualist ever said that

belief was necessary. All we have said is that unbelief was often stupid, and a loss to the unbeliever; and especially that frivolity was as inane as it was unbecoming; and we congratulate this representative of a once utterly frivolous Press upon his discovery that 'these things' ought to be investigated, and that 'the old foolish anti-scientific attitude of incredulity' is as wasteful as it is foolish. Precisely: then, as Campbell Bannerman said of other frivolities, 'Let us stop this fooling, and get to business.'

But, says this reviewer, even if we admit that 'these things' happen, 'it is not necessary that we should believe that spirits have anything to do with them.' Granted; but also it is not necessary that we should wriggle too hard and too long against the somewhat obvious conclusion that spirits *have* something to do with them: and this remark we commend to this reviewer, who labours the point that all 'these things' may be true and yet Spiritualism may be all wrong in its inferences: and, in his anxiety to shut out the Spiritualist, he is in danger of only exchanging old frivolity for new obstruction. Thus he says:—

It is the explanations of the Spiritualists, indeed, rather than the things they attempt to explain, that lead the average practical man to refuse to take psychical research seriously. Spiritualism, unfortunately, came upon the world as an explanation of certain phenomena before the reality of these phenomena themselves had been demonstrated.

This is a desperate throw of the dice. Our memory is a fairly good one, and what it tells us is that 'the average practical man' usually laughed at 'the things' rather than at 'the explanations.' We were called liars or fools, and not merely superstitious; and the brickbats of contumely came, not so much because we believed in spirits as because we were thought to be frauds or silliness.

The other remark of this reviewer, that the Spiritualists' explanation of the phenomena came upon the world before the reality of these phenomena had been demonstrated, is particularly unhistorical. What is true is that the Spiritualists' explanation reached the ears of people who simply would not look at the evidence offered: and now it is surely a little hard, or even a little impudent, to turn round and say, 'Why did you not demonstrate your facts before you ventured upon an explanation of them?' Our reply is, 'Why did you only pass by and grin?'

But, as to this matter of 'phenomena demonstrated,' has this reviewer never taken notice of the phenomena recorded in the Bible, or in the history of the Church? He refers to the Fox sisters, and, with undue depreciation, says, 'Amid such trivial incidents as these Spiritualism was born.' Was there ever such looseness of criticism? Modern Spiritualism, as an organised movement, may be said to have been born with the Fox sisters, but the recorded phenomena go back to Ezekiel and far beyond. Are they to be all ignored?

Flammarion's book, says this reviewer, is 'a defence, not of Spiritualism, but of the reality of the phenomena on which the Spiritualists ground their belief.' That is good enough for us. Admit our facts; our explanation is bound to follow. We did not invent that explanation: it was forced upon us by the evidence. At the back of the physical phenomena there is the impregnable rock of the personality and intelligence of the power producing them. That is a matter which this reviewer does not deal with, although it is vital and fundamental.

We offer no objection to the conclusion that 'we ought to exhaust all the simple natural hypotheses already known, before having recourse to others.' We even give in to the modern Thomas who sturdily affirms that 'spirits are the last things' he will give in to. That does not



matter to us: but what does matter is, the dogged and half angry, half frightened, resistance to the possibility of the presence and activity of spirit people; and especially the resistance of those who profess belief in the Bible and in the power of prayer.

### PSYCHOMETRIC EXPERIENCES OF MR. W. KENSSETT STYLES.

The following interesting Paper on 'Some Notable Personal Experiences,' by Mr. W. Kenssett Styles, was read on Thursday, December 17th last, at a meeting of the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, Vice-President, in the chair.

(Continued from page 20.)

The following incident is one in which I believe I acted as a more or less passive agent, and had nothing to do with the solution of the puzzle. A glass bottle, apparently about sixteen hundred years old, was brought to me, the owner being anxious to know where it came from originally; that is to say, its place of manufacture, which he was sure was not the place where it was found. I had no idea where it came from, and I could not get anything about it, psychically, so we started a game of chess, I continuing to keep the bottle in contact with myself. After a time I was moved to draw a rough representation of a sickle, across a portion of the blade of which I wrote the word 'Hellespontis.' My querent, after looking at the drawing for a minute, took from his bookcase a classical dictionary of the ancient world, opened it at a map of Asia Minor in the time of Christ and, laying the representation of the sickle on the map, so that the handle lay parallel with the coast of Palestine, he showed me that the blade curved round the coast line of Asia Minor, that the end of it touched the town of Byzantium, and, by a curious coincidence, the very portion of the blade which passed through the Hellespont on the map was that on which I had written the word 'Hellespontis.' He subsequently told me that the glass had been found in Palestine, and the drawing confirmed his opinion that it was originally manufactured in Byzantium. I honestly believe that I had nothing whatever to do with the solution of the puzzle, or with the apparent confirmation of his surmise, any more than the postman has to do with the contents of a letter which he delivers at one's door.

As I have frequently been asked whether the psychometrist does not read the thoughts of his audience and tell them what they want him to say, or, at all events, what they expect him to say, perhaps you will bear with me if I give you two incidents which tend to disprove this supposition. On one occasion a two-handed sword was brought to me which had only just been dredged out of the river and which was still wet and muddy. My audience, who were antiquarians, more or less, confessed that they expected that I would give a description of a knight, or knights, in armour, but to the surprise of them all, as well as to my own, I described the last owner of the sword as being a red-headed, bandy-legged man, apparently of the lower orders, dressed in quilted clothes, with no metal armour on other than a helmet, and I stated that the sword was much later in date than I had imagined at first sight. It was subsequently taken to one of the leading authorities in this country on arms and armour, and he said that, so far from being the late property of a knight in plate armour and all the rest of the knightly accoutrements, he thought it had belonged to a Scotch 'hobler,' or a species of irregular free-lance, and that it only dated back to the time of the Wars of the Roses, certainly not earlier. If I remember rightly, he said that there were only two other specimens of this type of sword that he knew of; at all events it was so rare that it was specially purchased for the collection of a 'certain exalted personage.'

The following is one of the few instances in which I have been able to do anything in matters relating to my own time. I had occasion to go into the shop of a certain jeweller, who said to me: 'A friend of yours has just been in and has left something to be repaired, see if you can tell me who it is,' and he handed me the article of jewellery. I described the owner as a lady, and one, moreover, who was plump and well-favoured. The three persons present laughed at this, and when they told me to whom the bracelet belonged, their laughter certainly seemed justified, because, under no possible circumstances could she be described as 'plump.' When the friend who had left the article to be repaired called for it, he was told of my description as a good joke; but he appeared to be somewhat upset by the narration, and explained, some time afterwards, that the article in question had belonged to a young lady who had been dead some years, that he had come across it casually in tidying a chest of drawers, and, thinking it a pity that it should not be used, he made up his mind to have it repaired, and to present it to his *fiancée*, to whom we had naturally inferred that it belonged, but who, as a matter of fact, had never actually handled it. The description which I had given was considered a good one of the original owner. Now, had I been affected by the thoughts of the persons present, I should have said something very different from what I did, but by simply following my own intuition I turned the tables on my critics.

The psychometrist has a good deal to contend with in many ways. There is, naturally, the difficulty of cross influences, which I will divide in two ways, namely, parallel and superimposed. By parallel I mean an article which has been used by two or more persons in turn, or which consists of two or more articles fastened together. I would give as an example of this the case of a Dervish sword in my possession, which came from the battlefield of Omdurman. My first impression on grasping the hilt and scabbard of the sword was of a swarthy, bearded fanatic, clad in a jibbah, rushing forward at the head of his men to exterminate the hated infidel. I suppose that is really what I expected to see. On grasping the naked blade, however, I had an entirely different picture presented to me. I saw a man in European armour, seemingly quite exhausted, in the middle of a sandy plain or desert. He was kneeling down holding a big two-handed sword in front of him after the fashion of the Middle Ages, when men used the cross-hilt of their swords symbolically as an aid to prayer. It seemed to me that he was cut off from his comrades, lost in the desert, and that, realising that he had to die, he had made up his mind to go like a gentleman. The mystery was subsequently cleared up by a friend who pointed out a very faint armourer's mark on the blade, which he said was French and dated back to Tudor times, and the sword is now supposed to be a relic of the last crusade, which you may remember consisted almost entirely of Frenchmen, all of whom were captured or killed by the Saracens. Obviously the blade had been shortened by its captors to form one of their own weapons, and, possibly, with a view eventually to puzzle a heathen psychometrist.

As an instance of the 'superimposing' of influences, I may mention a curious bronze ornament which was brought to me. It was like a piece of a broken file, about five inches long, green in colour, and with a rough curly pattern upon it. The first thing I saw with it was a man, in Georgian costume, picking it up while digging, or making some alterations to a fence in a field. I got thoroughly into this man's condition in life, and described his house, his workshop, his tools, and the quaint old town where he lived, somewhere near a bigish river. He seemed to have carried the ornament in his waistcoat pocket, but one day, thinking, I suppose, that it was too lumpy he threw it into the river. For a long time that was all I could get, but the owner of it was not satisfied and worried me to tell him more. After waiting a considerable time, I finally seemed to stiffen myself as though I was laid out on a bier, and in this recumbent position I seemed to be carried up a river in an open boat, clad in some rough dress of leather or skins, with a long sword laid on my body, over which my hands were crossed. I sensed, rather than saw,



that ornaments similar to the one I held in my hands, something like miniature tombstones, were placed at regular intervals round the bier. My querent then expressed himself as being perfectly satisfied. He said he knew that the article in question was of Celtic times, that it was probably imported from Scandinavia by the Norsemen, but he had not guessed its funereal object, and considered that I had given a very probable explanation of its use. I mention this experience merely to illustrate how nearly completely a later and more energetic influence may obliterate an earlier and original one. In some instances I have even found that, so far as I was concerned, the original influence was entirely obliterated, as, for instance, when a neolithic flint-scraper gave me nothing but a taste of beer and a general impression of a big burly man with a black wrapping or binding round his right wrist. I was subsequently told that the implement had been discovered and brought over by a workman whose breath indicated that he was not a teetotaler, and that, by a curious coincidence, he wore a black band round his right wrist. Concerning the primeval savage who fashioned the tool I could, alas, glean no information. The twentieth century four-ale had evidently been too much for him.

An article may be very differently, and yet quite correctly, described by different psychometrists, as one experimenter may pick up one phase of its user's life and bodily condition, and another get into the mental condition which experimenter number one might be quite unable to appreciate. Again, a psychometrist might at different periods of his life get quite different impressions of the same article. Psychometrists should endeavour to cultivate a wide and varied knowledge of things in general. The average person thinks that the simpler and more child-like the psychometrist the more likely one is to get at the truth without frilling or embellishment. That may be so to a certain extent, but one cannot pour water out of a jug which has no water in it! Comparatively ignorant persons may fix on useless points by which to describe an article. In dealing with historical articles a slight knowledge of the dress of the average English person during the various periods of English history has saved a good deal of time in my own case, and such points as whether a man wears a flat-bladed sword or a rapier, whether he wears a dagger with it or not, and what sort of guard there is to the sword hilt, will often fix off-hand the period of an article within, say, fifty years. In the psychometric condition one's critical faculty is, if anything, something under normal, and being inclined to take things for granted, without knowing what to look for, one may, as Kipling says, 'run in circles like a goat with one eye'!

A dare-devil young sailor friend of mine, who has had at least three narrow escapes from drowning, said frankly that he considered the whole psychical business was humbug, and that if I would take him to a séance he would show the whole thing up, as he had something in his possession to try the medium with which had not left him for years. He would not tell me beforehand what the article was, lest, as he politely put it, I should 'blow the gaff' on him. When the medium asked him for some article to psychometrise he handed him a very old, crumpled letter which he produced from somewhere under his waistcoat. The medium rolled it up in the form of a cigarette, laid it on his forehead, and then described the writer, the house in which it was written, and gave a rough *précis* of the contents of the letter from beginning to end. It was to the effect that the others having gone out the writer took her pen to say that she hoped, now that he had gone to sea, he would remember his mother at home, and went on in the same strain. After the séance was over I gently bantered my friend, but he declined to discuss the matter at all, and seemed upset, saying that the letter was one that his mother had written to him on his first going to sea, and that she had died shortly afterwards.

A great friend of mine, about my own age, who died after a sudden and mysterious illness, has been described to me by many mediums at various times. On one occasion a person psychometrising my card-case, gave me the description of this spirit friend, and said that he wanted to know whether

I remembered throwing rotten apples at the pigs in the farmyard, adding that I always was too good a shot for him. Like a flash I recollected the fact that the last time we were together at the old home in the country we had gone up into a loft, the window of which overlooked the farmyard. On the floor apples were laid out to dry, and we had picked out those which had gone wrong and pelted the pigs with them. It was not, I grant, a particularly intellectual amusement, and I little thought that in six short months my comrade would have passed over to the bourne from which, we have been told, 'no traveller returns,' but with which we are more or less successfully getting into telegraphic, or perhaps I should say telepathic, communication, or that our amusement would one day furnish me with one of the most convincing proofs of the continuity of personality and of friendly interest after death which I have ever had. I think it only fair to tell you, however, that the spirit asked me if I remembered sliding with him on the ice when we both fell in, and he got beaten for it. Absolutely nothing of the sort had ever occurred to me, but I learned some months afterwards, by judicious and guarded inquiries, that such an incident had happened to himself and an only brother, with whom he evidently confused me.

Referring to symbolism in psychometry, I have already told you that with the medium with whom I first came into contact a bridge signified some difficulty to be surmounted. For myself my inner consciousness has apparently decided that a black arrow signifies that an article is of times of the Wars of the Roses. A picture of Robert Louis Stevenson, recumbent on a couch and writing on a pad resting on his knee, signifies something Aztec. This is apparently derived from the similarity in outline in two pictures which I have seen, the one of the novelist, the other of a South American mummy cuddling his knees. The taste of rancid butter in my mouth signifies that an article has come from Palestine. The feeling of a cold triangle laid on the small of my back signifies that the article I am psychometrising has been deliberately buried with someone. A fat pig signifies something Saxon, and so on. It is quite possible that there is some subtle psychological reason for many symbols, and it would be interesting to have a collection made of them from various psychics.

So far as I am concerned, psychometry has been of very little practical value, and the seal of the confessional prevents my giving you the details of the few cases where it has been of actual benefit to others; but it has this value, at all events, that it lifts one out of the hum-drum of everyday life. The average person is too much bound on the wheel of circumstance now-a-days. We get up in the morning, eat our breakfasts, go to work, come home, eat our dinners, play a hand at bridge, explain what we should have done if we had only had our opponents' cards instead of our own, and then go to bed, and so on, day after day, so that anything that will tell us something at first-hand about our forefathers, or even about the lives of our contemporaries over seas, will at least give our brains a train of thought different from the every-day one, with advantage to ourselves, and possibly also to those who have to live with us. There is, however, one very useful side to psychometry which would amply justify all the trouble that has ever been taken in its acquirement, and that is from the point of view of its value in medical diagnosis. A good psychometrist whose gifts run in this direction can, from an article worn or used by a person, describe unerringly his or her state of health, and in what direction the weakness lies.

Most psychically inclined persons, I think, are more or less psychometric, and the faculty seems to be much akin to dowsing or waterfinding. A psychometrist would probably be good at guessing games, or thought-reading games, and one species of development is to get a friend to pick a card out of a pack and look at it intently, for the would-be psychometrist to endeavour to guess what the particular card is. One of the best tests, however, that I know of for discovering sensitiveness is to get a friend to conceal a bunch of keys under a piece of paper on the floor, and place several other pieces of paper likewise on the floor, and for the would-be psychometrist to pass over these pieces of paper with hands extended



in front, palms downwards. Those who try this will be surprised, I think, at the ease with which they will detect the presence of the metal by the cold feeling which will come to the back of the left hand. A record of the articles operated on, and especially of failures, or apparent failures, should be kept, as some of the most valuable tests have been those in which the seer has been supposed to be quite wrong, or at least he has been quite wrong according to the person owning the article, but in the light of later information the latter has had to confess that the psychometrist was right after all.

I would warn you against trying to do too much, against trying to do it too often, or against trying merely to amuse your friends; and, lastly, beware of the young lady who, hearing that you are a psychometrist, presses her glove or her bracelet on you and beseeches you to tell her something of her inner consciousness. (Laughter and applause.)

At the conclusion of the reading of their papers, and after a brief discussion, the proceedings terminated with a hearty vote of thanks to Mrs. Boddington, Mrs. Imison, and Mr. Styles.

#### A SPIRIT OBJECTS.

In an article on 'Are the Dead Alive?' in 'The Delineator,' it is said that after Eusapia had said to a sitter, M. R., 'this phantom comes for you,' she fell into a profound trance and then:—

A woman of great beauty appeared who had died two years before; her arm and shoulders were covered by the edge of the curtain, in such a way, however, as to indicate the form. Her head was covered with a very fine veil; she breathed a warm breath against the back of M. R.'s hand, carried his hand up to her hair and very gently bit his fingers. Meanwhile Eusapia was heard uttering prolonged groans, showing painful effort, which ceased when the phantom disappeared. The apparition was perceived by two others present, and returned several times. An attempt was then made to photograph it. Eusapia and 'John' consented, but the phantom, by a sign with the head and hand, indicated to us that she objected, and twice broke the photographic plate.

The request was then made that a mould of her hands might be obtained, and although Eusapia and 'John' both promised to make her comply with our desire, they did not succeed. In the last séance Eusapia gave a more formal promise; the three usual raps on the table endorsed the consent, and we indeed heard a hand plunged into the liquid in the cabinet. After some seconds R. had in his hands a block of paraffin, with a complete mould, but an etheric hand advanced from the curtain and dashed it to pieces. This concerned—as we afterwards learned—a woman who had a strong reason for leaving no proof of her identity.

These incidents, given on the authority of Professor Lombroso, illustrate a fact which is too frequently lost sight of, viz., that spirit people have wills and ways of their own, and, while generally wishful to be of service to investigators, they are not mere puppets who can be commanded by mediums or by inquirers, and they should be treated with the same consideration and respect as they would receive from courteous persons were they still embodied. A reverential attitude towards them is unnecessary, but the dictatorial manner adopted by many so-called inquirers is worse. Some day the idea that spirits are persons, not 'the mighty dead,' nor angels, nor spooks, but human beings, will filter into the consciousness of the race, and then Spiritualism will be a scientific aid to the spiritual evolution of mankind.

'In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God and no future state, yet, even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of the soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he, who, when all is drear and cheerless within and without, when his teachers terrify him, and his friends shrink from him, has obstinately clung to moral good. Thrice blessed, because his night shall pass into clear, bright day.'—

FREDERICK WILLIAM ROBERTSON.

#### PREDICTIONS FROM JULIA.

Perhaps the most interesting incidents narrated in Mr. Stead's 'Fortnightly Review' article, to which we have already referred, are those relating to 'Julia,' the spirit friend from whom Mr. Stead received many communications which have been published under the title 'Letters from Julia.' How this remarkable correspondence commenced is told by Mr. Stead in his article. He had two friends who were greatly devoted to each other, and had mutually promised each other 'that whichever died first would return to show herself to the other in order to afford ocular demonstration of the reality of the world beyond the grave.' Julia was the first to pass over at Boston, and 'she aroused her friend from her sleep in Chicago and showed herself by her bedside, looking radiantly happy.' She again showed herself when her friend was in England, at a country house where Mr. Stead was also staying. On being told of this, Mr. Stead offered to try to get a message by automatic writing, and did so. He asked for evidence of identity, and then his hand wrote, 'Tell her to remember what I said when last we came to Minerva.' This seemed like nonsense, but Mr. Stead's friend told him that 'Minerva' was the pet name they had for Miss Willard, and that the first message written was substantially the same as what Julia had said the last time she saw her friend and Miss Willard together. The only inaccuracy was that Miss Willard had come to her, not she to 'Minerva.'

Then Mr. Stead tried for more messages. After various questions had been answered, Julia was asked to give her friend another test of identity. She replied by a reference to her friend having hurt her spine, an accident which at first was not recalled. Then Julia gave place, date, and full details of the occurrence and her friend replied that she remembered it quite well—she was in bed for two or three days with a bad back, but she never knew that it was her spine that was hurt!

On the same day Julia gave a prediction in the form of 'a friendly warning intended to save another friend from making engagements which she could not keep, as, at a certain time, she would be three thousand miles away.' The friend laughed the warning to scorn and made her engagements—but had to cancel them, just as Julia had predicted.

At another time Mr. Stead had a lady in his office whose health and temper were alike uncertain. One January, when Mr. Stead was thinking of parting with her, Julia wrote with his hand: 'Be very patient with E. M., she is coming over to our side before the end of the year.' About once a month the message was repeated as a kind of reminder; in July E. M. became dangerously ill with appendicitis and was not expected to recover. Julia wrote that she would get better, but would pass over before the year was out. She did recover suddenly, and the monthly reminders were still received. In December E. M. fell ill with influenza. Again Julia refused to accept this as the cause of death, and said, 'She will not come over naturally.' At the end of the year E. M. was still alive; Julia wrote: 'I may be a few days out, but what I said is true.' About January 10th Julia told Mr. Stead to bid farewell to E. M., as he would not see her again on earth. Two days afterwards she threw herself from a high window in delirium and was taken up dead—within a day or two of the end of the twelve months after the first warning had been given.

There is an epilogue to this story, which is not less interesting. E. M. had constantly written with Mr. Stead's hand during her life, and promised him that after death she would, if possible, do four things: use his hand, appear to some of her friends, be photographed, and send through a medium a message authenticated by a cross within a circle. All these things have been done. She has repeatedly written with Mr. Stead's hand, as freely as she did while still in the body. She has appeared to two friends of Mr. Stead's, her aspect being unmistakable. She has been photographed at least half-a-dozen times, the portraits being plainly recognisable and not copies of any taken in earth life. Lastly, after several months, she sent the sign through a medium who was making her first attempt at automatic writing in the presence of a friend of



Mr. Stead's, who knew nothing of the agreement, and was not expecting a message from E. M. With regard to the messages he has received from his son, Mr. Stead says:—

Twelve months have now passed, in almost every week of which I have been cheered and comforted by messages from my boy, who is nearer and dearer to me than ever before. The preceding twelve months I had been much abroad. I heard less frequently from him in that year than I have heard from him since he passed out of our sight. I have not taken his communications by my own hand. I knew him so well that what I wrote might have been the unconscious echoes of converse in the past. He has communicated with me through the hands of two slight acquaintances, and all his messages have been as clearly stamped with the impress of his own character and mode of thought as any of the letters he wrote to me during his sojourn on earth.

Mr. Stead's convictions are firmly established, but he asks no one to accept anything hastily on other people's testimony. He gives a useful hint when he says, 'there are plenty of honest mediums, some possibly in your own family if you cared to seek for them.'

#### PSYCHICAL RESEARCH AND RELIGION.

Reviewing Dr. Hyslop's work on 'Psychical Research and the Resurrection' 'The Morning Leader' says:—

The evidence is strong that the first Christians were convinced that they had seen and spoken with the risen Lord. In the same way other people at other times have been convinced that they have seen and spoken with those who have died. It is therefore reasonable that the explanation of the one should also be the explanation of the other. In this sense it is certainly true, as Myers maintained, that the result of psychical research is to support the genuine character of the reports of the resurrection of Christ, and that the spiritistic hypothesis of these phenomena, if it be ultimately adopted, will justify on intellectual grounds a continued belief in the fact of the resurrection, in the sense of a survival of personality.

Continuing, this reviewer claims that 'The Resurrection' is not the central part of Christian religion, and proceeds to argue that religion is distinct from the forms of its expression. He says:—

Religion deals primarily with things which are spiritual and eternal in the sense that they are outside or above space and time. You do not really make religion more or less acceptable by a greater or smaller amount of belief in various facts of history, and this is equally true whether the matter under discussion be the empty tomb or the appearances of one who has died. A belief in, or the experience of, an 'eternal' life does not depend upon the reappearance within the limits of space and time either of a body which has been placed in a grave or of a spirit which has been separated from the body. This is really self-evident so far as religion is concerned: that it is not more widely recognised is due to the fact that when people talk of the Christian religion—for instance, in education—they frequently confuse religion, which is an experience of the soul, with theology, which is a theory invented to explain it. Psychical research has nothing to do with religion, but, as Dr. Hyslop points out, it has, and will have, a very great deal to do with theology.

It seems to us that the Resurrection is the central claim of the Christian religion. Spiritual religion is universal, it is not Buddhistic, Mohammedan, or Christian, although all these are modes of its manifestation. Religion is the natural uprising of the spirit—its realisation of its eternal nature and relations—or rather its oneness with the Eternal. In so far as psychical research, or Spiritualism, gives foundation to faith and confirmation to the intuitive affirmations of the inner self, it helps to spiritual self-realisation, and therefore it has a great deal to do with religion as well as theology, and Myers found it an invaluable aid to his religious life.

MISS A. SHARMAN, Secretary of the Battersea Lyceum, writes: 'I am sorry that last week I omitted the name of Mr. Henry Lammers (who sent 2s. 6d.) from the list of contributors to the poor children's Christmas Treat, and trust that he will accept the thanks of the Lyceum officers for his kind donation.'

#### THE LAND OF FAERIE.

Lovers of the Land of Faerie will delight in Lady Archibald Campbell's paper, in 'The Occult Review' for January, on 'The Men of Peace,' as the fairies are called in Scotland: in Gaelic, 'Duoinne Sidhe,' the last word pronounced 'shee.' The 'Shee' are usually seen as very small people clad in green, and sometimes in the tartan of the clan, playing on pipes and fiddles ornamented with green ribbons. Of these many fascinating stories are told, glowing with the picturesque, natural, poetic talent of the Highlanders. The Men of Peace ride only in summer, and in the wintry weather keep themselves invisible even to the seer. There is a fairy harper at Inverary who is sometimes seen, more often heard, and is met carrying loads of books from a certain turret where they are kept—ghosts of books, apparently, for however many he takes away the real ones are always found undisturbed.

Brownies are household genii of another sort—'quaint little men with pointed beards.' The brownie at Largie is jubilant when guests arrive who are pleasing to him; he has a locked room all to himself, and his own cup and saucer set for him.

Lady Archibald Campbell mentions the fact, known to anthropologists, that traces have been found of the underground dwellings of a very diminutive race of men, containing cups and carvings; the doorways of these dwellings are only twelve to fifteen inches in width and height. We venture, however, to throw out the suggestion that small models of houses, completely furnished, were provided by the Egyptians for the spirits of the departed, and that possibly the same custom may have prevailed among the earlier races who inhabited the Highlands—more especially as these dwellings appear to be found chiefly in mounds (sepulchral tumuli?). For all that, Lady Archibald Campbell may be quite right in assuming that the spirits of the ancient people, whatever their stature may have been, revisit their old haunts and invite us to take a more intuitional view of the inward realities and processes of Nature.

#### JOTTINGS.

Mrs. McIvor-Tyndall, writing in the 'Swastika,' somewhat caustically observes: 'I have often wondered who the shrewd human was who first coined the word "neurotic." Like charity, it stands for a multitude of shortcomings in the sum of knowledge with which the average physician has to do business. If a person has evolved beyond the limitations of the grosser sense consciousness, and sees and hears and knows that which is not perceptible to the average thick-skinned individual, he is diagnosed by the learned medicos as a "neurotic," with the evident intention that "that will hold him for a while."'

A correspondent who resides in South Africa writes: 'These hard times make one ponder over the popular ideas on destiny and our so-called Karma! It is very difficult to reconcile the present state of things with the justice of a Creator, who, rightly or wrongly, is supposed to take an interest in individual lives. Man may be a free agent in a limited sense, but no doubt environment and heredity have a good deal to do with his will and his deeds. I am pleased with the so-called "New Thought" literature. It is generally optimistic and half-an-hour's reading lifts one up and disperses "a fit of the blues" splendidly.'

George R. Sims ('Dagonet') in 'The Referee' says that the personal psychic experiences of grave and serious writers are probably more interesting 'to those of us who are unable to accept ghostly visitants as actual arrivals from the bourne from which no traveller returns than to the good people who have a profound belief in ghosts and the returning dead. Accept the "things seen" as ghostly visitants and the mystery of their appearance is at an end. But refuse to accept them as such and we have to account for the "appearances" which level-headed and highly intelligent people have undoubtedly looked upon.' This is a step forward for 'Dagonet'—but it is a new variety of the plea that, 'where ignorance is bliss 'twere folly to be wise.' He further says: 'If I saw the form of a dead friend I should think it very strange and very uncanny' (why?) 'but I should not for a moment believe that my dead friend had actually come back to earth. I should



credit my "vision" to natural and not supernatural causes.' Why not admit that spiritual existence is natural, and drop talking about the supernatural and the uncanny? There is nothing supernatural when we realise that this is a spiritual universe, and there is nothing uncanny in the return of a long absent friend—neither need there be an uncanniness about the return of a friend who has simply passed out of the body.

One of the old-time Spiritualists who for many years took an active part in the work of the local society in a large Midland city writes: 'I do not know what are the prospects of the "Movement," as such, but I feel sure that the tenets of the faith that we hold are being assimilated, both consciously and unconsciously, by an increasing multitude, and that the stubborn incredulity of the past is slowly giving place to the conviction of the possibilities that lie in man the psychic. Something of this is undoubtedly due to the slow but sure change that is being wrought in the tone and spirit in psychic research circles. While reading Hodgson's reply to his critics among the S.P.R. I have smiled, and smiled again, as I have come across just the same thoughts and replies to objections as were made, long before, by the despised Spiritualists! Theories come and go, but the facts remain, and though the cause as an organised movement were to disappear (which I do not think probable), I should not be dismayed, for "ever the truth comes uppermost, and ever is justice done." The pioneers will assuredly be recognised at their true value, and honour be given them by posterity.'

### 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.*

#### A Singular Dream.

SIR,—Some fifteen years ago a lady friend of mine was going in for one of the London University Examinations—I think it was the Preliminary Science—and had the following strange experience: In her dream, the night before the examination, she saw clearly one of the Examination Papers. On the following day the same identical paper came before her and proved a veritable piece of good luck. Some of your correspondents seem to find no difficulty in solving all the mysteries. How will telepathy work here?—Yours, &c.,  
VRON-Y.

#### The Apocrypha.

SIR,—From what you said in 'LIGHT' last week I do not think it can be generally known that the apocryphal books of the Old Testament are published in one volume, bound in black leather, by the S.P.C.K. at the low price of 10d.

'Ecclesiasticus,' to which you refer, is supposed to have been written 132 B.C., the historical 'Maccabees' 175 to 135 B.C., and 'Esdras' 150 B.C. The books of 'Esther' and 'Baruch' are prophetic, and some of the others fable, fiction, or romance, altogether forming a very interesting and instructive volume.—Yours, &c.,  
S. B. MCCALLUM.

Plymouth.

#### Foolish Cleverness.

SIR,—The following extract from an address by Lord Kelvin to the Birmingham and Midland Institute, delivered on October 3rd, 1883, is, I think, a good example of the folly of a clever man—the prejudice and limitation in outlook of the specialist. He says: 'Now, I have hinted at a possible seventh sense—a magnetic sense—and although out of the line I propose to follow, . . . I wish just to remove the idea that I am in any way suggesting anything towards that wretched superstition of animal magnetism and table-turning and Spiritualism, and mesmerism, and clairvoyance, and spirit-rapping, of which we have heard so much. There is no seventh sense of the mystic kind. Clairvoyance and the like are the result of bad observation chiefly; somewhat mixed up, however, with the effects of wilful imposture, acting on an innocent trusting mind.' ('Popular Lectures and Addresses,' 2nd edition, p. 265.)

It never seems to dawn upon sceptics that the very reason why they 'hear so much' of a subject, upon which they are so fond of dwelling, is owing to its being based upon a truth. They forget the old mottoes: 'Magna est veritas et prevalebit.' 'Error is mortal and cannot live; truth is immortal and cannot die.'—Yours, &c.,  
A. K. VENNING.

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

#### A Phantasm of the Living.

SIR,—With reference to my letter which appeared in 'LIGHT,' on p. 23, with regard to the 'appearance' of a living friend, permit me to say that I wrote to Copenhagen for any knowledge my friend might have of his sleeping state on December 16th, and asking also if, about that time, he was thinking whether he would hear from his London friends at Christmas. In his reply he says that all that day he was thinking very much of London and his friends there. He went home about 5 or 5.15 Copenhagen time (here it was 4 to 4.15, the very time that I saw him), and being very weary he lay down on the couch in his room and slept till 6 o'clock, but had no knowledge afterwards of his journey; but, as my spirit child had told me, he had been wondering if he would have a letter or card from us here. He also added that his health has rapidly improved, but he put it down to the electric treatment he is having.—Yours, &c.,  
RADIUM.

#### A Severe Sentence.

SIR,—The 'Rand Daily Mail' of December 17th states that: 'A curious case came before the Circuit Court at Durban, when a native witch-doctor named Fayedwa was charged with falsity in that he induced natives to pay him sums of money through a trick, probably ventriloquism, which natives believed was the voice of spirits.'

'Mr. Knox, the President of the local Society of Spiritualists, gave evidence for the defence. He said he believed it was quite possible for natives to talk with spirits.'

'He was severely examined by the judge, who remarked on witness's credulity. Sentence of three years' imprisonment and twenty lashes was imposed. In passing sentence, his Lordship called in a large number of natives and advised them to have nothing to do with spirits, because they were all liars.'

Apparently, if he has been accurately reported, the Judge acknowledges that there are spirits and that he has had something to do with them, because he positively asserts that they are all liars.

I pass over his gratuitous insult to a defenceless fellow-being. It savours of a bully—but surely our judges should be men of wisdom and impartiality! Many natives are very ignorant and credulous, I admit, and they should be protected against fraudulent 'witch-doctors,' but there seems little justification for the severe sentence in this case.—Yours, &c.,  
H. J. MARSHALL.

Pretoria, South Africa.

#### Thought Power.

SIR,—In my letter in 'LIGHT' of the 9th inst., I referred to the 'Creative Power which we term God.' It may be asked: What is meant when 'thought' is spoken of as the power which fashions our lives? and it seems desirable to make this distinction clearer. All our knowledge and experience point to the fact that 'as a man thinketh so is he'; and this thinking, in a last analysis, will be found to be an expression of the 'law of love.' Omnipotence is always available in the infinitely varied stages of evolution; but it is only 'thought' which brings it into operation, either for wise or for mistaken purposes. In this way the colour of certain animals of northern latitudes gradually becomes modified to suit the new conditions of the winter season. The operation is, of course, automatic; and a little consideration will assure us that, to a vast extent, so are the thoughts and desires which fashion our own lives. If we could, to ever so small a degree, regulate our thoughts in consonance with the absolute belief in the possession potentially of all the attributes we ascribe to divinity, we should soon realise that we had at last stepped upon the high road which leads most directly to the goal of our existence.

This initial difficulty is immense, owing to the fact that we have so long been dominated by the belief that, if not the creatures of fate, we are in the hands of a power which does with us as it pleases. It is safe to say there is no such power which either would or could so act with regard to us. I wish to be clearly understood. As there are infinite stages in the path of evolution beneath man, so we are bound to infer that the progress must necessarily go on until all the attributes we can ascribe to 'spirit' are manifested, and that such advanced beings bear correspondingly increased responsibilities. We can understand their power to be immeasurable; but it is quite clear that it does not include the power to contravene the laws of the universe, for example, the 'law of love.' They may possess the power to assist the progress of evolution, but assuredly they could not impede or interfere adversely with any of its operations, without bringing upon



themselves the dire penalty of such action. They may possess the power to destroy a world, but they would not so use it. With the most insignificant creature thereon, it would be absolutely safe in their hands, or they would not be what they are.—Yours, &c.,

J. F. DARLEY.

#### Notes on 'Light' of January 9th.

SIR,—May I present to your readers the following notes on the last issue of 'LIGHT'?

1. Does not the word 'psychometry' mean measurement, or appraisal (of the properties or history of an object), by the psyche which directly 'senses' them without need to utilise the bodily senses in the process?

2. As to the time at which the spirit enters the human body, I am disposed to endorse the view which the Editor cites from Mr. Jennens, that the entrance takes place at the moment of quickening. For one thing that seems, *a priori*, natural; but that doctrine is also, if I remember aright, maintained in one of Florence Marryat's volumes on Spiritualism.

3. Touching the reference by 'H.' to beautiful materials like ebony, mother of pearl, and ivory in the spirit world, his descriptions of such things are far exceeded in the accounts of that world given by F. J. Theobald in her 'Homes and Work in the Future Life' (the complete edition of 1887). In that book, too, there is a passage which supports Mr. C. Petersilea's view that spirits of the departed are permitted by the Creator to take part in His evolutionary work, *e.g.*, when fresh planets are evolved or made habitable.—Yours, &c.,

E. D. GIRDLESTONE.

Sutton Coldfield.

#### Help for a Worthy Couple.

SIR,—Kindly allow me to acknowledge the following additional contributions to the fund for Mr. and Mrs. Emms: 'Telegram Form,' 5s.; 'Kaye,' £2; 'Sympathy,' 5s.; which make the total sum received by me for these worthy workers £53 0s. 1d. The whole of this amount has been forwarded to Mr. and Mrs. Emms (the postal and other expenses connected with the administration of the fund having been borne by me) in fifty-four instalments—10s. fortnightly from February to April 13th, 1907; £1 fortnightly from April 20th, 1907, to December 11th, 1908; an extra 10s. on October 30th; £1 10s. on December 19th; and a closing sum of £4 0s. 1d. on December 31st last, which will, Mr. Emms informs me, provide them with much-needed clothes, &c., and leave a small balance in hand.

Mr. and Mrs. Emms desire, through me, to express their heartfelt gratitude for the great kindness of the many friends whose generous subscriptions have sustained them during the past two years. This fund was commenced by a few friends and myself in February, 1907, with the hope, now happily realised, that it might be carried on until Mr. and Mrs. Emms should obtain Old-Age Pensions, which, I am delighted to inform you, they received for the first time on New Year's Day.

In closing, permit me, while expressing my own hearty thanks to all the contributors to this fund, to bespeak their continued interest for these worthy old people, and to hope that it will be shown by occasional donations, either sent to them direct at 30, Paragon-road, Mare-street, Hackney, or to me to be forwarded to them—as ten shillings a week, the amount of their pensions, is not a very large sum for two aged persons to subsist upon.

Mr. T. Blyton has very kindly audited the whole accounts, as will be seen by the statement which follows.—Yours, &c.,

(MRS.) M. H. WALLIS.

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

RECEIPTS.		DISBURSEMENTS.	
	£ s. d.		£ s. d.
From February to May, 1907 ...	22 8 1	From February to December, 1907	22 0 0
From November, 1907, to December, 1908 ...	30 12 0	From January to December, 1908	31 0 1
	£53 0 1		£53 0 1

Audited and found correct,

January 5th, 1909.

THOMAS BLYTON,  
Accountant.

#### 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.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Mrs. Effie Bathe lectured on 'Psychometry' and answered questions. Sunday next, at 7 p.m., Mr. J. Blackburn.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. E. Neville's psychometrical readings were well recognised. Sunday next, Mr. H. G. Swift on 'Superstitions about the so-called Dead.'—W. H. S.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNDER-ROAD, S.W.—On Sunday last Mr. Davis gave an earnest address on 'The Purpose of Spiritualistic Phenomena.' Sunday next, at 7 p.m., Mrs. Ord, address; Mrs. Neville, psychometry.—W. T.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. J. Kelland spoke on 'Spiritual Birth.' Sunday next, at 11 a.m., public circle; at 3 p.m., Lyceum; at 7 p.m., address by Mr. Wright. Tuesday, Thursday, and Friday, at 8 p.m., circles.—J. W. S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. King gave an address on 'Body, Soul and Spirit' and answered questions. Sunday next, at 7 p.m., Mr. W. S. Johnston, trance address on 'Harmony,' and clairvoyant descriptions.—N. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie gave nineteen clairvoyant descriptions, of which fourteen were fully recognised. Mrs. Rennie rendered a solo. Mr. W. T. Cooper presided. Sunday next, Mr. E. W. Wallis on 'Messages from the Dead.'

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Macdonald spoke on 'Temples of the Holy Ghost.' Sunday next, at 11 a.m., circle; at 6.45 p.m., address. Monday, at 7.30, Thursday, at 8, Friday, at 2.30, circles. Saturday, at 7.30, prayer.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last excellent addresses were given by Mr. E. W. Wallis. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. F. Fletcher on 'After Death States.' Monday, at 8.15 p.m., Mr. Fletcher's Lantern Lecture on 'Egypt'; tickets 6d. each.—A. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last teaching was given on 'Facts and Theories.' In the evening Mr. W. E. Long delivered an inspiring address on 'The Gospel of St. Luke.' Sunday, January 24th, at 11 a.m. and 6.30 p.m., twenty-second anniversary services.—E. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a circle was held. In the evening Mr. T. F. Matthews gave an address. Sunday next, at 11 a.m., public circle; at 6.45 p.m., Mr. Keyworth; 21st, at 7.45 p.m., Madame Céleste. Wednesdays and Fridays, at 8 p.m., members' circles.—J. J. L.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Miss Blanche Maries gave an excellent address on 'Spiritual Responsibilities of the Spiritualist.' On the 7th Mrs. A. Boddington gave twenty-one clairvoyant descriptions, which were all recognised. Sunday next, at 7 p.m., Mr. D. J. Davis, 24th, Mrs. H. Ball.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. M. H. Wallis spoke on 'Spiritualism—its Value.' Sunday next, at 7 p.m., Mrs. Fairclough Smith.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. M. H. Wallis gave helpful answers to interesting questions. Sunday next, at 11 a.m., Mr. P. E. Beard. (See advertisement.)

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last several mediums spoke on 'Mediumship.' In the evening Mr. P. Smyth, president, spoke on 'Religion and Reason.' On Monday Mrs. Webb gave successful psychometric delineations. Sunday next, at 11 a.m., public circle; at 2.45 p.m., Lyceum; at 7 p.m., Miss Violet Burton, trance address. Monday, at 8.15, Mr. G. Nicholson.—H. S.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Winbow spoke on 'Materialisation,' in the evening Mr. Blackburn on 'Ideal Suggestions.' Solo by Miss Wheelock. At the annual general meeting on the 6th great progress was reported. Since the opening of this Hall in April last the membership and attendance have almost doubled, and despite heavy expenditure we are free from debt. The officials and committee were re-elected. Sunday next, at 7 p.m., Mr. P. Smyth. Thursday, at 8 p.m., Madame Zeilah Lee, psychometry. 23rd, social evening (6d. each). 24th, Mrs. Webb,