

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,524.—VOL. XXX. [Registered as]

SATURDAY, MARCH 26, 1910.

[a Newspaper.] PRICE TWOPENCE.  
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*For further particulars see p. 142.*

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To-morrow (Sunday); at University Hall, Gordon Square, at 11.15 and 7. Special discourses by the Rev. J. Pogo Hopps, on 'THE RESURRECTION OF JESUS AND OURS.'



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## NOTES BY THE WAY.

We never heard of a preacher who excelled T. R. Slicer, of America, as a cool and keen discriminator between things that differ; and we do not remember an instance which better indicated that quality than the following. Spinning out a discussion on The Agnostic, with a bias in his favour, the preacher said:—

The only way to find out about dying is to die, and Nature seems to have arranged it so that after you have done that you cannot tell what the experience is. There may be among my readers people who believe profoundly in spirit communication, and I expect to hear from them on this subject. I want to say to them now: I do not deny that perfectly plausible reports may have come to perfectly credulous people from 'the other world,' as they call it. I am prepared to say that; but what I contend is that you cannot know it as coming from the other world. Why? Because you can only know it in terms of your own consciousness, and the moment you know it in terms of your present consciousness, you have to take the 'other world' tag off and put this world's tag on. That is the difficulty. The moment I know it, I know it in terms of my present experience, therefore it is not from 'the other world' to me.

No one need be vexed at that; for, though implicitly antagonistic or agnostic, it tells a truth of considerable value, and explains a great deal. It explains, for instance, why the spirit people cannot describe their present condition or their new world; or why, if they try, they usually seem to make such nonsense of it. Of course they do; for they are trying to describe utterly different conditions in terms of our present experience and consciousness. It is well that we should be reminded of it.

'The Cell of Self-knowledge. Seven early English mystical treatises printed by Henry Pepwell in 1521: Edited, with an Introduction and Notes, by Edmund G. Gardner, M.A.' (London: Chatto and Windus) is, as may be imagined, a quaint and passionate book of ardent devotion of a kind which we have left far behind, for good or evil. Our own opinion is that these old mystics and rhapsodists were conscious or unconscious mediums. The 'Short Treatise' of Margery Kempe suggests this, so does the 'Devout Treatise of discerning of spirits, very necessary for ghostly (spiritual) livers,' by St. Catherine, which expressly says that the spirit of God speaks through His angels. Here is the passage:—

As oft as any heaful thought cometh in the mind, as of chastity, of soberness, of despising of the world, of wilful poverty, of patience, of meekness, and of charity, without doubt it is the Spirit of God that speaketh, either by Himself, or else by some of His angels—that is to say, either His angels of this life, the which are true teachers, or else His angels of bliss, the which are true stirrers and inspirers of good,

The conclusion of this particular Treatise is well worth pondering:—

A soul, for long use and custom in goodness, may be made so ghostly by cleanness of living and devotion of spirit against the spirit of the flesh, and so heavenly against the spirit of the world, and so godly by peace and by charity, and by restfulness of heart, against the spirit of malice, of wrath, and of wickedness, that it hath them now of office all such good thoughts to think when him list, without forgetting, in as great perfection as the frailty of this life will suffer.

And thus it may be seen how that each thought that smiteth on our hearts, whether that it be good or evil, it is not evermore the speech of our own spirits, but the consent to the thought, whatsoever it be, that is ever of our own spirit. Jesu grant us His grace to consent to the good and against the evil.

There are really rich veins of good sense and beauty in the midst of the prevailing emotional exaggerations of the book; and, in any case, the historical eminence of some of the writers, such as St. Catherine of Siena, Richard of St. Victor, and Walter Hilton, must command respect and attention. Mr. Gardner has modernised the spelling but has retained 'enough' of the original language to preserve the flavour of mediæval devotion.'

'Power and Prosperity,' by L. M. Messenger (London: C. W. Daniel) is a small book of five short Essays on homely subjects; pleasant and wholesome enough, and sensible too, but quite homely, as our American friends would say. The closing Essay on 'Just be glad' is consoling. Amongst its last words is this characteristic passage:—

Fearlessness and Gladness and Power are three pairs of seraphic wings. Fearlessness covers our mental feet. Fear not, O discoverer, Good is everywhere, and you may find and appreciate it. Look for what makes glad, and you have the key that will open all to you.

Let gladness cover your face. Look out through gladness—glad that there is infinite glory to be discovered, glad that you have the power to know it, glad that you may share it. And with power you shall fly. Nothing shall hamper or obstruct you. 'It is your Father's good pleasure to give you the kingdom.'

Messrs. Watts and Co. (London) have added to their 'Cheap Reprints,' Dr. Bastian's great work on 'The Nature and Origin of Living Matter.' Dr. Bastian has the courage to stand up to Darwin in relation to Archeobiosis (spontaneous generation of life from non-living matter), and he does this as an original experimenter. It is, of course, greatly interesting and important, but we would suggest one thought; if, in the most perfect isolation of non-living matter, living matter appears, may it not be because, in that isolation, conditions were provided which enabled life to slip in from the unseen and intangible life-ocean which surrounds us?

We have long had before us a painful but necessary publication of 'The Humanitarian League,' London, on 'British Blood Sports,' with the significant motto, 'Let us go out and kill something.' It includes short and sharp papers on 'The present state of the Law,' 'Tame stag hunting,' 'Pigeon shooting,' 'Coursing,' 'Fox hunting,' 'Hare hunting,' 'The wild stag hunt,' 'The Otter worry,' 'Deer



stalking,' 'The slaughter of "Big Game,"' &c. What most excites our disgust is the countenance given by clergymen to these horrors. Colonel Coulson quotes, for instance, an extract from an account of an otter hunt sent to the 'Field' by a Devonshire vicar, in which he said:—

There was only one drain by the side of the pond, near to its upper end, which afforded the otter any refuge. He did seek this in the early part of the chase, but was quickly bolted by the terrier, and then the drain was stopped at both ends. . . . Our object was to hustle him so much that he would land and make off through the woods to the river close by.

'A pleasant "object" truly for this Christian clergyman,' says Colonel Coulson, 'who regrets that on this occasion "the pack were unable to obtain their well-earned blood."'

But the most appealing Paper in the collection is one by Lady Florence Dixie on 'Deer Stalking.' Her description of her last act of thoughtless war against God's beautiful creatures is unspeakably touching. It is too long and too painful for quotation, but we must give her introduction to it:—

'Sport' is horrible. I say it advisedly. I speak with the matured experience of one who has seen and taken part in sport of many and varied kinds in many and varied parts of the world. I can handle gun and rifle as well and efficiently as most 'sporting folk'; and few women, and not many men, have indulged in a tithe of the shooting and hunting in which I have been engaged, both at home and during travels and expeditions in far-away lands. It is not therefore as a novice that I take up my pen to record why I, whom some have called a 'female Nimrod,' have come to regard with absolute loathing and detestation any sort or kind or form of sport which in any way is produced by the suffering of animals.

Many a keen sportsman, searching his heart, will acknowledge that at times a feeling of self-reproach has shot through him, as he has stood by the dying victim of his skill. I know that it has confronted me many and many a time. I have bent over my fallen game, the result, alas! of too good a shot. I have seen the beautiful eye of deer and its different kind glaze and grow dim as the bright life my shot had arrested in its happy course sped onward into the unknown; I have ended with the sharp yet merciful knife the dying sufferings of poor animals who have never harmed me, yet whom I had laid low under the veil of sport. I have seen the terror-stricken orb of the red deer, dark, full of tears, glaring at me with mute reproach as it sobbed its life away, and that same look I have seen in the eyes of the glorious-orbed guanaco of Patagonia, the timid, gentle gazelle, the graceful and beautiful koodoo, springbok, &c., of South Africa, seemingly, as it were, reproaching me for thus lightly taking the life I could never bring back. The memory of those scenes brings no pleasure to my mind. On the contrary, it haunts me with a huge reproach, and I would fain never have done those deeds of skill—and cruelty.

When Spiritualism triumphs, all this cruelty will go.

'The Smart Set' was a curious publication in which to find Theodosia Garrison's deeply serious poem on a failure that brought down God. But there have been several serious things in this apparently fashionable flutter. Perhaps many of our readers have not seen the poem. They will thank us for giving it to them; and probably 'The Smart Set' will not mind:—

Oh, long and dark the stairs I trod  
With stumbling feet to find my God,  
Gaining a foothold bit by bit,  
Then slipping back and losing it;  
Never progressing, striving still,  
With weakening grasp and fainting will,  
Bleeding to come to God, while He  
Serenely smiled, unnoting me.  
Then came a certain time when I  
Loosened my hold and fell thereby.  
Down to the lowest step my fall,  
As if I had not climbed at all.

And while I lay despairing there  
I heard a footfall on the stair,

In the same path where I, dismayed,  
Faltered and fell and lay afraid.

And lo! when hope had ceased to be,  
My God came down the stairs to me.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, MARCH 31ST,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. GEORGE P. YOUNG

(President of the Glasgow Association of Spiritualists),

ON

'The Trend of Modern Science towards Spiritualism.'

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

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

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

Apr. 14.—MR. EBENEZER HOWARD (Garden City Pioneer), on 'Spiritual Influences toward Social Progress.'

Apr. 28.—REV. JOHN PAGE HOPPS, on 'The Ministry of Angels.'

May 12.—MR. EDMUND E. FOURNIER D'ALBE, B.Sc., on 'Pre-Existence and Survival: or the Origin and Fate of the Individual Human Spirit.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

MONDAY.—FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Monday afternoons, from 3 to 4.30, and to introduce friends interested in Spiritualism for informal conversation, the exchange of experiences, and mutual helpfulness. *No meeting on Easter Monday.*

TUESDAY.—CLAIRVOYANCE.—On Tuesday, April 5th, Mrs. Podmore will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. 12th and 19th, Miss Florence Morse. *No meeting on March 29th.*

THURSDAY.—MEDIUMISTIC DEVELOPMENT.—On Thursday next, March 31st, at 5 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

FRIDAY.—TALKS ABOUT SPIRITS.—The eighth of a special series of short Addresses descriptive of the After-Death conditions of some typical spirits will be given through the mediumship of Mrs. M. H. Wallis, on Friday next, April 1st, at 3 o'clock prompt, when the subject will be 'THE MATERIALIST.' Questions will also be answered 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. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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 a limited number of 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.

MEMBERS have the privilege of introducing *one* friend to the Friday meeting without payment.

### LONDON SPIRITUALIST ALLIANCE, LTD.

The twenty-sixth annual general meeting of the Members of the London Spiritualist Alliance was held on Thursday, March 17th, at 3 p.m., at 110, St. Martin's-lane, W.C., Mr. H. Withall, vice-president, in the chair. The annual report and financial statement were adopted unanimously.

The following is a copy of the report:—

During the year 1909 the London Spiritualist Alliance not only maintained its membership, but received gratifying evidence that its work was fully appreciated by its members and friends, many of whom, although unable to avail themselves of the advantages which it places at their disposal, recognise the value to Spiritualism of a representative head-quarters, or centre of spiritual activity, such as the Alliance undoubtedly is, and steadily support it with their subscriptions. Not the least of these advantages is the cordial welcome which is always extended to sympathetic visitors from the country and from abroad, and the friendly help cheerfully afforded to inquirers seeking information and counsel.

Much good has also been effected by means of the Library, in which both London and country members have evinced a growing interest, and to which there have been many welcome additions—especially the important books which have recently been published.

The meetings held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, were well attended, and the varied subjects dealt with by the speakers not only attested the breadth of the platform, but the open-mindedness of the audiences. Addresses were given by the Rev. Lucking Taverer, on 'The Influence of the Spiritual in Early Italian Art'; by Mr. James I. Wedgwood, on 'Occult Experiences in the Lives of the Saints and their Parallels in Modern Spiritualism'; by Mr. J. W. Boulding, on 'The Great Spiritualist Martyr—Joan of Arc'; by the Rev. J. Page Hopps, on 'A Scientific Basis of Belief in a Future Life'; by Mr. W. J. Colville, on 'Spiritualism and the Deepening of Spiritual Life'; by Mr. A. D. Deane, M.R.C.S., L.R.C.P., on 'Healing Methods, Mental and Spiritual'; by Miss Edith Ward, on 'Magic, from a Modern Standpoint'; by Miss E. Katharine Bates, on 'Automatic Writing: Its Use and Abuse'; by Mrs. Annie Besant, on 'Our Relations with Three Worlds'; by Madame Alice Le Plongeon, on 'Dr. Le Plongeon's Discoveries concerning the Mayas and Egyptians and Atlantis,' with Lantern Illustrations; by Mr. J. J. Morse, under spirit control, in reply to Written Questions from the Audience; by Mr. L. Stanley Jast, on 'The Place and Purpose of Ritual in the Spiritual Life'; and by Mr. E. Wake Cook, on 'The Purpose of Existence.'

There was a large attendance at the *Conversazione* on October 7th, and the illustrations of clairvoyance given by Miss McCreddie and Mr. A. V. Peters were in most instances readily recognised, as also were those given by Mrs. Imison at the enjoyable afternoon social gathering held at 110, St. Martin's-lane, on January 28th.

The visits and lectures of those welcome guests, Mrs. Helen T. Brigham (who was accompanied by her friend, Miss Belle V. Cushman, the President of the New York Spiritual and Ethical Society) and Mr. W. J. Colville, were much appreciated, and Receptions were accorded to them at the Rooms of the Alliance.

Mr. A. Rex, the healing medium, has continued his good work throughout the year and his services are still at the disposal of Members and Associates and their friends.

Two séances were held with the Italian medium, Carancini, at which physical phenomena occurred, and photographs which were taken afford evidences of their reality.

Illustrations of Clairvoyance and Psychometry were given with success by different mediums at the Tuesday afternoon séances. Arrangements were made with Mr. W. J. Colville for special explanatory lectures, which were well attended and much appreciated.

Psychic Culture Classes, Thought-Exchange Meetings, and a new class for Mediumistic Development—kindly conducted by Mr. George Spriggs—on Thursday afternoons, together with the 'Talks with a Spirit Control' through the mediumship of Mrs. M. H. Wallis, have all been helpful to studious Members, Associates and inquirers.

Some experimental sittings for Spirit Photography were not successful, but it is hoped that ere long mediums may be developed through whom the spirit operators may in this way be able to produce satisfactory demonstrations of their presence, as the transition of Mr. R. Bournsall on December 21st last leaves us in London without any medium for this phase of phenomena. Mr. Edward Wyllie, of California, who has been brought to this country by our North Country friends, comes with a reputation as a successful spirit-photographer, but as he has confined his labours to Scotland and the North of England, London Spiritualists have as yet had no opportunities to witness or attest his power.

A number of pioneer Spiritualists were promoted to the higher life, and the Alliance thus lost several of its valued supporters, among them being Mrs. A. M. Waterhouse, who showed her appreciation by making us a bequest of £100, Mr. Robert Hannah, whose solicitor informs us that there is a similar sum to come to the Alliance, and Mr. R. G. Crews. Among other veterans who passed to the other side were Mr. W. P. Adshead, Mr. E. D. Girdlestone, and Mr. Robert Cooper in England, and Mrs. Lydia Manks, Mr. William Richmond, Mr. William Emmette Coleman, and Dr. Andrew Jackson Davis (in January of this year), in America, all of whom were ardent workers for Spiritualism for many years, and who doubtless, on the other side, will still do their utmost for the spread of the truth.

There was considerable activity during the year with regard to Spiritualism, or psychical research generally. Vice-Admiral Moore's reports in 'LIGHT' of his séances with the Bangs Sisters, the exhibition at the Rooms of the Alliance of his 'precipitated' pictures, the alleged denial of mediumship by May Bangs, her convincing explanation of the incidents at her trial—exposing the unfairness of a stupid judge and an unfriendly newspaper press, together with Mr. Marriott's abortive attempt to duplicate the phenomena, were interesting and instructive incidents. The publication of the 'Proceedings' of the Society for Psychical Research containing the details of the famous 'Cross-Correspondences,' which afford strong proof of the survival of Mr. F. W. H. Myers and others, and the reports by Messrs. Feilding, Baggally and Carrington of their crucial test experiments with Eusapia Paladino at Naples, together with their unanimous and emphatic testimony to the reality and supernatural character of the manifestations which they witnessed, bring the S.P.R. much nearer to the affirmative Spiritualist position. The genial tone and spirit of Mrs. Annie Besant's Address, and the growing friendliness between Theosophists and Spiritualists, are also welcome signs of the times. The publication of Professor Lombroso's work, 'After Death—What?' and his frank avowal of his Spiritualistic belief, also of Sir Oliver Lodge's book, 'The Survival of Man,' with a similar but more guarded declaration of faith, and the increasing hospitality of the newspapers generally, caused an outburst of hostility from some occupants of the pulpit in London and elsewhere, but since they all admit the reality of the phenomena, their attacks will do us no harm but rather help to advertise our work.

In conclusion—since every forward step increases our responsibilities and our opportunities for effective service to others—we again invite Associates who are satisfied of the reality of spirit communion and desire further to



support the work of the Alliance, to become Members, and both Members and Associates to make the society and its objects known to their friends.

Signed on behalf of the Council,

H. WITHALL,  
*Vice-President.*

February 19th, 1910.

The Hon. Percy Wyndham, Mrs. W. P. Browne, and Mr. G. Spriggs, having been nominated for re-election, in the absence of other nominations were declared duly elected. In the general discussion which followed, Mr. John Lobb congratulated the Alliance on its progress and the good work which was being accomplished in making it a centre where Spiritualists can meet their friends, inquirers be assisted and visitors receive a cordial welcome, and the proceedings closed with votes of thanks to the helpers in the unseen, the chairman and the staff.

### THE UNITY OF THE SPIRIT NEEDED.

The National Council of Evangelical Free Churches was handsomely welcomed by the Anglican Church at Hull recently, and as Mr. J. M. Lloyd Thomas remarks in 'The Christian Commonwealth':—

This ought to have mellowed the Council into a mood eager to show a similar generosity to others, or, at least, to members of its own body. It would have been a beautiful and winning act of Christian charity if the assembly had passed a cordial resolution and sent a telegram of sympathy to Mr. R. J. Campbell (who was then lying ill in Paris), the minister of their leading metropolitan church, a man honoured for his courageous devotion by many who disagree with his theology, and beloved by thousands whom he has guided out of darkness into the light of an assured faith. Such a resolution would have been for the scoffing world a fine example of how disciples and lovers of the same Lord can overcome differences of intellectual opinion in a genuinely apostolic unity of spirit.

But this spirit did not prevail, and the intelligent reader may well exclaim, 'How they love one another!' when he reads that the Rev. Dr. Forsyth 'lashed the unhappy New Theologians with stinging epigrams, and poured scorn on their leaders and their creed,' and that 'his kindest description of the heterodox was "quack" and "adventurer,"' and that 'in these words he veiled his attack on the leader of the New Theology movement.'

As Mr. Albert Dawson, writing in 'The Christian Commonwealth,' very pertinently says:—

The fact that it should be possible for the principal of a college in which Congregational ministers are trained to assail in such unjust and insulting terms a Christian minister who is revered and loved by thousands throughout the world, and possible for the platform of the Council to be used for such a lamentable exhibition of personal spite and un-Christian temper, without any protest being made at the time, may afford a clue to some of the causes of the decline or 'arrested progress' of the Churches represented on the occasion.

How can the Churches expect to progress or to win the respect of level-headed outsiders with this example of bitter partisanship before them, and such a contemptuous spirit as found expression in the words, 'This is not scorn of orthodoxy for heresy, but of the competent for the smatterer who sets up as an authority'?

In a sense this sad and deplorable incident is no concern of ours, yet as we are all interested in the promotion of true spiritual unity, we may express our sympathy with Mr. Campbell and our deep regret that a kindlier and more brotherly spirit did not prevail. Dr. Forsyth would have done well to have thought of the consequences before he permitted himself to make this unprovoked attack on an absent man. He might have known that it would arouse sympathy with the victim of his hostility, and thus defeat the very object which he had in view. Unity and brotherhood will never be promoted, or outsiders be won, by such fierce invective against a fellow-worker for God and man.

### SPIRIT TEACHINGS.

A clergyman of the Church of England has lent us one of his manuscript books devoted to spirit communications, which he received by automatic writing some five years ago. He says: 'I do not attempt to get messages now, I have not the time to give regularly to it, but the power remains. The writing was all independent of myself. I held the pen and always tried to give no more assistance than that of providing the power. Two of the writers, so far as I can judge, were rectors of what was considered "a good living," and both were well-educated men of good families. I cannot be absolutely positive of their identity. I have in all some six or eight books, more or less full of writing on very varied subjects of a religious or philosophical nature. I am a quick writer, but could never write continuously, much less think and write, at the rate that the pen often moved.'

These writings are on a high, spiritual plane, and are characterised by an earnest and sincere spirit throughout. We can give only a few extracts, but these, while indicating the character of the teaching, will also be interesting and, we trust, helpful to the readers of 'LIGHT.'

The mind of man readily absorbs whatever is presented to it as an idea, providing it is in sympathy with the train of thought to which the idea belongs. When ideas arise in the mind spontaneously, or are suggested by the seeing or hearing of anything that may attract attention, we call them personal ideas, but when the idea has its origin in another mind and was imparted to you, we should call it a suggested idea—the spontaneous idea is a personal thought, the imparted idea is a received impression.

The word 'inspiration' has been used to convey the idea of God forcing into man the breath of life. 'God breathed into man the breath of life' it may be argued, and so He breathes into man the power of the Spirit. We must dismiss the idea of force entirely, both in the case of the first creation and of the re-creation of man. . . . By inspiration we should understand a subjective rather than an objective breathing in. The soul of man inhales the spiritual atmosphere with which he is surrounded, just as man inhales the natural atmosphere and is vitalised by the spiritual power it inspires. . . . The inspired prophet or writer is one who has breathed into himself of God's power, and has thus come to have knowledge. No servant of God is an automaton—all are free agents.

Those who look with dread or suspicion upon spirit communications are in the wrong. Careful everyone should be, but for all that they lose much who say that God never communicates with the world now. God never did personally communicate with man, of this we are positive, but did and still does communicate with the world through the agency of His ministering spirits.

To teach morality and to reason respecting the immortality of the soul is not to bring life and immortality to light; a single definite fact is better than any amount of speculative theory.

The higher we rise in the spirit state the more assured we become of the existence of the All-Wise God of infinite Power, Wisdom, and Goodness—infinite in truth, purity, and love.

The 'Guide' never forces or compels; he shows the way, and those whom he guides should follow of their own free wills and without any compulsion.

Great watchfulness is needed, or you may acquire the habit of forming rash judgments, which are the results of prejudice rather than of the experience of the psychic power of feeling.

It is possible for most people to open up some form of communication with the spiritual world, but all do not come into contact with the purest aspects of the spirit life. Like attracts like, and therefore if you are not careful to keep your mind free from impure or unworthy thoughts, you will naturally attract evil influences; while on the other hand, if you keep your mind attentively fixed on what is pure and ennobling, such evil influences will not approach you. The life lived under the laws of purity, truth, and love attracts the best influences. We have never seen any evil spirits other than those who were once men and women on the earth, but some of these are bad enough for anything. Still, they need not be feared, as their powers are only human powers, and decreasing powers. They might have injured you much more when they were in the flesh than they can out of it. Keep your mind closed against them that they may not communicate with you, and they are practically helpless so far as personally injuring you is concerned.



The power of evil is not so much to be dreaded as people sometimes think, providing, of course, they do not give actual encouragement to it. You may take it for granted that there are as bad people in the world as out of it, and that none of the evil spirits who hover around are morally worse than many people to be found in the haunts of wickedness on the earth; while, for the most part, when they leave the world they are less capable of doing mischief than while they are in the flesh. Evil disposed spirits, of some ability and power, are only influentially powerful, they cannot influence you against your will, but, like many public speakers, they have acquired the power of influencing the mind contrary to the conviction previously held, at least for a time, but on maturer consideration, if you watch and pray—that is, keep yourself in harmony with what is divinely spiritual, you need not fear such wandering spirits, however powerful. They can influence you not one iota in the way of evil unless you allow yourself to be persuaded by them. Still they are a power to be reckoned with, for many readily turn a willing ear to them and follow their evil suggestions, and were it not for the watchfulness of guardian spirits of God much evil would result which is now prevented. Spirits of less ability for mischief are often attracted towards their old earthly associations, and by the general atmosphere of psychic influence which their presence tends to create, mischief ensues.

The amount of influence which is directed upon your world from the realm of pure spirit life is far greater than you realise; the effect is to draw all who are open to influence to the consideration of eternal truths. . . . Man has a faculty whereby he personally apprehends and absorbs the spiritual power and influence. Every human soul has this receptivity by nature; it is not acquired, it is inherent, but like many other powers it may lie dormant and unheeded; it may even approach extinction, but none can truthfully say they absolutely lack the power of spiritual apprehension. This receptive power of the human soul naturally awakens from a dormant state as soon as the interest in things spiritual is aroused.

The minds of men are so differently affected that what is proof positive to one will in no way convince another; the proofs, therefore, of the reality of the spiritual state must be as varied as the moods and phases of the human mind; for this reason nothing should be despised that will set people thinking in the right direction, but at the same time we must, if we would act wisely, never make use of a lower means when the high ones would better serve the purpose.

When two spirits in our world communicate we give attention to, or think of one another, and thus a bond of sympathy is established between us: we are mentally in harmony for the time being, and any thought directed from one to the other produces much the same impression on us as spoken words do in your state. We are fully aware of emphasis, force and power, light and shade of tone, pitch and rhythm, just as you are when you listen to an eloquent speaker. Though, from this description, it may almost seem to you that we dwell in a state of silence, it is not really so. In our state sound is produced in a manner not unlike with you, but our atmosphere is of a much more delicate nature, and the waves of sound are so in consequence. We virtually speak audibly to one another, for our thought-waves impress each other as sound waves do with you. We readily receive your communications to us, but you do not so readily receive from us. The power of receiving ideas will grow like the power of writing has done. The first need is that of psychic sympathy, so that two minds are in harmony or concord; then there must be a certain attitude of passivity, and this is impossible when the attention is drawn away by passing sounds; then there must be an active faculty for the reception and assimilation of the message, for mere passivity alone would be worse than useless. Thus, three mental states are necessary: harmony, with a view to maintaining a sympathetic relationship; passivity, with a view to receiving; and activity, with a view to retaining impressions; and the body should be at rest—perfectly quiet, and not unduly tired. The greater the capacity to receive, the greater will be the amount received. The power is in most cases in such an undeveloped state that it can be used only in a most rudimentary manner, but it might be developed to almost any degree until receptive of truths, now known to the few, which would convince all that life is not merely an existence fraught with toil and sorrow, but that it brings with it its own especial blessings, even the certain knowledge of the things which belong to the eternal life.

Since 'eternal life' consists in the knowledge of God, there must, in the first instance, be some acquaintance, more or less, with God. . . . To serve God we must be assured 'that He is,' that He exists; we must be convinced that in His nature He is divine, self-existent and eternal—

that in His character He is the perfection of truth, purity, and love, and that His will is that all shall learn to love and serve Him and come more and more to a knowledge of the truth. But no one who has these convictions attains to the fulness of them all at once, and certainly not in the earthly life. We are far more certain about them than you are, but for all this there is room for much growth in knowledge on our part. When our Lord said, 'This is the life eternal that they should know Thee, the only true God,' he had in his mind the knowledge which aims for conscious personal intercourse and experience. This may not be profound in the earlier stages, but it is such as grows deeper and stronger as time goes on. By prayer directed to God the soul of man is brought into direct contact with the highest spiritual influence, and no prayer is ever offered up with sincerity but what brings an answer for the good of the one who prays; but the answer always comes through the ministrations of attendant spirits, who, by their presence, influence those with whom they come in contact, but whose mental power has a much greater effect.

### GOOD ANGELS.

We have recently heard a good deal of non-human angels—a race of beings specially created by God—both good and bad, and the Bible has been cited in support of the contention that spirit-manifestations are due to bad angels—or demons—and not to incarnate human beings. As to who the angels are the Rev. B. F. Austin writes:—

The angels who figured in Bible narratives always appeared in the form of men, wore the dress of mortals, spoke the language of men, showed sympathy with mortal affairs—doubtless begotten by earth experiences—even ate and drank with men, and therefore, it seems most natural to conclude that they were spirit men. Indeed, the language of Scripture is incapable of rational interpretation except on the assumption that 'angels' and 'men' represent the same class of beings, for the terms 'angel' and 'spirit' are used indiscriminately. See Acts viii., 26, 29; Acts xii., 15.

Again, the terms 'angels' and 'men' are used indiscriminately to describe the same spirit visitors to Lot in Gen. xix. Twice they are called angels and three times they are called men in this narrative. In Luke i., 19, 26, we read of 'the angel Gabriel,' and in Dan. ix., 21, of the 'man Gabriel.' In Rev. xxi., 9 we have an account of 'one of the seven angels' that appeared to John in Patmos, so glorious that the Revelator was about to worship him until he learned from the angel's lips that this glorious being was one of the prophets, one of his own brethren.

So, likewise, the angel who appeared to Joshua was the 'man with a drawn sword.'

These and many similar passages, the Bible being taken as an authority, warrant the assertion that men, angels and spirits are one class of beings, distinguished only by their different conditions and stages of unfoldment.

### A PATHETIC PARABLE.

In 'The Coming Day' for March, the Rev. J. Page Hopps, emphasising the need for greater sympathy with the struggling classes—the poor and miserable who have been pushed into the background too much—quotes a story of tenderest pathos about a little child who had no winsome ways, and was only a kind of little lodger in the house, the mother's heart all going out towards her pet, while the unlovely and unloved one was ever more and more unreckoned and unregarded. One day

A little figure glided through the hall;  
'Is that you, Pet?'—the words came tenderly;  
A sob—suppressed to let the answer fall—  
'It isn't Pet, mamma; it's only me.'

The quivering baby lips!—they had not meant  
To utter any word could plant a sting;  
But to that mother-heart a strange pang went;  
She heard, and stood like a convicted thing!

One instant, and a happy little face  
Thrilled 'neath unwonted kisses rained above;  
And from that moment, 'Only me' had place  
And part with 'Pet' in tender mother's love.

It is a parable for us, and for all the churches.



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### JACOB BOEHME'S 'THREE PRINCIPLES.'

We lately notified the publication of a new work on Spinoza, and condoled with the students of his writings because of his obscurity: but he followed a thinker and writer who was kindred in spirit and quite his equal in style; whose thoughts, moreover, were in some respects curiously like his own, though set forth on entirely different lines; namely, Jacob Boehme, the mystic, whose 'Three Principles of the Divine Essence' has just been published by Mr. J. M. Watkins (London). The translation is the original one by John Sparrow; the Reissue is by C. J. Barker, and an Introduction by Dr. Paul Deussen (translated from the German by Mrs. D. S. Hehner) is a helpful preliminary to the perusal of these seven hundred and seventy-two toughish pages: but the pages are not large and the type is excellent.

The work is divided into twenty-seven chapters and a vast number of small sections, called 'verses,' and, at the end, there is a remarkable 'Alphabetical Table of the principal contents of the several verses of the book of the Three Principles,' so that any topic can be easily turned up with references to chapter and section. This Table covers thirty-seven pages and is invaluable.

We have mentioned Spinoza, and cannot help thinking that it might be worth someone's while to show how these two thinkers, who seem so far apart, were really controlled deep down by the same central thought of God. They certainly shared a similar fate. Boehme was bitterly persecuted, especially by a boisterous cleric who contrasts very badly with the gentle and saintly heretic. Just before his death, his desire for the sacrament was granted only after churlish difficulties; and only after a compulsory order from the Governor of Lansitz did he obtain a Church funeral.

In going through these extraordinary speculations, or, as Boehme would say, demonstrations, the thought frequently arises that this man was a medium for the expression of spiritual ideas, but that he was too much entangled with Bible theories and too little educated in literary forms to be a good instrument. He himself said to an opponent, 'My knowledge is not, as yours, the outcome of fancy or opinion; but I have living knowledge through vision and experience.' 'As a boy,' says Dr. Deussen, 'he had wonderful visions that, to his excited fancy, took the form of external occurrences.' 'Apart from such visions, Jacob Boehme sometimes fell into ecstasies. Thus, for instance, as he told a friend in confidence, during

his years of travel, and whilst engaged in his daily work, he was once for seven days surrounded by glorious heavenly light, and lifted interiorly into a state of open vision and divine peace and joy.' In the nineteenth chapter of this book he argues for spirit-communion and says of 'the holy souls':—

Their love and delight is so very great that at several times they have wrought great wonders among the faithful upon earth which [the faithful] so vigorously set their love and desire on them that one holy tincture took hold of the other, and so, through the faith of the living, wonders are thus done, for there is nothing impossible to faith: and it is not hard for the holy souls, which are departed from the body, to appear to a strong faith of one that is living, for the firm faith of the living (if it be born of God) reacheth also unto the kingdom of heaven, into the holy element where the separated souls have their rest.

Boehme's innermost thought of heaven and hell is pure Spiritualism. He says that they are not apart, as localities may be. 'Heaven is in hell, and hell in heaven, and neither manifest to the other.' 'Where does the soul go after death?' someone asks. 'It has no need to go,' he replies, 'it has heaven and hell within itself.' 'Wheresoever thou dost not dwell according to thy Selfhood and thine own will, there do the angels dwell with thee and everywhere: and wheresoever thou dwellest according to thy Selfhood and thine own will, there do the devils dwell with thee and everywhere.'

His thoughts of God and Christ, again, are curiously modern, and such as are becoming common to most Spiritualists. 'The one great God is the All,' says Boehme. 'The Abyss of Nature and creature is God Himself,' and the soul of man is of the divine Substance, and is very God in Essence. Here is the Spinoza link. So also is this soul Christ in its holy state, and, through this inner Self-Christ, we find our way back to true life in God. A certain critic has said that Boehme has wiped out Christ for us, and left only Christ in us. It is partly true. In one of his vehement passages (and Boehme is often very vehement) he says:—

Do but look upon yourself; why have you earthly thoughts of yourself? Why will you be mocked by the devil, and be fooled by the world to think that you are but a kind of figure of God, and not generated or begotten of God? . . . The hidden man, which is the soul, is the proper essence of God. . . . Why will ye be fooled by Antichrist, by his precepts and pratings? Where will you seek God? In the deep above the stars? You will not be able to find him there. Seek him in your heart, in the centre of the birth of your life, and there you shall find him. . . . The new man is one in the Father and the Son, one virtue or power, one light, one life, one eternal paradise, one eternal heavenly birth, one Father, Son and Holy Ghost, and thou his child.

And this three in one is in One Man. Elsewhere he says: 'The soul is God's own essence or substance.' And again:—

O dear Christians, leave off your contentions about the body of Jesus Christ; he is everywhere in all places, yet in the heaven; and the heaven, wherein God dwelleth, is also everywhere. God dwelleth in the body of Jesus Christ and in all holy souls of men.

Dr. Deussen, in his luminous Introduction, notes how Theism merged into Pantheism, all the way from Boehme to Spinoza: and yet, as we have suggested, deep down Boehme and Spinoza held hands. The old orthodox Theism leaned upon the creation of matter by God out of nothing by an act of Will, but science took away its leaning post; and then, says Dr. Deussen:—

If the idea of God was to be held fast, there was nothing to do but shift from the Theistic theory to the Pantheistic, remove God into Nature itself, since there was no room for Him without, and consider the universe as His Self-manifestation. Following up the various stages of development of the new philosophy, we observe how, in the conceptions of thinkers, God melts away more and more into the universe; how the Theism of Descartes is gradually modified by Geuliner and Male-



branche, until, in the completely Pantheistic system of Spinoza, it reaches its last unavoidable consequence. . . Our Jacob Boehme was filled with this great knowledge of Pantheism long before Goethe, indeed long before Descartes and Spinoza.

We have reached our limits, and cannot do better than make his noble conclusion ours. Discoursing of good grain, and wheat, and thistles, and 'naughty seed,' he says :—

The lily will not be found in strife or wars, but in a friendly, humble, loving spirit, together with good sound reason, this will dispel and drive away the smoke of the devil, and flourish in its time. Therefore, let none think that when strife goeth on, and he getteth the upper hand, now it is well and right ; and he that is under and subdued, let him not think, sure I am found to be in the wrong, I should now go to the other opinion or side, and help that party to persecute the other ; no, that is not the way, such a one is merely in *Babel*.

But let everyone enter into himself, and labour to be a righteous man, and fear God, and do right, and consider that this his work shall appear in heaven before God, and that he standeth every moment before the face of God, and that all his works shall follow after him, and then the lily of God springeth and groweth, and the world standeth in its *seculum*. AMEN.

### SPIRITUAL HEALING.

On Thursday evening, the 17th inst., a meeting of the Members, Associates, and friends of the London Spiritualist Alliance was held at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall.

THE CHAIRMAN (Mr. H. Withall, vice-president), said that he regretted to have to announce that Lady Mosley was unable to be present, through ill-health, but he was pleased to say that she had prepared a short Paper on the subject of her Address, which would be read by the Rev. J. Page Hopps. Spiritualists were particularly interested in spiritual healing, of which there were many methods, and although different opinions were entertained as to whether the spirit should be reached through the body, or whether it should control the body, he thought that whatever method was followed, if the spirit could be brought into harmony with the All-Good, happiness would inevitably ensue.

MR. HOPPS said it was rather curious that a lady who was to speak about spiritual healing was unable to do so because she herself wanted healing, but he was pleased to be able to state that she was much better than she had been, and he was fully persuaded that she would have been much worse but for spiritual healing, and before commencing to read her Paper he asked that all present would send out healing thoughts towards Lady Mosley. The Paper was as follows :—

The subject for this evening is spiritual healing. I shall not tell you of what I have read or learned from books of this wonderful power. You have probably read and studied far more deeply than I have. I will just tell you what I know from experience and feel in my heart to be true, pleading for your tolerance with my very humble endeavour to help you realise the healing power within yourselves. The thought is in the air, so to speak. This long-forgotten gift is being recognised and understood, and it is for those who know and have experienced personal benefits to help others to understand this wonderful power of healing, taught us by the Christ and left as a sacred legacy, not to wrap up in a napkin and bury as a bye-gone memory, but to use now at the present time, and to stir into activity this healing of mind, soul, and body amongst his followers of to-day, just as he taught his disciples in Jerusalem, these many ages past, to preach the Gospel and to heal the sick ; and surely one is as obligatory as the other. Would that our churches to-day could universally recognise this great truth, and thereby strengthen their force and power amongst men ! Jesus himself was a great healer, and it is quite necessary to consider what made him this ; and it seems to me that it would be very helpful to us to connect him with ourselves in relation to this healing influence. What was the source of his power ? Was it not

that of his own spiritual nature ? He was literally a well of water, springing up into everlasting life. Hence his very touch was effectual to establish the current of spiritual power, and he was constantly receptive to the influx of the forces of the spiritual world. This is a point, for is it not true that nearly all the powers of healing are derived continually from that world, so long, of course, as the conditions exist by means of which they can flow in ? Jesus was not the first healer.

We have only to refer to the Old Testament to see that the healing power existed many centuries before his advent ; and is it not reasonable to conclude that this power existed in those days for the same reason, that the Old Testament healers were spiritual men, and that they lived consciously in close touch with the spiritual world ? Nor was Jesus the last healer. Secular and sacred history gives us many records of healing in all ages and in different lands, although the secular historians have, as a rule, mostly scoffed at them, and the sacred historians never seem to know quite what to make of them. But there the records are, and the old adage never better applied, 'Where there is so much smoke there surely must be fire.' When we come to our own day, are not the proofs abundant that the healing power is with us still in various forms and called by various names ? My own opinion is that these various names—Mental Healing, Healing by Suggestion, Christian Science, &c., all really indicate one thing, and that is the use of spiritual power, the healer becoming the instrument, or channel, through which flows the spiritual healing force from the Highest.

This being St. Patrick's Day, it seems opportune to mention the Irish Apostle's power of healing. There are many records of his healing the blind by the laying on of hands ; and it is also pleasant to remember that my namesake, Elizabeth, was amongst the saints who performed many so-called miracles. Most countries, indeed, can lay claim to healers by many and various methods. One of my own experiences may be helpful here in demonstrating the wonderful power of healing through the spiritual channel, and, as an object-lesson, it will, I trust, be interesting and helpful to you. It was a case in which, some three months ago, I was badly burnt by the fusing of an electric wire ; the palm and fingers of my right hand were so badly lacerated and charred that it was necessary to call in surgical aid to dress the wounds, not, however, before I had passed through what would otherwise have been a night of suffering and sleeplessness but for the relief which came in answer to my prayer, 'Lord, teach me to help Thee to make me well !' and the help I had received from spiritual healing. The healing of my wounds and the speediness of my recovery were, according to Dr. Durrant's testimony, quite abnormal. At no time was there any inflammation, and after the first few hours little or no pain. I was able to use my hand long before it would have been possible in the ordinary course.

Another instance, when I was completely lamed by an injury to the nerve of one toe. It was diagnosed by two surgeons of high repute, and the only remedy they could advise was amputation of the offender. After receiving treatment from Mr. Hickson (who is now well known as a most able channel of spiritual healing), the root or source of the trouble was instantly located in the base of the spine. Subsequent treatment by spiritual healing has done its good work in tiding me over a troublous sea of bodily suffering.

It seems egotistical to speak so much of myself, but I do so in the hope that it may be a help and an encouragement, especially to those who are, as I am, beginning to prove how much we can do for ourselves by emptying ourselves of self (perhaps the greatest stumbling block of all), and then by metaphorically cutting ourselves adrift from our moorings and striking out to swim on our own, thereby becoming fit to hold out a strong and helpful grasp to our comrades who are struggling to the same end. Now as to self-healing, which is not such a difficult subject as many suppose, and which will be made easy if we keep it within the region of our own personality and the ordinary laws of human life. There is nothing supernatural about it. It is all perfectly natural, as, indeed, all things are, even in the



heavens. Self-healing is quite possible, and is helped in many ways. I will only refer to four. First, by the use of the will—not a forceful use, but a quiet, steady concentration of force upon a given end. This may possibly take time, as in conquering insomnia, or hysteria, or stammering, but the result is certain if the will is calmly and regularly exercised. Secondly, by the cultivation of a calm and hopeful spirit, or, which is often as effective, an indifferent spirit, with an indifference, that is to say, which is born of philosophy and courage. Thirdly, by an unselfish and brave devotion to some urgent duty, which of itself draws upon spiritual power within and firmly connects with the spiritual power above. We may be sure that the spirit powers help those who are ready to forget themselves, and who stand ready to sacrifice themselves for duty. Fourthly, by simplicity and sweetness of living. The spirit and the body are not only 'self and house,' they are more vitally connected than that. The one influences the other. Purity, simplicity of food, cleanliness, the love of fresh air, freedom from defiling dietary habits and luxuries must be helpful to the healing powers, whether within or without. It is here that we may connect what has been said with Jesus and other healers with our own powers and possibilities. Is there not one cause running through all, greatly varying, of course, in different persons for reasons utterly unknown to us, as in the case of mediums? It is only a question of degree. (Applause.)

*(To be continued.)*

#### STRIKING MANIFESTATIONS AT BLACKPOOL.

Some remarkable manifestations of spirit presence and purpose, and indications of identity, are reported in the 'Blackpool Times' for Saturday last, kindly sent to us by the editor. The occupants of a house in Albert-road, Blackpool, found that the pictures in one of the rooms had been turned with their faces to the wall, and that heavy articles of furniture had been moved. When replaced, the furniture and pictures were again disturbed, and it was determined to give up the room to the visitors from the other world. It was locked up, and the key taken to a neighbour's house. Then, we are told, 'a perfect pandemonium' ensued. The furniture was heard to be violently thrown about, and on the key being fetched and the door opened dents were found on the walls and door. The spirits had also left finger-prints and attempts at writing in the dust, indicating that a message was to be delivered.

A blackboard and chalk were brought from the Spiritualist Church, and various messages were written; one or two have been photographed, but others were obliterated by the spirits themselves. On one leaf of a folding fire-screen was written in chalk a solo from the Spiritualist hymn-book, called 'The Mystic Veil,' introduced into this country from America by Mr. E. W. Wallis, and frequently sung by him; and on the other leaf twenty-five signatures of members of the church who have passed on. These names were not known to the people of the house, but were recognised by Spiritualists connected with the church. Messages were often given in answer to requests. On fear being expressed lest the house should be rendered unpleasant for boarders in the summer, the answer was given: 'Rest content; we shall not interfere with your living.' The people of the house said: 'It has been just as if we were in telephonic communication with the other world—communication is now fully established.'

The representative of the 'Blackpool Times' witnessed some of the manifestations; the account as written gives evidence of the occurrence of genuine psychic phenomena, and we shall be interested in learning further particulars.

**CORRECTION.**—In the review of Mrs. Boole's book, 'Suggestions for Increasing Ethical Stability,' on page 120 of 'LIGHT,' the published price should have been given as 2s. 6d. net, not 1s. 6d.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Lausanne Hall, Lausanne-road, Peckham, on Sunday, April 3rd. At 3 p.m., Mr. John Jackson will open a discussion on 'Lest it be of God, a reply to the spirit "Douglas."' Tea at 5 p.m. Speakers at 7 p.m.: Messrs. G. Tayler Gwinn, M. Clegg and Geo. F. Tilby.

#### MR. MARRIOTT'S 'EXPOSURE' EXPOSED.

The only fact which gives any sort of value to Mr. Marriott's article in 'Pearson's Magazine' is the 'foreword' in which the Editor takes the unusual course of endorsing a contributor's article. He says: 'His (Marriott's) conclusion coincides with my own—that every séance at which physical "phenomena" occur is simply an exaggerated conjuring entertainment.'

The assumption here is that Mr. Marriott and the Editor know exactly what takes place at every materialising séance: yet later on the Editor 'earnestly asks . . . for an opportunity of investigating one single phenomenon that stands inexplicable and above suspicion of fraud,' and thus admits his ignorance. The 'exposure,' therefore, is not an exposure of the impossibility of spiritual power in the region of materialisation, but is really a serious exposure of the credulous incredulity of the Editor when copy is presented to him with which he is in sympathy.

Mr. Marriott's article is written in a buoyant spirit of confidence, and is even supported by photographs of spurious appliances manufactured by himself!

Mr. Marriott scorns to offer any sort of corroboration; his testimony is entirely unsupported, except by his own faked appliances; he mentions no mediums by name, yet the Editor is quite satisfied that Mr. Marriott knows all about it! Would this same Editor, I wonder, be equally kind to an advocate of the truth of spiritual manifestations? Apparently not—it would be against his conviction that it is all an 'exaggerated conjuring entertainment.'

In his 'foreword' the Editor says: 'This opinion, I am well aware, runs directly counter to the studied conclusions of such distinguished investigators as Sir William Crookes, Dr. A. R. Wallace, and Sir Oliver Lodge'; so the 'studied opinions' of three of the most renowned and truth-loving men, of the highest scientific attainments, supported by ample independent testimony, are of less value than the unsupported assertion of an 'expert conjurer'!! But the charm and simplicity of this particular Editor are evinced in the same paragraph where he says: 'Will they (the said scientific experts) now come forward with absolutely unimpeachable evidence of genuine Spiritualistic phenomena?' These gentlemen, as everyone knows, have already given the most unimpeachable testimony—but the Editor flatly contradicts them, and then asks for more! Verily a most peculiar Oliver Twist—to ask for what he does not want. The Editorial 'foreword' I consider to be a piece of sublime impertinence towards really great and noble men.

As to Mr. Marriott's description of the séances he has attended, they are all very strange to me; I do not recognise them. I have investigated this subject for many years and have attended over a hundred séances, but I have never once found any appliances or tricks such as Mr. Marriott refers to. Of course I am not an 'expert' at manufacturing such appliances, as Mr. Marriott admits himself to be, and perhaps that accounts for something.

In reading his descriptions I was much amused by the one in which the materialising spirit was supposed to come from the adjoining house and creep through a hole at the level of the floor, which was no bigger than the height of the skirting (the height of which, however, was not stated). The wall behind the skirting being a party wall between two houses must have been at least nine inches thick. Then, presumably, there was a skirting on the other side as well. So the impersonator must have passed through a hole, probably not ten inches high, and returned again quite noiselessly, and in a few seconds of time, without the clever Mr. Marriott being able to detect the trick: because he only noticed the cut skirting board after the séance! Presumably Mr. Marriott then removed the skirting board and discovered the opening through which, he says, 'a small person could creep.'

I defy Mr. Marriott or any other 'small person' to perform this feat without attracting observation, in a small room, in darkness and in a few seconds. It is a feat that I would



commend to the notice of Sherlock Holmes: it might be useful in some imaginary detective stories.

But the writings, or 'Exposures,' of Mr. Marriott, to those who know what a genuine séance is, are farcical. To those who do not know, there are available, I apprehend, better sources of information than Mr. Marriott, and better manifestations than faked photographs of manufactured appliances.

EDWIN LUCAS.

4, Grafton-mansions, Duke's-road, W.C.

### MAGNETIC HEALERS: A PLEA FOR FREEDOM.

America is rapidly losing its character as 'the land of the free.' In a recent issue of 'The Progressive Thinker,' Dr. W. M. Lockwood says: 'Every week or two someone more or less prominent among the Spiritualists is arrested for practising medicine without a medical permit from the Board of Regents.' These 'Regents' are officially selected, and 'decide who shall, or shall not, be permitted to diagnose and prescribe remedies for the sick or to treat, otherwise than by the "laying on of hands," or to suggest medical remedies in any form,' and in nearly every State 'an ironclad and vicious-fanged law has been framed of the most rigorous and exacting character, for the purpose of protecting medical practitioners of the old schools from the competition of more advanced operators.'

Further, in many States mediums are not allowed to exercise their gifts of clairvoyance or psychometry unless they procure a licence, and even then they are open to prosecution!

Dr. Lockwood ably defends the work of the 'magnetic healer,' and says:—

The magnetic doctor administers the life principle of bioplasm directly to increase bioplasmatic vitality in the patient. In many forms of febrile diseases, as is noted in pulmonary troubles, in inflammatory condition of the bowels and the pelvic process, no less than in certain forms of spinal complaint, the magnetic healer, or doctor, holds a nearer approach to a cure of these ailments when taken in time than any other practitioner, for the reason that he employs vital magnetism to equalise and stimulate its deficiencies in the patient's organism. All systems of cure are magnetic, because all medicaments have, or exert, a magnetic influence in the system. All of them fail when they are non-selective to the condition of the patient. The magnetic doctor fails, when his magnetism is not in harmony with the physical condition of his patient, and cannot be assimilated by it. A medication, to be selective, must be one that stimulates vital action. We must bear in mind that it is vital action that cures a disease. It is vital action that holds in the balance man's physical existence. A true medication induces those chemical and polar transformations which stimulate vitality. Chemical action can be aroused and vitality developed by any of the systems of practice to which we have referred, and by many others.

Clairvoyance is expressed in an ascending scale of development from the lower forms of intuition to the higher degree of sensibility noted in quickened intellects. It is in its varying phases of development, a universal factor of the soul's conscious perception. It is withal a general attribute of mankind. When we contact it in the trance state, we are obliged to acknowledge its superior form, quickened and strengthened by the aid of an invisible intelligence, who uses the magnetised brain of the clairvoyant to communicate what this intelligence senses. In all such instances the clairvoyant acts in the capacity of a central telephone station between the psycho-physical sphere of earth existence and the psychic realm of spirit intelligence. As spirits live in psychic realms, they can, and do, sense more clearly those activities of psychological character noted on the earth plane, far better than the ordinary undeveloped mortal. If a spirit, when in earth-life, practised medicine, it may be that he is still interested in allaying human pain and suffering, and will touch the brain of those who are natural clairvoyants to render humanity assistance. That spirit intelligences know clairvoyants when they come in psychic contact with them, is as certain as that a master violinist will know a good violin when he hears its tone and notes its acoustic symmetry, although it was made by the novice in whose hands the master found it. Under the inspiration of the master's magnetic touch, this instrument interprets the themes of Beethoven and Clementi with the elegance and purity of tone of a genuine Cremona.

So in the spiritual arena, an advanced spirit intelligence can voice, through the sensitive brain organisation of a natural clairvoyant, a more concise analysis of a disease than that qualifying the synthetic diagnosis of many professional practitioners. But an advanced spirit intelligence cannot use the brain of a blockhead through which to express his thought, any more than an artist violinist can play a Beethoven sonata upon a cornstalk fiddle. Musicians are born musicians; clairvoyants are born clairvoyants; and real doctors are born with the inspiration genius and desire to mitigate the physical suffering of mankind with the same zeal as that which actuates the soul of the real philanthropist.

But who shall be allowed to practise in this arena of philanthropy? We reply, Anyone who knows how to treat the disease in question. Every human being has an inalienable right to do all he can to lessen the pain and sufferings of his fellow-men. No class of medical practitioners can arrogate to themselves the exclusive right and privilege of saying who shall or who shall not enter this field of human aid.

The science of psychology in its final interpretation will place *materia medica* upon a scientific basis, and give to medical practice and curative agencies a stimulus worthy of the position they are destined to hold, as the greatest boon mankind has ever known, and a philanthropy as sublime and exalted as the precepts of human love. The knowledge of how objective Nature and its principles impress human consciousness gives us the key to this important mental development of this century. The invisible molecular vibration of a disease upon the awakening perception of the attending physician, gives him an intuition of the disease itself, and his consciousness, quickened by these psychic sensations, has additional data for diagnosis.

Upon this principle of psychic correlation, science has built her way-stations of human progress. The clairvoyant intellect, discovering more and more of these enduring natural principles, has given to civilisation its arts and institutions. It comprises the genius of invention and discovery in all departments of social progress. This faculty of soul perception, or clairvoyance, has immortalised the names of those we revere in history as the founders of those social and educational institutions that cast a halo of light over the age. Under the names of 'intuition,' 'inspiration,' and 'angelic vision,' clairvoyance has been the medium to interpret the seeming secrets of the universe and to extend the boundaries of human knowledge into the unseen world. It has been accursed in every age. The enormous outrages perpetrated upon clairvoyants, wherever the Hebrew Theogony and Ecclesiasticism are interblended, are appalling. In more recent times 'The Oidium Theologicum' that followed the clairvoyant vision of Copernicus, Galileo, and Newton, is an indication of the widespread opposition to it where theology has a footing, and where it contacts social or personal greed.

The theory that an unlettered but highly sensitive intellect may become the mouthpiece of philosophy and scientific truth has not as yet been properly presented to the public, but the physiological discovery of the human brain as the receiving station for psychic modes of motion from external Nature is being generally admitted, and the popular acceptance of this truth will sweep into the waste-basket of time those misconceptions that for centuries have been a stumbling block to human progress. To blot out this source of mental inspiration would soon reduce civilisation to nomadic states. To impose fines, penalties, and imprisonment upon those who use it as a natural gift, without a crucial inquiry as to the intent, object, and integrity of a complainant, savours more of the judicial tactics of Torquemada than it does of securing the rights of a citizen.

In an article by Eli G. Jones, M.D., of Burlington, N.J., which has appeared in several of the American medical journals, the writer says that after spending considerable labour, time, and expense to ascertain the facts and to get reliable statistics, he has ascertained that there are no less than ten thousand magnetic healers in the United States, five thousand Christian Science, and two thousand Mental Science practitioners, and an additional ten thousand persons who practise drugless healing of various kinds. Nearly eighteen millions of patients go to them instead of calling in the doctor for advice. Mr. Jones estimates that at the rate that drugless healing has increased during the last ten years, there will be, if it continues during the next ten years, not less than fifty-five million persons committed to some form of drugless healing, and that they will hold the balance of power in the country. This may be an exaggerated estimate, but it indicates the present trend of opinion, and explains the hostility of the medical profession.



## PRECONCEPTIONS v. EVIDENCE.

Mr. Charles Callaway, some of whose effusions we noticed a little time back, has returned to the charge in 'The Literary Guide,' with a review of Sir Oliver Lodge's 'Survival of Man.' Mr. Callaway proclaims himself a member of the S.P.R. for many years, and praises the patience, skill, and care with which its published evidence has been accumulated and analysed. This evidence, he says, 'has convinced all the leading workers of the genuineness of the phenomena, and has even satisfied inquirers of undoubted competence of the reality of intercourse between the living and the dead,' among these inquirers being Sir Oliver Lodge.

Experimental telepathy, Mr. Callaway admits, is confirmed by spontaneous telepathy, and under this head he includes apparitions. He does not consider that automatic writing and speech, however explained, are sufficient to prove the active intervention of the identifiable spirit of a deceased person, and shows a tendency, like Mr. Podmore, to dwell upon the less convincing portions of the evidence, though he has to admit that some tests have been more satisfactory, as in the case of 'Blanche Abercromby,' whose spirit 'wrote so like her incarnate self that her surviving friends identified her handwriting.' He refers to the difficulty of supposing that a medium can 'read the minds of numbers of unknown people scattered over the globe,' and notes that Sir Oliver Lodge 'prefers to accept, as a working hypothesis, the view that the spirits of the departed actually communicate with us.' But he brings up the uncertainty of Professor Sidgwick and the scepticism of Mr. Podmore, and lays down the dictum that 'whether or not we believe will depend largely on our preconceptions.' Now this is true, but in a different way from that implied by Mr. Callaway. He says:—

That men like Hodgson and Lodge, who commenced their research in a spirit of impartial inquiry, became convinced of communication between the living and the dead, is enough to raise the investigation above the level of contempt or ridicule. The testimony of Myers is of less value. He started with a prepossession, and his poetical nature strongly biassed an intellect of undoubted grasp and penetration.

This is unfair. Myers was not biassed in his search, or he might have jumped to conclusions instead of working them out with a laborious conscientiousness not surpassed, or perhaps equalled, by any of those to whom Mr. Callaway accords higher praise. The fact is that, when these subjects are studied with a determination to get at the truth, bias does not enter into the result; a poetic nature, that is, one open to impressions which may serve as valuable guides in the search into matters which admittedly lie beneath the surface of things, may make its possessor all the more capable of penetrating to the truth; where bias has play is where it prevents the mind from fully grasping the significance of the evidence, or the idea that there may be a number of causes and methods at work in producing the phenomena. It is such bias as this that causes people to assume that a single process, as for instance telepathy, is enough to account for all mental phenomena that appear to be supernormal. A little more elasticity of mind would show that as Nature uses manifold processes and modes of action for producing results in the physical world, so we may be sure that the psychic world is not so impoverished that it has to rely upon a single means, such as telepathy, for producing every one of the results which affect the mind of the sensitive, or upon some undefined 'psychic force' for producing all the outwardly perceptible phenomena of physical mediumship.

Mr. Callaway's main point appears to be that Sir Oliver Lodge admits that the identity of departed communicators is still unproved, and he raises, on his own account, the question: 'How can a conscious mind continue to think and act in the absence of a brain?' With regard to the first point, it must be remembered that the proofs for which psychical researchers are seeking are rigorously scientific proofs: we have moral proofs, personally convincing proofs, by the hundred; but what is proof to the individual may be no proof at all to the world at large. In fact, the question of identity, simple as it may appear at first sight, is one of the most difficult to

determine with scientific precision, and it would probably be hard to lay down the conditions which would constitute such a proof. Therefore, when it is said that 'science is waiting for more conclusive evidence,' that does not mean that there is not sufficient evidence to identify returning spirits, at least as satisfactorily as persons are identified in a court of law—in fact, we should be sorry, indeed, if the evidence were as slender and left as much room for doubt as much that is accepted before a legal tribunal.

The question as to spirits thinking without brains need not detain us long: who said they had no brains? 'As there is a natural body, so also there is a spiritual body,' and the spirit body may be expected to have spirit brains at least as well developed as the material brains which form their sluggish and stubborn counterpart in our dense, unresponsive matter. What good work the Podmores and the Callaways might do if they would only try to draw positive inferences from the best observations instead of negative inferences from evidence which may be unconvincing in itself, but which becomes credible and illustrative when taken in conjunction with instances in which no doubt can exist as to the genuineness of the observations recorded!

## THE INNER WALL.

We hear so much now about the necessity and desirability of privacy; how cities, and even villages, becoming more and more crowded, those desirous of privacy have to fly further and further afield to obtain it; how the fact of having a neighbour's windows overlook one's garden or house is the greatest nuisance, and so on. Yet one wonders if those self-same people, so jealous of their privacy, realise what *real* privacy, that of the mind and spirit, means. Because with a little trouble and concentration, even if living in the din and bustle of the city, that much-coveted privacy can be ours as well, and perfectly, as if we lived in the heart of the country; and more than that, it is absolutely necessary for our physical and mental well-being that it should be so. Doctors tell us that half an hour's complete relaxation is as good, or better, than two hours' sleep, yet how few people can relax every muscle and, above all, the whole mind! And a life of rush and hurry becomes such a habit that perfect passivity has to be acquired carefully, yet once acquired is the greatest boon and protection imaginable.

'You lead the busiest and most strenuous life of any women I meet, yet you are always serene and calm, and never seem tired. How do you do it?' a friend of mine was once asked.

'Quite simply. I put an inner wall round me,' she answered. Urged to explain what she meant, she did so, and said:—

There was a time that the stress of worry, work, and even pleasure had brought me to the verge of nervous prostration. In fact, I could not go the pace any more, and insomnia threatened to become chronic. About that time a book fell into my hands which emphasised the necessity for body and mind to go into 'the silence.' At first the words had no meaning for me. 'How can I leave my work,' I asked myself, half angrily, 'to go into the silence?' which to me seemed to mean the country, the sea—in fact, complete rest and isolation. Still the thought haunted me, and an inner voice seemed to whisper, 'Build an inner wall all around you for protection.' I understood better what this meant, and straightway set to work to build my wall, even as far as visualising the very bricks, and now I would not be without its protection for all the riches in the world. When I went to sleep at night, I put all worry or, in fact, all thought, pleasant or otherwise, firmly away from me. 'Nothing can be done overnight, and I must recuperate for the next day's work,' I assured myself, and I actually saw the wall which stood between me and the bustle of the world. It seemed to grow stronger and more compact day by day, and I put complete confidence into that wall. Once within its precincts, I was safe. Sleep came back to me, and a habitual calm and serenity. I do not need to visualise its bricks any more. I have formed a habit, and no matter whether sorrow or business troubles clamour, they remain on the other side of the wall. This security does not make you hard or inactive, but, on the contrary, adds enormously to your capacity, because



it means will-power and concentration and relaxation all in one. If only people realised it, there would be less suicides, less nervous breakdowns, and less insanity. A calm mind means better circulation of the blood, a better mental balance, a greater power of recuperation. I firmly believe that that is the real secret of eternal youth and happiness, and realising what the knowledge of it has done for me, I can only beg and advise you to 'go and do likewise.' L. C.

#### OUR BUSINESS IN LIFE.

Henry F. Cope, writing in the 'Chicago Tribune,' deals trenchantly and suggestively with the 'imperfections and inequalities of life.' He says:—

To every man life is either an infliction or an inspiration. It all depends on how you take it, as a dose or as a spur. It is easy to become so conscious of calamities possible, troubles impending, and difficulties present as to be oppressed with a sense of the universe as warring against you, or you can see it all as a glorious struggle in which it is a joy to have a part.

Life is not all a joyous way of pleasure. No person of sensibilities can ignore altogether its pains and need, or ever be free from the sense of personal incompleteness and of unrelaxed adjustment to the universe. But this incompleteness, restlessness, and dissatisfaction may be the cause of our profoundest joy and largest hope.

A man is greater than an angel, though he may not be better, and may be worse. In an important sense imperfection is better and greater than perfection. That which is perfect has found its limits, has reached its fulness. Man sees no limit about him, and goes on forever without the sense of completion. That is the mark of living, that the more you live the larger life stretches before you.

But for our imperfections there would be no growth; the future would lie like a blank without the hope of larger things. This it is that makes the new days welcome, no matter what freight of woes they may bring to us—that they stretch before, they promise onward steps, new vistas, the chance to be more, feel more, know more. Perfection might mean peace, but it would be the peace of death.

If ever we are inclined to complain of the shocks of fortune, the buffets and smarts of living, we ought to turn and look on them all with gratitude. They shake us out of dull content; they testify to our incompleteness, and call on us to learn life's lessons, to gain new strength to withstand their oncoming attacks. The fact that we are vulnerable makes us ultimately victorious.

Now, it matters not how religious a man may profess to be, how freely he may handle pious phraseology, if he spends his breath in complainings about the sorrows of this existence and in sighing after another world where he will be free from the present penalties and pains and will enter into the life of perfection, the life that has attained and knows no further desire, his religion is a menace to this world and to him as a dweller here.

Our present business is with the life that is full of prophecy of larger being, that reminds us by our present failures and friction of the greatness of our shortcomings; our business is to take this life of pain and need and use all its provocations, its troubles, difficulties, problems as the curriculum of larger life. We ought to be grateful, as they who take life wisely certainly will be, for all that moves us on though it may seem to lay us low at the time of the blow.

True religion is that which places the light of aspiration before a man's eyes and sets in his heart the vision of a life which knows no limit. Religion interprets the universe in terms of a reasonable plan of life, with a hope in life which does not mock us. Religion is the spirit that enables one to trust the ultimate wisdom of the plan of our present imperfection.

The present struggle is the finest thing we have. Not that we need to add to its intensity or increase its complications. But we ought not to try to dodge its demands nor ought we to be blind to its splendid promise. For imperfection is ever the prophecy of development, and he who bravely, hopefully struggles on, bears, endures, aspires, not only finds the way through the clouds to the stars, but in the struggle finds the high and divine in himself.

Here faith plays her part, aiding us to cling to our visions of the larger life and greater universe, giving us confidence even in darkest nights that we do not walk in a maze, to come out where we went in, hearing the mocking laughter of idiot gods. We believe better things of our world, and that means taking our world in a nobler way, and trusting that love rules through it all. That means finding our way out through our imperfections and needs to a wholeness and perfection which we call God, the desire of every soul.

#### JOTTINGS.

Our correspondent at Rome, Signor Achille Tanfani, in an article contributed to the last number of the Italian magazine 'Ultra,' gives a lively account of some of the frauds perpetrated by pseudo-mediums, but is careful to allude to the undoubtedly genuine phenomena attested by Dr. A. R. Wallace, Sir William Crookes, and other competent observers. He concludes by saying: 'Spiritualism must have rested on solid foundations to have been able to stand against so many imputed frauds during the last sixty years. In fact, the undoubtedly genuine phenomena are so numerous, and some of them of so high an order, that not even the destructive operations of an army of counterfeiters could succeed in shaking the foundations of Spiritualism, which is destined to become, in the future, the most positive of sciences.'

The 'Daily News,' in referring to the divining rod, halts between incredulity and deference to authority. It is aware that 'in the West of England there are several professional water-finders,' and finally admits that 'the efficacy of the divining rod with regard to the discovery of water appears to be fairly well established.' But it is also used for the discovery of minerals, and the gist of the paragraph lies in the announcement that the county authority for technical education in Cornwall is to arrange for demonstrations to enable the value of the science (or art) to be properly investigated. Evelyn, in his 'Diary,' makes the following reference to 'dowsing': 'By occult virtue the forked stick, so cut and skilfully held, becomes so impregnated with invisible steams and exhalations as, by its spontaneous bending from an horizontal position, to discover not only mines, subterranean treasure, and springs of water, but criminals guilty of murder.' These marvellous powers of the forked stick are said to have been attested by magistrates and other learned and credible persons.

The employment of the divining rod for the discovery of criminals, if not now usual or so generally known as the other uses, was anciently much in vogue. Baring Gould, in 'Myths of the Middle Ages,' mentions that 'the law of the Frisons ordered that the discovery of murders should be made by means of divining rods used in church. These rods should be laid before the altar, and on the sacred relics, after which God was to be supplicated to indicate the culprit. This was called the Lot of Rods, or Tan-teen, the Rod of Rods.' In the eighteenth century Jacques Aylmar was celebrated for his detection of criminals by the aid of the divining rod; but we seriously question the statement made by the 'Daily News,' on authority entirely unknown to us, that the people whose condemnation Aylmar thus secured were 'afterwards proved innocent'; nor can we agree that the use of the divining rod for this purpose is 'the clearest possible testimony' to the credulity of the magistrates of the period. The 'Daily News' would do well to refer to Professor W. F. Barrett's careful and conclusive researches.

Several correspondents have sent us comments on Mr. Marriott's *ex parte* statements in 'Pearson's Magazine' respecting Spiritualism, the main features of which, in our opinion, are Mr. Marriott's supreme self-confidence and his assumption that his readers will credit him with the honesty, sincerity, and ability which he denies to mediums and Spiritualists. If Mr. Marriott's conclusion be truly represented by the Editor, 'that every séance at which physical phenomena occur is simply an exaggerated conjuring entertainment,' then all mediums for such manifestations have been tricksters, and all Spiritualists have been such incompetent fools as to be duped by them; and, apparently, Mr. Marriott is the only honest, sane, competent, and trustworthy person concerned in the whole business! He is the only one who knows—who has found truth—who is to be implicitly trusted as a guide! There is nothing modest about this claim: but Spiritualists, who are accustomed to make cautious inquiry and to ask for evidence—convincing evidence—will look in vain for the slightest corroborative testimony—for such details and guiding facts as would enable them to confirm Mr. Marriott's assertions. Many self-constituted critics have essayed the rôle in which Mr. Marriott poses, but practically all those who were truth-seekers and open to conviction were compelled to admit that they were over-hasty and biased, because they eventually witnessed phenomena which could not be explained on the easy, off-hand assumption of fraud and folly. Admitting that even Mr. Marriott may be sincere, although suffering from certain preconceptions which vitiate his testimony, he may yet, like Mr. Hereward Carrington and many others, have to admit that he does not know all, and that negative experience does not disprove well-attested facts.



## 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.*

## An Occasion for Patience and Perseverance.

SIR,—For a considerable time, once a week, I have sat with a non-professional lady medium at a small table, at which spirits, so-called, communicate. We also get numerous raps, varied in force and kind, the impact and vibration of which are noticeable in the table and especially felt under one's own hands.

The great difficulty we experience is to obtain absolute conviction as to the personal identity of our communicants, ostensibly for the most part near relatives, as test questions to that end are objected to. We are told that an atmosphere of distrust and doubt is thereby generated, so that our 'spirit' friends cannot so nearly approach us. If we persist, they leave us, and the sitting ends.

There is nothing whatever in the subject-matter of our messages inconsistent with the character of our friends as we remember them in earth-life; but still, convincing proofs of a personal kind are lacking.

I should be glad to know whether any of your correspondents have a similar experience, and can give a possible solution of the difficulty.—Yours, &c.,

TRUTH-SEEKER.

[Probably those on the other side know what they are about.

You must be patient, and give them time in which to master the conditions. When they are ready, they will doubtless volunteer the test evidences you desire.—Ed. 'LIGHT.')

## Climate and Lucidity.

SIR,—In a 'Jotting' in 'LIGHT' of the 12th inst., you quoted Bishop Montgomery's opinion respecting the inability of the English people to 'see the unseen,' and his statement that nearness to the Equator increased our capacity for seeing God, and I was rather pleased to thus find a peculiar experience of mine confirmed.

When all other conditions are favourable, a fine day gives me a distinct sense of seeing through Nature and life, rather than of merely looking at it as a spectator. More than that, I feel a vital sense of my relation to it, as being part of it. Coincident with the freer inhaling of the air, the quicker circulation of the blood, and increased animal spirits, there is, as a consequence I think, a keener realisation of the spiritual significance of it all. I have attributed the increasing rarity of this delightful experience, which was almost constant with me in my earlier days, to advancing age, but even more so to the loss of the lovely summers and winters of thirty or forty years ago, and I think if my lot were cast nearer the Equatorial line, my youth would be renewed, and its visions also. I don't mind the materialism involved in all this, so long as it is a spiritual ladder of ascent.

That climate has a great deal to do with these things is obvious. Do we not say 'the North for brains, the South for feeling or emotion?' but it is easy to see that civilisations are shaped and coloured by climate, and its consequent effects upon the people, as climate itself is regulated by distance from the Equator.

I hold by the Bishop's statement, in disregard of the fact that the inconsistency in belief and practice is more prevalent among southern than northern people, because if the more practical people of the north have a smaller vision it is easily realised, but if the people of more southern climes have a larger vision, it consequently requires more to realise it.

I know Spiritualists with grand visions, like my own, but it will take more than this life to realise those visions. I claim that my education (even scientifically) is better than that of some of the clever visionless people who call my visions dreams. I would not give a straw for their 'realities' or for their hallucination that they know all there is to be known.—Yours, &c.,

H. LLEWELLYN.

## The Ten Thousand Shilling Fund.

SIR,—The Ten Thousand Shilling Fund, instituted by the Union of London Spiritualists, having now been in process of collection for some six months, permit me to request all officers of societies having charge of its collection, and all friends who have kindly accepted collecting-sheets, to forward to me all funds in hand, and the accounts relating to them, by March 25th. In every case an official receipt will be forwarded by myself.—Yours, &c.,

RICHARD BODDINGTON,

65, Holland-road,  
Waxton, S.W.

Missioner for the Fund.

## Spirit Photographs: Test Conditions Needed.

SIR,—I have read the letter by Mr. James Coates in 'LIGHT' of the 5th inst. (page 115), which paper I have read with pleasure and profit for over twenty years, and I crave the right of a little fair criticism of Mr. Wyllie's results, so far as I have met with them, and so far only.

I have spoken to five persons who have sat with Mr. Wyllie in Glasgow and Rothesay, and only one of these persons—an old Spiritualist with a wealth of experience—seems to have suggested that the photograph should be taken under strict 'test conditions.' Mr. Coates's reply was that at that early stage it would be better not to insist; but to me it seems that it was just then that such conditions should have been insisted on. The other four sitters were members of the Glasgow Association of Spiritualists, and I was surprised to find that, after the science teachings that they had received from Mr. Young, the president, they did not think of instituting all the tests that were necessary from a scientific point of view, since the value of a spirit photograph to another person lies entirely in the way it was taken. Only one of the five could say that the form had been recognised, and that was by another person altogether, and his recognition may be discounted so far as its value is concerned, as he stated that he had seen my photograph at Mr. Wyllie's, whereas I have not been to him. While I would not grudge a good sum for a genuine spirit photograph, those taken under the circumstances named are of no evidential value to me.

While on this perplexing subject, it may not be out of place to refer to Mr. Boursnell's photographs; he claimed, and rightly from his point of view, that if you did not like the conditions, you did not require to sit. At the same time, it is a pity that he did not work under test conditions. One of the five Glasgow sitters, of whom I have spoken, saw the operation from first to last, so that no possibility of fraud could come in, besides having the satisfaction of recognising the form produced; but if he had insisted on seeing this, the probability is that Mr. Boursnell would not have consented. I have had several remarkable photographs from Mr. Boursnell, but it has been a source of much regret to me that when showing them to others I have always had to say that while I had no doubt of their genuineness they were not taken under fraud-proof conditions. In the 'London Magazine' for January several spirit photographs, taken by Mr. Boursnell, are reproduced. One of these 'spirits' I have had from him and recognised as my mother-in-law; Mr. Blackwell, however, got the same and also recognised it. My friend who accompanied me got a portrait of his wife, which was recognised by her family, who are not Spiritualists, and yet Mr. Brierley received the same photograph and also recognised it. Another Glasgow gentleman received the picture of the same spirit, even to a slight spot in the print, but does not claim that he knows her.

Whatever may be the explanation of these seeming contradictions, or duplications, if one puts himself in the position of the sceptic he will readily see that instead of good being done, the reverse is the case. These Glasgow photographs are being shown round as something wonderful, but the moment a sceptic asks for the proofs they fall flat. Phenomena should be subjected to rigid tests if they are to be of value, and we cannot have too much scientific caution in the séance chamber, provided it does not go the length of harshness.

I have to thank the editor for the note at the end of the account on page 107 headed 'A Wonderful Feat,' in which the correspondent admits that the boy was photographed, and yet does not seem to think it worth while to send a copy.—Yours, &c.,

A. MACKELLAR.

481, Victoria-road, Glasgow.

[Our correspondent has sent us the Boursnell photographs and the 'London' reproductions to which he refers. The 'psychic extras' to which he refers above are undoubtedly duplicates.—Ed. 'LIGHT.')

LOMBROSO ABRIDGED.—Messrs. Sherratt and Hughes, 33, Soho-square, W.C., have published, at the price of 6d. net, an abridgment, by Mrs. Marson, of Professor Cesare Lombroso's last great work, 'After Death—What?' It may be useful to some who wish to have Lombroso's main results and conclusions in a small compass, but it is in no way a substitute for the work itself, published by Messrs. Fisher Unwin, and obtainable through our office at 10s. 6d. post free. This abridgment is, moreover, marred by numerous errors in the spelling of proper names, e.g., Marselli, Crooks, Stanton Moses, Imperator, Rector, and other easily avoidable misprints, and the language is somewhat obscure in places, through too faithfully reproducing phrases which have been translated literally from the Italian.



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