

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

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

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NOTES BY THE WAY.

'A Study in Karma,' by Mrs. Annie Besant ('The Theosophist' Office, Adyar, Madras, 1s. 6d. *net*), is an able exposition of one of the main doctrines of Theosophy. Karma is thus described by the authoress:—

The fundamental conception, on which all later right thinking on Karma rests, is that it is law—law eternal, changeless, invariable, inviolable, law which can never be broken, existing in the nature of things. It is the want of this conception which makes the uninformed Theosophist say: 'You must not interfere with his Karma.' But whenever a natural law is working, you may interfere with it just so far as you can. You do not hear a person say solemnly: 'You must not interfere with the law of gravitation.' It is understood that gravitation is one of the conditions with which one has to reckon, and that one is perfectly at liberty to counteract any inconvenience it may cause by setting another force against it.

We welcome that statement as a healthy corrective to certain presentations of Karma which we have heard or read.

Karma, as understood theosophically, is, of course, closely identified with the doctrine of Reincarnation, and Mrs. Besant thus relates an instance of the working of Karma in connection with old friendships:—

Long, long ago, he who is now the Master K. H. was taken prisoner in a battle with an Egyptian army and was generously befriended and sheltered by an Egyptian of high rank. Thousands of years later, help is needed for the nascent Theosophical Society, and the Master, looking over India for one to aid in the great work, sees his old friend of the Egyptian and other lives, now Mr. A. P. Sinnett, editing the leading Anglo-Indian newspaper, 'The Pioneer.' Mr. Sinnett goes, as usual, to Simla; Mine. Blavatsky goes up thither to form the link; Mr. Sinnett is drawn within the immediate influence of the Master, receives instruction from him, becomes the author of 'The Occult World' and of 'Esoteric Buddhism,' carrying to thousands the message of Theosophy.

It is quite a romance.

We have received a volume of verse, 'Street Visions,' by Frank Pearse (Proctor and Co., Portsmouth, 2s.). The author prefaces his work with a lengthy phrenological sketch of himself by Mr. J. Millott Severn, who hails him as 'a poet, mystic, literary and business man all enrolled into one,' and finds him to be 'uniquely endowed.' The verses are certainly above the average of much of the minor poetry we have read. The writer has considerable skill in versification, and the sentiments expressed are always worthy. Some of the pieces might have been written by Southey or Eliza Cook.

Trite and homely in their phrasing, the poems seldom attain to any high level of poetic feeling, and probably the reader in most cases will linger over the comic items in the

book, for the author has a decided gift of humour. We found the following stanza from the poem 'Life's Conservation' sufficiently unintelligible to warrant the idea that Mr. Pearse may be a 'mystic':—

Inert from all, she [Nature] does apart
The mundane of her power;
In gentle growth, or lightning dart,
She scents no fruit or flower.
A mystic urn she holds the whole,
The greatness of a master soul.

'Activism' is the name given to the philosophical system of Professor Rudolf Eucken, of the University of Jena, whose books have become famous amongst advanced thinkers. The Professor stands for the idea of spiritual life as the supreme reality. This life of the spirit he claims to be more than a perception of unity or an exalted optimism. It is something above and beyond Nature, and is concerned with moulding the life and thought of mankind. Dealing with the present state of human society, he writes:—

Movements the most varied surround us, tear us asunder and crush our souls under their opposition. God and reason have become uncertain to us. . . Life as a whole has become increasingly hollow; it has no longer an organising and governing centre. Is it to be wondered at if the finer spirits of our age are weary, disheartened and repelled by the feeling of the disharmony of the whole of the present culture which calls for so much effort from man and yields him so little genuine happiness; speaks of truth and lives from semblance and pretence; assumes an imposing mien, and utterly fails to satisfy when confronted with ultimate problems?

We confess to finding the philosophy of Professor Eucken somewhat lacking in inspiration. His disregard of the perception of unity and of optimism in his conception of the life of the spirit is not without significance. His ideal is too much of the strenuous order, and his system, although claiming to be spiritual, is not free from mechanicalism. It contrasts unfavourably with the glowing idealism of Bergson and his 'Creative Evolution.' Nevertheless there are features in his philosophy with which we are in entire agreement. He teaches the necessity of effort towards the ideals of life. He prefers activity to contemplation, and would have us consciously appropriate from the spiritual sources the elements of power of which we stand in need. But that does not, for us, negative the idea of tranquil growth and a patient, receptive attitude towards the higher world. It is conceivable that Eucken's Activism may be found to be in some measure complementary to Creative Evolution and the Pragmatism of the late Professor James.

'The Fallen Pillar' is a monody on the loss of the 'Titanic,' by 'Sylvanus,' with drawings by Tom R. Rigby (The Tribune Publishing Company, 1s. *net*). The author attempts a high flight, but his powers are scarcely equal to his ambition, and there are some odd lapses in the grammar. For example:—

Into the heart death plants its roots,
The biram stems and branches *shoots*
Upwards, &c.

And—

Like to the pompous epitaphs that *gilds*
The monuments of earth, &c.

But although the fastidious critic of verse may find something to cavil at, the book has its good points. It is vigorous and sympathetic, and the story of the voyage, told in ballad fashion, goes with a swing. The homely sea-talk of the fishermen who watch the great vessel ploughing the waters off Cape Race is well depicted, and there are some vivid illustrations. The profits from the sale of the book are, it is stated, to be devoted to the succouring of the widows and orphans of the 'Titanic's' crew, a fact which tends to disarm too acute criticism of the book on its literary side.

FORTUNE-TELLERS AND THE POLICE.

In 'The People' for the 15th inst. the statement is made that, moved by the campaign conducted by its 'special commissioner,' the Chief Commissioner of Police has issued a drastic order, and that

acting under his instructions, Detective-Inspector Fowler and another officer have during the past week visited practically every fortune-teller in London and its suburbs and explained that for the future they will not be allowed to advertise their 'business' in any shape or form. Thus signs bearing the simple word 'Palmist,' or bills announcing the presence of a mystic within, will not be permitted. In short, any display that indicates to the general public that Madame This or Professor That can read the future will be followed by a prosecution.

But a further order has been issued, and that particularly aims at that class of frauds who rake in the cash through the medium of the post. The astrologers who ask for a shilling, and then, after vaguely hinting at impending horrors, whine for 'two guineas, one, or even half, if you are pushed for ready cash'; the sages who dispense 'advice' in return for a postal order for 5s.—these are now paralysed by suddenly finding that no longer can they spread their advertisements to catch the simple.

The Commissioner of Police has informed newspaper and magazine proprietors that for the future all advertisements relating to palmists, crystal-gazers, clairvoyants, &c., where a fee is asked for, must be refused. Thus at one swoop the fortune-tellers find their activities frozen up, for no longer can they appeal to the public through the Press. . . This action of the Commissioner is something in the nature of a first advance against the enemy. Later, the public may expect to see some very important prosecutions—and it will not be necessary to complain that only the small fry are tackled.

As the columns of 'LIGHT' will show, we have frequently deplored the existence of mercenary practitioners who, in the guise of palmists, astrologers, clairvoyants, &c., have wrought incalculable mischief, and we rejoice that they will no longer be able to mislead the credulous with their sensational advertisements. But at the same time it is to be feared that honest and well-intentioned mediums may be made to suffer. We shall do all we can in their behalf, as is indicated in the leading article on page 450.

EVEN staid and cautious Unitarians are compelled at times to face the problems of 'death and survival.' In 'The Inquirer' of August 31st Mr. E. J. Hunt, after a judicial survey of the subject, makes the following affirmation: 'Of direct evidence of the survival of consciousness at death there is none!' Can he prove that? How does he know that no one has had such evidence? Of course, the point to be settled is, what does Mr. Hunt mean by 'direct' evidence? Are 'flashes of intuitional insight' 'evidence' to those who experience them? Are all the testimonies of witnesses to supernormal phenomena to be ruled out on the ground that they are not evidence, or are not 'direct' evidence? Mr. Hunt concludes that 'in the last analysis belief in the survival of personal consciousness after death must resolve itself into a supreme act of faith.' He ignores the testimony of seers, such as Swedenborg and A. J. Davis, and of all who have communicated with their departed friends, either through their own mediumship or that of others. Mr. Hunt may be content to leave it at that, but his conclusions will not satisfy Spiritualists, since they, as a rule, have been convinced by evidences which have appealed to both sense and reason, and have confirmed their 'intuitive insight.'

LONDON SPIRITUALIST ALLIANCE.

ON THURSDAY, OCTOBER 17TH, AT 7 P.M.,

A CONVERSAZIONE

of the Members, Associates and Friends of the London Spiritualist Alliance will be held

IN THE SALON OF THE
ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL EAST, S.W.

Music, Social Intercourse, and Refreshments during the Evening.

MR. JAMES ROBERTSON, of Glasgow, will deliver a short address on

'The Gift of Tongues: A Chapter in Spiritual History.'

MEMBERS AND ASSOCIATES may have tickets for *themselves and their friends* on payment of the nominal charge of *one shilling* if taken before October 14th: OTHER visitors *two shillings*.

To facilitate the arrangements it is respectfully requested that Members and Associates will *make early application for tickets*, accompanied by remittances, to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C.

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

Oct. 31—Mrs. Mary Seaton, on 'The Basis of Unity in New Schools of Thought, including Spiritualism, Theosophy, Christian Science, Mental and Spiritual Healing, New Thought, Bahaism, &c.'

Nov. 14—Rev. Arthur Chambers, on 'Spiritualism as it Affects us in our Outlook upon Human Life and Experience.'

Nov. 28—Mr. E. Wake Cook, on 'The Great Problems in the Light of Spiritualism.'

Dec. 12—Mr. H. Biden Steele, on 'Psychic Investigation from Several Aspects,' with some illustrations.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, October 8th, Mrs. Nordica will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

MEDIUMISTIC DEVELOPMENT.—Mr. Percy R. Street is about to re-commence his class for the development of mediums. This class is open to Members of the Alliance only, and application should be made at once to the Secretary. Applicants must be prepared to attend promptly and regularly for at least ten weeks. A preliminary meeting will be held on October 9th, at 3 p.m., at which, as the number of sitters is necessarily limited, a ballot will be taken for places amongst those candidates selected as suitable by the control.

PSYCHICAL SELF-CULTURE.—On Thursday, October 10th, at 5 p.m. *prompt*, Mrs. Nordica will give an address on 'Psychic Powers Latent in Man.' To be followed by 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, October 11th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience 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.

SPIRIT HEALING.—Daily, except Thursdays and Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

MRS. WRIEDT'S SEANCES.

BY THE REV. CHARLES L. TWEEDALE.

I have read the account of the alleged 'exposure' of Mrs. Wriedt published in the 'Frankfurter Zeitung,' and referred to in 'LIGHT' of the 7th inst., on page 424, with feelings of indignation and contempt. The whole article is an ignorant farrago of nonsense which would disgrace a schoolboy in the third form, not to mention a Professor. The attempt is made, in this precious article in the 'Zeitung,' to insinuate that Mrs. Wriedt holds the trumpet in her hands and speaks through it, and that the percussive sounds are the result of a mixture of Lycopodium and water. As to the latter suggestion, it wanted but this to reduce the article to absurdity and cover it with ridicule. Any schoolboy, dabbling in his first chemistry, knows that Lycopodium has to be fired by a flame or spark before it will explode, and it is almost needless to say that this flame or spark, not to mention the flash of the explosion, would instantly betray the trick to the sitters. Another report has it that 'sulphur' was found in the tube. This only makes the absurdity greater. The Professor evidently set out to find a mare's nest and duly found one.

I have examined the trumpets, and so have my friends, some of them expert S.P.R. investigators, and found nothing that could in any wise account for the phenomena.

Now as to the implied suggestion that Mrs. Wriedt speaks through the trumpet herself. I have been present at four sittings. On one of these occasions I sat next to Mrs. Wriedt, and on another a friend of mine, one of the most experienced investigators connected with the Society for Psychical Research, sat next to her. At the commencement of each séance the trumpets are generally placed in the centre of the circle, and during the séance, and while the persons present are seated, these trumpets pass all round the circle in a manner in which it would be quite impossible for them to do were Mrs. Wriedt handling them, unless she rose from her seat. By means which I need not here disclose, my friend, on the occasion of his sitting, made absolutely sure of the fact that Mrs. Wriedt did not move from her chair, while on the occasion when I sat next to her I positively proved that she did *not* use the trumpet as a speaking-tube. The 'voice' was speaking through the trumpet to a person seated on the other side of the circle. The trumpet, judging by the sound, seemed to be horizontal and at a height of about four feet from the ground. I noticed that the sound of the voice seemed to be coming out of *both* ends of the trumpet. I heard the voice speaking through the trumpet at the other side of the circle, and at the same time a hissing, or sound reflection, seemed to issue presumably from the small end of the trumpet and come in the direction of Mrs. Wriedt, who was sitting by my side. In fact, one might have thought, judging from this hissing sound, that the trumpet was being used by her in the manner the wretched article in the 'Frankfurter Zeitung' insinuates. All this flashed across my mind in a moment, and I was quick to seize the opportunity afforded. Tucking my cuff up my sleeve so that the white should not betray my action, I stretched out my hand down nearly to the floor in front of Mrs. Wriedt, then I raised my arm steadily up in front of her face until it was higher than her head, then slowly brought it down again nearly to the ground. This I did four times, during the whole of which the loud voice was sounding through the trumpet on the other side of the circle, and the sibilant sound coming back in the direction of Mrs. Wriedt. Had she been holding the trumpet and using it to produce the voice, *I should by this action have knocked it out of her hands*, but I am glad to be able to affirm that my arm encountered nothing as I passed it up and down before her face. This disposes once and for all of the fiction that at her dark séances Mrs. Wriedt uses the trumpet as a speaking-tube by placing it to her lips. Admiral Moore and others testify to the fact that, at séances held in the light, the voices come through the trumpet, under test conditions, when it is a considerable distance from the psychic. On one occasion the rim of the trumpet was placed upon my forehead with a delicacy and accuracy of touch that would have been impossible for anyone to effect in the dark. There was no fishing or bungling,

but perfect precision. Others have had the trumpet placed accurately in response to *mental* requests.

During the whole of this séance, when I sat next to her, I listened intently for any signs of movement on Mrs. Wriedt's part. She sat very still, and I did not hear that rustling of the clothing which almost invariably accompanies even the movement of the arms. I am positive of the fact that during the séance she did not rise from her chair. At its conclusion she got up to turn on the light. However, as is justly remarked on page 424, the great value of Mrs. Wriedt's mediumship lies in the *personal* evidence obtained by the sitters. Of this I obtained many instances which were absolutely conclusive. Details of the most private nature and of events which took place forty years ago in my own family, and which even my wife, who was present, did not know, were given, and private matters occurring seventeen years ago in my wife's life, which I did not know, were related, with correct names and details, of which it was simply impossible for any other person present to be aware. These were given with a facility that was astonishing. Details concerning one of my parishioners, who had passed over about eight months previously, and whom I had found dead in her chair by her own fireside, were also related to us, some of them private matters only known to ourselves, and a detail connected with the grave was given which I did not know, and thought was incorrect, but which, on inquiring from the sexton who made the grave, I found to be true. But the experiences of my friend, the investigator for the S.P.R., obtained as they were under test conditions, will probably rank among the most evidential of any obtained during this last visit of Mrs. Wriedt to England. For evidential purposes, and in the interests of Mrs. Wriedt's mediumship, he was introduced unexpectedly at one séance under a name which was not his surname, and from events which afterwards occurred we have proof that his identity was unknown to any person present save ourselves. Immediately the séance began, personal evidence of the most remarkable kind began to come for him, and which formed quite the feature of the sitting. Afterwards he gave me the information which enabled me to follow the evidence obtained. It was of the most striking and conclusive nature. He informed me that this was the first conclusive evidence of a personal nature that he had obtained during some twenty years of investigation, during which time he had had sittings with many noted psychics, had (and rightly so) exposed the tricks of fraudulent mediums, and had travelled thousands of miles for the purposes of investigation. None of the evidence which came for him was previously known to myself or my wife.

At these remarkable séances I witnessed many strange happenings of an evidential nature. Sometimes three voices were heard at once, and on one occasion a friend of ours had a voice whispering private details in her ear during the time that two other voices were talking through the trumpet. I also heard voices speaking volubly in Dutch and Italian, that in Italian being evidently that of a *man*, and quite beyond the power of Mrs. Wriedt to imitate. Mrs. Wriedt often was heard explaining or asking questions of the sitters, and the voices through the trumpet and her voice very often alternated rapidly, and were heard almost at the same instant, enabling one to compare differences of volume and timbre. This was particularly the case on one occasion when a voice talked with her for a considerable time, and the impression one obtained was that the two were absolutely different. Some of the voices I heard, one in particular, were of the deepest bass, of extraordinary depth and volume.

It has been said that Mrs. Wriedt employs an army of private detectives to search out everything known about the sitters. The absurdity of such a statement can only be fully realised by those who have been present at her séances. The expense would, in the first place, make her unable to put such a plan into operation, and even if this were not a fatal objection, the theory breaks down utterly when applied to cases of persons suddenly introduced without warning under assumed names, and fails equally to explain the production of evidence, often of extreme delicacy and privacy, known only to the sitters. It is this private and personal evidence which forms the strongest testimony at once to the genuineness of Mrs. Wriedt's mediumship and to the survival of human personality.

THE VOICES, 1912.

BY VICE-ADMIRAL W. USBORNE MOORE.

(Continued from page 435.)

I will now give an account of two séances in which I sat with my friends. It is better to make it clear at once that the inmates of the house were present on only two occasions when I attended sittings at Cambridge House, besides the Wednesday ('Julia') nights described in issues of 'LIGHT' of August 3rd and 10th. They were not in evidence on the two occasions about to be described.

The first was an average séance, but there were two points about it which deserve mention. The circle was composed of seven people—all, except myself, strangers to the house and to Mrs. Wriedt. Atmospheric conditions poor. The séance lasted one hour.

A vicar of one of our northern towns sat on my left at the end of the semi-circle and directly opposite to the psychic, from whom he was distant eight feet. Nothing happened for ten minutes. Then 'Iola' came with private messages about my wife and an invalid relative; she was followed by Cardinal Newman, who at once accosted the clergyman in his low, refined voice, 'Brother — Brother —.' My neighbour said 'Yes, who is it?' Answer: 'Cardinal Newman.' After a few words by the clergyman, the voice pronounced the 'Ora pro nobis' in front of him, and then turned to the remaining sitters and gave a benediction in English. It then said, 'Peace be with you, Brother —, peace be with you all; good morning, good morning all.'

The mother of my neighbour came to him and identified herself, calling him by his Christian name and referring to other members of the family. The most evidential feature of the séance was the visit of an old bell-ringer who spoke before 'Grayfeather' had finished talking.

Question: 'Who are you?' Answer: . . . 'When you first came to the village twelve years ago.' Question: 'Did you live in the village?' Answer: 'No, no; but I came to the service . . . bell.' Question: 'What name?' Answer: 'William Crookes.' Question: 'Are you William, who used to ring the bell?' Answer: 'Yes, yes, that's it. You were very kind to me and visited me when I was ill, before I died. You were very kind to me.' Question: 'Yes, I remember; but it was very little I did for you.' Answer: 'No, you were very kind to me indeed, and I was very grateful.'

I heard all this, but I have not trusted to my own memory or notes; I have borrowed the clergyman's notes which he made with great care. He wrote to me after he got home. He says:—

While William Crookes was speaking to me I sat with fingers intertwined, elbows on knees, leaning forward towards the point whence the voice appeared to come, which was about two feet from the floor. While in this position I was touched lightly by the trumpet first on the right eyeglass and then three or four times on the fingers. On reference to my sick-visiting book I find this entry: '1900, Dec. 4. Crookes, Wm., 63, O—Lane, age 72. Ailment and remarks: Old age. Idiot. Died.' I came to — in August, 1900; it was not then a parish, but a village as he named it.

William Crookes said a good deal more. He alluded among other matters to a member of the congregation 'who hands the plate round.' (Bags are used now; but plates for the collection were used when William Crookes was alive.) The vicar said to him, 'You know we have a new church now, William?' Answer: 'Yes, yes, but you still ring the curfew bell.' The ancient custom is still carried on in this district, but not from my friend's church. The tower in which the curfew bell rings is half-a-mile from 63, O—Lane.

'Grayfeather' came twice. The first time he talked a great deal to one of the sitters, and asked an old lady why she wore turquoise. Was she born in December? She replied 'No, in February.' 'Grayfeather': 'Blue stone no good for February,' and so forth.

A spirit came to a man in the centre of the circle and said in earnest tones, 'My dear son, God bless you!' Sitter: 'I did not

know you had passed over.' Spirit: 'Yes my son, may God bless you and when you come over give you a better place than mine' (this gentleman, who is about fifty years of age, explained to me that there had been a tragedy in the family, and he literally did not know if his father was alive or dead).

'Julia' came and made many kind remarks to me personally, and greeted the circle. She said Mr. Stead was always busy, going from one place to another. He was still working on the 'Review.'

A friend came to a lady and spoke gratefully of presents of fruit and flowers which she (the sitter) had brought to her during her last illness (recognised).

The vicar says in his notes: 'Before my mother spoke I saw a luminous mist on my left hand and felt my head grow very heated. When she began to speak this sensation passed away. . . . "Iola" and my mother spoke in low, tender tones, full of peace and affection.'

The second séance took place on May 11th; it was not remarkable as a whole but there were two features about it which make it worth recording—one a prophecy to a naval officer, the other the manifestation of Mr. Vincent N. Turvey, the famous psychic who died recently at Bournemouth.

The circle was composed of Mrs. S., of Bournemouth, her son, Lieutenant and Mrs. V. U. (her son-in-law and daughter), Miss Scatterd, Mrs. H. (a psychic) and myself. We had to wait some ten minutes or more before anything occurred. Then 'Iola' came to me and went on to Lieutenant V. U. (who is my cousin). She gave to him one of her Christian names, in fact the name by which she was called by his father when she was in life, and sent a message to his father. After reminding my cousin of the last time she had spoken to him (exactly a year before), she said, 'I am helping someone who has just passed away, and I cannot bring him to talk, for he is not able' (her nephew, who is also my nephew, died the previous morning). 'Iola' and Mrs. S. entered into conversation and she gave the name of Mrs. V. U. and warned her to be careful of her health.

After two spirits had manifested to a sitter, 'Grayfeather' came in with a shout and accosted Lieutenant V. U.: 'How do, tickey, tickey, tickey? U—, long chief' (Mr. U. is tall). This appeared to have some connection with a steam or motor boat. After a talk with Mrs. S.'s son, during which the gentleman was rapped over the head with the trumpet several times, he turned to me and chatted; then again talked to Lieutenant V. U. Presently there was a voice, 'Turvey.' This spirit spoke chiefly to young Mr. S., occasionally to his mother; and while doing so coughed many times, taking on the conditions of his death. (Mr. Turvey was a friend of the S. family. He did not know young Mr. S. well, but was an intimate friend of his father, who was not present at this séance. It is possible that he mistook the son for the father.) The mother of Mrs. S. came, calling her daughter by her Christian name, and expressed her pleasure at being able to 'come and talk to the two children.' She addressed herself specially to young Mr. S.; then said, 'V—' (giving the Christian name of Lieutenant U.), 'how do you do?'

Lieutenant U.: 'I am very glad to meet you.'

Voice: 'Thank you, I am very glad to see you in the family. I like to see you in the family—good-bye.' Then to Mrs. S.: 'I hope he will be well during the rest of the summer' (a clear allusion to Mr. S., senior). 'Give him my love. It is so nice to have a chat with you. Good-bye, dear.'

'Grayfeather' now came back to Lieutenant U., and told him he was going to Halifax, and he was soon going to get 'three rings.' We heard a noise of the trumpet scraping the floor, apparently making three circles. This was repeated later, and 'Grayfeather' volunteered the information that the three rings would come 'in cherry time.' He also talked about U. going to Ottawa and having something to do with the 'House of top-knots' (presumably Parliament). It was rather confused, especially as he introduced a prophecy of the officer carrying with him 'a box of shinem (money)'. 'Grayfeather' finally gave a lugubrious prognostication of coming trouble to the Empire, 'Heap much trouble across water—white people, black people, all kinds of people—they go fight. Lots of heads cut off.'

Admiral Moore: 'We don't cut heads off nowadays.'

'Grayfeather' made a reply which all the members of the circle understood to mean, 'History repeats itself' (I have heard these dismal forebodings by 'Grayfeather' twice since this séance).

'Julia' manifested and welcomed the sitters to her 'Sanctuary' and the séance terminated.

NOTES.—Mr. Vincent Turvey died on May 3rd, 1912. Lieutenant V. U. is an officer of the Royal Navy of considerable promise. He was promoted to the rank of Commander on June 30th, 1912, seven weeks after this séance. I must explain that the Lieutenants are not promoted to this rank by seniority, but by selection; the uniform is distinguished by three gold stripes on each arm. It is true I knew that, unless some injustice was perpetrated, my cousin was bound to be in the next 'Gazette,' and he probably knew it too. Promotions are only made twice a year, viz.: June 30th (cherry time) and December 31st. But how did this old Indian spirit foresee this? It was not a certainty, far from it; his name was ninety-fourth on the list and only twenty-four could be promoted. Let us suppose he picked my mind: how about the visit to Halifax, N.S., and Ottawa? This, at any rate, was foreign to the thoughts of everybody in the circle. It so happens that the father of Lieutenant U. is a Canadian and he has many relatives in the Dominion. Quebec was also mentioned. It remains to be seen if this visit, of which V. U. knows nothing at present, will really come off.

(To be continued.)

DR. OCHOROWICZ ON ETHERIC HANDS AND THOUGHT-PHOTOGRAPHY.

By H. A. DALLAS.

At the close of the last article on the above subject (see 'LIGHT,' p. 424), I gave a *résumé* of some experiments which seemed to show that an image had been obtained on the sensitive plate of a thought-picture of the moon, and I mentioned that this image had appeared before, on more than one occasion. In the July issue of the 'Annales Psychiques,' Dr. Ochorowicz gives some details about the previous appearances referred to. He says:—

On the night of September 7th, the sensitive was much impressed by the superb sight of the starry heavens, and particularly by the full moon, which she looked at for some time with admiration. Her scientific curiosity was awakened. . . . On the following day, instead of a little hand, which was the object desired, a full moon appeared on the plate against a background of white cloud.

The image corresponded exactly to that which Mlle. Tomeczyk had seen, and the impression was double. It also presented another curious feature. The cinematograph representations of the eclipse of the moon on April 17th, 1912, show the image of the moon slightly flattened in the direction of the axis of rotation. This characteristic appears in the radiograph of September 7th. Can this be due to chance?

Moreover, there is another odd detail. Dr. Ochorowicz says:—

It is difficult to say whether the cloud has also been duplicated; it looks as if it had not, and in that case the moon alone must have moved. How can we conceive of this apparent movement of a mental image?

He concludes from his experiments that the photograph has no physiological relation to the material brain. The plate was not placed near the brain, but on the knees or sometimes on the table. He thinks that it is more probably connected with an etheric brain, and adds that those who cannot accept this theory must content themselves with a spiritualistic explanation, without trying to determine how the spirit can act at a distance from the body, and this he considers is simply a confession that we are ignorant about the whole matter. He also adds that it seems to him that there is no connection with the retina either, for the medium did not gaze at the plate.

It is singular that the medium's imagination was occupied with the production of a small hand, and yet it was the image of the moon which had impressed itself on her so vividly that it was

reproduced. This first photograph of the moon appeared on September 8th. On the 16th a somewhat similar photograph was obtained, but more like a button than a moon; there are two discs with a dark spot in the middle.

A third photograph was obtained in full light; the medium rested her hand on the plate and thought about the moon with her eyes shut. This image was also duplicated and gave the impression of the moon having moved, and the image seemed flat as of an object with only two dimensions. The experiment was repeated on September 23rd. This last experiment is particularly interesting because it shows four or five clear impressions of the moon, of different sizes, and without the cloud. The background in the negative was rose-coloured, and the moon was white. From that date no results of this nature have been obtainable; but Dr. Ochorowicz says that other developments have compensated for the failure to obtain these 'thought-photographs.'

The manifestations which occurred afterwards were rather similar to those connected with the 'Little Stasia.' (Dr. Ochorowicz does not use spiritistic language, so for the simple word 'control,' he substitutes 'fantome impersonnelle.')

This 'phantom' is not as tricky as 'Little Stasia' used to be. Dr. Ochorowicz says:—

It upsets my experiments, but that is because, feeling itself unequal to the phenomena which I require, and not being able to speak, it tries to make up to me in some way. For instance, it brings my hat and puts it on my head, it carries away my chair, it shows me luminous sparks, touches me, and, at the same time, tries to explain to me by the language of spontaneous phenomena that thought-photographs of the doubles (so-called) of inert objects can no longer be obtained. . . .

Thus a comic imitation of the round of the moon was made by a round object being placed on the plate and raps given upon it to show that the object was there, the room being in darkness, so that the apport might not have been recognised otherwise.

Dr. Ochorowicz says that these phenomena annoyed him, but the medium urged, 'Do not scold it; it is not mischievous like the little one. Perhaps it only wants us to understand that there is not enough force for the photographic experiments.'

The next issue will conclude this interesting series of articles. It may then be useful to look back to some of the earlier developments, with 'la petite Stasia,' and consider the relative value of the two hypotheses denoted by the terms 'control' (which would be used by a Spiritualist) and the 'double' or 'impersonal phantom,' which are the terms selected by Dr. Ochorowicz. I have carefully abstained from using any other terms than his in epitomising his articles, but I do not wish to be understood as doing so because I personally regard these terms as giving the truest indication of the character and significance of the phenomena in question.

Since writing the above a friend has sent me photographs obtained by himself in his own house, where he has been experiencing a succession of interesting phenomena, physical and mental. These photographs compel me to re-consider the conclusions which Dr. Ochorowicz has reached. Not having the advantage of examining his negatives, but only the reproduction in the 'Annales Psychiques,' it seems, perhaps, rather presumptuous to question the correctness of the interpretation he puts upon the 'moon' photographs. I do not at present find that interpretation convincing, although possibly if I had more intimate knowledge of all details I might do so. Is this 'moon' photograph, obtained on September 8th, really connected with the medium's view of the moon on the previous day?

The photographs which have just been sent to me show a circular object about the size of a threepenny bit, perfectly definite in outline. There are markings on it which might be compared with the markings on the moon, but which seem to be really the continuation of some obscure object behind the circle. Into the details of this experiment I do not propose to enter at present. If further study shows that the results are valuable they will be made public. I merely mention it here, because the photographs have arrived at an opportune moment, and the examination of them and consideration of the circumstances attending their production necessarily affect my view of the moon phenomenon obtained by Dr. Ochorowicz.

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A PRICKLY PROBLEM.

We have received two neatly printed pamphlets, each containing a sermon preached in Gibraltar Cathedral by the late Dean of Gibraltar. One is entitled 'Death a Victory,' being based on I. Cor. xv., 55 ('O death, where is thy sting? O grave, where is thy victory?') and the following is a noteworthy passage in it:—

Some two thousand years have passed since the words of the text. And never, thank God, in all the past has there been cause for more widespread and profound belief in the *living* dead—in the myriad instances of the so-called dead appearing to friends and relatives near and far. Such facts are now openly vouched for by some of the most eminent scientists, after long years of rigorous investigation, and that investigation commenced in an avowedly sceptical spirit. Such men are Sir William Crookes, Sir Oliver Lodge, Dr. Russel Wallace (the coadjutor of Darwin), Lombroso (the greatest naturalist of Italy), Flammarion (the chief astronomer of France), F. W. H. Myers (the renowned writer), Sir William Barrett, F.R.S., and others too numerous to mention; and their evidence has been corroborated by bishops, judges, ministers of all sects, lawyers, physicians and secularists.

And then follow citations from statements by the Bishops of London and Ripon regarding the advance in knowledge which the modern world has made on this great question. In both the sermons we note how powerfully the late Dean was influenced by the evidences of psychic science, and how greatly it reinforces his arguments for the truth of the doctrine of a life after death.

It was almost immediately after reading these fine sermons of the Dean of Gibraltar that we took up a Sunday newspaper of the sensational variety which, like so many of its kind, appeals to the class of people who delight in reading records of the vices, follies and crimes of mankind. Here we were confronted with 'exposures' of mediumship and mediums, and noted that a clergyman was conspicuous amongst the attackers. We have not a word to offer in extenuation of the doings of charlatans. Indeed, we have reason to feel more strongly on this matter than outside critics and newspaper scribes, for we are amongst the chief sufferers from the misdeeds of those who disfigure and defame the cause we have at heart. We care not who weeds out imposture and humbug so that it is weeded out, but we must discriminate severely between fraud and genuine mediumship, however difficult the task. We know how easy it is to hold up much that represents genuine mediumship to ridicule and contempt. It is always cheaper to condemn wholesale than to investigate and to judge impartially; and although we cheerfully abide the verdict of time, we are not disposed tamely to acquiesce in attacks of a promiscuous character. The castigation which the rogue receives should not fall also on the shoulders of the innocent. It is a principle of English

law that it is better that a dozen rascals should escape justice than that one innocent man should be wrongfully condemned. But it is too much to expect the unthinking populace to pay any regard to salutary maxims of that kind.

It is a prickly problem, of course, complicated by all sorts of issues. At the root of much of the trouble in public mediumship is the harsh competitive system of the age which invades all departments of life and offers the breadwinner the choice of starvation or the performance of unworthy tasks. How many artists there are who are doomed to the drudgery of producing 'what the public wants' in place of doing the work which their talents best fit them for! How few of those who visit the professional medium seek for light on the really vital questions of life! And yet, speaking generally, who can blame them in a world in which false ideals abound and truths are lightly esteemed? Self-interest is not merely proclaimed; it is openly preached as the *supreme good* of life. Happily the world is so ordered that the pursuit of self ends always, sooner or later, in confusion and defeat alike for those who pursue and those who pander to the demand. Such newspaper attacks as the one in question read oddly in comparison with the testimony almost daily given from Press and pulpit regarding the evidences of the reality of a spiritual world and spirit communion, and the discerning will not fail to discriminate between the false and the true, and to draw their own conclusions.

The great difference between the thoughtful and the thoughtless lies in the fact that the former draw their own conclusions, the latter have their judgments formed for them. But that is no reason why those who have knowledge and experience in psychical matters should remain silent. They should speak out boldly and assist in guiding and shaping the opinions of those who are unable or unwilling to form a judgment for themselves. Fear should be no part of the mental equipment of the true Spiritualist. Scandals are unsavoury, but silence, though a safe refuge, is sometimes also a cowardly one. Let us proclaim fearlessly the reality of mediumship (however discredited by the follies and weaknesses of some of its professors) and leave the common-sense of the public to do the rest. As for the cheat and the humbug who pose as mediums, let them take care of themselves—they are well able to do it as a rule, although in the long run the growth of knowledge and experience in psychical matters will assuredly overwhelm them. The police, by their warning, have done the public a good service, but Spiritualists must maintain the right of honest mediums to exercise their gifts. 'Sink me the ship, Master Gunner,' said Sir Richard Grenville at the close of his desperate fight with the 'huge sea-castles of Spain.' That is the spirit which should animate everyone who fights for what he esteems to be a truth. Better sink than truckle or palter with the enemy. 'No surrender and no compromise'—that is our motto!

FENELON A SPIRITUALIST.—It is only to our senses and imagination that the departed is no longer objective. He whom we no longer see is really closer to us than ever. We can always find him in the inner life, the centre common to us all. *There* he sees us; *there* he procures for us real effectual help. He who has put off all the infirmities of the flesh knows us and our impediments better than we do ourselves, and solicits the remedy needful for our cure. For years past I have not seen in the flesh our departed friend. Now I converse with him: I open my heart to him. I am absolutely certain that we meet in God's presence, and while I deplore his departure I am certain I have not lost him. This interior communion which I have with him is full and real.—'Œuvres de Fénelon,' par Aimé-Martin, Vol. III., p. 746, December 5th, 1714, Paris, Lefèvre. Fenelon departed this life January 7th, 1751.

THE PROGRESS AND PURPOSE OF SPIRITUALISM.

A Paper by DR. J. M. PREBBLES, read by Mr. A. E. BUTTON at the International Congress held at Liverpool on Sunday and Monday, July 7th and 8th, 1912.

(Continued from page 440.)

Spiritualism, grounded in God, who is Infinite Spirit, immanent and absolute, stands symbolised before us like a gigantic oak, from the solid trunk of which have sprung a number of rather peculiar off-shoots, such as Theosophy, Christian Science, Mental Science, Divine Science, the New Thought, and various other organisations ; all of which, Spiritualism, deep and divine as human nature and broad as humanity, made possible.

Theosophy, begotten and nourished in a family of New York Spiritualists, has been ungracious enough at times to insist that the messages from our ascended loved ones are only from 'cast-off astral shells.' Engaged largely now with the training of a new Christ, before whom some English devotees knelt and Hindoos prostrated themselves during their late convention at Benares, Theosophists, on the whole, are behaving towards Spiritualists better than formerly, and many of them are the best patrons of our clairvoyant mediums ; and so, after wanderings, inspired, we fear, by ambition and a love for speculation, they are returning to their Father's house.

Orthodox denominations, with their nearly two hundred wrangling sects and differing creeds, told us years ago, in harassing tones of direst terror, that our communicating friends from the spirit world were demons of darkness—wicked demons from Purgatory, or Tartarus, loosened to deceive and destroy human souls—and all this, too, when, according to the Bible, Moses and Elias appeared upon the Mount of Transfiguration—appeared and 'talked' with the disciples—and we are overshadowed by a crowd of heavenly witnesses.

Christian Scientists, hungering for the truth, yet halting in a sort of half-way house between Calvinism and Spiritualism, seemingly forget that their founder for a while practised spiritual mediumship in Boston, and later so violated the golden rule as to hoard up millions, involving to this day lawsuits, and they coolly charge Spiritualists with dealing in 'malicious magnetism,' or black magic. They are, however, gradually becoming more sane, and doubtless more fully conscious that they are functioning upon a receding wave, a fading flash of sunlight.

New Thoughtists—a very excellent and amiable class of seekers after truth—are heroically brave till coming squarely up against the word Spiritualism. Here they halt, and have yet to learn that moral cowardice never achieved a victory. They never tire of telling fine audiences in tones most musical that all is good—supremely good. This alleged New Thought, hoary with age, is tardy in coming to the front with even one absolutely 'new' truth. For this and other 'new' truths which we had hoped for we are graciously waiting, to tabulate and weave them as golden threads into the history of Spiritualism.

Rosicrucians, originating in the Orient, allied to the Cabbala and later revived in Germany, have centres in foreign countries and a branch in Los Angeles. They believe in present-day revelations from on high, hold a portion of their services in a darkened room, and strive to make more practical in the world the teachings of the New Testament. The most of them are Spiritualists.

The Faithists, few in number, have a new Bible, Oahspe, whose inspiring Jehovih declares, 'I am all knowledge' ; 'There is no law : I do all things by virtue of My presence' ; 'Whosoever choose Me, I choose in return, and whosoever serve Me, I serve in return.' Here we have the quintessence of selfishness and the equivalent of the old law of retaliation, *Lex talionis*. Oahspe has some good things in its lumbering pages—and so has the Bible of the Mormons.

Let none think for a moment that I cherish a scintilla of unkindness towards the founders of any religious cults, be they mortals or vested in spiritual garments. If my justification be questioned for mentioning these various cults, I have to say that, appointed by the National Association of Spiritualists of America as the *World's Missionary-at-Large*, it is my duty to

interest myself in the origin and progress of all the prominent religious movements of the times, and that, as Thomas Carlyle once said to me in his inimitable style, 'America is the great maw, from which are hatched nearly all the world's fads.' Be these movements fads, or faiths, or facts, they all have imbedded within them germs of good ; though their tongues are many, they are united in spirit, and that spirit is an all-inclusive, ever-expanding, uplifting Spiritualism—the Spiritualism which is the direct antithesis of materialism. Mathematically considering the absolutely numberless electronic entities—considering pre-natal influences, unseen psychic forces, racial and social environments, it is positively impossible for the most intelligent to think and to believe precisely alike. It is diversity in unity that makes the more harmony.

Though, unlike any other religious body, we clasp the 'vanished hand' and daily drink from the fountain of spiritual truth, we must not fossilise nor fold our arms, resting upon the one fact of spirit communion, nor pose upon our past laurels. There are great reforms yet to be initiated and pushed forward, there are crying wrongs to be righted—the white slave traffic to be abolished, penitentiary criminals to be treated more humanely, the war-spirit of conquest to be annihilated, the child labour in mines and factories to be remedied, wives and mothers to be enfranchised, liquor and tobacco slaves to be liberated, progressive Lyceums to be organised, orphans to be clothed and lovingly trained, way-worn mediums and lecturers to be provided for, the obsessed to be released and the obsessing influences to be redeemed, politicians to be introduced to the principles of social, national and international justice, poverty to be removed from every household, ministers to become sufficiently inspired and Christianised to do the works promised to those who receive into their hearts the gospel of Christ, and worthy sensitives to have better conditions for their spiritual manifestations and protection from the laws of unjust legislation. Indeed, there are rugged hills for Spiritualists yet to climb, tall, frowning, icy Alps to be crossed, Gethsemanes and Calvaries to be experienced, and society-enrolled dead Spiritualists to be resurrected before the angel music can be heard, saying, 'Well done, thou good and faithful servant.'

In essentials, we must be united ; in non-essentials charitable ; and our pre-eminent and persistent purpose should be to extend the sublime and blessed principles of the spiritual philosophy, realising that man is a conscious, royal-souled Ego, a son of God by inheritance, a citizen of heaven, a quaternary being, composed of material body, soul-body, etheric or celestial body—all of which are partiled and subject to change—and the inmost conscious spirit, the Atman of the Hindu, which is pure, indivisible, unpartiled, uncompounded, and as old as God, bearing something the same relation to Him that the pure crystal drop bears to the ever-flowing fountain.

Each person should remember that he brought nothing into the world but a small naked body, inherited tendencies and some ennobling possibilities, and can take nothing out of this world but individuality, consciousness, memory, mental unfoldments and moral attainments—all else is dross. The only coins current in the higher heavens are love, purity and wisdom.

What do very many Spiritualists most need ? They need a spiritual quickening of the coronal brain-cells ; they need a diviner conviction of spiritual truth and a more stirring, burning enthusiasm. They need to be more afire with the God within, more aflame with the Christ-spirit of consecration, more given to fervent prayer, more thoroughly awake to glorify God by doing good to humanity, awake to that personal righteousness which educates, sanctifies and saves—saves with a salvation and a heaven here and now. When lives are thus lived, death opens the door to the limitless abodes of the blest.

A crisis is upon us ; we are dwelling in the social and religious drift-period of the world. The cycle of myth and dogma is closing. Chrishna, Gauranga, Gautama, Jesus, with thousands of past saviours and seers, are calling to us as never before to come up higher. Come, all ye that labour and are heavily laden, and find that rest and calm, serene peace that a changing, treacherous world can neither give nor take away.

Spiritualism, made practical in human hearts, partakes of the bread of honest labour, self-sacrificingly helps the sick, the

poor, the unfortunate, brightens the chains of human friendships, tenders the hand of sympathy to the most depraved, plants flowers of love and trust in unhappy bosoms, and scatters gems of goodwill along all the walks of daily life.

Standing now upon the mount of vision, wrapt in the spirit of prophecy and looking to the incoming future, I see ignorance giving place to wisdom, doubt giving place to faith, and faith to knowledge. I see superstition dying before the radiating beams of rational religion. I see tyranny dying upon the plains of freedom and error giving place to undying truth. I see sturdy virtue taking the place of vice, bigotry giving place to toleration, policy to principle, monopoly to co-operation, individualism to a Christly communism, and grating discords to divinest harmonies.

With the vision-eyes of the Patmos Revelator, I see inaugurated a new heaven and a new earth, with living and loving Christs in the midst, with celestial angels as teachers, constituting a very Eden of peace and love and brotherhood—a world illumined and baptised with the Pentecostal fires of sympathy and benevolence and spiritual tendencies as altruistic as universal.

A GUIDE TO LONGEVITY.

If we do not 'live long in the land,' it will not be the fault of Mr. Hereward Carrington. Convinced that under present-day conditions the term of human life is less than half what it ought to be, he has resolved to do his best to remedy such a state of things. Accordingly, in his new book, 'Death Deferred' (cloth, 50c., or 2s. 6d., the Penn Publishing Company, Philadelphia), he sets out to show us 'a more excellent way'—to demonstrate, in fact, 'how to live long and happily, defer death, and lose all fear of it.' He notes that throughout the animal world (with the exception of man) a mammal lives about five times as long as it takes to arrive at maturity. It seems to him, therefore, to follow that 'as a man matures at (say) twenty, he should live to be at least a hundred when he dies—and this without showing any signs of old age or mental or physical decrepitude.' Then, when death *does* come, it will be quiet and painless, and will be welcomed rather than otherwise—'just as we welcome sleep at the end of a long, hard day's work.' To attain this 'consummation devoutly to be wished,' Mr. Carrington insists that man must live more nearly in accordance with the established laws of Nature. Neglecting these laws, he brings upon himself all sorts of complaints and consequently cuts short his life by many years. He must live only on simple foods and a limited amount of them (one pound of food per diem is enough for all ordinary needs). He must take no alcohol and little or no meat, but instead drink plenty of water (at least four glasses a day), and eat plentifully every day of raw fruits of all kinds. Sweet-stuffs are very necessary and should form a large part of his average diet. He is also recommended to omit breakfast; to fast completely one day of every month; and whenever indisposed to omit a few meals, until natural hunger returns. Other recommendations relate to the breathing of pure air at all times, summer and winter, night and day; to the taking of regular, but not excessive exercise, and of plenty of sleep (sleep 'is the one thing you cannot omit without danger'); to the cultivation of the habit of cheerful thinking, and to the necessity for having some good hobby, some special interest other than one's ordinary routine of occupation. What now remains for Mr. Carrington to do is to illustrate the value of his own prescriptions by living, like Moses of old, with eye undimmed and natural force unabated, to the age of at least a hundred and twenty!

THE HEROISM OF AGE.—We talk much of the courage of those who do not shriek or howl when for an hour or two they face the approach of death in shipwreck or other unexpected calamity. Do we realise that every aging man or woman is watching the daily approach of death, month after month, and yet keeps a smiling face, and sows crops for next season, and plants trees and prepares dwellings for the coming generation? For though the young know that they may die at any moment, the old understand that they cannot live much longer, and that it must be their last days which are flying past them with such incredible rapidity. Thus, even without any sensational occurrence, to each life comes the heroic opportunity.—ISABELLA FYVIE MAYO in 'The Open Road.'

LONDON SPIRITUALIST ALLIANCE.

A HAPPY SOCIAL GATHERING.

On the afternoon of Tuesday, the 10th inst., the large room of the London Spiritualist Alliance, 110, St. Martain's-lane, W.C., was well filled with a happy gathering of Members and Associates who had assembled to meet Mrs. Ellen Green on her first visit to the Alliance after many years of successful platform work, carried on both in this country and of late in Australia and South Africa. One interesting feature of the gathering was the presence of Mrs. Nordica, who with her husband has newly arrived from South Africa on a three months' visit. The Chairman, Mr. H. Withall, referring in his opening remarks to the arrangements for the winter, urged those present to use their influence to induce other friends to join the Alliance, pointing out that if they did so on or after October 1st their guinea subscription would cover membership for fifteen months and include the right to the loan of three books at a time from the library and free admission to the winter lectures and the Tuesday and Friday meetings. On behalf of the Alliance he gave a warm welcome to the two ladies who were with them that day. Mrs. Green then gave about a dozen descriptions of spirit friends, all of which were readily recognised. A hearty vote of thanks was accorded her. Mrs. Nordica having thanked the meeting for the welcome she had received, the Chairman announced that she had kindly promised to give demonstrations of her clairvoyant gifts at the next meeting, which would be held on the afternoon of Tuesday, October 8th, and would speak to the Psychic Culture Class on Thursday, October 10th.

A DYING BOY SEES HIS SPIRIT BROTHER.

In an article which appeared in 'The Natal Witness' of July 26th, 'Sigma' gives an account of the psychic experiences of Mr. Ferneyhough, of Maritzburg, a gentleman who, on his recent decease, left twelve large MS. volumes dealing with his Spiritualistic experiences, besides eight smaller volumes of automatic writings. Arriving in Capetown in March, 1872, Mr. Ferneyhough became associated with certain Spiritualists there, and for a time edited a Spiritualist newspaper in the neighbourhood. Later, he removed to Maritzburg, where he achieved a reputation as a clever photographer and a skilful designer of maps, charts and diagrams. On February 22nd, 1892, Mr. Ferneyhough was plunged into the deepest sorrow by the death of his eldest son Reginald, at the age of five years. At that time Spiritualism had no attraction for him, but later he joined a circle, and under date of November 28th, 1894, he wrote: 'The first truth came as I was about to give it up—a spirit came, a Mrs. Nelson (formerly a nurse in Maritzburg)—"Go home at once, your little boy is there," was the message.' The significance of the message to Mr. Ferneyhough had in some occult way to do with his little son Cyril, who was then dangerously ill. The fixed impression on Mr. Ferneyhough's mind was that the 'Your little boy' of the message was Reggie, and that he had come to receive Cyril. That this was no disordered imagination, or vain fancy, is confirmed by the excited exclamations of the sick child (Cyril) at the point of death, telling Reggie—by name—to go away, that he did not want to go with him, that he would not go with him but would stay with his mother.

'LIGHT': 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

A STARTLING VISION EXPERIENCE.

'The Finchley Press' of September 6th states that the Rev. T. Shirley Herrick, the new Wesleyan minister at East Finchley, will tell you of premonitions (well-authenticated), of manifestations which cannot be explained on ordinary grounds, and of actual visions which do possess an extra-natural, if not a supernatural, basis. That is not an extraordinary form of belief for a Christian minister, for the whole foundation of Christian teaching rests on the belief in another world, no matter what name one may apply to the direction of that belief.

Mr. Herrick spent three years in South China in pioneering work, and he says that—

On one occasion when his companion at the mission entered the house he occupied, he paused on an inner threshold in surprise. He was not alone in the place, as he supposed when he came in. From a beam the body of a woman dangled at the end of a rope. He surmised that during his short absence from the house the woman had taken advantage of the unfastened door to enter the premises and commit suicide. As he stepped forward to cut the rope, the vision, for so it was, disappeared, leaving no trace behind. The history of the house was unknown to him, but shortly afterwards he was informed that the favourite wife of a Chinaman had hanged herself in the place where he saw the strange thing. He learnt from various sources afterwards that other people were aware that the house was haunted.

Mr. Herrick further states that his colleague in China foretold his being invalided, and had four distinct premonitions relating to that illness and return, each of which proved to be true.

In the 'Press' of the 13th inst. Mr. W. G. Cumber has a useful letter in reference to the above, and the editor promises to investigate with a medium who, Mr. Cumber says, has given him good proofs of spirit presence.

THE TREATMENT OF PSYCHICS.

In the August 'Journal' of the American S.P.R., Dr. Hyslop deals with the experiences of the late Mr. Vincent N. Turvey, with whom he had some correspondence regarding the latter's book 'The Beginnings of Seership.' Referring to Mr. Turvey's introductory remarks in reply to his questions, Dr. Hyslop says that they 'show how much valuable material might be obtained for science if investigators had more tact than some of them seem to have.'

It is not necessary to sneer, and ridicule people generally, as the price of respectability. One can be critical without manifesting the appearance of being contemptuous, but the largest number of our investigators have treated people with 'experiences' in a manner that they would not treat a patient in an asylum. This is no way to ascertain facts, no matter what they may be. This class of 'subjects' has a right to feel sensitive, especially if they wish to be frank about their experiences. But the Philistine public and *soi disant* scientists behave towards them like spoiled children and show neither tact nor intelligence in handling them.

This comment was called forth by Mr. Turvey's remark that—

The mere fact that I am (if I were to allow it) being examined as a curious freak, a man with delusions, a man who *would*, if he could, cheat; rather than an honest man who has by nature been endowed with certain faculties which he does not profess to understand, switch on at will, or control with exactness, would stop all phenomena. If the Society cannot pretend to or be really sympathetic, during their examination of a psychic, and make him 'feel at home' with them, they will never get the best demonstrations of which he is capable.

NEXT WEEK we shall give the valuable Paper which was read by Mr. J. J. Morse, Editor of 'The Two Worlds,' at the International Congress at Liverpool, on Monday, July 8th last. In it Mr. Morse deals with the 'Physical Phenomena of Spiritualism as a Basis for a Spiritual Religion.'

REFERRING to the séances at Christiania a valued correspondent writes: 'The translation from the Swedish "Daily News" makes it clear that, as Mrs. Wriedt's hands were held by Professor Birkeland, she must have been innocent of what happened during that time. And as the trumpet was examined by the sitters *before* the séance commenced, and all admit this, there could have been nothing in the trumpet when it left Mrs. Wriedt's keeping.' These are points worth remembering.

ITEMS OF INTEREST.

Now that so much attention is being given to fortune-tellers, it is interesting to note that at an inquest recently held at Hackney on the body of an old woman who died of heart failure, the coroner said that he had heard that she told fortunes. Dr. Hora said that he knew she used to do so, and admitted that she had told his. In answer to the question, 'Did it come true?' he admitted that 'it was pretty true.' The coroner then remarked: 'She was a very useful person to know.' Ought not that coroner to be warned that his remark might influence some people to engage in an illegal practice, or was it 'spoke sarcastik'?

The writer of the notes in the Dundee 'Evening Telegraph and Post' recently said: 'Once upon a time ghosts were deemed to be outwith the domain of the scientists. Nowadays, however, scientists of the first rank are making careful study of ghosts, and are proffering scientific evidence of the survival of man's spirit past bodily death. The scientists have broken down many of the barriers which shut off the spirit world from the region of things material. There is now a wide borderland in which philosophers who claim to be materialists meet with broad-minded scientists who realise that thought and spirit are as substantial as air or any other unseen element with which the chemists are familiar.'

Mr. W. H. Evans has a useful expository letter on Spiritualism in the Welsh 'Labour Voice,' of the 7th inst., based upon a very fair report of a séance with Mr. John Taylor, the Lancashire table-moving medium. Mr. Evans promises other contributions to the same journal. This is good mission work, as he will reach a large audience and 'the printed word remains.' It is also good business for the paper, as whenever a good discussion on Spiritualism takes place the circulation of the journal in which it appears goes up considerably. Possibly that is why every now and then sensational journals 'work the spook business' for all it is worth!

To the newspaper scribe and all those who approach the consideration of Spiritualism with the foregone conclusion in their minds that it is impossible that there can be any intercourse with spirits we commend the following extract from 'Vanoc's' column in a recent issue of 'The Referee': 'I remember hearing Professor Tyndall say that the phonograph was "impossible," and this at a time when the phonograph already existed in Mr. Edison's laboratory at Menlo Park. The man or woman who pronounces *ex cathedra* that anything is "impossible" is a swanker, because to use the word "impossible" correctly implies the possession of universal knowledge which no human being—not even the youngest—has acquired.'

'F. M. S. S.,' writing from Bahia, Brazil, says: 'I wrote the following lines when in great mental trouble, and send them to you thinking that they may be helpful to some of the readers of "LIGHT": "To live happily and avoid many disillusionments it is necessary to be philosophical; among other things, to take life as it comes—bitter with sweet, evil with good, pleasure with pain, rainy days with fine, prosperity with adversity, &c; remembering that this existence is transitory, this world but a great workshop for the hammering out of characters, a preparatory school, through which we *all* must pass, a dream, a vapour, as compared with eternity—a crucible in which our hearts are purified by *pain*."

We do not invite discussion on the question of the continued existence of animals but we give the following quotations from 'The Progressive Thinker' for what they are worth. Mr. Charles Dawbarn thinks that his 'heaven' will contain 'all his friends, whether they be human or in the humble forms of that life that lives and loves me to-day.' Mrs. Mary T. Longley holds that 'the higher forms of intelligent animal life, such as domestic favourites, become sufficiently imbued with human magnetism from the mastership training and atmosphere of the humans associated with them, to gain a certain hold on spiritual—so-called—states, which enable them to gain and indefinitely retain a hold on the other world, and thus the lover of the animal can and does find his favourite animals on the other side. . . . The elements and forces of those animals that do not reach the spirit world will, at death, assume the vaporous appearance of the vacated form and be stimulated by the remaining soul flame for a time, and will gradually become dissipated into the great reservoir of creative energy and light. Hence it is not strange that some clairvoyants should see misty animal forms in the earth aura as they sometimes describe, but as we have said, some animals do live in the surroundings of their human friends for an indefinite period after death.'

Dr. John S. King, of Toronto, president of the Canadian Society for Psychical Research, will publish early in November or December a work which should be of much interest, entitled, 'The Dawn of the Awakened Mind.' It will consist of some five hundred pages and will embody the results of eighteen years' study of psychical phenomena. Among the features of the book will be a reproduction of a portrait of Mr. W. T. Stead, obtained through the mediumship of the Bangs Sisters, and many messages claimed to have been received from him in automatic writing.

Our readers will be pleased to learn that His Majesty King Victor Emmanuel has conferred upon Signor Italo Sabatini the Knighthood Cross of the Crown of Italy, with title, for the portrait of His Majesty which he has painted for the Royal Italian Embassy of London. Signor Sabatini's famous picture 'There is no Death' (reproduced in 'LIGHT' of November 12th, 1910), when exhibited at the Mendoza Gallery, in New Bond Street, was seen by some thousands of persons, including many of our readers. Signor Sabatini, it will be remembered, kindly painted the portrait of Mr. E. W. Wallis, editor of 'LIGHT,' and gave it to the council of the London Spiritualist Alliance for presentation to Mr. Wallis. We tender our hearty congratulations to our friend on the honour which has been unexpectedly conferred upon him.

The spirit of 'divine discontent,' or of awakening humanity, which is causing the universal 'unrest' that occasions so many pessimistic fears in certain quarters, is moving in Greece, and there are many signs that a new and living Greece will have to be reckoned with in the near future. We learn from 'The Daily Herald' that M. Pl. Drakoulès, whose interest in Spiritualism has been already recorded in 'LIGHT,' has written a work (just published at Athens) dealing with the social, intellectual, economic and artistic situation in modern Greece. M. Drakoulès, who is an earnest humanitarian, and an advanced thinker, 'has created and directed an organisation which works for the nationalisation of all the means of production and communication, fights for various educational and other reforms, stands for Woman's Suffrage, and looks to an *entente cordiale* with all the world's workers' associations.'

Our energetic friend, Mr. James Lawrence, of Newcastle-on-Tyne, is anxious that whenever Spiritualism is attacked in the pulpit or the Press steps should be taken to repel the attack, controvert the misrepresentations of opponents and truly present the claims of Spiritualism. He suggests that a 'league' should be formed for this purpose, but surely this is a duty which the National Union should undertake. It is truly 'propaganda work'—for which the 'National Federation' was originally founded. All such attacks should be taken the fullest advantage of. Meetings should be held at which capable exponents should proclaim what it is Spiritualism stands for, and what Spiritualists are trying to do. Letters should be sent to the newspapers whenever the subject comes up for discussion—but to secure insertion such letters should be brief and to the point. Editors have no room for essays, or long irrelevant letters. It is better to send a succession of letters—each one devoted to a separate point—than to attempt to cover the whole ground in one communication. The work of defence would be very much easier, however, if those who call themselves Spiritualists did not so frequently give their critics opportunities for adverse comment on their sayings and doings.

'The Daily Chronicle' reports the 'dramatic recovery from spinal disease' of Ethel Isaac, of Winterbourne, Gloucestershire, after lying in bed for three years. Miss Isaac said that she had been in pain on the morning of the day when the change occurred. At night, after prayers, she felt an indescribable sensation as of something 'all of a work' within her and she tingled all over. Realising that her strength had come, with the help of her mother she got up and walked across the room. She went back to bed and the next day dressed and walked about the room. Since then she has been out for rambles, has gone to chapel and has been steadily mending. Her cure is regarded as an answer to continuous prayer. Mrs. Isaac had talked with a friend about faith-healing and, after reading part of the seventh chapter of Mark, knelt at her daughter's bedside and prayed. They both prayed and then felt something different. 'It seemed as though God had come near.' Miss Isaac said that her back was not at all stiff after her first walk and that she was gaining strength daily. We congratulate her on her recovery. It is mentioned as a tragic coincidence that Dr. Eadon, who had been Miss Isaac's medical attendant from her childhood, died just about the time that the faith cure came.

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.

Mrs. Etta Wriedt and Professor Birkeland.

SIR,—Your love of fair play is apparent in allowing any notice to appear in your pages of such an insane, slanderous, and unscientific attempt as that made by Professor Birkeland, of Christiania, to throw discredit on Mrs. Etta Wriedt, of Detroit, and blacken the reputation of one of the most extraordinarily gifted individuals existing to-day. Your recording the allegation has given an opportunity of emphasising the absurdity of the so-called exposure of Mrs. Wriedt. If the report to which you refer be correct in representing what took place, it is in my view rather a complete exposure of the want of knowledge of the Norwegian professor, and shows an absence of scientific methods in his investigation of supernormal phenomena rather than anything detrimental to Mrs. Wriedt's reputation.

I have had an opportunity of questioning one of those present at the séances in Christiania, and of learning that some physical phenomena took place when the Professor and a conjurer friend of his were present. The temporary cabinet was moved about while the Professor sat close to Mrs. Wriedt, with the result that neither he nor the conjurer could account for the commotion in the cabinet. The sensitive was charged with having an accomplice secreted in the room behind the extemporised cabinet. Light was immediately demanded, but on producing a light nothing was found, as was to be expected, to account for the phenomena.

As you justly remark, the Professor was apparently obsessed by the one idea 'that something had to be found.' There were sounds which are spoken of as 'soft explosions.' The Professor jumped to the conclusion that these were produced by gunpowder or some explosive substance, but he alone of those present could detect the sulphurous fumes resulting from the explosion of the imagined gunpowder.

To what depths of unscientific absurdity will an individual go when suffering from a confirmed one-idea obsession! He suggests to himself that there must be explosions to account for the noises in the trumpet used at the séance; he seizes this and claims to have discovered 'traces' of Lycopodium in it. This is a powder used by druggists to coat pills, being a mildly inflammable material. If he found any vegetable product in the trumpet, of which I am very doubtful, I suggest that it may have been pollen from the many flowers which were placed in the séance room.

I should like to add my testimony to the absolute genuineness of Mrs. Wriedt, for I have had the great privilege of sitting with her at Wimbledon, both in circle and alone. On two occasions I sat with the sensitive in perfect light when two unshaded electric lamps lighted every corner of the room. I examined the room and the trumpet and sat down opposite Mrs. Wriedt, where I could watch every movement of my companion. Holding the trumpet in my own hand and directing it either towards or away from the medium, I had at first gentle percussive sounds, which might be mistaken for very 'soft explosions.' These proved to be the preliminary indications of some intelligent power, for they were succeeded by what appeared to be human vocal sounds. While these voice sounds were present I was as critical and wide awake as at any time in my life, and noticed particularly that there was no movement of the medium's larynx or of the usual structures concerned in normal vocal production or in ventriloquism. These voices were often present while Mrs. Wriedt was speaking to me. I am not concerned now with the interpretation of these vocal phenomena or of their causation, but only with their scientific interest on the physical plane. I defy Professor Birkeland or his conjurer to produce similar results under the same conditions.—Yours, &c.,

ABRAHAM WALLACE, M.D.

September 11th.

'Photographing the Transition of the Spirit.'

SIR,—In your last issue (p. 420), 'B. H.' expresses the opinion that the obtaining of a photograph of a spirit as it leaves the body 'is the only way in which the survival of the spirit might be really and scientifically proved.' He suggests that a cinematograph of the process of transition will some day be obtained 'without the aid of the human source of occult forces, called a medium,' and he also refers to Dr. Ochorowicz's experiments 'in making a photographic plate so sensitive that, without the aid of a medium, the human spirit on leaving the body of a dying man could be fixed on the plate.'

So far as the desire to satisfy all inquirers goes I am at one with 'B. H.' Proof of genuine psychic photography has

already been obtained both with and without the use of a camera, but not without a medium; nor can I see how a medium can be dispensed with. From personal experiment I find a plate 150 to 180 H. and D. is quite sensitive enough for all psychic purposes.

Surely it is an erroneous idea that the unconscious action of the medium produces psychic photographic results. If that were so, then only such matters, things, or events as were known to the medium could be shown on the sensitive plates. My experience is quite contrary to that. I have obtained psychic photographic messages containing Latin and French, which none of the sitters could translate; portraits of persons unknown to any of us, but which long afterwards have been owned and recognised by people who were strangers to the medium; also symbolical pictures, which were quite outside the mental range of the sitters, have been produced. Further, we have yet to learn by what process the spirit friends impress the photographic plate. It is not dependent upon the action of the lens, as I have before me a message and a portrait which were obtained on a plate whilst still in the original package as sent out by the maker. The package was held, as directed by the spirit friends, between the hands of the sitters—placed under and over—and then by the medium's hands over all. The spirit friends directed me to develop the bottom plate in the package, and I did so. Along with it I also enclosed the plate packed film to film with the bottom plate, so that both plates were acted upon by the same developer. The bottom plate gave me a good negative, fully exposed, whilst the upper plate was free from any trace of the effects of light action. Readers who do not understand photography may not easily grasp this important point, but our scientists will, and they will wonder how it can be done. It is not a question of doing without a medium, nor yet of obtaining a more sensitive plate. We need further investigation with protected and trusted mediums to enable the scientists on this and on the other side to obtain what 'B. H.' and all earnest Spiritualists are seeking—more proof.—Yours, &c.,

W. WALKER.

3, Palace-road, Buxton.

The Message of Swedenborg.

SIR,—May I reply to 'W. A. B.'s' letter in your issue of the 14th inst.? I read the article on Swedenborg to which he refers, and I quite agree with its conclusion that 'his [Swedenborg's] career is an effective reply to that narrow prejudice which still girds at contact with the unseen world as something unholy, &c.' The point is that Swedenborg, having failed in his search for the soul in the physical world, rightly sought for a solution of the problem in the higher realm to which he was fortunate enough to gain access. We need not be disconcerted by his discouragement of those who might seek communication with the unseen world for themselves. Probably that theological bias to which the writer of the article referred may explain this attitude on the part of the great Seer. No doubt such seeking when directed to purely personal ends is highly undesirable; yet Swedenborg was certainly tolerant enough in his practice, for his biographers record several instances in which he used his powers to gratify the personal desires of others. In one case it was the discovery of a lost document. If Swedenborgians choose to regard the spirit world as a kind of 'close corporation,' inspiration from which is only to be received through the medium of Swedenborg's revelations, that is their affair. It need not limit others who prefer to receive their knowledge at first hand.—Yours, &c.,

UT PROSIM.

'Love-Links Betwixt Two Worlds.'

SIR,—Your kindly interest, in forwarding me an advance proof of your notice of 'Love from Beyond the Veil,' was frustrated, unfortunately, owing to my absence from London on holiday. Only one error of any account, however, has crept into the article, and this is, that it was not a *daughter* but a *friend* of Mr. Arthur Holden through whom I was assured definitely of my wife's survival and of the messages from her which were to be given to me. Suffer me, of your courtesy, to add two other governing facts, bearing on the point as to fitness and proper reserve, which are not referred to in your notice: (1) The book is issued avowedly under the veil of a pseudonym; (2) when I received the direct assurance that my wife would impress messages upon me, the assurance was accompanied by an injunction that they were to be passed on to others. So that, to withhold them, now that they have come to me, would be not only selfish, but also involve my being recreant to the impulse generated by one of the most sacred and moving experiences of my whole life. Happily, too, as the messages have developed, they have taken on an aspect of general interest and appeal.—Yours, &c.,

L. V. H. WITLEY.

24, Cartwright-gardens, London, W.C.
September 14th,

Physical Phenomena.

SIR,—I am obliged to you for your kind references to my inquiry, but in quoting a part of my letter without the context, the point of my complaint is missed. One can appreciate the claim that the labourer is worthy of his hire, but my objection was that *objective* demonstrations are singled out for fees, while there is plenty of gratuitous demonstration of phenomena, such as spirit control and clairvoyance, which for all those who attend the séance can tell may be purely *subjective*. The question is, why is an objective demonstration such as materialisation placed in a different category, and payment of fees made a *sine quid non*? Such phenomena would obviously make the most convincing appeal. How is it that these alone are withheld from—Yours, &c.,

INVESTIGATOR?

[Want of space prevented our reproducing the whole of the letter from 'Investigator' to which we referred in our issue of the 31st ult. For a variety of reasons which we have dealt with so often that we need not recapitulate them, *public* circles for physical phenomena have become rare of late years. That the demand for such circles, coupled with the gullibility of many inquirers, has led to spurious imitations of the phenomena is a regrettable fact, but hardly to be wondered at. From our knowledge and experience of the pains and penalties attendant on the production of authentic physical phenomena in promiscuous circles, we consider that the genuine public medium would not be overpaid if he received the remuneration of a music-hall 'star.' For the rest, we refer our correspondent to the article, 'On the Long Trail,' on p. 426 of our issue of the 7th inst.—ED. 'LIGHT.']

The so-called 'Exposure' of Mrs. Wriedt in Christiania.

SIR,—Apparently the English Spiritualists have had no proper account of what really happened to Mrs. Wriedt in Christiania. The Scandinavian papers, and our own as well, were full of it during the last half of August, and I will try to give a brief account of Professor Kr. Birkeland's and State Chemist L. Schmelck's remarkable 'exposure.'

The early séances in Norway were very good, and many sitters have testified to striking results, but the physical phenomena that came later were such as I have never seen described in connection with Mrs. Wriedt's séances. The trumpet moved and took some very powerful jumps round about the circle.

At the séance held on August 14th, especially for the Norwegian scientists, the trumpet made such movements, and the Professor alleged that these movements had been caused by an explosion. 'I can smell the smoke of gunpowder,' he said, and broke up the séance, taking the trumpet away to have it chemically analysed.

The statement about the gunpowder was telegraphed to the newspapers all over Scandinavia, and for several days the general public believed in the Professor's gunpowder as in a Gospel. But, unfortunately for the Professor, no gunpowder was discovered in the trumpet and the idea had to be given up. The gunpowder theory only tends to prove that Professor Birkeland, who is reported to be very deaf, is also unable to smell. Surely it is not good for an observer, who undertakes to 'enlighten' the public, to be defective in these two important senses!

Shortly afterwards it was announced that Lycopodium had been discovered in the trumpet. We call it 'witch powder,' and this sounds romantic. The general public believed the second theory as they had done the first, until the State Chemist issued his report, in which he said 'could be identified' instead of 'has been identified,' and stated that the 'witch powder' had had nothing to do with the supposed explosion! The second theory had gone too! The State Chemist had lots of other theories about *iodine* and *calium*, but all his charges were set forth in such vague terms as 'I suppose,' 'it is my opinion,' 'if I may judge from,' 'might have been,' 'if there has been,' 'could possibly have been,' and so on. On the basis of all his thought experiments he arrived at the conclusion, 'Humbug'; the Press followed his lead, and the public, not understanding anything about psychical phenomena, were humbugged into the belief that the 'witch' had been 'exposed'! But afterwards, when the sensation was over, it appeared to many that there were not many facts in Mr. Schmelck's report, and other chemists, notably Mr. S. V. Huth, of Copenhagen, analysed it in such a way that the Norwegian hero was held up to absolute ridicule. Moreover, Mr. Severin Lauritzen, the president of the Danish S.P.F., and translator of Myers' 'Human Personality,' has written about the matter in the daily papers, and shown that the Norwegian scientists have proved nothing at all.

I write all this because I do not want any of Mrs. Wriedt's friends to believe that anything has happened in Christiania that can justify a shadow of doubt as to the genuineness of her mediumistic powers.

It is a pity that Mrs. Wriedt's friends in Norway did not make better arrangements and take steps to protect her against attack. Here in Denmark we kept away from her séances all those who we had reason to believe were only out for making sensation, or to win kudos for themselves at the expense of a lady. Mediums should be cared for and shielded instead of being left to be handled by rough and unscrupulous materialists who know nothing of psychic conditions.—Yours, &c.,

Copenhagen.

J. S. J.

A Sad yet Striking Psychic Experience.

SIR,—Kindly permit me to record a sad experience which I had on Friday, September 6th. At 7.15 a.m. by my watch, I awoke suddenly from a deep sleep with a strange presentiment that something had happened, which caused me for the moment to feel quite overcome, but thinking it might be from the effects of some dream I jumped out of bed hoping to shake it off my mind. I said nothing to my wife at breakfast, but when travelling to Manchester I felt so overcome that it was with great difficulty I could control my emotions and at times a trembling sensation seemed to come over me. I was glad to get into the busy hum of city life, as it enabled me partially to shake off this unhappy feeling, which kept recurring throughout that day. On my return journey to Southport, while glancing casually at the account in the evening paper of the terrible accident which occurred at Hitchin the same morning, by which two brave officers were killed in falling from their monoplane, my eye caught the name of my poor brother, who was one of the unfortunate victims. I must leave your readers to surmise what my feelings were after what I had already been experiencing throughout that day. When Captain Hamilton's watch was found after the accident it was seen to have stopped at 7.10; as I have said, my watch was exactly 7.15 when I awoke, but it was about three minutes fast, so that I was aroused at almost the identical time of the accident.

On reaching Southport I got into communication with my father and mother, as well as with the War Office authorities, and travelled that same night to the scene of the disaster. Arriving at the inquest at 9.30 next morning, I proceeded to the small room where the bodies lay, next the chapel, kindly lent for the occasion. While I stood looking for a few moments at what could be seen of the poor fellows who had laid down their lives for their country, I felt, or 'sensed,' the presence of my dear brother-in-law, who had passed on about two years ago, and to whom I was much attached when here, and of many other friends with whom I have communicated at private sittings, and who all impressed me with that 'peace which passeth all understanding.' Although stricken with grief at the temporal loss of my dear brother, I came away with an intense feeling of inward joy and happiness to know that these dear fellows had their friends and relatives around them.

I do not know that either of them would be conscious of anything at present, owing to the terrific shock attending the accident, which I should imagine would affect the connecting cord between the physical and the astral bodies. On this point, the length of time that elapses before consciousness returns, on the other side, to those whose passing is attended by a violent shock, I should be glad of enlightenment if any reader of 'LIGHT' can help me.

It has been a source of great comfort to my wife and myself to know that death, so-called, is only the change from one plane or state to another. I have longed to help those who are near and dear to me, but an opportunity has not occurred, for I believe we only receive the truth when we are prepared for it. Should any of your readers see or hear anything of my brother or his fellow officer I shall be pleased to receive communications from them on the subject, no matter how trivial, as they may be the means of proving to some who are still doubting in their minds, and seeking for further proof, that we still live—that only the physical body is temporal. 'LIGHT' has been a source of great help and comfort to me for many years past as well as a blessing to many friends to whom I have handed it.—Yours, &c.,

A. J. STUART.

'Westminster Mansions,' Southport.

The Psychic Element in Mastication.

SIR,—Mr. E. Wake Cook, in his letter on page 431, raises issues of vital importance to those who, in any degree, have developed their psychic faculties. Scientific research in the realm of dietetics has not been carried far enough to warrant any definite statements on the subject, but I feel sure that thorough mastication plays an important part in replenishing the psychic body. One can only prove it for oneself, and only those who have reached the plains of Psyche and realised the

pitfalls that beset the path in every direction can appreciate the psychological significance of this glandular exercise. Apart from this, it affords excellent scope for concentration, and the more we practise concentration in the affairs of every-day life the greater the conquests we shall achieve in the regeneration of the race. The initial stages of this disciplinary procedure may involve minor inconveniences, but when once mastered one can approximate to the average without losing one's balance, and thus win those friends who bolt their food to a better understanding of the economy of human life.—Yours, &c.,

W. J. TULL,
Assistant Secretary, Order
of the Golden Age.

153, Brompton-road, S.W.

SOCIETY WORK ON SUNDAY, SEPTEMBER 15th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. E. H. Peckham delivered a much appreciated address on 'An Undiscovered Realm.'—15, *Mortimer-street, W.*—On Monday, 9th inst., Mrs. Cannock gave many fully recognised clairvoyant descriptions to members and friends. Mr. Leigh Hunt presided at both meetings. Sunday next, see advertisement on front page.—D. N.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. J. Neal kindly gave an address and answered questions. Sunday next, at 7 p.m., Mrs. Alice Jamrach, address and clairvoyant descriptions. Monday, at 8 p.m., circle.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Address on 'The Relation of Science and Spiritualism.' Sunday next, at 6.30, Mr. W. E. Long, 'Suicide and Spiritualism.' 29th, 'Imagination or Intuition?'

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Welcome visit of Mr. E. W. Wallis, who conducted two services to appreciative audiences. Sunday next, at 7 p.m., it is hoped that Mrs. Cannock will take the service.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 11.15 a.m., service and circle; at 7 p.m., Mr. Macbeth Bain. Solo by Mrs. Charlton. Thursday, 8 p.m., address and clairvoyance, Mrs. Graddon Kent.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Morning, a good circle. Evening, Mr. Fielder gave an address. Sunday next, at 11 a.m., Mr. Eveleigh; at 7 p.m., Mrs. Ord. Thursday, at 8 p.m., public meeting.—J. J. L.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. A. Jamrach's deeply interesting address on 'The Spiritualists' Conception of God' and well-recognised clairvoyant descriptions were much appreciated. Mr. Geo. F. Tilby presided. Sunday next, at 7 p.m., Mrs. Mary Gordon, address.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Hylda Ball gave eloquent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Tayler Gwinn, addresses. Tuesday, at 3 p.m., working party; at 8, also on Wednesday at 3, clairvoyance; members' circle at 8 p.m.—H. J. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET, WEST.—Mr. T. O. Todd gave excellent addresses. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. T. O. Todd will lecture on 'The Speechless World's Interpreter' (The Priest). Weekly meetings as usual.—A. C.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Connor read an interesting paper. Evening, Mr. Wrench gave an address and clairvoyant descriptions. 12th, Mrs. Richards, address; Mrs. Harrad, psychic readings. Sunday next, at 11.30, Mrs. Neville, address, 'Conditions Necessary for Spirit Help.' Evening, at 7, 'Nurse Graham.'

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Mary Davies gave an interesting address on 'The Trinity,' and clairvoyant descriptions to a large audience. Sunday next, Harvest Festival, morning service at 11.15; evening, at 7, Mr. P. Scholey, address and clairvoyance. Collection for Church Building Fund.—J. W. W.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Maunder (vice-president) gave a harvest address. Nurse Dyer gave clairvoyant descriptions. Mrs. Inch sang a solo. Sunday next, at 7 p.m., Mr. J. Payn (president), address. Circles: Monday, at 7.30, ladies' public; Tuesday, 8.15, members'; Thursday, 8.15, public; Friday, 8, astrology.—G. T. W.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, interesting automatic writings by Mr. G. Brown. Evening, helpful address and successful clairvoyant descriptions by Mr. and Mrs. Roberts. Sunday next, morning, Miss A. Smith. Evening, Mr. A. Barton; soloist, Miss Clayton. 29th, Harvest Festival; 7 p.m., Mr. E. W. Beard. Tuesdays, 8.15 p.m., healing; Thursdays, 8.15 p.m., circle.—J. G. H.