

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

The philosophy of Spiritualism compels acceptance of the sublime truth that beneath all the diversities of the inhabitants of this planet we form one great spiritual family. From this, it logically and morally follows that war must be part of the survival of the pre-human stage of mankind's development: and from this again it follows that every advanced spiritual thinker is bound to steadfastly strive against it, and to join hands with all who are endeavouring to put an end to it.

We therefore give our whole-hearted adhesion to the challenge of America and to England's acceptance of the challenge, to enter into a solemn compact never to make any difference a cause of war, but to submit, even any question of national honour, to arbitration.

It should give us all the purest joy to note that this project has been received everywhere with relief and hope, and that Mr. Balfour is as ardently for it as Sir Edward Grey. There is at last cause for the splendid expectation that aspirations will be followed by actions, and that pleasant words will blossom into actual deeds. We have talked and prayed long enough. Let us get to business: and what heavenly business it is—to form compacts that will mean our emancipation from the passions and the savagery of the beasts!

Following Robert Blatchford comes Arthur Rose with a kindly blend of expostulation and encouragement. Thus:—

So Blatchford thinks you are mistaken in supposing you would tire of the best and wisest. So do I. And I also believe he is mistaken in thinking his self-weariness is anything more than a passing phase, to which youth is as liable as age. Even his magic pen quite fails to convince me that the Blatchford who could with pleasure re-read certain books we wot of could not get many new thrills from a re-perusal of that infinitely more interesting and complex volume he calls himself. He asks if I have contemplated being myself for a billion years. Listen to Emerson: 'Love of Study is an eternal passion . . . and on the borders of the grave the wise man looks forward with equal elasticity of mind, or hope; and why not after millions of years on the verge of still newer existence? For it is the nature of intelligent beings to be for ever new to life.'

Thus could I look forward to a billion years of life with the hope of finding myself even then 'on the verge of still newer existence,' for 'love of study is an eternal passion,' and only an eternity will suffice for studying an infinity.

That starts a curious thought. If what we call 'Nature' had, from her beginning, been possessed of anything answering to personality of consciousness, might not her wonderful operations have kept her interested and fresh? The childish little story in 'Genesis' about God being tired after His six days' work must be put side by

side with our greater and deeper Theism—a Theism which enables us to ask without languor: Is it necessary to wonder whether God is tired now? Not, certainly, for want of variety and interest and occupation.

Blatchford need not despair lest variety and interest and occupation would fail him.

'The Occult Review' for March is a brave number—smart, varied, and every bit readable. A short Paper by J. Arthur Hill on 'Superstition—Positive and Negative' is particularly animated and refreshing, with its jacketing of Dr. Scripture, Professor Münsterberg and Frederic Harrison; all of whom talk too readily of the 'impossible.' Surely, says Mr. Hill, it is time to give up such nonsense:—

Is it not absurd to dictate to Nature in this way? And ought not common-sense people to be able to see the absurdity? But perhaps we ask too much. Conservatism is strong, and negative bigotry is hard to shake. And perhaps it is well that it is so. Positive superstition is certainly productive of more evils than the negative variety, as the witchcraft persecutions showed. We want no return of *that* kind of thing; and I am inclined to think that there may be some danger, say in half a century or so, of a possible recrudescence of uncritical belief, which may have unpleasant features. The pendulum swings from one extreme to the other. At present it is just beginning to swing back from an extreme of materialism and unbelief; and the scientific man of the twenty-first century may have to struggle as hard against orthodox over-beliefs, as we in our day against over-negation. Obviously, the best way to guard against this is to make education as truly scientific, as possible; to teach children, as a part of morality and indeed religion, that it is their duty to examine facts long and carefully before theorising, and that it is *wicked* to have strong opinions on matters which they have not studied.

This strikes us as being quite specially sensible. We deprecate over-affirmation almost as much as over-negation. The ideal is—honest examination, calm inference, sobriety and courage.

It is beginning to dawn upon the civilised business world that war is bad business and essentially silly. This is a valuable find. In time, it may convert Lombard-street, Mark-lane and the Stock Exchange to peace principles, and clean out the old blatant fighting foolishness. It will be curious if, in the end, we are most indebted to bankers and stockbrokers for dismissing the great god, Jingo: although bishops and rectors are now speaking out bravely.

Here is 'The Joint Stock Companies' Journal' coming out with a Leader headed, 'The Folly of Fighting,' and starting with the following smack in the face to the Army and Navy Clubs:—

All the Great Powers pay a big war indemnity about every ten years. That is to say, the amount that would probably be exacted from any one of them at the end of an unsuccessful war is actually paid over and over again in preparation; and in the case of some countries defeat would be less costly to the taxpayer than the continuous expenditure on soldiers, sailors, guns and explosives. If the democracy of Europe could by some mental epidemic suddenly and simultaneously catch this idea: that they are suffering the consequences of war all the time, without its compensating excitement, then the limitation of armaments would indeed become a live question. As it is, we all go on bearing our burden, spending millions of money, employing millions of men and horse-power, interfering with the flow of

capital and the peaceful production of wealth, when all the opportunities exist for making a business-like bargain and securing permanent peace by treaty.

The world must be very tired of these Governments which profess their fervent desire for peace and in the same breath order a few more Dreadnoughts or another army corps.

In 'The Open Road' there is a short two-page Paper by Stanley B. James, on 'The Eclipse of God.' It is pathetic yet beautiful, intense yet true; but it does not tell all the truth. How is it possible? There is always a sunny side to the darkest road, and the man and his mood must choose. But the following has reality in it:—

Every day man eclipses the face of God in Nature. The smoke of his cities hides the sky. His cinder heaps and factory chimneys disfigure the landscape. He casts his shadow on wold and stream and they are polluted. He touches the trees and they are blighted. We scarcely know Nature in her virginal wilderness.

Do we know our fellow-man any better? Do we not becloud the Divine face here also with the shadow of ourselves? Before the child is many years old it falls upon him.

'Shades of the prison-house begin to close
Upon the growing boy.'

The woman of fashion is hidden under a pall of conventionality—the shadow of the society in which she lives. Behold the labourer stunted, with sloping forehead and heavy jaw, disfigured by the toil and privation which are his lot—the shadow of the world's tyranny cloaking his godlike beauty! The man of rank and wealth is eclipsed by the servile adulation and sycophancy of his fellows. Of all and each may we say, 'Surely he bears our grief and carries our sorrow.' The ugliness from which we hide our eyes is our own reflection. The poor man may see the shadow of his servility in the pride of the rich. The rich may perceive the shadow of their greed in the squalor and ignorance of the poor.

Scarcely do we know the human face as it is. Just a glimpse in childhood, and then, when death comes, and the shadow of the world lifts from the familiar face, leaving it serene and pure, another glimpse; these hints are all we have!

We have only seen the glory of God bedimmed by human tears, smirched by sorrow for human sin. What can we know of the meaning of the Divine Life who have only beheld it clouded by the vapours of earth?

Some day the earth will no longer throw a shadow on the heavens—man will no more eclipse God. And the God we have never seen will appear, radiant with a holy and childlike joy. He shall be the inspiration of laughter and of delight in beauty and in human fellowship.

O Thou, eclipsed by man's shame, lift upon us the light of Thy countenance!

'The Giants of the Earth: A Rhapsody in Five Visions,' by Charlotte M. Salway (London: Charles Taylor, Warwick-lane), is a forcefully-written book, fanciful but with some strong thinking in it. The scene of the visions is laid in Eternity where the mighty old Earth-Gods are—Gold, Iron, Forests, the Sea, Fire; and these are made to tell their stories to a woman who is the impersonation of the desire for Knowledge and Sympathy. All ends in the great refining and the dominion of Charity and Sympathy. A clever and original little book.

SEVERAL communications, including 'The Philosophy of the Mahabharata,' are unavoidably held over till next week.

CONCERT.—On Saturday, April 1st, in the Caxton Hall, Westminster, at 8 o'clock, a concert will be held in aid of the funds of the Psycho-Therapeutic Society and in celebration of its tenth anniversary. Tickets (including refreshments), 2s. 6d. each, can be obtained of the Hon. Secretary, Mr. Arthur Hallam, 34, Bloomsbury-square, W.C.

'DOWSING.'—The results of Professor W. E. Barrett's long and careful investigations into the claims, past and present, made on behalf of the existence of the dowsing faculty and its successful employment in the finding of water and minerals, deserve the widest and most thorough study. We are, therefore, glad to learn that the important article on 'The History and Mystery of the Divining Rod,' which the Professor contributed some time ago to the 'Occult Review,' has been reprinted in the form of a sixpenny pamphlet, which can be obtained of Messrs. Wm. Rider and Son, 164, Aldersgate-street, E.C.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, MARCH 30TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. ERNEST W. BEARD,

ON

'OUR SPIRIT FRIENDS AND THE EVIDENCE OF
THEIR IDENTITY.'

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, Hon. Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

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

April 27.—Rev. Arthur Chambers (Vicar of Brockenhurst, and Author of 'Our Life After Death,' 'Man and the Spiritual World,' &c.): 'Spiritualism and the Light it Casts on Christian Truth.'

May 11.—Mr. E. E. Fournier d'Albe, B.Sc. (Lond.): 'Essential Conditions of Life in this and other Worlds.'

May 25.—Mrs. Mary Seaton, of Washington, U.S.A.: 'Spiritualism and Theosophy: their Similarities and Dissimilarities—from an Onlooker's View-point.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 28th, Mrs. Place-Veary 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.

AURAL DRAWINGS AND DIAGNOSIS OF DISEASE.—On Wednesday next, March 29th, and succeeding Wednesdays, from 12 noon to 5 p.m., Mr. Percy R. Street will give personal delineations by means of the colours of the psychic aura of sitters, and diagnosis of disease, under spirit control. Fee 5s. to a guinea. Appointments desirable. See advertisement supplement.

MEDIUMISTIC DEVELOPMENT.—On Thursday next, March 30th, at 4.50 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, March 31st, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. 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.

SPECIAL EVENING MEETING.

CLAIRVOYANT DESCRIPTIONS OF SPIRITS.—On Wednesday next, March 29th, Mrs. Place-Veary will give clairvoyant descriptions of spirit people, at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., at 7 p.m. prompt. Admission: Members and Associates, 1s. each; visiting friends, 2s. No admission after seven o'clock.

A REMARKABLE MEDIUM.

BY HERMANN BRINKMANN.

(Continued from page 123.)

The report of the séances with Frau Edeltraud, which extended over a period of some years, has been compiled by the Messrs. Feilgenhauers, written on loose sheets, in a beautiful and most classical German which is peculiar to the famous translators of the most important books of foreign occult literature into the German language. It is a pity, and assuredly a great loss to the cause, that the modesty of Messrs. Feilgenhauers has so far prevented them from publishing records in which they play such a prominent part. As to the veracity of the facts, let me assure your readers that these gentlemen are rather apt to minimise than to exaggerate, and the names of the persons who have signed the reports of the séances, written down the next day after the sitting, are such as to secure the confidence and trust of the outsider.

It is, of course, very difficult to select from amongst the numerous reports of tests, but if you will allow me, I will gladly put before your readers some of those which struck me most, and which are specially annotated by the Messrs. Feilgenhauers as their most valuable messages.

I now let Messrs. Feilgenhauer speak as they have taken down their experiences in their note-book :—

1. During a conversation which I had with some friends one night in a café, whilst talking on intimate family matters, I suddenly lost the thread of my thoughts, and it proved to be of no use to try to recover same. The next day, when sitting with the medium Edeltraud, I was told through her by writing, she being in deep trance, that I should not talk to strangers on matters concerning the family, particularly not with the gentlemen in whose company I had been (their names were given).

2. Some Intelligence told me, through writing, giving me its name and correct signature, that it would manifest itself the very same evening in two other circles, only slightly known to me, which were separated from each other by several hundred miles, and gave the same messages in each of them by rappings. This was carried out exactly as promised.

3. A certain Intelligence asked me to specially watch his signature, which was characteristic in so far as he would write the 'M's' similar to the pound sterling sign and give a special twist to the German sign of 's.' He further told me that he would prevail upon his son, who lived one to two hours' railway journey away from our place of sitting, to call on me the next day. When, indeed, the son came up the next day to my place, I immediately asked him as to the special characteristics of the writing of his late father and he told me exactly as stated above, and recognised the writing of his father immediately on its being shown to him.

4. The medium, whilst lying in the deepest trance state, the so-called *aideistic* state, told me, through writing, that within the next few days the son of the manifesting Intelligence (the full name was given) would call on me. Indeed, this gentleman visited me at the end of the same week, and said that he had been prompted to come to me in order to get some message from his father.

5. One day when meeting a funeral procession in some neighbouring town I mentally requested the unknown dead to manifest in the evening at our circle. To my great joy he did so, giving me his name and a lot of details which, on investigation, were all found to be quite correct.

6. During a sitting an Intelligence, purporting to originate from a town, D—, and absolutely unknown to any of the sitters, stated that he had not died from a liver disease, as was told to his relatives, but that he had succumbed to poisoning in a hospital some forty years ago. After the most painstaking endeavours, I succeeded in verifying this and other particulars given by him.

7. The medium wrote in Arabic, that tongue being absolutely unknown to her and to all of the sitters, and addressed the message to a person familiar with the language, who fully understood its meaning.

8. The medium could tell exactly what was written on such and such a line, such and such a page, of such and such a book, totally unknown to us, in the library of a certain Mr. 'X.' This would at least have proved a fine test of spacial clairvoyance, had not the book mentioned belonged to the favourite literature of the manifesting spirit.

9. The medium wrote fluently in Russian or any foreign language when a spirit who had belonged to the respective nationality manifested itself.

10. We received messages regarding occurrences which, after three, four, and five months, happened exactly in the manner predicted, things which could not be foreseen by the shrewdest mind.

11. The manifesting Intelligences always kept up their distinct characters, and this not only when manifesting themselves through my medium, but also through other channels, so that there was never a faulty communication. Even when months had elapsed the spirit would follow on the last communication he had given, no matter whether the persons present had changed in the meantime or not.

12. One manifesting Intelligence stated that it was always with its sister, an invalid, and that from time to time it made its presence felt by her. It advised us minutely of all happenings in the sick room; these messages we always got confirmed the next day by the attendant on the sick sister. Any idea of fraud is absolutely excluded, as the medium gave the messages whilst being in a deep trance.

13. By means of suggestion, inspiration and automatic writing, some Intelligence was in continual touch with us as if living amongst us, with the only difference that we could not see it. We derived much benefit from its active assistance in our affairs.

14. The medium told me that the lunacy of a certain Miss 'Z.' was only caused by the suggestion of a bad spirit, *i.e.*, obsession, and said that it was possible for higher spirits to ban this bad one and to make it go into an animal. From the day when the bad spirit, by order of a higher Intelligence, had gone into a dog, the lady was dismissed from the asylum as being absolutely healed. The dog of Mr. Z., however, had gone mad.

15. A spirit, purporting to be the husband of a lady present, told her that her daughter, lying ill at home, would be found quite well on the return of the mother, as he was going to heal her. Indeed, on going home the lady found that her daughter was as healthy as ever, and the doctors who came on the following day to perform a serious operation had to go home shaking their heads over the astonishing and, to them, inexplicable turn in the state of their patient.

16. Each and every manifestation was accompanied by collateral circumstances, which it is impossible to put on paper in the order of their occurrence. But it stands to reason that just in this there lies a most valuable consideration and attribute which must not be underrated.

(To be continued).

LONDON SPIRITUALIST ALLIANCE.

Mr. Percy R. Street gave an extremely interesting address on Thursday evening, March 16th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, on 'Healing in Relation to Spiritualism and Religion.' We regret that unusual pressure on our space precludes the insertion of any portion of it in this number of 'LIGHT,' but a full report will be commenced in our next issue.

After the address one of the speakers said he thought that as *dis-ease* meant war and health meant peace, 'prevention was better than cure,' and in larger affairs it was the same. He thought that Spiritualists everywhere would heartily approve of the efforts that were being made to secure 'the healing of the nations' and to submit all difficulties to friendly arbitration. He hoped that they would all send out helpful and hopeful thoughts to encourage those who were working in this direction, and do their utmost to help to bring about in practice the highest spiritual principles. That these suggestions met with the hearty approval of the audience was abundantly evident by the loud and continued applause with which they were received.

PHYSICAL MEDIUMSHIP.—The questions propounded by us on page 118 (March 11th) respecting physical mediumship have aroused considerable interest. In response to our invitation to readers to express their opinions on the subject, we have received a number of letters which we hope to be able to print in the next issue of 'LIGHT.'

TRANSITION.—The 'Daily Chronicle' of the 20th inst. says: 'We regret to announce the death of the Hon. Alexander Yorke, which took place suddenly from heart failure at the Villa Malfitano, Palermo, Sicily, on Friday the 17th.' Mr. Yorke took a keen interest in Spiritualism, was for many years a subscriber to 'LIGHT,' and, as stated in 'Twixt Two Worlds,' attended a large number of séances with Mr. Eglinton, the well-known medium for direct slate-writing, &c. He was Equerry to H.R.H. the Duke of Albany at the time when it was generally understood that the Duke sat with Mr. Eglinton and presented him with the famous 'Bramah-lock slate.'

TRANSITION OF DR. EMMET DENSMORE.

It is impossible in a passing notice of the transition on February 18th last of Dr. Emmet Densmore (New York City) to give more than an outline of what his well-lived years contained, or in any way to reveal the treasures of his splendid spirit and generous heart.

He was born on May 19th, 1837, in a farming district in Crawford County, Pennsylvania, U.S.A., when to live meant to work. His educational privileges were the district schools, and the elemental lessons of forests and fields. When only eleven years of age he worked in a printing office at Meadville, Pennsylvania, and could attend school only as a visitor, but was privileged to spend his leisure time in the neighbouring fields. On one of these occasions, when he was not yet twelve, he received a distinct impression that when grown up he was to be a reformer and write books on philosophical subjects. Intuitive foregleams such as this were constitutionally natural to Dr. Densmore.

Two years later he went to Alleghany College, at Meadville, after which he taught school and then went westward, where he was variously employed until 1857, when he returned to Pennsylvania and leased oil wells, which eventually sold for profit sufficient to realise his most sanguine expectation. At this time he became associated in a neighbourly friendship with Dr. Jerome Fuller, a phenomenal healer and psychic, and their mutual interest in the philosophical teachings of Dr. A. J. Davis prompted them to embody his principles of 'A Moral Police Fraternity' in an organised institution. For this purpose they conveyed a portion of land which they hoped would prove a financial foundation for an industrial college, but it was not of sufficient value, and only the good intention remains. The busy years went on until, in 1882, he graduated from the New York University College of Medicine, and, with his wife, Dr. Helen Densmore, opened an office for the treatment of chronic diseases and the reduction of obesity. Afterwards they withdrew from active practice and established the Garfield Tea Company. Meantime, during a residence in London, they published a dietetic journal, and laboured with characteristic enthusiasm for the reforms that seemed of the greatest promise for the betterment of the race. It is interesting to know that this natural characteristic of Dr. Densmore received its first stimulus in the lumber camps of Wisconsin, U.S.A., when he chanced to come across a volume of Shelley's 'Queen Mab.'

As a philosophic physician he soon became convinced of the harmful effects of drugs and medicines, and believed that the process of Nature is all the healing force there is, and his books—'How Nature Cures' and 'The Cure of Consumption'—were written to show the efficacy of a hygienic régime, and also to teach those who suffer how to bring about a cure in their own homes. In 1907 he published 'Sex Equality'—a scientific investigation as to woman's true place in Nature as compared with man's, the conclusion being that the present difference between the sexes in stature, strength, capability, is not an inherent element in Nature, but the result of environment and heredity. Mind and its educational, racial, national, individual possibilities of growth and future development was his favourite theme, and since there must be infinite, eternal progress, the belief in immortality, in God as the conceivable cause, was a postulate of his faith.

In 1909 Dr. Densmore edited and published a reprint of Hudson Tuttle's 'Arcana of Nature.' This phenomenal volume impressed him by its unusual quality, and he felt that it was of value to the psychic investigator as well as to the general public. As introductory, he gave a series of essays—brief sketches of the psychic history of those men and women of great spiritual gifts—Andrew Jackson Davis, Swedenborg, Hudson Tuttle, Cora L. V. Richmond, and W. J. Colville. He says: 'Science bids us not to declare beforehand what is impossible, but to study facts, and from them deduce the law, or laws, that govern their appearances.'

Dr. Densmore was philosophic, scientific, and intuitive to an unusual degree. His soul was simple, natural, delicate, and refined. His sense of duty—and duty in accord with freedom—was a postulate of his moral nature. His interests were in

the movements which have for their object the uplifting of the individual and the progress of humanity. His generosity was so unostentatious that the very spirit of liberty was a beneficent part of his gifts. Quick and sure in his own decisions, he was as spontaneously just and tolerant of the privileges of choice in others. To him human nature in all mankind is the divinity struggling for expression.

In Browning's words, Emmet Densmore was:—

One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

'PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.'

By H. A. DALLAS.

The March issue of the 'Proceedings of the Society for Psychical Research' contains four articles commemorative of Professor William James and Mr. Frank Podmore. These are respectively by the present president of the society, Mr. Arthur Smith, Mrs. Henry Sidgwick, Mr. W. M'Dougall, and Professor J. H. Muirhead.

Mr. M'Dougall writes as an enthusiastic admirer of the celebrated psychologist, who, he says, has been the largest influence affecting his intellectual life.

Professor J. H. Muirhead, on the other hand, writes as 'a philosopher who, in spite of great admiration and respect, has never been able to accept him as his leader.' The two studies are the more interesting on account of this difference in the writers' attitudes towards their subject. On one point they both are agreed; it is not, indeed, open to question. Professor James stood for a very different philosophic position from that which prevailed in the middle of the nineteenth century. He differed alike from the naturalistic school and the transcendental idealists, both of which, as Mr. W. M'Dougall says, were 'thoroughly mechanistic'; he rejected as 'unproven and improbable the assumption of the absolute sway of mechanical causation in the empirical world' (pp. 17, 18).

With this agrees Professor Muirhead, who writes:—

From a period of obsession, both in physical and social science, by the idea of rigid mechanical laws to which human ideals have to be subordinated, we have passed to the advocacy of the central place of human purposes, and the subordination to them of scientific generalisations as things partial, tentative, provisional. . . . It is the fighting part he has taken in this movement, since the publication of 'The Will to Believe,' in 1897, that gives its significance to William James's work. There are, I believe, thousands to whom that book and his other popular works, by their broad humanity, their cheerful faith in the openness of all roads, have seemed to have lifted the intellectual sky as the promise of spring. It is this, far more than the actual doctrines they contain, that has been the source of his deserved and unique popularity (p. 21).

In spite, however, of this agreement with regard to the main position taken by Professor James, he differs strongly from him on certain very important points, of which his theory of a Pluralistic Universe is one. In this connection Professor Muirhead's article contains a fine passage which may be quoted here:—

James complains of the statuesque unity of the world as the Platonist conceives it. But Plato himself recognised that there are other kinds of unity besides that of the statue. There is the unity of a living thing, and there is the unity of a purposeful act; there is unity in the general tendency of biological evolution; and there is unity in the stumbling progress through trial and error of which human life seems to consist. With the recognition of this we come back, I do not say to Monism, for that is ambiguous in its turn, but to something quite different from Pluralism—a world that seems, in a way we are still far from understanding, pledged to honour the drafts our logical and ethical ideas make upon it (p. 36).

The Right Hon. Gerald Balfour contributes an article on 'Professor Pigeu on the Cross-Correspondences,' in which he points out some important fallacies in the argument by which the

Professor has tried to exclude the spirit hypothesis as an explanation of these correspondences. Mr. Gerald Balfour maintains that 'the known powers of the subliminal self will not have been proved to cover all the phenomena which even simple correspondences sometimes present' (p. 42). He says:—

It is the old issue once more—presence or absence of design. But the old issue is also the important one, and I do not think Professor Pigou has fairly faced it (p. 49).

Some twelve pages are devoted to a report of further sittings with Eusapia Paladino, held with a view to attempting to confirm the favourable report issued by Messrs. Feilding, Baggally, and Carrington, or the unfavourable ones lately reported from America. Mr. Feilding, Mr. Marriott, and the Count and Countess Solovovo, attended these sittings; the results were altogether unsatisfactory, although there is no evidence that the phenomena were *all* fraudulent, and, with the exception of Mr. Marriott, some of the sitters seem to have been of opinion that a few at least could not be accounted for by normal means.

The medium was informed of the character of the results obtained and did not dispute the criticism made concerning them; but she pleaded ill-health and fatigue, and claimed that she was unconscious of what occurred. Mr. Baggally adds a note emphasising the fact that the condition of control was quite different from that under which the experiences of the investigating committee were obtained at the previous series of sittings. The unsatisfactory results of this series do not, of course, invalidate the previous results obtained under stricter and more evidential conditions.

Those who remember the long experience of such men as Professor Lombroso during about twenty years, and the testimony borne by Dr. Morselli, Professor Potazzi, and many others who have experimented repeatedly with Eusapia Paladino under the strictest test conditions, will probably be unmoved by this or by many more similarly unsatisfactory experiences. No one has ever maintained that her phenomena are always genuine; it has long been known that often they are the reverse, whether consciously or unconsciously seems doubtful. The most recent experiences *disprove* nothing; they leave the evidence previously acquired as it was.

Miss Johnson's comments do not affect the position either. She relates how on one occasion she witnessed phenomena when she was confident that she had complete control of Eusapia's hand, but says that *afterwards* she came to the conclusion that she had been under an illusion, and that she *could* not have held the hand as she supposed. Miss Johnson produces no evidence to show that her subsequent conviction was not itself an illusion. It is only the improbability of these phenomena which makes her distrust her sense of touch. The distrust may be warranted; but there is no evidence for this, and in the absence of evidence her subsequent doubt is only a surmise.

(To be continued.)

A HOPEFUL SIGN OF THE TIMES.

It seems as if a new spirit is at last moving in the hearts and minds of men, especially men in responsible positions, inclining them to rise to a high spiritual level, and to seek to realise in practice the great ethical principles of unity and fraternity. It is surely a hopeful sign of the times that the feasibility of arbitration is being recognised by men of all parties, and that President Taft's suggestion respecting an understanding or agreement between America and Great Britain, whereby all questions between the two great nations shall be settled by arbitration, is welcomed on all hands as a possible path towards the solution of the world problem of how best to put an end to war. We sincerely congratulate all concerned and feel assured that Spiritualists, the world over, as well as the hosts of lovers of peace and goodwill in the spirit world, will do their utmost to encourage those who are working to give effect to the growing desire on the part of the peoples of all nations for the inauguration of universal peace.

'LEST WE FORGET.'—Notable Anniversaries: March 26th, Hon. T. R. Hazard, *trs.* 1886; 28th, Richard Walsh (Blackburn), *trs.* 1886; W. E. Elderton (Manchester), *trs.* 1910; 29th, C. C. Massey, *trs.* 1905; Madame Noel (Villa Carmen), *trs.* 1907; 30th, Hon. Mrs. Forbes, *trs.* 1902; 31st, Allan Kardec, *trs.* 1882; April 1st, Richard George (Smethwick), *trs.* 1910.

'COSMA-VOYANCE' AND 'COSMA-AUDIENCE.'

On Thursday, March 9th, Dr. Julia Seton Sears (of the New Thought Church) gave a striking address on 'The Consciousness of Infinite Union,' at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane. Mr. J. A. Wilkins presided, and, in introducing the lecturer, said that those present were not strangers to the subject on which she would speak. They believed in the consciousness of union with the Divine, and that that consciousness was not peculiar to the convent, the monastery and the cloister.

Dr. Sears said that early in life she found she had states of consciousness which were not experienced by the people around her, and which she had to keep to herself. She did not make them and could not account for them. Coming in contact later on with the Spiritualistic world, she spent fifteen arduous years in psychic research, and, as a result, came to know a great deal more of the other world than of this. She found in her experience that there were four distinct planes or degrees of consciousness—the astral, the atmospherian, the etherian and the celestial—and that she could slip into one or other of these states while retaining perfect possession of her normal self, so that it became simply an extension of faculty. Then there came to her the feeling of infinite union: that there was nothing but mind in the universe—nothing but God, expressed in different states of consciousness. Our so-called material bodies were simply spirit formed on a lower rate of vibration. Other bodies were the same, in different levels of unfoldment. Becoming more familiar with the different planes and their inhabitants, she realised that there were worlds within worlds within worlds through all the universe of mind. Each level of consciousness had its ether, its world, and its people. There was no such thing as death: death was only the other side of living. She went through the training of mediumship and found that by suspending one's own normal state of consciousness one came into relationship with disembodied mind, and, becoming controlled, was able to exercise clairvoyance and to convey loving messages and much help. But she also came to see that she could get everything that there was to be gained on these different levels of consciousness, and yet keep her brain alert and able to register all that she saw and heard. This could be done by harmonising our minds with the One Mind, of which they were parts, and with which they never lost the connection. Cosma-voyance and cosma-audience—the power to see and hear through space—were the new senses which the race was seeking. They would become of more value than clairvoyance. Clairvoyance was produced for us—thrust over us, as it were; cosma-voyance came as the simple intensified action of the common mind. The mind that yielded to clairvoyance became useless for everyday life; but with the expansion of consciousness of which she spoke we became modern mystics, and were not demagnetised or disturbed by the common conditions of life. We looked with wide open eyes into the ether, wherein was written the record of every life, and we could read in the One Mind everything that surrounded that life. Just as Marconi placed his wires to register distant vibrations, so our minds could register all the messages from the ether to which we vibrated. All people were in the One Mind. We could either touch the individual vibration or touch the central. If we did the latter we were in contact with all. We should thus become conscious of infinite unity and find that all life was one—the living and the so-called dead—that the worlds were not separate, and that what we called the hereafter and the here were the same thing. With cosma-voyance we simply concentrated on the thing we desired. Man could fill his mind from every level of the universal mind. By putting our minds in touch with that of another person we got what that person was able to give—of art, of music, of knowledge—but only that. But by putting our minds into at-one-ment with the Universal Mind we tapped the very source of all inspiration of beauty and wisdom, and were only limited by our own capacity to receive. Suspending all the lower vibrations we reached at last the etherian or celestial. That was what Jesus did. He was master of the cosmic law, and brought to bear on the lower substances the finer powers of the upper ether. When we had gained this expansion of faculty we should have less need for books. The higher revelators had laughed at books, because every thought or idea that was registered in books lived in the higher records, and our minds could leap straight over and register in our own consciousness everything that had been written. There were yet higher things to be unfolded, notes that had never yet been struck, waiting for the mind that would polarise itself to hear and to receive them. The race was turning eager and expectant faces, looking for the new and wonderful unfoldment.

'All Nature silent is, silent for evermore,
Beating its waves on the unanswering shore,
Till one appears who hears!'

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THE CONSCIOUSNESS OF PERSISTENT LIFE.

Every instinct bears witness to a natural order, involved in cause and effect, want and supply, past and future. So every consciousness is a pledge of an ideal world above or within the world of the senses; a pledge also that Nature, through evolutionary processes, has man on the march. And these instincts and consciousnesses, though they may be vague, misunderstood, or misused, never bear false witness, never fail, never betray. They register the winnings of Humanity, and whisper the word of command for the way it is to go.

Of course we do not know, but we perhaps rightly surmise, that the animals and birds have no intimations of immortality. If it could be proved that they have, our thoughts concerning them would be entirely revolutionised; for the consciousness of immortality is, as we hope to show, a very high winning of the evolutionary process, and a prophecy of things to come.

Many centuries ago, and long before the time of Christ, this consciousness not only dawned but rose to full meridian in Egypt and India, but in Jesus Christ it seemed to culminate in the ripe sweetness of a day that could know no night. In him, Nature appeared to exhaust herself in a determination to get her highest message delivered to the race. Since his day, we have lapsed or only longed, groping in dark ways or sunned with hope: and he is before us still: but it was well that Nature produced him, and put him in the great heaven of our human story for all time, at once a prophecy and a pledge.

It is just here that we see how truly the belief in immortality is a product of consciousness rather than a conclusion of the intellect. It is just as though this consciousness belonged to the stage of development we call 'Human.' It is true there are very prominent exceptions, and especially of late years: but it is highly probable that these are cases of revolt against unworthy presentations of the consciousness, and not instances of a highly developed humanity without it. The same thing is true of a great deal of the atheism or agnosticism of our day. The civilised common-sense, the scientific common-sense, the judicial common-sense, have made a great deal of the old Theism impossible, except as a conventionalism: and the consequent revolt, so far from indicating disbelief in God, really suggests a deeper faith—a deeper and disgusted faith.

So with this consciousness of immortality. It would probably astonish us if we could rightly understand the sentiment—perhaps the subtle and tender reverence—which impels the denial of it.

But now, as to this practically universal consciousness of persistent life: how did it arise? what awakened it? what impelled it on? We hardly know. The wisest of men have differed as to the genesis and exodus of this: but our own feeling is that we must go to very simple causes.

The early dawning of the sense of vastness probably had something to do with it. In itself, that is more a consciousness than an intellectual appreciation, and is usually attended with the sense of wonder and the emotion of awe. The consciousness of immortality is not necessarily purely spiritual in its origin. We have called it the consciousness of 'persistent life,' and that is much more allied to the sense of vastness than a consciousness of spiritual affinities and communion. The first man who felt the thrilling sensation of the mystery lurking behind distance took a definite step, and perhaps a long one, to the consciousness of persistent life.

A step still onward was the sense of the beautiful, awakening within at once the pathos and the joy of the wistful recognition of the preciousness of loveliness for its own sake—an emotion that very nearly approaches a purely spiritual state. This sense of the beautiful would speedily lead on to two very powerful factors in the evolution of this consciousness of persistent life—the development of the sense of dependence and the deepening of natural human clingings to objects of affection and admiration. Natural affection, man shares in common with animals, but not with the same depth and persistence, though, for a time, with equal or even greater intensity. It is as though, in the case of the human creature, natural affection, the sense of the beautiful and the sense of vastness, united to evolve at least the elementary sense of persistent life—and not as an accident.

The argument from these human clingings—if the subject admits of argument—is a really touching one, and, in the light of evolution, is an impressive one. It is what we have called a pledge and prophecy. It sends us back to our initial doctrine, that every instinct bears witness to a natural order, and that every consciousness is a pledge of an ideal world above or within the world of the senses: and this may become, to the inner self, imperative and authoritative.

The same remark applies to the sense of dependence which does not decrease but which increases with wider experiences and deeper insights. In the early stages of spiritual development and intellectual grasp, a small and elementary God will do; but, on the higher reaches of knowledge and in the deeper moods of experience, the man dwarfs and the deity extends. The vaster universe demands a vaster God, and the subtle refinements of science make the anthropomorphic deities ridiculous. So the sense of dependence will come presently to a more intense and not to a diminished sway over the outlooks of the modern man; the consciousness of persistent life will be strengthened by the necessity for following God into the spiritual planes of being: and the lovers, the seers, the teachers and the saints will be justified.

EVERY Spirit as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in—
For of the Soul the Body form doth take,
For Soul is form, and doth the Body make.

ED. SPENSER.

TEST SITTINGS WITH THE BANGS SISTERS.

BY VICE-ADMIRAL W. USBORNE MOORE.

When I was at Detroit, Michigan, during my recent visit to America, I thought a few days would not be ill-spent if I ran over to Chicago and asked the Bangs Sisters to give me some test sittings. I arrived by appointment at their house, 1759, Adams-street West, at 10 a.m., on the 28th of January last, the door being opened by Mrs. Bangs, the mother. As usual, neither sister was ready and I was left to my own devices for an hour, during which time I made a careful re-examination of the séance room and found it precisely the same as I left it in March, 1909. Mrs. Bangs was called in and helped me to measure the room; the table was thoroughly examined underneath and May Bangs's drawer taken out. In this I found nothing more incriminating than five dirty pocket-handkerchiefs, a pencil or two, and a small pad.

About 11 a.m. I was able to collect the Bangs and explain the object of my visit. I said:—

Certain medium-hunters in this country and a first-rate conjurer in England (who is quite sincere in believing you to be conjurers like himself) have spread reports about you very much to your detriment. One of the Americans I mention has written an article in an English magazine, saying that in June, 1909, you cheated him, quoting extensively from another person who also says you deceived him some years ago. I do not suppose that either of these persons had the courage to send you a copy of their charges. You know me and are quite aware that I have entered this room having full confidence in the genuineness of what I saw with you in 1909. You are psychics and must know my state of mind at the present moment. I ask you to give me a complete test for both a picture and a letter. Let me upset your usual conditions and direct the proceedings myself. Refuse me, and I think none the worse of you, for I have tested you before, but the fact that you have refused me will be reported in my accounts of this visit to America.

To this Lizzie Bangs replied:—

Mr. Moore, we trust you and will submit to your wishes, but we warn you that the very knowledge of what the man has said in the English magazine will upset conditions to such an extent that I doubt if you will be successful. The man you mention was never in this house. We know his description and should sense hostility if anybody came in that way. . . . No arrangements were made for him or anyone else by Dr. Funk in 1909 as he describes, nor have we ever sat three times for one person, for a picture, in one day [and more of the same sort, all of which I believe is quite true]. Do what you like and tell us what to do.

I then proceeded to seal the two sashes of the one window in the room with five labels, each eight inches long. In the course of examination of this window I found a peculiarity about it that I had forgotten when addressing the London Spiritualist Alliance on December 8th, which effectually shatters the theories of 'substitution' of a prepared picture. May Bangs then took me out to the bottom of the small garden and up into a loft, where I found forty-one canvases in a pile; I selected two at random, followed her back to the house, where she left me in the séance-room alone, and marked my canvases 'Next' and 'Furthest,' adding my initials and the date. I then called for the psychics and put the canvases perpendicularly on the table near the window face to face, the word 'Next' being plainly visible to all. The blind was drawn down to a level with the top of the canvases and curtains hung up at the sides; the three doors were thrown open; Lizzie Bangs took her seat on the east side of the table and pinched the canvases together with her left hand; May Bangs sat where the sitter is usually placed, in front of the canvases; and I occupied the place on the west side of the table, where May Bangs ordinarily sits, and pinched the canvases together with my right hand. The window has a southern aspect.

We sat from 11.15 to 12.20 without much change happening to the canvases, nothing but a few waves of light colours sweeping over them. The messages, however, were encouraging from the guides. One said, 'Go on sitting in this way when you come back.' The sisters went down to dinner. I remained with the canvases, and something was brought to me to eat.

I ought to mention that May Bangs, the most volatile of the

two sisters, was specially disturbed. She could not remain in her seat, but frequently rose from it and walked about the house, both in the morning and the afternoon, often exclaiming, 'I feel these strange conditions cannot be right. I ought to be sitting where you are.' I became exasperated with her perpetual restlessness in the afternoon, and complained to her sister. Lizzie said, 'Well, if you can keep my sister in her seat, I tell you candidly I cannot.'

1.45 p.m. Assembled. The first thing that happened was a strange creamy appearance over the inside of the 'Next' canvas. It is difficult to describe. It looked something like streams and blots of light cream forming itself into faces, one of which I immediately recognised as that of 'Iola's' father. Once a perpendicular dark shade four inches broad appeared on my side of the canvas close to its edge. This remained for twenty-five minutes, and disappeared. Once we thought the picture was beginning to form, but this appearance faded away.

Both psychics independently saw my guide and described her posing for her picture. Lizzie Bangs described her clairvoyant vision when May was out of the room, and afterwards May told me what she saw without collusion with her sister. I had arranged with my guide in Detroit (by the direct voice) how the picture was to be, and it was thus the sisters described her. Eventually the picture itself proved the correctness of the clairvoyance of both sisters. One particular only was incorrect.

Dr. Sharp (Mrs. Wriedt's control) appeared on the mottling canvas just as he appears in his portrait, smiling.

At 2.50 came the message: 'You are too intent. The magnetism is used up for the day. Come to-morrow.'

Question: Is it necessary to leave the canvases here?

Answer: It would be better, but it would not satisfy your test.

I accordingly packed up the canvases and took them off to my hotel three miles off, where they were locked up.

The second day, Sunday, January 29th, 1911, I arrived with my two canvases, a little before 4 p.m., and we assembled for the séance at 4.15. I put the canvases up as before, and asked Lizzie Bangs to pinch them together on her side while I did the same on mine; May Bangs opposite the canvases in the visitor's chair as on the previous occasion. The doors were thrown open and sealings of the window examined. Soon after the canvases were set up the 'Next' began mottling on the inside as it did the day before. This time, not only did the face of my guide's father appear for a short time, but that of my father. May Bangs, as before, left her seat several times and moved about the house. She appeared to be absolutely unable to sit still.

About 5 p.m. we were told that we were too intent and that we were to get up from our chairs and move about the house to 'change vibrations.' I did not leave the room and never lost sight of the canvases; between 5.5 p.m. and 5.55 p.m. I smoked a cigar, sitting at first in the visitor's chair two and a half feet from the canvases. Lizzie Bangs came to her seat about 5.20, and I resumed mine, both of us pinching the canvases. At about 5.45 May Bangs was sent for to take her proper seat, and I took the visitor's seat. Even then she could not keep still.

Some of the delay was owing to a blunder of mine. It had been arranged at Detroit that 'Iola' was to put round her neck a chain with locket, and that I was to put my watch on the table close to the canvases in order that the invisible artists might extract the gold from it. This I had done the previous day, but to-day, at 5.30, it suddenly occurred to me that I had forgotten about my watch. I then put it down on the table.

The changes in the canvas first showed by a rose-tinted light at the bottom after the faces had appeared on the white mottling. About 5.15 p.m. a black patch appeared right in the middle of the canvas and increased in size and darkness. This is the opposite to what usually happens in the precipitations under ordinary circumstances; the dark shade begins at the edges of the canvas. Lizzie Bangs and I watched this black shade growing till 6 p.m., when it was dark outside, and we were told to light the room up. To my dismay the canvas appeared blank. We asked, 'Shall we light the globe?' (a 'wandering lead'). Answer: 'Not yet.'

A few minutes later the message came to 'hang the globe behind the canvases.' I did this myself. We were soon all

three in our places. I was told to take up my watch with one hand and pinch the canvases with the other. At 6.5 the picture began: The face and form were finished, as they are now, by 6.20, but there was a smudge on the neck and the top of the canvas was very badly rubbed: the background was unfinished. I remarked on this. The message came, 'Cover the picture, put out the lights, and come back later.' We covered the picture, put out the lights, and all went downstairs to tea, after I had examined my labels on the window sashes. In an hour we returned, switched on the lights, uncovered the picture, and found the defects entirely removed; the background was evidently improved but not finished. I was told to take away the picture and the background would be finished in the hotel or on the passage home; it would be 'mottled.' I departed with both the canvases under my arm. The next time I saw the picture was in London on March 9th, and the background is mottled.

A graphophone played while the sitting was going on. Mrs. Bangs and two dogs strayed in and out of the room. On both days everything was of the most casual description. The messages came sometimes by impression through one of the sisters, but more often by taps on the slate. I obtained good evidence that all these messages were true communications from the 'other side.'

As I was leaving the house, in order to put the sisters into a genial frame of mind for the letter test which was to take place next morning, I put into their hands a pamphlet issued by the Society for Psychical Research, London, in January, 1901, describing them as cheats and impostors of the first order. I never did believe this account, and, after hearing the evidence of a certain gentleman in Chicago who knew the writer well, I am now certain the whole story is the outcome of the latter's excited imagination.

THE LONDON SPIRITUALIST ALLIANCE, LTD.

The twenty-seventh annual general meeting of the London Spiritualist Alliance was held on Thursday, March 16th, at 3 p.m., at 110, St. Martin's-lane, W.C., Mr. H. Withall, vice-president, in the chair.

In moving the adoption of the annual report and balance-sheet, the chairman alluded to the fact that since the publication of the report the Hon. Percy Wyndham, vice-president of the Alliance, had passed to the higher life, and paid a high tribute to Mr. Wyndham's memory, emphasising especially the debt which the Alliance owed to him for the generous support he had given it all through its early struggles up to the present time. The motion having been seconded, was carried unanimously.

The following is a copy of the report:—

It is gratifying to the Council of the London Spiritualist Alliance to record that during 1910, despite many disadvantages, the membership of the Alliance was well maintained and its work carried on with success.

The outstanding feature of the year was the passing to spirit life of our revered President, Mr. E. Dawson Rogers—called to a wider field of service on September 28th in his eighty-eighth year. The Council also suffered the loss of Miss Helen Withall, who had been connected with the Alliance from its commencement in 1884.

That our organisation is animated by the catholic spirit which befits a company of truth-seekers is well exemplified by the varied character of the addresses delivered during the year in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, most of the speakers (as will be seen from the following list) being well-known leaders of thought in the progressive movements of the day.

The subject of 'Spiritual Healing' was dealt with by Lady Mosley; that of 'The New Womanhood' by Mrs. Despard; 'The Ordination of Dr. Sceptic' by Mr. J. W. Boulding; 'Pre-Existence, Evolution and Survival' by Mr. Edmund E. Fournier d'Albe; 'The Trend of Modern Science towards Spiritualism' by Mr. George P. Young; 'Spiritual Influences and Social Progress' by Mr. Ebenezer Howard, the 'Garden City' pioneer; 'The Psychic Element in the Greek Testament' by Mr. Angus McArthur; 'The Purpose of Existence' by Mr. E. Wake Cook; 'Towards Unity' and 'Moral and Spiritual Factors in Social Progress' by the Rev. T. Rhondda Williams; 'The Ministry of Angels' by the Rev. J. Page Hopps; 'Proofs of Spirit Identity'

by Mr. A. W. Orr; 'The Occult Student's View of Evolution' by Mr. A. P. Sinnett; and 'Experiments with Mediums' by Vice-Admiral W. Osborne Moore. Surely a noteworthy list, both of subjects and speakers.

The fact that the ever-growing Library, which has received so many additions of recent years, has been utilised more fully than ever, is an indication of an increasing disposition on the part of inquirers and students alike to become well acquainted with the literature of the movement. It is undoubtedly desirable that inquirers should 'read up' the subject before engaging in experimental investigation.

Especial interest attached to the largely-attended Conversation in October last by reason of the fact that it was made the occasion for passing, by a unanimous vote, a unique resolution congratulating Mr. E. Dawson Rogers on his release from his physical body and expressing the conviction that on the other side he will be more active than ever in promoting the spread of the knowledge of spirit intercourse. The clairvoyant descriptions given during the evening by Mrs. Podmore and Mrs. Imison (Nurse Graham) were readily recognised. Among those present was Mr. John B. Shipley, who had been associated with Mr. Rogers as an assistant editor of 'LIGHT' for several years. Mr. Shipley seemed in unusually good spirits, and few of those with whom he chatted so brightly could have anticipated that ere the morrow's dawn he would be summoned to cross the 'covered bridge that leads from light to light through a brief darkness.'

Among the many active workers in the movement who have passed to spirit life since the issue of our last report, we may, in addition to those to whom reference has already been made, mention the following: In our own land—Mr. Andrew Glendinning, the Rev. Maurice Davies, Mr. R. Donaldson, Mr. Gilbert Elliot, the Rev. Adam Rushton, Mr. Joseph Wallace, Mr. R. Boursnell, Mr. S. S. Chiswell, Mr. T. Powers, and Mr. F. Berkeley. In America—Hudson Tuttle and Lyman C. Howe, the well-known mediums; John R. Francis, Editor of 'The Progressive Thinker'; Harrison D. Barrett, for many years President of the National Spiritualists' Association; Professor William James, Countess Wachtmeister, and Madame Le Plongeon. Others have been—Mr. V. I. Pribitkoff, editor of 'Rebus,' Moscow; Mr. C. E. De Krogh, President of the Danish Spiritualist Alliance; and Cavalier James Smith, a frequent contributor to 'The Harbinger of Light,' Melbourne.

During the year Mrs. Praed and Mrs. Knight McLellan from Australia, and Mrs. M. E. Cadwallader, Mrs. S. Harris, and Mrs. Mary Seaton from the United States, visited London, and were accorded Welcome Receptions at the Rooms of the Alliance. Several afternoon Social Gatherings were also held, at one of which Miss S. McCreadie gave clairvoyant descriptions of spirit people present.

In addition to the opportunities afforded to the Members and Associates for social intercourse and pleasant interchange of thoughts and experiences at the Annual Conversation and the afternoon social gatherings and receptions, an hour has been set aside on Fridays for conversation, from 3 to 4 p.m., during which tea is provided, so that Members and Associates may become better acquainted, and, if they so desire, stay to the meeting (from 4 to 5 p.m.) for 'Talks with a Spirit Control.'

Illustrations of clairvoyance and psychometry were presented by different mediums at the Rooms of the Alliance on Tuesday afternoons, and good evidences were afforded to many sitters of the presence and identity of their spirit friends.

The interest in the Psychic Culture and Mediumistic Development Classes, kindly conducted by Mr. J. A. Wilkins and Mr. George Spriggs, was well maintained.

Mr. A. Rex, the healing medium, continued his good work during a large part of the year, to the benefit of those who availed themselves of his services and to the advantage of the funds of the Alliance.

A series of special test sances for materialisations, held in the Rooms of the Alliance, with Mr. Potts, of Northumberland, proved abortive, as also did some sittings with Mr. E. Wyllie for psychic photographs, although in both cases everything possible was done to provide favourable mental and psychical conditions. It is hoped, however, that, ere long, spirit operators will be able through these or other mediums to produce for us physical phenomena of a convincing nature.

As the much to be regretted dearth of mediums for physical phenomena is, we think, mainly due to the unwillingness of inquirers and Spiritualists alike to hold home circles for the discovery and development of sensitives, we sincerely trust that steps will be taken by earnest Spiritualists to co-operate with the people on the other side to remedy this state of things.

In conclusion, we again invite Associates who are satisfied of the reality of spirit communion and desire further to support the work of the Alliance to become Members, and both Members and Associates to make the Society and its objects known to their

friends. We welcome adherents who will adhere, and members who will really altruistically 'join' 'for the good of the Cause' and encourage the Council with their willing support.

Signed on behalf of the Council,

H. WITHALL,
Vice-President.

FEBRUARY 20TH, 1911.

Mr. Withall and Mr. Frederic Thurstan having been nominated for re-election on the Council, were, in the absence of other nominations, declared duly elected, and Mr. H. Biden Steele was elected to fill the vacancy occasioned by the 'passing' of Miss Helen Withall.

The proceedings closed with votes of thanks to the spirit helpers of the Alliance, to the mediums and speakers, and to the chairman and the staff for their valuable services.

SPIRITUAL SCIENCE AND RELIGION.

By SIR W. E. COOPER.

For some time past I have been investigating in the domains of Spiritualism, and, having been favoured with many proofs of the comparative ease with which, under certain conditions, communication may be established between the two worlds of flesh and spirit, I feel constrained to publish the result of my experiences in my forthcoming book on 'Spiritual Science,' so that other seekers after truth may be encouraged in their researches.

It will be no news to Spiritualists to say that there is a profound truth underlying the spiritual phenomena witnessed at ordinary séances, but it may interest many to learn that, although germane to the subject, many of these phenomena no more represent the higher branches of Spiritual Science than the feeble current of the small hand-battery represents the mighty electric force of the lightning shaft.

Realising the enormous potential energy pent up in what we call 'Spiritualism,' and the vast possibilities opening up to humanity through the many avenues of what I term 'Spiritual Science,' I have endeavoured to explain in the pages of my book how this spiritual force, although but a potentiality to-day, may be caught and harnessed up for to-morrow's use, just as man has learned how to convert to his use some of the dynamic energy of this physical sphere.

Speaking of the latent power of Spiritual Science, Sir Oliver Lodge, in his book on 'The Survival of Man,' said :—

This book is intended to indicate the possibility that discoveries of the very first magnitude can still be made—are, indeed, in process of being made—by strictly scientific methods, in the region of psychology; discoveries quite comparable in importance with those which have been made during the last century in physics and biology.

It is clear enough to every student of physics that Cosmos is governed by a universal law of progression. From protoplast to perfect life is this inexorable law, and it is certain that it may not be evaded. As in the physical so is it in the spiritual—from lower to higher is the law of eternal progression.

From the elemental to the transcendental, from neophyte to hierarch does this law proceed; and as those who inhabit the lower valleys miss the more extended view from the mountain tops, so does the student who is content with the more elementary forms of Spiritual Science in the here miss the wider views and the broader, grander conception of the hereafter.

On those among us, then, who have been permitted to see that which is hidden from ordinary eyes and hear that which is inaudible to the ears of the majority of men, devolve heavy responsibilities; and the 'Brotherhood of Mediums' should no longer be content to dwell in the valleys of Spiritualism but aspire to ascend to the heights, and so elevate that which is elementary in it into a great Spiritual Science—into a new, warm, comforting, satisfying religion, if you will, under the spreading branches of which the human race may ultimately find rest and—peace.

May each living medium, then, so exalt himself that, being in touch with those higher planes whereon functions the great

master medium, Jesus, the Christ, they may thus become fitting communicators between their fellow man and those spheres supernal whence come the highest wisdom and truth eternal.

[Sir W. E. Cooper's book, 'Spiritual Science,' has just come to hand. It can be obtained from 'LIGHT' Office, price 3s. 10d., post free.—EDITOR.]

'FIVE MINUTES AFTER DEATH.'

Mr. W. S. Watson, Paymaster-in-Chief, R.N., writing in the 'Portsmouth Times,' of the 11th inst., after referring to the Bishop of London's recent sermon on 'Life After Death,' gives an interesting account of an occurrence at a recent private sitting, which confirmed the Bishop's statement that the deceased are the same five minutes *after* as they were five minutes *before* death. Mr. Watson says :—

One after the other remarked how peculiarly cold they were getting, and a wind was felt by some to be playing over them. Suddenly, distinct but feeble knocks were heard; these grew louder, and we became aware that someone wished to communicate by means of 'spiritual telegraphy.' After a brief message respecting the difficulty of communication, the electric lights were turned off, but there was a good light from the fire.

Mrs. Edwards, one of the finest psychics in England, was sitting with her back to the fire, facing the mouth of a polished brass gramophone trumpet. Suddenly she said, 'Please keep quiet. I see a man's face in a blue haze in the trumpet. I will describe him.' She did so, and Hamilton said, in an excited manner, 'Is it Admiral Curzon Howe?' He recognised him from the description, which was very minute, even to the contour of the face, which seemed fuller, to the seer, on the right side. The reply was, 'Yes.' The admiral was a friend of Hamilton's (who had served under his command in China), and had but lately visited him, and admired his home. Hamilton asked, 'Did you come with me to-night, sir?' Reply, 'Yes.' He then asked, 'Have you any message, sir, for me to give?' and 'Pray for me' was received in reply. The vision lasted a minute or more. Hamilton saw the blue haze, but no face; and the others saw nothing. To a question, 'Are you happy?' the reply was, 'Yes.' We also got the words, 'Love all.' Mrs. Edwards has never seen the admiral or a photograph of him, and did not know of his decease. When shown the picture in the 'Portsmouth Times,' she said, 'It is the expression of the man I saw, but his face was fuller.'

ANOTHER SIGNIFICANT SIGN OF THE TIMES.

In a recent sermon which appeared in 'The Christian Commonwealth' for March 15th the Rev. R. J. Campbell said that no one could deny the existence of telepathy, clairvoyance and clairaudience, and that

they are having to be reckoned with every day in the vast and complex field of human psychology. It seems to be indisputable that under certain conditions people do occasionally see, hear, and even read each other's thoughts independently of the exercise of the physical senses. . . . Some psychologists believe that the whole race is gradually developing this kind of faculty. . . . Its possession does not even seem to be a mark of exceptional goodness, though it is probable that the cultivation of spiritual purity does enhance the power where it exists at all.

As regards the ministry of spirit-people to earth-dwellers he said :—

Who knows what invisible friends are active on our behalf from the side of the unseen? The testimony of Scripture is very strong on this point, especially in connection with the work of Christ. There is good ground for believing that the line of demarcation between earth and heaven is not so real to the heavenly beings as it is to us, and that we are helped and guided along our rough and thorny pathway to a far greater extent than we dream.

The consistent witness of the Bible, as well as of the spiritual experience of many of the greatest children of God in all ages, is that this ministry of invisible helpers is an actual fact, as much a fact as the service we sometimes render to one another by our very presence in times of special need. . . . No pure and earnest prayer for heavenly succour has ever yet gone unanswered. . . . Oh, pray God that you may be worthy to see heaven open and to discern in everything that comes to you and to mankind the operation of a Spirit that makes no mistakes and wills mankind nothing but good. Pray for the spirit-vision and for the expulsion of everything from your life that would hinder you from receiving it.

ITEMS OF INTEREST.

The many friends of Mr. W. J. Colville will be pleased to learn that there is a possibility of his being in London this summer. In a letter, which we have just received, he says that although it is not yet settled, it is probable he may be with us in June. He will certainly receive a hearty welcome should he be able to come.

A Dublin correspondent sends us a badge which he thinks would be suitable for Spiritualists. It is a small brooch made to represent the rising sun, with a blue enamel band across the lower portion on which the word 'progress' appears. The maker is Mr. J. R. Harris, 15, Upper Ashby-street, Clerkenwell, from whom prices can be obtained by anyone who is sufficiently interested. It seems to us that a badge is practically useless unless it is generally adopted, but British Spiritualists, as a rule, do not care to wear labels.

We are informed that the Rev. J. Page Hopps will preach on April 9th, at 7 p.m., in the Fernbank Hall, Gravel Hill, Finchley. Readers of *LIGHT* who reside in the district should certainly go and hear him.

Our old-young friend, Dr. J. M. Peebles, writing from Los Angeles, says: 'My health is good and I start off next month, bravely and gaily, on the march to my ninetieth mile-stone. The celebration of the birthday anniversary of the distinguished Thomas Paine in our country among Spiritualists was almost universal, praising his "Rights of Man," "Age of Reason," &c. It was a red-letter day in Los Angeles, there being upon the platform three ex-preachers.' The world is at last learning to recognise the great service rendered to humanity by the man who said, 'I believe in one God and no other, and in the immortality of the soul. The world is my country, and to do good is my religion.'

In 'the good old days'—less than three hundred years ago—broad-minded thinkers had a rough time of it, according to the following paragraph from 'The Star': 'The library of the late Mr. Charles Butler, of Warren Wood, Hatfield, shortly to be sold at Sotheby's, contains a copy of Dr. Alexander Leighton's "Appeal to the Parliament," printed in 1628, "in the year and month wherein Rochelle was lost." For the writing of this book the Star Chamber decreed that Leighton should be twice publicly whipped and pilloried in Cheapside, his ears cut off, his nose twice slit, his cheeks branded with a hot iron with the letters "S.S." ("Sower of Sedition"), condemned to pay a fine of thirty thousand pounds, and to be imprisoned in the Fleet for life.' We have advanced a little since then.

Mr. C. Delolme has a useful letter in the 'Clarion' of the 17th inst., in which he says: 'If Spiritualism was all a delusion, it would have been killed long ago, instead of being held as substantially true, if shadowy, by perhaps millions of people. This may be owing in a great measure to séances held in private families. . . I do not attach so much importance to Maskelyne's imitation jugglery, as he has a complete repertoire of apparatus, wires, mirrors, and mechanism for achieving wondrous results. My experience with Eglinton was somewhat different from what one might infer from Mr. A. Thompson's account. It was at a private house near Berkeley-square in March, 1884, when Eglinton was padlocked by us in an iron wire cage and stamps affixed to doors of room, that within three feet of us we saw a cloud arise from the carpet, then gradually whirling round in a spiral ascending cloud and evolving finally a perfect human form, a comely woman who again gradually sank and vanished as she had arisen. There was no apparatus there, and the carpet was intact. I still possess a slate with writing, concerning a sister whose message about her child could not have been known to Eglinton, to whom I was a complete stranger.'

The Rev. J. Weatherhead, speaking at Dundee, warned his hearers against 'the silly and degrading superstitions of palmistry and Spiritualism.' He should be careful, as his own faith is frequently characterised as superstitious by agnostics and rationalists, and he may have to turn, as so many other preachers have already done, to our phenomena for evidences in support of his claim for man's undying nature and continued conscious existence. 'The Bellman,' writing in 'The People's Journal,' exclaims: 'Ma Certes! The Spiritualists will have something to say to the minister for ranking them with the palmists. They assert that it is not the Spiritualists who hold "silly and degrading superstitions" and the palmists declare that it is not the young and ignorant and women of weak mind who

crowd their parlours, but educated men and women occupying important positions. The rev. gentleman will have to revise his ideas of the folks to whom his warnings should be addressed.' In a useful letter in the 'Dundee Advertiser,' Mr. J. Stevenson, president of the local society of Spiritualists, points out that 'Spiritualism is a movement for spiritualising the lives of its adherents' and that 'it is working for the elevation, here and hereafter, of humanity.' At a public meeting a strong protest was made against the action of the rev. gentleman and his unwarrantable association of palmistry and fortune-telling with Spiritualism. Surely he forgets that, at many church bazaars, palmists are engaged to wheedle the money out of the pockets of those who attend! Mr. Stevenson says: 'Mr. Weatherhead's reference to the "weak mind" recalls to my memory a remark made by another U.F. clergyman when I offered him some Spiritualistic papers (which he refused) that I "should not try to proselytise weak-minded people"! Apparently that minister had a poor opinion of his own mental calibre, as well as of that of his flock!'

In an article in 'The View' for the 18th inst., Mr. W. T. Stead says that he regards as his 'lucky moment' the day when he stumbled, all unwittingly, upon a faculty which had been latent for more than forty years—that of automatic writing. He gives interesting details of his experiences and says, in conclusion, that, 'as yet,' he has 'hardly done more than sample the riches of this great mine of wealth. Automatic writing may be the key to many other treasure-houses into which no one has yet entered.'

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.

Science and Religion.

SIR,—You are correct in saying on p. 127 that I am reported to have said certain things at Portsmouth, since a report to that effect appeared in 'The Daily News'; but it was an unusually inaccurate and misleading representation which appeared in that organ. There is internal evidence that the reporter drew upon his imagination; and I regard with special disgust the sentence in which I am said to have 'called on the young scientists of the coming generation to devote themselves to this fascinating study.'

What I did say will appear in 'The Hibbert Journal' for next July.—Yours, &c.,

March 17th, 1911.

OLIVER LODGE.

Epistolary Coincidences.

SIR,—Here is an interesting coincidence, which may be telepathic in its origin or purely a chance coincidence. It would be worth obtaining a collection of such coincidences, which, I believe, are so common as to suggest something beyond pure chance.

I wrote to Mr. Ralph Shirley yesterday enclosing a cutting from the 'Bristol Times' referring to my article on the 'History and Mystery of the So-called Divining Rod,' published some time ago in the 'Occult Review' and now re-published by Messrs. Rider and Son as a sixpenny pamphlet, and suggested to Mr. Shirley (who is the editor of that Review) that he should inform the 'Bristol Times' of this reprint, as several correspondents have inquired for it. Crossing my letter, and arriving this morning, Mr. Shirley writes to me, enclosing the same cutting and saying he had written to the 'Bristol Times' giving them the very information I had asked him to supply.—Yours, &c.,

Kingstown, co. Dublin.

W. F. BARRETT.

March 18th.

Australian Mediums Coming to London.

SIR,—Professor Albert J. Abbott, of the Psychological Institute of Melbourne, Sydney, sends to me an intimation which will be of considerable interest to all those who are concerned in the investigation of Borderland. He is now on his way to London, bringing with him Mrs. Annie Foster Turner, whom he describes as the phenomenal psychic of Australia, and Mr. Charles Bailey, the well-known medium for the obtaining of apporsts. Mr. Abbott says that Mrs. Turner is the only medium in Australia who has stood the test in the law courts and conquered, and has baffled the medical profession at the Antipodes. Mr. Abbott has kept a record of her tests and readings, in all two thousand five hundred and seventy-six separate cases, and every one was acknowledged by the persons interested as correct; and he says he has carefully tested every medium who has

visited Australia during the last twenty years, and none of them have approached Mrs. Turner in genuine, uniform psychic power. It will be interesting to see whether this lady retains these wonderful gifts under the atmospheric and other conditions of the Old Country. Professor Abbott adds that he is bringing with him Mr. Charles Bailey, of whose genuineness as a medium he is convinced, notwithstanding the recent Grenoble experiences. He says he has known him for eighteen years, and he has, with twelve others, subjected him to the severest test conditions, with astounding results. Professor Abbott has asked me to make known to all psychics the fact that Mrs. Turner and Mr. Bailey will arrive by the 'Otranto,' arriving in London on April 29th. I venture to hope that both mediums will have a warm welcome, and that Mr. Bailey's extraordinary capacity for producing apparitions should be subjected to an exhaustive series of scientific tests.—Yours, &c.,

W. T. STEAD.

Dr. A. R. Wallace and the Problem of Pain.

SIR,—A few weeks ago you had an article on 'Is Nature Cruel?' Kindly allow me, as the animals' friend and spokesman, to say that Dr. Wallace's words, as he himself says, will probably be quoted freely by the vivisectors to show that what we consider cruelty is not really cruelty; and on that account I am very sorry indeed that Dr. Wallace has taken such trouble to prove that the 'probability is that there is as great a gap between man and the lower animals in sensitiveness to pain as there is in their intellectual and moral faculties.' I simply do not believe it. There is plenty of evidence that many animals feel pain (mental and physical) as acutely as most human beings.

Who has not seen or heard of horses being bathed in sweat and trembling all over from fear? of cattle in the same condition, as they have watched their fellows being knocked down and cut open in the slaughterhouse? I know of a monkey that was being *prepared* ready for the vivisector's knife, but it was so frightened by the smell of the place and the attempts to fasten it down, that the poor creature died before the experiment could start.

Another case. A dog in a vivisector's laboratory had heard the cries of another victim, had seen the blood, had seen the dead creature finally taken off the table and thrown into a corner, and when the vivisector proceeded to untie the living creature from the hook in the wall and lifted it up—it died in his hands!

Is a human being capable of more mental anguish than to die from fright?

How many animals have we not heard of dying absolutely from grief?

Professor Pembrey, in his evidence before the late Royal Commission, stated that the most merciful course was to inflict so much suffering that the animals fainted! Think of it! Pain so intense that it causes the animals to faint. Is it possible for a man to show the extent of his sufferings more than to faint under them? Professor Pembrey is, I may say, a vivisector who acknowledged doing painful experiments and said he 'was not ashamed to confess it.'

In this age of selfishness and indifference I think it is much to be regretted that such a good and able man as Dr. Wallace should have made the mistake of saying anything which is likely to be used for the defence of cruelty, and encourage the selfish in their indifference.

Facts are against Dr. Wallace on this subject.—Yours, &c.,
Nottingham. J. FRASER HEWES.

SIR,—Doubtless many of your readers besides myself deeply deplore the pronouncement of so great a scientist as Dr. Alfred Russel Wallace as to the comparative insensitiveness of animals to pain. Has, then, Dr. Wallace never seen the maddened leap of the over-driven animal in its frantic effort to get out of reach of its tormentor's lash; or the horror in the eye of the terrified beast being goaded into the slaughterhouse? Can Dr. Wallace have heard nothing about the course of preparation of the calf for the use of the vaccinator? It is most earnestly to be wished that he may arrive at other conclusions likely to help rather than hinder the cause of the animals.

Was it Sir James Paget, or some other medical authority, who stated that there is a difference in the capacity for suffering exhibited by the so-called working man and the university don respectively? My friend in the neighbouring shipyard recently hurt his leg at his work; he went to the doctor, who patched him up and told him to 'take a few days' rest,' which, in his case, would have meant loss of wages and, to say the least of it, inconvenience to his wife and children; consequently he pulled himself together and went on with his work as usual. The university don, meeting with some such accident, and able to take the prescribed rest without loss of income, would lie by and

comfortably 'nurse' his trouble under the sympathetic care of eager hands ready to minister to all his wants. To my thinking it is not the nervous system of the don that is more highly developed than that of my shipyard friend, but his capacity for taking care of himself. As regards animals, they are obliged to endure the suffering they cannot escape from, hence the conclusion, as unfair as it is harmful, as to their comparative insensitiveness to pain.—Yours, &c.,

Walker Gate.

M. HOPPER.

Mr. Andrew Lang and Paid Mediums.

SIR,—The appended letter may interest or amuse some of your readers. It was sent to the editor of the 'Morning Post,' who, however, declined to publish it. Evidently the author is not to be allowed even a feeble bleat of protest, however furiously (or sportively) the aristocratic reviewer may hew him 'in pieces before the Lord' (of respectability), as Samuel did Agag.

On the matter of paid mediums, or rather of objections thereto, I feel somewhat strongly. I am not a Spiritualist, and I recognise the danger of sitting indiscriminately with professional mediums, especially those who give 'dark seances' for physical phenomena; but to rule out *all* paid mediums seems to me to be really silly, showing either bias so violent as to obscure the reason, or an inability to distinguish between different qualities of evidence. Physical phenomena may be imitated by conjuring, and such performances in a dark room are entirely beneath notice as evidence; but the mental phenomena of clairvoyance, &c., are in a different category—or ought to be. When a private individual, unknown in Spiritistic circles, goes to a medium in a town two hundred miles away, affords no hint of his circumstances or relatives, yet is given such evidential facts as I describe in my book—not to speak of the still more important sittings with Mr. Watson—it seems to me that no reasonable fraud-hypothesis will cover the facts. To dismiss them merely because the medium is paid is a kind of cowardice—a running away from facts because they are distasteful. Mr. Lang appears to have a constitutional objection to anyone who has not been at Oxford (the 'home of lost causes,' it is significant to note), or who is outside the pale of the county families; and the common people will doubtless be his abomination. It is therefore natural that he should dislike mediums who are so disreputable as to have neither title, degree, nor pedigree, and he sometimes admits that it is this dislike that prejudices him; but in his journalistic work he pretends that his objection to paid mediums is based on scientific grounds. By this pretence his opinions gain more consideration than they deserve. I gather from some of Mr. Lang's printed statements that he has never experimented with a paid medium in his life, yet he pronounces *a priori* on their performances! This is worthy of a mediæval theologian, but it is not worthy of a twentieth century writer of the eminence of Mr. Lang.—Yours, &c.,

J. ARTHUR HILL.

[The following is Mr. Hill's letter to the 'Morning Post' referred to above.—ED. 'LIGHT.']

MR. ANDREW LANG ON PSYCHICAL RESEARCH.

In the 'Morning Post' of February 16th Mr. Andrew Lang writes what is supposed to be a review of my book, 'New Evidences in Psychical Research.' As a matter of fact, it is practically a review of one chapter only, and that containing the weakest evidence. The remainder of the book is almost ignored, and its most important ten chapters entirely ignored, because Mr. Lang's standard of evidence 'excludes dealings with professional paid mediums.' This is very magnificent, but it is not science. If a medium gives results which no amount of detective work or other fraudulent methods will explain, I submit that the case calls for investigation, whether the medium is paid or not.

Mr. Lang makes a show of being scientific, but he is in reality governed by his prejudices. Indeed, he has elsewhere admitted it, for in 'Proceedings S.P.R.,' Vol. XV., p. 52, he confesses that his 'bias is a desire not to believe that the dead are in any way mixed up with sittings at so many dollars,' and he goes on to allude to the 'tediousness and distastefulness of the task' of even reading about the Piper sittings. Mr. Lang is a literary artist, not a man of science. In this latter department he shows curious ignorance, for apparently he does not know which way the earth goes round! He corrects Dale Owen on a point regarding the difference in time between Prussia and New York, but Owen was perfectly right. ('Cock Lane and Common Sense,' p. 193.) He seems specially weak in this matter of astronomy, for in 'Custom and Myth,' p. 131, we are told that 'the Australians have a constellation named "Eagle," but he is our Sirius, or Dog-Star.' May I humbly inform Mr. Lang that a constellation is not the same thing as a star?

So much for physical science. In psychical matters, Mr. Lang has said that 'hysterical and epileptic people make the best mediums,' which—unless it is assumed beforehand that mediums are *ipso facto* hysterical and epileptic—is contrary to the facts. This curse comes home to roost, for Mr. Lang himself has had a hallucination of a little girl who wasn't there ('Cock Lane,' p. 199). I hope he has no tendency to hysteria and epilepsy.

I do not venture to criticise Mr. Lang as artist, for I have the keenest admiration for his literary craftsmanship; but I have often wondered—and I may as well mention it here—how he justifies the solecism 'two first,' when obviously there can be only one first, the next being the second ('The Two First Idylls,' &c., in his 'Alfred Tennyson,' p. 95). I am aware that Gibbon may be quoted in support, but even Gibbon cannot make the first and second centuries into the 'two first,' though he tries to. (Gibbon even alludes to the 'seven first centuries'!)

I have wandered a little from the point, but not so far as Mr. Lang did, for in reviewing my book he wandered as far as Crete—which, somewhat like the 'flowers that bloom in the spring, tra la,' hadn't much to do with the case.

However, I am obliged to him for saying that I write like 'a man of education' and in an 'unexcited' style. We must be thankful for small mercies.

J. ARTHUR HILL.

Spiritualism and Peace.

SIR,—With the question of the World's Peace now red-hot before us; with Free Church Councils, Peace Societies, and I wot not, all busy arranging 'Peace Sundays,' 'Peace Days,' and many another Peace formula, I ask myself: Are the Churches of Spiritualism going to look on? Can they not find voice to aid onwards this mighty modern factor of human good? Surely, Spiritualism stands for more than one basic principle of life! Cannot the numerous platform workers find something to say on the crux of many a future *entente*—the Brotherhood of Man?

Everything that aids the peace of the nations aids in ratio the onward march of psychic knowledge. Why should not the Spiritualistic Churches throughout the kingdom proclaim a 'Peace Sunday'? The question is still hot. Why should not the coming first Sunday in May be a day when the word 'Peace' is uppermost in every mind? Pass the word along!—Yours, &c.,

'Lyndhurst,'
99, Montague-road, Leytonstone.

W. HARRIS SHADDICK.

More Mediums: The Need of the Hour.

SIR,—When Spiritualists in all England cannot offer a good materialising medium to a few good, honest, but sceptical individuals who desire to attend a séance, then I think Spiritualism is in a poor way. Thousands of Spiritualists gather at the Sunday meetings. Thousands of papers are printed, hundreds of mediums of some kind are controlled every week, and yet it seems impossible for half-a-dozen men to get to see something definite—even at the spirit's and medium's own time and place. I must say that it is a puzzle to me that more energy, or concentration of mind, is not given to this materialising process. How I wish spirits could and would help us more in this direction! Why do not Spiritualists go in for *trying harder* to obtain more information about materialisations and materialising mediums? It seems to me that such phenomena would be of more use, in the kind of world we are in, than tons of books and thousands of lectures. People always want phenomena first. I have been seeking a long time now, and have done so earnestly and longingly, but find there is much wanting yet. I know so much that I cannot let the matter alone. If the spirit forms could only be more easily or, I will say, more often obtained, just imagine the tremendous results! Imagine five thousand persons gazing upon a materialised form at the same time. Why could, or should, it not be done?

I do not take this subject lightly. I am anxious about it. I think as much should be done as possible by those who are most deeply interested in it and most gifted. I often pray that Spiritualism may speed on.—Yours, &c.,

A. VEEVERS.

UNION OF LONDON SPIRITUALISTS.—On Sunday, the 12th inst., at the third propaganda meeting in South London, Mr. G. Tayler Gwinn presided, and introduced Mr. W. E. Long, who spoke ably on 'Primitive Christianity and Modern Spiritualism.' A duet was sweetly rendered by Mr. and Mrs. Alcock Rush. Mrs. Podmore gave clairvoyant descriptions, which were fully recognised. We sincerely trust that on Sunday, the 26th (the anniversary of Modern Spiritualism), Spiritualists from all parts of London will make some personal sacrifice to be present at the last meeting at King's Hall, London-road, and make it a record gathering, with a good collection for the fund of benevolence, *it needs it!*—GEO. F. TILBY, hon. sec.

SOCIETY WORK ON SUNDAY, MARCH 19th, &c.

AN EXPLANATION.—Owing to some delay in the Post Office several 'reports,' posted in time, were not delivered until too late for insertion.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. M. H. Wallis answered interesting questions in an able and helpful manner. Mr. Leigh Hunt presided.—*Percy Hall*.—Monday, 13th, Mrs. Neville gave successful psychometrical readings and clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street*.—Mr. Frederic Fletcher delivered a fine address on 'The Wisdom of the World.'—67, *George-street*.—Morning, Mr. Fletcher spoke on 'The Occult Power of Influences.' On Wednesday, March 15th, Mr. Ernest W. Beard gave some of his experiences. Sunday next, see advt.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mr. Banyard gave an address on the 'Jealousy of the Spirit.'—C. C.

BRIGHTON.—ROOM 'A,' ATHENÆUM HALL, NORTH-STREET.—Sunday next, at 11.15 a.m. and 7 p.m., addresses and clairvoyant descriptions by Mr. Horace Leaf.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Evening, Mr. H. Boddington delivered an interesting address. Sunday next, at 11.15 and 7, Mrs. Mary Davies, addresses and clairvoyant descriptions.

BRIXTON.—8, MAYALL-ROAD.—Mr. D. J. Davis spoke on 'Do Something To-day.' Sunday next, at 7 p.m., Mrs. Mary Gordon, address and clairvoyant descriptions; 3 p.m., Lyceum. Circles: Monday, ladies; Tuesday, 8.15, members; Thursday, 8.15, public.—G. T. W.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. G. Tayler Gwinn gave a stirring address on 'A Modern Revelation.' Mrs. Dench sang and Mr. Sellars gave a violin solo. Sunday next, at 7 p.m., Mr. D. J. Davis will speak on 'Modern Spiritualism.'

BRIXTON.—73, WILTSHIRE-ROAD.—Mr. Alfred Bridger gave an illuminating address; clairvoyant descriptions by Mrs. Johnson and the Misses Lucy Thompson and Ethel Smith. Sunday next, at 7 p.m., address by Mr. F. T. A. Davies, followed by clairvoyant descriptions. Wednesday, at 8.15, public service.—K. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Miss V. Burton gave an interesting address on 'The Everlasting Measure' and answered questions. Sunday next, Mr. Sarfas, address and clairvoyant descriptions. Sunday, April 2nd, 3 p.m., U. L. S. Conference, paper by Mr. Brown; 7 p.m., U. L. S. speakers. Tea provided for visitors.—A. C. S.

HAMPSTEAD SUBURB.—LADIES' LIBRARY, CLUB HOUSE.—Mr. Macbeth Bain delivered a beautiful spiritual address on 'The Healing Christ,' and answered questions. Sunday next, at 7 p.m., Mr. Fletcher. April 2nd, Mrs. Hugo Ames, president of the Golden Key Society, will speak on 'The Captivity of Spirit.'—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. H. Leaf gave an address on 'The Origin of Belief,' and clairvoyant descriptions. On the 13th Mrs. J. Neal conducted the members' circle. Sunday next, at 7 p.m., Mr. G. R. Symons. April 2nd, at 7 p.m., Mrs. Mary Davies. Monday, members' circle. Tuesday, astrology class.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. J. Millott Severn gave interesting addresses on 'Sympathy and Kindness' and 'Faces and Character in their Making.' Sunday next, Mr. Geo. Douglas, addresses and clairvoyant descriptions at 11.15 and 7 p.m. Tuesday, at 3, and Wednesday, at 8, Mrs. Clarke, clairvoyance. Thursday, at 8, members' circle.—A. M. S.

FULHAM.—COLVEY HALL, FERNHURST-ROAD.—London Lyceum District Council anniversary meetings. Messrs. Smythe, Clegg, Drury, Underwood, Miss Morris and Mrs. Clegg gave addresses. Afternoon: A full Lyceum session, Mrs. Boddington and Mr. and Mrs. John Adams were present. Saturday last a social gathering, with the kind assistance of Mr. and Mrs. Harris, was successful. Sunday next, at 7 p.m., address by Miss Fogwill.—A. B.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. A. Graham spoke on 'What ye Sow, that shall ye Reap,' and gave successful clairvoyant descriptions. Evening, Mr. H. Biden Steele's address, 'Is this thing Spiritualism or Humbug?' was listened to with rapt attention. 15th, Madame French gave demonstrations of auras. Sunday next, at 11.15, Mr. A. F. Caldwell; 7 p.m., Mrs. Beaurepaire. Wednesday, Mr. W. R. Stebbens. April 2nd, Mr. A. Graham; 7 p.m., Mrs. Podmore.—J. F.

EXETER.—MARLBOROUGH HALL.—Mrs. Short gave addresses and successful clairvoyant descriptions.—E. F.