

# Light:



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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,714—VOL. XXXIII. [Registered as] SATURDAY, NOVEMBER 15, 1913. [a Newspaper.] PRICE TWOPENCE.  
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## London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

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Members Free; Associates 1s.; Friends, 2s.  
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NO admission after 3 o'clock.

THURSDAY, November 20th, at 5 p.m.—  
Members and Associates only. Free.  
Psychic Class ... PROFESSOR HORSPOOL.  
Address on 'Voice Culture.'

THURSDAY, November 20th, at 7.30 p.m.—  
Admission 1s. Members and Associates Free by ticket.  
Address at Suffolk-street ... MISS LINDA-F-HAGEBY.  
'Psychic Evolution from the Points of View of the Scientist  
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For further particulars see p. 542.

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'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,714.—VOL. XXXIII. [Registered as] SATURDAY, NOVEMBER 15, 1913. [a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

Our 'Grand Old Man' of Science, Dr. Alfred Russel Wallace, has set an example to the world not only by his life but also in the manner of his death. 'He died of old age.' That in itself is an excellent epitaph in a world whose inhabitants nearly all pass before their time. In a wisely-ordered state of life death from old age would be the normal method of transition. The existence of the doctor is as much an evidence of disease in the social organism as in any of its members. When, some years ago, Dr. Russel Wallace delivered an address to the Members and Associates of the London Spiritualist Alliance, we wondered at a vitality which age had not impaired. His appearance gave a promise (greatly fulfilled) of several more years of life and activity. But even then we did not expect that he would live to write such books of clear, vigorous thinking as afterwards made their appearance from his pen. It seemed, rather, as though he would spend his last days in the enjoyment of well-earned rest. But Spiritualists are given to live long and to work hard—they can afford it, knowing that their future is assured, and that a long and useful life is the best preparation for what is to follow. We need add nothing here to the chorus of praise and lamentation over the departure of the great scientist and humanitarian who has passed from us. His place amongst the 'Immortals' is an assured one in every sense of the words.

In one of his plays, which have well been described as 'diabolically clever,' Mr. Bernard Shaw pictures the Irishman as cold, shrewd and practical, looking facts boldly in the face, while the Englishman is drawn as an impulsive sentimentalist, full of compromises and evasions—quite reversing the ordinary view of the two nationalities. Those who have studied the two races calmly will admit that there is a great deal of truth in the apparent paradox. The Scot, too, when drawn by one who knows him intimately, would probably yield some similar surprises. It is curious to think, for instance, that a few centuries ago there passed current among the English of the northern border a saying that 'the Scottish man is wise behind the hand,' that is to say, wise after the event. This arose from observation of the warm impetuous temper of the Scots which in battles enabled the English to 'draw them on' by feigning a retreat, when the Caledonians forgot all their reputed caution and foresight and rushed into ambushes. But the Scot was always a 'bonnie fechter,' and our movement owes not a little to the militant zeal of the Spiritualists north of the Tweed. Their strong mingling of Celtic

and Scandinavian blood gives them powerful psychic qualities, and that ardent temperament of which we have spoken is just the thing to enable them to carry with a rush those strongholds of materialism against which the lukewarm arguments of the academic type of mind prove unavailing.

Those who know the books of Mr. James Allen will learn with interest of the issue of a volume of quotations from his writings published and unpublished. It is called 'James Allen's Book of Meditations,' and contains a 'meditation' for every day in the year, one page for each day (L. N. Fowler & Co., 5a. ncl.). The book is handsomely bound and printed, with an excellent half-tone portrait of the author, and the contents are worthy of their setting. Here, for instance, are two sentences from a page of the volume:—

Looking back to happy beginnings and forward to mournful endings, a man's eyes are blinded so that he beholds not his own immortality.

Let a man throw off his illusions, and then he will see that the birth and death of the body are the mere incidents of a journey and not its beginning and end.

Here and there in the book we are conscious of a slightly monastic tone—the wisdom of the cloister—but in these days of violent and often futile activity we can well afford to temper our thinking with such an influence. The depths of the spirit are very quiet.

In the course of a pen portrait of Mr. Winston Churchill in his new book, 'Pillars of Society,' Mr. A. G. Gardiner remarks that Mr. Churchill

is what the Spiritualists call a medium, a vehicle through which some vision, some doctrine, some enthusiasm finds temporary utterance apart from himself.

Of course, Mr. Gardiner is speaking only in a figurative sense, but it is interesting to find that mediumship may thus be given a large philosophic interpretation. As is the case with many other terms, the term 'medium,' even when used with a definitely spiritual connotation, has been tremendously narrowed down. A sensitive mind may be the medium of a thought atmosphere as well as of specially directed psychic force. It is like the term 'poet,' which to the average man means a person who writes in verse. But the word has a much larger significance. The poet, as Buchanan tells us, is before all a Seer. He must see truth newly before he can utter it musically, and as to mediumship, we are all mediums of some sort, the means by which something is transmitted to the world.

We have read with interest the fourth volume of Mrs. Besant's Essays and Addresses, entitled 'India' (The Theosophical Publishing Society, 2s. 6d.). Its appeal to the English-speaking public is somewhat oblique, for the teachings it contains are for the most part addressed to the people of India. But we found it none the less interesting by reason of the light it throws upon the social and educational state of our great Empire in the East. Thus in 'Eastern castes and Western classes,' Mrs. Besant



discourses to her audience of the shams of class in England. In the old days, she tells them, the classes were real. The duke (whose name implies leadership), really did lead, and the nobles discharged the duties of their order. To-day, 'instead of duty they take privilege, and use their rank for personal ends, instead of for public service.' After a severe criticism of the social disorder in England, she turns the searchlight on the East, and shows the falling away from its ideals and duties of the caste system which in its original meaning was full of dignity and human service. The whole collection of essays and addresses, in short, is designed for the regeneration of India, and its national awakening.

We have received from the Kosmon Publishing Society a pamphlet, 'Jehovih's Voice and Will Manifesting through the Arc of Kosmon to the Earth and its Heavens' (Parts 1 and 2, price 1s.). Part 1 deals with the Government and Laws, and Part 2 with the Work and Ritual, of the Spiritual Kosmon Fraternities. The Kosmon movement, as we construe it, is an attempt to systematise a body of doctrine emanating from the spiritual side of life and to define its activities. Its connection with the general movement of Spiritualism is sufficiently indicated by its principles—Angel Communion 'to prove the continuity of life, the proximity of heaven to earth and the value of angels as teachers and instructors,' and 'The Unfoldment and Development of the Psychic and Spiritual Faculties.' Such aims are in themselves sufficient to enlist our sympathy, although we cannot go all the way with the doctrines set forth in the book. Rightly or wrongly, we prefer to keep to the broad and general lines of our philosophy. It is large enough to include all movements designed for the welfare and enlightenment of mankind as spiritual beings, the Kosmon Fraternity amongst the number.

'The Occult Arts,' by J. W. Frings (William Rider and Son, Ltd., 2s. 6d. net), enters on a thoughtful and—in the larger sense—scientific examination of the claims made for the existence and exercise of supernormal powers. Its various chapters deal each with some division of the occult arts, alchemy, astrology, psychometry, telepathy, clairvoyance and the rest. In his preface, the writer claims that some years of fairly serious study in the by-paths of science and mysticism have compelled him 'to take the view that underlying all the phenomena of the so-called occult there is a basic force of manifestation which only requires to be investigated, to be divested of its mystery.' In his chapter on 'Spiritism,' however, he discloses certain limitations of knowledge and experience:

The post-mortem state of the dead is, to us, practically one of rest, for the assimilation of its experiences in earth life, and interruption of this state must necessarily interfere with its further progress.

On the other hand, we are told that benefit may be derived from 'converse with those exalted spirits, or great souls, Mahatmas, whose spiritual knowledge and progress have released them from the necessity of further earth lives.' That is an attitude which we need not say we do not endorse. Nevertheless, we found the book, as a whole, interesting and profitable.

TO CORRESPONDENTS.—Although we are not always able to make use of the newspaper cuttings sent us, we are always glad to receive them, and we tender our grateful acknowledgments to all contributors who favour us in this way.

TO THE SUBSCRIBERS OF 'LIGHT'.—By an unfortunate mischance the register of the names and addresses of our subscribers has gone astray, and we have had to rely on last year's list. Should any subscriber receive this issue with an old address, or know of anyone not receiving his copy at all, will he kindly communicate with us?

## LONDON SPIRITUALIST ALLIANCE.

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, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, NOVEMBER 20TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MISS LIND-AF-HAGEBY

ON

'Psychic Evolution from the Points of View of the Scientist and the Spiritualist.'

The doors will be opened at 7 o'clock, and the meeting will commence 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.

Meetings will also be held on the following Thursday evenings:—

Dec. 4.—Rev. J. Tyssul Davis on 'Science and Mysticism.'

Dec. 18.—Miss Edith K. Harper on 'W. T. Stead and his Work for Spiritualism.'

1914.

Jan. 8.—Rev. Arthur Chambers on 'Some of my Ministerial Experiences as to what Spiritualism has done to Brighten Human Life.'

Jan. 22.—Miss Edith Ward on 'Paracelsus—a Pioneer Occultist.'

Feb. 5.—Mr. George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on 'Practical Issues of Spiritualism.'

Feb. 19.—Mr. Percy R. Street on 'Colour Therapy, its Practical Application.'

March 5.—Social Meeting at the Arts Centre, 93, Mortimer-street, Langham-place, W.

March 19.—'L. V. H. Witley' on 'Jeanne d'Arc: Her Visions and Voices.'

April 2.—Mr. Ralph Shirley on 'The Time of Day, Retrospect and Prospect.'

April 23.—Mr. W. B. Yeats on 'Ghosts and Dreams.'

May 7.—Mr. Reginald B. Span on 'My Psychical Experiences.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, November 18th, Mrs. E. A. Cannock 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.

PSYCHIC CLASS.—On Thursday next, November 20th, an address will be given by Professor Horspool on 'Voice Culture.'

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 21st, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

We have received a pitiful letter from a correspondent who asks if any reader of 'LIGHT' can tell her of a cure for cancer in the neck. Her husband, who is sixty-five years of age, is the sufferer, and she would be grateful to anyone who could help them to avert an operation. Letters may be addressed to Mrs. M. c/o 'LIGHT,' 110, St. Martin's-lane, London, W.C.



## EVOLUTION AND SPIRITUALISM.

BY JAMES ROBERTSON.

The second half of the last century brought to the front two subjects which are destined to shape men's conceptions of life and being in a greater measure than aught else in human history. These are the Doctrine of Development, the evolution of the world from crude conditions to more perfect ones, and the claims made under the name of Modern Spiritualism, that there is a spiritual side to matter, and a world beyond the physical, where individual identity is maintained and where the law of evolution still holds good, a world of further development on higher lines. These two forms of knowledge, which have been considered the antithesis of each other, will be found to be complementary, for Spiritualism is really the extension of the evolutionary hypothesis. It fills up many gaps, and reveals the panorama of life with more completeness. It does not claim that the after-death state makes us familiar at once with all Nature's processes, but only that it is a step forward in knowledge, and that progressive minds like Darwin and Spencer have carried with them the knowledge they gained here, and with their accustomed ability they are doubtless learning new lessons in that other part of the universe of God.

If the Spiritualism of the past was blended with myth and tradition, and regarded as something which belonged to the miraculous, so was much of the ancient science. When Kepler was unable to explain by any known causes the path described by the planets, he turned to a supernatural explanation, and supposed that every planet was guided in its movements by a presiding angel, but Newton gave a beautifully simple explanation, and Kepler's idea was abandoned. Spiritualism is not distrustful of any fact in Nature, but it claims to harmonise all modern discoveries. In the words of Gerald Massey, 'It is not afraid of any new facts that may be dug out of the earth or drawn down from the heavens.' What it claims to make evident can be best put in the words of the great evolutionist, Alfred Russel Wallace :—

It cuts away all presumption against our continued existence after the physical body is disorganised and dissolved. Yet more, it demonstrates, as completely as the fact can be demonstrated, that the so-called dead are still alive; that our friends are still with us, though unseen, and guide and strengthen us when, owing to the absence of proper conditions, they cannot make their presence known. It thus furnishes a *proof* of a future life which so many crave, and for want of which so many live and die in anxious doubt, if not in positive unbelief. It substitutes a definite, real, and practical conviction for a vague, theoretical, and unsatisfying faith. It furnishes actual knowledge on a matter of vital importance to all men, and as to which the wisest men and most advanced thinkers have held, and still hold, that no knowledge was attainable.

That this is a tremendous claim to make is at once evident. It is positive, and clashes as much with our cherished ideas as did the Doctrine of Descent. It is revolutionary and must give a new colour to human life. It has had a harder struggle to find acceptance than even the thought of evolution: but it has held its own, and each day the few who open their eyes and use their faculties find in it the solvent for their doubts and fears. It has been impaled by the older school of scientists, but is looked at more sympathetically by modern leaders. The man of comprehensive mind, who is certain regarding the facts of Spiritualism, knows that it must ultimately join hands with science, for if, as is maintained by many, these phenomena are a part of Nature's reality, the methods of science once applied to them can but establish the fact. There is no possible way of knowing the truth except by observing the phenomena themselves, not merely in the physical domain but also in the region of intelligence, where are discovered operators who can throw light on many problems.

The pedigree of Spiritualism goes much further back in human story than does the idea of evolution. Primitive man did not believe that animals were his ancestors. The powers which awed him, which he perceived in external Nature, were not only unlike the human, they were more than human. Everything was superhuman to him, but he entertained the belief, and no doubt had evidence for it, that the so-called dead were still

living in a rarer but not less real form. The ancient records of Egypt make it quite evident that the Egyptian people were profoundly well acquainted with facts which are just now re-emerging, among them being the hypnotic, magnetic and narcotic means of inducing the conditions of trance. Telepathy or thought-transference had been known as a fact long before the days of Psychical Research Societies.

'Oh, backward-looking son of time,  
The new is old, the old is new.'

Huxley, like many other writers, has admitted that while there are savages without God, in any proper sense of the word, there are none without ghosts. The evidence that deceased persons make their re-appearance on earth in human guise is universal. It is more likely that this belief in personal continuity was based on phenomenal facts which were witnessed, than that it was founded on abstract ideas only. Herbert Spencer, wise teacher as he was, could find no origin for belief in an after-life, save in the conclusion which the savage draws from dreams. But why should reliance be placed on dreams for establishing the ghost?—dreams are not reliable in other matters. The ghost, and the faculty of seeing the ghost, are realities in the domain of Nature. Psychical faculties are human and can be increased by cultivation. In modern days they may seem rare, we do not live so close to Nature as did our ancestors, but the clairvoyant seer of spirits is not so scarce as the great painter or great poet. It is scarcely conceivable that so many people were the victims of a delusion which has continued for thousands of years in defiance of all experience and observation. How did man ever dream the ghost into view if there was no ghost? Alexander Von Humboldt has said, 'We find even amongst the most savage nations a certain vague, terror-stricken sense of the all-powerful unity of the natural forces, with the existence of an invisible spiritual essence manifested in these forces.' Primitive man was not more likely to be the victim of hallucination or diseased subjectivity than is the modern man. The experiences which demonstrated the continuity of existence hereafter by the dead re-appearing to the living must have repeated themselves age after age, as the belief never died out. Spencer might put it that a remnant continued the old grovelling nature, but an unbiassed vision would have recognised that some fact must have sanctioned and sustained this potent belief.

## A LOVE STORY AND SOMETHING MORE.

'Out of the Deep, a Psychological Study of Human Love,' is the title of a story by Mrs. Effie de Bathe (L. N. Fowler and Co., Ludgate Circus, cloth, 2s. 6d. net). The scene is laid in Oahu, one of the Hawaiian Islands, and a considerable portion of the book is taken up with descriptive information regarding the island and its people, their manners and customs, sports, manufactures, social and religious rites, &c., all very interestingly written and woven into the story. The latter concerns a consumptive mother, her faithful daughter, and two men, brothers, who both fall in love with the daughter. One of the brothers is a worthy and honourable gentleman, the other a selfish cad who mistakes passion for affection and ultimately murders his more fortunate rival to get him out of the way. A good deal of philosophy of a more or less spiritualistic and theosophic kind is introduced. The following passage will give an idea of the nature of the sentiments expressed :—

Love, as emanating from the Universal Father in heaven, is inherently divine; and spiritualistic communion with those beyond the borderland demonstrates that it is also immortal by virtue of God's own immortality.

The main characters, Martin and Lydia, discuss occult problems at considerable length, and have remarkable psychic experiences. We cannot help feeling that the final experiences of Lydia are not such as to commend occult studies or psychic gifts to the ordinary reader. Mrs. de Bathe writes with considerable power, especially in the descriptive parts, and introduces a good deal of natural feeling and pathos into the story, so that it grips the imagination, but the brother who is the villain of the piece is not convincing—he is impossible. And the conduct of Lydia at the last savours too much of hysteria to be spiritual or commendable. We can imagine the reader exclaiming, 'Well, if that is what comes of dabbling in the occult it is better left alone'—and we should agree with him.



## REACHING THE SAME GOAL AT LAST.

'The Evidence for Communication with the Dead' is the title of a large work of some three hundred and fifty pages, by Mrs. Anna Hude, Ph.D. (T. Fisher Unwin, Adelphi-terrace, London, cloth, 10s. 6d. net). In it the evidence compiled by the Society for Psychical Research is exhaustively and critically examined, especially that supplied in the automatic writings of Mrs. Verrall, Mrs. Forbes, Mrs. Holland, and Mrs. Piper. Mrs. Hude opens her work with a chapter devoted to Professor Flournoy's theory that the medium's own self is the source of the communications, imagination and forgotten memories being adequate in the Professor's opinion to account for the utterances of those mediums whom he has studied. Mrs. Hude proceeds to deal with the suggestion that the supernormal faculties of the living exclude and make unnecessary the idea of spirit presence and action. She points out that 'the statements which a medium adduces in the name of a dead person in proof of his identity cannot be evidence for clairvoyance or telepathy, as the question at issue is just whether those statements are due to these faculties or are what they purport to be.' Incidentally, Mrs. Hude mentions some interesting psychometric experiments, under scientific supervision, which were made with Mr. Vout Peters in 1908 at Helsingfors, in Finland.

We cannot follow the author through her able examination of the recorded experiments with Mrs. Verrall and other S.P.R. mediums (if we may be permitted to use that term instead of 'automatists') or her analysis of the famous 'cross-correspondences.' These are succeeded by accounts of the experiences of Sir Oliver Lodge, Dr. Hodgson, and Dr. Hyslop, and our author shows that so long as the Spiritistic explanation is excluded, and the merely 'supernormal' hypothesis is employed the phenomena are far from being satisfactory. She cites a number of instances of communications given through Mrs. Piper to Sir Oliver Lodge, Dr. Hyslop, and others which seem to necessitate the recognition of outside agents, discarnate individuals, who give a large amount of information regarding themselves and others with a view to establishing their identity, making good use in this connection of the 'cross-correspondences.'

Professor Flournoy's theory undoubtedly covers some of the facts which he himself records, but in Mrs. Piper's case he has to assume 'an active and selective telepathy.' This, Mrs. Hude thinks, 'does not much differ from clairvoyance.' Admitting that clairvoyance is a fact, and, for the sake of the argument, that possibly Mrs. Piper is a clairvoyant, it becomes necessary to account for 'her utilisation of the material to which she, maybe through clairvoyance, has access.' In a masterly fashion Mrs. Hude shows that if Mrs. Piper is the sole source of all that has been recorded she must have truly marvellous subliminal powers, for,

When Mrs. Piper has subliminally created her figures, they live, talk, and act, not as they have lived, talked, and acted in the past, but as they might be conceived to do if they still existed under new conditions. It is no historical novel about bygone times that Mrs. Piper composes on the basis of her mysterious knowledge. The latter is the material of which she may have fabricated her persons: but her ability does not end here; she presents them in their relations with the survivors, she shows us their reciprocal relations.

And so on. The whole passage is too long to quote, but we have given enough to indicate how thoroughly Mrs. Hude grasps the situation and emphasises the inadequacy of Prof. Flournoy's theory to cover the ground of the recorded facts. It is simply inconceivable that any person is subliminally capable of the creative and dramatic constructiveness requisite for the successful achievement of the admitted results. But does Mrs. Piper's case stand alone? Mrs. Hude says:—

This, then, is how matters stand with regard to the evidence for communication with the dead. Everything depends on the possibility of Mrs. Piper's automatic productions being ingenious, while those of other people are infantile and foolish. To me it has appeared impossible. . . . It is only apparently that there is a chasm even between the silliest dream fabrications and the manifestations through Mrs. Piper. All of them grow in the same soil—the mediumistic state of dissociation, that state where, to use an

expression which must only be taken as a symbol, the spirit appears to have more or less completely left the body. The effect of this state may be that there are, as in sleep, born fancies for which the waking reason is not responsible. But the same state, when the dissociation is more complete or the individual more fit for it, may make it possible for other intelligences to make use of the organism. A small quantity of mediumism produces the former result, a large one the latter. But it is the same principle that underlies both phenomena.

This extremely valuable contribution to the ever-growing literature dealing with the important and absorbing study of psychical problems concludes with the opinion that while

an immense quantity of what believing Spiritualists accept as messages from the beyond must fall beneath a scientific criticism, on the other hand, there may be danger of overlooking some golden grains in the big heaps of chaff. But worse would it be to call anything gold which was not gold. And however hard it might be for many to see what they believed in weighed and found wanting, the loss might be made up by a more perfect assurance that not everything was false—that through some mediums at least, with regard to some of their performances, the reality was proved of that communication with the dead which tells us that they are living, and that we too shall pass through the gate of death into a new life.

It is worth while to point out that, though they have travelled a longer and more toilsome journey, the S.P.R. pilgrims have but reached the same goal as the Spiritualists.

## LORD SANDWICH AS A HEALER.

A rival to the Zouave Jacob has apparently been found in a peer of the realm! Presiding on Wednesday, the 5th instant, at the inaugural meeting, at University College, of the medico-psychological clinic which is shortly to be established in London, the Earl of Sandwich told a remarkable story of his powers as a healer—a story rendered the more remarkable by the fact that these powers are exercised by a man of over seventy-four years of age.

Lord Sandwich said he did not pretend to medical or surgical science, but he had had great experience in healing. After the South African War he had some sixty wounded officers at his country home, and there was never a doctor or nurse in the house. He was both to the wounded men, and he was gratified at the success obtained.

The first intimation he had of this power of healing was when he visited a friend who had undergone a very serious operation in a London hospital. Another friend came to him and told him he had left the patient in such terrible agony of pain that he could not remain in the room. 'I immediately went to see him in the hospital,' Lord Sandwich remarked. He said, 'The agony is beginning again.' 'No, it is not,' I assured him; 'you are never going to have it again.' And he never did have it again.

There were few serious maladies he had not treated with success. He thought he might say he had never failed to relieve people in agonies of pain. He had attended people in palaces, in cottages, in hospitals, and in homes, and his patients had included a Hindu monk in his monastery, a Mohammedan in his mosque, and a Hindu princess who was brought six hundred miles by her husband to see him. There were people who dubbed him lunatic, impostor, and liar possibly, but that was a matter of indifference to him, as he knew pain had been alleviated and the sick healed. He had been asked to explain his power, but he had nothing to explain; he only knew what happened. If he was possessed of that power, there must be many possessed of the lesser power suggested in the formation of that clinic which they could exercise with great usefulness.

The object of the clinic is, we are informed, to employ psychic treatment in the curing of various forms of 'soul-suffering,' arising from nervous disorders, insomnia, and so on. It is the linking up of medicine with 'soul treatment.'

'Soul sufferers may be bodily healthy,' Dr. Constance Long pointed out, 'yet they may be ailing in other directions. Napoleon, for instance, suffered from a nervous illness, Socrates from a stammer.

'We are not going to weaken people's wills; we are going to strengthen them and build them up. Often neurotic and weak people are the salt of the earth, and we want those who are depressed over their fears, who suffer from morbid self-consciousness, drug habits, or loss of the senses, to come to us.'



## 'PROTEIN AND NUTRITION.'

This volume is not concerned in any way with psychical matters: it deals exclusively with dietetic investigations, and is necessarily technical, but the results obtained are so remarkable and instructive that we have not hesitated to bring them to the notice of our readers. The author, Dr. Hindhede, a prominent Danish physician, and keen medical critic, became early in his career interested in the important question of nutrition of both men and animals. His research in this field gradually led him to conclude that the value of protein as a food had been much over-rated, and that both men and animals could very well subsist on a considerably less quantity of protein than that prescribed by recognised authorities on the subject. After some difficulty he succeeded in inducing many farmers in his neighbourhood to feed their cattle in accordance with his views, and the results were most gratifying. In 1911, in response to a petition from the Committee of Agriculture, the Danish Government provided the doctor with a laboratory at Copenhagen, and placed him in a position to devote himself entirely to scientific research. He was thus enabled to undertake further investigations with regard to human nutrition, and to bring forward indisputable evidence in support of his previous theories.

Protein, it may be explained, is a term used by physiologists to designate the nitrogenous compounds contained in food; it is a tissue-building material and its presence in generous quantity has hitherto been regarded as essential to health. All the dietetic authorities, such as Voit, Attwater, Hutchinson, McKay, and others, have asserted that the smallest quantity of protein that would suffice for the daily requirements of a vigorous adult (male) was a trifle over four ounces (4½), and that it should be chiefly taken from the animal kingdom, as vegetable protein is neither so plentiful nor so easily digested as that obtained from meat. Both these statements are disproved by the doctor's exhaustive experiments, which are described in full and illustrated by striking photographs of the subjects experimented upon. He shows that half or even less of the amount of protein mentioned in the textbooks is sufficient for the body's daily needs, and that vegetable protein foods are just as digestible as animal, and have the further advantage of being cheaper. The author is not a strict vegetarian, and frankly admits the impossibility of proving that a little meat taken occasionally is harmful, but, he sagely adds, we can readily obtain all the protein we require if we eat as Nature dictates. He has a high opinion of the potato (it figures largely in his investigations as a food of low protein value), and he even goes so far as to say that it may with safety be made the mainstay of our diet if consumed with a liberal quantity of fat. In some of his experiments, two of his subjects lived on potatoes and margarine for more than three hundred days, and were in vigorous health during the whole of that time. Potatoes seem to act beneficially on the intestinal functions, and to be a valuable remedy in uric acid troubles. The author appears to favour a life on potatoes, porridge, bread and butter. A diet rich in protein he considers not only needless, but harmful: it does not promote muscular strength, and is probably the cause of various ailments. A mixed diet in which the carbo-hydrates and fats take the first place, and protein the lower position, is advocated. The popular belief in meat as a strength-producing food is regarded as fallacious. In June, 1898, a Berlin sports club arranged a walking contest of one hundred and thirteen km. (over seventy miles). There were twenty-three competitors, of whom eight were vegetarians and fifteen meat-eaters. The first six to arrive at the goal were vegetarians. They came in almost on one another's heels and were in splendid condition. Of the fifteen meat-eaters only one got home, and he was half an hour behind the winner. All the other meat-eaters had retired from the race. The Japanese and their food are next considered, and the conclusion is reached that they furnish abundant proof 'that a race of people can maintain themselves for over a thousand years in truly wonderful physical and mental condition on very little protein, derived almost exclusively from vegetables.' After discussing the suit-

ability of a low protein diet for children the author concludes with a chapter on 'Enjoyment of Life,' in which he protests against over-indulgence in food generally and protein in particular. To live plainly, he confidently asserts, is not to drag out a prolonged existence on self-denial, but to experience a keen and sustained sense of well-being and joy in life, to be mentally alert and eager for work, to have a feeling of economic independence and to be comparatively free from anxiety or boredom.

Such briefly is Dr. Hindhede's teaching with regard to nutrition. It is revolutionary. The protein problem over which the scientific world has been worrying itself for the past fifty years appears to have been founded on a misconception. We have now to reform our ways, discard old views and standards, and live as Nature intended us to do. The book, it may be added, has caused considerable discussion in medical circles in Denmark, and its publication in this country will no doubt lead to further criticism.

A. B.

## A SPIRIT'S FAREWELL TO HIS BODY.

By W. H. EVANS.

And must we part at last, old friend? Ah, well, we've jogged along these many years together, and always, in the distance, the end has loomed before us. The years of our companionship have been fourscore, and rich and heavy are the sheaves of ripe experience. As I now behold you lying prone, you who once responded to my will, I wonder at the change. You look the same to outward seeming; the same snow-white hair mantles your brow; your hands, knotted and worn, tell of the many tasks they have performed for me. As you lie there it seems you do but sleep as you have done a score of times before, so placid and beautiful your face, the wrinkles that lined it smoothed away. And yet they say that you are dead. Dead! I smile, for some who look at you, old friend, think you and I are one. But 'tis not so. You must return to kindly Mother Nature, but I shall go on for ever. My mind wanders back to early days. Ah! you then had natural wayward impulses and desires. You would at times take the bit in your teeth and run. Then came the tug of war 'twixt my celestial nature and yours. The fight sometimes was hard and stern, but I thank you for it all. If I am strong in soul, and captain of my desires, then I owe much to you, who fought with me to one end, to develop the better man in me. Smiles and tears we have shared together many days.

Old comrade, your task is done, mine but yet begins. You belong to the past, and I give you back to Mother Earth. Out of your substance she will rear other forms of rare workmanship and beauty. Perchance I shall behold something of you in luscious grass or perfumed flower. Who knows what may happen in this universe of change? That is your destiny, but not mine. How glorious is the vista that now opens before me! I would whisper it in your ears only the corridors of your brain are now silent, and no thought of mine can run along its convoluted curves. And so our course together ends. Sleep peacefully and well, old friend. Death is kind to you and me, and now our roads lie apart. You descend the hill, I go further on beyond the sun-kissed heights of heaven's eternal hills. Farewell, old friend, farewell!

## THE INTERMENT OF DR. WALLACE'S BODY.

On Monday last, in the presence of about a score of relatives and friends of Dr. Alfred Russel Wallace, the Bishop of Salisbury conducted the Burial Service at a little cemetery on the moorland above Broadstone. It was Dr. Wallace's own wish that the funeral should be 'of the simplest possible character.' At the interment the final words were spoken by the Rev. James Marchant, Dr. Wallace's old friend and biographer.

The 'Daily News and Leader' says: 'Instead of the mountain of flowers so often seen at a great funeral, there were no more than a dozen formal wreaths, and of those all except two or three were from close relations. Only one came from a public group—a beautiful wreath of Madonna lilies and white chrysanthemums, sent by the Spiritualists' Society of Bournemouth. A spray of white roses was "in token of love for a very dear friend, whose passing is a loss to the cause of humanity, to which he gave his brilliant talents."'

\* 'Protein and Nutrition.' By DR. M. HINDHEDE. (London: Ewart, Seymour & Co., Ltd, 7s. 6d. net.)



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### THE PROMOTION OF DR. A. R. WALLACE.

The angel of deliverance, whom we miscall Death, has again been busy, and the dwindling band of veteran Spiritualists on this side has been further reduced by the promotion, on the 7th inst., of Dr. Alfred Russel Wallace to that other spiritual realm of action about which he has so bravely and consistently written for so many years. He was only ill four days, and he passed quietly away in the presence of his wife, son and daughter. Death came to him as he would have desired, swiftly and mercifully, while his faculties were still undimmed. In 1874 he published his great work on 'Miracles and Modern Spiritualism,' in which he frankly declared that from being a philosophical materialist, with an ingrained prejudice against the word 'spirit,' he had become convinced, by facts which compelled him to accept them, of the reality of a sequential life for man and of communion between the people of the two states of being, incarnate and ex-carnate. A bitter controversy followed, in which Dr. Wallace was made the subject of ridicule, sneer, and misrepresentation, but he went calmly on, unmoved and serene, while his critics and detractors raved and lampooned him. He knew his facts. He had patiently and thoroughly investigated, and having realised the immense value and spiritual significance of the evidence, he simply reiterated his conviction and built up his case with additional evidence. In his work 'My Life,' published in 1905, and, still more recently, in 'The World of Life,' issued about three years ago, he set forth his matured thoughts and proclaimed himself a staunch believer in a God-directed Universe, and in the fact that 'when we leave this world, having thrown aside the body, our development goes on from the exact point we have reached here.'

In January last a special correspondent of one of the leading London papers wrote:—

On the eve of his ninetieth birthday (January 8th) that grand old man of science, Dr. Alfred Russel Wallace, received me with a hearty handshake and a bright gleam of spiritual and intellectual youth flashing behind his blue spectacles. Dr. Wallace is still vigorous and hale, bubbling over with bright thoughts and happy phrases, and a fine figure of a man withal. There is a touch of Father Time about him in the long, thin hands, the rich flow of snow-white hair and beard, and the attitudes of repose and motion, and I felt sure that if I peered long enough into the dim corners of the library of the Old Orchard at Broadstone, where he received me, I should spy the inevitable scythe.

Father Time has now used his scythe, and Dr. Wallace, after his long and splendidly useful life, has been promoted

to the spirit world, where we may be sure he will soon bring his trained mind to bear, in co-operation with others in that life, in perfecting the means of transmission of information regarding it to the people here, who, because of their mental darkness, are in such great need of revelation from the unseen.

Dr. Wallace was not only a scientist, he was a humanitarian. His great heart was moved with compassion because of the struggles and sufferings of the people; his sympathy was ever with reformatory enterprises, and he never feared to use his pen and his influence on behalf of unpopular causes. In 1882 he advocated Land Nationalisation; in 1898 he proclaimed 'Vaccination a delusion'; in 1900 he issued 'Studies, Scientific and Social,' and this year he gave us his latest works, viz., 'Social Environment and Moral Progress,' and 'The Revolt of Democracy,' in the former of which he wisely claimed that:—

The well-established laws of evolution as they really apply to mankind are all favourable to the advance of true civilisation and of morality. Our existing competitive and antagonistic social system alone neutralises their beneficent operation. That system must therefore be radically changed into one of brotherly co-operation and co-ordination for the equal good of all. To succeed we must make this principle our guide and our pole-star in all social legislation.

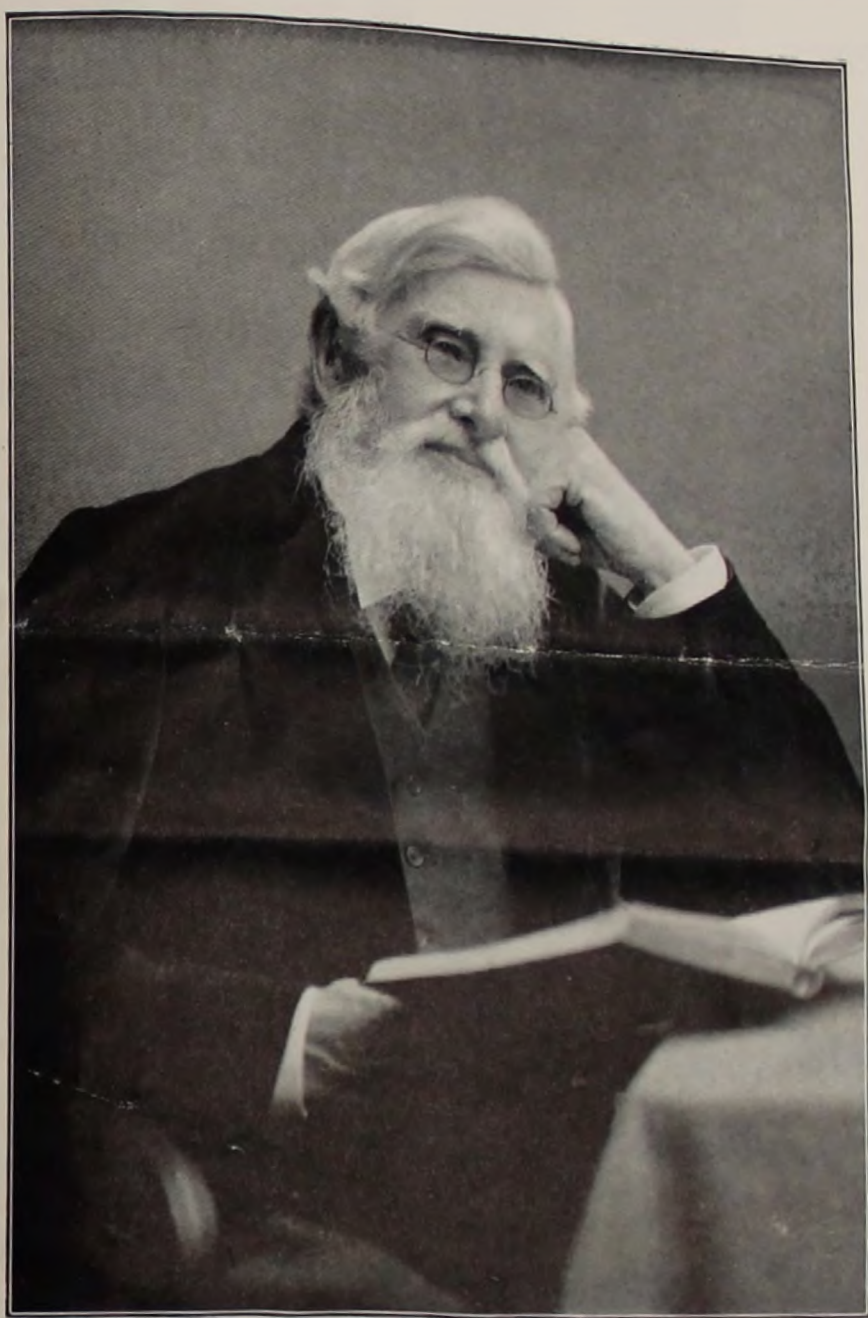
Although Dr. Wallace differed from Darwin on some points, he firmly maintained that Darwin's fundamental principles had never been shaken. Still he was not able to believe that 'the mental and moral nature of man had been developed out of the lower animals wholly and solely by the same natural processes that developed his physical structure.' As a Spiritualist, he believed 'that there is something in man differing in nature as well as degree from the lower animals.' He held that 'at a certain epoch, when the body was sufficiently developed to receive it, there was a spiritual influx,' and that the enormous difference between man and the lower animals must have a cause—but he could not find that cause in the ordinary processes of evolution. He claimed that 'Just as there is behind the visible world of nature an "unseen universe" of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us.' In an 'interview' which appeared in 'The Bookman' in 1898, Dr. Wallace was asked, 'Do you think the religion of the future will be based on Spiritualism?' He replied:—

Certainly. There is nothing else to base it upon. When on the one side you have facts and phenomena that are happening to-day, and on the other you have something that is alleged to have happened two or three thousand years ago, and the first can be tested and the other cannot, it is absurd to expect people to accept the one that comes to them through ancient manuscripts and faulty translations and to reject the evidence that is now before their eyes, especially when the ancient and modern phenomena are pretty much of the same kind.

About his religious standpoint, he said: 'I have always felt, like Herbert Spencer, that God is unknowable and unthinkable; but directly we get the idea of a life beyond ours we can conceive the scale of being rising higher and higher. Whether it culminates in one personality or goes on endlessly we cannot tell, and it does not matter. For thirty years before I became convinced of the truth of Spiritualism I was an agnostic. My only religion is that which I get out of Spiritualism. The world is the means of developing human souls, and our future depends on our use of present opportunities.'

Truly in Dr. Wallace's case this world has been the means of developing his soul, and he has made full use of his opportunities. Almost up to the very end he was alert, receptive, progressive, sympathetic, and in touch with the advanced thought and aspirations of the best minds of the day. Although not a medium, he was a prophetic seer in the best sense—for with forward-looking





*From a photo by Miss Chant, of Parkstone.*

*Alfred R. Wallace* -

the 'Annales des Sciences Psychiques' (both French and English editions), the 'Journal' and 'Proceedings' of the Society for Psychical Research, &c., and closes with an alphabetical table of the subjects treated by the different authors.

referring to Mr. Morse and the fact that he was controlled by a Chinese philosopher who gave the name of Tien-Sien-Tie, said that he once asked a friend who had been an interpreter to the Government in China what that name meant. He answered: 'Why, that means "heavenly spirit guide."'







vision he foresaw the coming of the day of co-operation, of brotherhood, of altruism, and of spiritual emancipation—when

man to man, the world o'er,  
Shall brothers be for a' that.

We have not referred to Dr. Wallace's first great achievement, his discovery of the theory of natural selection, nor to his modesty and manliness in surrendering his claim to priority, and 'in honour preferring' Darwin. These points are fully dealt with in the various newspapers, and we are more concerned with Dr. Wallace's Spiritualism which, although it was such an important factor in his life and work for upwards of sixty years, receives but scanty notice at the hands of his biographers in the Press. Dr. Wallace himself declared that Spiritualism had made him a better man, more charitable and sympathetic; it had given him the key to much that seemed dark, if not hopeless, in human life. He became more tolerant, and realised that there are 'no absolutely bad men and women, that is, none who, by a rational and sympathetic training and a social system which gave to all absolute equality of opportunity, might not become useful, contented, and happy members of society.' In a touching passage, he says:—

I feel myself that my character has greatly improved, and that this is owing chiefly to the teachings of Spiritualism, that we are in every act and thought of our lives here building up a character which will largely determine our happiness or misery hereafter; and also that we obtain the greatest happiness ourselves by doing all we can to make those around us happy.

His was indeed, as a writer in 'The Daily Chronicle,' says, 'one of the most fruitful and richly freighted lives ever devoted to the twin causes of Truth and Humanity.'

In a fine sermon on 'Spirituality,' Dr. Orchard very truly says: "If a person is impressed with unseen realities, but professes contempt for the things that are seen, then he is pretending to be superior to God, who made them both."

THE Société Unitive (240, Rue de Rivoli, Paris), has sent us its library catalogue, consisting of 117 pages and priced at three francs. The catalogue comprehends two thousand four hundred and twenty-one works, in French, English, Latin and other languages, on the psychical sciences, magic, occultism, philosophy, mysticism, medicine, &c. It also includes several years' volumes of the 'Annales des Sciences Psychiques' (both French and English editions), the 'Journal' and 'Proceedings' of the Society for Psychical Research, &c., and closes with an alphabetical table of the subjects treated by the different authors.

## THE ORDINARY MAN'S EXPERIENCE AFTER DEATH.

A large audience of the Members, Associates, and friends of the London Spiritualist Alliance assembled on Thursday evening, the 6th inst., at the Royal Society of British Artists, Suffolk-street, Pall Mall, to listen to a trance address by Mr. J. J. Morse, on 'The Early Experiences of the Ordinary Man in the After Life.'

MR. WITHALL, in opening the meeting, said: 'For a society such as this, which was founded at the instigation of our spirit friends, and all along has been aided by them, it seems not inappropriate that we should for our first meeting have a trance

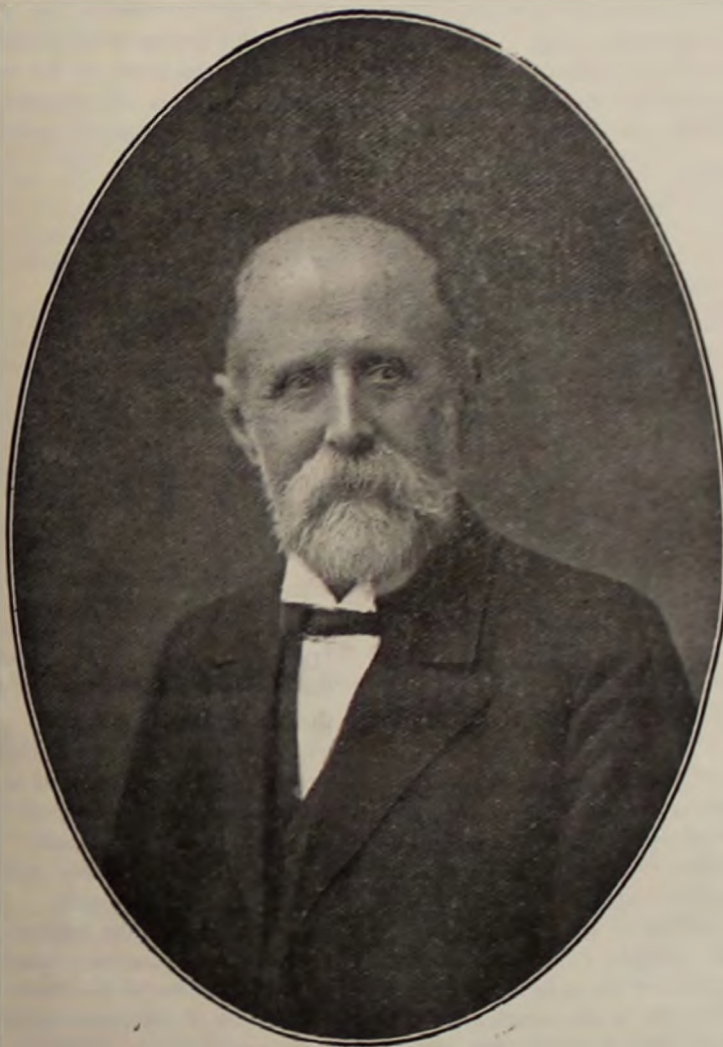
address. The spirit who will speak to you through Mr. Morse is one who, as many of you know, has been connected with this movement from the first, and the instrument through whom he will speak is one who has had our admiration and our confidence for some forty years past. I do not think any medium has done so much work for the cause as Mr. Morse.

'About the year 1848, we are told, Spiritualism re-commenced in America. Previously mediums were to be found here and there, but the great bulk of sensitives in the Middle Ages had been burnt, and as mediumship is more or less hereditary, there were not many to be found in 1848. However, a determined effort was made by spirit friends to re-introduce the subject, and among them was our friend Tien-Sien-Tie.\* He tells us he found in Mr. Morse's mother, before her boy was born, a woman with a certain kind of mediumship and that through her he could relate himself to the unborn child. Thus from the commencement he has been closely associated with Mr. Morse, and "Tien" and "The Strolling Player" have been two of our greatest assets. It was about 1869 or 1870 that I first made their acquaintance. We used to ask them all sorts of questions and get them to describe the conditions in the other life of typical characters, drunkards, sensualists, &c. But we are very few of us typical characters. What

we want to know is what the average individual experiences on the other side. So I submitted the question to Mr. Morse, and through him to "Tien" and they have consented to deal with the subject this evening, and we hope to have sufficient questions to continue. So now I have to introduce you to "Tien."

'Tien' began by apologising for any possible failure due to the

\* Dr. A. R. Wallace, in a lecture delivered at San Francisco, in 1887, referring to Mr. Morse and the fact that he was controlled by a Chinese philosopher who gave the name of Tien-Sien-Tie, said that the once asked a friend who had been an interpreter to the Government in China what that name meant. He answered: 'Why, that means "heavenly spirit guide,"'



MR. J. J. MORSE, TRANCE MEDIUM, AND EDITOR OF  
'THE TWO WORLDS.'

Mr. J. J. Morse was born on October 1st, 1848. Twenty years later his attention was drawn to Spiritualism, and he soon became a medium, being unexpectedly entranced at the first meeting he attended. In 1869 he commenced a series of sésances at the Spiritual Institution, under the management of Mr. James Burns, and his first public trance addresses were delivered in 1870. In 1874 he paid his first visit to the United States, and he has since visited Australia and New Zealand. He became Editor of 'The Banner of Light,' Boston, Mass., U.S.A., in 1904, and of 'The Two Worlds,' Manchester, England, in 1906, which latter position he retains at the present time. Since 1870 Mr. Morse has been constantly busy, and as a trance speaker has delivered eloquent addresses in most of the cities and large towns in England, Scotland and Wales. We trust he may long be spared to continue his invaluable labours 'for humanity and the truth.'



physical condition of his instrument, who was suffering from a somewhat severe indisposition. He proceeded as follows:—

The world has always been interested in the problems of futurity, especially when they have been associated with the condition of the departed. During the period covered by the Christian dispensation, that interest has had two distinct aspects, and two classes of people only have been considered, namely those whom the world calls the 'good' and those who are described as 'evil.' Doctrinal teaching regarding the state or fate of the one or the other was considered to be sufficient knowledge of what all men would encounter when they laid aside their earthly bodies. The unfortunate part of the matter was this—that nobody seemed to have any very clear idea as to the facts of the case. There was plenty of assertion—a large amount of dogmatic statement—but of actual evidence there was indeed the very smallest minimum. The inquirer was reminded that, if it was intended that the actual facts should be known to man, God would have provided that they should be known. That they were apparently not known to man was sufficient indication that God did not intend man to penetrate beyond the veil. But this denial of man's right to inquire did not stop the effort to gain the knowledge. While it was very interesting to discuss the question of the angelic life and its opposite, the diabolic life, no precisely human consideration was evolved from the discussion because, of course, it could not be denied that whichever of these lives a man entered, such a marvellous change in his nature and constitution would have to be effected that there was no possible point of contact between the man as he would be and what he actually was in our daily intercourse with him. But little by little men began to grow sceptical, not of religion, but of statements regarding man's post-mortem life. These two things should be kept separate. Man's religious opinions may be affected by his ideas regarding the future or he may shape his ideas of the future in relation to his religious opinions. Men began to inquire as to the possibility of getting any rational understanding as apart from doctrinal dogma concerning a future life. Modern Spiritualism marked the beginning of a new era—the coming of a spirit which affected the minds of mankind all over the world, a spirit, at first fearful, generally-speaking eager, and for the most part of sincere inquiry into what could be learned of the after life. The spirits came, but the old delusions and glamour still overshadowed the inquirers. Fierce conflicts of opinion were raised as to whether they were good spirits or evil, and the point that they were only human beings transferred to another plane of manifestation quite escaped rational consideration. That was a very serious failure, for, if that point had been caught and absolutely insisted on, many of the things which obscured the real facts of man's future state would never have entered into men's minds. But it was so beautiful to believe that our beloved friends were angels and that others were evil. It gave a sort of sanction to the old-time beliefs and men and women felt they were not quite astray, for they were maintaining the old traditional religious distinction.

But what is necessary is to clearly lay down the fact that an inhabitant of the other state of life is precisely the same individual that lived in this state. Divest him of the glamour of heavenliness and angelhood; brush away the darksome cloud of the evil state believed in in the past; bring him out into the light of day, and all the superstitious elements will disappear. The supernaturalism you inherited will be dismissed—a naturalism which is the real existence will have taken its place.

Now to-night we are not concerned with the transcendental ego; it might be said that we were assuming virtues we do not possess if we claimed to be hobnobbing with angels and arch-

angels. And we have nothing to do with demons and devils; you will allow us the privilege of picking our company in between these two extremes. We have to do with the average man, and by that is meant every one of you sitting here to-night—the average man who lives his life as best he knows how. He is neither better nor worse than his neighbour; he is as religious as he knows how to be, and he is better than you think him. He has his hands full to fight his way through this world. The average man puts off the consideration of a future life until he is almost within sight of its gates. We do not blame him. After all, there is something to be said for one world at a time. If you can get the light of the other world shining on you in this world, so much the better, but absolutely to surrender yourselves to the glamour of that world is to defeat, to a large extent, the purpose of the present career. The average man follows his average employment. He is neither better nor worse than his neighbours in his commercial or professional undertakings: he sees all around him, written in letters of living fire, 'Get on, or get off,' and it eats into his mental and moral

nature. He marries, and is the fortunate or unfortunate possessor of a family, and presently grows grey, becomes weary, and realises that his time will shortly expire. To some people it is almost as a release from imprisonment, this coming of death. A weary 'mill-horse round' they have trodden for years. The bitterness and disappointments of life have soured them, and many a time from their hearts has risen the cry,

'O God, why do I suffer these things?' Death calls the man. 'Religious?' Yes, as things go. No great professions about it. 'Must go to church because the sons and daughters are growing up, and if we don't go to church all the neighbours know,' and the average man is a great deal more in fear of the neighbours than of Almighty God. One day there is something wrong. 'I don't feel myself. I am not going to business this morning.' 'Oh, but you must, father.' 'I shan't go.' The average man has no heroics. He says, 'I shan't go,' and sends for the doctor. The medical profession is a wonderful profession. There are some wonderful men and women associated with it—wonderful for their skill and gentleness, and for the real nature of the healer they possess, and they heal minds and souls and bodies. Others are less fortunately blessed. Unhappily our average man calls in one of the others. He looks wise, feels the pulse, listens to the beating of the heart, uses a few nice-mouthed phrases, sympathises, says 'I will get something to put you all right,' writes a beautiful prescription, which nobody can read, and in due course the patient receives his medicine. A fortnight after there is a funeral. There is no possible connection, of course, between the two circumstances. The machinery had run down. The medical diagnoser knew that, but he could not tell the average man, 'My dear sir, you will be dead in ten days.' Why? Because the average man has no grip of the reality of the future life, and until you can educate your fellows to get a firm and true grip of the fact that there is unquestionably a future life men will continue to shiver and start at the bare contemplation of the coming of the angel of liberation, and medical men and nurses, and even clergymen, dare not say 'You will die in a week or a fortnight from now.'

Our average man is—at least the world says so—duly and decently interred 'in the sure and certain hope of a glorious resurrection,' and they put a huge stone on him to keep him there till the resurrection day arrives. The world says he was a decent man according to his light, and the wheels of life begin to turn again and the whirr of its machinery drives out the record, and ten days afterwards, 'Oh, when did he die?' is the amount of interest he inspires in the recollection of his fellows. 'Dead,' says the poet, 'these nine days, and still remembered?' Happy are those who are remembered for a dozen days.



(7) The world has finished with the average man; has the average man finished with the world? That is another side of the matter. This average man was, as already said, a decent sort in his way. Being in comfortable circumstances he thought he ought to thank somebody for the blessings he possessed. Those feelings were not only the outcome of physical satisfaction and emotional pleasure—if they were, the average man was done with the world and was well out of it. But he was more than the clothes he wore and the body in which he dwelt. Behind clothes and body was the immortal entity: which entity was a part of the Divine Life itself, the Universal God individualising Himself in the conscious man.

(To be continued.)

### MR. W. B. YEATS A SPIRITUALIST.

The Dublin 'Daily Express,' of November 1st, gives a long report of an address by Mr. W. B. Yeats, on 'Psychic Phenomena.'

Sir William Barrett, who occupied the chair, said that he thought Professor Hyslop's lecture ('LIGHT,' page 507), had established that life and intelligence existed without the material body and brain. Professor Hyslop had approached the subject, as did the Psychical Research Society, from a purely scientific point of view. Mr. Yeats would approach it from the point of view of an artist and poet. In all ages the true poets had been the true seers.

Mr. Yeats said that a great store of facts had been gathered by investigators in various countries, and while the majority of scientific men rejected those facts, yet as a group the facts were accepted by a number of careful observers, and they were adequate as a foundation to one's thoughts. There were extraordinary examples of telepathy and prevision; records of apparitions at the time of death, of hauntings, of materialisations, levitation, and so on. The investigators on the Continent were more or less specialists in physical phenomena, while the English observers almost confined themselves to the mental phenomena. The facts that had been recorded tended to upset the current generalisations of the laws of physics. His own conviction was based on facts he could not put before them. He had had most amazing experiences. Indeed, he might say that, so far as he was concerned, the controversy was closed. He personally approached the subject as a believer. A man was born a natural believer or unbeliever. He (Mr. Yeats) was born a believer, and he had never seriously doubted the existence of the soul or of God. 'Our most profound convictions,' continued the lecturer, 'are not scientific, they are founded upon observations, the greater number of which have been forgotten. Convictions that we can give reasons for arise in a more limited sphere. For the fundamental things we depend upon forgotten things and upon the great primary instincts. As a newly-fledged partridge cowers when the shadow of a hawk passes over the ground, so we have fundamental beliefs and instincts founded upon our experiences and upon the experiences of the race. There are some people in whom the race instinct is very strong, and those are the people who are born to believe. The method of science is to understand yourself by first understanding the world, but I understand the world because I have understood myself. The old method of the mystics was to understand through one's own being.' . . . He believed that when the dead came into reach of this world they entered into a dream zone. Within certain limits he believed that the spirits must obey the living, and this also was a tradition in rural Ireland. He believed that the living create mental images, and that these may become the actual possessions and forms of the dead. Further, the soul was suggestible to itself, and when dead it acts over again the most passionate moments of its life on earth. Having dealt with this theory in connection with widely-believed ghost stories, Mr. Yeats said that the spirit remained in this intermediate dream world until its passions exhausted themselves, and then passed to a world corresponding with the state of lucidity described by the mesmerists of the early nineteenth century and experienced by all mystics in contemplation or in deep sleep. Beyond the purgatorial state described by Swedenborg was one of intense radiance. Spirits were drawn together by certain affinities, similarities of passions, which created a common objectivity. His study of these phenomena had brought him to simply postulate the old underlying mythologies of religion. (Applause.)

On the motion of the Chairman, Sir William Barrett, a vote of thanks was passed to Mr. Yeats.

THIS issue of 'LIGHT' being practically a 'Wallace Memorial Number,' we have printed an extra supply, so that readers who desire to send copies to their friends can obtain them on application.

### AN 'ORTHODOX' VIEW OF SPIRITUALISM.

'Which Temple Ye Are,' by 'A. H. W.' (Canada). (Cloth, 6s. net; Elliot Stock, 7, Paternoster-row, E.C.), is described as 'An Appeal to those of the Faith.' The 'faith' is evidently that of Orthodox Christianity, and the writer's attitude to Spiritualism is therefore naturally critical, though he does not denounce it as entirely demoniacal. Of the facts it is clear that he needs no convincing. He says:—

It is only fair, and even necessary, to refer here to this movement with as little prejudice as we may. Personally, we owe too much to our investigation of it to speak of it in a wholly disparaging tone. John is quite explicit in his instructions as to the mode of distinguishing between the agencies of Satan and that of the Holy Spirit. [Here 'A. H. W.' quotes the familiar passage from I John, iv., 1-3.] . . . You will find that, with few exceptions, the teaching that emanates from popular Spiritism is, to use the greatest reserve in describing it, Unitarian in character, no matter how generally moral in tone. Many of those who have had plenty of experience in making sure for themselves that the possibility of communion is a verity are among our highest thinkers. This we all know without mentioning them by name. But these do not study it as a religion, but as a possible scientific discovery comparing well with telepathy and kindred discoveries. The day is past when we may sneer at the possibilities of being able to interchange communication with intelligences which are not of our density of physical matter. It never was scriptural to deny it. We should all be grateful to those who have tried to gain experience in this matter when it is done either in a religious or a scientific spirit. . . . Where the error has lain with our Christian believers of all persuasions is that they have not used the test as given by John.

Looking into this and other modern movements which, in his view, deny to Jesus his rightful place, 'A. H. W.' sees it to be the will of God that 'these are in the end to be directed to the office of reminding Christianity into what puniness and inadequacy she has fallen.'

The early Church healed the sick; we do not. Christian Science denies the present authority of Christ as King; but she most certainly heals many of the diseases to which we are heirs. . . . The early Church had all things in common and none were in need. Socialism designs to have this carried out in our midst, but a strongly active Socialist is seldom, if ever, found to be one willing to give Christ Jesus his absolute position without veering dangerously near to Unitarianism. In reading the New Testament, who shall doubt, if he read intelligently, that these so-called spiritual gifts belonged as part and parcel to the Church of Christ, then and always? Who shall deny that there is a renewing of these gifts prophesied by it? . . . The communion of the Lord Christ and his ministering spirits, whom he sends to our assistance, is no fairy tale. It is our privilege and right to have them, and we do have them; but we are woefully guilty of ignoring their constant and conscious direction in our efforts. This is to our grave hurt.

At least this is a wholesome confession and as such we welcome it, together with the writer's earnest appeal for a more practical Christianity. 'Nor crying, nor pain must,' he declares, 'be permitted or tolerated by us if we are in Christ's service.' The 'only legitimate temple service of the soul' is 'to assist the Redeemer of the world in removing misery and sin of every description.'

We have heard Spiritualism called by all sorts of names, 'Atheistic,' 'Pantheistic,' 'Unitarian,' 'Individualistic,' 'Socialistic,' 'unscientific, unscriptural, unchristian, &c., but such epithets only indicate the point of view of those who use them and emphasise their ignorance rather than their knowledge, their limitations rather than their insight and comprehensiveness. If the dead, so-called, survive and communicate, then they do so as human beings, not as infallible oracles. Since each spirit speaks for himself and expresses his own opinions, it is only reasonable to expect that, as 'all sorts and conditions of people' pass over, when they 'return' they will give expression to various ideas, each one according to his degree of development. Until spirit people have been able to gain fuller and truer understanding of spiritual principles than they had acquired here, they are naturally limited by their predilections and prejudices. Hence, as regards teachings from the other side each one must decide for himself as to the truth and value of the messages he receives.



### SUCCESS WHERE SIX DOCTORS FAILED.

That the Medical Association's official attitude to Mr. H. A. Barker, the bone-setter, and his assistant, Dr. Axham, is not shared by all its members is proved by the publication in last week's 'Truth' of appreciative letters from medical men who, however, dare not, under the circumstances, reveal their identity.

One reader of the paper states that twenty-three years ago he displaced a cartilage in his right knee. The first doctor suggested that he should lie on his back for at least three months. The second decided that he must not rest but get about. The third strapped the knee with strips of plaster, which proved a failure. The fourth ordered a Martin's bandage, which also proved useless. The fifth proposed that the knee joint should be opened and the cartilage fixed, but as he admitted that ten per cent. at least of these operations proved failures the patient declined the risk. The sixth ordered a leather kneecap. This supported the joint to a certain extent, but restricted its actions. Finally the sufferer decided to consult Mr. Barker. He adds: 'I am thankful to say that this gentleman, in conjunction with Dr. Axham, has successfully treated my defective knee and re-instated the cartilage to its original position, the operation in so doing occupying but a few minutes. I am now quite free from all inconvenience; in fact, the knee is as perfect as it was before the mishap.'

### ITEMS OF INTEREST.

In next week's 'LIGHT' we shall give Dr. A. R. Wallace's account of some of his experiences of materialisation phenomena. The arrangements mentioned in last week's 'LIGHT' for a series of sittings for Mr. Seymour Lucas, R.A., to paint a subscription portrait of Dr. Wallace, were made too late, but the proposed national tribute will now take the form of a posthumous portrait, to be presented to the nation.

The L.S.A. programme of lectures for the entire season has now been completed and will be found on page 542. Our readers will there find the names of old friends and new. On Thursday next Miss Lind-af-Hageby will be the speaker, and a fine treat is expected. Everyone knows how ably she conducted her recent case in the law courts, and both the speaker and the subject should prove attractive. The ladies figure well in the list, as Miss Edith Harper and Miss Edith Ward are also to give addresses. The Rev. Tyssul Davis, the Rev. Arthur Chambers and Mr. Percy R. Street are old friends who need no introduction, while Mr. G. L. Ranking, Mr. Ralph Shirley, 'L. V. H. Witley,' Mr. Reginald Span and Mr. W. B. Yeats, although new to our platform, are well known to the readers of 'LIGHT.' A glance at the subjects which will be dealt with by these ladies and gentlemen will be sufficient, we feel sure, to arouse in the reader a desire to hear them all. Early in March a social gathering will be held at the Arts Centre, 93, Mortimer-street, Langham-place, and it is hoped that the Members and Associates will make it a great success.

Now that there is so much public interest in Dr. A. R. Wallace, our friends should circulate thousands of copies of his admirable little lecture on 'Are the Phenomena of Spiritualism in Harmony with Science?' It is issued by the London Spiritualist Alliance as a four-page tract and can be procured at the office of 'LIGHT.' See advertisement on front page.

Our sincere thanks are due to those of our friends who have responded so generously to the suggested 'postal mission.' A considerable number of copies of 'LIGHT' have been posted to addresses furnished by them, and also to persons who, we think, are likely to be interested in the subjects to which it is devoted. We are still posting papers in this way and have already received some inquiries and 'trial' subscriptions as a result. We hope to receive other lists of names. This work should not be allowed to lapse, and by kindly co-operating with us in this direction many readers who are unable to do anything 'for the cause' in other ways may render helpful and lasting service to others.

'T.P.' in his 'Weekly,' reviewing Miss Stead's book, 'My Father,' says all Mr. Stead's talk 'about "Julia" and the spooks and the bureau is really intolerable. . . . If I had my choice between the belief that we die with death for ever and of such a set of gibbering creatures as the Julias present to us from beyond the grave, I would prefer annihilation for myself and for all those I love.' Which probably simply means that the Roman Catholic bias prevents 'T.P.' from taking a sane and impartial view.

'The Evening News' says: 'There are surprisingly few good stories of Dr. Wallace, but he liked to describe an amusing experience while "ghost-hunting" in a country graveyard. "Have you any idea whose ghost it was you saw?" he asked the sexton, who claimed to have seen a shadowy form among the tombs. "I can't tell you, sir," was the reply, "but over there lies a man who had three wives. On the stone of the first there is "My wife," on the second "My dear wife," and on the third "My beloved wife." If any ghost does walk hereabouts I should say it is the first wife's."'

'The Bookman' says: 'When residing in London, Dr. Wallace knew intimately Huxley, Tyndall, Herbert Spencer, and Sir Charles Lyell. At the request of Tennyson, Dr. Wallace once called, with Mr. Allingham, at Aldworth. He says: "After lunch we spent the afternoon in the study, Tennyson smoking all the time. He wanted to talk of Spiritualism chiefly, about which he was very sympathetic. At that time I don't think he had "seen anything"; he talked of having a medium. Tennyson was a born Spiritualist, like Longfellow.'

If we had only the newspaper memoirs of Dr. Wallace on Saturday last to go by we should never have imagined that Spiritualism had been to him of the greatest spiritual value and importance. The 'Daily Chronicle' contented itself with saying: 'Wallace was a pioneer in psychical research, and held that "Spiritualism has convinced thousands of the reality" of a life after death. He tried to get Darwin, Spencer, Huxley, Tyndall, Mill and other of his friends to take up Spiritualism, but they would not be drawn. Huxley had other fish to fry; Darwin had no time; Tyndall came and laughed; Mill was icily dissatisfied with the evidence. Huxley declared himself "neither shocked nor disposed to issue a Commission of Lunacy against you." How unscientific so-called scientists can be when their prejudices dominate them!'

'The Daily Chronicle' elsewhere speaks of Dr. Wallace as 'the last of the illustrious men of science whose achievements shed such lustre on the Victorian era.' Although he had passed his ninetieth year, 'age could not wither nor custom stale his infinite variety.' 'He was,' says the writer, 'singularly receptive to the influences of the time-spirit. In old age men's minds are apt to get indurated against new ideas. Not so with Dr. Wallace. His gaze was always toward the future. . . . He favoured sweeping reforms in the social order, and his heart overflowed with love for the poor and the humble. His bold, original, inquiring mind was united to a very reverent spirit. He was a man of a singularly lofty and noble nature. Nothing could be finer than his willingness to yield to Darwin the glory of the discovery of the principle of natural selection, unless, indeed, it was Darwin's eagerness to surrender the palm to him.'

'The Daily News and Leader' says: 'In one of his books Dr. Nordau singles out the English people as pre-eminently the people with a thirst for knowledge and truth. Such a man as Alfred Russel Wallace, who has died full of years and honour, reconciles us to this, at first blush, startling proposition. He belongs to that thin but never failing line of illustrious men who have established the reputation of England as pre-eminently the land of supremely great thinkers, pathfinders through the chaos of phenomena, originators of ideas which transform the aspect and meaning of the world.' This is quite true, but since his Spiritualism is practically ignored, the writer of the above does not, apparently, regard Dr. Wallace as a pathfinder in the direction of the after-death life.

The gift of 'a vivid imagination' is a great blessing when it is trained and held in due subjection by a poised and serene spirit. But, while it may thus be a blessing to its possessor, it may also be a source of mischief and suffering if it be allowed a loose rein. As 'J. B.' recently said in 'The Christian World,' 'As if the actual burden imposed by Nature were not enough, many persons construct a monstrous pile of self-created additions. They lend their imagination to the service of fear, and the two give them enough to carry. They fear the coming event, twisting it into shapes of terror which do not belong to it; blow it up into twice its size, and then cower shuddering under the phantom they have created. The greatest part of what they fear does not happen at all, and the thing that does happen is quite different from what they imagined. . . . Life, after all, is an affair of feeling, and is it not true that some of our finest feelings; the confidence, the exhilaration, the up-leap of triumphant faith, have come just when the outside seemed darkest, when the thing we had dreaded has actually arrived? The astonishing, the really unpardonable thing is that, after so many of these experiences, and what they have shown us, we should ever dread another.'



Here is a 'pastor's' sweet alliterative description of Spiritualism: 'Unbelieving, degrading, devilish and damnable.' We are not disposed to give the gentleman a free advertisement by mentioning his name. He supposes that he is looking at the subject 'in the light of the Scriptures.' How constantly the Bible is employed as a cloak for all sorts of bitter and intolerant denunciation of others and as an 'authority' for all kinds of absurd, irrational and sectarian affirmations!

Miss Estelle Stead, who is now in America, informed the Boston representative of 'The New York Tribune' that she was in the United States because her father had told her to go, and that he knew she was there. Describing how the 'messages' came to her, she said: 'I may be resting in the twilight, or I may be in a mood of intense spiritual concentration, when I hear his voice speaking to me. At the instant it will seem as if my father spoke in the flesh. Then, as the material side of life floods back upon me, I have to wonder if I have not been dreaming. I have never received a message in dream form, however. Nor have I ever used the ouija board. But I have received communications by automatic handwriting.'

The Motograph Film Company send us copies of several letters which they have received from a number of Spiritualists, who express their satisfaction with the amended title, 'Fraudulent Spiritualism Exposed.' If our friends are satisfied we are content to let the matter drop, but since the pictures merely expose the tricks of conjurers, which tricks bear about as much resemblance to the real thing as chalk does to cheese, we cannot find cause for thankfulness in the new name. There cannot be any such thing as 'fraudulent Spiritualism'—fraud is fraud and not Spiritualism, any more than margarine is butter.

Referring to the powers possessed by mediums, in an article entitled 'Among the Spiritualists,' which recently appeared in 'The Stroud Journal,' 'A. G. M.' said: 'It is undoubtedly necessary that the world should have its seers and visionaries with their divers missions to "reveal" and, perhaps, in so doing, "re-veil" the truth. A nation without its idealists, and dreamers, and mystics and "mediums," is an impossibility. Such a nation would defeat the "sacred" mission of the devil himself by becoming too dead to be effectually damned. And this it is, perhaps, that makes "salvation" for all so certain: the seer with a mission cannot be squelched, and while the seer lives there is hope and help for the blind. Meanwhile it is interesting to consider the radical change that must necessarily creep into social life with a real and living conviction that man is immortal, howsoever badly his "spirit" may be encumbered by the "spiritual" persistence of "matter" when called back to earth-conditions by a medium.'

No magazine now is up-to-date that does not admit the psychical element, and the little 'Penny Pictorial' is following in the wake of more expensive publications. Mr. J. Lewis Wallis narrates in the number for the 1st inst. two strange instances of clairaudience on his part, in the first of which his obedience, though tardy, to the injunction of the 'voice' probably saved him from making the greatest mistake in his life. The 'Pictorial' for last week, under the heading 'Ghosts of Living People,' quotes from Miss Estelle Stead's book, 'My Father,' two remarkable cases of 'doubles,' one being that of a Mrs. F. whom Mr. Stead saw hurrying to his office in Norfolk-street when she was really a mile away; and the other the double of a lady friend who, while at home, lying ill in bed, was seen at church, not only by Mr. Stead himself, but by his daughter, as well as the clergyman and the deacons. Another article on 'The Mystery of the Great Beyond' is promised for this week's issue.

## 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. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

### Mr. J. A. Hill's Book on 'Spiritualism.'

SIR,—I have waited in the hope that an abler pen than mine would draw attention to Mr. J. Arthur Hill's book called 'Spiritualism,' issued by Messrs. T. C. and E. C. Jack in their series of 'The People's Books' (price 6d.). That it will, perhaps, compel the casual reader to 'think furiously' will, I think, be evident to any student of Spiritualism, but some of the statements made by Mr. Hill are calculated to misinform the public generally. When it is asserted that the best books on trance or

automatic writing are 'Spirit Teachings' and Stead's 'After Death' (see page 7) it makes one almost sure that Mr. Hill's acquaintance with the many works on these phases of the subject must be unusually meagre. 'Spirit Teachings' is well known as one of the very best of the many splendid works of that fine medium, Mr. Stainton Moses, but between that work and Mr. W. T. Stead's 'After Death' are many books of almost equal merit, and therefore the placing of Mr. Stead's little book on a par with 'Spirit Teachings' is to give it a false position and an altogether incorrect impression of Spiritualistic literature generally. The works of Andrew Jackson Davis, Hudson Tuttle, Judge Edmonds, Mrs. E. H. Britten, the discourses through the mediumship of Mrs. Cora L. V. Tappan, are a few of many which will readily occur to anyone acquainted with the literature of Spiritualism—not to mention the several later writings of many well-known speakers, mediums, and others.

Again, on page 29, Mr. Hill says: 'As a matter of fact these alleged spirits are usually ready enough to *spout* long sermons,' &c. (the italics are mine). I think such a remark as that is, to say the least, as discourteous (of course unintentionally so) as it is careless, when we remember the splendid trance discourses given through the organisms of such mediums as Mrs. Cora L. V. Tappan, Mr. E. W. Wallis, Mr. J. J. Morse, and others whose names I omit from want of space. It is all very well to say that such a remark is only meant to refer to the irresponsible vapourings of would-be mediums, but it conveys the impression of an inclusive reference to good, bad, or indifferent mediums, and their controls.

The average reader of Mr. Hill's book will, however, doubtless soon come to the conclusion that it must have been hurriedly written, and that the author himself was not altogether well fitted for his task, as, indeed, he himself indicates (on page 6), when he says, 'I have little or no wish for personal survival of death.' So that the work will of course, soon be relegated to its true position amongst books of its kind.—Yours, &c.,

LEIGH HUNT.

## Spiritual Healing: A Question.

SIR,—Kindly permit me to ask if any reader of 'LIGHT' can inform me whether there is any society, or body of people, or even isolated individuals except Christian Scientists, who accept the view that matter and evil are unreal and spirit all there is of substance, and who heal by the recognition of Omnipresent and Omnipotent Good, without manipulation, magnetism, or any material means whatever. Also, can any reader offer testimony to the absolute healing of organic disease by this means alone outside the Christian Science Church?

I am aware that New Thought teachers are healers, but they do not, as a rule, pin absolute faith to spiritual healing without any material aids such as fasting or diet, and do not inspire one with the fact of their absolute confidence in their belief as do the scientists. It seems to me, however, that there may be persons believing in the power of the Spirit of Truth to heal, who would be willing to form an association to work along these lines, but who would be broader in their mental outlook than the Christian Scientists, and willing to include truth from any quarter, providing it did not clash with their absolute reliance upon Good, or picture man as other than the reflection of the Divine.

I should be grateful for replies addressed to the care of LIGHT.—Yours, &c.,

ESPERANCE.

## Spiritualism at Croydon.

At the annual general meeting of the Croydon Spiritualists' Society at Gymnasium Hall, on the 2nd inst., the President, Mr. Percy Scholey, stated that the members and friends had every reason to congratulate themselves on the great progress which had been made during the past twelve months, and to look forward to another year of real and, in every sense, successful service. The results achieved had been contributed to by the removal to a more centrally situated hall and the institution of a week-night meeting. The balance-sheet submitted indicated the society's financial soundness. Mr. Scholey was unanimously re-elected, several members expressing their sincere appreciation of his earnest work. Mrs. Julie Scholey, Mr. W. G. Ray, and Mr. A. Harrison were elected as vice-presidents. Miss L. P. Goulder, 68, Croydon-grove, Croydon, was elected hon. sec. and treasurer, on the retirement of Mr. Gerald Scholey. Workers are requested to note this change. Mrs. F. J. Brown and Messrs. Frank W. Garman and P. Gerald Scholey were appointed as councillors, and Mr. A. Harrison was cordially invited to continue his good work as librarian, which office he accepted.

G. S.



## Table-Turning in the Burne-Jones Family.

SIR,—I think the following extract from 'Memorials of Edward Burne-Jones by G. R.—J.' (Macmillan & Co., 1904) may be of interest to you just now. It is an unvarnished statement, and its simplicity carries conviction in spite of the negation of the petrified remains of nineteenth century science: 'The mention of table-turning reminds me that, whilst we lived in Birmingham, Fulford had seen something of it at our house, for we children had heard of it and tried it, with what are still to me astonishing results. The power, whatever it might be, was discovered whilst our parents were from home, and duly reported to them on their return as treasure-trove. Our father said something like "Well, well, my children, if it ever does it again, call me"; so one day, when he was safely within the double doors of his study, we set to work. We had no theory about it, and were only curious each time to see what would happen. The table, a large, round one, did not fail us now, but seemed to awaken just as usual, turning at first with slow heaviness and then gradually quickening its pace till it spun quite easily and set us running to keep up with it. "Call Papa!" was the word, and a scout flew to the study. He was with us at once, not even waiting to lay down his long Broseley pipe. Incredulity gave place to excitement at the first glance, but to convince us of our self-deception, he cried out "Don't stop, children," and leapt lightly between us, pipe in hand, upon the middle of the table, thinking to stop it in a second. His weight, however, made no difference—the table turned as swiftly and easily as before, and we ran round and round with it, laughing at our amazed father. And not only tables did we turn, but other objects also, especially a very communicative tea-urn with which we established a code of rapping. Our removal to London put an end to these séances, but none of us ever understood the things we saw at them. (P. 94).—Yours, &c.,

STUART NORRIS.

## Christian Science a Plagiarism.

SIR,—I was surprised to read in the 'Health Record' recently a statement that Mrs. Eddy is the discoverer and founder of Christian Science, and that the Bible was her only text-book, as it is well known that her philosophy was taken from previous writers.

I have in my possession a letter from George Quimby, Belfast, Maine, in which he says that his father, Phineas Quimby, was Mrs. Eddy's teacher, among whose papers in his possession is one entitled 'Christian Science,' which he had loaned to Mrs. Eddy. Dr. Quimby got his ideas from John Wroe's writings (1810), founder of the Christian Israelites, of which cult I am a member.

If anyone desires to know just where to find books that were the source of Mrs. Eddy's plagiarisms, all her original ideas were taken from Bishop Berkeley (Griffin and Co., Glasgow, 1837); Andrew Jackson Davis (1850); 'Universal Encyclopedia on Aristotle and Plato'; 'Harper's Book of Facts on Philosophy'; 'Tragedies of Sin,' by Stephen Joy Rector (1880); 'Practical Discoveries on Sickness,' by Timothy Rogers (1691); 'Mathematical Divinity,' by Elias Palmer (1616); 'Valentine Greatrakes's Gift of Healing' (1612); 'A Narrative of the late extraordinary cure wrought in an instant upon Miss Eliza Savage' (1694); published by London Investigating Committee.

I may state that I took the course of Christian Science lessons from Mrs. Frisfield, Salem, Mass., one of Mrs. Eddy's first pupils, from whom I received the above books that were used by Mrs. Eddy. Although I speak with authority, it is with love and kindness, in order to correct a wrong impression that Mrs. Eddy received her effusions from divine mind.

WILLIAM H. WATSON,  
President Chicago Art Club,  
606, Kimball Hall, Chicago

'That theory is most scientific which best explains the whole series of phenomena, and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which cannot be said of any other hypothesis.'—DR. A. R. WALLACE.

In the course of an instructive lecture given on Tuesday last on 'Mental States in Relation to the Cause and Cure of Disease,' by Dr. Elizabeth Severn, at the rooms of the Psycho-Therapeutic Society, the lecturer stated that there were three kinds of healing—magnetic, mental, and spiritual. Each had its value, but to restrict treatment to one only was a mistake. A skillful healer should utilise them all. Healers should not be unmindful of the teachings of the newer psychology. Every illness was associated in a greater or less degree with an underlying mental state, which it should be the aim of the healer to change or break down. True healing was a religion of optimism—a re-educating into a right relationship with the harmonies of life.

## SOCIETY WORK ON SUNDAY, NOV. 9th, &amp;c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—The Arts Centre, 93, Mortimer-street, Langham-place, W.—Mrs. Cannock gave successful clairvoyant descriptions. 3rd, Miss Florence Morse gave fully-recognised descriptions. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, address by Mr. E. H. Peckham on 'How Heaven helps Earth.' Evening, Mr. P. E. Beard spoke on 'Belief and Unbelief.' For next week's services, see front page.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. Beaumont's address on 'The Message of Spiritualism' and her descriptions were much appreciated. Sunday next, at 7 p.m., Mrs. E. Bryceson, address; Mrs. Longman, clairvoyance.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address and descriptions by Mrs. Neville. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Webster, address and clairvoyance. No Monday circle. Thursday, at 8, address and clairvoyance.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Good address by Miss Violet Burton on 'Life's Harmonies.' Sunday next, Mr. Hough and Mrs. Boddington. Thursday, séance; silver collection.

BRITTON.—8, MAYALL-ROAD.—Address and descriptions by Mr. Horace Leaf. Sunday next, 7, Mrs. Clempson, address and clairvoyance; 3 p.m., Lyceum. Circles: Monday, 7.30, ladies; Tuesday, 8.15, members; Thursday, 8.15, public.—J. M.

CHELSEA.—149, KING'S-ROAD, S.W.—Mrs. Sharman's descriptions were amply verified. Sunday next, at 7 p.m., address by Miss Faircloth, descriptions by Madame Jacques. Silver collection.—J. D.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. A. H. Saris gave an earnest address and descriptions. Sunday next, meeting at 11; at 7, Mr. Robert King. Circles: Mondays and Thursdays (members), at 8; Tuesday, 7.15, healing.—N. R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Lund gave an excellent address on 'Spirits and Saints,' and Mrs. Lund descriptions. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Ord; Thursday, at 8, Mrs. Keightley.—M. S.

SOUTHPORT.—HAWKESHEAD HALL.—Addresses by Miss E. Mack on 'Evolution' and 'The Seven Principles of Man.' Clairvoyantes, Mrs. Knight and Messrs. Chamley and Holdcroft. Also on Monday. Sunday next, Mr. E. W. Wallis.—E. R.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter spoke on two subjects chosen by audience, answered questions and gave recognised descriptions. Sunday next, 6.30, Memorial Service to Dr. Alfred Russel Wallace. Other meetings as usual.—J. S. B.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. M. H. Wallis ably answered questions. Sunday next, at 7 p.m., Mrs. Mary Davies on 'The Human Aura,' auric delineations and descriptions.—J. W. H.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Alice Jamrach gave highly appreciated addresses and descriptions. Sunday next, at 11.15, public circle; at 7, Messrs. R. Gard and H. Everett, addresses. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, circle.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Arthur Lamsley gave excellent addresses and descriptions. Sunday next, at 11.15 and 7, local speakers. Tuesdays, 3 and 8, also Wednesdays, at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

CAMBERWELL NEW-ROAD.—SURREY MANORIC HALL.—Morning, Mr. W. E. Long spoke of Dr. Russel Wallace, and in the evening gave a magnificent address. Sunday next, at 11 a.m., Mr. W. E. Long on 'Medium and Messenger'; 6.30 p.m., trance address on 'Prayers for the Dead.'

SEVEN KINGS.—45, THE PROMENADE.—Address on 'Prayer' and descriptions by Mrs. Podmore. 4th, address by Mr. Brooks and answers to questions. November 6th, enjoyable social meeting at Mr. Hayday's rooms. Many thanks are due to all friends who contributed. The funds of the society benefited materially. Sunday next, 11.15, study class; 7 p.m., Mrs. Keightley. Tuesday, at 8 p.m., Mrs. Pitter.—H. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Stilson spoke on 'Unity'; evening, address by Mr. R. T. Jones on 'Who was Jesus?' and descriptions. 6th, Mr. J. Wrench, address and clairvoyant descriptions. Sunday next, 11.45 a.m., Mr. C. H. Dennis on 'The New Testament'; 7 p.m., Mrs. E. Neville. 20th, at 8, Mrs. Mary Davies. 25th, anniversary tea and social meeting.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Evening, Messrs. T. Brooks and C. J. Stockwell gave short addresses. Mrs. Mary Davies gave well-recognised descriptions in the morning. Mr. and Mrs. Alcock Rush sang a solo and duet. 5th, psychic readings by Mrs. Barton. Sunday next, 11.15 a.m., Mr. H. M. Thompson; 7, Mrs. S. Podmore. Wednesday, Mrs. Mary Clempson.—J. F.



HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 11.15 a.m., circle; 7 p.m., Mr. Prior, address and clairvoyance. Wednesdays, 8.15 p.m., developing circle.

CROYDON, GYMNASIUM HALL, HIGH-STREET.—Mr. E. W. Wallis's fine address on 'Spiritual Principles' was much appreciated. Sunday next, service at 11; at 7 p.m., Mrs. Cannock, address and clairvoyance. Thursday, meeting at 8 and members' circle.—H. G. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Levy on 'To be or not to be'; evening, Mr. Jackson spoke on 'The Spirit and the Church' and Mr. Ball gave descriptions. Sunday next, morning, open circle; evening, Mrs. Alice Jamrach, address and clairvoyance. Tuesday, 8.15, healing. Thursday, 8.15, Mrs. Clempson. 23rd, 7 p.m., Mr. Harry Stockwell. 30th, 7, Mrs. Mary Davies.—A. C. S.

SOUTHEAST.—SEANCE HALL, BROADWAY.—Mr. E. Habgood gave addresses on 'Evil Spirits' and 'Longfellow's Spiritualism.' WISBECH PUBLIC HALL.—A fine address by Mr. D. Ward on 'The Ministry of Angels,' also descriptions.—W. J. H.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Rev. J. Todd Ferner gave addresses morning and evening.—H. E.

BRISTOL.—16, KING'S-SQUARE, STOKES CROFT.—Miss A. Smith spoke, and gave descriptions, as also did Mr. Thorne.—L.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Gordon spoke on 'Seek and Ye Shall Find,' and gave descriptions.—R. D.

SOUTHERA.—LESSER VICTORIA HALL.—Miss F. M. M. Russell gave addresses on 'The Water of Life.'—J. W. M.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Clavis on 'Lives of Eminent Spiritualists'; soloist, Mrs. Hoskin; descriptions by Mrs. Joachim Dennis.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Mrs. Harvey related 'Personal Experiences' and gave striking descriptions.—W. G.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mrs. Webster named two children, gave an address and descriptions.—J. A. P.

WHITLEY BAY.—Address by Mrs. E. H. Cansick on 'Spiritualism: The Light Bringer,' and good descriptions by Mrs. Rotherford.—C. C.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address and descriptions by Mrs. Trueman. 7th, circle, Mesdames Trueman, Summers and Pollard gave descriptions.—E. F.

READING.—NEW HALL, BLAGRAVE-STREET.—Good addresses by Mr. P. R. Street on 'Vital Living' and 'The Breaking of the Dawn.' 3rd, descriptions, &c., by Dr. Ranking.—M. L.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. G. T. Brown gave an address on 'Spiritualism,' and answered questions.—E. C. S.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Addresses by Mrs. M. A. Grainger and Mr. George West; descriptions by Mrs. Grainger.

PORTSMOUTH.—MIZFAH HALL, WATERLOO-STREET.—Mr. Perkins, New Zealand, spoke on 'Life Here and Hereafter' and 'Life's Garden.' Helpful readings by Mrs. Perkins.—P.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD-SOUTH.—Mr. Richard Boddington, after powerful addresses, paid a fine tribute to the memory of Dr. Alfred Russel Wallace. 5th, address by Mr. C. Wheeler and descriptions by Miss Hilda Jerome.—J. McF.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROADS.—Evening, Mr. G. R. Symons on 'A Voice from Heaven,' anthem by choir. 6th, address by Mrs. Jamrach and descriptions.—A. L. M.

SOUTHEAST.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mrs. A. Boddington gave an able address and fully-recognised descriptions and messages. Mrs. Matthews also gave descriptions.—S. E. W.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Evening, an uplifting address by Mr. Harold Carpenter on 'The Comforter.' 3rd and 5th, Mrs. Lund and Mrs. Marriott gave addresses and descriptions.—E. M.

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For Review see 'LIGHT,' March 15th.

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