

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

'The Life after Death, and How Theosophy Unveils It,' by Mr. C. W. Leadbeater (The Theosophical Publishing Society, 6d.), is a clear and simple summary of Theosophical teachings on the subject of which it treats. Dealing with the contribution of Modern Spiritualism to an elucidation of the question, the author remarks:—

I know that many people think that there is nothing to be found along that line but fraud and deception; but I myself can bear personal witness that this is not so. Fraud and deception there may have been—nay, there have been—in certain cases; but nevertheless I fearlessly assert that there are great truths behind, which may be discovered by any man who is willing to devote the necessary time and patience to their unfolding.

*On ne cherche point à prouver la lumière;* but we receive the tribute in a grateful spirit. We would, however, remind Mr. Leadbeater that 'direct investigation' into the 'realm of Psyche' is not confined to Theosophical students; it is, indeed, ceasing to represent one of the lines of division between them and ourselves. Co-operation has done us both good, and by working together great achievements are possible.

In the past we have had to complain, more in sorrow than in anger, of the loose literary methods of some of our exuberant friends across the Atlantic. Here are some instances of what we mean—we cull them from an article in an American magazine designed to promote the interests of spiritual work:—

They [propagandists] have to get out among the people and aggitate.

To aggitate in behalf of . . . political manoeuvrers.

Aggitating and placing literature in the hands of the people.

Prejudices attack, truth cuts deeps.

Don't tare down in order to build up.

It is not my intention . . . to be hateful and contemptuous.

Those who attempt to uplift humanity.

From another article in the same magazine we learn that the Hindus are the descendants of the Anglo-Saxons! But we have said enough to justify our complaint. An archdeacon has been defined as one who exercises archidiaconal functions, and certainly an editor ought to fulfil editorial functions. The careless, slipshod presentation of a great cause is a matter of offence to many, and Spiritualism is wounded in the house of its friends.

One of our friends has asked us to comment on a booklet which he has received and forwarded to us for notice. It is entitled 'The Reality of Spiritism (A Warning),' and it is indeed a warning, although not in the

precise sense intended by its author. We have more than once remarked that some arguments need only repeating to carry their own refutation. They are their own sufficient answer. Here, for example, is one of the author's conclusions:—

The only persons who cannot be deceived by Spiritism are those who avoid it, knowing, by the Word of God, that the dead *are* dead, and that it is sheer folly to seek after the dead, in that they cannot be found, for they 'sleep in the dust of the earth,' and cannot come forth until the resurrection according to the Word of the Lord.

We reproduce the passage exactly as it appears in the tract. Silence is the best answer to a banality of this kind.

From other passages in the pamphlet we have managed to derive a mild amusement, *e.g.*:—

Romanism is bad enough in all conscience, but Demonism [*i.e.*, Spiritism] is seventy-times worse.

We are nearly tempted to reproduce that dictum in large type for the benefit of our Romanist critic, Mr. Raupert. But it is significant enough as it stands. Bigotry and intolerance result in strange alliances. Yet members of mutually hostile creeds who unite in throwing mud at another doctrine should resist the inclination to hurl casual handfuls at each other. It shows a want of nice feeling. Besides it excites our mirth, which is not exactly what is intended. One of the most astonishing features of the pamphlet is an attack on vegetarianism as anti-Christian and devilish by reason of its (alleged) connection with Spiritualism and Theosophy. (How depraved it was of Daniel and his companions to live on pulse instead of the King's meats!) Altogether the booklet is a remarkable work—small in bulk but colossal in its fatuousness and futility. If we were not fairly well acquainted with the weird products of mental atavism we should esteem it something of a miracle in these days. Seriously, we should perhaps apologise for noticing the production at all in these columns. But some of our friends seem to expect us to do so, and we hate to disappoint expectation. Moreover, as the old distich tells us:—

A little nonsense now and then  
Is relished by the wisest men.

We quite agree that the tract, as the friend who sends it writes, is 'the negation of both Scripture and common sense.'

In a circular issued from Brooklyn a number of pastors of the Lutheran Church in the United States have explained their opposition to the 'forward movement' in religion. In the course of their manifesto, they say:—

In view of the great spiritual indifference manifested by many of the churches of our day, we well understand that our conservative position will not be readily appreciated. But this fact does not in any way move us to change our position, though it does make us feel sad to know that so many are indifferent to the truth and are breaking away from the old Gospel and a good, sound Christianity, and that so very many are not at all willing to concede the seriousness and importance of doctrinal differences.

For our own part, we can quite readily appreciate their conservative position, and do not blame them for remaining at the old moorings if they are not fully persuaded of the necessity for the long voyage that others are taking. All the same, it means (to change the metaphor) that they will find themselves in no great while in the rear of the great army of progress, and in course of time they may be left hopelessly behind.

We have received another volume of verse by Mr. J. M. Stuart-Young, entitled 'A Calabash of Kola Nuts' (Lynwood and Co., Limited, London, 2s. 6d. *net*). Mr. Stuart-Young evidently aspires to do for West Africa what Mr. Rudyard Kipling has done for India—to make it vocal on its romantic side. There is about many of the rhymes a swing distinctly reminiscent of Kipling. Here, for example, is a quatrain from 'Men of the Coast':—

'Men of the Coast! Whence come they?' the Man of the Suburb sneers—  
He only knows of the Coaster from yarns that the stay-at-home hears;  
The smooth, superficial gossip of Fever and Liquor and Lust,  
Of Solitude, Splendour and Sunshine, of Danger, Disease and Dust!

The book is full of vivacity and we get some graphic pictures of West African Life. We cannot say that we find the life (as described) particularly alluring, and for all the dash and animal spirits of the livelier lyrics we prefer Mr. Young in his quieter moods. The atmosphere of West Africa is clearly not favourable to the meditative and devotional side of things. Still the poet depicts life as he sees it, and consequently shows the virtue of sincerity. Mr. Young has our sympathies, as being a Spiritualist who cannot follow his bent, and whose life is cast in regions that are unhealthy in every sense.

#### SPIRITUAL PRAYERS. (From many Shrines.)

Eternal Father! Looking onward, forward and upward, I see Thee, the Perfect One, ever before me as the True, the Good and the Beautiful. But when I turn back to myself and to the world at large, I see there only fragments of truth, goodness and beauty. My past life is full of dark spots. The trials and tribulations through which I have had to pass have left many marks on my life and character, but they have increased my faith and trust in Thee. My faith and experiences show me that in the near and distant future there are still more trials before me. Loving Father, vouchsafe unto me always the light and leading of Thy Holy Spirit, so that I may be enabled to proceed onward and heavenward to Thy perfection, through all trials and tribulations, ever rejoicing in Thee and Thee alone.

#### '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?

BRIGHTON.—On Friday, the 19th inst., a special meeting will be held in the Royal Pavilion, Brighton, at 8 p.m., at which a lecture will be delivered by Mr. E. W. Wallis on 'Spiritualism, its Philosophy and Phenomena.' Admission 1s., 6d., and 3d.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, APRIL 25TH,

WHEN AN ADDRESS WILL BE GIVEN BY

'CHEIRO'

ON

'PERSONAL EXPERIENCES OF PSYCHIC PHENOMENA IN INDIA, AMERICA, AND OTHER COUNTRIES.'

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

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

The last meeting of the Session will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on Thursday, May 9th, at 7.30 p.m., when the Rev. T. Rhondda Williams will give an address on 'The Soul as Discoverer in Spiritual Reality: A Study of Two Scientists.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Monday afternoon *next*, April 15th, Mr. A. Punter will attend at the rooms for short private sittings. Appointments can be made with Mr. Punter by letter addressed to the Hon. Sec., Mr. E. W. Wallis. Fee 5s.

CLAIRVOYANCE.—On Tuesday *next*, April 16th, Mr. A. Punter 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.

PSYCHICAL SELF-CULTURE.—On Thursday *next*, April 18th, at 5 p.m. *prompt*, Dr. Avetoon will give an address on 'Psychic Experiences in India.'

TALES WITH A SPIRIT CONTROL.—On Friday *next*, April 19th, 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.

#### WELCOME RECEPTION TO MRS. MARY SEATON.

On Thursday afternoon, May 2nd, A SOCIAL GATHERING will be held at 110, St. Martin's-lane, W.C., at 3 o'clock, to welcome Mrs. Mary Seaton, of Washington, U.S.A., on her return to London. Tea will be provided during the afternoon, and at 4 p.m. Mrs. Seaton will give an address on 'Spiritualism: Its Relation to some New Schools of Healing.' Admission: Members and Associates, *free*; Visitors, 2s. each. No tickets required.

#### MRS. MARY SEATON'S LECTURES.

A series of Special Afternoon Lectures on 'The Unfoldment and Exercise of the Powers of the Inner Self' will be delivered by Mrs. Mary Seaton, at 110, St. Martin's-lane, at 3 o'clock. The following is the syllabus:—

Monday, May 6th, on Marie Corelli's work: 'The Life Everlasting.'

Thursday, May 9th, on 'A Study of the Soul—How to Use its Powers.'

Monday, May 13th, on 'The Soul on the Sub-Conscious Plane: Its Power to Maintain Health.'

Thursday, May 16th, on 'The Soul on the Conscious Plane: Its Power over the Sub-Conscious in Self and in Lower Forms of Life.'

Monday, May 20th, on 'The Soul on the Super-Conscious Plane: Its Power to Reach the Unlimited Wisdom, Love, Force—God.'

The Council of the London Spiritualist Alliance and Mrs. Mary Seaton jointly invite Members and Associates of the Alliance to attend these meetings free of charge; Visitors 1s.

**SPIRIT HEALING.**—Daily, except Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

## RECORDS OF A PRIVATE CIRCLE

BY JOHN DUNCAN.

There passed to the higher life on Sunday morning, February 4th last, Mr. Charles Waddie, of Edinburgh, aged seventy-five years. He was well known and highly respected, and had carried on an extensive business as a wholesale manufacturing stationer. Of late years we had many a long talk together on Spiritualism, which at first (some three or four years ago) he was inclined to treat in a jocular manner, but the time came when he got convincing proofs which forced him to admit its truth. In June last we spent a delightful holiday at Newtonmore, Inverness-shire, away from the worry of business and din of town life. On the lonely moor and hillside we had many a serious talk regarding Spiritualism and the life beyond, and one lovely Sunday evening Mr. and Mrs. Waddie, my wife, and I walked over the hills a considerable distance. Not a sound was to be heard but the bleating of flocks of sheep grazing on the surrounding slopes. Sitting down to rest, and looking back on the lovely panorama, we sang together the well-known twenty-third Psalm, 'The Lord is my Shepherd,' and I read an article in the previous week's 'LIGHT' which had somewhat impressed me. Mrs. Waddie, who is gifted with clairvoyance, then described the picture that was presented to her inner vision of a great company around us of spirit friends listening intently. That delightful experience made a deep impression on all our minds. But I am digressing.

On the Sunday morning that Mr. Waddie passed away I went to our usual morning service in Upper Queen's Hall, Edinburgh. Mrs. McDonald, of Glasgow, was the clairvoyante present. During the service my mind at times reverted to my friend, but I knew nothing of his transition, although I was aware that it could not be far off. After giving several descriptions, the clairvoyante described first a lady and then a gentleman beside me, neither of whom I could recognise. She then said that at my back was an immense archway, festooned with flowers and evergreens, that it represented the entrance into the spirit world, and that a spirit had just passed through. Over the archway she saw a large letter 'W' in silver. I afterwards learnt that Mr. Waddie's transition had taken place about three hours before. We know that very often hours elapse before the 'life thread' is broken and the spirit, clothed with its soul body, is fairly emancipated and free, and this fact may account for the difference in time.

The funeral took place on Thursday, February 8th, at which I was present, and heard the usual Presbyterian service in the house and at the grave. On the following day my wife and I went to Rothesay, and in the evening, as is our custom when staying there, we attended the circle that has been held for many years past at Glenbeg House, where we are always cordially welcomed by the host and hostess, Mr. and Mrs. J. Coates, and a few notes of my experiences may prove interesting to your readers.

After an invocation by Mr. Coates, that gentleman, under the control of his stepson, David Simpson, gave an address in his usual simple and direct way. Regret was expressed that the private séance was not holding the place it ought in the movement. It was, the speaker said, in little gatherings of two or three, united in sincerity of spirit and purpose, that the more convincing and striking evidences of spirit return and communion were given. But that was not all. In the private séance, apart from the development of psychic faculties, there were found means of helping forward the development of the spiritual natures of the sitters, and of that brotherly and

sisterly helpfulness, thoughtfulness, and consideration which made for righteousness—conditions which did not often obtain at public séances. Comforted, sustained, and strengthened by this association, we on earth were the better able to face and overcome the difficulties of life, and, more important still, to outgrow the weakness in ourselves. Thus such séances made for human betterment. After dwelling on the folly of thinking that the spirit world was solely a place of glorified rest and joy—to be prized for the gifts to be possessed, and for the evils of this life to be escaped—the control said there could be no escaping from ourselves, or from the results of our thoughts and actions; and therein lay the foundation of all true well-being. While our Father God is spirit, and is revealed in us and in Nature by divine laws, natural and spiritual, we must work out our progress to light and knowledge. The spirit-world would give to us that which we brought into it as this present life does, and we were gently urged to make the best of this life. This did not mean finer raiment, finer houses, more excellent positions and the homage of our fellows—but work to make the conditions of life here better for all, and especially for those who come within the sphere of our influence.

Mrs. Coates appeared to be under a marked influence, which, from the signs, seemed to be that of a stranger, but there was no prolonged and painful impersonation as sometimes happens. I was sitting next to her and she shook me warmly by the hand, and attempted to speak. I then asked the control, 'Can I help you in any way?' An unsuccessful attempt was made to reply. I again asked, 'Do you know me?' The medium inclined her head. I repeated the question, 'Can I help you in any way?' The answer came:—

In the ebb and flow of the tide there is life. So it is with us; there is a going out and a return; the flow and the ebb which never cease; phenomena testify to the life which never dies. I have passed, dear friend, from your physical vision and that of those who knew me, but I am unchanged. I know that I have left the scenes of earth; the passions of earth; the ambitions and contentions of earth. I am happy to know that I did not cling to Christ in vain. As you know, my views were not just those which possessed the minds of my fellows; I had no sympathy with those who derided and spoke lightly of the Master, whose I am, and whom, in my imperfect way, I learned to love and to serve.

I then asked, 'Who are you?' To which the medium answered, slowly and deliberately:—

You know who I am, I am Charles Waddie. I am Charles Waddie. In the body or out we are in our Heavenly Father's hands.

There was a poetic stanza given something like this:—

Holy Father, Guide and Friend,  
Lead thy children to the end.  
From the golden shores above  
I proclaim a Father's love.

The rest was lost, but it was to the effect that the control had passed from death unto life, and possessed the peace which passeth understanding.

I am a risen soul, living in the light of day. I am in the land of light and love, and now know how wondrous is the wisdom and the love of God: much which I felt and believed and hoped for I now truly realise.

Warmly shaking me by the hand, he added:—

I am indebted to you for bringing me here before I passed on, and I know the mediums better now than then.\*

All that has helped me to return in this way. But the subject gave me deeper concern than you were aware of. I had learned to believe that this was possible, but now I know it and am glad. Almost immediately I had arisen I knew of your intention of coming here, and felt that I should be able to make myself known to you, and through you to those at home.

I asked, 'Were you present at the funeral?' In reply to this the control seemed to deprecate the gathering. He was present, and felt that, except with a few, there was little sincerity of attachment. He then said:—

When you pass over as I have done you will understand

\* Nearly a year ago Mr. Waddie and I called on Mr. Coates, and had a long conversation with him.

more of these things. I am glad of all the good things you have said and done. I owe much to you, but I am afraid I did not do right in my treatment of you, and in some respects you found me a crooked stick.

There were some other remarks as to his slowness of acceptance of many statements made to him by me in life, an acceptance which came to him later in life, but he realised now that he had been all his earth life a servant of a higher world of thought than he was aware of.

I then reminded him of a compact we had partly made on earth, and that the promise he made me was not fulfilled. To which the control replied :—

The promise was all right. I did my best, and although not literally fulfilled as you expected, it has been fulfilled in my coming to you in this way and under the best conditions available. I made a tryst with you and your dear wife to meet me here before you left Edinburgh, and I thank God we have been able to meet.

I told him that I had had a strong feeling that I should meet him at one of the Rothesay sittings and got that impression before leaving home. Then something was said about his having met a band of healing spirits and friends with whom he went without fear, and he confessed to a feeling of that kind incidental to the change. Now he was free and possessed a feeling of boundless life and liberty to which he could only give feeble expression to be understood. He offered the information, 'I met John shortly after I passed over' (referring to his brother who passed over fully three years ago). 'He was the first I saw when I left the body.' There were some relatives of his wife, but the relations, the names and appearances were somewhat lost, owing to the rapidity with which the control spoke. Among other things, he said : 'I know you will do the best you can for my wife. You will tell her that you met me here, and in a little you may be able to bring her here, when I will be better able to use this medium.' Approaching my wife, the medium spoke to her for some time freely, but still in courteous and dignified manner, with just a little of his customary quiet humour when in private. He said :—

You know that I was a dogged, dour-headed man when on earth, yet it was better so, for then I was faithful to that which I knew to be the truth. No opposition daunted me. I did not know what I do now, but I had a feeling that the glorious truth of the soul's survival would be truly revealed to me when I passed the portals, but little did I know how fully.

To my wife and myself he seemed truly grateful that he had been able to return, and pleaded with me to give his message to those at home. There were some who would not receive it, but he asked me to give it, and to tell his wife of his presence. The control displayed elements of nervousness, restlessness, and a depth of earnestness as well as clear intellectual expression suggestive of a man of strong and marked individuality, and a sitter present was led to inquire if the control was at all like Charles Waddie. I could only reply that I felt I had been in the presence of my old friend, and that the control had displayed many of his characteristics.

(To be continued.)

THE UNION OF LONDON SPIRITUALISTS will hold their annual Conference with the Croydon Society at Elmwood Hall, Elmwood-road, Croydon, to-morrow, April 14th, at 11 a.m. and 7 p.m. Speakers : Mrs. Mary Gordon and Messrs. G. F. Tilby and G. T. Brown. Soloists : Mr. and Mrs. Alcock-Rush.

THE April number of 'The Messenger and Monthly Plan,' the organ of the Yorkshire County Union of Spiritualists and Spiritualist Societies, contains—besides society notices, Editorial comments, and that very useful feature, the Speakers' Plan—a noteworthy paper by Mr. Lewis Firth on 'Consciousness,' and a report of the Union's Conference on March 10th at Brighouse, to which Mr. W. Gush, of Bradford, contributed a striking exposition of his views on the conception of Spiritualists regarding eternal progress. Mr. E. W. Wallis's recent lecture before the London Spiritualist Alliance on 'Interesting Incidents During Forty Years of Mediumship' comes in for very kindly notice. The lecture (which, as our readers are aware, was recently reprinted from 'LIGHT' and issued in pamphlet form) is described as 'rich in glorious assurances,' 'full of encouragement to the young Spiritualist,' and inspiring a 'confidence in those sweet friends who are ever ready and willing to help us towards the light and into the light.'

## EXPERIMENTS IN TELEPATHY.

BY H. A. DALLAS.

In the December issue of the 'Proceedings' of the American S.P.R. there is an interesting record of telepathic experiments between Miss Miles and Miss Hermione Ramsden, and between Miss Ramsden and Miss Statkowski. Before publishing these Dr. Hyslop drew up a set of questions, eliciting full replies, which add to the value of the report by enabling the student to learn all that can be discovered of the circumstances attending the experiments. The experiments are associated with mediumistic phenomena, as the following instance shows ; it is possible to classify it as a case of telepathy, but it would be easier to explain it as an instance of spirit manifestation and communication.

Miss Ramsden relates that on June 14th, 1909, she met Mr. R. King, and he described to her a beautiful fair-haired girl whom he said he saw standing beside her, but whom she did not recognise at the time. As she fell asleep that night she was aroused by suddenly seeing a very brilliant white light, which fell in a slant across her room from the ceiling to the floor, where it seemed to gather itself into a sort of shape, disappearing in a flash before she could discern what the shape was. Miss Ramsden immediately thought of Mr. King, and felt sure that he knew about it. Before going to sleep she made a note of the occurrence.

Two days later she was invited to meet Mr. King at the house of Miss Miles, to whom she mentioned this experience. Miss Miles informed her that Mr. King had written to say that he did not think he would be able to call that afternoon ; but Miss Ramsden felt confident that he would come, and that he would tell her about the light which she had seen. At about six o'clock Mr. King arrived, and his first words to Miss Ramsden were : 'I have got a message for you. A few nights ago I had been sitting up rather late. Suddenly I saw you, and the same beautiful fair-haired girl was standing beside you, and a very pure light came down and enveloped you ; then it assumed a cork-screw shape, and was slowly drawn upwards.' Then Miss Ramsden told Mr. King of the light she had seen at 12.15 on the night of June 14th, and he drew from his pocket a notebook in which he had recorded the vision he had seen on the same night. Miss Ramsden adds : 'Gradually the knowledge dawned upon me as to whom it was.' A few months later a message was given to her through Mr. J. J. Vango, and she adds : 'Further details are too private for publication. I will only add that the message contained facts of which I was entirely ignorant, but which were fully explained and verified before the end of the year.'

This record is followed by an article in which Dr. Hyslop discusses the problems suggested by telepathic experiences, and more particularly the possible 'co-operation of the dead in telepathic phenomena.' He says : 'There may be cases in which outside assistance is not needed, and there may be cases in which it is necessary. . . It is even possible that the dead could not effect the coincidence without some co-operative condition of the living.'

Quite tentatively and without committing himself to an opinion as to its correctness, Dr. Hyslop makes the suggestion that it is conceivable that outside assistance on the part of those free from the body may be necessary in some cases in order to produce and maintain agents and percipients in a condition in which telepathy can take place. He points out that good telepathic experiments are often associated with other phenomena of a mediumistic character, and this association ought to be taken account of in any attempt to estimate and understand the phenomena of telepathy. He says : 'They [the co-operating agencies] may be required at least to sustain the condition for telepathic nexus.'

This article is followed by a report of sittings with Mrs. Chenoweth held whilst the paper on Miss Miles and Miss Ramsden's experiments was in the press. The statements made in this report seem to corroborate the view above suggested. Dr. Hyslop says that he in no way sought such corroboration. The reference to telepathy came casually in the course of the

sitting, and Mrs. Chenoweth had no knowledge that Dr. Hyslop's mind had been recently occupied with this subject. He also says that she had never read Mr. Myers' writings in 'Proceedings,' and she thinks that she has never read anything of his at all.

This circumstance, *if her memory is correct*, adds to the interest of the report of this sitting, as Frederic Myers claimed to be the communicator, and remarks were made with reference to the subliminal consciousness, &c., which are characteristic of Myers. Although it cannot be claimed that there is evidence of identity (strictly speaking), the conversation is interesting and worth noting in case further corroboration of the views set forth may eventually be produced.

The communication states that although direct telepathy between two minds attuned to each other occurs sometimes, even at long distances, this is rare, and that 'what is called by that name is usually a combination of telepathy and spirit help. . . . It is much easier for a spirit to carry a message between two people who are attuned than between two who are on different keys.' It is added that this applies also to the intermediaries on the spirit side. Two often act together, one being attuned to the friend in the unseen, who wishes to communicate, and the other to the friend in this world, and each being attuned to the other.

The fact that Dr. Hyslop was occupied with such thoughts will at once suggest that Mrs. Chenoweth's mind may have been unconsciously reflecting his ideas. Whilst we must recognise that this is possible, we are not justified in excluding another interpretation—*viz.*, that F. W. H. Myers, being aware of Dr. Hyslop's work and the problems involved (as is claimed in this communication), attempted to assist him to resolve them. We must leave it at that, and await the results of further study.

### NOTES FROM ABROAD.

It is notorious that the Church of Rome and its clergy are, as a rule, bitterly opposed to Spiritualism and its phenomena. Readers of 'LIGHT' will therefore be surprised to hear that the present Pope, Pius X., not only possesses psychic powers, but that he apparently makes use of them to heal the sick. 'L'Echo du Merveilleux' quotes the following instance: A child had been allowed to accompany his parents to Rome, where they expected to have an audience with the Pope. Some days previous to the anticipated audience, the child fell dangerously ill with pneumonia. In their distress the parents wrote to the Pope, imploring him to save their boy. A few hours after they had sent their letter to the Vatican, the child suddenly appeared better, and begged to be allowed to get up. 'I saw a priest, quite white,' he confided to his parents. 'This priest bent over my bed, touched my forehead, and now I feel quite well again.' In describing the priest as 'quite white,' the child evidently meant 'clad in white,' and the Pope, as is well known, always wears a white robe.

'La Revue Scientifique et Morale du Spiritisme' publishes in its March number further extracts from Mr. E. W. Wallis's much-appreciated address on 'Interesting Incidents During Forty Years of Mediumship.' The same journal also comments on the vitality of Spiritualism. 'Nothing,' it remarks, 'can better prove the world-wide spread of its doctrines than the many Spiritualistic conferences which took place in the course of last year. The first assembled at Copenhagen in May last, followed by one at Charleroi, in Belgium, in the beginning of June. The third took place at Newcastle-on-Tyne, England, in July. In far-off New Zealand Spiritualists held their congress in the same month at Dunedin, whilst the United States added two to the number—one at St. Louis, the other at Wichita, in Kansas, both being held in the month of October.

In December last the numerous Spiritualists of Brazil assembled at Rio de Janeiro to celebrate the inauguration of a splendid new building, destined to be the headquarters of the Brazilian Spiritualistic Confederation. In 1905 a lady of the name of Hoffmann presented to the Confederation a house in the Rue José. After some time it was found that this house did not meet the requirements of the society. It was therefore decided to sell it and to erect a new and more suitable edifice. A subscription list was opened, theatrical performances were given, and every effort made to raise sufficient funds—the result being, as mentioned above, a beautiful building, of which 'Les Annales des Sciences Psychique' produced a fine illustration in one of its latest numbers.

The building is three storeys high, the ground floor being reserved for homœopathic and therapeutic treatment, with the aid of mediums. On the first floor are located the various offices—rooms for the secretary, the treasurer, the library, &c. The large hall in which conferences and séances take place is situated on the second floor, and has seating accommodation for more than six hundred people.

We wonder when the day will come on which 'LIGHT' can make a similar happy announcement that some English Spiritualist has imitated the generous example of the Brazilian lady in giving a house, or adequate funds for the erection of an edifice in every way worthy of the London Spiritualist Alliance and its achievements during its twenty-eight years of existence!

F. D.

### 'THE BRITISH WEEKLY' AND SPIRITUALISM.

In the next issue of 'The British Weekly' to that mentioned last week (page 164) there appeared a letter from the Rev. T. Gasquoine, a Congregational minister, who was one of those present at the séance described, but the particulars given below seem to apply to a subsequent sitting:—

At last, with my inward tests, of which as yet the medium knew nothing, I asked the 'spirit,' no one else present knowing it, to give me my own name, and I purposely definitely fixed my thought upon another name. To my wonder, and I must say to my gladness, that other name came to me. I quietly said, 'No, that is not my name; but it is the name which I determined should come to me.' I am afraid the medium was somewhat annoyed, for the next question, which was asked by herself, was: 'Is there a sceptic in the present company?' to receive from the 'spirit' the answer, 'Yes'; then, 'Will you give true answers so long as he is here?' the answer being, 'No.' That seemed to bring the séance to a close so far as I was concerned. The medium, however, was kind; she wished to have no fee, but I would not for a moment think of this. She had taken much pains with me, and we parted good friends.

I still have the letter which Newman Hall wrote me, describing his interview with Mrs. Marshall just previous to mine, and still saying he was inclined to attribute all to the devil. But when I described all these later experiences to my dear old and truest friend, Mr. Binney, his agitation seemed somehow to be stilled.

MRS. BESANT'S CLOSING LECTURE AT QUEEN'S HALL.—On March 31st Mrs. Annie Besant gave the last of her Sunday lectures at the Queen's Hall. She said that she had now come to speak of the fifth great initiation, the state when a man may say triumphantly, 'I am he that liveth and was dead, and behold I am alive for evermore.' Those who had come to this state might, if they wished, turn from the world altogether, but when they heard the wailing of those who were still on this plane, they were moved to turn back and help them. Those Masters had three general ways of helping the world. First, they poured down a general blessing upon mankind, by which all could profit in proportion to their receptivity. Secondly, they sent one from themselves to organise and teach all the great religions of the world. One of these taught the great Aryan race its religion, which, though adapted to the various peoples to whom it was delivered, was in its essentials the same. This teacher came for the last time as the Buddha, and he then went away, leaving the work of starting a new cycle for the next great race to him whom we knew as the Christ. Buddha had preached a religion which was founded on the ties of family, Christ came to a new type of people to preach the duty of the individual. Now the time was ripe for him to come again and teach men how to use the self-reliant individual who had been formed, how to fit the stone into the building. A new continent was springing up in the Pacific. Even as there was once a continent where the Atlantic rolls, peopled by a highly civilised race, so now a new race was springing up, and traces of it were already found in America, where a fresh type of man was plainly recognised. The world was preparing for this. The Aryan race was rising to its zenith, and a new race was coming which would be ready to take its place when it began to decline. It was at such times in the history of the world that a Teacher was sent from that great hierarchy to give to the new people a religion which should fit them for the work they had to do in the world. 'So I leave you,' said Mrs. Besant, 'with a word, not of hope, but of certainty; not of doubt, but of fullest assurance that all must be well.'



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### WHY AND BECAUSE.

To the problems of matter there are solutions many and, for the most part, satisfying—to the materialistic mind, of course. And, if you do not probe too far, the solutions have an air of finality. The wheel comes full circle. You start with matter and force and—you end with them. Philosophies may be and often are constructed so as to be coherent and complete. They may take years in the building, but at the end they look very imposing. The various parts fit together admirably, and the philosopher at the end of his work sits down complacently to contemplate the result. He invites you to inspect and approve. He will be glad to answer any questions. What was that you inquired about—spiritual laws? He knows nothing of spiritual laws. There is no place for them—they do not fit in anywhere. Indeed, what you term 'the transcendental' is simply another name for matter and motion in certain aspects. Such and such things occurred, you say? Yes, yes, they left that impression on your mind, but they did not really occur. It would be quite impossible. There is no room for argument. And the philosopher, with an apprehensive glance at the edifice he has reared so laboriously, waves you away, becoming more emphatic than ever in his assertions as he begins to realise in a dim way how very dangerous these speculations might be if they were valid (which, of course, they are not!). It would be exasperating to the last degree if he had to construct his philosophy all over again, with no assurance of producing something final and complete.

There is the difference between the thinker who rejects the spiritual idea and the thinker who accepts it. The first can construct and complete his system—the latter can never present a finished system, because instead of a mechanical construction he has to deal with something that is vital and capable of continual growth and expansion. Never can he truthfully say, 'It is complete—here is the perfect work.' If he ever does, then, by the same fact, he has admitted failure. Being only human, however, it is allowable for him occasionally to feel a little weary and perplexed over the work—it is so very complex, so immense. Here are facts that won't apparently fit in anywhere; here are principles that seem somehow quite out of harmony with his idea of things.

He beholds, for example, finely developed human beings born under ideal conditions, beautiful in mind and character, fragrant with the finer essences of the spiritual life. It seems quite natural that they should be heirs of immortality. To limit their career to mortal life would be

flat blasphemy. But elsewhere he contemplates another picture. Creatures in human form, misshapen in body and mind, to all appearance foul and debased to the last degree—beneath the level of the beasts. Products of the lowest conditions of civilised slumdom, people whom the wholesome savage would scorn to claim kinship with, how has Nature fulfilled her purposes in these? Destitute of any sign of spiritual, or even of healthy natural life, where is their title to immortality? From an ordinary standpoint, it is a formidable problem. But Love settles it, and so, too, does the large, sweeping philosophy of Spiritualism. For, we remember that the whole purpose of the universe is the individualisation of spirit. Nature's test is not, 'Is he good, is he handsomely formed, has he aspirations and ideals?' but only, 'Is he in human form, is he self-conscious, can he love and hate, learn and grow? If so, then all else is possible. If he is stunted and degraded by the conditions into which I had to bring him into being, then so much the worse not only for him, but for the highest and best of his fellows who must be more or less partakers in his shame. But he is my child and no less immortal than the noblest of my children.' (So we can imagine her speaking.)

Then comes a thoughtful student of spiritual problems with another portentous 'Why?'

Why is it that if immortality—or even survival beyond the grave—is lauded as such good tidings, such a joyful discovery, that there are so many intelligent, right-living people who don't want it, who are even perturbed at the possibility of it, and frankly declare that they hope only for peaceful extinction? The question—we have heard it often—reminds us of the story of the passenger in the agonies of seasickness during a storm. Some of the other passengers expressed a fear that the ship would sink. The seasick one, amid his groans, said he was afraid that it would not! In a word, the attitude of mind described in the question is merely transient—the outcome of a morbid pathology. Have we not seen the victim of *mal de mer* on the Channel passage, praying for death, and beheld him, an hour or two after he had reached the shore, enjoying a hearty meal and showing in every expression his inward conviction that it was good to be alive? When the athlete, exhausted and spiritless after a fatiguing day, declares that he will go to bed and never get up again, who believes him? No one with any experience of utterly tired men before and after a good night's rest!

So we may put aside the question of the pessimist who does not want to live again, regarding him simply as the victim of a passing illusion, natural enough in the distorted conditions of the life of to-day, merely remarking that if the world beyond offered him nothing better than this he would have a reasonably good case.

The 'Whys' of inquirers into the lore of the after-life are many, but we have only space to deal with another question. We are selecting it from among what we conceive to be some of the most important questions commonly put. Why, then, if the next life is so 'far better,' should we take such pains to remain here? Why are our friends in that life so greatly exercised at times to keep us in the body, by warnings, advice and ministrations? Death to them is such a little matter. Why should they desire to stretch us out longer 'upon the rack of this tough world'? And the answer is, because every day on earth augments for us the spiritual life. Because the aim of Nature (assuredly yet to be achieved) is that the soul shall benefit to the full extent by its expression through material conditions. So that, although there are undoubtedly compensations experienced by those who pass prematurely to

the other side, every untimely exit from the body may be regarded as a misfortune. That is a hard saying to those who, beaten and baffled, feel like fainting by the way; harder still for those who demand soft and saccharine truths, and whose very anxiety for the thin treacle of the Word rather than its strong meat is the best evidence of the need for growth and discipline.

Questions abound in the life of spiritual inquiry and research, and it is well that it should be so. There could be no stronger proof of its possibilities of activity and progress. (A philosophy of life in which all the problems are solved leaves us sceptical of the truth of the solutions.) Some of the 'ever-recurring questions' we have perforce to put by for the present, but we abide in the conviction that for every 'Why' there comes sooner or later a soul-satisfying 'Because.'

## THE PROBLEMS OF PSYCHICAL RESEARCH

ADDRESS BY SIR WILLIAM BARRETT, F.R.S.

On Thursday evening, the 28th ult., at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, a large gathering of the Members, Associates and friends of the London Spiritualist Alliance assembled to hear an address by Sir William Barrett on 'The Problems of Psychical Research.'

ADMIRAL USBORNE MOORE, who presided, in the course of some introductory remarks referred to the part played by Sir William Barrett, in association with the late President of the London Spiritualist Alliance, Mr. E. Dawson Rogers, in founding the Psychical Research Society. Whether the founders were quite satisfied with their child as it grew up was a question. But no doubt it was a good thing for the more ardent followers of the spiritual movement to have dampers on their enthusiasm to keep them in their proper places. (Laughter.)

SIR WILLIAM BARRETT, in commencing his address, referred to the influence of the Psychical Research Society in promoting the remarkable change which had taken place in the public attitude towards all psychical phenomena during the last thirty years. The once common jibe at anyone or any body of persons who believed in the existence of any supernormal phenomenon inexplicable by science had now ceased. The contempt with which psychical research and Spiritualistic phenomena were viewed had largely passed away; for men of eminence in all ranks of life had taken part in these investigations. It was a remarkable fact regarding the highest scientific honour which the Crown could bestow—the Order of Merit—that of the scientific men now living who possessed that order he believed all were Vice-Presidents, or on the Council, or Hon. Members of the Society for Psychical Research.

People who talked of superstition in these matters forgot that superstition was the offspring of ignorance and resulted in a mischievous folly which could only be dispelled by scientific inquiry. For whenever Science came in at the door superstition always flew out of the window. As showing the contrast presented between the public attitude of to-day and that which prevailed thirty-six years ago, Sir William referred to the fact that in the year 1876 he ventured to bring before the British Association, then meeting in Glasgow, a proposal for the appointment of a committee to investigate psychical phenomena, in which action he was supported by Messrs. A. R. Wallace, Crookes, and others. Such, however, was the state of public opinion at that time that a howl of derision arose from the scientific and general Press of the country (with the honourable exception of the 'Spectator,' then edited by Mr. Hutton). Even the modest proposal that a committee of experts should be formed to inquire into evidence of thought transference was received with disfavour, one eminent scientific man observing that thought transference did not exist and could not exist, and that if all the Fellows of the Royal Society gave evidence in its favour he would not believe it.

In a letter which he (Sir William Barrett) wrote to the 'Times,'

in those days, he had pointed out how irrational that position was; that thought transference and other psychic phenomena, if they were true, did not contradict but only extended our knowledge of Nature. Further, he pointed out that before they were in a position to give a verdict they must be acquainted with the extent of the action of one mind upon another, and also with the existence or the probability of such a thing as clairvoyance. It was necessary, in fact, to lay a foundation for the range and extent of the human faculty before they could investigate other phenomena which transcended the known normal human faculties.

That, in short, was the *raison d'être* for the foundation of the Society for Psychical Research. It was designed to furnish means for the investigation of these matters on scientific lines, and to bring certain eminent men who were interested in the subject into association with the leaders of the Spiritualist movement who had gained a wide experience of psychic phenomena. In this connection Sir William referred to the labours of the late Mr. Dawson Rogers in promoting the establishment of the S.P.R. He warmly adopted the suggestion that such a Society should be formed, printed and paid for the circulars calling a conference, and secured the rooms in which it was held. There was, however, a slight error in Mr. Rogers' recollection of the matter. He was mistaken in supposing, as stated in his autobiography, that it was he who suggested the conference.\* The original suggestion came from himself (Sir William Barrett), supported by the late Mr. F. W. H. Myers. Mr. Rogers was, however, perfectly correct as regards the cause of the breach which later took place, and led to Mr. Stainton Moses, Mr. C. C. Massey and others quitting the Society. Time, however, brought its revenges, and the main issue which led to this breach—that certain phenomena *did* exist which gave reasonable proof of survival after death—was now admitted by most of the Council and staff of the S.P.R. Even at a meeting of the Society held that afternoon, the members had been listening to a very elaborate and careful examination of some automatic scripts which seemed to prove the continued existence of Mr. F. W. H. Myers.

Some persons might ask, 'Why these enigmatic scripts? Why not some clear and definite pronouncement of identity?' But no mere assertion of identity was of any use. Let them conceive the case of an operator at the further end of a telegraph wire seeking to prove his identity. His face could not be seen nor his voice heard. He could not reproduce peculiarities of voice and gesture. The recipient of his message seeking proof of the identity of the sender would require references to incidents (some of them quite trivial) in his life; and when one came to think of it, the question of proving identity in such circumstances presented a tremendous difficulty for the man at the other end of the line. But after stretching the telepathic theory to its utmost limits, it was difficult to find any solution to these problematic and complementary 'correspondences,' through widely different persons, which were now going on, that did not involve the theory of intelligent co-operation on the part of certain departed workers in the psychical research movement—Professor Henry Sidgwick, Mr. Edmund Gurney, Mr. F. W. H. Myers, and Dr. Hodgson. From all these there was reason to believe that communications were being sent from the region which we called death but which they called 'life abounding.'

Turning to the question of the physical phenomena of Spiritualism, the speaker said that although they were open to much fraudulent imitation, conscious or unconscious, he, for one, was absolutely convinced that many were perfectly genuine; that intelligent, supernormal physical disturbances and rappings, &c., did exist which were inexplicable by any known causes, 'and,' he continued, 'I venture to prophesy that this opinion will yet be held by the most sceptical members of the Psychical Research Society before another twenty years have passed. I do not know whether you have read the life of Holman Hunt

\* Mr. Rogers frequently assured us that during a conversation with Sir William Barrett, which occurred at Rose Villa, Church End, Finchley, he *himself* first mooted the idea of a society which might attract scientific men, and suggested that Sir William should take the matter up; in fact, it was with that idea in his mind that he invited Sir William to be his guest.—ED. 'LIGHT.'

in which there is an account of a conversation he had with Ruskin on the subject of a future life. Here is the passage:—

“When we last met [said Holman Hunt to Ruskin] you declared you had given up all belief in immortality.” “I remember well,” Ruskin replied; “what has mainly caused the change in my views is the unanswerable evidence of Spiritualism. I know there is much vulgar fraud and stupidity connected with it, but underneath there is, I am sure, enough to convince us that there is personal life independent of the body; but with this once proved, I have no further interest in the pursuit of Spiritualism.”

Proceeding, Sir William said that all must admit that at present there was a great dearth of these phenomena; we had nothing to-day like what occurred with D. D. Home and other mediums a generation ago. Possibly this was due to the disgust caused by that most abominable of all forms of imposture—the trading on the aspirations of seekers after truth, and on the sorrows of the bereaved, by certain professional rogues who would sell their souls for a mess of pottage. But it was to be recognised that imposture was sometimes unconscious, the medium might be the victim, and not the originating agent of fraudulent phenomena so far as his conscious self was concerned. Whether this was due to a psychological cause within the medium, or, as seemed more probable, to causes on the other side—to low and mischievous spiritual agencies—was doubtful, but whichever solution was the true one, the question formed one of the problems of psychical research.

‘However,’ continued Sir William, ‘I am not altogether sorry for this decay of so-called physical phenomena. No doubt from a scientific point of view it would be of immense importance to confirm and establish the famous experiments made by Sir William Crookes and other men of note; and if any present have indubitable evidence of psychical phenomena, even with paid mediums, they would do great service to the cause of science by either publishing the same, or reporting them to the secretary of your society; but as regards the general results of these physical phenomena, my experience confirms that of many others, that they are morally undesirable. Mediums through whom they come, and sitters to whom they come, as a rule, if they have long continued sittings in promiscuous circles, usually suffer moral deterioration. Mr. D. D. Home seems, on the whole, to have been an exception, but many others have made shipwreck of their lives. I therefore agree with my Roman Catholic and Swedenborgian friends in deprecating such sittings except by well-balanced minds and for a definite scientific object: for whether the phenomena be genuine or not, no one is the nobler or better fitted to cope with the realities of life after witnessing feats of psychical legerdemain.’ At this point Sir William quoted a message received by the Rev. W. Stainton Moses as given in his volume of ‘Spirit Teachings’ (p. 256):—

As objective spiritual manifestations become more and more frequent, and as the inconsiderate craving for them increases, so will it come to pass that powerful instruments will be developed through whom our adversaries may be enabled to produce their frivolous or tricky manifestations so as to discredit the true spiritual work. This is one of the special forms of opposition, and the most dangerous, for in proportion to the undeveloped character of the spirit will be its power over gross matter, its cunning, and, in some cases, its malignity. Powerful agencies are even now at work, as we are assured, who will seize every opportunity of developing mediums through whom phenomena the most startling may be produced so as to convince the inquirers of supernatural power so-called. This done, the rest is easy. By degrees trick and fraud are allowed to creep in, doubt is insinuated, and the uncertainty and suspicion which have become the fixed attitude of the mind regarding phenomena which at first seemed so surely spiritual gradually extend to all manifestations and teachings.

Why they should have these difficulties, as the result of objective spiritual manifestations, was again one of the problems of psychical research, but he (the speaker) thought that everyone present would agree with him when he said that the danger of such continued sittings was in proportion, first of all, as we surrendered our will or reason to the dictates of invisible and possibly mischievous spirit agencies; and, secondly, as our time and energies were absorbed and engrossed in these phenomena

to the neglect of our daily duties. It was the weakening of the sense of steady effort and personal responsibility and moral balance that constituted the grave danger of Spiritualistic séances to so many. He hoped his hearers would forgive his plain speaking. Those who had read his little book, ‘The New World of Thought,’ long out of print, but a new edition of which he was preparing, would remember that he had there discussed at some length this aspect of the question.

The field of inquiry was, however, an exceedingly wide one. Telepathy, clairvoyance, dowsing for water and minerals, apparitions at the time of death, hauntings and poltergeists, as well as the physical phenomena of Spiritualism—all these formed problems for psychical research to solve, and towards which solution members of the Alliance could materially help.

Referring at this point to the extent to which the progress of every branch of science had been hindered by prejudice, Sir William told how a learned professor had ridiculed to him the idea of the telephone as an American toy of no practical utility, and as regards the phonograph had stated with conviction that an iron disc could not possibly reproduce the human voice. Everyone knew with what a storm of vituperation mesmerism was greeted by the medical world, and how the doctors who practised it were hounded out of the profession. To-day a great many doctors practised hypnotism, and were held in high esteem by their professional brethren. And in connection with the use of hypnotism in therapeutics arose another of the problems of psychical research—that was to say, was the process one involving the transference of an effluence from the operator to the subject, as some believed, or was it a question of mental suggestion? If it were due to suggestion then arose the question of unconscious telepathic action, because the hypnotist in many cases did not intend to give the suggestion. The older schools of mesmerism taught that the results produced were due to an effluence from the operator, but the modern schools believed them to be due to suggestion. Suggestion doubtless accounted for much, especially in therapeutic effects both in physical and moral disorders. But it was doubtful whether conscious or unconscious suggestion, spoken or telepathic, accounted for all the phenomena, and some cases seemed to point to the fact of an effluence. On this point, however, we needed more evidence.

In all the problems of psychical research, we had to recognise the important part played by the unconscious or subliminal part of our personality. It was now generally understood that our human personality was not wholly comprised within the range of our conscious personality. There was a dark, unknown background to our conscious life, so that our waking consciousness was only a fraction of our whole human personality. Most of the phenomena of Spiritualism and other branches of psychical research were concerned with that dark, unconscious background, and the best physical analogy that one could have of it was to be found in the spectrum of the sun. Modern science had shown us that the visible sunbeams were but a small fraction of the total radiation from the sun, and that when we saw the sunlight through a prism, the colours, beginning at the red and ending with the violet rays, were only a minute fraction of the whole radiation. Beyond the red at the one end were the invisible heat rays, and beyond the violet the invisible rays of light—the ultra violet and actinic rays. That was an analogue of our human personality. Here we had the conscious life which we might call the *cis-liminal*, at either end were the subliminal and the *supra-liminal* life. The transcendental processes of the physical life on the one hand, and the transcendental operations of the mind on the other. These transcendental regions were gradually bringing us into touch with the spiritual world and led us up to the Source and Giver of all life.

As illustrating the action of the subliminal consciousness, Sir William cited the phenomena associated with the *pendule*—a ring attached to a thread and held suspended from the motionless arm and hand. After a time the ring would begin to oscillate, would strike against a glass the hour of the day, or would, if commanded, sway in a given direction, and at times answer questions beyond the knowledge of the holder. That experiment could be traced back through the ages to Roman times.



That the movements of the pendule were due to human or psychical influence was shown by the fact that when suspended from a rigid support or other inanimate object it remained motionless. The phenomenon of the pendule was connected with the forked twig held by the dowser, and also with the movements of the planchette. Akin to these cases were the phenomena of automatic writing and drawing, which could not be explained away by any knowledge possessed by the unconscious part of the personality concerned.

At this stage Sir William exhibited and handed round for inspection a number of remarkable automatic drawings and paintings, some of them produced by an aged lady, the mother of one of the most famous authors and dramatists of the day, and others by the wife of the Lord Chief Justice of one of our large Colonies; both were elderly ladies residing in London, and neither was normally capable of executing such works of art, in fact neither had any knowledge of drawing.

There were three possible explanations of such cases (1) a latent gift, hitherto unsuspected; (2) secondary personality—the Jekyll and Hyde theory; (3) extra-terrene intelligence. In the speaker's opinion the third explanation was the only one that fitted some of the cases.

Turning to the subject of telepathy, Sir William said there was great need of fresh evidence and fresh experiments. Wireless telegraphy had made telepathy very much more believable, but wireless telegraphy was only an analogy and not in essential correspondence with telepathy. People thought telepathy was due to brain waves in the ether. Nothing of the kind. Telepathy, like all other psychical phenomena, did not belong to the physical world; that was to say, that if telepathy were due to brain waves it would obey the ordinary law of inverse squares of distance and the cerebral energy expended would have to be in proportion to the square of the distance to which the message was to be transmitted. They knew this was not the case and that telepathy took no account of distance. They had instances of telepathic impressions from persons at the moment of death across the whole world. It was clear that telepathy was not a physical or physiological process, but a purely psychical or spiritual one. If it were related to the physical side of things, we could produce it at will. But telepathy not only transcended the physical plane, but also transcended any conscious effort on our part. His friend Mr. Constable, in his learned work, 'Personality and Telepathy,' argued with much force that telepathy was inexplicable except on the assumption that our human personality was only a partial and temporary manifestation in time and space of some transcendental intuitive self. Whether this were so or not was another problem of psychical research.

It was probable that our normal consciousness did not take part at all in the transmission of telepathic messages. These were related to the inscrutable power in that higher and more universal part of ourselves which was not subject to the limitations of matter, time and space—in a word, to the spirit or soul. Telepathy was thus very probably the immaterial and spaceless communion between different souls temporarily embodied in a human personality. It was important to recognise that thought transference was only indirectly the result of conscious volition. If it were not so the translation of ideas into speech and writing would be unnecessary. Language was a rudimentary but necessary thing in the evolution of the race. But thought always outstripped and struggled with the slow muscular movements of the lips and tongue in speech or of the arm and fingers in writing. The roundabout, imperfect, clumsy, slow-moving mechanism of speech which we now employed was certain to be superseded as the laws and conditions of telepathy became known to us, and as the belief in its existence became universal.

In conclusion, Sir William Barrett said: 'A purely mechanical or materialistic philosophy is destroyed once you admit the phenomena of which I have been speaking. Moreover, if human minds can communicate without language, then the difficulties which some feel as regards Divine inspiration disappear.

'Psychical research, therefore, instead of being regarded with suspicion and distrust should be gratefully welcomed by every

thoughtful mind. For psychical research is destroying that gross material view of the universe which regards Nature as a "soulless interaction of atoms and man's life as a paltry misery closed in the grave." It is revealing the profound and mysterious depths of human personality, that a speechless interchange of thought and communion of souls can and does exist, that within us each are high capacious powers which transcend time and space and outward things and which, though for the most part latent here, may be liberated in full activity by the change we call death. Beyond us still is mystery, but it is mystery transfused and lit with an assured and infinite hope.' (Applause.)

In moving the customary vote of thanks, the CHAIRMAN mentioned that the Alliance had long wished that Sir William Barrett would become their President, but his engagements were so numerous and exacting, and he resided at such a long distance from them that this was not at present possible. As regarded the question of physical phenomena, he had to differ from Sir William, believing that the subject of Spiritualism could not be proved without it. Physical phenomena were necessary to corroborate the evidences of the subjective phases of the subject—clairvoyance, telepathy, apparitions, &c. They afforded evidence of action outside the mentality of the persons concerned. He personally could never have arrived at the convictions he possessed without the aid of the physical demonstrations.

Some discussion followed, in which Dr. Abraham Wallace and others took part, and the proceedings closed with the passing of the customary vote of thanks.

#### THE LOSS OF THE 'DELHI' FORESEEN CLAIRVOYANTLY.

At a private home circle, held at the residence of Mr. W. E. Barry, Berea-road, Durban, on Thursday, December 7th last, a remarkable and interesting example of prevision, or the power of the spiritual faculties at times and under favourable conditions to read from the pages of futurity events yet awaiting occurrence on the plane of present action, was afforded the sitters. During the circle, Mrs. Barry, the hostess, a lady with mediumistic abilities of great promise, when in a normal state, graphically described a scene transmitted to her mental vision as follows:—

I see an open roadstead like the entrance to a large river, or estuary. It does not seem quite like the open sea. I see the shore from which a hill rises covered with trees, and close into the land a large steamer which appears to be wrecked. Now I see another ship which I believe is a gun-boat or man-o'-war, as I see guns on her and men in uniform with gold on their caps. She is rendering assistance to the steamer, upon whose deck I see a number of people. I am strongly impressed that they belong to the aristocracy, and that royalty is also represented, and that they are on pleasure bent. The time, I think, is in the early hours of the morning, the ladies in night attire. I also see a boat tossed about in the broken water. There are people in it.

The medium afterwards informed the circle that it was under some compelling influence opposed to her own personal wishes that she described the vision, of which she was doubtful, fearing lest it might be the result of some psychological influence having relation to the visit of the King and his consort to India, but any such interpretation was rendered invalid when, on the morning of the 14th we received, through the papers, cables reporting the loss of the 'Delhi' at Cape Spartel, in words which admitted of no misconception in regard to the truth and origin of the vision.

ROBERT SMITH, JR. { Secretary of the Durban  
Spiritualist Society and  
Conductor of the Circle.

W. E. BARRY,  
S. KRAWEHL,  
(MRS.) A. GIBBINS,  
(MRS.) E. J. SMITH,  
NURSE GRANT,

(MRS.) E. CLARK,  
JAS. C. GRANT,  
R. CLARK,  
C. H. BULL.

Durban, Natal.  
February 29th, 1912.

TRANSITION.—At 69, Sinclair-road, Kensington, W., on the 5th inst., Donald, eldest son of the late Alexander Campbell, of Auchanross, Buteshire, and of Mrs. Campbell, of above address.

## THE DREAM OF MARIA STEBBES.

In our footnote to the 'Message from the Unseen' which we gave on page 149, we referred to a very dramatic series of communications given through the same medium, illustrating the gradual rise from her past degradation of a vicious and drunken old woman—one Maria Stebbes. While we felt, and still feel, that Maria's early messages are too coarsely realistic for publication, we recognise, though conveyed in the rough diction of the streets, something very tender and touching and beautiful in her talk to her medium on the occasion of her sixth visit—not to mention her evident desire, like poor Magwitch in Dickens' 'Great Expectations,' 'not to be low':—

Hello, little pal! Wot's up with you? The old gent says ye're down on yer luck and Maria can give yer a 'and. Well, and I will too!

Let's see wot's got yer by the windpipe! 'Oh,' he says, 'she thinks she's out of touch with the spirit world.' Oh my, wot's that to screech for? You ain't out of touch with Maria, is yer? Nor with this Red Indian chap [one of the medium's guides], nor the nice old gent and the lady wot fetched me here along?

I can't see no difference in yer from last time I wos 'ere—wot's yer got to grizzle for?

Don't understand, don't I? My stars! If I don't, who the— There! I was a-goin' to swear by that old devil wot don't exist—at least, not one *King* one, so to speak.

P'raps it's a little blue devil's got 'old of you; but I don't see him, Missy. I was goin' to say, if Maria don't understand, I'd like to know who does. Look you 'ere! I told you pretty straight all about me and my old mother, and that's right enough. We've got along first rate, but every now and then, when I'm tired of dragging some poor critters out of their muck, I feels the blue devils too. 'Why for?' yer says. I'll tell yer.

I'm only on the bottom step, I guess, and there's a long way to go. All the same, it's a right good place to be in; and the pals—well, they're first class. I never dreamed of such a Heaven before; but now! I sees as there ain't no limit to yer Heaven—if ye're only big enough yerself to take it in!

Well, I gives a 'and to some of the poor things wot comes over in rags and dirt—all a-cursing and a-longing for a drink, like I wos when I comes to you first time, Missy.

I pulls 'em as 'ard as I can—but gently, yer know—and then Maria gives out. I ain't growed all my stock o' patience yet, Lady, and when I feels I'm getting low, I just feels like you feels now—'Wot's the good of Maria trying?' and all them things—but now I knows where to go and wot to do. I calls on some pals—some of my pals are ladies and gents!—and I ses, 'Give a 'and with this poor critter'; and so they does, and we pull together for a bit. And then I lets go, and I dreams a dream: it's always the same dream.

It's about Jesus, wot the missionaries talked on—but not like what they said! Lor' bless you no! I dreams like this:—

It seems like I'm asleep, and I'm in a place all hard and stony and dark: then, all of a sudden—there He is, standing just ahead. And He ain't shocked 'cos I've left my work, but He just bend Hisself down, and—wot do yer think?—He kisses my feet. And there, where His lips touch, the light begins to shine, and it creeps up and up and up, till I'm all bright like Him. And I think He speaks, but wot words I don't know; only, all the tired has gone—and I know that He is glad I wos tired and had the blue devils, because it showed Him I'd been a-trying to help on some of the poor critters wot is going through their hell like Maria did. Oh lor, and a hell it is too!

Now, then, little pal, just you dream that dream, for it's true!

After that dream, back I goes again and takes the light along with me. Don't yer see, I could never 'ave had the fresh light if the blue devils 'adn't had it out with me and sent me into that rocky place? As far as I can see we has to go into the black places for ever and ever, but the light as we carries back—wot He gives—gets bigger and bigger and more like His.

Yer see He waits in that place and He grows more beautiful every time I dreams that dream. P'raps He stays there and p'raps He don't. Any'ow you'll see Him somewhere, and He'll mebbe kiss your feet too for helping on old Maria.

Cheer up, little pal! Blue devils ain't nothing to be skeered on—p'raps underneath their black clothes they're whiter than we think.

## ITEMS OF INTEREST.

'The Western Mail,' in its report of Dr. Forbes Winslow's recent lecture at Cardiff, stated that Dr. Winslow, in alluding to clairvoyance and clairaudience, said that he would prefer to certify those who denied the truthfulness of such as being insane than those who believed in their reality. That is an improvement on his oft-quoted assertion that Spiritualism had been responsible for sending thousands of persons into lunatic asylums. We have been informed that when he was questioned on this point at Merthyr, after a lecture there, Dr. Winslow frankly admitted that he made a mistake, an honest mistake, when, some forty years ago, he made that statement, and that he would not say such a thing now. Unfortunately his admission cannot undo the false impression created by his original utterance.

From time to time we receive tracts written by well-meaning but utterly belated persons, who, after enlarging on the wonderful spread of Spiritualism and the reality of its phenomena, proceed to solemnly warn and entreat the reader to have 'nothing to do with it,' declaring that it is the work of demons, or of Satan, that it is condemned by God, because certain passages of Scripture attributed to Moses are supposed by them to apply to our modern intercourse with our exanimate friends and relations, and that it is injurious—fills the madhouses, &c. To use an apt American phrase, these primitive productions 'make us tired.' They are so completely out of touch with realities and present-day thought and facts, that we feel about them much as we do about museums and mummies, fossils and Star-Chamber relics—we want to get out into the sunshine and the fresh air. The oracular and unsupported assertions of these illogical, timorous, and unbelieving people would be amusing if they were not so childish and pitiful.

In 'Nash's Magazine' for March the Rev. H. Mayne Young, M.A., says: 'The dead-level theory of authorship and reliability finds no justification whatever in the Bible itself, and its continued influence is a perpetual cause of confusion and harm in the highest degree. It is this kind of interpretation that has in all ages turned the Bible into an armoury from which to draw texts for the defence of every kind of cruelty, superstition, and wrong. It is only as we learn to recognise the Bible as a book of growth and progress, and take as our guide the highest and best of the teachings which it contains, not its lowest and worst—what it has grown to, not what it has sprung from—that it becomes a safe and valuable guide.' That is true, and that is our answer to those who quote, and apply to mediums, the barbarous text, 'Thou shalt not suffer a witch to live'—a command, by the way, which those who believe it to be of Divine origin do not dare to obey.

We have received from Messrs. Vigot Frères, 23, Place d'Ecole-de-Médecine, Paris, a bulky little paper-covered volume, published at 4 francs and entitled 'Traitement Mental et Culture Spirituelle: La Santé et l'Harmonie dans la Vie Humaine.' Hitherto, it appears, there has been no work in French dealing in a popular and practical manner with the methods or doctrines known as Christian Science and New Thought, and the object of M. Albert L. Caillet, the author of the book under notice, is to supply this deficiency. Accordingly we find set forth in three-hundred and eighty odd pages, not only the complete theory and practice of all the various modes of psychic treatment, but also a careful historical study of their diverse manifestations in all centuries and all countries. The work concludes with an interesting bibliography and two tables of contents—the one systematic, the other alphabetical. For greater readiness of reference the chapters are broken into short numbered divisions, so that the information given on any subject can be easily turned to. Some English authors might take a hint from their French confrères in this matter of supplying their readers with a complete and careful index.

In an article in the 'London Mail' of March 30th, Mr. Hugo Ames writes: 'The Society of the Golden Key is not a Spiritualistic society, nor has it any more to do with Spiritualism than the Royal Academy has to do with Waxworks. Neither my wife nor I are Spiritualists—or ists of any kind whatever, for that matter. I attended my first séance nineteen years ago, and my last on the same date. My wife's record is just one less.'

## 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.*

## Living Burials.

SIR,—A correspondent, writing from a town in Cumberland, informs me that the question of living burial caused some excitement there about six or seven years ago in consequence of the narrow escape of a girl who was in a trance for a week. She was removed to the infirmary, where several doctors attended on her daily but were unable to detect any signs of life. On the seventh day they pronounced her dead, but shortly afterwards she recovered consciousness. She was naturally much upset by her alarming experience and quickly left the town to avoid unpleasant notoriety, though her name was not mentioned, nor was the case reported in the newspapers. My correspondent says that it was only lately that she discovered that the patient was known to her.

The Deaths Registration and Burials Bill would, if passed, remove to a great extent the existing perils of premature burial by ensuring personal medical verification of the fact of death in every case of supposed or alleged decease, a very necessary and obvious precaution which, strange to say, is neither obligatory nor customary under the present system of death certification. If any readers of 'LIGHT' desire to help this important humane reform I should be pleased to send literature on the subject on receipt of an envelope, stamped and addressed.—Yours, &c.,

JAS. R. WILLIAMSON.

100, Chedington-road,  
Upper Edmonton, N.

## The Divining Ring.

SIR,—I was present at Sir William Barrett's most interesting address on Thursday, March 28th. Strange to say, I had, two or three nights before, taken down—for no possible reason—a chance book on 'Popular Superstitions,' by Dr. Mayo, published by Blackwood in 1851, and—for no possible reason—had turned to the end and read at length a chapter on the 'Odometer, or Divining Ring.'

The experiments carried out scientifically by Dr. Mayo are the very experiments Sir William asked us all to carry out. As given by Dr. Mayo, they are of profound interest. The doctor leaves it in doubt whether the strange and various movements of the ring hanging at the end of a (preferably silken) cord are the results of suggestion or of some 'od' force like to that Reichenbach relied on, but he inclines to belief in the 'od' force. He experimented with gold, zinc, sealing-wax, an egg, and many other objects. The results are given in tabular form. (Cf. 'Psychical Research,' by Sir William Barrett, pp. 20-27 and 70.)

Should any of your readers be willing to comply with Sir William's request and carry on experiments personally, I would willingly give any further information desired as to Dr. Mayo's experiments in 1851.—Yours, &c.,

F. C. CONSTABLE.

Wick Court, nr. Bristol.

## More Questions for Mr. Turvey.

SIR,—On p. 143 of 'LIGHT,' Mr. V. N. Turvey writes: 'Anna Kingsford . . . was no "mere medium," although she had been a trance planchette writer. After she became a Theosophist she discovered that her late "control," St. John, was reincarnated all the time as Mr. Maitland!' Being somewhat familiar with the writings of the late Anna Kingsford and Edward Maitland, I am surprised not to find anything therein that justifies the above-mentioned statements of Mr. V. N. Turvey. Both Anna Kingsford and Edward Maitland received certain communications through the planchette, which proved to be of great value, but these planchette communications were not—so far as I know—received in 'trance'; and while she may have believed that Edward Maitland was a reincarnation of St. John, such belief had nothing whatever to do with her having become a member of the Theosophical Society. Anna Kingsford taught reincarnation before the Theosophical Society proclaimed the doctrine. It is certainly news to me that Anna Kingsford ever thought that she was controlled by St. John. I ask Mr. V. N. Turvey for his authority for the statements he has made.—Yours, &c.,

SAMUEL HOPGOOD HART.

[A reply by Mr. Turvey to Mr. Hart's inquiry has come to hand, but it is unavoidably held over till next week.—Ed. 'LIGHT']

## 'To Put Down Spiritualism.'

SIR,—In replying to Mr. J. I. Wedgwood's kind letter, I use the above 'main object of Theosophy' as expressed by Madame Blavatsky in the 'Pall Mall Gazette' of April 26th, 1884, to remove any idea of the personal equation between my good critic and myself.

Mr. Wedgwood suggests that I did not read Mabel Collins' article in 'The Occult Review,' or I would have seen that she and Dr. Steiner are of the German section, and that the article is 'hostile to the English section' of the Theosophical Society. I did not see the article; but the point is, not that two sections are hostile to each other, but that one of those sections went out of its way to drag Spiritualism into Theosophical internal 'hostilities.' It was in reply to that uncalled-for attack that I wrote my letter. With all deference to Mr. Wedgwood, I consider that I had an incentive to defend mediums against the Theosophical Society's attack, and the above headline shows that the Society is as much to blame as is the particular 'branch' in question.

Spiritualism does not object to a dispute over the election of a Theosophical President, but it does object to one body of those electors warning the other side not to 'descend to the level of a mere Spiritualistic sect.' That sort of thing is an uncalled-for insult. It is unnecessary, to boot, for the Theosophical Society is well provided with its own 'horrible examples' without dragging in Spiritualism to furnish one. Mr. Wedgwood further suggests that I have a bias for my side. I have no bias for, or against, any one section of Occultism, but I do object, most strongly, to unwarranted attacks, sneers, and patronising airs from a body of people who contradict themselves, quarrel among themselves, make big claims which are entirely unsupported, and yet have the impertinence to abuse those who are no worse than themselves, and who do support their claims with well-evidenced facts.

I take it that a man is not necessarily trying to 'destroy religion,' as my critic suggests, when he is laying 'contradictions' before people. He is trying to prevent their being deceived into believing that the Bible is written by 'God Himself,' or that the Theosophical Mahatmas and 'trained' seers are as great as the 'leaders' and members would have us believe them to be. If in 1856 Madame Blavatsky received a special mission from the Masters to put down Spiritualism, to convert materialists, and to prove the existence of the Masters, how in reason can Mr. Leadbeater claim that 'there are people on the earth who can speak the language of Atlantis, and that they started Modern Spiritualism'? (See 'Theosophical Transactions,' April, 1895, and 'LIGHT,' 1895, page 339.) The people referred to by Mr. Leadbeater are supposed to be Theosophy's Masters, but we have yet to read an article, in the language of Atlantis, from one of them. To form a society in order to prove the existence of Koot-Hoomi is an absurdity. If he lives he can come to London, as did Swami Vivikananda. 'To put down Spiritualism' is not only beyond the powers of Koot-Hoomi and his followers, but, were it possible, it would also put down Theosophy itself, and tend to establish materialism, and thus do the exact opposite of 'convert materialists.' These illogical and preposterous propositions do not emanate from 'mere mediums,' but from 'the Masters,' and their greatest mouthpiece. To form a society in order to defeat its own object strikes me as being something worse than an 'astral and misleading.'

'To convert materialists.' In that Theosophy has also hopelessly failed, for it has never converted one scientist with good, solid, well-evidenced facts, as the 'mere mediums'—Home, Paladino, and Piper—'converted' Crookes, Lombroso, and Hodgson! This failure is in spite of Theosophy's 'Mahatmas,' 'trained seers,' eloquent leaders, and brilliant writers. My *exposé* of 'contradictions' may not have been 'edifying or dignified,' but it was true, and no less 'edifying or dignified' than the attack which brought it forth.

I am sure that I have read that two 'trained seers' have been to the North Pole, but as I cannot on the spur of the moment give chapter and verse, perhaps the following contradictions may be accepted instead. They are not by unimportant members of the Society, but by 'leaders,' most of whom received the statements from the same Master:—

'We were told that, as a general rule, an Ego took not less than three, and not more than seven, successive incarnations in one sex before changing to another' (Mr. Leadbeater in 'The Vahan,' December 1st, 1898). 'The human self is sexless and incarnates successively in male and female bodies' (Mrs. Besant in 'Lucifer,' Vol. IX., 1891).

'Mars and Mercury are the only two worlds of our chain. Mars is in a state of obscurity as regards the human life wave' (Mr. Sinnett, 'Esoteric Buddhism,' p. 114). 'Mars and Mercury do not belong to our chain' [and there are] 'Martians' ('Secret Doctrine,' Vol. I., pp. 163-166). Both Mr. Sinnett and Madame Blavatsky, we are told, wrote upon the authority of Koot-Hoomi.

'Mankind will not again grow into giants' ('Secret Doctrine,' Vol. II., p. 446). 'Our races will ultimately return to their gigantic size' (Mrs. Besant and Madame Blavatsky in 'Lucifer,' Vol. VIII., p. 31, 1891).

Mr. Leadbeater asserts that 'trained seers' always have their faculties at their command; but evidently their memories go wrong at times! The above 'absolute blocks of truth' do not come from 'mere mediums' and 'astral shells' but from highly superior 'trained occultists'! No wonder Theosophy claims to 'have taught Science,' for by writing one thing and the exact opposite it gives Science very little chance of exposing its mistakes, and Koot-Hoomi is bound to be correct either through one pupil or the other. Thus, if reincarnation be proved true, 'we knew it was—read "Secret Doctrine."' If, however, it be proved false, 'we knew it was—read "Isis Unveiled."' How cute!

The last thing which I offer your readers, Mr. Editor, is truly Mahatmic in its complexity, and I repeat it because I have been requested by 'R. B. D. B.' to state where I got my information from when I wrote, in my last letter, that Madame Blavatsky died before she wrote 'Isis Unveiled.'

'Many centuries elapse between incarnations' ('Secret Doctrine,' Vol. II., page 303). 'Blavatsky is reincarnated in a young Brahmin. There can be no doubt of this fact' (Mrs. Besant in 'The Theosophist,' 1897).

Madame Blavatsky was supposed, by most people, to die in 1891. What then becomes of the 'centuries to reincarnate' if she was reincarnated in 1892? Let us proceed, for the plot thickens!

'My old physical plane Guru, H.P.B., is here with her dying colleague [Colonel Olcott]' (Mrs. Besant in 'The Theosophical Review,' April, 1907).

If her 'spirit' was present at the death-bed what became of the reincarnated H. P. B. in the young Brahmin?

Either Mrs. Besant never met Madame Blavatsky or else there is something seriously 'astrally misleading' in the following. In 'The Theosophist' for August, 1893, we read that the Mahatma told Colonel Olcott that Blavatsky died [at the battle of Mentana, 1867], and that she was a 'shell' inhabited by one of themselves. In the 'Psychische Studien' there is a letter written by Mr. Leadbeater (supported by Subba Row), dated June 14th, 1885, in which he states that H. P. B. died 'about twenty years ago' and her vacated body was then inhabited by an Adept, two chelas, and 'a terrible, ill-tempered, ignorant old Tibet woman.' (See also 'LIGHT' 1901, page 103). So then Mrs. Besant, who loved this *much inhabited* 'shell,' vouched for the reincarnation of its inhabitants, and then recognised her 'old earth plane Guru' in the 'spirit' of a person whom she had *never met*.

These be your leaders, O Theosophists who display your brotherly feelings by sneering at mediums and 'astral shells,' and making silly attacks upon people who can, in the matter of converting materialists, give you a long start and a beating. I have no desire 'to perpetuate this stupid antagonism,' as my good critic thinks I have, but when Spiritualism and mediums are attacked, time after time, by Theosophists, I do think that, although 'a soft answer turneth away wrath,' the time has come when it is just as well to let the attacking party know that we have 'a big stick' in our umbrella stand! I am sorry, however, that the occasion has arisen to show 'the big stick.' Anyone can forgive those who attack him (personally), but it takes a saint to forgive those who unfairly attack other people. I am not a saint, and therefore I have taken upon myself the onus of defending a class of people among whom I have many *honest*, if humbly situated, friends. I trust that this is the last time that we shall hear anything so stupid as the absurd dictum, 'No medium can bring truth.'—Yours, &c.,

VINCENT N. TURVEY.

#### Spiritualists' National Fund of Benevolence.

SIR,—In submitting my monthly report respecting the Fund of Benevolence, I regret to have to record only a very small income and can only suppose the seeming neglect of Spiritualists to assist the poor and infirm workers is due to forgetfulness and not want of sympathy, or of gratitude for their untiring labours in the past on behalf of love of truth. Dear friends, let us not forget those who worked in the heat of the day; and who now, in the autumn of life, are dependent upon those who can spare a trifle from the blessed store of this world's goods for their less fortunate brothers and sisters. During March the following amounts were received: Mr. Haywood, £1 1s.; Mr. Venables, £1 1s.; Mr. J. Auld, 5s.; Mr. J. J. G., South Shields, 3s.; 'A Friend,' Madras, 2s. 6d.; Total £2 12s. 6d. As children we were taught that 'God loves a cheerful giver!' Any sums, no matter how small or large, will be thankfully received and acknowledged by—Yours, &c.,

M. A. STAIR.

14, North-street, Keighley.

#### SOCIETY WORK ON SUNDAY, APRIL 7th, &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. Horace Leaf's address on 'Spiritualism: Its Relation to Science and Religion,' was exceptionally instructive and interesting. He also gave successful clairvoyant descriptions. Mr. W. T. Cooper presided.—15, Mortimer-street, W.—On the 1st inst. Mrs. Mary Davies gave successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page and note change of address.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Mary Davies gave address and clairvoyant descriptions. Sunday next, at 7, Madame de Beaurepaire will speak on 'Fellowship with God,' followed by clairvoyance.

BRIXTON.—8, MAYALL-ROAD.—Mr. T. O. Todd gave the first of three lectures on 'Renunciation.' Sunday next, at 7 p.m., Mr. Todd's second lecture. 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies; Tuesday, at 8.15, members; Thursday, at 8.15, public.—G. T. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Helpful addresses were given by Mrs. Clarke and Mr. Geo. F. Tilby. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Aaron Wilkinson, addresses and clairvoyance. Tuesday, at 3 p.m., working party; at 8, and on Wednesday at 3, Mrs. Clarke, clairvoyance. 19th, special 'Pavilion' meeting (see advt.).

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mr. Symons gave uplifting addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Davies. Mondays, at 3 and 8, also Wednesdays, at 3, Mrs. Curry, clairvoyance. Thursdays, at 8.15, public circle.—A. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Morning, public circle; evening, Mr. McLellan gave an interesting address on 'Progressive Man,' and Mrs. McLellan successful clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mrs. Podmore. Circles: Thursday, at 8, public. Friday, at 8, members.—J. J. L.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. J. Brown opened an interesting discussion on 'Memory.' Evening, addresses by Messrs. G. Tayler Gwinn and Gerald Scholey. Mr. and Mrs. Alcock-Rush sang. Sunday next—morning, Mr. Abethell. Evening, Mrs. Mary Davies. 18th, Social; tickets 6d. 21st, at 7 p.m., Mr. J. G. Huxley. Tuesdays, at 8.15, healing; Wednesdays, study; Thursdays, public circle.

SEVEN KINGS, ILFORD.—45, THE PROMENADE.—Miss L. Scates read a paper on 'The God Consciousness in Man,' and Mrs. Thornley sang two solos. 2nd, Mr. T. Brooks gave psychic experiences and answered questions. March 31st, Mrs. Miles Ord spoke on 'Man Perfect.' Sunday next, at 7 p.m., Miss J. Morris. Tuesday, at 8, Mrs. Neville. 20th, Social in aid of funds. Friends please help.—C. E. S.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Mr. A. Graham gave addresses on 'The Resurrection of Christ,' and clairvoyant descriptions. 5th, sixty-fourth anniversary; tea, and demonstration of healing by Mr. Joseph Milne. 3rd, Mrs. Alice Jainrach gave clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. M. Sturgess, 'The Priest, the Doctor, and Diseased Humanity,' and 'My Spirit Schoolfellow.' Wednesday, Madame Clara Irwin.—J. F.

BRIGHTON.—BRUNSWICK HALL, 2, BRUNSWICK-STREET EAST, WESTERN-ROAD, HOVE.—Sundays, at 7 p.m., address and clairvoyance. Circles: Tuesdays and Fridays, at 8; Thursdays, at 3.30; Wednesdays, at 8, materialising.—L. A. R.

BRISTOL.—THOMAS-STREET HALL.—Address on 'The Resurrection.' Clairvoyant descriptions by Mrs. Powell Williams.

SOUTHAMPTON.—CAVENDISH-GROVE.—Morning, Mr. Basil Dare spoke on 'Jesus, the Christ.' Evening, Mr. F. Pearce gave clairvoyant descriptions. 3 p.m., Lyceum.—G. L. B.

SOUTHPORT.—HAWKSHEAD HALL.—Miss Rose E. Jones spoke on 'Mors Janua Vitæ' and 'Show unto us the Father,' and gave clairvoyant descriptions.—H. I.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren. Clairvoyant descriptions by Mrs. Letheren and Mr. Weslake.—E. F.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long gave Easter messages. Evening, Mrs. de Beaurepaire spoke on 'Fellowship with God.'—M. R.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mrs. Neville gave an address on 'An Easter Greeting' and psychometric delineations.—F. C.

SOUTHEND.—SEANOE HALL, BROADWAY.—Morning, interesting questions answered. Evening, Mr. W. Rundle spoke on 'The Most Desirable Conditions for Effectual Spirit Communion' and gave clairvoyant descriptions.—C. A. B.