

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	145	Proceedings of the S.P.R. By	
L.S.A. Notices	146	Miss Dallas	152
The Bangs Sisters Tested. By		A Remarkable Medium	153
Vice-Admiral Moore	147	The Practice of the Presence of	
The Coming Spiritual Awakening	148	God	154
Darkest Materialism and the		A New Presentation of Spirit-	
Way Out	150	ualism	154
Phenomenal Mediumship: Should		Items of Interest	155
Test Conditions be Insisted on?	151	For a Broad Spiritualism	155
Healing, Spiritualism, and Reli-		Sunday Services: A Clairvoyante's	
gion. An Address by Mr. Percy		View	156
R. Street	151		

NOTES BY THE WAY.

'Modern Astrology' for March is specially noticeable because of a Horoscope of the late E. Dawson Rogers by 'Sarastro' (Mr. J. B. Shipley). The character-study is life-like. The planetary-study is quite beyond us. We have to walk by faith as to the following closing paragraph: 'About the time of death there will be found a number of adverse progressed directions; Saturn is transiting very near to the progressed M.C.; the Moon is approaching ($1\frac{1}{2}^{\circ}$) the square of the radical Sun; the progressed M.C. has just passed the square of the radical M.C., and the progressed ascendant is about two degrees from the square of the progressed Saturn.' We can believe it because our good old friend said it.

'Thoughts on Ultimate Problems: being a series of Short Studies on Theological and Metaphysical Subjects,' by F. W. Frankland (London: David Nutt) is a 'fourth and enlarged edition' of a kind of theological and metaphysical sketch book, treating of certain recondite subjects, such as 'A New Theory of Time' and 'Theory of Discrete Manifolds,' in a sort of 'Essays while you wait' style: but the writer has no mercy upon our old acquaintance, 'the general reader.' If you don't understand, you don't, and there's an end of it. But specially subtile-minded people will feel at home with Mr. Frankland.

As a specimen, we are tempted to give the whole of 'A New Theory of Time,' and we will not resist the temptation:—

The consciousness of an individual human ego consists of a succession of flashes separated by blank intervals many billions of times as long as a flash. A flash lasts for a length of time equal to the absolute indivisible unit of Time. How short this unit is we cannot know, but it must be shorter—perhaps much shorter—than the period of vibration at the ultra-violet end of the spectrum, *i.e.* it must be less than the seven hundred billionth part of a second (using the word billion in its English sense as meaning the square of a million, and not in its American sense as meaning a thousand millions only). The interval between two successive flashes varies, being sometimes much shorter in morbid and other exceptional states of consciousness than in normal waking life. Thus in certain dreams one lives through a much larger number of flashes in a given time by the clock than in waking consciousness. Even in waking consciousness the interval between two successive flashes must obviously be a tolerably small fraction of a second—say, the fifth or sixth part of a second: for we are probably aware of fully five or six successive distinguishable units of consciousness during the tick of a second-pendulum. As we are, by hypothesis, unconscious* during the

intervals between the flashes, the thread of consciousness necessarily seems to us *unbroken* (and in that sense 'continuous') when we look back upon it in memory. But it obviously does not seem to us 'continuous' in the sense of 'infinitely divisible'—to say nothing of the rigorous mathematical 'continuum.' On the contrary, in ordinary waking consciousness there are, in every second of time, only a very few (say, at the utmost ten) successive units of duration distinguishable by introspection.

Further, Time, like all else, has existence only in minds. But, for reasons made clear by Neo-Hegelians, all minds, except One, are contained in that One Mind, and hence *there is a single stream of Time* in which all the flashes of consciousness of all minds find their place. To each of the subordinate minds, therefore, the single stream of Time common to them all is *an objective fact*: though to the One All-embracing Mind it is a purely subjective fact.

It seems to us that the Rev. R. J. Campbell's frequent theological experiments, or what some people call his inconsistencies, have for their sole cause an urgent spiritual necessity. He is evidently struggling in the meshes of the old theological net; and, half in it and half out of it, he is anxious to make the best of that which is, according to his light and power: but he is every minute struggling for enlargement and adjustment: and, all the time, it is the spiritual vision and the spiritual necessity to 'follow the gleam' that controls him.

A very short time ago, some of his hearers were startled to hear him say that he believed in 'the Deity of Christ,' and that he also believed Christ was 'indeed the Logos through whom this universe of ours came into being'; and these sayings appeared in 'The Christian Commonwealth': but note what comes before and what goes after. This:—

There is a new kind of liberal Christianity growing up, a liberal Christianity which no longer tries to explain Jesus in terms of humanity, but to explain humanity in terms of Jesus.

This being is at once our source and our goal, that aspect of the eternal reality in which we are all comprehended, our gateway into God. This is a wonderful thing to know, and the most beautiful thing that has ever been revealed to mankind. But what, then, are we? We are beings from that same eternal source individualised here on earth that we may, through struggling and suffering, conflict and overcoming, attain to God-consciousness in Christ. What there may be then for us to do has never been revealed, but there are some indications in the recorded words of Jesus that we in our turn shall become the Word of God to universes yet unborn.

All this needs to be taken together, and thought out; but whether anyone will be able to make one whole of it is questionable. Certainly the last fourteen words are a puzzle. But what seems to come out clearly is that 'the Deity of Christ' is vitally the same as ours.

Dr. Peebles sends us a fighting pamphlet with the following scarifying title, 'The contemptible, damaging and ghostly frauds perpetrated under the name of Spiritualism. Exposed by J. M. Peebles, M.D., M.A., Ph.D.' It is consoling, however, to know that there is nothing worse in it than a general statement, well known to us all, that there are impostors and fools about; and a particular statement that certain books which are named are ignorant or fraudulent concoctions, and that 'The Progressive Thinker' is, in the Doctor's opinion, anti-Christian and one-sided.

* It is a speculation worth considering whether one secret of the conjurer's art is not the ability to execute some manual feat so quickly that it escapes the 'flashes' of consciousness of all, or nearly all, of his audience, just as a *small* shot might pass through a large number of rows of pins (stuck vertically on a flat surface) without even touching any pin. This would, of course, be all the easier if, by some hypnotic influence, the consciousness-flashes of the spectators, or most of them, could be made to synchronise, or nearly synchronise, with one another.

We cannot help admiring Dr. Peebles' splendid militancy, and he certainly does good service whenever he takes the field, though we sometimes wish he had a greater share of 'the green pastures' and 'the still waters.' But, while there are wolves there must be watchdogs. Good luck to them!

An exceedingly squalid story is 'Cagliostro and Company: A Sequel to the story of the Diamond Necklace,' by Frantz F. Brentano; translated by George Maidment (London: Greening and Co.). The writer takes us through an absolute little hell of sordidness, lying, cruelty and misery, but, in a sense, it is all inevitable, and it is certainly well done. Such history has to be written if the world is to keep its accounts. May we hope that such a story will never again be possible in Europe? It is, perhaps, only fair to 'Cagliostro' to say that he does not seem to be the vilest sinner of the lot.

The Rev. E. P. Powell, who knows all about it, has just written a vivid little story of the style and the doings of the negro element in Florida. He is distinctly hopeful, though he regrets the almost total disappearance of the racy, useful and delightful old 'mammies,' the good 'aunties' of slavery times.

Ah, but they were only grown in pleasant places; and one dear old aunty, whose story he tells, looks back with horror upon times when slaves were by no means 'grown in pleasant places.' Here is a glimpse of it:—

'Was slavery hard on you, Aunty?' 'Not on me, it wa'n't. I had sure good mistress and sure good master and sure good times, I jess did. But I see some things, suh, that leaves bad taste in my mouth—I sure did. I don't want no more slavery, and I don't want it for my children. I've seen some of my folks all pounded up, suh; yes, suh, pounded all up by overseers; and mostly jess owin' to ugliness, suh! You know coloured folk has their own way 'bout work, and most of them ain't nothin' but niggers from first to last; but that's no reason for poundin' them all to pieces 'cause they can't be white folks.

Mr. Powell's summing up will probably produce thoughts in the United States, and it is interesting here:—

Whether there is anything in the present ordering of society that will create or restore the mammy class I doubt. I suspect that we are seeing just a few remnants, and that the coming negro will be something very different. Nor will the slouching, lazy creature, who eats everything he can lay his fingers on, and works only when he absolutely must (another relic of slavery), be the coming coloured man. Slowly working out of the agglomeration, there is coming a class that we shall be quite glad to welcome into American civilisation. This class will still remain African, and not Anglo-Saxon. It will have, what we so sorely need—freedom from worry and anxiety about the things that perish. It will be skilled in the arts, but less careful about the sciences. The black woman will be neat and industrious, but not given to economy.

The negro man will be a better artisan than farmer, but with Tuskegee education he will learn how to build a beautiful home and how to make his acres fertile. Negro children get along with their books better than the average white children, and they learn how to apply what they obtain. Another twenty years will tell the story. One of our Southern agricultural papers allows that the farm institutes held by the blacks during the past few years—under black direction and teaching—far surpass those held by the whites. Do not be in a hurry; the negro has not yet had time to find himself out—as a man and a citizen. This is a wonderful State, the land of flowers and oranges, and it puts in a full twelve months every time. It knows nothing of zero and ice, but it gives an honest man, with a decent purpose, a marvellous chance; and it does not discount the black man.

'LEST WE FORGET.'—Notable Anniversaries: April 4th, G. Sadler (Cardiff), *trs.* 1901; H. E. Bell (Peckham), *trs.* 1908; 5th, Robert Hannah, *trs.* 1909; 7th, Sir Charles Isham, *trs.* 1903; Robert Young (Sturminster Newton), *trs.* 1908; 8th, M. Nicholas Loeff, *trs.* 1883; Mrs. Catherine Withall, *trs.* 1893; Mrs. Millar (M^{me}. Agnes Stuart), *trs.* 1908; Mrs. Pimblott (Manchester), *trs.* 1910.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, APRIL 27TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. ARTHUR CHAMBERS

(Vicar of Brockenhurst, and Author of 'Our Life After Death, Man and the Spiritual World,' &c.),

ON

'SPIRITUALISM AND THE LIGHT IT CASTS ON CHRISTIAN TRUTH.'

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 Thursday evening, May 11th—Mr. E. E. Fournier d'Albe, B.Sc. (Lond.): 'Essential Conditions of Life in this and other Worlds'; and on May 25th—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, April 4th, and 11th, Mrs. Mary Davies 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.

DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.—On Wednesday next, April 5th, 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 will diagnose disease under spirit control. Fee 5s. to a guinea. Appointments desirable. See advertisement supplement.

PSYCHICAL SELF-CULTURE CLASS.—On Thursday next, April 6th, Open Session. Short addresses will be given by members of the class on: 'The Secret of Success in Public Speaking'; 'Trance: What Is It?'; 'Visions: What are They?'; 'A Startling Experience in Spirit Photography'; 'The Need of a Deeper Spirituality'; 'The Awakening of Divine Consciousness.' Discussion.

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, April 7th, 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.

MR. F. LONDON, who in January last retired from the presidency of the Handsworth Society of Spiritualists, Birmingham, owing to failing health and want of rest, and now retires from the Council, desires to thank his numerous friends for their kind sympathy, the speakers and mediums who heartily responded to his call, and all the members of the congregation who devotedly helped him in his efforts to build up a centre of spiritual work of lasting importance.

THE BANGS SISTERS TESTED.

BY VICE-ADMIRAL MOORE.

Your readers will forgive me for not disclosing the measurements and other particulars of the Bangs Sisters' séance-room or the nature of the chemical I took from England to prove that the ink used in the reply letter was the same ink as I put on or near the slates. I have good reasons for not doing so in view of the statements made in an article published in 'The Annals of Psychical Science,' June to September, 1910.

On Monday, January 30th, I bought two hinged school slates and six broad india-rubber bands. The ink to be put on the table had been purchased in England; also a chemical that would speedily and effectively prove whether the ink with which the reply letter was written was my ink or not. I took with me a short letter, written in England, which contained one question; two blank sheets were enclosed for reply; all these were placed in one envelope, sealed in such a manner as to defy its being opened without detection. Thus equipped, and carrying some flowers, I attended the Bangs' house at the appointed time, 11 a.m. Lizzie Bangs did not appear till 11.45, when we sat. I had moved the table close up against the centre of the west wall. I placed May Bangs on the north side of the table, with directions not to move her chair close up to it, and requested Lizzie to sit in a chair in the south-east corner of the room, and some four to five feet from me. I sat, with my back to the light, on the south side of the table, with my left shoulder against the west door. From this position I could see the hall and door into May Bangs' house, for I threw open the north door of the séance-room and also the east door (that which leads into Lizzie Bangs' house), which is the alleged object of suspicion.

My letter was put between the slates, and Lizzie Bangs held one corner while I stretched three rubber bands around them lengthways and three crossways; then I laid them on the table, a little my side of the centre, put a small pot in the centre of the top, filled it more than half full with my ink, and surrounded it with a black cloth stretching to the edge of the slates. Everything was as casual as possible. Mrs. Bangs (the mother) wandered in and out of the room; occasionally a dog or two would pass through. May Bangs frequently left her chair and the room; Lizzie left her chair only at my request to wind up the graphophone, which played nearly the whole time. If May Bangs drew her chair up to the table she was put back. From first to last May Bangs did not touch the slates or the little ink-pot. The parent bottle of ink was in my pocket. Conversation was going on all the time. We talked principally of the S. P. R. Report that I had given to the sisters the previous night. Lizzie Bangs had, I *think*, heard of it, because she told me amusing stories of its author. May had not heard of it; she never reads anything. Certainly the author had not sent them a copy of the pamphlet, which was published in England.

Imagine the conditions. Table shifted to a part of the room to which it was a stranger; the psychic who functions alone in the phenomenon of writing within sealed envelopes at the usual sittings for this purpose, placed with her face towards the southern light streaming into the room; both women seething with indignation at cowardly attacks published in England; the suspected door wide open; the door into the hall wide open; and Lizzie, the person who, it is alleged, hides behind the suspected door and writes the replies, in the room.

Lizzie said to me :—

You have no idea how this sudden and complete upset of our usual conditions affects us. We have no objection to a gradual altering of our accustomed habits; for instance, investigators may come and take us first day as we usually sit (in the case of this phenomenon I should not be here, but doing other work); on the second day a slight alteration would be made at the suggestion of the investigators; on the third day another item would be changed; on the fourth another, and so on until every phase of our usual conditions was altered. But to come suddenly upon us and change all our conditions in one day is more than any sensitive can stand; the strain is too great. If you had not told me of these slanders I assure you I would never have consented to your demands. We will never do it again for anyone.

To this I replied :—

I knew I should not be able to get this test unless I gave you sound reasons for it. You are suspected of sitting or crouching behind that door [pointing to it] listening, and answering the letters passed out to you by your sister. I know it is untrue and, moreover, impossible, as I examined this room in 1909, and again a few days ago—the thing cannot be done. But we must finish this test. I cannot spend more than a day or two here. I have confidence that we shall succeed.

It is a fact that all through this troublesome work I felt a certainty of success. Perhaps this feeling was partly due to the recollection of my work with these true psychics in 1909.

At 12.20 the sisters went down to dinner separately, some food being brought to me in the séance room where I sat controlling the slates. The spirits encouraged my smoking on every occasion, and I must have got through a good many cigars. At 1.20 we sat again in the same seats, May Bangs as restless as ever, seldom remaining in her chair for more than a few minutes. At 2.15 a message came, 'You are too intent; it would be better to postpone the sitting till to-morrow.' Question: 'How are you getting on?' Answer: 'Slow, but sure.' I packed up my slates in paper, tied them up with a cord, and took them back to my hotel, where they were locked up. The little pot was emptied and washed out by me. On future days the slates were not removed from the paper except on one occasion; and the small pot was not used; my travelling bottle of ink was unscrewed and cork taken out.

Second day, Tuesday, January 31st. We sat under precisely the same conditions as before, from 11 to 12.5. Once May Bangs demanded to see the letter, saying, 'How do I know if anything is within the slates?' The slates were then opened by myself, the sisters not touching them, and when May Bangs was satisfied by seeing the letter, I put the rubber bands on as before and tied the slates up in paper. As usual, the graphophone was played and the two doors were wide open. May Bangs again complained: 'These conditions are all wrong; we cannot go on like this; I ought to touch the slates.' I answered, 'Very well, you shall if the controls advise us to let you do so; hold this slate' (one belonging to the Bangs Sisters), 'I will take the other end.' We took the Bangs' slate between us. Vigorous rapping was heard and the sisters interpreted, 'It is not necessary.' With this the psychic was satisfied. At 12.5 we were told again that we were 'too intent'; no writing had been accomplished, but the slates were being surrounded with the necessary magnetism. We were to walk about and change vibrations. As May Bangs had important legal business in the city and Lizzie had many letters to write, we separated till 7 p.m., I, of course, taking my slates and ink to my hotel. I found diversion in some business matter I had to attend to in town.

At 7 p.m. we sat again. I arrived a few minutes before, and questioned May Bangs as to her little outing, inquiring specially if she had derived any benefit from the fresh air. Then out came a story of incredible folly. After I had left the house, a man, evidently in distress, was let in, and implored May Bangs to give him a sitting for a letter. She refused him twice, having her business in view; but as he was turning away from the door, with obvious keen disappointment in his face, she relented. One letter answered, she functioned for another. Then it was too late to do her business in town; a second man came in, and she sat for him also. I was indignant. Both the sisters admitted the mistake, May Bangs saying, 'Well, Mr. Moore, I know it was wrong; but when I saw tears in that man's eyes, I couldn't help it, and that is all there is about it.'

My slates, wrapped in paper, were placed in the usual position on the table, my hand upon them. In a minute or two we were told that the power of the psychic had been exhausted during the afternoon, and that it was no good sitting. No writing had yet been done, but progress had been made during the day in surrounding the slates with the necessary force to meet the altered conditions. For the third time I walked off with my slates and ink.

Third day, Wednesday, February 1st. We met in the séance-room at 11 a.m. I was told that friends were coming about noon, but we hoped the reply to my letter would be finished

before that. Conditions as before; doors thrown open, graphophone playing, and both psychics present. May Bangs somewhat less restless. At 11.55, no signal having been given to open the slates, I asked, 'When the visitors come, may they sit with us?' Answer: 'We cannot tell till they are in the room; they are now outside.' Immediately there was a ring at the front door, and Mrs. Bangs let in a gentleman and a lady. The Bangs Sisters went out to meet them, and I followed, after picking up my slates and ink. There was an interval of half an hour, during which time we all five talked in Lizzie Bangs' drawing room. The lady visitor told me they had 'phoned for a sitting on the previous afternoon. Both she and her husband would gladly assist me and wait for their own business.

We all sat round the séance table, and I again put my slates and ink on the table in the same position as before, with one hand upon them. The chemical I had brought from England remained throughout all the sittings in the left pocket of my coat. At 12.40 Lizzie Bangs went down to dinner and the restless May sat part of the time with the visitors and myself around the séance table, and then went to her meal or walked about the house. I smoked and chatted with the visitors, who, I found, were both mediumistic.

A little after 1 p.m. the party of five assembled round the table. At 1.20 May Bangs said excitedly, 'If this thing does not come off now, I refuse to sit again, I feel as if I was being torn to pieces.' A message came: 'The visitors are to go into the front parlour; the psychics and you [that was me] into the back drawing-room, which is to be darkened. You are to take your slates and ink with you.' No need to tell me that! Accordingly the visitors departed to the front parlour, and the Bangs Sisters went with me into the neighbouring room; this room was darkened with the shutters, but there was enough light for me to see the white paper in which the slates were tied up, in front of me, with one of my hands on them. The open bottle of ink was at my left elbow, Lizzie Bangs about two feet to my left, May in an easy chair some six or seven feet away. After five minutes Lizzie and I saw lights, from the size of half a dollar to that of a dollar, come and go round and behind the head of May Bangs. Later a faint ethereal form rose behind her. I was not able to see what this phantom did to the psychic, but it remained a few minutes and at 1.45 she said she felt much better, and we were told to separate and divert ourselves, but not to assemble in the séance room for an hour.

I screwed up my ink-bottle, took my slates, and entered into conversation with the gentleman in the front parlour, who diverted my attention by relating to me a most interesting story of his conversion to Spiritualism. Lizzie Bangs' attention was taken off from the test by entertaining the lady in her own drawing-room, and May Bangs wandered about here and there. At 3.5 all five assembled round the séance table. I laid the slates down and opened my ink, till then in my pocket. About 3.10 the message came: 'We are making his chemical to work in the opposite way to which he intends.' At 3.20 came the welcome order to 'open the slates.'

I removed the paper cover, took off the rubber bands and opened the hinged slates. The letter had not been tampered with. I cut it open and observed that on the second sheet (*i.e.*, the first intended for the reply), a portion in the centre of the first page looked as if it had some sort of scratchy writing on it; it looked different from what it did when I had put it in at home. I was directed to try my chemical on the blank one-third of the page on which the question was written, and I also applied it to the one-third of a page of the suspicious-looking second sheet. When the first was dry we found the following in very faint characters like milk writing, but quite unmistakable when heat was applied:—

'Let this prove to you my presence here to-day. Iola.'

When we had made ourselves quite sure of this writing I examined the second sheet and found a private message of four lines in deep black characters, the writing being similar to that generally in evidence in all the Bangs Sisters' reply letters. When I applied the chemical on it (I had already applied it under it) the test showed it was written with my ink. There was no reply to the question in my letter. The slates, ink and

chemical were under my control entirely throughout the three days of the experiment.

The last duty was to examine the houses and to sit close to the alleged incriminating door, on the outside, and try if I could hear conversation in the séance room. The visitors and one of the Bangs Sisters talked in the middle of the séance room. I found it easy to detect that they were conversing in ordinary voices, but I only made out two words in a conversation of four or five minutes' duration.

So ended a trying ordeal of five days. Both sisters were much exhausted. May Bangs could hardly stand, and Lizzie, though calm, had evidently reached the limits of endurance. I was considerably depleted, and left for the East the next morning.

It is necessary for me to deal with the following statements in the article in the *Annals of Psychical Science*, already referred to. (1) That there is 'a wide slit in a door' (p. 449). There is no slit in any door, nor was there in 1909. (2) 'I afterwards discovered several tiny pinholes in the strip of wood dividing the windows' (p. 452). There is only one window. If the author means 'sashes' there is no strip of wood in sight dividing the sashes; there is, however, something else which he has failed to notice, but nothing suspicious. It is the same now as in 1909. At the present juncture it would be unwise to give away more about the room. But I must state this as my conviction—either the author of that article has never been inside the Bangs' house, or he is incapable of making ordinary observations with accuracy. The attack on these psychics without sending them a copy, and in an English magazine which he knew they would not see, is an act that requires no comment from me. It may be left with safety to the judgment of your readers.

8, Western Parade, Southsea.

THE COMING SPIRITUAL AWAKENING.

In 'LIGHT' of March 11th, on p. 118, we reported the fact that recent messages from the other side have contained predictions of a coming great spiritual awakening and revival of interest in Spiritualism, and suggested that something might be done on our side by earnest Spiritualists to prepare for it. Further, we drew attention to the dearth of mediums for physical phenomena and the great need that exists for mediums through whom convincing manifestations can be obtained such as will compel the acceptance of intelligent but critical inquirers; and we invited brief replies and suggestions from our readers as to what is required, and how best we can co-operate with the spirit workers to promote the spread of the knowledge of Spiritualism.

In response to our invitation the Rev. J. Page Hopps writes:—

You touch a difficult question when you intimate that we must press for 'manifestations.' I incline to encouraging home and personal experiments, though I certainly think that the London Spiritualist Alliance might, as an association, do more experimenting of its own. But official experiments seldom result in anything quite convincing. Why?

Mr. J. J. Morse, Editor of 'The Two Worlds,' writes:—

I have much pleasure in responding to your invitation to say something upon this most important topic. But I am struck with the very simplicity of what the matter suggests to my mind as being the best advice in my power to offer. I quite agree with you that there is as much potential mediumship in the community to-day as there was forty years ago. The things lacking to-day are the earnestness and patience of those former years. No time or patience was begrudged, the 'sitting' for 'development' was held with the utmost regularity once or twice a week, sometimes for upwards of a year without tangible result, but in the end success came. It was the custom to inquire of the spirits regarding the possibilities of mediumship relating to the sitters, and then to act upon the advice given. It meant much personal self-sacrifice for the mediums, a whole-hearted devotion to the advice given regarding habits of life and diet. In short, it meant care, devotion, and an honest determination to do the best and live the best during the process of development. Conditions were studied carefully, admission to the circle was jealously safeguarded. The aural 'atmosphere' was maintained, and those concerned were literally 'all with one accord in one

place,' and animated with one spirit and purpose. What does it point to? the revival of the private domestic circle, the private circle for development. The 'scientific,' and almost brutal, way will not, nor can, accomplish the desired end. One more stumbling block is the desire to obtain Spiritualism ready made, if one may be allowed the expression.

Mr. W. H. Evans, of Exeter, says:—

How shall we meet the outpouring of spiritual power that is about to take place? This is the question of questions just now. But are we sure that the quickening is to be a quickening of the physical form of mediumship? Or is it to be a quickening of the spiritual consciousness of the race? As Spiritualists, we stand for a definite demonstration of continued life. As Spiritualists, we know that the spirit world inaugurated our movement and has guided it thus far. Can we not, then, trust those who are bringing about conditions for this great outpouring to indicate the ways and means? At present we have reached the stage where we are more occupied with manufacturing machinery in the form of unions, &c., than we are in striving to put power on tap. It is because of this that I feel we want more depth and less surface. Unless the spiritual life of each individual Spiritualist and of each Spiritualist society responds to the outpouring about to take place, we shall not be ready to receive the influx of power. Mediumship is necessary in some form, but is it absolutely necessary that it must be physical? Men like the editors of the 'Clarion,' Blatchford and Thomson, evidently do not feel the need of a knowledge of a future life. Until they do, they will not take the trouble to investigate, and while the world may be filled with wonders, such as they will continue in the fool's paradise of sceptical isolation. It is not necessary for such men to go to the professional or non-professional medium. If they want to know they can sit at home and be convinced.

As the law of evolution is operative in the psychical realm, it is just possible that as the spiritual consciousness of the race deepens, the more sensuous forms of phenomena will pass away. The great need is personal awareness of our responsibilities, which will result in greater solidarity all round. Having this we shall be 'Ready, aye, Ready.'

Mr. J. Fraser Hewes, of Nottingham, takes a rather pessimistic tone, and says:—

I, too, have heard such people as Mrs. Besant say that a great outpouring of spirit, such as the world has not seen in our time, is at hand; in fact, Mrs. Besant spoke of the coming of another Jesus. With regard to that, I can only say I hope it is true! The religion of to-day is only skin-deep—if it is scratched very slightly the underlying selfishness is apparent at once. In fact, 'the man in the street' is so disgusted with the shallowness and hypocrisy of religion, as preached in the churches and manifested in the people he meets, that he gives the whole subject a 'wide berth.' England needs a modern 'Peter the Hermit' or a modern Christ who will stir the country from end to end, who will upset the established idea that religion consists of belief and observances, and substitute the religion of conduct; for, as conduct improves, selfishness (the besetting sin of the human race) will gradually vanish.

When I first understood the principles of Spiritualism, twenty-five years ago, I felt that they were destined to carry all before them, but I must confess to feeling great disappointment at the results up to the present. If we consider the platform first: How many speakers are there who appeal to the hearts or heads of the audience and arouse truly religious fervour, who succeed in 'firing' their listeners and making them *better men and women*? How many clairvoyants are there on the platform whose descriptions are so convincing that we need never hesitate to take an intelligent stranger to the public meetings?

Then the séances (private and public): Where are the clairvoyants, psychometrists, physical mediums, materialising mediums, &c., to whom we can introduce the investigator with certainty of the result? The fact is there is a remarkable dearth of capable speakers or mediums of even moderate development, and year after year goes by without any improvement. As to the audiences, they are composed of people who are indifferent to 'class' considerations, and these audiences swell when there is anything approaching the sensational, and scatter when the ordinary speaker is present.

The psychic wave reminds me of certain gold mines; the vein starts rich in ore and concentrated, but as the work of development proceeds the vein branches out into stringers of far less value and spread over a wider area. To my (disappointed) mind those stringers represent the Spiritualistic movement of to-day, and unless a new rich vein is discovered there will be very poor 'dividends' paid for the future.

I am sorry that I feel, and have to write, so pessimistically,

but I am not a Job refusing to be comforted. One of my most ardent desires is that the near future will prove me to be a false prophet!

Miss H. A. Dallas says:—

It seems clear to some of us that in this great movement it has been *those on the other side who have been the leaders*. To bear this constantly in mind may preserve us from over-hasty action. Our part seems to be to do our utmost to prepare for, and make the most of, such opportunities as are afforded. What we want is a heaven-sent medium, someone with (natural?) endowments and a character capable of exhibiting supernatural powers in so favourable an aspect as to impress the outside world with confidence and respect.

In what I am about to say, I do not intend to throw any slur upon paid mediumship. I have gained many valuable experiences through this channel, and I do not see how those who approve of a paid ministry for soul and body can logically condemn the principle being applied to those who devote their time and powers to this other form of ministry.

In the last century, however, there were several mediums such as D. D. Home, Mrs. Everitt and Madame D'Espérance who freely gave their services to the cause. We know how they were ignored and neglected, though, of course, not by Spiritualists. Sir William Crookes has said that he regarded it as shameful that a man like Home should have been disregarded as he was (I quote from memory, but I think I do so correctly); and the same might be said of Madame D'Espérance. It is a case of the Sibylline books over again. We would now be thankful to have such opportunities as were then offered for studying these phenomena with mediums who worked in the light and made no profit out of their phenomena. This *ought* to have arrested more attention than it did. A minority benefited; but a large number who might have done so, slighted and rejected the opportunity, and it has been withdrawn.

What can we do now?

I would suggest that a carefully considered appeal should be *printed every week* in 'LIGHT' calling upon those who think they have the gift of physical mediumship and who may not be compelled by necessity to earn their living, to regard this gift as a trust for the benefit of the world, and to come forward and offer their services, not promiscuously to all and any, but to the Spiritualist Alliance.

The Alliance might appoint a committee, carefully selected from among those who have experience and judgment (some scientific men and at least one medical man being of the number) to arrange and superintend weekly séances at the Rooms of the Alliance. These séances should be held regularly, and sitters should be chosen who will keep the appointment as strictly as possible. Details would be considered and arranged by the select committee.

If no such mediums are forthcoming, that may be because at the present stage of the movement developments are better on other lines. What is incumbent upon us on this side is to offer the right conditions, and to be ready to *co-operate* wisely with those who must lead the way.

We are bound to recognise that physical mediumship is attended by some dangers. I do not think this is a reason for refusing to encourage its development under proper conditions—for there is risk in the use of all the highest human faculties—but it is certainly a reason for caution and for not pressing the development upon those who have no sense of a mission in its exercise. For anyone who comes to the work with the impersonal spirit manifested by Mme. d'Espérance, there need be no great anxiety. Those who work thus may take the risks with confidence in the guardian care which will protect them.

If the note of appeal from the Alliance is struck high enough, and the prayer of those who have the movement at heart is sufficiently earnest and disinterested, we may confidently expect a response suited to the world's need; for this we must wait and watch.

FOR MRS. CANNOCK.—Mrs. Helen Frost, of Ventnor, Carlton, Nottinghamshire, wishes to acknowledge the receipt of £1 for the Mrs. Cannock fund, from the friends of the Hawkshead Hall Society of Spiritualists at Southport.

UNION OF LONDON CONFERENCES.—Sunday, April 2nd, a 3 p.m., with Peckham Society, Lausanne Hall, Lausanne-road. Mr. G. T. Brown will read a paper on 'Ideals,' to be followed by discussion. Tea will be served at 5 o'clock for visitors. At 7 p.m., Messrs. G. Tayler Gwinn, G. F. Tilby, Alcock Rush. Soloists, Mr. and Mrs. Alcock Rush. Sunday, April 9th, Croydon Society, Elmwood Hall, Elmwood-road. At 11 a.m., Mr. G. Tayler Gwinn will read a paper on 'Ethics of Spiritualism'; discussion. At 7 p.m., speakers, Messrs. G. Tayler Gwinn, R. Boddington, M. Clegg, G. F. Tilby. Soloists, Mr. and Mrs. Alcock Rush at both meetings.

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DARKEST MATERIALISM AND THE WAY OUT.

We have on our hands an unfortunate word. Before long, it will be like an orphan whom nobody owns. It is the once important word 'Materialism,' whose *raison d'être* resided in the doctrine that the whole of Nature sprang from and inhered in the physical forces, with the atoms as their playthings and building bricks. But we have got far beyond the atoms: and even the physical forces are in strange company. The situation is becoming so perplexing, and the block so serious, that a way out is most urgently needed. This is precisely where Spiritualism comes in, though Spiritualism can quite well afford to linger behind while Science itself feels its way, as it is doing, to the needed gap.

Quite fortunately, the need of such a gap or way out is widely felt by scientists themselves, and, while we see, as we do, that their efforts are all in our direction, we can be retiring and happy. But there is an interesting blend of science and spiritual religion of which we have great hopes—a blend which is finding expression in many ways. One of these has just reached us from the United States in the form of a thoroughly modern-minded pamphlet by Dr. George R. Dodson, entitled, 'In Darkest Naturalism, and the Way Out.' The writer uses the word 'Naturalism' to indicate what we usually mean by 'Materialism,' and his adjective refers to the view of Nature which limits her to atoms and physical forces, a limitation which he regards as absolutely arbitrary, and as unscientific as it is arbitrary.

So long as Religion shared, as it once did, the bondage of Materialistic Philosophy, the 'religious world' was content to rub on in its dismal way; but, with the unfolding of a more spiritual view of Religion and Life, the trouble with Science began: and, at the present moment, the urgent need of the hour is a spiritualising of our thoughts all round, so as to bring up to the same level both science and faith. 'The dire need of this time,' says Dr. Dodson, 'is for a philosophy that shall legitimate our aspirations and release faith and hope from their imprisonment, and that shall yet be true; for the present generation feels compelled to accept a view of Nature and human life which is depressing in that it seems to negate longings that are not only deep, but that we instinctively know to be the noblest part of our endowment. The tragedy is that what is noble and divinely beautiful and precious should appear to be untrue.'

Science has dealt ominous blows at faith. It has 'naturalised' most things, and has taken all the angels and God out of the huge mechanism of the physical universe. The evolutionists have triumphed all along the line, and we cannot regret it. Their explanations cover not only the developments of matter: they also account for the transformations of society, the march of civilisation, the growth of ethical instincts, and even the rise and fall of the gods: and all this has tended and is tending, as we say, to push God and the angels away, and to make Man a mechanism, practically on the same plane as Man's sheep, or the grass they eat, or as the parasites which worry them. Hence the perturbations in what is called 'the religious world.' Why? Because the dwellers in that world have been badly brought up. They have—almost the whole of them—been told that all their hopes and aspirations depend upon supernatural revelations and supernatural sanctions. In other words, they have allowed the materialists to capture Nature and lock Religion out: and the main trouble is that so few seem able to complain, because so many are bound to admit that, so far as they go, the modern conclusions of Science are sound.

But that is the very point: 'so far as they go': and it is here that Dr. Dodson takes off his coat. He does not pick the materialist's lock or break open the door. He proceeds to demolish the walls, door and all: and, after all, his 'way out' is rather 'a way out' for the self-imprisoned materialists than for the men of spiritual faith. With admirable pluck, he denies the 'supernatural' altogether. We must look for God in the realm of the natural: and in that same realm we must find everything that relates to Man.

At this point, Dr. Dodson expresses regret at the concession—shall we call it?—of Dr. Alfred Russel Wallace when he asserts that though the human body was developed by natural processes, the high mental, moral and spiritual qualities were 'not developed by means of the struggle for material existence.' This is rather ambiguous, but it does seem to limit the natural precisely where we want the open door, and we do not wonder at Dr. Dodson's regret that he cannot carry Dr. Wallace with him. 'All our hope,' he says, lies, not in disproving naturalism, but in making it thorough-going. It is precisely because man is inside the natural realm, wholly inside and all of him inside, body, soul and spirit, that we are not only justified by, but logically driven toward, a spiritual interpretation of the universe. For see, what is it that depressed us but our conception of Nature as merely physical, as a material, mechanical process? But a process that includes man cannot be so conceived. That which is dead could not originate life, that which is material could not produce and sustain civilisation. When we are forming our conception of Nature, we cannot leave man out. A Nature that produces life, that blossoms out into consciousness, the love of truth, the passion for justice, the thirst for righteousness, and the longing for ideal perfection, is the only Nature we know anything about.

We rather think that Dr. Wallace would have a ready reply to this, and that his reply would be practically an agreement with Dr. Dodson who is really only contending that Nature, on the whole, and in all the range of her activity, includes Human Nature in her very highest development—and all else. All is natural, says Dr. Dodson: the rose on its stalk and Jesus on his cross; the bird building its nest and Socrates in his cell; the little weed growing from a crevice in the wall, and the great angel in the highest heaven. 'Darkest naturalism' sees in the physical the essential and final laboratory and *substantia* of Nature; but this falls short of the splendid reality, the richest fruit of her toils; and surely we ought

to trace back the full effect to the cause, and find there the adequate cause for all that arrived.

We must make a resolute effort to rid ourselves of the old materialistic habits of thought which have too long entangled us in the illusion that the physical body is the real self, that the real things are the physical things, and that the spiritual realm is all a magical supernatural world of its own. That vital error must go. All that has arrived has been evolved from the universal Mother Nature. Emerson, with supreme spiritual insight taught it when he classed together the bird's nest, the pine-tree's growth, the Parthenon, the Pyramids and England's abbeys 'These temples grew as grows the grass,' he said.

For, out of Thought's interior sphere,
These wonders rose to upper air.

That is it. All came 'out of Thought's interior sphere': and that is the way out of Materialism. Thought began the great Drama; not the mud of the floor or the pigments of the scenery. 'Man, not in his body only, but in his higher nature, in his religion and spiritual life, is an outgrowth of Nature herself.' 'Man has grown out of Nature's own stuff and been wrought in her workshop. He is, then, no mere commentator on the world or spectator of it.' He is the highest product of its hidden producer; an intention, not an accident; a consummation, not a chance; the result aimed at, not a by-product: and therefore, not a senseless physical but a spiritually alive cause is the true interpretation of the whole.

PHENOMENAL MEDIUMSHIP.

SHOULD TEST CONDITIONS BE INSISTED ON?

The correspondence which we publish on page 148 respecting the need that exists for more physical mediums opens up another important subject—*viz.*, should test conditions be instituted by inquirers and students at séances for physical and materialisation phenomena?

Vice-Admiral Moore, in his carefully-written accounts of his recent test experiences with the Bangs Sisters, tells us of how his precautions were received by the mediums and of the painful effects which those precautions had on them. Desiring to obtain manifestations that would afford conclusive evidence that the phenomena were not fraudulently produced, he took such steps as he deemed adequate, and is satisfied that the results demonstrate the *bona fides* of the mediums. Sir William Crookes instituted severe scientific tests, and obtained manifestations which he regarded as satisfactorily eliminating the medium as a possible producing agent. His record of his researches stands to-day as unimpeachable. That genuine physical and materialisation phenomena have occurred is abundantly proved by the testimony of English, American, Continental, and Colonial observers, many of them trained, scientific men of ability, probity, and world-wide repute. It may well be asked, therefore, are test-conditions still required to demonstrate the possibility of such phenomena? Are they still needed for further scientific research and discovery? Are they necessary to meet the demands of inquirers? Or are mediums justified in refusing to grant to investigators conditions which they know from painful experience not only make it difficult, if not impossible, for the spirit operators to produce manifestations of their presence, but cause the mediums themselves considerable suffering?

Here is a subject of vital importance—one that touches the very existence of Spiritualism as a science and of mediumship as a means of satisfying the inquiring sceptic by proving to him the existence of discarnate beings possessing the power to accomplish 'modern miracles.' We know that Spiritualists entertain widely divergent opinions on this subject—that while sincerely desiring to spread the light, they are not agreed as to the necessity for, the wisdom of, or the benefit to be derived from what are called 'fraud-proof conditions.' We therefore invite those of our readers who feel strongly on this subject, and those who have had experience in physical and materialisation séances, to write to 'LIGHT' and, as briefly as possible, express their thoughts regarding the utility, or otherwise, of 'test' methods.

HEALING, SPIRITUALISM, AND RELIGION.

AN ADDRESS BY MR. PERCY R. STREET.

On Thursday evening, March 16th, at the Salon of the Royal Society of British Artists, Mr. Percy R. Street delivered an Address on 'Healing in Relation to Spiritualism and Religion' to the Members and Associates of the London Spiritualist Alliance, Mr. H. Withall, the vice-president, occupying the chair.

In the course of some introductory remarks, the Chairman said that he had hoped that Madame d'Espérance would have been the speaker that evening. When he wrote to her at the beginning of the year she was slowly recovering from a severe attack of appendicitis, which she had fortunately survived without the necessity for an operation, and up till a few weeks ago she was hoping to visit London and to address the Alliance. Since then, however, she had felt compelled to comply with an urgent appeal that she would visit her friend Mrs. Fidler, who was lying dangerously ill, perhaps dying, in Sweden, and greatly desired her presence. He was glad to hear that, since Madame d'Espérance had been with her, Mrs. Fidler had made some progress towards recovery. 'At the last minute,' said Mr. Withall, 'I asked Mr. Street to take the vacant place on our platform, and he very kindly consented to do so. Mr. Street may be known to some of you through the lecture he gave a short while ago at the rooms of the Alliance on 'The Aura in Men and Animals,' but he is known to many others as the organiser in Reading of a Spiritualist society which, composed almost entirely of working people, has become, largely through his efforts, a centre of good work. Every evening something is going on there. Mr. Street has formed and conducts a Guild of Healers, and remarkable spiritual and healing powers have been developed among the workers, some of whom, with rare self-denial, have given up smoking and have devoted much time and energy to the work of healing, with very satisfactory and gratifying results.

MR. STREET said: The connection of the art of healing with religion is sufficiently ancient for all traces of its precise origin to be lost. Nevertheless, there remains ample testimony to the fact that it did exist, and enjoyed a long and honourable career. To account for this combination of the medical and spiritual is not so difficult as one would think. Generally speaking, the views of antiquity as to the cause of bodily disease may be classified under two headings: First, the Work of Evil Spirits; second, the Visitation of God.

Having these before us, it is easy to realise that the man who was sick went to the priest to be healed. The treatment seems to have consisted at first of incantations, exorcisms, or the use of charms and talismans. As time went on these methods were to a great extent displaced by the use of herbs and anointing oils, and by the laying on of hands, although even to the present day they have not been entirely superseded.

In my remarks this evening I purpose showing how closely connected are the healing experiences of Modern Spiritualism with the priestly medical work of the past.

The history of Christianity reveals the high place the art of healing occupied. The life and work of its founder owed their lustre to the so-called miracles of healing as much as, or more than, they did to those miracles termed cosmic, the performance of which suggested an interference with the processes of law.

This combination of the healing art with the preaching of a new religion was a wise step. It secured for the religious missionary a passport, since, once accepted as a healer or medical counsellor, the hakim obtained an unlimited right of intercourse. Those responsible for the public peace and welfare did not dare obstruct the healer of the body.

Thus it was that Jesus of Nazareth allowed men to dwell on his healing miracles to the apparent exclusion of his real mission. From his knowledge of the people, he realised that the spiritual healer could use the channel prepared by the hakim. This same plan of action was followed by the Apostles and their successors; they, too, exercised healing powers with the view of obtaining religious results.

Indeed, the history of the Early Church is rich in examples of religious healing and its connection with practical medicine. If

we read the lives of those who have been canonised, we find that almost without exception they were famed for their power over one disease or another; for we are confronted with a long list of clergy, bishops and popes who practised in this manner.

The relationship of healing with religion has not always been looked upon as innocent. It was the cause, from time to time, of a great deal of trouble. Like many other good things it has been declared Satanic. The author of the 'Antiquities of the University of Paris' regarded it as one of the devil's stratagems to supplant religion by drawing the priests out of their convents, under a pretence of curing their languishing brethren.

There is no doubt that the priesthood did abuse the power which gave them such an unlimited intercourse with the people. This fact led the Council of Pope Innocent, in 1139, to issue an edict absolutely forbidding the clergy to meddle with the healing art. Succeeding Councils in 1163, 1179 and 1216 enforced this order under pain of excommunication. Thenceforward the connection of religion with healing declined, and although it did not entirely cease it never regained its lost position.

The instances of the exercise of this power are so numerous that any attempt to deal fully with them would lead us far from our real purpose. Mr. Percy Dearmer, in his valuable book, 'Body and Soul,' has compiled a list of typical illustrations found in the Primitive Church, and I would recommend those interested to study that work. There were, however, some individuals who practised in connection with the Early Church whom he does not mention, and as the records associated with them are not among the least interesting and instructive, we will deal briefly with them here.

During the early part of the fourth century there lived at Tremithus, a city on the sea-coast near Salamis, a bishop named Spiridion, whose fame as a healer and worker of miracles spread far and wide, and of whose powers many wonderful stories are related.

Although exaggeration has undoubtedly crept in, there remains a sufficient substratum of fact for us to gain some idea of the manifestations constantly occurring in his presence. Not only did he restore sight to the blind and make the dumb to speak, and the lame to walk in the name of religion, but, according to Sozomen, who wrote in the beginning of the fifth century, the psychic manifestations assumed other forms. He relates the circumstance of a gang of thieves attempting one night to carry off some of the bishop's sheep. While engaged in carrying out their purpose they were suddenly arrested by an invisible hand and fixed to the earth, so that they could neither perpetrate their crime nor make their escape.

Spiridion found his unwelcome visitors in this exceedingly uncomfortable position on the following morning. (The story does not say whether he had been all the while conscious of their predicament.) With a few passes he restored to them the proper use of their limbs, and after treating them to some serious admonitions, gave them a ram, and allowed them to go their way.

Butler, in his 'Lives of the Saints,' also relates stories of the bishop's power of communicating with the so-called dead.

Adolph Thiers, in his 'Traits of Superstitions,' makes mention of several monks who were in the habit of curing ailments by touch. The celebrated monk, John, had a marked gift for the cure of gout and for replacing dislocated limbs; while the monk Benjamin showed great skill in curing all manner of skin diseases with the touch of the hand.

Dionysius, who was the Bishop of Alexandria in 246, in describing the continual plagues and grievous diseases from which the people suffered, says that the members of the church were organised and banded together into classes, according to their power and ability, and went among the distressed, healing them in the name of Christ.

Irenæus, Bishop of Lyons in 177, mentions the laying on of hands as employed by the Christians in restoring the sick, and appeals to the variety of gifts which the true disciples of Jesus had received, and should exercise for the benefit of those suffering. Tyrannion, Bishop of Tyre; Zenobius, Minister of Sidon; and Silvanus, Bishop of Emesa, were all noted practitioners of the healing art.

The writings of these healers in the Early Church regarding

the nature and constitution of man astonish us by their clarity and reasonableness, and it need occasion no surprise that the ability of the clergy to heal the sick was practically an article of faith with the masses.

The close relationship of healing with religion is clearly emphasised in a statute of Henry VIII., 1511. It enacts:—

That no person within the City of London, nor within seven miles of the same, take upon him to exercise or occupy as a physician, except he be first examined by the Bishop of London, aided by four doctors of physic. That out of this diocese the party must be examined and approved of by the bishop of the diocese, or, in his absence, by the vicar-general, either of them calling to their aid such expert persons as were necessary.

We can well imagine the uproar the enactment of such a law would create at the present time, while the spectacle of the Bishop of London or provincial clergy examining would-be doctors contains sufficient of the humorous element to excite the risible faculties of the most confirmed misanthrope. The power conferred upon the clergy by this statute was repealed in the reign of George II.

Professor Miller, in one of his lectures upon this subject, said:—

The early clergy claimed the practice of medicine as their peculiar privilege, and viewing it chiefly as a means of personal power and gain, disgraced it by ignorance, charlatanry and imposture, until the alliance between medicine and religion was practically broken by the Council of Tours.

(To be continued.)

PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.

By H. A. DALLAS.

The Rev. M. A. Bayfield contributes an able review of Mr. Podmore's book, 'The Newer Spiritualism.' In relation to the doubt thrown by Mr. Podmore on the existence of a subliminal self, his reviewer admits that the evidence is far from amounting to demonstration, but claims that 'the balance of probability is on the side of Myers' illuminating theory.'

Mr. Bayfield is evidently a good deal impressed by a passage in Mr. Podmore's book in which he draws attention to a fact which seems to him inconsistent with the claim that the cross-correspondences originated with Myers. The fact is this: When Mr. Piddington read the Latin message to Mrs. Piper's control, with a view to its being transmitted to Myers, he laid great stress on the importance of cross-correspondences, whereupon the Myers personality asked why so much importance was attached to them, adding: 'If you establish telepathic messages you will doubtless attribute all such to thoughts from those living in the mortal body.'

'The answer,' says Mr. Podmore, 'shows conclusively that the Piper Myers had not grasped the plan of complex cross-correspondences which the Verrall Myers, according to the hypothesis, had been actively elaborating for some years: and further, that the Piper Myers at that date had not succeeded in translating the Latin message.' ('Proceedings,' p. 78.)

Two difficulties are raised here; we will consider them in turn. Mr. Bayfield admits that the word 'conclusively' is too strong, but thinks that the answer is inexplicable on the supposition that Mr. Myers was the communicator.

But is it really inexplicable? Is it not quite conceivable that Myers foresaw that the cross-correspondences would be interpreted by many as due to the activity of the subliminal self? This is exactly what has happened. Mr. Gerald Balfour says in his article in this same number of 'Proceedings' that Professor Pigou maintains that we are 'bound in accordance with the recognised methods of science to decide [the question as to the source of the cross-correspondences] in favour of the subliminal as against the spiritual agency.'

From whatever source the reply emanated, it shows intelligent foresight as to the way in which the cross-correspondences would be liable to be construed. It is not difficult to understand that, in spite of this foresight, Myers may have regarded the experiment as quite worth while, for even if it has not proved conclusive, it certainly has rendered the hypothesis of 'telepathy from the living' even more awkward and unsatisfactory than

it was before these experiences began. One would like to ask Mr. Piddington whether Mr. Myers' reply may not fitly express doubts that have crossed his own mind in relation to the interpretation of the Latin message.

With regard to the other point: we are, of course, very much in the dark as to *how* the messages from this side reached Frederic Myers, and what was the part played by 'Rector' in the matter. We cannot solve these problems at present, but that is scarcely a reason for rejecting the claim that Myers was engaged in the experience. That there was difficulty in translating the message is obvious, for a fortnight before this reply was given, 'Rector' had said, 'Hodgson is helping Myers with his translation.' But we must not jump to the conclusion that the difficulty was on Myers' part; it is more probable that 'Rector' did not transmit the Latin words correctly, and that it was equally difficult to make him receive the translation correctly. If he did not receive the Latin sentence correctly, this might account for Myers appearing not to have grasped at once the character of the complex cross-correspondence which Mr. Piddington suggested in that sentence.

Mr. Bayfield thinks that his friend Mrs. Verrall's 'subliminal' should 'have the credit for most, at any rate, of these highly elaborate and ingenious experiments.' He says:—

Considering the notoriously non-moral character of all subliminal consciousnesses, it will hardly be denied that Mrs. Verrall, having once evolved the idea of supplementary cross-correspondences with a view to proving its spirit inspiration, would be quite capable of devising one and of carrying it out. It would naturally continue to retain the fiction of spirit agency with all possible ingenuity and resource (p. 84).

It is difficult to reconcile this assurance that the subliminal consciousness is altogether 'non-moral' with an earlier statement of Mr. Bayfield's. On page 74 he says:—

It is well known that hypnotism can stimulate the will and elicit a surprising strength in the moral region; from which it would appear that the subliminal includes both the mental and moral qualities—that is, embraces the whole man.

Mrs. Verrall's will must be very active in the subliminal region if it can persistently carry out these elaborate tricks. *How comes it, then, that her moral qualities are in such complete abeyance that she plays a continuously deceitful part, in spite of the fact that the subliminal consciousness has 'surprising strength in the moral region'?* And since it is usual to credit the subliminal consciousness with being readily amenable to suggestion, why does not Mrs. Verrall's supraliminal succeed in suggesting to her subliminal to desist from these fictions, as veracity is more valuable in psychical research than fiction with 'all possible ingenuity'? It is inexplicable why the wish to prove 'spirit inspiration' should be so potent, whilst the habit of truth-seeking which characterises her normal consciousness is so impotent, as, indeed, it must be if Mr. Bayfield's theory were sound; for Mrs. Verrall's known attitude in relation to this research is of itself a guarantee that no fictions would be allowed to intrude themselves if her will could in any way prevent it.

Perhaps there is nothing which so strongly tends to consolidate one's belief in spirit agency (with the exception of the constantly accumulating facts themselves) as the arguments to which those who reject this hypothesis are continually constrained to have recourse. One point, however, is clear—Mr. Bayfield regards 'the evidence of design' in the scripts as 'irresistible.'

This much the experiment has established even in the minds of the most critical students. So far, therefore, Mr. Myers' persistence in the experiment has been justified, even though it has not wholly precluded, for some at least, the application of the interpretation of 'telepathy from the incarnate.'

AT CAVENDISH ROOMS on Sunday next, at 7 p.m., the Marylebone Spiritualist Association will celebrate the sixty-third anniversary of Modern Spiritualism with a musical and flower service. The president, Mr. W. T. Cooper, will speak on 'Is Spiritualism Opposed to True Christianity?' and Mr. George Spriggs will deal with 'The Scarcity of Materialising and Physical Mediums: Why?'

A REMARKABLE MEDIUM.

By HERMANN BRINKMANN.

(Continued from page 135.)

As stated before, I have been culling only a few of the notes of Messrs. Feilgenhauer. They amount to several thousand, containing the finest tests that have ever been published, being full of the most precious pearls of spiritual science, sometimes intermingled, it is true, with trivial matter. But it is the accompanying details, particularly, which give the communications importance as proofs of identity, similar to the pieces of broken pots which are often of great value as proofs of an old time civilisation. A piece of a pot is but a piece, and as such is of little value, but it is the circumstances attached to it that give it its importance by showing its origin, &c. Thus the words employed in a mediumistic communication are often simple and unimportant words, but it is again the accompanying circumstances which lift them from the deep level up to the blazing light of the sun. It is therefore illogical, uncritical, and unscientific to consider only an isolated phenomenon; it is the whole of the case that gives it its harmony and its value. Thus attention must be paid to the kind of trance state of the medium, to the peculiar awakening from it, to the astonishing similarity of the communications in the various sittings held under quite different conditions. It must also be considered in what state of consciousness the medium is when she writes. Often the 'I' of the medium spoke of its bad physical condition, whilst at the same time through both her hands messages were delivered brim full of happiness and gaiety.

It was most interesting to notice on such occasions the passing over from the somnambule to the waking consciousness, and to contrast the contents of the spoken and the accompanying written communications. A case in question, which I would like to take as an example, will explain the meaning of this.

At one sitting the medium resisted falling into trance. Her right hand, however, wrote, 'Under no circumstances interrupt the séance.' The medium was not to see the communication, as the manifesting Intelligence had to give us important matters relative to the medium. It was strange to notice the continual contrast between the simultaneously spoken and written messages. At last the spirit wrote, 'Go on talking to her as if we are not going to give a trance sitting; in the meantime, we shall put her into a trance.' Thereupon the medium began to sleep whilst she kept on talking. She complained of having a keen sensation of pain, and asked us to discontinue the sitting, as she was not going to fall into a trance. In the meantime, she had been lying in a half-trance for some minutes, and, in addition, both hands were writing at once. The communications, purporting to come from two distinct sources, bore quite different characteristics—the left hand one being in mirror-writing, containing, amongst other expressions, the following: 'The poor child, we cannot do otherwise; we must give her the pains, but she cannot bear much. As soon as the trance becomes deeper, and she draws closer to us, the pains will cease.'

The trance became deeper and deeper; the cries of pain and the sobbings stopped. At last she did not speak any more. Now and then the physical frame quivered, otherwise it was lying like dead. Only the communications by the right hand eased our minds of the fear that she was dying. The pulse and the beating of the heart had stopped, no breath was noticeable. Then, suddenly, an 'Ah' escaped from her mouth, followed by the words, 'Oh, how beautiful; take me with you—don't leave me here alone!'

'Have you heard what the poor child said?' wrote the Intelligence. 'She has forgotten the pains, and still they are hardly bearable. Look how her body is quivering. However, she is now with us and would like to remain here.' On our asking if she could see them, the hand wrote: 'Ask her.' But on questioning her loudly we received no answer.

'We will ask her to tell you about us,' the left hand now wrote. 'She cannot yet speak to you. I have not meant either that you should ask her now. Leave her.'

The medium now spoke in short, for us, often quite non-

understandable phrases, of things which she was seeing, whilst at the same time she was writing with both hands in different languages, giving us most interesting communications.

On her awakening the medium told us minutely what she had seen, describing various persons, passed-on, with whom she had been talking, persons whom she had not known, but she recognised them amongst some thirty photographs that were shown to her later on.

With your kind permission I will try to give you by and by several more communications given through Frau Edeltraud, and will do so as soon as my time permits. Whilst writing the above I have been assured by the Messrs. Feilgenhauer that they are going to publish their notes at a future date, but for the present they are fully occupied in efforts to unite the German organisation of Spiritists with those of other countries. So far the affiliation of the German organisation with the Belgian, Danish, Russian and French societies has already been achieved, and I hope before long the English organisation will also have fallen into line.

'THE PRACTICE OF THE PRESENCE OF GOD.'

In a beautiful little book entitled 'The Hope of Glory' (Elliot Stock, Paternoster-row, cloth, 1s.), Archdeacon Wilberforce suggests the following mental exercise for Lent—though, indeed, it would be of immeasurable service at any season of the year :—

Set aside daily a period for really intense thinking into God, for deepening by definite mental practice your consciousness of union with God ; practise the realisation of the presence of God ; think yourself consciously into that presence in which you always are unconsciously. With very little practice it will become a thrilling reality to you. From that standpoint you are able to become for the time being a spectator of yourself. You will be able to say, 'My real self is one with God. God is "the power that worketh in me." . . . When we can thus think ourselves into conscious union with the indwelling and all-surrounding Divine, if only for a short time, the whole being is flooded with an unshakable trust in Eternal goodness, fidelity, and love ; the illusions of fear, of sin, of pain, of weakness, pass away like a cloud. Moreover, at that moment the barrier between differing spheres and worlds melts away, and we penetrate into the thought-atmosphere of our loved ones in the spirit dimension, who are ever near us though unseen, and from these periods we go back to the stern necessary discipline of life filled with the assurance : 'I know whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him until that day.' What day ? That happy day when through that which in our blindness we call death, the passage to the higher condition, the gate of life, we enter into light, and all 'shadows flee away.'

THE English friends of Mrs. H. T. Brigham and Miss B. V. Cushman will be pleased to know that their society in New York is doing well ; the membership is growing, the audiences are large, and the general interest in Spiritualism is increasing and being displayed on the right lines. Both ladies are keeping well and are very busy : as befits spiritual workers.

'A WOMAN ON THE THRESHOLD.'—Miss Little strikes an original and somewhat daring note, which is well sustained, in her interesting story entitled 'A Woman on the Threshold' (Chatto and Windus, St. Martin's-lane, 6s.). The heroine, Dosie, has written a tragic novel, but being discouraged, does not publish it. She broods over her disappointment, and later, in a curious way, she sees the traits of the principal character of her story manifesting themselves in her own son, Lorrin Barty, who reproduces in his life the actions and tendencies of her hero—Carrick. Much of the interest gathers round one Clement Lymbourne, who, as lover, husband, friend and reformer, reveals a many-sided character. In one sense 'he never grows up,' yet in another he is 'as wise as a serpent,' with, at times, a quite sardonic humour—a very mixed personality. Miss Little makes many of the incidents of her story hinge on the fate of a newspaper—an outspoken advocate of reform—and cleverly introduces psychical experiences, especially when Dosie appears on the threshold of the room in which her son is about to commit a great crime. She saves him, but at the expense of her own life. Always 'on the threshold'—of success as a writer—of love in its deepest aspect—she crosses the threshold only when she passes to the other side.

A NEW PRESENTATION OF SPIRITUALISM.

The statement is sometimes made that Spiritualist books are dear, but that cannot be said with truth respecting Sir William Earnshaw Cooper's new work, entitled 'Spiritual Science,' for it is a large volume of nearly four hundred pages, well bound in gold-lettered cloth, and, at the wish of the author, it is offered by the publishers, L. N. Fowler & Co., of Ludgate Circus, E.C., at 3s. 6d., post free 3s. 10d.

No one can read this book, we imagine, without realising that the writer is so sincerely convinced that in Spiritualism he has found a great truth, one that amounts to a revelation of the realm of spirit, that he feels like calling together his friends and neighbours and asking them to rejoice with him. He relates some remarkable experiences of his own with Mr. Percy E. Beard, through whose mediumship he received what were to him convincing proofs of 'the verity of life's continuity after "death"' in the form of messages from his deceased mother, his wife, and his brother, together with accurate descriptions of their personal appearance and details of incidents connected with their earth-life experiences—incidents which they had good reason to know that he would remember. We should like to give some of these experiences in 'LIGHT,' but they should be read right through, so that the cumulative value of the evidence may be fully realised.

Our author quotes extensively from the Bible and the writings of Sir Oliver Lodge, the Rev. Arthur Chambers, Camille Flammarion, and others in support of his arguments, and to illustrate his numerous points respecting 'spiritual science' and its applicability to everyday life. After stating that, as the result of his investigations, he has been 'rewarded beyond expectation,' he says : 'Those who care to read the result of these investigations will perhaps, in spite of themselves, at least in some instances, be forced to the conclusion—as I was myself—that that which we term "Spiritualism" holds in its keeping more lasting benefits to humanity than most people wot of to-day.' And towards the close of his valuable and thought-awakening exposition of the science, philosophy and religion of spirit, he says :—

The Spiritualism taught in these pages leads straight to Christ, straight into the 'Everlasting Arms.' Moreover, it leads to many other things ; it leads to a real lively realisation of *life at its best*, to a life that is worth living, to a life that ends not in 'death,' but which continues in spite of the Great Dissolution.

Mr. William Le Queux, the well-known writer, contributes a brief 'Foreword,' in which he says that for years he has been watching the progress of the occult sciences, and, deeming it necessary to bring his knowledge up to date, he looked into Spiritualism a year or so ago, and became satisfied that it holds in its grasp much wisdom and many truths of which men and women of the world would do well to know something. Realising that Modern Spiritualism 'may be elevated to the rank of a great science, which may become of enormous benefit to the human race, he hails with extreme satisfaction all effort to link man up with the Infinite by those chains which spiritual science alone can forge.' It seems to us that this book should do valuable missionary work, especially among those people who are growing dissatisfied and are perplexed and uncertain regarding the fate that awaits us when we die.

A MAHABHARATA SOCIETY PROPOSED.—We understand that Mrs. Alicia Simpson, the able exponent in 'LIGHT' of the Philosophy of the Mahabharata, has settled down at Bexhill, and intends, if a sufficient number of people in the neighbourhood feel interested, to start a Mahabharata Society. As Mrs. Simpson was born at Mahableshtar, and has lived for years on the banks of the Ganges, she is well able to impart first-hand information on Hindu subjects. Her collection of lantern slides for Indian illustration is unique, and those who are unable to make the long journey required to view the Hindu temples should have a rare treat at these proposed meetings. Readers of 'LIGHT' in the neighbourhood of Bexhill might with advantage communicate with Mrs. Simpson at 'Brindaban,' 67, Egerton-road, Bexhill-on-Sea. We regret that we are again compelled to hold over Mrs. Simpson's weekly article on the Mahabharata.

ITEMS OF INTEREST.

Her many friends in London will be pleased to know that Mrs. Mary Seaton, in addition to her address at Suffolk-street on May 25th, will deliver a course of six afternoon lectures in the Rooms of the Alliance on Thursdays and Mondays, commencing on May 11th, at 3 p.m. Further particulars will be duly announced.

If Spiritualism is the work of the Devil, as some good but 'fearful saints' imagine, they will not think it remarkable that so many persons are rapidly coming our way. A correspondent sends us the following quotation from 'Beyond These Voices,' one of Miss Braddon's most recent novels: 'The bond of love is the bond of the dead and the living. Those who love with intensity cannot be parted. Spirit returns from behind the veil, and soul meets soul. Not in the crowded cities, not within the sound of foolish voices, not midst people or things that are of the earth, earthy, but in the quiet graveyard, in the shadowy gloom of the forest, in lonely places, by the star-lit sea, or in the silence of sleepless nights, the other half of the soul is near, and though there is neither voice nor touch, the beloved presence is felt, and the message of consolation is heard.' This is good as far as it goes—it will suffice 'to be going on with.'

A great many theories, like the human bodies, are 'fearfully and wonderfully made.' In the 'Mystic Light Library Bulletin' for March, Max Heindel speaks of 'the Recording Angels who are the Great Intelligences in charge of the law of adjustment as though he and they were 'bosom friends,' and their inmost thoughts and doings were perfectly known and understood by him. Thus he affirms that when the time comes for the re-birth of an Ego, the Recording Angels 'look up' its past records and find out who among its former friends and foes are living and where they are, and give the Ego its choice of the several groups of such persons in earth-life. They 'show to the Ego in a series of pictures a panorama of what the coming life will be in each of the proposed lives, any of which the Ego may then choose.' We have but two questions: How does Mr. Heindel know all this, and, where is the proof of its truth?

Mr. H. Blackwell has revised and reprinted in pamphlet form for private circulation the article on 'Abraham Lincoln and his Unseen Helpers,' which he contributed to 'LIGHT' of February, 1909. It concludes with a message purporting to be from Lincoln, given to Mr. Blackwell in Nova Scotia in 1905, through the mediumship of Mrs. K. de Wolfe, in which occur two sentences that in the light of recent events will be read with fresh interest. They are these: 'It is our purpose during the coming years to demonstrate not merely our existence, our personality, but to demonstrate what splendid service we can yet render to your world in the cause of peace. We desire that the human race shall become as one family, and it is our intention to combine your forces and ours to promote and keep peace.' In a supplementary note Mr. Blackwell, referring to the action of President Taft in the matter of international arbitration, well says: 'That the noble proposal put forward by the President may be accepted by the nations of the world we must all devoutly hope, and assuredly no one of the invisible leaders would hail the agreement with more delight than the great and incomparable Abraham Lincoln.'

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.

What Caused the Bell to Ring?

SIR,—How would you take an experience like this? On November 9th I was sitting by my lonely fireside waiting the arrival of the body of my daughter, who had died in Guy's Hospital four days before. It was about 6.30 p.m., and I expected the body to be brought home at about 7.30 or 8 p.m. As I sat, my whole soul wrung with anguish, crying out for her—my child, who had been all that was left to me—suddenly and sharply her little clock alarm rang out. I looked at it in great surprise, for the alarm had not been touched since she last went to work (she used to set it herself to get up by), and that was nearly three weeks before. I said to myself, 'What does this mean? Is it to tell me they are bringing her remains home?' As I thought this the alarm again rang out sharply, and immediately on its ceasing there came a 'rat-tat-tat' at the door. I rushed down to find my daughter's body waiting to be brought in. The clock had telegraphed to me its arrival. But how?—Yours, &c.,
FREDERIC BARE,

For a Broad Spiritualism.

SIR,—The letter entitled 'On the Fitness of Things,' which appeared in 'LIGHT,' March 11th, sounded a timely note of warning against those speakers who occupy our society platforms to discourse about anything and everything except Spiritualism. At the same time, we should, I think, avoid any tendency to narrowness in our teachings, which are limitless in their application. The expounding of the truths connected with spirit return (valuable as they are) is but a part of our work.

In essence, all life is spiritual, and therefore Spiritualism must enter into every department of it. A movement which proclaims the Brotherhood of Man must of necessity be closely identified with social reform. Practical Spiritualists cannot fail to be interested in all movements which tend to the spiritualisation of the race, and our speakers should be given every opportunity to expound the basic principles of such movements. Spiritualism should be a generous eclecticism. The Spiritualist should be able to say:—

'Whate'er is good in any creed,
I take and make it mine;
Whatever serves a human need
I hold to be divine.'

Your correspondent apparently demurs at time being taken up with such subjects as vegetarianism and astrology. The experience of mystics and occultists all down the ages has, however, been that a non-flesh diet is an indispensable aid to the development of the man Spiritual, and a brief study of astrology will reveal the fact that it forms the basis of all the world's great religions, and throws a flood of light on many of life's problems. There should be many windows in our souls to catch the light which shines from countless sources. Narrowness and sectarianism have stifled stronger movements than Spiritualism.—Yours, &c.,

SNOWDON HALL.

In Defence of 'Ordinary' Spirit People.

SIR,—At the recent opening of the Salon of the Golden Key at Hayter House, Kensington, Mr. Raymond Blathwayt lectured on Spiritualism and Science, and as some of his statements were debateable, I shall be glad if you will allow me to criticise them.

The lecturer poured vials of scorn and contumely on the vulgarity and puerility of spirits moving grand pianos, rapping on furniture, or removing people's caps *en séance*. He also lamented loudly the vulgar and stupid communications often received. According to him, all communicating spirits should be of a high intellectual grade, and physical phenomena should be below their notice.

As Mr. Blathwayt was speaking as a scientist, I venture to suggest that his attitude is far from scientific. He mentioned Sir William Crookes as an investigator whose methods were sound, and whose conclusions were worthy of respect; yet Sir William did not disdain physical phenomena, as his 'Researches' prove. He had, in fact, none of Mr. Blathwayt's scorn for humble means by which to arrive at mighty truths. There are people of no mean attainments who can only be convinced of the reality of spirit power through material effects, and I fail to see why messages conveyed by rappings are more undignified than messages received by the click of the telegraph! Even Mr. Blathwayt has presumably to ring or knock at the front doors of his friends' houses in order to announce his coming. As to the communications, granting that some are as vulgar and puerile as others are lofty and spiritual, this only proves the fact (and all facts are valuable to the *truth-seeker*) that it takes all sorts to make up a world, here or hereafter. I expected this point would have been made clear by the chairman—self-confessedly, something of an authority on matters psychic—but he apparently has the same yearning as Mr. Blathwayt for communications from the 'superior people' only. To my humble thinking, a costermonger who proves his identity gives more valuable evidence of life after death than does the most grandiloquent preacher or teacher who offers no such proof.

Mr. Blathwayt is evidently ignorant of the *rationale* of spirit communion, or he would know that the somewhat undignified pranks of the child, or coloured, 'control,' prepare the way for the more highly evolved spirits by knocking down the snobbish, reserved, and self-conscious traits so frequently found in the British character. Many investigators have had the clearest proofs of spirit identity conveyed in the language of humble and perhaps vulgar people. I myself shall not forget the pleasure with which I again heard the homely accents of an old and valued family servant, now on the other side of life, nor the benefits received, in the way of added vitality and cheerfulness, from an old Yorkshire farmer, whom Mr. Blathwayt would doubtless exclude as an 'undesirable.' By all means let us seek communion with highly evolved spirit guides, but let us not shut out our humbler friends, for, 'out of the mouths of babes'—we know

the rest. Let us face the fact that the world invisible is not composed of solemn and ponderous 'superior' people, and recognise that in God's great economy there is room for jester and clown, as well as for student and scientist. A heaven composed only of scientists, solicitors and preachers would be a very dull place after all! The claim made by some Spiritualists to receive only communications from 'seventh sphere spirits' and the like, in my opinion, hinders rather than helps to spread the truth, and physical phenomena are still needed, and will be, until we evolve greater spiritual insight and do not require that conviction should come through material means.—Yours, &c.,
HYLDA BALL.

Sunday Services: A Clairvoyante's View.

SIR,—Being much interested in the discussion in 'LIGHT' on clairvoyant descriptions at public meetings on Sundays, I have been wondering what would have happened in days gone by if there had been no clairvoyance at the Sunday meetings. There is no doubt that the phenomena are the bed-rock of Spiritualism, and cannot be dispensed with either publicly or privately. Is it expected that clairvoyance is only for those who attend on week-days? Is the old-time cry of 'things sacred and things secular' to decide what we shall do on Sundays? Shall mediums say to the spirit people, 'I cannot deliver your message to-day, it is Sunday, come to-morrow or Friday,' &c.? Clairvoyant descriptions, judiciously given by competent clairvoyants, supplementing the philosophy, place us in the unique position of being the only religious body which attempts to give proof of the continuity of life, and to dispense with the presentation of this familiar phase of mediumship seems to me to be going back to church and chapel practices, i.e., ritual and sermons, and no proof. There are people who drop into our Sunday meetings, nay attend fairly regularly, who, because of business and other circumstances, could not attend on week-days, and might never have heard the good news of life beyond the tomb if clairvoyant descriptions had not been given. Are such as these to be neglected? It seems to me that this question is being raised by persons who have not shed all their orthodox feathers, but old-fashioned Spiritualism looked for facts and fearlessly offered them to the keenest critics irrespective of Sunday or week-day. That was the beginning of our 'ism' in its modern form and we must look to our laurels, for, as has been said by some, 'a great movement is being initiated in spirit life' which will overtake us like a mighty wave, and we must be ready for the fray.

Had your readers seen the earnest, appealing faces of our South African audiences, numbering from fifteen hundred persons upwards, when clairvoyant descriptions were given, and the delight of those who heard for the first time the joyful news that their loved ones were still living and loving, there would be no question in their minds of whether such descriptions should be given on Sunday or a week-day.—Yours, &c.,

Leicester.

(MRS.) M. J. VEARY.

Ultimate Attainment for All.

SIR,—With reference to the able article on page 124, entitled 'Thoughts on Soul Evolution,' if we admit the truth of the statement in 'Oahspe' that 'the earliest men were not all immortal,' does it not make immortality entirely conditional? Personally, I believe in the spirit's eternal progression, and that eventually all spirits rise to the source of their existence. Emerson says most beautifully that 'Spirit, that is the Supreme Being, does not build up Nature around us, but puts it forth through us as the life of the tree puts forth new branches and leaves through the pores of the old. As a plant upon the earth, so a man rests upon the bosom of God.' Nothing divine can die. The clohopper may become an angel, although the process must be lengthy.—Yours, &c.,

Sutton.

E. P. PRENTICE.

Spiritualism at Hove, Brighton.

SIR,—Kindly permit me to announce through 'LIGHT' that the Spiritualists who have for the past few weeks been meeting at 'The Athenæum Hall,' Brighton, are now forming themselves into 'The Hove First Society of Spiritualists,' and will in future meet at Hove Old Town Hall, 1, Brunswick-street, West (First Floor), where they commence on March 31st, at 5.30, with a tea, followed by a social and musical evening, the opening services being fixed for Sunday, April 2nd.

It is hoped that many of the inhabitants will support the workers who in this effort are endeavouring to disseminate knowledge, and spread truth to those who desire to cultivate the inner and higher powers of their being.—Yours, &c.,

11, Round Hill-crescent,
Brighton.

ALFRED CAPE.

SOCIETY WORK ON SUNDAY, MARCH 26th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Place-Veary's successful clairvoyant descriptions were much appreciated. Mr. A. J. Watts presided.—*Percy Hall*.—On Monday, the 20th ult., Mrs. M. H. Wallis, under control, ably replied to questions. Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. D. J. Davis gave a convincing address on 'Modern Spiritualism,' and answered questions. Sunday next, at 7 p.m., Mrs. Jamrach, address and clairvoyant descriptions.—T. B.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Mary Davies gave eloquent addresses and well-recognised clairvoyant descriptions. Sunday next, circle at 11.15 a.m. At 7 p.m., Mr. W. E. Long, trance address.

BRIXTON.—73, WILTSHIRE-ROAD.—Mr. F. T. A. Davies gave a beautiful address, followed by clairvoyant descriptions by Miss Thompson and Miss Ethel Smith. Sunday next, at 7 p.m., address and clairvoyant descriptions by Mr. Weiss. Wednesday, at 8.15, public service.—K. S.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. W. H. Such read Mr. E. W. Wallis's instructive pamphlet 'Two in one, Sinner and Saint' to a large audience, and Mrs. Webster followed with clairvoyant readings. Mr. E. P. Noall presided. Sunday next, address by Mrs. Mary Gordon.—H. S.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Gordon gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Imison, address and clairvoyance. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public. Wednesday, at 7, Lyceum.—G. T. W.

HAMPSTEAD SUBURB.—LADIES' LIBRARY, CLUB HOUSE (NEAR GOLDSER'S GREEN STATION).—Mr. Fletcher delivered an eloquent address on 'The Evolution of the Spirit' and answered questions. Sunday next, Mrs. Hugo Ames, president of the 'Golden Key' Society, will speak on 'The Captivity of Spirit.'—A. C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Geo. Douglas gave helpful addresses and good clairvoyant descriptions. Sunday next, Mrs. A. Boddington, addresses and clairvoyance. Tuesday, at 8, and Wednesday, at 3 p.m., Mrs. Clarke, clairvoyance. Thursday, members' circle.—A. M. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mr. Sarfas gave an address and clairvoyant descriptions, most of the audience remaining to an after-circle. Sunday next, at 3 p.m., U.L.S. Conference—paper by the treasurer, Mr. Brown, on 'Ideals'; 7 p.m., U.L.S. speakers. Tea provided for visitors. Sunday, April 9th, Mrs. Petz.—A. C. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. G. R. Symons gave an impressive address on 'White Robes.' March 20th, Mrs. Fielder conducted the members' circle. Sunday next, at 7 p.m., Mrs. Mary Davies. Monday, at 8 p.m., members' circle. Tuesday, at 8 p.m., astrology class. April 9th, Mrs. Alice Jamrach.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long spoke under control in the morning on 'Modern Spiritualism,' and in the evening on 'The Psychological and Historical Aspects of Spiritualism.' Sunday next, at 11 a.m., Mr. W. E. Long; at 6.30 p.m., Miss Ridges. April 9th, 16th, 23rd, and 30th, morning and evening, Mr. W. E. Long.—E. S.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONG-ROAD.—Mrs. Jamrach spoke on 'Do the Dead Rise?' and gave well-recognised clairvoyant descriptions. Miss Wilmot rendered a solo. On March 23rd an operetta, 'The Fairy Match Girl,' was effectively given by children, led by Miss Muriel Bell. Sunday next, at 7 p.m., Mrs. Effie de Bathe on 'How Spiritualism Helps Humanity.'—C. W. T.

HIGGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. A. F. Caldwell spoke on 'Fear' and answered questions. Evening, Mrs. A. Beaurepaire gave an address on 'Primitive Christianity and Modern Spiritualism' and clairvoyant descriptions, and sweetly sang a solo. March 22nd, Mrs. Mary Davies spoke on 'Life's Purpose' and gave clairvoyant descriptions. Sunday next, 11.15, Mr. A. Graham; at 7 p.m., Mrs. Podmore. 9th, Mrs. Mary Davies. 16th, Mr. A. Graham.

BRIGHTON.—ROOM 'A,' ATHENÆUM HALL, NORTH-STREET.—Excellent addresses and clairvoyant descriptions were given by Mr. Horace Leaf. This society will in future be known as 'The Hove First Society of Spiritualists,' meeting at Hove Old Town Hall, 1, Brunswick-street, West. On Friday, 31st, a tea meeting at 5.30 will be followed by a social and musical evening. Opening services on Sunday, April 2nd, by Mrs. Curry, Mrs. De Beaurepaire, and, probably, Mr. J. A. Wilkins.—A. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Podmore's address and clairvoyant descriptions were appreciated.—N. S.

BRISTOL.—16, KING'S SQUARE.—Mr. Hughes gave an address on 'The Problem of Good and Evil.'—W. B.