

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,527.—VOL. XXX. [Registered as]

SATURDAY, APRIL 16, 1910.

[a Newspaper.]

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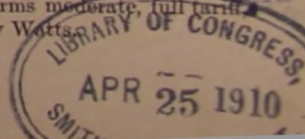
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NOTES BY THE WAY.

We have received Number III. of that amazing mixture of splendid lunacy and learning, entitled 'The Equinox' (London: Simpkin, Marshall and Co.). We are quite prepared to admit that if we were wiser we might better appreciate its wisdom, but we cannot admit that our wisdom is inadequate to the measurement of its folly. Its wisdom is hidden in a branch of occultism which is beyond us; and its folly is manifest in a style which, curiously enough, suggests Mr. Bottomley's 'John Bull' on the one hand, and a lunatic's letters on the other. We give a specimen of each.

The first is a review of Lombroso's book. This is the whole of it:—

AFTER DEATH—WHAT? By Cesare Lombroso.

We sent this book to our undertaker for review, but he only wired back 'Rot.' Why are undertakers always poets?

The second is one of a 'Twelffold Rejoicing of God':—

Ah, but I rejoice in Thee, O Thou my God;
Thou coruscating star-point of endlessness;
Thou inundating fire of the void;
Thou moonbeam cup of eternal life:
Yea, I rejoice in Thee, Thou fire-sandalled warrior of steel;

O Thou bloody dew of the field of slaughter and death!
I rejoice, yea, I shout with gladness! till the music of my throat smiteth the hills as a crescent moon waketh a nightly field of sleeping comets, at the Glory and Splendour of Thy name.

We have not specially chosen this. There are hundreds as good or better, and most might be dated from Bedlam. And yet, as we said a long time ago, this extraordinary publication has in it certain splendours and many indications of a learning that implies profound painstaking and knowledge of a sort; but, as to that, our only doubt is whether it is not all wasted on dust and foam.

A Study of 'Inhibitory Suggestion,' in 'The Christian Register' has some original thinking in it, largely turning upon the excessive use of 'Don't' in dealing with young people. Healthy young people are naturally curious and are constantly engaged in voyages of discovery, and 'don't' may easily become rather an incitement than a deterrent. We all know the effect, in London, of the front board of the 'sandwich' man, with its suggestion, 'Don't look at my back.'

'The Christian Register' writer says:—

Many fussy, well-meaning parents overdo the business of planting cautionary danger signals, which ultimately change to guide-posts to temptation, in places that otherwise might have been overlooked.

Careful, anxious, nervous, worrying mothers have a singularly inimical power of suggestion toward their children, and, when the acts they have reprobated in advance appear in them, they attribute it often to the power of Satan, or total human depravity. The little word 'don't' is therefore guilty of many sins in natures that otherwise would remain free from such faults until self-control and mature judgment had strengthened the character. Suggestion has its excellent, profitable uses, but it also has a power for mischief but little understood by worthy souls who would plant a thorny hedge of inhibition round the child, instead of allowing Nature to take him by the hand and teach him in her own way that fire will burn and water drown.

The suggestive mother who solemnly warned her little boy never to put a bean up his nose, an act that never before had suggested itself to his mind, was shocked to find that he had immediately gone into the garden and had put a bean up his nose.

It requires exceedingly clever management, but the right alternative to doses of 'don'ts' is the creation of a public opinion by knowledge and choice. 'The child,' says this writer 'is an adventurer, an explorer, burning to push his little boat upon the waves of unknown seas, a creature all compact of imagination, seeing visions and dreaming dreams that have no foundation in evil, but which may be wrested to evil by stupid mismanagement and the absence of insight.'

To help steer that little boat into safe and pleasant waters is a blessed task, but it cannot be rightly carried through with veils and ignorance and 'don'ts.'

We are all becoming fairly well used now to the great thought that the real Christ is what Paul called the 'Christ in you.' Many years ago, when this was considered mere rhapsody, Keshub Chunder Sen taught it: and taught it practically too, thus:—

Let it be your ambition to outgrow the popular types of narrow Christian faith, and merge in the vastness of Christ. Neither should you become 'Christian,' nor should you simply aspire to be 'Christ-like,' for then you would represent the lower strata of spiritual life. Advance to a higher ideal, my friends. Be Christ. Do not rest satisfied with anything short of this. I say again, Be Christ. Incorporate him into your being; import him bodily into your own consciousness. Make him your flesh and blood. Let us all be so many Christs, each a small Christ in his own humble way.

If Christ means, as every true Christian alleges, the reconciliation of human with Divine will, then let there be no war or discord in his name, but 'peace on earth and goodwill among men.' If you have the true Christ in you, all truth, whether Jew or Gentile, Hindu or Christian, will pour into you through him, and you will be able to assimilate the wisdom and righteousness of each sect and denomination. Accept the prince of prophets, and you will find in him and with him all prophets, Eastern and Western. If you are Christians, you will quarrel and fight; but if you are so many little Christs, the harmony of heaven will reign among you, and there shall be no sectarian division. Fling away the sectarian's small Christ, and let us be one in the large Christ of all ages and creeds.

Scattered in all schools of philosophy and in all religious sects, scattered in all men and women of the East and the West, are multitudinous Christ-principles, and fragments of Christ-life—one vast and identical sonship diversely manifested. The one ideal Christ manifest in multiform concrete little Christs. Sum up all that is true and good and beautiful in the life of humanity, and you have the grand Logos of the early Christians, the Christ of universal Theism.

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NOTES BY THE WAY.

We have received Number III. of that amazing mixture of splendid lunacy and learning, entitled 'The Equinox' (London: Simpkin, Marshall and Co.). We are quite prepared to admit that if we were wiser we might better appreciate its wisdom, but we cannot admit that our wisdom is inadequate to the measurement of its folly. Its wisdom is hidden in a branch of occultism which is beyond us; and its folly is manifest in a style which, curiously enough, suggests Mr. Bottomley's 'John Bull' on the one hand, and a lunatic's letters on the other. We give a specimen of each.

The first is a review of Lombroso's book. This is the whole of it:—

AFTER DEATH—WHAT? By Cesare Lombroso.

We sent this book to our undertaker for review, but he only wired back 'Rot.' Why are undertakers always poets?

The second is one of a 'Twelfefold Rejoicing of God':—

Ah, but I rejoice in Thee, O Thou my God;

Thou coruscating star-point of endlessness;

Thou inundating fire of the void;

Thou moonbeam cup of eternal life:

Yea, I rejoice in Thee, Thou fire-sandalled warrior of steel;

O Thou bloody dew of the field of slaughter and death!

I rejoice, yea, I shout with gladness! till the music of my throat smiteth the hills as a crescent moon waketh a nightly field of sleeping comets, at the Glory and Splendour of Thy name.

We have not specially chosen this. There are hundreds as good or better, and most might be dated from Bedlam. And yet, as we said a long time ago, this extraordinary publication has in it certain splendours and many indications of a learning that implies profound painstaking and knowledge of a sort; but, as to that, our only doubt is whether it is not all wasted on dust and foam.

A Study of 'Inhibitory Suggestion,' in 'The Christian Register' has some original thinking in it, largely turning upon the excessive use of 'Don't' in dealing with young people. Healthy young people are naturally curious and are constantly engaged in voyages of discovery, and 'don't' may easily become rather an incitement than a deterrent. We all know the effect, in London, of the front board of the 'sandwich' man, with its suggestion, 'Don't look at my back.'

'The Christian Register' writer says:—

Many fussy, well-meaning parents overdo the business of planting cautionary danger signals, which ultimately change to guide-posts to temptation, in places that otherwise might have been overlooked.

Careful, anxious, nervous, worrying mothers have a singularly inimical power of suggestion toward their children, and, when the acts they have reprobated in advance appear in them, they attribute it often to the power of Satan, or total human depravity. The little word 'don't' is therefore guilty of many sins in natures that otherwise would remain free from such faults until self-control and mature judgment had strengthened the character. Suggestion has its excellent, profitable uses, but it also has a power for mischief but little understood by worthy souls who would plant a thorny hedge of inhibition round the child, instead of allowing Nature to take him by the hand and teach him in her own way that fire will burn and water drown.

The suggestive mother who solemnly warned her little boy never to put a bean up his nose, an act that never before had suggested itself to his mind, was shocked to find that he had immediately gone into the garden and had put a bean up his nose.

It requires exceedingly clever management, but the right alternative to doses of 'don'ts' is the creation of a public opinion by knowledge and choice. 'The child,' says this writer 'is an adventurer, an explorer, burning to push his little boat upon the waves of unknown seas, a creature all compact of imagination, seeing visions and dreaming dreams that have no foundation in evil, but which may be wrested to evil by stupid mismanagement and the absence of insight.'

To help steer that little boat into safe and pleasant waters is a blessed task, but it cannot be rightly carried through with veils and ignorance and 'don'ts.'

We are all becoming fairly well used now to the great thought that the real Christ is what Paul called the 'Christ in you.' Many years ago, when this was considered mere rhapsody, Keshub Chunder Sen taught it: and taught it practically too, thus:—

Let it be your ambition to outgrow the popular types of narrow Christian faith, and merge in the vastness of Christ. Neither should you become 'Christian,' nor should you simply aspire to be 'Christ-like,' for then you would represent the lower strata of spiritual life. Advance to a higher ideal, my friends. Be Christ. Do not rest satisfied with anything short of this. I say again, Be Christ. Incorporate him into your being; import him bodily into your own consciousness. Make him your flesh and blood. Let us all be so many Christs, each a small Christ in his own humble way.

If Christ means, as every true Christian alleges, the reconciliation of human with Divine will, then let there be no war or discord in his name, but 'peace on earth and goodwill among men.' If you have the true Christ in you, all truth, whether Jew or Gentile, Hindu or Christian, will pour into you through him, and you will be able to assimilate the wisdom and righteousness of each sect and denomination. Accept the prince of prophets, and you will find in him and with him all prophets, Eastern and Western. If you are Christians, you will quarrel and fight; but if you are so many little Christs, the harmony of heaven will reign among you, and there shall be no sectarian division. Fling away the sectarian's small Christ, and let us be one in the large Christ of all ages and creeds.

Scattered in all schools of philosophy and in all religious sects, scattered in all men and women of the East and the West, are multitudinous Christ-principles, and fragments of Christ-life—one vast and identical sonship diversely manifested. The one ideal Christ manifest in multiform concrete little Christs. Sum up all that is true and good and beautiful in the life of humanity, and you have the grand Logos of the early Christians, the Christ of universal Theism.

Charles F. Dole's new book, 'The Ethics of Progress, or The Theory and the Practice by which Civilisation Proceeds' (London: Williams and Norgate) is somewhat of a curiosity. Its four hundred pages contain as many as sixty-three chapters—easy and chatty but philosophical little talks on very great subjects. The sixty-three Chapters are arranged within seven Parts entitled, 'Ethics and Evolution,' 'The Doctrine of Good Will,' 'Conscience and the Right,' 'Moral Evil: and how to treat it,' 'The Problems of Human Nature,' 'The Realm of Casuistry,' and 'Problems in Practice.'

Mr. Dole is a good deal of an optimist and one is inclined to think that he has seen a singularly sunny side of the world, and an angel side of human nature. Some of his descriptions of the things that are look to us like hopeful descriptions of the things that are to be. But that is not altogether a disadvantage. Even with children, it is good policy to assume that they want to behave themselves. The old Rugby boys used to say it was a shame to cheat Arnold, for he always believed you.

Be this as it may, 'The Ethics of Progress' is a wise and entirely illuminating book on the greatest of all subjects—the true making of Man; that is to say, his discipline, his education, his civilisation, his socialisation. It is in the true sense philosophical, but absolutely simple.

Cheerfulness, or the appearance of it, is a habit, or it can be acquired by practice. As 'The Cheerful Pessimist' once said:—

Begin the day with a 'shining morning face.' When you are about to meet your household, if the unpleasant thoughts which may have followed you through the night, or sprung at you with the dawn, have planted a scowl on your face, stop before you enter the room and see if you can't wipe it off, and substitute an expression pleasanter for your friends and more becoming to yourself. You don't want to be distinguished as the wearer of the frown that doesn't come off.

If you accustom yourself to looking pleasant even when you don't feel so, you will find that your thoughts will grow smoother with your features. 'Are we all to sit and grin at each other, then?' Not at all, but if we do our best to untangle the knots in our foreheads, the snarl in our minds is very apt to straighten out a little, and with straighter thoughts comes smoother speech. Get the habit.

SPIRITUALISM THE FOE OF MATERIALISM.

On March 16th Professor C. Moutonnier, President of the Nice Psychical Research Society, gave an interesting lecture on 'The Letters of Julia' to a crowded and intellectual audience. After reading extracts from these beautiful letters and speaking of their authenticity, the professor argued that man creates nothing, and that all his inspirations come from the divine source. No solution of the problem of continuity could exist save in the recognition of the magnetic tie which binds all worlds, united and governed by the one great Omnipotent and all-pervading spirit. The professor further added that these inspired 'letters' were one of the signs of the times: that 'Julia's' sacred mission was not only to prove the continuity of life, but to fight the great scourge of our age—'Materialism'—the slow poison that filters through the hearts of generations, eats into our very vitals and kills all that is best and noblest in us. He claimed that the law of progress which rules creation is gradually evolving the human race into a clearer understanding of our future conditions, and of the manifestations of the Great Beyond, and that there is no doubt that we are on the eve of a great new and spiritual revelation.

The lecture was received with spontaneous and heartfelt applause; even the most sceptical present were impressed by Professor Moutonnier's words, so full of genuine conviction, and his charming personality and convincing manner made his audience sympathetic and responsive. In order to make Julia's 'letters' better known, the learned Professor has translated them into French, feeling that the beauty of the thoughts, the spiritual idealism, the blessed hope contained in them cannot fail to help many a poor, weary traveller, and it is to be hoped that they will be translated into every language under the sun.

Hotel Busby, Nice,

E. CRIGHTON WOOD.

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, APRIL 28TH,

WHEN AN ADDRESS WILL BE GIVEN BY THE

REV. JOHN PAGE HOPPS,

ON

'The Ministry of Angels.'

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.

THE LAST LECTURE of the present Session will be given in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on Thursday evening, May 12th, when Mr. EDMUND E. FOURNIER D'ALBE, B.Sc., will give an Address 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.

TUESDAY.—CLAIRVOYANCE.—On Tuesday next, April 19th, Miss Florence Morse 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. 26th, Mrs. Podmore.

THURSDAY.—THOUGHT EXCHANGE.—On Thursday next, April 21st, at 5 p.m., Mrs. Effie de Bathe, on 'How Clairvoyants See Spirits,' illustrated with original drawings. Discussion.

FRIDAY.—TALKS ABOUT SPIRITS.—The eleventh 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 22nd, at 3 o'clock prompt, when the subject will be 'THE UNMARRIED.' 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.

By a misunderstanding of the reference supplied by a correspondent, the quotation given in the second 'Jotting' in 'LIGHT' of last week was attributed to 'The Church Magazine,' whereas it was taken from 'The Treasury,' a sixpenny magazine circulating among members of the Church of England,

'LIGHT' AND 'PEARSON'S MAGAZINE.'

In 'Pearson's Magazine' for April the Editor states that "LIGHT," the official organ of the London Spiritualist Alliance, says: "Mr. Marriott is admittedly the best exponent of the theory of fraud in Spiritualism in this country," and in our issue of last week (page 168) we asked when 'LIGHT' said this, and denied that 'LIGHT' had committed itself to that opinion.

The passage inaccurately attributed to 'LIGHT' by the Editor of 'Pearson's Magazine' was used by Vice-Admiral Osborne Moore in the course of his summing up of the incidents connected with his experiences with the Bangs Sisters and with Mr. Marriott's attempted 'exposure' of their alleged 'tricks.' This article appeared in 'LIGHT' of December 18th last, page 604, and it would appear that the Editor of 'Pearson's Magazine' has been misled into attributing Vice-Admiral Moore's opinion to 'LIGHT' by the fact that Mr. Marriott, on his note paper, not only styles himself 'psychic expert' and 'investigator,' but prints the entire passage to which we have taken exception, word for word except that while he uses Admiral Moore's word 'Spiritism,' the Editor gives it as 'Spiritualism.'

Although Admiral Moore's article appeared in 'LIGHT' it did so over his own signature and address, therefore it is not correct, nor is it permissible, to attribute his opinion to 'LIGHT,' or to hold us responsible for it. Mr. Marriott must know this, and his action is an unfair attempt to make it appear that 'LIGHT' has given him a testimonial, which it has not done.

Our Editorial position was indicated in 'LIGHT' of December 11th, 1909, page 597, where we quoted with approval the 'Morning Leader' report on Mr. Marriott's fiasco at St. George's Hall, in which report the writer said: 'If the Sisters Bangs can do no better than Mr. Marriott did yesterday, and their "tricks" are equally obvious, then their United States admirers must be the most gullible of all the inhabitants of the two hemispheres.' This, it must be confessed, does not say much for the skill of this self-styled 'expert' in presenting his 'tricks,' however successful he may be in expounding his 'theory of fraud.'

There is a wide difference between building up a 'theory of fraud' and proving its truth. It is extremely easy to surmise, and assert, that everyone who claims to exercise psychic powers, or mediumship, is dishonest and dishonourable; to insinuate that all those who testify to the genuineness of the phenomena which they have witnessed are incompetent, credulous, and guilty of mal-observation; to give rein to imagination in devising suggestions as to how the manifestations might have been produced: but all this, however interesting and amusing it may be as *theory*, is not evidence—unless it be regarded as evidence of the writer's low estimate of the intelligence and shrewdness of the public—it certainly is not evidence that will outweigh the testimony of those who know the truth as the result of their own painstaking investigation.

So much depends upon the care and accuracy of the witness, either for or against, that we deem it important to emphasise the carelessness, to say the least, displayed by our critic in this instance.

Since the foregoing was put into type we have received the following letter from the Editor of 'Pearson's Magazine,' regarding which we need only say that we quite believe that on his part the 'discrepancy' was 'unintentional,' and cordially accept his apology:—

SIR,—You ask, 'When did "LIGHT" say that "Mr. Marriott was admittedly the best exponent of the theory of fraud in Spiritualism," and in asking the question you deny that "LIGHT" has committed itself to that opinion.'

In your issue dated December 18th of last year this statement was made in an article contributed by Admiral Moore, who is, I understand, a member of the Council of the London Spiritualist Alliance, of which 'LIGHT' is the official organ.

This, I confess, seems to me fully to warrant our statement. I learn, however, that you think otherwise. Pray accept, then, any apologies that may be due for the discrepancy; and my assurance that it was unintentional.—Yours, &c.,

THE EDITOR.

THE PLEASURE-SEEKER IN SPIRIT LIFE.

A series of interesting Addresses descriptive of the after-death conditions of typical spirits is now being delivered through the mediumship of Mrs. M. H. Wallis, on Friday afternoons, at the Rooms of the London Spiritualist Alliance. The following is a brief summary of one of these Addresses, the subject of which was 'The Pleasure-Seeker.'

The speaker commenced by directing attention to the fact that the after-death conditions of each individual are affected by his personality and characteristics and that his real thoughts and status are largely revealed by his surroundings; hence, if his life on earth has not resulted in fitness for the higher states, or more spiritual realms, there will be a lack of harmony and an unfinished condition in his objective environment on his entrance into the spirit world. After clearly distinguishing between those who seek pleasure in a natural and healthy way, by the temperate exercise of their powers of body, mind and spirit, and those whose dominant thoughts and object are the gratification of their own desires, the 'control' pointed out that some persons are not capable of thorough enjoyment unless others are sympathetically associated with them; while those of another class are more independent, and, so long as they enjoy themselves, care not at all who else is pleased or dissatisfied.

Taking as the type of 'the pleasure-seeker,' as that phrase is ordinarily used, the individual, of either sex, whose thoughts centre on self-gratification, who seeks the pleasure and enjoyment afforded by the bodily senses and is nearly, or quite, destitute of active spiritual desires, the speaker said that when such a person passes through the death-change, he (or she) is unprepared for and out of harmony with the conditions of the spiritual world. He is lonely, isolated, and unhappy, and even though he becomes associated with persons on earth who live in a manner similar to that to which he had been accustomed, he gains but a second-hand gratification, and his sphere of action and influence is very limited. He can only affect those who are congenial, and is not likely to make them worse, as the association depends on their disposition and tendency. Gradually, if not rapidly, he becomes conscious that he has neglected the spiritual side of his nature, and he becomes dissatisfied and miserable. When the pleasure-seeker who gains gratification at the expense of the sufferings of others, and whose enjoyment is enhanced thereby, passes to spirit life, his conditions are prison-like, his mind having been perverted or warped; he is in a state of spiritual poverty and darkness. His earthly demoralisation has forged fetters for his spirit, and he is truly to be pitied. His sufferings and remorse when he realises his unfitness for the spiritual world will be keen and bitter, and his repentant aspirations will have to be very strong before he can attain to a condition of comparative freedom and live a purer and happier life.

To ensure pleasure on the spirit plane, the individual must be capable of a degree of response to spiritual influences, and that ability to respond depends on his desires, his knowledge, and his receptivity. If he is capable of being aroused to more effectual action, it is only a matter of experience and development ere he attains to more harmonious and spiritual conditions; for although at first he seeks gratification in mere pleasurable sensations, as he formerly did on earth, he soon begins to learn—and the process is a painful one, because his self-esteem is forcibly affected—that to appreciate and enjoy the beauties and delights of the spiritual world, he must himself be spiritually minded. No one after death can be persistently selfish and enjoy himself. Sooner or later every spirit recognises that he must harmonise with the spiritual law of loving service, and if it is 'later,' owing to self-indulgence and low desires, his dissatisfaction and discontent are intensified until reactively the desire is aroused to adapt himself to the higher law, and his repentance for past follies and misdeeds lifts him to a purer plane of motive and conduct.

Wishing to make his meaning quite clear, the control said that it is perfectly in accordance with his nature that man desires happiness, provided that his efforts are directed towards

the expression of his spirit on the highest plane. It is right and proper that he shall learn to maintain harmonious or healthy conditions in his body, study the suitability of his surroundings, endeavour to make opportunities to contribute to the well-being of others, and to get into conscious relations with all that is true and sweet and beautiful (or in other words be a sincere and ardent pleasure-seeker), and he will be spiritually benefited by the pursuit: but so far as he lacks knowledge, or is mistaken, or seeks pleasures which do not tend to his true well-being, so far will he need to change his desires and outgrow the effects of their gratification. But while on the earth it is his duty to learn to appreciate the various conditions of life and the beauties of this world, and thus prepare to understand and enjoy the better experiences that await him in the after-death world.

It is right and natural to feel that it is good to be alive and to realise that the power of enjoyment is a very high endowment which, rightly used, will enable man to appreciate the good, the true, and the beautiful wherever they may be made manifest. Each one naturally seeks that which he thinks will ensure for him the greatest, or truest, pleasure and joy, but, as man is liable to error, he is often mistaken in what he regards as the highest. Many of those who are condemned as being 'only pleasure-seekers' are simply trying to get what, in their imperfect power of perception, they suppose is the best, and the power which prompts them to look beyond the present moment and to make efforts to ensure future success and satisfaction is the very power which, under better conditions, will be more wisely and advantageously employed, and will ultimately, in this world or the next, make them reach out towards the good.

If the pleasure-seeker, when on earth, simply desired something outside of the dull, drab routine of a dreary life, he will, on the spirit plane, soon grow to the consciousness of the necessity for efforts to reach up to those conditions which will more fully satisfy him: but if, to secure his own pleasure, he caused suffering or trouble to others, either by his influence, his conduct, or his neglect (for there are sins of omission as well as of commission), so far will he be responsible and suffer the results of such conditions, and experience the pains of remorse and sorrow when he realises that he might have done so much better. For it is spiritually true that as a man sins so must he suffer—the sin must be expiated before he can advance to higher states and experience the true pleasures of life. The pleasures which appeal to the lower nature only are always transitory and unsatisfying, while those which accord with the finer feelings and higher powers of the spirit afford enduring and increasing happiness—and this is true in both worlds.

After the Address a number of questions were replied to, the speaker intimating that he recognised fully the right of private judgment of each of his hearers, and he wished that his words should be thought-arousing, rather than that they should be regarded as final or authoritative.

QUESTION: How long, after passing over, can a spirit remain in the condition in which it can come into contact with the earth?

ANSWER: One individual might have been on the spirit side for thousands of years, according to your reckoning of time, and yet be able to effect this contact, another might be on the spirit side only two or three years and yet be unable to do so, because the one would remain in the earth condition and the other would outgrow it rapidly. There is no power on the spirit side that forces a man to progress: there is no outside influence brought to bear upon him independent of his own activity to compel him to seek the upward way, but there is great power and help given to him when he truly desires to improve.

QUESTION: Is it possible for spirits to progress spiritually during the time that they try to keep in touch with the earth?

ANSWER: Generally speaking, it is no bar to a spirit's advancement to keep in touch with the earth, it is only when the desire to do so is due to evil thought and selfish tendency that there is any hindrance to the progress of the spirit.

QUESTION: When I ask spirit friends to describe their experiences, they usually find great difficulty in doing so. Can you throw any light on this?

ANSWER: The general difficulty experienced by spirits is their inability to convey to their hearers any adequate conception of what really exists on the spirit side. For example, when the homes of the spirits are mentioned the mind of the listener pictures the physical, earthly home. If reference is made to clothing, the question arises as to whether there are looms, machinery, &c., as on earth; so, too, with regard to the means of transit. The difficulty lies in attempting to describe conditions which have no meaning for those still upon the earth, because they have not experienced them, and this is also the case with spirit conditions generally. We speak of the substance upon which we stand, but it is very different from your earth; our flowers, too, are different from those that you are accustomed to see, hence confusion of thought arises which it is very difficult to overcome entirely.

QUESTION: Why should a spirit be allowed to work evil after passing over (with reference to articles reputed to bring ill-luck)?

ANSWER: The influence which remains with an article may have been the unintentional expression of the spirit who has since passed on; but consequences inevitably follow action. Psychic, or thought, influences are registered in externals, whether good or evil, base or noble, and it is also a law that people who are psychically sensitive shall be affected by them. An evil-liver may not intentionally leave behind him evil influences, nor a good-liver purposely leave good influences behind him, but if he does desire to leave an influence, then it may be increased in power. As those who are sensitive to psychical conditions may be affected thereby, they should acquire the power to become positive to degrading influences and receptive to those which are good. Some may say that man ought to have an instinctive sense of danger and a desire for safety; but a man who has been blindfolded does not instinctively know when he has come to the edge of a precipice, and it is with things spiritual as it is with things physical—man must learn by experience. It is not so much a question of the individual spirit attempting to work ill as of the fact that through the ill done in earth life, some degree of bad influence remains, and has to be dispersed. As regards evil spirits, their powers are limited, and what I call the 'spiritual police' devote time and attention to restraining such spirits from working evil.

QUESTION: How is it that ghosts haunt certain places?

ANSWER: It may be that there is such a strong attraction registered in a particular place that it becomes a vehicle for the expression of the power of the returning spirit; but this does not often happen, and by no means are all occurrences that appear to be so really ghostly appearances. Certain people get into touch with the psychic conditions of certain places and see subjectively, and at times objectively, by psychometric sympathy, the old conditions which still persist there. Of course, there are various degrees of hauntings, but some of the experiences which have given rise to the suggestion of haunting are simply the results of subjective conditions to which the individual has responded.

MR. H. BLACKWELL informs us that he obtained permission from the manager of the Photographic Arts and Crafts Exhibition, at the Royal Horticultural Hall, Westminster, to exhibit some suitable examples of genuine spirit photographs there, so that, probably for the first time, pictures of this kind have been included in a regular photographic exhibition. Imitation pictures, in the form of lantern views, were shown in an upper room, but Mr. Blackwell's exhibits were in a prominent position on the ground floor, and to them, on Saturday evening, the 'Star' devoted nearly a column of rather funny satirical descriptive writing. Mr. Blackwell's enterprising and successful effort to bring these photographs before the public resulted from the announcement made in the 'Daily Chronicle,' which we quoted in last week's 'LIGHT,' that an attempt was to be made to expose 'the whole business of spirit photography.' The Exhibition will be open until the end of this week.

THE BAILEY FIASCO.

The full report of the proceedings at Grenoble, when Charles Bailey, the noted Australian medium, gave sittings to a scientific committee formed by Colonel de Rochas, as mentioned on pages 113 and 126 of 'LIGHT,' has now appeared in the 'Annales des Sciences Psychiques' in the form of a detailed statement signed by Commandant Audebrand, as secretary of the committee, to which are added some correspondence between Colonel de Rochas and Professor Reichel, and remarks by the Editor, M. de Vesme.

The committee of investigation was composed of Drs. Bordier, Barbillion, Termier, Pinatiz, Martin-Sisteron, Pionchon; Pastor A. Benezech; Engineers Chabrand, Lacoste, and Audebrand; M. Guillaume de Fontenay, Colonel de Rochas, and three ladies: Mme. Lacoste, Mlle. Chambellan (who acted as interpreter), and Mme. Callemien (who is a sensitive, and can see fluidic emanations from the human body).

Dr. Bordier, director of the School of Medicine at Grenoble, having died on the day on which the first sitting was to be held, the sitting was postponed for a short time out of respect, and then held in the drawing-room of Dr. Termier. Here a circle was formed, the sitters joining hands, but Bailey did not take his neighbours' hands. Professor Reichel and Dr. Termier sat outside the chain on the opposite side of the room from Bailey. The medium was purposely not examined with great strictness, but was felt and slapped all over, outside his clothes, and then enclosed in a bag which was tied at the wrists and neck. Under cover of darkness and singing, Bailey produced 'a small roll, apparently of cloth, about ten or twelve inches long and nearly two in diameter. It was tied with a cord, which seemed to be of the same fabric as the roll.'

After more singing, a sound was heard like the rattling of beads, and some white crystals—described by the control as diamonds—were found to have been thrown upon the table. At the same time the sensitive, Mme. Callemien, called out that she saw flames, and described them as near the ceiling, as though coming from the door, and falling obliquely on to the table. The only other circumstance that could be described as supernatural was that it was always noticed that Bailey, when under control by 'Dr. Whitcomb,' spoke more correct English than when in his normal state, and that the Hindu guides had their own peculiar brand of 'broken English.'

The second séance was held at the School of Medicine on February 20th, and after the usual preliminaries (the precautions taken being practically the same as before) a live bird was produced, which, as one of the sitters remarked, looked 'very much compressed.' Shortly afterwards another was produced, and both were commended to the care of one of the ladies, Bailey stating that if they died the spirits would not come any more. In spite of every attention, however, both birds died before the next sitting. When the light was turned up, a small bird's nest, made of brown vegetable fibre, like cocoanut fibre, was found in one of the medium's hands.

On going to a bird-dealer's shop to ascertain the species of the birds produced, M. de Rochas was informed that they were *ignicolores* from India, also that three of these birds had recently been sold to a man who spoke nothing but English, and who was afterwards recognised by the bird-dealer as Bailey himself. Moreover, before the time for the third séance, M. Guillaume de Fontenay was himself tied up in the bag in which Bailey had been enclosed, and he found that he could, in a few minutes, without difficulty, produce from his pockets, as though they were apports, a pencil, note-book, fountain-pen, and watch. He disclaims all skill as a conjurer, and says that evidently no importance can be attached to this bag as a test. It would appear from the description given that the bag was made to button up below the place at which it was tied round the neck. It would seem, therefore, as though there was space between the buttons through which small objects could be passed out.

When the time came for the third sitting it was understood that this would be the last but one that Bailey would give. It was therefore determined to apply stricter measures

of verification, and Bailey was asked to submit to a minute personal search. He was at that time under control by 'Dr. Whitcomb,' who objected, and then added that he would leave the medium so that he could decide for himself. Bailey, on coming to himself, was more obdurate still, and indignantly began to put on his coat to leave the séance room. Thus 'the séance was ended before it had commenced.' Bailey was told that if he had, through his mediumship, caused the birds he had purchased to pass from the hotel to the School of Medicine, where the séances were held, this would be considered a genuine feat; he had also been asked whether he could extract a ring from a box locked up in a cupboard at the hotel, and give it to M. de Fontenay at the School of Medicine. Both these trials were refused, apparently for contradictory reasons. In the one case he said that he sometimes did such things, but that he informed the sitters beforehand; in the other, he said that he could not force the spirits to carry out such an operation, nor anything that had been stipulated or promised in advance.

The report of the committee terminates as follows:—

To conclude, we will say that it may be that the medium possesses real powers (the difference between his mode of speech when he is in trance and in the waking state seems to be a proof of this), but he has shown us nothing of the remarkable powers attributed to him, and without prejudice to the facts which have not been submitted to our verification, all that we can positively affirm is that the experiments made by the medium Bailey at Grenoble have been tainted with fraud.

From the correspondence published, it appears that while returning to Paris with Professor Reichel, Bailey said, ostensibly under control by 'Dr. Whitcomb,' that the bird-dealer had sold several birds to a stranger who was leaving for Paris, and who said he knew the family with whom the bird-dealer's wife had formerly been in service in New York. Professor Reichel reported this conversation to Colonel de Rochas, who replied that this explanation by 'Dr. Whitcomb' really amounted to a formal but involuntary confession by Bailey of his own guilt; for whatever might be thought as to the reality of the 'doctor,' he could not be credited with ubiquity, or with hearing a conversation taking place between strangers at a distance from his medium. In point of fact, Bailey had really held this conversation at the bird-dealer's, for on being told that the wife of the latter had lived with a certain family in New York, he stated that he knew them, which appeared very strange and improbable. Colonel de Rochas adds:—

I was able to ascertain that Bailey became completely insensible when he was in trance, and that these trances came on very frequently outside of the regular séances, with presumed control by spirits other than his own; I was also able to put him to sleep and give him post-hypnotic suggestions. The incident of the birds and the communication from 'Dr. Whitcomb' on this subject would allow of the supposition that during his trances there is often only a change of personality like those which can be produced at will in all subjects who are amenable to suggestion.

As to the greater correctness and purity of the English spoken by the learned controls, Colonel de Rochas suggests that Bailey's subconscious mind may have heard and remembered these expressions, and that they are brought to the surface when, 'under the influence of causes not yet well defined, there is produced in him a peculiar cerebral state which constitutes the trance.'

With regard to the statement made on page 113 of 'LIGHT' that M. G. de Fontenay had advised Bailey to go back to the shoemaker's bench, M. de Fontenay writes us that the words he used had apparently been misunderstood; he did not say anything that could be regarded as offensive, but that when Bailey gave, as proof of his innocence, the fact that he was not paid, M. de Fontenay remarked to his neighbours, in French, that this was a very bad excuse, because, even supposing that he did not receive actual money, the difference between the life he was leading in the best hotels while travelling with all expenses paid, and the life of a simple workman in a shoemaker's shop, was sufficient motive for his wishing to prolong it as much as possible.

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DR. WALLIS BUDGE'S GREAT WORK.

We cordially congratulate Dr. Budge on the completion of his important work on the Ritual and Funerary Customs of the ancient Egyptians. The well-known work, 'The Book of the Dead,' now appears in three volumes, 'revised and enlarged,' and to these are added three new volumes of immense value, two on 'The Book of Opening the Mouth,' and one on 'The Liturgy of Funerary Offerings' (London: Kegan Paul, Trench and Co.).

No one unacquainted with these remarkable books can form any adequate idea of the exquisite quality and the enormous number of the illustrations of Egyptian characters. Even those who have no prospect of ever mastering the merest elements of the written language will find these characters delightfully interesting, both as characters and because of the beauty and delicacy of their execution. We only wish we could say half as much in praise of their meaning, which frequently seems sad nonsense apart from the undercurrent of symbolism; but, in any case, there is an amazing amount of 'vain repetition.' Possibly the functionaries who performed the Ritual services were paid for their 'much speaking.' But Dr. Budge's own expositions and remarks are invaluable, especially in the volume entitled 'The Liturgy of Funerary Offerings.'

What one has to grasp as essential is the fact that the main business of a man's life in that old world was to prepare for death and to attend to people who were dead. We say 'dead,' but to these ancient Egyptians, there were no dead. 'The consistent, persistent, ineradicable and unalterable belief in immortality is the chief fundamental of the Egyptian Religion; and the attainment of everlasting life was the end to which every religious ceremony was performed and every funerary text written,' says Dr. Budge.

The mystery of the mummy with all its elaborate symbolism, its decoration, its solidity and its cost, is largely explained by the root belief in the existence of the 'Ka' or personality of the deceased. This 'Ka' was free to move about, and rather liked a material something to nestle into—a portrait statue, a little chamber in the tomb, or the mummy: and an enormously important matter was the paying of attention to it and its wants by survivors. The offering of food and drink occupied an immense space in the Religious Rites, and Dr. Budge gives us almost unbelievable records of these offerings, with beer, beer, beer all the time. The character for 'a thousand' is always turn-

ing up, in connection with loaves, oxen, geese and barrels of beer—mostly in the form of promises.

Abundant evidence occurs as we go on that the origin of 'burnt offerings' was in the belief that the unseen people enjoyed the liberated essences and odours of the offered incense or food. Dr. Budge quite plainly says, 'The sweet smell of the incense burnt was thought to be grateful alike to the gods and to the souls who were with them; and freshly killed meat, newly baked cakes, fresh fruit, flowers and vegetables and wine and beer were held to be irresistible attractions to the souls of the departed as they travelled about daily in the country. It is known from many texts that souls journeyed from one great sanctuary to another in Egypt,'—to enjoy the odours and the essences of the offerings. It rather materialises and vulgarises the much-vaunted occultism of old Egypt, especially when we read that these offerings were beneficial to the offerers of them. 'To establish and maintain communication with the spirits of the dead was the heart's desire of pious Egyptians in all ages, and they thought that there was no more certain way of bringing this about than by making offerings to them,' and by eating and drinking with them.

All this throws great light upon the Old Testament sacrificial system, and also upon the Christian Eucharist. Dr. Budge tells us that a certain animal, the incarnation of Osiris, was offered, and that the spirit of the offering was intended to be the food of the gods, the material elements being eaten by the priests and by the relatives of the deceased who, by eating the offerings, entered into communion with the spiritual beings of the other world. 'Osiris was at once the victim, and deliverer, and food of the souls of the dead and of the living.' That brings us very close up to the Eucharist and to Christ. In another place we are told of certain offerings of bread and wine, that the bread of earth was transmuted into 'the bread of everlastingness,' and the wine into 'wine of eternity.' And again, 'It must be remembered that the nature of the material offerings presented to the dead was changed during the act of offering by the sacred formulæ which the Kher heb recited over them. The bread and meat, and wine and beer, were transmuted into the essence and substance of Horus, the great god of heaven.' All this must be very disquieting to good Catholics and High Churchmen, and it gives a curious symbolical meaning to the old saying of another 'great god of heaven' (Hosea xi. and Matthew ii.), 'Out of Egypt have I called my Son.'

Another very curious link with Christianity is found in the profound importance attached by the Egyptians to the religious use of water, and in Baptism. It was life. 'Holy water,' too, they were well acquainted with, and the Baptism of or for the dead. Paul's curious saying (I. Cor. xv.), 'What shall they do who are baptised for the dead if the dead rise not at all? Why are they then baptised for the dead?' carries us straight to Egypt, as indeed Dr. Budge points out when he says, 'The sprinkling of the dead was the first and most important of burial ceremonies among the Egyptians for thousands of years, and it is probable that it was adopted, under the name of baptism of the dead, by many sections of the Christian Church. For centuries, certain Christians actually baptised the dead.'

The 'laying on of hands,' which so many good Church authorities, including the Pope and the Bishop of London, regard as vital and essential in the consecration of a priest, is also here in the Egyptian Ritual for the dead. The 'Sa' or 'fluid of life' was regarded as communicable by the gods, and was 'transmitted from the being who possessed it to the person to whom it was desired to transfer it, by embracing that person and by making "magnetic passes"

along the back. M. Maspero describes the "S₁" as a sort of "magnetic fluid" or "aura" which could be transmitted to a person by laying hands on him. . . . The phrase "Setep sa" means something like to "make passes."

But the links between Horus and Jehovah, Osiris and Christ, Egypt and Westminster, are too many to be accidental or unmeaning; and, although Dr. Budge does not at all set out to exhibit them, his readers who are alert may find in his broad pastures much food for thought.

THE TREND OF MODERN SCIENCE TOWARDS SPIRITUALISM.

ADDRESS BY MR. GEORGE P. YOUNG.

On Thursday evening, March 31st, Mr. George P. Young, President of the Glasgow Association of Spiritualists, delivered an Address on 'The Trend of Modern Science towards Spiritualism,' to the Members and Associates of the London Spiritualist Alliance at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 173.)

'If,' says Spiritualism to Buddhists, Mahomedans, and Christians, 'manifestations from a spiritual world were received ages ago, then, as the principles of Nature are unvarying, such manifestations are possible now.' Our highest and most fruitful work as Spiritualists, therefore, lies along the empirical path of psychical investigation—to observe the phenomena of soul manifestation under conditions which Nature has arranged (as they universally occur in present and distant lands and times), or under conditions arranged by the experimenter's art (as in séances).

This will lead, as Myers intuitively foretold in his masterly epilogue,—

towards the ultimate achievement of that programme of scientific dominance which the 'Instauratio Magna' proclaimed for mankind. Bacon foresaw the gradual victory of observation and experiment—the triumph of actual analysed fact—in every department of human study—in every department save one. The realm of Divine things he left to authority and faith.

We are painfully familiar with the impudent assertiveness and irreverent, unfounded speculations of the theologian, and the stultifying influence of the priesthood. Such authority is banished by science. And regarding the attitude of faith much may be said. Sweet and lofty souls there may be, whose confidence is unshaken by life's tribulations, but it is my lot frequently to perform the last sacred offices of earth for the bereaved. Never do I contrast the sweet serenity of Spiritualists, whose confident outlook is based on a knowledge of the higher world of life and joy, with the heart-stricken anguish of the orthodox, without recalling the sad and tender words of Lowell:—

Yes, Faith is a goodly anchor
When skies are sweet as a psalm,
At the bows it lolls so stalwart
In bluff, broad-shouldered calm.

But after the shipwreck, tell me,
What help in its iron thews,
Still true to the broken hawser
Deep down among seaweed and ooze?

'But,' says Mr. Myers:—

I here urge that that great exemption need be no longer made. I claim that there now exists an incipient method of getting at this Divine knowledge also, with the same certainty, the same calm assurance, with which we make our steady progress in the knowledge of terrene things. The authority of creeds and churches will thus be replaced by the authority of observation and experiment. The impulse of faith will resolve itself into a reasoned and resolute imagination, bent upon raising even higher than now the highest ideals of man.

Future progress—scientific, philosophical, moral, and religious—is thus inextricably bound up with the development of Spiritualism. Modern Spiritualism has a twofold influence

—it satisfies to the full the most intense cravings of the human intellect, and confirms the deepest intuitions of the human heart. Thus it emphasises the importance of the intellectual virtues—unselfish candour, critical insight, and unremitting care—as necessary to salvation, to free the mind from error and delusion.

Perhaps one of the most striking signs of human advance is the disappearance of the old-time aggressive materialism as an obsolete system of philosophy. Needless to say, I am here speaking of materialism of the head, not of the heart; not that sensuous and mercenary outlook upon life which is deplorable and degrading, but that system of thought which rejects and ignores what cannot be weighed and measured. We cannot, admits the materialist, measure love, and hate, and duty in calories, or foot-pounds, or ampères. These matters pertain to philosophy, and the philosopher may lay down the theory of the survival of value—which postulates the immortal persistence of the essential and the real—the faith of poets and seers.

Of recent years the philosophy of materialism has been shown to be founded on shifting sand. We have seen that the phenomena of organic life admit of being studied from various aspects—psychological, physiological, physical, chemical, or electrical. No one of these aspects of a phenomenon is essentially more fundamental than any other, and the conviction at one time prevalent, and even now by no means uncommon, that a complete mechanical explanation of every phenomenon is possible and fundamental, seems merely an unphilosophical fallacy.

Its origin is to be sought in the historical fact that the section known as mechanics was the earliest of the physical sciences, and that its methods and conclusions are fairly intelligible to the ordinary man, and in their elements, essential to his daily life. The science of mechanics has been more fully developed from its experimental basis by the methods of mathematical deduction than any other branch of natural knowledge, and hence mankind has come to believe that it is essentially simpler and nearer reality.

As Mach has well said, science does not pretend to be a complete view of the world; it simply claims that it is working towards such a complete view in the future. The highest philosophy of the scientific investigator is precisely this toleration of an incomplete conception of the world, and the preference for it rather than for an apparently perfect but inadequate conception. The French encyclopædists of the eighteenth century imagined they were not far from a final explanation of the world by physical and mechanical principles; Laplace even conceived a mind competent to foretell the progress of Nature for all eternity, if but the masses, their positions, and initial velocities were given. In the eighteenth century this joyful over-estimation of the scope of the new physico-mechanical ideas was pardonable. Indeed, it is a refreshing, noble, and elevating spectacle, and we can deeply sympathise with this expression of intellectual joy, so unique in history. But now, after a century has elapsed, after our judgment has grown more sober, the world-conception of the encyclopædists appears to us as a mechanical mythology in contrast with the animistic mythology of the old religions. Both views contain undue and fantastical exaggerations of an incomplete perception.

There is also a growing tendency in modern thought to conceive of matter itself as an electrical manifestation, or, still more fundamentally, an ether movement.

Before the magician Prospero broke his staff and drowned his book he uttered the prophetic words:—

. . . the great globe itself,
Yea, all which it inherit, shall dissolve.

To the electro-chemist this signifies not a dissolution of towers and temples, but of the very elements of matter of which they are comprised. To present-day researchers the mediæval idea of transmutation represents a fact—that the elements of matter are not eternal but temporal, that there exists in every form of matter the process of its own decay, that energy let loose through atomic unbuilding is being absorbed and utilised in some process of atomic upbuilding.

We are watching the evolution of matter itself amid the universal scheme of becoming.

Perhaps it has been by the phenomena of Modern Spiritualism that the attention of the physicists has been most strongly aroused to the limitations of the material universe. Representative physicists, such as Clerk-Maxwell, Karl Hertz, Zöllner, Crookes, J. J. Thomson, Lodge, Barrett, and many others, have been close students of psychical manifestations—which prove that man is linked to an order of things beyond the physical, that he possesses faculties which function in these superphysical realms.

As the old medicine-men expressed this fact:—

These powers know not the bonds of time
Nor wear the manacles of space.

Let us illustrate by examples of telepathic percipience, and telesthesia, or vision at a distance: Frequently I have had, on receipt of important correspondence, to pay an unlooked-for visit to an official of our Association, for consultation. He lived two miles away, and often said: 'I waited in, for I was impressed you were coming.' Various confirmatory details proved to me the truth of the statement. With such personal evidences we are all familiar. 'What a man asserts from his own experience is always worthy of being listened to, what he denies is rarely worth attention.'

After the last visit of the venerable Dr. J. M. Peebles to this country, he journeyed on to India and Ceylon. Whilst crossing the equator Dr. Peebles felt impelled to write to me. During that Easter I was on holiday in the Midlands. Before returning northward I took in my hands a crystal and asked my sister-in-law to describe what she saw. She described what appeared to me at the time a fantastic scene—a number of dark-skinned people in bright yellow robes, bare-headed, and wearing sandals, engaged in some kind of ceremony.

On returning to Glasgow, six days later, I found awaiting me a letter from the venerable traveller. After describing work and experience in Calcutta, he said:—

Whilst visiting Ceylon I journeyed to the Ananda Buddhist College. My old friend, Colonel Olcott, had passed on some time before, and a memorial service was being held, for when in Ceylon he dressed and lived like a Buddhist. Over forty Buddhist priests took part in the ceremony—dressed in their bright yellow robes, with bare heads, and sandals on their feet. As a fellow-countryman and old friend of Col. Olcott I was invited to address the assembly. I spoke in English and the president translated my speech, sentence by sentence, into Cingalese. The ceremony was most unique and impressive.

Here you have a vivid picture telepathically projected over a distance of about ten thousand miles. Now compare the distances in the two cases cited: two miles and ten thousand miles; the one five thousand times greater than the other. The physicist, recognising the principle of the square of distances, would have to say that the originating impulse was twenty-five million times as intense in one case as in the other. If telepathic projection were due to brain waves, the initial velocity required in one case would surely vapourise the brain tissues. This reduces the matter to an absurdity and compels us, as it forced the Italian scientists, to postulate the existence of a superphysical, metetherial realm of experience, a spiritual world of life.

Prof. Cesare Lombroso says that his attention was drawn to the facts of Spiritualism by some of the occurrences that he observed in his practice as a medical man. One of his patients—the daughter of a Turin official—in a state of psychic exaltation was able to describe what her brother was doing in the wings of a theatre one kilometre (five-eighths of a mile) away.

Recently I have investigated an interesting case of the telesthetic faculty operating over a distance of four hundred miles (Glasgow to London). The clairvoyant described a young man suffering from dropsy, engaged in doing light clerical work at a make-shift desk in his bedroom. The details were given most fully, and afterwards vouched for by the young man himself and the sitters present. Let us compare these two cases of telesthesia. Four hundred miles are six hundred and forty kilometres. The square of this number is 409,600.

The principles involved in physical measurements would demand that the light, by which the distant view was seen, should have been nearly half a million times more intense in the latter case—or that the latter psychic should have been to this immense extent more sensitive, or superior as a recording instrument.

But physical considerations do not hold in the psychic realm. We are living in the two worlds at once: the supraliminal consciousness for the planetary and the subliminal for the cosmic. The supraliminal consciousness is largely an outcome of the struggle for existence, a fraction of the potential consciousness of each individual life, selected and developed by planetary evolution and earthly needs. Probably man is largely unconscious of his profounder, cosmic relationships, because, whilst his ancestors were struggling upward from the brute, such knowledge would have been to them a bewilderingment rather than a help. In this development of consciousness we recognise—

a point of contact between this material frame of things and a universe higher and other than anything known to our senses; a universe not dominated by physics and chemistry, but utilising the interactions of matter for its own purposes; a universe where the human spirit is more at home than it is among these temporary collocations of atoms; a universe capable of infinite development, of noble contemplation, and of lofty joy, long after this planet—nay, the whole solar system—shall have fulfilled its present spire of destiny, and retired cold and lifeless upon its endless way.

The manifestations of mediumship, as in genius, are thus natural, orderly, and desirable. Lombroso, in earlier years, classed genius as mental aberration and degeneration. In his 'Chronicle of Scandal,' as his work on 'Genius' has been termed, he told us that Mahomet was insane, Jesus was a megalomaniac, Cromwell was subject to hallucinations, Columbus to delusions, and Charles Darwin was a neuropath. Lombroso throughout mistook aboulia, amnesia, absent-mindedness, hyperæsthesia, &c.—the accompaniments of the emergence or uprush of the deeper consciousness—for marks of diseased states. Those who have witnessed the loss of physical sensation in mediums can best understand the eccentricities of genius. Speaking of poetic 'inspiration,' Wordsworth has said:—

In a world of life they live

By sensible impressions not enthralled,

But by their quickening impulse made more prompt

To hold fit communion with a spiritual world.

Psychologists can more perfectly appreciate the possibilities of human unfoldment. Biologists in their analysis of human instincts have indicated that the instinct of workmanship is one of the most fundamental of human nature. We are not forced to work merely by pressure of hunger, but are compelled to be instinctively active like the bees—the pleasure accompanying successful achievement demonstrating this. We are compelled to realise our powers. Therefore the true aim of sociology should be to remove all that hinders self-realisation. Spiritualists can foresee the time when, under improved education and environing influences, men and women of genius may become normal types of the human race. Now that the value of psychic faculties is appreciated, intuition, which, with our scientists and philosophers, precedes the cumbersome scientific method, is realised to be a *direct mode* to the apprehension of truth. Woman, more psychically intuitive than man, is raising her status and extending her influence, making for incalculable progress for future generations.

The deeper study of the *self's decay*, the disintegrations of personality, throws a light on the problems of criminology and lunacy, and with our noble reformers we can foresee that future workhouses, asylums, hospitals and prisons will become the receptacles of the ills and warpings of human nature, and by medical and psychological treatment they will be converted into vigorous and ennobled men and women. (Applause.)

Such, then, is a slight sketch of our heritage. All this means a clear-eyed perception of facts, a firm belief in scientific progress and in the value of knowledge. The distinctive features of the scientific spirit are truthfulness, alertness, and courage—not so much the courage that

helps a man to face a sudden difficulty, as the courage of steadfast endurance. How difficult is our task, and how much this fine moral courage is needed! Let us exercise cautiousness, distrusting finality and dogmatism of statement, and not mistaking the proximate for the real cause of phenomena. History shows again and again that the scientific beliefs of one age are at variance with the scientific facts of a later age. In every such case it will be found that the earlier and false science has laid too great stress on the apparent, and through insufficient knowledge has failed in apprehending the real.

Let me give an illustrative example. Over two years ago I was requested to visit a haunted house where startling manifestations had occurred. The owner, a man in a good social circle and a responsible business position, conducted me over his villa and described what took place—pictures removed from walls, movements of furniture, footsteps on the stairs, materialised hands, &c. The nature of the manifestations did not indicate the tormenting of evil spirits, as the morbid and ignorant might conclude, but led me to think that his arisen father wished to show his continued interest in a family oppressed by much secret sorrow. It was proposed to hold a séance in order to open up intercourse with the manifesting intelligence. For fear of possible social ostracism the gentleman afterwards repented and declined, asking me to put off all arrangements. I have since appreciated the determination of the 'haunting' intelligence, and have thought that if I lived so narrow and conventional a life I should be grateful to my father for wrecking half the house, if by so doing he demonstrated the continuity of life and all that such entails for us. (Applause.) The terror-stricken family could not realise their blessing. So frequently is seeming evil unappreciated good.

The hardest of intellectual virtues is philosophic doubt, and the mental vice to which we are most prone is our tendency to believe that lack of evidence for an opinion is a reason for believing something else. Suspended judgment is the greatest triumph of intellectual discipline. In our complicated investigation this has often to be exercised. Let me give an extreme instance. On three occasions I have had brought to my notice, by reliable authorities, cases of psychic or photographic invisibility. The sitter was placed in a chair, a photographic plate exposed in the camera, and immediately developed. The chair was visible on the plate, but no sitter—in one case a faint shadowy line representing the spinal column and thigh-bones was all that appeared. Knowing the investigators well and recognising their trustworthiness, care, and freedom from excitement, to have called them blunderers or liars would have demonstrated ignorance and lack of self-control. But turning to Nature herself, we discover that in the realm of stereo-chemistry helpful phenomena may assist us in holding the judgment in suspense. We know that tartaric acid deposited in the fermentation of grape juice is chemically identical with racemic acid. Yet tartaric acid has the power of rotating polarised light to the right, and racemic acid is lacking in this power. Since these first observations, racemic acid has been discovered to be made up of two parts—a dextro (right-handed) rotatory acid and an acid, almost like it, rotating the light to the left (laevo). We can use living organisms to produce dextro or laevo rotation. If tartaric acid be dissolved in water, and a common greenish mould be allowed to grow in the water, it destroys the dextro form. Another micro-organism destroys the laevo form. Optically active forms, proteids, sugars, oils, alkaloids, &c., are common in the synthesis of substances in living organisms. Could operating spirits not similarly modify the optical properties of the human aura and organism? Such considerations justify our interest in recorded cases of psycho-photographic invisibility and enable us to conclude that if such occur there will be the possibility of securing a 'natural' explanation by cross-questioning the spirit operators.

Let us always keep an open, alert, and balanced mind.

Spiritualist investigation is of entrancing interest to the scientist. It reveals the beauty and order of the universe in which we live, and inspires us with the ideal that through it

'an increasing purpose runs'—a Divine purpose—that will make for the welfare of humanity.

The time is ripe for the strenuous study of unseen things, as sincerely as science is accustomed to study the problems of earth. And science constitutes the first world-movement in history which makes for the amelioration of the lot of mankind. It has touched every tribe and hamlet, and left behind not intolerance and persecutions but blessings.

In conclusion, I am reminded of the memorable testimony of Gerald Massey:—

Spiritualism will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been to me, in common with many others, such a lifting of the mental horizon and a letting in of the heavens—such a transformation of faiths into facts—that I can only compare life without it to sailing on board ship with hatches battened down, and being kept prisoner, cribbed, cabined, and confined, living by the light of a candle—dark to the glory overhead and blind to a thousand possibilities of being, and then suddenly on some splendid night allowed to go on deck for the first time, to see the stupendous mechanism of the starry heavens all aglow with the glory of God, to feel that vast vision glittering in the eyes, bewilderingly beautiful, and drink in new life with every breath of this wondrous liberty, which makes you dilate almost large enough in soul to fill the immensity that you see around you.

With clarified vision let us pierce the mists of illusion and the obscurities of the time-mask, and unite with Tennyson in proclaiming the dignity and value of human life:—

And we, the poor earth's dying race,
And yet no phantoms, watching from a phantom shore,
Await this last and largest sense,
To make the phantom walls of this illusion fade,
And show us that the world is wholly fair.
(Loud applause.)

After various questions had been answered and several speakers had expressed themselves regarding the right attitude towards the phenomena of Spiritualism, a hearty and unanimous vote of thanks was accorded to Mr. Young for his able address.

MAN'S NEED SUPPLIED BY SPIRITUALISM.

One of the great wants, if not the greatest, of this world is undeniable proof that we shall never cease to live; that the casting aside of the body is a necessary process in the pilgrimage of the soul in its journey from matter to the shrine of spirit. Religious teachers offer us vague hopes and promises of reward in some distant heaven, or threaten and doom us to unimaginable torments in hell; but they give no proof, no real evidence, that when a man dies he will live on. Many persons have come to me, Christian men and women chiefly, seeking proof that their 'dead' friends still live. The bereaved, torn by conflicting emotions, need proof, actual irrefragable proof, that their beloved ones are not gone for ever beyond the limits of sight, love, and remembrance.

Materialists, who know little or nothing of the great, secret, and silent forces at work in the world and the stellar worlds, deny all spiritual phenomena. I have known many persons of this class who have averred that 'accident,' rather than 'cause and effect,' was responsible for the existence of the planetary worlds and systems, and those persons who deny all that is beyond the limit of their own comprehension are a positive nuisance, as aggressiveness generally forms no small part of their character. Many Protestants for a long time denied that there could be such a thing as the return of those whom we call 'dead,' and when forced by the experiments and testimony of men of learning and science to acknowledge it to be a fact, they describe the spirits as 'diabolical.' Perhaps they may remember that there was a time when all the natural phenomena, such as thunder, lightning, and earthquakes, and all scientific inventions and discoveries, were attributed to the agency of the devil—everything, in short, which people understood as little as so many of them still do the scientific and proved facts of Spiritualism.

The Roman Catholic Church has always held that Spiritualism is true, but—diabolical, unless under her own authority. Bernadette, the little shepherdess medium, saw and spoke to an apparition at Lourdes. It was angelic in her, but it would be perfectly diabolical, dear reader, in you or me. Bernadette was only a rough, ignorant, peasant child, no more holy than any shrieking urchin from our own Board School, but 'the Church' did not allow her to develop her mediumistic powers for the regeneration of 'fallen sinners,' it clapped her into a convent and declared her vision 'miraculous,' and straight from God. When I may happen to see, or am made cognisant of the presence of, one whom I have loved and 'lost,' I am told that the 'spirit' is one of the fallen angels who were cast into the abyss before man was created (presumably to fill the place vacated in 'heaven' by the fallen ones), and that I myself am a sorcerer, a necromancer, and will 'lose my soul.'

Many persons imagine that when a spirit passes out of a human body he becomes changed into either a sort of god, or a devil, but nothing could be further from the truth. Death cannot alter the state of a man's mind, only life can do that: death is merely the shifting of the human consciousness from one body to another, less dense, but more capable of responding to the vibrations of either pleasure or pain. The man, after death, is just the same as before, minus the physical body. His passions are still with him, his loves, his hates, and even his most trivial fads and fancies. There are many on the other side who are more earthly in their desires and instincts than numbers still in the flesh body, and who are finding to their cost the full meaning of the words of Jesus: 'Where your treasure is, there will your heart be also.' These spirits who, during earth life, never aspired to higher things, are drawn back by desire to the object upon which they placed their affections, and become earthbound. My childhood and youth were passed in an old haunted home, and I recollect (as do many others, still alive) the 'occurrences' which used to take place in different parts of the building. On one occasion an Irish General refused to spend another night under the roof, because he and his wife had been so perturbed during the night by 'spooks.' They must have belonged to the 'mischievous' sort, and have enjoyed the gallant soldier's discomfiture.

Numbers of men who no longer believe in a supernatural religion are drifting towards an unintelligent unbelief, with a dangerous tendency towards atheism, which finds its expression in an empty indifference regarding matters of religion and a disregard, if not an absolute denial, of spiritual truths which are the fundamental principles of all religions. Men chiefly attend the churches nowadays through sheer force of habit; they no longer believe in what they are taught, and the clergy themselves in many cases are unable to help them. John Stuart Mill over a generation ago scheduled the latter class as being amongst the 'uneducated.' What would he say to-day? Too often, when face to face with death, the clergy can tell one nothing, they can do nothing, they simply do not know. Milton wrote:—

Millions of spiritual beings walk this earth,
Unseen, both when we wake and when we sleep.

Longfellow said:—

There is no death, what seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portals we call death.

The Rev. John Keble wrote:—

For in truth,
Man's spirit knows not death, but sets aside
The interlinear boundaries of the flesh,
And in its thoughts, which are its proper self,
Holds intercourse with those which are unseen,
As if they were still with us.

Scott, Hood, Byron, Arnold, Wordsworth, Lytton, Moore, Browning, Coleridge, Adam Clarke, Dr. Cumming, and hosts of others, too numerous to mention, have testified to their belief in the survival, after physical death, of the human consciousness. My knowledge of Spiritualism passes my mere

'belief' in it. I know for an *absolute certainty* that it is true. I shall adhere to this until every bodily sense fails me, and I pass on, to become reunited with those whom I have loved and lost awhile, to realise there, to a greater and fuller extent, the privilege vouchsafed to me in the spiritual illuminations which I have enjoyed while on earth.

To be really certain that we shall live again, to know the *only real proof* that we can have, namely, the return of the dead, to know that we shall pass from this life to one far more beautiful, would be to live as in the presence of God. A belief in Spiritualism would do what all the religions in the world have failed to do, and make us all thankful and adoring children, cognisant of their Maker's love in His having prepared for them a place among the 'many mansions,' a home of fadeless splendour and unimaginable glory, one that shall endure through the eternal ages, when the things of earth have passed away.

GEO. MONTAGU APPLETON.

ANNIVERSARY CELEBRATION AT CAVENDISH ROOMS.

In commemoration of the sixty-second anniversary of the birth of Modern Spiritualism, the Marylebone Association of Spiritualists held a musical and flower service at Cavendish Rooms, on Sunday evening, the 3rd inst. The platform was beautifully adorned with flowers (afterwards given to the Middlesex Hospital), and a large audience was deeply interested in the service, which took the form of short addresses interspersed with vocal music, ably rendered by Misses Coulson, C. Clements, Chadd, and Mr. Borrett.

After an impressive invocation by Miss McCreddie, Mr. W. T. COOPER, president of the Association, said that like Christianity itself, the Spiritualist movement was humble in its origin, but was destined, also like Christianity, to spread its influence and its teachings throughout the entire world. That spiritual manifestations were not new was shown throughout the history of the past, and that the phenomena of Spiritualism were not only real but also identical with those recorded in bygone times could be fully proved by investigation and experiment. The teachings of Jesus, the Christ, were essentially those of Spiritualism. He taught that man was a spiritual being in whom existed the possibilities of eternal progress. St. Paul taught the same truths, and his discourse on 'Spiritual Gifts' in I. Corinthians, xii., dealt with matters that were known by practical experience to the Spiritualists of to-day. The Apostle had said that such gifts were to be earnestly desired—a significant utterance which might be commended to the attention of orthodox critics who denied the validity of such gifts, or ascribed them to evil agencies. Their work as Spiritualists to-day was to bring their fellow men face to face with the reality of the spiritual life, and by thus raising their ideals to lift the world to a higher state, physically, mentally and morally. It should be their work to make people think. Even if their doctrines were (as their opponents asserted) delusive and visionary, they formed a motive and an impulse that would at least promote the well-being of mankind in this world.

MR. GEORGE SPRIGGS said that he could speak from actual personal experience of the blessings to be derived from a knowledge of and an intimate acquaintance with the spiritual world. The present anniversary should not only inspire them for their future work, but should send their thoughts back in gratitude to those pioneers of Spiritualism who had raised the flag and kept it flying through persecution and ridicule. Let them remember those loyal and brave souls who in their fight for the truth had been buffeted from place to place, but who never betrayed their trust. Most of them had now passed into the spiritual world, and when we thought how they were still at work for the cause they loved we need not wonder at the way in which Spiritualism is growing to-day. It had made tremendous progress in all directions during the sixty-two years of its existence. Its leaven had spread through all the churches, clergymen having been induced to investigate those things which they had begun to realise were part of the very foundations of the religion they taught. Spiritualists were happy to welcome them in their circles and help them to gain the benefit of the light of knowledge. To him the various religions seemed like the beads of a necklace, Spiritualism being the string that bound them all together. Spiritualism had abolished the old fears and horrors. It taught not only a future existence, but the reunion of friends and kindred. It did not separate the mother and child in

the next world. Speaking of the task of the investigator, Mr. Spriggs said: 'I know some of you may find difficulties, but that often arises because many go to séances as fraud-hunters rather than as truth-seekers, and in spiritual matters people are apt to find what they look for. If you go in the right spirit, you will soon realise that the spirit world is around you.' Even in Old Testament days the people were accustomed to visions and monitions from the unseen world, and when these ceased they believed that the Lord had departed from them. He would have liked to see the anniversary marked by the holding of a great open circle so that their old pioneers might come back and talk to them. But none the less he blessed their memory to-day and rejoiced that they had entered into their rich reward.

MISS MCCREADIE said that to her the anniversary was another milestone—a day's march nearer home. Speaking of the methods of revelation from the unseen, she remarked that in the past—especially in Biblical times—the inspiration was given almost wholly to men. But Modern Spiritualism, which had originated through the mediumship of women, had given their sex an important place in its presentation to the world. Possibly this was because it was found that inspirations suffered when confined to masculine ministry! The spirit went out of the word, and women were needed to restore it. Speaking of the work of Spiritualism amongst the clergy, Miss McCreadie mentioned the case of a minister who testified to her that he had found in it a great and glorious truth. 'But,' he added, 'should I stay in the pulpit?' 'She had counselled him to stay where he was, and make discreet use of the enlightenment he had gained. Ministers who had gained a knowledge of the reality of spirit communion were able to give their hearers true spiritual food. At present it was too often the case that 'the hungry flock looked up and were not fed,' or, as the old Scottish lady expressed it, were fed with a 'toom spune' (an empty spoon). Spiritualists had passed from faith to knowledge, and sought to spread the light amongst their fellows. But, unlike those who sought to propagate a certain creed, they did not say to the world, 'If you do not believe us you know where you will go.' (Laughter.) They proclaimed that death was but the door to a higher life, and they asked not for faith, but for investigation. With St. Paul, they said, 'Try the spirits.' She saw with them that night many of the old friends of the movement—the pioneers who had passed on; and concluded by expressing a wish that the spirit of unity might link together all who loved the cause, so that their work might prosper more and more.

Altogether the occasion was a notable and inspiring event in the history of the Marylebone Association, the long existence of which may be judged by an interesting statement made during the evening by Mr. W. T. Cooper, the president, who mentioned that Kate Fox—one of the Fox sisters—had attended a meeting of the Association in the year 1873.

D. G.

JOTTINGS.

Again the 'Weekly Budget' has opened its columns to a lengthy and impartial article on Spiritualism, and this time, in its issue of the 9th inst., the writer gives considerable information respecting slate-writing phenomena, including a reproduction of the testimony of Mr. E. Dawson Rogers to remarkable manifestations which occurred in his house at Finchley, Mr. Eglinton being the medium, and an account of the latter's séance with Mr. W. E. Gladstone. This is the best answer to self-styled 'psychic experts'—the positive evidence of reputable witnesses cannot be vitiated by the assertions of individuals who have not witnessed genuine manifestations and therefore do not know the truth. Theories of fraud do not count—but 'facts are chiefs that winna ding.'

The 'Literary Guide' seems unable to understand what 'spiritual life' is, and asks: 'Is there any "spiritual" life that can be distinguished from the intellectual life? What is it but man's intellect that concerns itself with matters of religion, and with visions of other worlds whose denizens may be reached even now by means of the subtle channel of spiritual communion? And do we not all know that the life of the intellect depends immediately on the life of the body? In some cases, or for a certain time, the intellect may appear to retain unsullied brightness while the body decays; but, as a rule, and certainly in the long run, the decline of bodily powers means a loss of intellectual vigour, and then the spiritual world loses its charm even for those who once drank most deeply at the hidden springs.' It is true that owing to the failure of the physical machinery the spirit is deprived of the means of expressing itself, but that does not prove that

the intelligent being has also failed: his inability to manifest himself does not demonstrate that he has lost the power to think and feel. It is an assumption to imagine that intellectual life cannot exist or be expressed without a brain and nervous system such as we now possess. If assumptions are permissible we may as well assume conscious personal life associated with another, a psychical organism, especially as man's psychical experiences all point in that direction.

The venerable General Booth, who has just entered upon his eighty-second year, adheres to his doctrine of a frugal meal and a simple table. His luncheon is sparse and vegetarian. He avoids flesh meat of all kinds, and savoury dishes he abominates. His creed may be epitomised in one sentence—'Save your soul, discipline your body, and live for the good of others.' In his birthday message to the 'Daily Chronicle,' 'the General' makes the practical suggestion that every reader should 'resolve to rescue some slave of sin and misery during the coming year. Not merely pity them, or pray for them, or subscribe for their assistance if that be needed, but actually and permanently deliver them from their wretched fate. Select your individual, study his habits, find out the road to his rescue: go for him with all your heart, and never despair until your efforts are crowned with success. Then, inspire the person you have dragged from destruction with the same benevolent spirit.' This advice is well meant, but we wonder what the effect will be, and what the selected individuals will say and do.

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.

Spirit Photographs.

SIR,—In reply to Mr. A. MacKellar, whose letter appeared in 'LIGHT' of March 26th, it is only fair to point out that Mr. Wyllie has already been tested at least three times by competent investigators and under such stringent conditions as might easily have prevented any satisfactory results—on one occasion by a professional photographer, Mr. R. Whitford, of Rothesay, who had not the slightest belief in the possibility of spirit photography. Upon developing the plate, to his astonishment a face appeared on the coat of the sitter. He kindly and courageously attested this in a sworn affidavit, which has since been published. Mr. Wyllie also gave test sésances to two different committees belonging to the Glasgow Association of Spiritualists, some of whom were expert photographers. The reports were most satisfactory.

Now, as to Mr. R. Bournell. He sometimes did work under test conditions with suitable sitters, but he was so exceedingly sensitive that he had to be most careful. If his passivity was upset by undue suspicion or an antagonistic aura, there would be little or no psychic result.

A calm, still lake will reflect the surrounding scenery, but a ruffled surface destroys the vision. The very rarity of the phase of spirit photography shows that it requires a peculiarly sensitive organisation, as while there are hundreds of clairvoyants, &c., in this country, there is only one spirit photographer who can obtain satisfactory results. It is therefore unjust to expect every séance to be made into a test séance, as the strain and constraint impose a heavy tax on the medium. Mr. Bournell, being an old man, naturally felt this keenly.

One of the illustrations in my 'London Magazine' article is of an elderly lady, and an ordinary portrait of her was also given for comparison.

The former was instantly recognised when I was in Canada by her son, and subsequently by her daughter, both of whom were non-Spiritualists.

The old lady afterwards, at a place some hundreds of miles distant, came to me through a medium to thank me, and stated that knowing that I should meet her son, she had taken that means of bringing home the truth to him. Since my return to London she has been seen several times, and once at my house, through a private medium, gave a message respecting her son coming to England. This was verified in every particular. Mr. MacKellar states that the same form was taken with him, and he recognised it as his mother-in-law.

Well, the question of the identity of the spirit is, of course, nothing whatever to do with the spirit photographer. It is entirely a matter for the sitter, and seeing the numbers of old ladies, and young ones, too, who are on the other side, one can quite understand that mistakes in identity may occur. When we remember how many times it has been reported that

relatives, and even wives, have wrongly identified dead bodies, we can understand and must make allowance for a diversity of opinion occasionally arising as to the spirit ones.

Respecting the form appearing with more than one sitter, and sometimes precisely the same as if printed from a psychic positive, this has frequently been complained of, and undoubtedly has brought a great deal of undeserved suspicion upon the unhappy medium. It has been due to want of thought on the part of the spirit, and should, in my opinion, have been prevented by the spirit guide in attendance. I have more than once pointed out the unfairness of this carelessness, and it has been rectified afterwards by the spirit appearing in a change of position. It is not any evidence of fraud, as Mr. Glendinning has during his experiments at his own home taken the same figure again and again, and has also obtained exactly the same result by holding the plates without the use of a camera at all. The writer at one time also experienced the same annoyance of a face constantly being repeated.—Yours, &c.,

H. BLACKWELL.

Mr. Wyllie Replies to Mr. MacKellar.

SIR,—My attention has just been drawn to the letter by Mr. A. MacKellar in 'LIGHT' of March 26th. Although I was in Glasgow some ten weeks, Mr. MacKellar had not interest enough to call upon me, but now, some three months after I left there, he has a lot to say. Evidently he does not know that I have given photographs under the strictest conditions to all the societies that I have worked for, as he can easily see by reading the 'Two Worlds.' I have all over the wide world given every test required, and would very much like to know what Mr. MacKellar would require in the way of test, and if he is willing to pay for the same. If so, let him come to me at any time, and he shall have it. I have never refused yet. Of course, sir, it often takes ten times the time for one of these would-be photographers to take a photograph; but I have to put up with that, although I might lose several sitters while they are getting ready and packing up. If Mr. MacKellar cannot or will not visit me, I would much like to know what conditions he would think enough, as I have given sittings under every condition I know of.—Yours, &c.,

EDWARD WYLLIE.

94, Rumford-street, Manchester.

Character a Means to Happiness.

SIR,—I fail to find any incongruity in Dr. Lyman Abbott's assertion that the 'moral meaning of life is not happiness but character-building.' Surely a man must build before he can inherit! Happiness is the goal and holiness the road. Many people, satiated with worldly pleasures, think that they have attained to happiness because their standard needs raising, their characters re-modelling. If man's heart does not ache from the cradle to the grave, it must do so intermittently: not only because of his own dissatisfaction, but for the ignorance and callousness on every hand to the sighs and tears of the captive's yearning for liberty. The true idea of life is not getting, but giving. He that loseth his life shall find it. Self-happiness is only phenomenal; to be truly blest is to become divine.—Yours, &c.,

E. P. PRENTICE.

A Library Wanted.

SIR,—Kindly permit me through 'LIGHT' to appeal to your readers for gifts of books on Spiritualism, to help in the formation of a library for the Forest Gate Society, meeting at 447, Katherine-road, E. We possess a few books, which a Brighton friend kindly sent us recently, but we need many more before we can meet the wants of our members. Parcels may be sent to the society's room, or to me at 11, Morris-avenue, Manor Park, E.—Yours, &c.,

MRS. JAMRACH.

THE many friends of Mr. S. S. Chiswell among the readers of 'LIGHT' will be pleased to know that he is recovering from a dangerous illness of six weeks' duration, and that although his convalescence will necessarily be slow, there are good grounds for hope that he will fully regain his health and strength, and they will unite with us in sending sympathetic and hopeful thoughts to him and to Mrs. Chiswell.

TRANSITIONS.—Spiritualism at Smethwick, Birmingham, has lost a staunch friend and supporter by the passing to the higher life on the 1st inst. of Mr. Richard George, in his sixtieth year. His mortal form was interred at Uplands Cemetery, Smethwick, on April 6th. We extend our heartfelt sympathy to his family.

We regret to hear of the sudden transition of Mrs. A. Borley, of Colinsheys, Tonbridge, who was for a long time associated with the London Spiritualist Alliance, and visited the Rooms as recently as Friday, the 8th inst., apparently in her usual health, but passed away on the following morning. We tender our deep sympathy to Mr. Borley and family.

SOCIETY WORK.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Cavendish Rooms.—On Sunday last Mr. J. W. Boulding delivered an eloquent and impressive address on 'St. Paul the Martyr.' Mr. W. T. Cooper presided.—Percy Hall.—On the 4th inst. Mr. Leigh Hunt gave successful clairvoyant descriptions and spirit messages. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, W.—On Sunday evening last Miss Florence Morse replied clearly and intelligently to questions, and sang a solo effectively.—67, George-street, Baker-street, W.—On Sunday morning last Miss Morse delivered a helpful and uplifting address on 'The Spiritual Message.' Her clairvoyant descriptions at each meeting were clear and well-recognised. On the 6th inst. Mr. Harold Carpenter ably replied to questions. Sunday next, see advt.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mrs. Ord gave an address on 'Mission Work,' and Mrs. Walker spoke on 'Example.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. G. Tayler Gwinn, address.

BRIXTON.—84, STOCKWELL PARK-ROAD.—On Sunday last Miss Violet Burton gave a good address on 'The Greater Glory.' Sunday next, a special speaker. 24th, Mr. J. Blackburn.—A. B.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Neville gave an address and well-recognised clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., public meeting; speaker, Mrs. Beaupaire. Monday, 7, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—C.E.T.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Miss Florence Fogwill gave a thoughtful address on 'Phenomena' and replied to questions. Sunday next, Mr. H. G. Swift on 'The Signs and Symbols of Spiritualism.'—W. H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mr. Kelland gave a fine address. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mrs. Podmore. Thursday, 7.45, Mrs. Atkins. Wednesday and Friday, 8, members' circles.—J. J. L.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long gave 'Spirit Teachings' and personal messages. In the evening he delivered an uplifting address on 'Baptism.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. Robert King spoke on 'The Sub-Conscious Mind,' and answered questions. Sunday next, at 7 p.m., Mr. D. J. Davis. Monday, public circle. Saturday, 30th, at 7 p.m., social gathering for members and friends.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. M. H. Wallis gave excellent addresses, answers to questions, and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington, addresses. At 3 p.m., Lyceum. Monday, 8, Wednesday, 3, Mrs. Curry. Thursday, 8, public circle.—A. M. M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday last Mr. Abbott spoke on 'I believe in the Holy Catholic Church,' and answered questions. Miss Welbelove sang, and Madame Duvergé recited. Sunday next, at 7 p.m., Mr. J. Blackburn will speak on 'Objections Answered.' Mrs. Birrell will recite.—T. C. W.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. J. Abrahall spoke on 'Mediumship,' and gave psychometric readings. In the evening Mr. J. Blackburn related his 'Experiences,' and replied to questions. Sunday next, at 11.15 a.m., Mr. H. J. Bowen, of Bradford; at 7 p.m., Madame French, clairvoyante. Wednesday, Miss F. Sainsbury.—J. F.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Stebbens gave psychometric delineations. In the evening Mr. Frederic Fletcher spoke on 'The Psychic and the Spiritual,' and answered questions. Sunday next, at 11.30 a.m., Mr. J. Jackson; at 7 p.m., Mr. Sarfas, address and clairvoyant descriptions. Thursday, Mrs. Podmore, psychometry; 24th, Mrs. A. Webb.—C. J. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday morning last Mr. Brown, of Kingston, gave demonstrations of healing and Mr. Mills Tanner was partially successful in getting psychic pictures by photography. In the evening he and another friend kindly took the service. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mrs. Gordon. Thursday, 8.15, public circle, Mr. W. R. Stebbens. Silver collection.—N. B.

GLASGOW.—EBENEZER CHURCH, 143, WATERLOO-STREET.—On Sunday last, morning and evening, Mrs. Inglis, of Dundee, gave successful clairvoyant descriptions to large audiences.

BRISTOL.—I. L. P. HALL, KING SQUARE AVENUE.—On Sunday last Mr. W. G. Thomas gave an address on 'More Faith in God,' and clairvoyant descriptions.—H.O.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday last Mrs. Trueman, of Plymouth, gave interesting addresses and excellent clairvoyant descriptions to large audiences.—H.L.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mrs. L. Harvey gave excellent addresses and clairvoyant descriptions.—J. W. M.

EXETER.—MARLBOROUGH HALL.—On Sunday last the Rev. George Grindley gave an able address on 'The Infinite Life.'—E. F.

WINCHESTER.—MASONIC HALL.—On Sunday evening last Mrs. Lethereen gave a beautiful address and good clairvoyant descriptions.—A. W. H.

KENTISH TOWN.—17, PRINCE OF WALES' CRESCENT, N.W.—On Sunday last Mr. Webb delivered a fine address on 'Some Facts and Theories about Spiritualists,' and Mrs. Webb gave clairvoyant descriptions.—J. A. P.

SOUTHPORT.—HAWKSHED HALL.—On Sunday last Mr. J. J. Morse delivered profound and lucid addresses on 'Life, Its Purpose,' and 'Death, Its Results,' to crowded audiences. On Monday Mrs. Scholes gave clairvoyant descriptions.—V.S.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday last, morning and evening, Mr. G. R. Symons gave inspiring addresses on 'God is Love' and 'The Spirit of God Manifested in Man.' Mr. W. Rundle gave comforting advice.—A. J.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday last Mr. P. R. Street spoke on 'The Magic of the Cross' and Mrs. Street gave clairvoyant descriptions. Other meetings during the week.—A. H. C.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mr. McKenzie gave a fine address on 'Jesus and His Work in the World.' Mrs. Jones, under control, gave an interesting summing up from the spirit standpoint.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD AVENUE, MANOR PARK, E.—On Sunday last Mr. Sarfas gave an address on 'The Passing of the Old,' and well-recognised clairvoyant descriptions.—M. C. A.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday and Monday last Mr. J. Macbeth Bain's three addresses on 'The Christ as Healer' were well attended. On the 6th inst. Mr. Waterfield gave an address on 'The Eternal Spirit.'—G.McF.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last Mrs. Annie Boddington addressed a large audience on 'Belief versus Experience,' and gave convincing clairvoyant descriptions.—H.E.V.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Mr. T. Brooks spoke on 'The Bible and Spiritualism.' On the 5th inst. Mr. G. Tayler Gwinn gave an interesting reading and replied to questions.—W. M. J.

BRADFORD.—TEMPERANCE HALL.—On Sunday morning last members gave short addresses on 'Reverence at Meetings.' In the evening Mr. J. Armitage spoke on subjects chosen by the audience. Mrs. Burchell and others gave clairvoyant descriptions.—W.G.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—On Sunday evening last Mrs. Davies gave an address on 'How and Why I became a Spiritualist,' and clairvoyant descriptions. On the 6th inst. she gave an address and psychometric delineations.—E. H. W.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday evening, the 3rd inst., Mr. George Hendry, of Edinburgh, spoke on 'Prove all things; hold fast that which is good,' and gave convincing clairvoyant descriptions and spirit messages at both services. Much interest manifested.—J. M.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROADS, E.—On Sunday last Mrs. Roberts addressed a large audience on 'Spirit Influence' and Mr. Roberts gave clairvoyant descriptions. On Thursday Mrs. Neville gave psychometric delineations, and on Friday Mr. Sarfas conducted a large healing circle.—C. W. T.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—On Sunday last, morning and evening, Mr. T. Olman Todd spoke on 'Secrets of the Studio' and 'Spiritual Power, its Nature, Operation, and Effects.' On the 7th Mr. H. Hodges gave an address, and on the 6th a tea and social gathering were much enjoyed.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last, morning and evening, Mr. Lennard spoke on 'Spiritual Evolution' and 'Spiritualism and the Super-man.' Mrs. L. Taylor gave clairvoyant descriptions, and on the 11th, numerous psychometric readings. On the 14th Mr. London gave psychic readings and answers to written questions.

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