

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable, at present, to reply to letters of a private or personal nature.

## NOTES BY THE WAY.

That was a wise saying of Professor Wm. James, 'Our science is a drop; our ignorance a sea.' That is the first thing we ought to learn. Alas! it is the last thing the majority will believe. And yet half the virtues, and nearly all the open doors, depend upon it: for it is precisely the conceit of knowledge that kills humility, spoils charity, and shuts doors that invite us in. It is quite possible to staunchly stand by knowledge attained while, at the same time, readily acknowledging that of it more is to be known, and that, of many things, we are totally ignorant. There is great virtue and grace in the gentle confession, 'I do not know.' Tens of thousands of clever people would be all the wiser if they could bring themselves to humbly say it.

Professor Ray Lankester making faces at Lord Kelvin, from the window of 'The Times,' is not an edifying spectacle. He holds that there is no connection between science and religion, except when scientists have to attack and repel religionists who venture to stand up to them, or when they magnify the extremely limited conclusions of science, and deal in a destructive spirit with the beliefs and hopes of religion.

Apart from this personal cheyving of one another, religion, he says, has nothing to hope for, or to fear, from science. 'The whole order of nature is a network of mechanism,' he adds, and 'modern biologists do not accept the hypothesis of "telepathy" advocated by Sir Oliver Lodge, nor that of the intrusion of disembodied spirits pressed upon them by others of the same school.' He is specially scornful as to 'a belief in ghosts.'

It is a free country, but we are of opinion that a man who denies the fact of telepathy only writes himself down an—ignoramus. As for 'disembodied spirits' and 'ghosts,' we can only advise Dr. Lankester to keep 'a mind to let,' and to be chary of ridiculing men at least as wise as himself.

And yet we must do our best to see the inner meaning of the sometimes tiresome attitude of some of these scientific men to the unseen things; and it will help us

if we carefully note what it is that has estranged them. The estrangement began long before Spiritualism disturbed them. It really began with the persistent assertions of the old theologians concerning Genesis and the Creation stories, which simply made Science and the Church sworn foes. Spiritualists inherited an estrangement; they did not create it; and we venture to say that they may turn out to be the reconcilers in the end.

We thoroughly agree with the author of 'Ecce Homo,' who, in another work, said:—

If we look at *things*, and not merely at *words*, the scientific man has a theology and a God—a most impressive theology, a most awful and glorious God. That man believes in a God who feels himself in the presence of a power apart from and immeasurably above his own—a power in the contemplation of which he is absorbed, in the knowledge of which he finds safety and happiness. And such now is Nature to the scientific man.

We are too often the dupes of mere words, and may be believers in God and pray to Him without suspecting it; but only because of the absence of certain words. He truly believes in God who believes that the Universe is a Harmony of Law and Life; and he truly prays to God who puts his life and work into the flow of that Harmony and trusts it.

The Spiritualist joins hands with the scientist in the recognition of a God infinitely greater than the God of the anthropomorphic faiths. 'God is spirit,' says the Spiritualist; 'God is the universal Energy and Life,' says the Scientist. Where is the difference? We must recognise our comrades in many disguises, knowing that Truth is many-sided, and that all things are being controlled by an All-wise and All-gracious Will.

Our supreme faith is in the sanity of the Universe and the reasonableness of God. That last phrase is John Fiske's, who said, 'I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the *reasonableness* of God's work.' But the Universe would not be sane and God would not be reasonable if they had conspired to breed in man the instinct for persistence after the death of the body, only to respond to it by the cold clasp of the grave or the shriveling of the fire. It may be said that our confidence in the sanity of the Universe and the reasonableness of God is only a pleasant imagination. We do not think so. The supreme fact of Science is its sublime generalisation known as 'the law of Evolution'; but Evolution is entirely based on the creation and unfolding of instincts which always predict fulfilments.

A bright-minded Californian clergyman, the Rev. H. M. Tenney, speaking at the Congress of Religions at San Jose, attempted a contrast between the Ethnic Religions and Christianity, illustrating the well-known theory that the Ethnic Religions were a preparation for

Christianity, in which they are consummated and lost. We are inclined to doubt it. The Ethnic Religions stand by themselves, and many are coming to see that Christianity is only one of them after all.

Mr. Tenney says :—

The ethnic seekers after God have never been satisfied with the gods they have found. The altar to the unknown God at Athens in the midst of the statues of a thousand gods and goddesses was a pathetic confession of unsatisfied search, and this confession is characteristic of all the Ethnic faiths. There is a place in every pantheon for the unknown God.

The ethnic religions are the results of the search of the nations after God. Christianity is the result of the search of God after the lost world. All the truths of the ethnic faiths are found in Christianity. All that is lacking in these natural religions is supplied from the fulness of the revealed religion. They are the twinkling lesser lights of the night of human groping ; it is the full-orbed sun which pales and obliterates them only because it brings God's glorious day to the longing world.

All this is capable of another reading. In so far as the 'Ethnic seekers after God' were still seekers, touched with longing and open to new light, they deserve our admiration ; and we only wish some Christians were more like them in this.

Anyway, when we take a survey of Christendom and its doings, the application to it of the phrase, 'the full-orbed sun,' makes us bow the head with dissent and shame.

'The Road to Success,' by O. Hashnu Hara (London : The Apocalyptic Publishing Company), is a spirited bit of work, strong in good sense, amusing for its humour, and inspiring with all sorts of plucky suggestions—a gloriously breezy book for spiritual invalids.

It is difficult to quote from a book like this, but the following paragraph gives a fairly good idea of its spirit and style :—

Where your good influence may end none can say ; it is your duty as a conscious soul, manifesting all you can of the Divine Mind, to make the influence as strong and widely spread as you know how, to attain such force of concentration that you can impress your soul with the unlimited power it possesses, and make all you come in contact with better and happier for having known you. And this because you recognise your own soul as Divine, and gifted with Divine power and attributes, which become more and more manifest as you unfold them, and because you have the eyes to see, the ears to hear, and the mind to realise that all men are divine, that God dwells within each soul, and that when men *know* this they too will shake off sin and sickness, misery and poverty, and stand forth, literally children of God and Light. The truth of my assertions rests upon how much good, how much truth, how much life and self-knowledge I can call forth in you, how far you, living the life, and throwing heart and soul into your development, can manifest the all good and in your turn make others live. It is the *creative* power of thought, which we all possess, and which so few make use of, that can bring this about.

'Men and Women,' for June 20th, contains a remarkably fair Paper by Alec Roberts on 'The Story of Home, the Medium.' From beginning to end of these three absolutely clean columns there is not a word one could wish away, and yet no verdict is given by the writer. It is a model of clear, sane and impartial portraiture, without fear or favour. This is what we want.

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

Gracious and compassionate God! teach me Thy graciousness and compassion, to help me in all my intercourse with Thy children ; that I may not only be loving to my kindred and friends, but thoughtful and helpful to all. Teach me also to be kind and pitiful to all living creatures, and help me to try to protect them from cruel usage, and to stay the angry thoughts and feelings that may arise in my own mind against any being to which Thou hast given life. Amen.

## THE TEACHINGS OF OCCULTISTS ON IMMEDIATE AFTER-DEATH STATES.

(Continued from page 279.)

I propose to quote some statements concerning death by accident, by suicide, or by voluntary action which may be new to some of your readers. The teachings are accepted as being based on older occult traditions and on as much experimental research as modern occultists have been able to carry out. Perhaps the most notable thinker of recent times was Stanislas de Guaita, who left some remarkable works on practical magic and occult philosophy. The most terrible after-death conditions are in all such teachings ascribed to the sorcerers and deliberate workers in Satanism or black magic, and their Nemesis is acknowledged to be far worse than that of many a suicide ; for, as the lecturer remarks, they have by their incredible selfishness and dangerous practices set up consequences so far-reaching that it is practically impossible to gauge the mischief, and the very activities originally set in motion may have power to imprison the sorcerer for ages, and even possibly bring about the final disintegration of his Ego. Those who have read that extremely interesting work, 'Ghostland,' edited by Mrs. Hardinge Britten, will remember some account of magical work depicted therein and its consequent astral effect on the operator after death. This book, by the way, which contains much correct information and reveals something of the work done by the secret Rosicrucian societies of fifty and sixty years ago, has been considered sufficiently valuable to be translated into French and issued as an occult publication.

Dr. Phaneg, in his lecture, is careful to point out that in describing after-death states and consequences, only general outlines can be drawn, as there must be many exceptions to each phase of the experiences and the processes gone through. Concerning death by accident he says :—

'Two cases may be presented in this category : 1. Death may be due to accident but the moment for death had arrived ; 2. The accident may have come about *before* the destined hour. We will consider the former case first. There exist in the universe many more beings than the majority have any idea of. Among the less known, tradition places certain beings whose mission it is to carry out the process of death when the destined moment has come. Whether we die in bed from an illness or in the street from an accident, the result is the same, with the difference of suddenness only. . . . When it is an accident which brings about the change of states, the same class of being, true to his mission, acts at the destined moment, and the individual pays with his life for some unaccountable "abstraction" or carelessness.

'It may happen, however, that an accident cuts off the life of an individual before the hour fixed. In this case it is the result of a grave anterior fault, and the posthumous evolution of the person killed will largely depend on his astral atmosphere. If the individual had pure and elevated tendencies, he sleeps tranquilly, dreaming happy dreams, which for him have all the reality of life, and they will last until the moment arrives when in the natural course of things he would have passed over. He will thus escape the application of a law which it is important should be known.

'Tradition teaches that Nature knows the exact moment appointed for the death of each one of us, and if this moment be advanced upon she does not cease to send her vitalising currents, which will persist as regularly as though we were still on the physical plane. It is owing to this fact that the physical desires and requirements still continue to operate in those suddenly cut down, and, as the physical organs whereby these desires are satisfied no longer exist, great mental suffering often continues, such as is symbolised in the story of Tantalus. Here in

this state, and terribly tormented by his physical requirements, the man who has heavily charged his astral body with material atoms wakes to consciousness tied down to the lowest depths of the astral regions. This condition will probably hold him until the hour arrives which would have seen him die on the earth plane.

'*Death by Suicide.*—This may be the most terrible of all when responsibility is complete. That is to say, if a being in full consciousness of his act kills himself to avoid the troubles he himself has brought about. If he has hoped to avoid suffering, moral or physical, he is greatly mistaken, for he will find it doubled in the invisible world. Had he had the courage to remain on the physical plane it is probable that the prayers of one of those who know would have obtained for him some amelioration of his conditions, which, after suicide, becomes a much more difficult matter. Added to this, the suicide, like the individual killed by accident, will be subject to the same law mentioned above, and Nature will continue to send her vital currents, ignoring his death, till the appointed time. . .

'*Voluntary Death.*—The suicide has been frequently confounded with the being who accepts death voluntarily. A gulf separates the two acts. To give one's life for an idea will be found on all planes to assure its persistence; but, on the contrary, to kill oneself for an idea means to court oblivion. Jeanne d'Arc, after the crowning of Charles VII., wished to, and could have, retired to her village; she consciously sacrificed her life for the France she had been sent to defend. This is a type of voluntary death, and the English were driven out. On the contrary, we must deplore the sad example given by one of the greatest initiates of the nineteenth century,\* who brought about his own death in the hope that he might continue to direct his work better in the invisible.'

An interesting point concerning the uses of funeral gatherings was brought forward in the writings of Stanislas de Guaita, one which, according to him, is mentioned in all ancient religious teachings, viz., that the departed soul receives great benefit from the fluidic or magnetic force given off by the crowd of mourners and friends at his grave, this deperdition of psychical substance being utilised by the invisible helpers to assist the newly-born through the first struggles. This same scholar also declares that when all signs of life, as we understand it, have left the vital organs, the nerve force becomes drawn up and centralised in the brain.

'The life principle (sensation?) leaves the extremities, and rests a moment in the chest, after which the heart ceases to beat and the lungs to work, and finally all movement ceases. In the generality of cases the spirit falls into a sort of sleep or unconscious state, the most material portion of the astral body remaining linked to the body and dissolving little by little, and the superior portion serving as clothing for the spirit. The purification of the astral then commences, which terminates in a second death.'

We have again here a hint as to the probability that a state of semi-consciousness may exist after our physiologists have declared life to be extinct, and this seems to suggest a very important point for scientific psychological experimentation.

It is probable that in Eastern nations where elaborate and painstaking burial rites prevailed, such as in Egypt, China, and in certain Indian and Persian sects, the teachers of the people were aware of the existence of certain subtler intermediary states of consciousness during the transitional process from grosser to finer conditions of matter.

If we analyse their writings on these and kindred subjects, we must conclude that they believed the disintegrating process which freed the astral body to be a gradual one, and not the sudden and complete 'flight' from the physical body commonly imagined as taking place by Western minds.

We need only study that monumental work, the Egyptian

'Book of the Dead,' to realise the importance which they attached to this matter and see how everything was done which lay in human power to assist the 'Kha,' or double, to quit its earthly tenement undisturbed. Even to-day, when the original purity and beauty of many nobler ideas concerning burial rites and services have become obscured or have crystallised into mere spiritless formulas, we can still trace through those forms the pivot of belief round which all turned, viz., that prayers and reverent service over the dead body may help and are in some way sensed by the consciousness of the one gone. Burial ministrations should undoubtedly tend, by sympathetic spiritual thoughts and actions, to 'speed the parting guest' lovingly and harmoniously. When they take place in a hurried, selfish or callous spirit, or when there is excessive grief and lamentation on the part of those bereaved, a disturbing and retarding influence will be brought to bear on the sensitive etheric conditions of the newly born, which will tend to draw the dreaming consciousness violently back to earth's desires and needs. It is just in this matter of loving service paid to the discarded physical body—and not only to the style of coffin, burial procession, or hearse—that Eastern peoples rise superior to, and differ mostly from, those of Western countries. Their fundamentally different religious views, through long generations of teachings in metaphysical and spiritual philosophies, are probably largely responsible for their belief that consciousness persists after bodily dissolution, and that the conscious Ego may still continue to function in a state closely inter-related with the one just left.

The followers of that comparatively new Persian religious sect known as Babists or Beha-ists, were given an extremely fine tablet of instructions from their inspired teacher, Beha-Ullah, on the treatment of the dead body and the ceremonial to be observed. It enjoins that great reverence and care should be paid while bathing and purifying the remains with special preparations and herbal disinfectants. During the process of bathing the head, a special prayer has to be repeated aloud and followed up with four other prayers as ablutions are carried out on arms, trunk, and feet, respectively—the number five being their symbol of humanity. The rich swathe their dead in five layers of silk, the poor in cotton or linen.

This same teacher also wrote and taught against cremation, though he used deeper philosophical arguments in explanation than the more psycho-physical ones of modern occultists. Had European customs in funeral rites and ceremonies turned rather more in the direction of service round the uncoffined body than they do, it is quite possible that life might have been prolonged for some of those who have, as facts show, been victims to premature burial both in this country and on the Continent. A kindly and spiritual service somewhat similar to the one just mentioned, would be more calculated to restore will-power and animation in certain forms of trance than the hurried observation or painful surgical testing modern science alone attempts.

The result of the last public meeting held recently in London on the question of premature burial, revealed a shocking state of laxity on the part of medical men in the matter of giving death certificates. It is for the public to make themselves acquainted with the facts and think over the matter seriously. We should not have things remaining quite as they are for any length of time if the public fully realised the dangers they run. It is not only legislative reform which is needed but reform in our medical schools of training, in order that greater efficiency may be maintained in the practice of that greatly neglected branch of science, medical psychology.

J. STANNARD.

\* Stanislas de Guaita.

## WHAT MR. F. W. H. MYERS THOUGHT.

SOME CHOICE EXTRACTS FROM 'HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH.'

(Continued from page 293.)

## An Inspiring Inference.

The reader who may feel disposed to give his adhesion to this culminating group of the long series of evidences which have pointed with more and more clearness to the survival of human personality, and to the possibility for men on earth of actual commerce with a world beyond, may feel, perhaps, that the *desiderium orbis catholici*, the intimate and universal hope of every generation of men, has never till this day approached so near to fulfilment. There has never been so fair a prospect for Life and Love. (Section 127.)

Assuredly this deepening response of man's spirit to the Cosmos deepening round him must be affected by all the signals which now are glimmering out of night to tell him of his inmost nature and his endless fate. Who can think that either Science or Revelation has spoken as yet more than a first half-comprehended word? But if in truth souls departed call to us, it is to them that we shall listen most of all. (Section 128.)

Observation, experiment, inference, have led many inquirers, of whom I am one, to a belief in direct or telepathic intercommunication, not only between the minds of men still on earth, but between minds or spirits still on earth and spirits departed. Such a discovery opens the door also to revelation. (Section 1,010.)

Had the results (in short) of 'psychical research' been purely negative, would not Christian evidence—I do not say Christian *emotion*, but Christian *evidence*—have received an overwhelming blow? As a matter of fact—or, if you prefer the phrase, in my own personal opinion—our research has led us to results of a quite different type. They have not been negative only, but largely positive. We have shown that amid much deception and self-deception, fraud and illusion, veritable manifestations do reach us from beyond the grave. The central claim of Christianity is thus confirmed, as never before. If our own friends, men like ourselves, can sometimes return to tell us of love and hope, a mightier spirit may well have used the eternal laws with a more commanding power. (Section 1,011.)

We are standing . . . at a crisis of enormous importance in the history of life on earth. The spiritual world is just beginning to act systematically upon the material world. . . A sound beginning has been made. . . It is not we who are in reality the discoverers here. The experiments which are being made are not the work of earthly skill . . . they are made from the other side of the gulf, by the efforts of spirits who discern pathways and possibilities which for us are impenetrably dark. . . The true discoverer's . . . aim is a collaboration with us as close as may be possible. Some of them were on earth our own familiar friends; we have spoken with them in old days of this great enterprise; they have promised that they would call to us, if it were possible, with the message of their undying love. It may be that the most useful thing that some of us have done on earth has been to interest in this inquiry some spirit more potent than himself, who has passed into that world of unguessed adventure, not forgetful of his friend. (Sections 987-988.)

The kind of action which now seems likely to be transmitted from the one world to the other is of a type which in the natural course of historic evolution has scarcely been likely to show itself until now. For it depends, as I conceive, on the attainment of a certain scientific level by spirits incarnate and ex-carnate alike. (Section 987.)

Perhaps, indeed, in this complex of interpenetrating spirits our own effort is no individual, no transitory thing. That which lies at the root of us lies at the root of the Cosmos too. Our struggle is the struggle of the universe itself; and the very Godhead finds fulfilment through our upward-striving souls. (Section 988.)

In the infinite universe man may now feel, for the first time, at home. The worst fear is over; the true security is won. The worst fear was the fear of spiritual extinction or spiritual solitude; the true security is in the telepathic law, . . . it

bridged the interval between spirits incarnate and discarnate, between the visible and invisible. (Sections 1,003-4.)

Science need be no longer fettered by the limitations of this planetary standpoint; nor ethics by the narrow experience of a single life. Evolution will no longer appear as a truncated process, an ever-arrested movement upon an unknown goal. Rather we may gain a glimpse of an ultimate incandescence where science and religion fuse in one; a cosmic evolution of energy into life, and of life into love, which is joy. Love, which is joy at once and wisdom;—we can do no more than ring the changes on terms like these, whether we imagine the transfiguration and apotheosis of conquering souls, or the lower, but still sacred, destiny which may be some day possible for souls still tarrying here. (Section 1,014.)

To the Christian we can speak with a still more direct appeal [than to scientific men]. 'You believe,' I would say, 'that a spiritual world exists, and that it acted on the material world two thousand years ago. Surely it is so acting still! Nay, you believe that it *is* so acting still; for you believe that prayer is heard and answered. To believe that prayer is heard is to believe in telepathy—in the direct influence of mind on mind. To believe that prayer is answered is to believe that unembodied spirit does actually modify (even if not storm-cloud or plague-germ) at least the minds, and therefore the brains, of living men. From that belief the most advanced "psychical" theories are easy corollaries.' (Vol. II., p. 306.)

## The Religious Upshot.

I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable man, a century hence, would have believed it. (Section 1,011.)

It seems to me that a growing conception of the unity, the solidarity, of the human race is preparing the way for a world-religion which expresses and rests upon that solidarity. . . The new conception is neither of benefactors dead and done for, inspiring us automatically from their dates in an almanac, nor of shadowy saints imagined to intercede for us at tribunals more shadowy still; but rather of a human unity, close-linked beneath an unknown sway, wherein every man who hath been or now is makes a living element, inalienable, incorporate, and imperishably co-operant, and joint-inheritor of one infinite Hope. (Appendix A, Vol. II., p. 303.)

By discovery and by revelation—by observation from without the veil, and by utterance from within—certain theses have been provisionally established with regard to such departed souls as we have been able to encounter. (Section 1,010.)

## The State of Souls after Death.

Firstly, and chiefly, I at least see ground to believe that their state is one of endless evolution in wisdom and in love. Their loves of earth persist; and most of all those highest loves which seek their outlet in adoration and work. . . Yet from their step of vantage-ground in the universe, at least, they see that it is good. I do not mean that they know either of an end or of an explanation of evil. Yet evil to them seems less a terrible than a slavish thing. It is embodied in no mighty potentate; rather it forms an isolating madness from which higher spirits strive to free the distorted soul. There needs no chastisement of fire; self-knowledge is man's punishment and his reward; self-knowledge and the nearness or the aloofness of companion souls. For in that world love is actually self-preservation; the Communion of Saints not only adorns but constitutes the Life Everlasting. Nay, from the law of telepathy it follows that that communion is valid for us here and now. Even now the love of souls departed makes answer to our invocations; even now our loving memory—love is itself a prayer—supports and strengthens those delivered spirits upon their upward way. No wonder; since we are to them but as fellow-travellers shrouded in a mist; 'Neither death nor life, nor height nor depth, nor any other creature' can bar us from the hearth-fire of the universe, or hide for more than a moment the inconceivable oneness of souls. (Section 1,010.)

It is not thus to less of reverence that man is summoned, but to more. Let him keep hold of early sanctities; but let him remember also that once again 'a great sheet has been let down out of heaven'; and lo! neither Buddha nor Plato is found common or unclean. (Section 1,012.)

We look, not backward to fading tradition, but onward to dawning experience. We hope that the intercourse, now at last consciously begun . . . between discarnate and incarnate souls, may through long effort clarify into a directer communion, so that they shall teach us all they will. (Section 1,014.)

No historical religion can persist as a logical halting-place upon the endless mounting way—that way which leads unbroken from the first germ of love in the heart to an inconceivable union with the Divine—yet many a creed in turn may well be close inwrought and inwoven with our eternal hope. (Section 1,015.)

Inevitably, as our link with other spirits strengthens, as the life of the organism pours more fully through the individual cell, we shall feel love more ardent, wider wisdom, higher joy, perceiving that this organic unity of soul, which forms the inward aspect of the telepathic law, is in itself the Order of the Cosmos, the Summation of Things. And such devotion may find its flower in no vain self-martyrdom, no cloistered resignation, but rather in such pervading ecstasy as already the elect have known; the Vision which dissolves for a moment the Corporeal prison-house, 'the flight of the One to the One.' (Section 1,014.)

### MIND AND BODY.

'A NEW ROAD TO HEALTH AND HAPPINESS.'

BY 'VERAX.'

The intimate relationship between mind and body was cleverly indicated in the well-known reply to the question "Is life worth living?" that depends upon the liver! While it is true that we can cultivate cheerfulness and assume the virtue of happiness, even if we have it not, it is doubtful if any permanent success in this direction can be achieved by those who are really unhealthy or diseased. It is well-known that a deranged liver is responsible for depression, pessimistic moods, and gloomy fears, and, therefore, any hope we may entertain of spiritual betterment will of necessity hinge to a large extent upon bodily conditions (since they exercise so great an influence upon mental states), just as well-directed mental energies can be made to produce palpable effects upon the body.

That the mind should be master in its own house will be readily admitted, but it is not so apparent that the desired mastery can be most readily and fully achieved by self-control in regard to eating and drinking; yet such is the fact, if we may trust the dietetic teachers who claim our attention.

Mr. Wake Cook is drawing attention to this important subject in some articles in 'Vanity Fair' entitled 'My Fads,' the following extracts from which may prove of interest to the readers of 'LIGHT.'

Dealing with 'A New Road to Health and Happiness' in the issue of that paper for June 11th, Mr. Cook says:—

'Louis Stevenson, speaking of the hard-working Trappist Monks, whose grand fast begins in September and lasts until Easter, says they have but one scanty meal in the twenty-four hours, yet healthier or happier, fresher-coloured, brighter-eyed company he had never seen, all giving the impression of sweetness of temper and of vivacity and strength.

Many scientific experiments have been carried out in America and elsewhere to ascertain the minimum of food which gives the maximum of benefit. Dr. Dewey's experiments have caused many to adopt the "No Breakfast Plan," but its benefits are too often nullified by the ravenous appetite engendered, which leads to more food being taken at two meals than was formerly taken at three or four.

Some remarkable results are given by Mr. Horace Fletcher, whose admirable little work, entitled "Glutton or Epicure," has not yet found its way to England. He contends that by thoroughly masticating the food you get tenfold the enjoyment, need only from one-third to two-thirds of the quantity, and get a great increase of both bodily and mental vigour. Digestion is perfect, and a lightness, cheerfulness, and robust health result. By taking too much food, imperfectly chewed, you produce the same effect as if you threw dust and dirt into the most delicate machinery, which gets clogged; its actions are imperfect;

and if the horrors of ordinary indigestion are escaped extra work is thrown on other parts of the machinery and intestinal indigestion (merely a slight sense of discomfort) results, and is the principal cause of sleeplessness. No stealthy burglar can rob us of anything half so precious as sleep. In addition to this clogging of the system with superfluous and ill-masticated food, the delicate tissues get abraded or strained, the hostile microbes find their breeding ground and produce disease. Without this straining and clogging of the tissues the microbes are quite harmless.

'Dr. E. H. Van Someren, in a paper read before the Section of Physiology of the British Medical Association, entitled "Was Luigi Cornaro Right?" stated that he had verified Mr. Fletcher's experiments. He insists that without thorough mastication and insalivation of all food we are subjected to two great predisposing factors of disease—mal-assimilation and mal-nutrition; and that our bodies will be consumed long before their time by the unnecessary combustion in them of toxins, the product of undigested and decomposing food.

'These poisonous matters circulating in the system, caused by over and bad eating, would be liable to attack any weak organ, or produce any disease which fear or imagination had impressed on the mind, and which the mind may reproduce in the body. In this direction our physicians should look for the cause of that terrible scourge, cancer, which has so baffled them.

'There is another point which hints a clue to the cause of those agonising troubles, gout and rheumatism. By thorough mastication the food seems to get saturated by *alkaline* saliva; on being swallowed it is brought into contact with most powerful *acid* digestive fluids. So it is evident that when food is bolted without this alkaline insalivation to neutralise the powerful acids, there will be an excess of the latter, and this excess of acid, we are told, is a potent factor in producing gout, rheumatism, and other excruciating diseases. (Salvation by insalivation?)

'Mr. Fletcher asserts that we are entirely misled by "habit-hunger," which gives no true report as to the real needs of the body. The cause of this was announced years ago by Dr. Andrew Combe, if I remember rightly, and it is a golden truth that should be preached in season and out of season, from pulpit, platform, and Press, so that no one is allowed to forget it. When we are growing we need nearly twice as much food as we do after we have ceased to grow; but the gorging habits of the growing youth are continued afterwards, and they lay the foundation of innumerable troubles in after life. The quantity of food needed for healthy growth is dangerously excessive when growth has ceased, but the habit once acquired can only be overcome by severe discipline, as any lessening of the usual quantity of food gives the sense of an aching void. Thus the *habit-hunger* is entirely misleading as to our real needs, and it lures us on to dyspepsia, insomnia, and in many cases to still graver ills. If doctors were only paid for *keeping* us in health, instead of being paid for treating us after the mischief is done, there would be no such widespread ignorance of the elementary laws of health, and Abernethy's assertion that no ass in the world is so overloaded as the human stomach would soon become a gross libel.

'Mr. Fletcher's experiments prove that when food is thoroughly masticated, and only the right quantity taken, it is nearly all assimilated, and the waste products are almost nil; and that in most cases one-third of the usual amount of food would be ample, and that the other two-thirds are worse than wasted.'

If Mr. Fletcher's conclusions are accurate then the way to 'health and happiness,' to physical and psychical vigour, lucidity, serenity, and joyous delight in living, is open to well-nigh all of us. By exercising self-control in regard to the amount of food we eat, and by slowly and sensibly enjoying every mouthful, we may not only set disease at defiance, but expel it from the system, and obtain such an 'accession of mental and physical energy, and a sense of buoyant exhilaration,' that life will be well worth living. The triumphant spirit may thus gain such liberty and power that not only will the animal in us be subdued but the soul-powers we possess will be emancipated and we may become citizens of two worlds instead of one, and as spirits among spirits, rejoice in the conscious companionship of those who are shut off from us by 'dim earthly vapours,' because we are too deeply immured in this 'muddy vesture of decay.' Surely on all counts—and the economic aspect is not the least important—it will be worth while to try to follow, or walk in, this 'new road to health and happiness,' and spiritual liberty!

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
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## Light,

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### SPIRITUAL BROADENINGS.

It is often urged against Spiritualism that its tendency is to destroy faith—a vague assertion which has meaning only when we happen to know that what the objector means by 'faith' is faith in certain old-world notions which are regarded as true for all time, and fundamental. Acceptance of these notions is made a sort of universal test in some quarters. It is even regarded as a test of respectability, at least equal to a good balance at the bank; and the question whether Samuel is to be allowed to marry Sarah is not infrequently made to turn upon it. The importance of the subject is therefore obvious.

It must be admitted that there is some truth in the assertion. Spiritualism does tend to destroy faith, in the sense intended. It is useless to deny that the spiritual Genesis is frequently followed by a theological Exodus: and there are many reasons for this; the chief reason being that Spiritualism has a rationalising and broadening influence upon the mind, if only as a provoker of thought. A Spiritualist is inevitably a thinker: indeed, he could hardly become one without a certain amount of independent thought. Mrs. Grundy, dear, good, comfortable soul! could never become a Spiritualist. Her love of comfort, her nice reputation, her ninety-three conventional movements, all so beautifully regulated, utterly forbid that. She would as soon think of taking her maid to the play as indulge in independent thought: and what Mrs. Grundy is, that her tens of thousands of adoring devotees are. No; it is only people 'on the road' who think.

There is, however, no necessary and direct antagonism between Spiritualism and what is called 'faith'; and plenty of Spiritualists 'entertain angels' and yet keep within the pale of Mrs. Grundy's Church. Such antagonism as arises comes indirectly, and, as we have said, chiefly by the broadening of the mind in consequence of the broadening of the view. Spiritualism cannot be received with impunity. Its most elementary disclosures are more or less revolutionary, but only because they set people wondering and compel them to ask questions.

Take, for instance, the very first thought that must occur to any reasonable being, especially if he is told, as he usually is, that the communicating spirits are demons or, at all events, evilly disposed. Will he not say, 'But I thought that all demons and evil spirits were in hell: and yet here they are upon earth, as free, apparently, as

I am, or freer!' That cannot be rightly described as a destruction of faith. It is much more like pulling up the blinds.

But this same reasonable being, reflecting still further, will, in all probability, go on to ask why only demons or evil spirits should be free to come and go, and to influence us. Are angels and good spirits shut up in heaven; or are they too much engrossed with their joys to think of us and our sorrows; or is our Father in heaven so callous or so careless that He leaves us to be the sport of fiends? Again, this is not to be described as the destroying of faith. In fact, it is far more like the enlarging of faith. At all events, it is the enlarging of the view.

Still further. One almost universal testimony of the unseen people is that some of the old theological beliefs were altogether baseless—mere artificial contrivances to evade the great eternal law which unites cause and effect, for ever and in all worlds. These contrivances were resorted to by men who were more concerned about abstract theories than about concrete facts—who lived in their studies and were strangers to the world—who fought about the Church's dogmas and paid but little attention to Nature's laws. But now the Bible, Nature and the unseen people unite in proclaiming that 'God is not mocked, but whatsoever a man soweth that shall he also reap.' This, of course, cannot leave old trusts and old beliefs as they were, but the result ought not to be called a destruction of faith. In reality it is a deepening of faith. The dogma goes only to enthrone law.

Still further: Spiritualism strongly tends to universalism in the sense of including all of humankind in the one bond of a common spiritual nature, origin and destiny; and that also is revolutionary as to many old beliefs which grew out of very imperfect and almost non-human notions of the human race, bearing such bitter fruit as doctrines of Total Depravity, Election to salvation or the reverse, and the eternal wrath of God against at least one half of the human race. If Spiritualism weans us from these barbarisms, it is unjust to say that it destroys faith. In reality it fosters faith—faith in a just and merciful God, and in the working out of His blessed laws for the ultimate uniting of us all in the possession of wisdom and goodness. In the meantime, during this sharp struggle for life, Spiritualism, by revealing the real nature of Man, as spirit, makes of no account all external differences of colour, race and creed, and thus works for the full recognition of the Fatherhood of God and the Brotherhood of Man.

The Spiritualist, therefore, has the key to every variety of belief, and finds the underlying harmony beneath their apparent discords. Even in the crude and harsh beliefs which he is bound to dismiss, he sees an outreaching of the soul after God and the way of life; and some of the most repulsive of the old creeds are to him only pathetic as telling of the fears and sorrows of past seekers for the truth. If he rejoices in their dismissal, he rejoices, not as an iconoclast, but as a lover. It is the broadening of his outlook and of his mind that has made him free; but his freedom, instead of resulting in the destruction of faith, has actually blest him with a faith the like of which he had never even imagined until there came to him

The light that never was, on sea or land,  
The consecration, and the Poet's dream.

RADIUM.—Readers of 'LIGHT' who are interested in radium will probably be glad to know that a few grains of it are on exhibition to the public, free, at the Natural History Museum, at South Kensington.—FREDK. A. HALLS.

'MYSTERIOUS OCCURRENCES IN THE LIFE  
OF A NON-SPIRITIST.\*'

By F. S. R.

Perhaps the most puzzling thing about this work is the title. Why the authoress should so anxiously and obtrusively proclaim the fact that she is *not* a Spiritist we should never guess from reading her autobiography; for from it an ordinarily-minded person would gather that she is not merely a 'Spiritist,' but a very earnest and convinced one.

Fortunately the writer provides us with the key to this problem in an introductory chapter, which I will give, without comment, before proceeding to a short review of the book:—

'Since the publication of my little book ("Try the Spirits") I have been taken to be a Spiritist—I am none! One of our first authorities in occultism, with whom I have exchanged confidences, has told me that I am far from being one—and he must know! From deepest conviction I am a Christian! I believe in the spiritualistic teachings, so far as they are in agreement with the Bible! I believe that the souls of the departed live on, as Christ has told us! I believe that Paul was right in his sayings in the 12th Chapter of Corinthians that to men different gifts are distributed at the present time just as much as in that of the early Christians! I believe that under certain conditions the spirits of the departed are able to communicate with us, as was shown by Christ in the case of Moses and Elias on the Mount of Transfiguration. But I believe—unlike Spiritists†—unreservedly in the Deity of Christ, more than ever in the efficacy of the holy Lord's Supper, and in the entire work of the atonement of Christ—and thereby I separate myself from the teachings of Spiritism.'

It is not likely that the book will be translated into English, but it may be widely read in Germany, because of the very detailed account given of a series of séances the writer had with the flower medium Anna Rothe, terminating in 1900, an abbreviated description of which was read and affirmed on oath at the recent trial. Of these, more later on.

To begin at the beginning, the authoress says she is an Englishwoman; that is, her father was English, descended from a high family, her mother from an equally noble Scottish family. The father, however, resided on his estates in Russia and she and her brothers and sisters were born in St. Petersburg. She spent some time in her childhood with her father's noble relatives in London, was educated in her teens at a school in Dresden, married a German officer, and has passed her married life in Germany.

She appears—from her own account—to have been always naturally, though unconsciously, highly mediumistic, and many of the earlier chapters in the book are filled with accounts of mysterious supernatural occurrences; none of very great importance, however, till in the time of her school days in Dresden, when an inconvenient 'double' nearly brought her into great disgrace by its pranks on two occasions. On the first of these it was seen walking alone by the teacher and some of the scholars in the Prager Strasse, and on the other, in the dead of night, was seen—through a window commanding the room—and heard—practising a difficult piece of music. Fortunately on both occasions it was proved that she herself was either occupied with her studies, or, in the last instance, was soundly asleep in bed. Otherwise she would have been severely punished for such breaches of discipline.

After her marriage she resided first at a 'Schloss' in Germany, bought by her father, and afterwards at a country house belonging to her husband; at both of which she seems to have been accompanied by one or more of those mischievous spirits the Germans call 'Poltergeist,' (possibly the same who personated her double while a school-girl), who greatly disturbed and tormented the writer and her family by ringing bells, slamming doors, making noises as of throwing down furniture in locked-up rooms, &c.; and this sort of thing went on for years. Nothing was seen, however, except by her three little children, who appear to have been clairvoyant, and spoke of a

man with a beard, likewise of a female figure dressed in white, whom they sometimes met.

I must pass over many chapters, which record numerous supernatural events and powers, to come to the time when the writer and her husband were enlightened as to the source from whence all these 'mysterious' phenomena proceeded.

It happened that two books were lent them on Spiritualism, one of which was Florence Marryat's 'There is no Death,' on reading which they found the clue to all that had previously seemed so inexplicable. They immediately set about experimenting by themselves. At the very first trial with a little table astonishing results were obtained and intelligent answers to questions were given. Soon other friends were interested, and a circle was formed, which held regular sittings, at which Madame R.'s mediumship rapidly developed in many phases, such as raps, automatic and inspirational writing and trance. The circle sat for a long while in the hope of obtaining materialisations, but in this they did not succeed, except that on one occasion a misty cloud-like form appeared. The principal controls of the medium were the spirits of her step-father and of an old doctor, to whose kindness in giving advice and prescriptions the whole circle were greatly indebted.

Thus the séances were held for several years, giving much pleasure and satisfaction to the medium and her friends, till a change of residence caused a dispersion of the members of the circle and it was discontinued. The number of these séances was three hundred and sixty, and the results were recorded in five thick volumes. It is worthy of notice, in regard to the words in the title of the book, 'by a non-Spiritist,' that not once does the writer express a doubt as to the source of the manifestations or communications, but always speaks of the intelligences as the 'spirits' or 'our invisible friends'; likewise that she says the religious teachings received were invariably in accordance with the strictest orthodoxy! If she is not a 'Spiritist,' where indeed can we find one? It is possibly due to the fact that her husband is an officer in the German army, and that the Emperor William has issued a ban against Spiritism and Spiritists, that she is so eager to declare that she is *no Spiritist*, but if so, one cannot help feeling that the disavowal is scarcely honest. The book is—with this exception—pleasantly written, though perhaps the style is a little verbose. The extreme minuteness of the details, however, serves to inspire confidence in the veracity of the authoress, whose *bona fides* we cannot possibly doubt.

I will finish this notice by a brief account of the séances held by the writer, her husband, and circle of friends and relatives, with Frau Rothe, beginning in July, 1899, and terminating in 1900.

Madame R., having heard an account of Frau Rothe's wonderful mediumship, wrote to her asking if she would come to her country residence to give a séance, and received a telegraphic message in the affirmative. The villa where the R.'s lived was a seven hours' railway journey away from the capital; the telegram, fixing Sunday afternoon, July 16th, 1899, only arrived on Saturday evening, so the hostess says she had but short time to make the necessary preparations. Her house was full of guests and she engaged rooms at a neighbouring *pension* for Frau Rothe and her companion—the inevitable Jentsch—whose name, however, she never mentions, speaking of him always as the 'Begleiter' (companion or conductor).

On the Sunday afternoon, leaving her sister to entertain her guests in the garden, where the coffee table was spread, she and her husband went to the station to meet Frau Rothe and her companion, whom they conducted to their home; neither of them brought anything with them but their umbrellas and Herr Jentsch a light overcoat. After coffee, the hostess conducted the whole party to the large salon, which she herself had previously arranged for the séance by shutting out the daylight, but lighting it with numerous lamps. Among the company, it is necessary to say, was the hostess's aged and very sceptical father (since deceased), who was staying with his family at a country hotel near the adjacent town. One of the family, the youngest daughter, was engaged to be married, but was then dangerously and hopelessly ill.

\* 'Rätselhafte Erlebnisse aus dem Leben einer Nicht Spiritistin.' Published by Oswald Mutze, Leipzig, 1903. Price 3 marks.

† Unlike *some* Spiritists would be more correct.—ED. 'LIGHT.'

The séance, which lasted two hours, was a brilliantly successful one; it commenced with trance addresses, and the *apports* of flowers were unusually numerous. These came floating slowly from all parts of the room—curtains, walls, and ceilings—were fresh and moist, and literally heaped up the table. The writer points to the fact that it was a very sultry day in July, and that Frau Rothe had been seven hours in a close railway carriage, as a proof that they could not have been concealed on her person. These manifestations and many others, which I have not space to describe, made such an impression on the sceptical father that, anxious to give pleasure to his sick daughter, he arranged with Madame R. that she should bring the medium to see her at the hotel very early the next morning, before the shops were open, as Jentsch had arranged to start by an early train on their return to Berlin; and he sent his carriage to convey her and her sister, with Frau Rothe and the 'Begleiter,' to the hotel. On arriving there the gentlemen remained in the private sitting room, while the ladies, among whom was Frau Rothe, ascended to the bedroom where lay the sick girl; the head of the bed on which she was lying being near an open window. Frau Rothe almost immediately became entranced and after some devout and consolatory speeches, in which she predicted that the invalid would soon be quite well and become a bride, a curious rustling sound was heard and through the open window floated in a myrtle wreath, which descended so gently on the head of the sick girl that she was unaware of its presence till a hand-glass was brought, when she saw how she was adorned.

On leaving the apartment, Frau Rothe explained—to avoid exciting fruitless hopes—that the wreath of myrtle having no blossoms on it, signified that the poor girl would indeed soon be a bride—but the bride of heaven, where she would be free from all pain and suffering; and indeed, within a month her spirit was released from its earthly tabernacle, which was placed in the coffin with the wreath of myrtle on its brow.

Wishing that her father should have another opportunity of a séance with Frau Rothe before he returned to Russia, Madame R. invited the medium to pay her another visit in the autumn, expressing a hope to have a séance for materialisation. About this the medium at first hesitated, as she said she was not used to this form of manifestation, but finally agreed to try what could be done, and accompanied by Jentsch arrived, and was met at the station as before. The evening of the arrival was devoted to a flower séance, which was equally as successful as the former one had been, and the next morning was spent in the garden, where many unexpected phenomena were witnessed—beautiful roses and forget-me-nots falling apparently from the sky upon the children and forming themselves into a crown on the hat of the father.

In the evening the hostess arranged her salon for the materialisation séance by hanging up some curtains before the entrance to a small room leading out of it, the inner door of which was locked, and the key entrusted to one of the gentlemen of the party; this formed the cabinet. Madame R., accompanied by three ladies, then led Frau Rothe into it, where she *completely* undressed, and was then attired in clothes belonging to the hostess, the dress being of dark material, over which a long waterproof cloak was buttoned down to the feet. Frau Rothe's clothes were then taken by Madame R. to an upstairs room, and carefully examined before she left them there and locked the door. She says they were ordinary garments, just like those of other persons, without any contrivances or pockets, except a small one in the skirt to contain a pocket-handkerchief. Before the séance commenced everyone was convinced that the medium had not a scrap of white upon her. Frau Rothe and Jentsch both wished that she should be fastened to the chair with cords, but this Madame R., very properly (I think), declined to do.

The shutters of the salon were closed, a faint but sufficient light came through the crevices, and no lamps were lit. This seems to have been a most wonderful séance. More than a dozen white-robed figures, both male and female, issued from the cabinet, which, at each opening of the curtains, was seen as though illuminated by a number of electric lights, while those persons close to the curtains could see the dark-robed

medium sitting on her chair and white figures hovering around her and stroking her with luminous hands. Several of the figures which came out of the cabinet were recognised by the guests; they were all strongly luminous and brought with them an odour of phosphorous, of which Madame R. says there was no trace whatever in her own clothes when she took them off the medium. I regret that for the sake of brevity I must not attempt any fuller description of these wonderful manifestations, the account of which occupies many pages.

So great was the success of this experiment that in the following June, 1900, Frau Rothe and her 'conductor' again received an invitation to the villa and came as before.

The proceedings were very similar and equally as astonishing as those on the last occasion. A flower séance was held on the first evening and one for materialisation on the second, at which the same precautions about dress already described were taken. On this occasion, the room was lit by a small lamp and the forms did not show themselves by their own luminosity, neither was there any odour of phosphorous. Not quite so many figures appeared, but those which came out from the cabinet were more perfectly materialised; the faces were in some instances recognised by friends and more than one was able to speak in a whisper. Madame R. says that the 'Begleiter' took no part in the preparations, but remained out in the garden conversing with her husband and brother till immediately before the séance; when they all came into the room together and he took his place between two gentlemen at a considerable distance from the curtain. I will quote one short passage:—

'A female form came into the circle, knelt down and clasped her hands as though in prayer, while in a loud whisper she exclaimed, "Father, father!" by which she evidently meant us to pray for our aged and suffering father. Her features were perfectly distinct and recognisable, and we brothers and sisters exclaimed simultaneously, "That is our first step-mother!" At my request she came near to me and showed her face close to my eyes, so that I could recognise every detail, with the characteristic strongly marked temples, ears and nose. There was no doubt of the personality, only the face was very rigid and devoid of expression.'\*

Other figures appeared, but the most remarkable incident was the following: A sister-in-law of the writer had some years before lost an infant, and they had agreed, previous to the séance, to mentally wish to see this baby, whose existence was only known among themselves, as a *test*. The sister-in-law asked aloud whether no one could appear for her, when from behind the curtain the voice of the control said: 'You wish to see your little boy? we fear it is too small, but will try what we can do.' Then followed an animated discussion behind the curtain in several voices. The sitters heard one say energetically, 'Take it on your arm,' and soon after the curtains opened and the form of the step-mother came out, bearing a tiny child in her arms. This child looked so like a doll that several exclaimed that it was no child. Madame R. was terribly afraid of some deception on the part of the spirits, and was greatly relieved when the step-mother stooped down, deposited the child on the carpet in the midst of the circle, and went back alone behind the curtains. The wee thing ran towards its parents, and then followed the step-mother, but on passing Madame R., who was seated at the piano close to the curtain, it stopped at her request and lifted its little head towards her, then, nodding, disappeared behind the curtains.

At the conclusion of the séance Madame R. herself conducted Frau Rothe to the room upstairs, where she changed the clothes she had been wearing for her own garments.

In the autumn of 1900 Frau Rothe appeared among the writer's circle once more, but the séance on this occasion was very different from the earlier ones, and Madame R. candidly says was not so satisfactory. The medium appeared exhausted and positively declined to attempt giving one for materialisation; this was a great disappointment to several relations, who had come all the way from Russia in the hope of seeing some of the wonders described by the hostess. A large number of persons were assembled, too many to sit in a circle, and all the flowers

\* This is often noticeable in materialised forms.—M. T.

were observed to come from the immediate neighbourhood of the medium, who seemed to grasp them from behind herself and the lady sitting next her. Madame R. stood behind and says she saw that the medium's hands went up empty; but though herself convinced there was no deception, she says she could not blame others for entertaining suspicion of fraud.

The writer of this interesting book describes several séances she had in Berlin with professional mediums, whose names she does not mention, and concludes the work with a chapter of observations and reflections which show much thought and shrewdness.

M. T.

### THE RESURRECTION OF CHRIST.

In reference to the interesting discussion initiated by Dr. G. Wyld regarding the resurrection and reappearance of Jesus, it seems to me that the New Testament narrative is by no means clear or consecutive and there are many difficulties to be faced, whichever view we take. There are passages which indicate the belief that the physical body rose again but there are others which are inconsistent with that theory. How was it that Mary at first did not know Him? Why did He say 'Touch me not!' much the same as a 'materialised form' would do to-day? How was it that He appeared in 'another form' (Mark xvi. 12) to the two on the way to Emmaus and then 'vanished from their sight,' unless the 'form' was a temporary materialisation? It is said that Jesus appeared at intervals during forty days and was 'seen' and then lost sight of, and finally was 'parted from' His disciples at Bethany. If He manifested and vanished in this extraordinary way in His old body it must have undergone some subtle transformation by which the physical properties were eliminated, and, therefore, it had ceased to be a *physical* body. In all probability these appearances were of a twofold character. In some instances some of the disciples were clairvoyant and their visions were subjective, while on other occasions He may have materialised a form so as to be visible to them all; as, for instance, when He invited Thomas to test His objectivity and convince himself of His substantiality. Jesus seems to have desired to give proof to His friends that He was not a mere spectre, or 'shade,' for He is reported to have said 'A spirit hath not flesh and blood as ye see me have.' The Rev. Moses Hull says that the Greek word here translated 'spirit' is not *pneuma* (the spiritual part of man) but *phantasma*; so that Jesus was not denying that He was a spirit, but asserting His objective reality as against the idea of a subjective apparition, or vision: 'See,' He says, 'it is I myself!'

What became of His physical body we may never know, and it is useless to speculate. St. Peter says: 'He was put to death in the flesh, but quickened (or made alive) in the spirit' and as a spirit He possessed the power (which we now know is possessed by others) to temporarily assume a physical form and show Himself to His followers and thus fulfil His promise to 'come again.' In any case I am convinced that 'flesh and blood' are of this earth only, and cannot persist in the spirit world.

STUDENT.

Kindly allow an old Spiritualist a few lines in your much appreciated paper, regarding the true nature of the Resurrection of Christ, which was dealt with by Dr. George Wyld in 'LIGHT' of June 6th. I had thought a great deal about this subject and analysed the arguments put forward by many writers, but as they all seemed to me insufficient, I prayed one evening for some light; for a communication from my spiritual guides. I awoke next morning very early. It was Easter morning, and I thought of the angels who descended and opened the grave. At once I noticed a voice, as if somebody spoke to me, saying:—

'Could you really think of these noble beings as doing nothing else but folding the linen winding clothes? No, their task was to melt away by some single electric waving of their hands the pure body of Christ and give it back to the elements. That form had served its purpose and had to be dissipated, not by the common slow process of dissolving, but by a quick burning at a moment's notice. Jesus was walking as a redeemed purified spirit in the garden, and could appear to His disciples

anywhere He wished to, as the eternally living being who was not to be bound by death, and in this form He could penetrate through all earthly material. He could easily have left His tomb; for no rock even can keep a pure spirit a prisoner. It was, however, necessary that His corpse should be disintegrated in order not to be idolised by friends nor outraged by enemies. Earthly magnetism had no power on His etheric form, which penetrated not only easily through all spheres, but was attracted besides by the highest, purest sphere. It was no wonder that He rose as soon as He had blessed and taken leave of His disciples; it was still more to be wondered at that He could remain on earth such a long time after His death.'

I was quite surprised that this idea had not entered into my mind long before, or that I had not heard or read about it somewhere, since it gave such a good solution to a question on which I had tried so many poor explanations. So I asked 'Can I rely upon it? Is it true? And how did it enter into my mind?'

In reply to these questions I was told:—

'It is suggested or prompted to you, and it is the truth. Make known the light that is given to you. It was not necessary for the Saviour to materialise Himself in order to be seen by His people, as their spiritual eyes were opened as soon as He wished it. It is, moreover, not to be thought of that such a pure spirit, after having thrown away his physical body, and being purified, would have put it on again. The spirits who materialise themselves are of quite another order. People on earth still know too little about the power of pure spirits belonging to the highest spheres, and for that reason they think that angels are obliged to materialise themselves when they appear before mankind, but they need not do that, and it would be contrary to their heavenly nature.'

I offer these ideas to your readers for their consideration, and I shall be rewarded if I have been useful to somebody.

Holland.

ELISE VAN CALCAR.

The foregoing letter by Madame Elise Van Calcar was accompanied by an explanatory note written by her friend, Mrs. Corston, who said:—

'The writer, Madame Elise Van Calcar, who is eighty years of age, is an author of high intellectual attainments, and is well-known in many parts of the world. She founded and edited a spiritualist paper entitled, 'Op de Grenzen van Twee Werelden,' now in its twenty-seventh year, which has a large circulation. She is visited by many people who wish to be informed on Spiritualism, and has been the friend and comforter of many a suffering soul. It was a source of much regret to her that she was unable to make the acquaintance of Mr. Peters during his recent visit to this country, but owing to ill-health séances are forbidden to her.'

### LONDON SPIRITUALIST ALLIANCE, LTD.

#### SPECIAL NOTICES.

CLAIRVOYANCE.—Mr. J. J. Vango has kindly consented to give illustrations of Clairvoyance at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on *Tuesday*, June 30th, at 3 p.m. No one will be admitted *after three*. Fee 1s. each to Members and Associates; to friends introduced by them 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., *every Thursday afternoon*, between the hours of 1 and 4. *Members and Associates* who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Saturday, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

STOKE NEWINGTON.—The meetings of the Stoke Newington Spiritual Progressive Church will in future be held at Gothic Hall, 2, Bouverie-road (Church-street), N. During the past four or five years a good work has been carried on by this church at Blanche Hall, Wiesbaden-road, and it is hoped that with the larger and more convenient hall still greater success will be achieved. The opening services will be held on Sunday next, the 28th, at 7 p.m., when an address will be delivered by Mr. J. Kinsman and Dr. Harlow Davis will give clairvoyance.

## STILL UNCONVINCED.

An occasional correspondent writes :—

‘I was present at the general meeting of the Society for Psychical Research, held on Thursday, the 18th inst., when some “Reviews and Comments” on Mr. Myers’ “Human Personality” were given by Mr. Andrew Lang, Dr. Walter Leaf, and the president, Sir Oliver Lodge.

‘From a Spiritualist standpoint the meeting was a disappointment. The cry of the Society is still “Not proven!” Despite Mr. Myers’ long experience and almost intuitional recognition of the significance of phenomena, the prevailing opinion seems to be that his monumental work, able and scientific as it is, does not conclusively establish the survival of human personality after death. Its conclusions are deemed valuable but not accepted as final.

‘Mr. Lang appeared as a critic of critics. He had seen in the ‘Nineteenth Century,’ of April last, two reviews of Mr. Myers’ book—one by Mr. Harrison and the other by Mr. Mallock—to which he was tempted to reply, but the editor declined to publish his remarks. He availed himself, therefore, of the meeting to quote briefly from his “declined” communication. He contended that Mr. Mallock entirely misunderstood Mr. Myers’ position. He often expressed opinions that were not those of Mr. Myers and then proceeded to demolish them. He never gave references for these so-called statements, and was altogether a most unsatisfactory reviewer. Mr. Lang humorously referred to the supraliminal and subliminal selves and their possible survival after death. Ghosts, he pertinently observed, are mostly supraliminal, as all they say or do has reference generally to a conscious earth life. Mr. Harrison’s remarks about personality were next facetiously alluded to, and his query as to whether in the light of certain experiences he (Mr. Harrison) was either a force or a gas, Mr. Lang felt himself quite unable to answer. Mr. Lang’s address, though short, was delightfully crisp and his pungent witticisms were keenly appreciated.

‘Dr. Walter Leaf thought that “Human Personality” was a work that could not be reviewed in the ordinary way. He preferred rather to record the impression it made upon himself, and to consider its effect upon his views of a future life. He felt that it greatly weakened one’s sense of human personality, that it took one into a region where personality as ordinarily understood lost its limitations and its significance. But at the same time he readily admitted that the survival of “a something” was shown, though not of the whole personality, and to be convinced of this was to take a great step. It was pointed out that the mainstay of the book was the Piper evidence—that of Mrs. Thompson, though equally striking, having for reasons known to the Society been omitted. This evidence, it was contended, though indicating much, does not warrant a belief in a survival of human personality. The messages received through Mrs. Piper, it was explained, might be regarded as containing elements of the medium’s mind and of other minds external to it—clusters of earth memories that in some inexplicable manner persist and are accessible to psychics.

‘The President, in his staid, deliberate way, expressed surprise at Dr. Leaf’s conclusions, and hazarded the suggestion that his work in other directions may have influenced his judgment. Personally, he thought that anything that tended to extend man’s knowledge of himself was an enlargement of his personality, which in extreme instances might mean a passing from a mere planetary consciousness to a cosmic relationship. The idea of a subliminal self had been exploited by many writers, notably the American author, Thomson J. Hudson, who made it do duty for almost every psychical and mental requirement. Mr. Myers had certainly accomplished a remarkable unification of ultra-normal facts, but it remained to be seen whether his interpretation would stand the test of time. He was specially favoured in having so large a fund to draw upon, and he had shown a marked aptitude in handling and estimating those facts. The chapter on “Genius” was, in the opinion of Sir Oliver, one of the most masterly and illuminating in the book. Though keenly anxious to establish the persistence of personality after death,

Mr. Myers was neither credulous in belief nor hasty in conclusion, as had been sometimes assumed. While there was much in the volumes calculated to stimulate inquiry they were not, the president thought, likely to convince a reader hostile to the belief of a survival of human personality. But even if the book had fallen short in this respect, the author’s purpose and efforts were none the less praiseworthy. It was as a man of science that he wished to hail their late chief, Frederic Myers.

‘The meeting was very well attended, many persons experiencing difficulty in finding seats.’

## THE DISCOVERERS OF RADIUM.

The following report, for which we are indebted to the ‘Daily Telegraph’ of the 20th inst., will, we think, be welcomed by the readers of ‘LIGHT,’ who are naturally interested in the latest facts regarding the important discovery of radium, with which the name of Sir William Crookes is associated :—

Loud cheers greeted Madame Sklodowska Curie, as, led by Sir William Crookes, she entered the lecture theatre of the Royal Institution, and they were renewed as M. Pierre Curie took his stand at the lecture table. Not even the downpour and the cold of a wintry June could deter the members and fellows of the Royal Institution from being there on such an occasion. Others have discovered new elements in Nature, Lord Rayleigh argon, Sir W. Ramsay helium, and so forth; but these were inert. M. and Madame Curie have discovered the elements that seem to give out exhaustless energies, leading natural philosophers to revise their doctrines and most advanced thinkers to base thereon new theories of the constitution of the universe. M. Curie, who spoke in French, and wholly extempore, at once plunged into the latest and most surprising quality of radium, its power of giving out heat rays without any apparent combustion or other source of heat. He brought a few grammes of the element near a thermometer, and then handed the instrument to Professor Dewar, who found that the temperature had been raised 2·6 degrees C., and this elevation of temperature it would keep up permanently, or for a longer period than is ever likely to be tested. Professor Curie showed, also, by experiment, that the mere proximity of radium to other substances rendered them active radiators. They also threw on the screen in the darkened room a beautiful green light, resembling that of the new element. Possibly the most striking of the Professor’s experiments related to its electrical effects. The emanations of radium at once discharge electrified bodies. For example, a powerful current was passing through an induction coil and giving off a succession of sparks; radium was brought near to either pole, and the current and sparks ceased. The corpuscles thrown off are carriers of electricity, and they render bodies conductors that are otherwise non-conductors. It is proved that under the influence of radium the air all round, instead of barring the passage of electricity, facilitates it. These electric effects are likely to be in the future of the highest importance. Pure radium has never been seen. It exists in the mineral pitchblende. The Professor was experimenting with the bromide and chloride of radium; but the spectrum, a picture of which was thrown on the screen, shows that it is an element. The quantity of radium in pitchblende is less than one ten-millionth per cent.; a single grain of it is worth £2,000; and it will redound to the eternal honour of M. and Madame Curie, that spite of this amazing rarity they eventually, by tireless research, secured it for science. Madame Curie also found in pitchblende the element polonium, which she named after her native land. Radium rays will discolour paper, give glass an abiding violet tint, turn oxygen into ozone, yellow phosphorous into the red variety, and mercury per-chloride into calomel. Some of these powers Professor Curie exhibited; he was enthusiastic regarding radium, and modest as possible over his own share in its finding. Cheer after cheer was raised at the close of his address.

‘It was “Radium Day” yesterday. For last evening was the Ladies’ Conversazione of the Royal Society, and Professor and Madame Curie were present. Sir William Crookes gave a demonstration in a large darkened recess of the properties of the emanations of radium, and again showed the little instrument called the “Spintharoscope,” which enables one to see a luminous speck of the radio-active substance in microscope fashion. One of these devices, it may be mentioned, was taken away by his Royal Highness the Prince of Wales on the occasion of his visit last month to the gentlemen’s conversazione. Hard by, Mr. Henry Crookes exhibited various cultures of bacteria to indicate the killing power of radium emanations.

The species were exposed to the action of a minute quantity of bromide of radium through a mica screen for different times, and in every case it was found that the microbes were killed where they had been exposed. The action of the mysterious element was also exemplified by Mr. T. A. Common, who was in charge of a gun-sight for day and night work. For the latter purpose a small screen of radium has been introduced into the gun as a mark for the eye. Army men and sportsmen will doubtless be interested in this ingenious application, as well as the strict physicist. But innumerable applications of radio-activity await research. It is for the moment the marvel of science.

#### MADAME D'ESPERANCE IN MANCHESTER.

On Thursday, May 26th, the Manchester Spiritualists' Alliance had the pleasure of giving a reception to Madame d'Esperance, through whose mediumship so much has been done to establish the truth of spirit return. The room in the Century Buildings, Deansgate, was artistically decorated with flowers, and after refreshments, which were served in a manner that reflected great credit upon Mrs. W. Phillips, Mrs. Aldcroft, Mrs. Johnson, and other ladies, Mr. Davies, vice-president, opened the meeting. Mr. S. Searle, the secretary, read a letter from Mr. Orr, regretting his unavoidable absence, and Mr. Davies gave a warm and sincere welcome to Madame d'Esperance. Mrs. Ellen Green, who had had the pleasure of attending a wonderful séance with Madame d'Esperance at the house of her honoured friend, Mr. Matthews Fidler, some years ago, was the next speaker; and Mrs. Margaret Wilkinson, the beloved sister of Mrs. Emma Hardinge Britten, then spoke under inspiration, and prophesied the return of Madame d'Esperance's mediumship. Mr. William Johnson, of Hyde, and Mr. Walter Herring having testified their pleasure in being present, Madame d'Esperance made a most interesting reply, which was listened to with deep attention; and the meeting, which was well attended, will long be remembered as one of real enjoyment and happy reunion.

#### TRANSITION OF MR. B. F. ATKINSON.

The transition of Mr. B. F. Atkinson, one of the vice-presidents of the Marylebone Association of Spiritualists, which took place on the 15th inst., at the advanced age of eighty-four years, though, of course, not entirely unexpected, was keenly felt by all who had the privilege of his acquaintance. During the many years that he was connected with the Association, he was ever ready to assist in its work for the advancement of the truths of Spiritualism, and he richly earned the loving regard of all who knew him. The funeral took place at Highgate, on Saturday last, in the presence of the members of his family and several friends. The president of the Marylebone Association of Spiritualists, Mr. Thomas Everitt, was prevented by indisposition from attending at the cemetery, much to his regret, but the Association was represented at the graveside by Mr. W. T. Cooper, senr., vice-president, Mr. Stanley Watts, hon. secretary, and Mr. Leigh Hunt. Sincerest sympathy is extended to Mrs. Atkinson and family, and heartiest greetings go out to our risen brother, who has now entered into that life the realities of which he so long recognised.

L. H.

#### MR. J. J. MORSE.

'The Messenger' for May 15th, states that a farewell conversation was tendered to Mr. J. J. Morse in Melbourne, by the Victorian Association of Spiritualists, on May 11th, when several speakers bore enthusiastic testimony to the good work which Mr. Morse had accomplished, and their appreciation of him both as a man and a medium. Mr. W. H. Terry, on behalf of the Association, presented Mr. Morse with a leather-bound illuminated testimonial. Mr. Morse responded in his usual hearty manner. On May 13th a large number of friends gathered at the Australian wharf to bid Mr. and Mrs. Morse adieu when they left for Brisbane, where Mr. Morse was to give twelve lectures, and then proceed to Sydney and New Zealand previous to setting sail for San Francisco. 'The Messenger' says: 'We congratulate Mr. Morse on his excellent work for Spiritualism in our midst and trust that he may long be spared to carry on his labours of love.'

#### DEATH CERTIFICATION AND PREMATURE BURIAL.

In drawing the attention of Parliament to the unsatisfactory state of the law on death certification, Sir Walter Foster stated on Thursday, the 11th inst., that a certain amount of disquiet existed in the public mind by reason of the opportunities offered for the commission of crime. This is no doubt an important aspect of the case, but allow me to observe that there is an aspect still more important and which causes greater apprehension. I refer to the danger of the burial of persons in a state of suspended animation known as death-trance, against which at present there is no protection in any part of the United Kingdom. May I point out that one of the most careful and acute of our scientific observers, the late Professor Thomas Henry Huxley, F.R.S., testified that 'the sign of death was an extraordinarily difficult question,' and Sir Benjamin Ward Richardson, F.R.S., who during the latter years of his life devoted great attention to the study of trance and other death counterfeits, finally stated in the 'Asclepiad,' that the only trustworthy sign of death was 'distinct indication of putriferous decomposition,' which opinion is now accepted by Professor P. Brouardel, of Paris, and by all the highest authorities in Europe.

The study of the various forms of suspended animation is, unfortunately, not included in the medical curriculum, and it is, therefore, not surprising that the ordinary medical practitioner is often incompetent to determine either the cause or the fact of death. Moreover, in not one case out of a hundred is a careful examination of the body made by the attendant physician before interment, and in not one out of a thousand cases of supposed death are any of the necessary tests submitted. The Home Secretary, on March 5th last, reported over 53,000 burials during the past five years without the formality of certifying the cause of death; and we know that certificates are frequently given without medical inspection at all.

A practical effort is being made to deal with this much needed reform, and the following resolution was unanimously adopted by the executive committee of the London Association for the Prevention of Premature Burial (founded in 1896), at their last meeting:—

'RESOLVED—That the executive committee of the London Association for the Prevention of Premature Burial desires again to remind the public that the present laws afford no guarantee whatever against premature burial, and that the draft Bill of the Association is intended to provide such guarantee by enacting (1) that no burial shall take place without a medical certificate of death, and (2) that no such certificate shall be given without personal examination of the body for the purpose of seeing whether putriferous decomposition has commenced, and (3) by requiring rural and sanitary authorities to establish waiting mortuaries in or conveniently near to their respective districts. The executive committee appeals to the public to support this measure.'

Inasmuch as most of the readers of 'LIGHT' recognise the existence of trance and are aware that it has often been mistaken for death, may I ask those who wish to see safeguards established by law to put an end to premature burial, to communicate with the secretary, Dr. Stenson Hooker, 44, Gloucester-place, Portman-square, London.

WILLIAM TEBB.

Rede Hall, Burstow, Surrey.

#### MR. W. J. COLVILLE.

Mr. W. J. Colville will speak at Daulby Hall, Liverpool, on Saturday, June 27th, at 8 p.m., on Sunday, the 28th inst., at 11 a.m. and 6.30 p.m., and in Birkenhead at 3 p.m., also on Monday, the 29th, at 8 p.m. Farewell meetings will be held in London on Tuesday, the 30th (see advertisement); on Sunday, July 5th, he will speak in the Unitarian Church, Reading, at 11.15 a.m., on 'Essential Elements of True Religion,' and at 3 p.m. on 'The Philosophy of Emerson.'

Mr. Colville will take final leave of his English friends, prior to his return to New Zealand, *via* America, on Tuesday, July 7th, when he will lecture at 10, Cheniston-gardens, Kensington, W., at 3 p.m.; and at 22, University-street, W.C., at 8 p.m. Mr. Colville has engaged his passage for New York on the ss. 'Kaiser Wilhelm II.,' which will leave Southampton on July 8th. We regret to learn that it will probably be several years before he revisits England.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

## A Curious Locket.

SIR,—A friend of mine bought a locket at a curiosity shop in Rome, in the form of a crystal, or more probably glass, heart, in which are set, in a triangle, a swallow, a four-leafed shamrock, and a spotted fungus. Can any of your readers tell me whether there is any superstition attached to such emblems? They appear to be painted in the glass, very much as one sees pictures in paper-weights.

S. S.

## Spiritualism in Holland.

SIR,—I should be more than ungrateful to the invisible helpers if I remained silent, for silence gives consent, after having read what Mr. Peters has said in 'LIGHT' of June 13th about the condition of Spiritualism in Holland. One ought not to place our country on a par with Great Britain, as it has but about the same number of inhabitants as London.

Although we wish for more, there are a good number of mediums in Holland, but they are not enough appreciated and developed. There are some who prefer, and magnify, the stranger, which is a common fault. What we lack is more study of mediumship and consideration for the mediums.

The Hague, Holland.

A. J. ROTTEVEEL.

## Advice Needed.

SIR,—When my husband passed away four years ago, I was sustained by the hope of spirit communion, but though I have consulted six of the clairvoyants whose names appear weekly in 'LIGHT,' besides others, not one can give me a word or sign. They say they cannot get into my surroundings. I owe deep gratitude to Miss MacCreddie, for, though unable to give me the message I crave, she has been of great help and comfort in keeping my faith alive, and she has given me messages from others. I have sat daily for a year with pencil and blank paper before me; twice daily I use the exercises given by Miss Judson in 'The Bridge between Two Worlds,' but all in vain. I cannot afford more sittings with clairvoyants, and am at the end of my resources. I hope to be in London for a few months. Can anyone advise me what to do next?

SEEKER.

## Madame Miriam Godfrey.

SIR,—Nearly two years ago I had a son, twenty-two years of age, out of employment, and being concerned about him I went to Madame Godfrey, the well-known Hebrew psychic, who assured me that he would meet with an engagement if he used great prudence. Soon after he received a letter from a business firm, in answer to an advertisement, requesting him to call; he did so but was disappointed, as he failed to obtain the position. I communicated this to Madame Godfrey and she still said, 'He will get it—about Christmas.' The following November a friend suggested to my son that he should again write to the firm and offer his services, which he did. In reply, a time was appointed for an interview and he was engaged as a commercial traveller.

Soon after this another son was thrown out of employment and again I resorted to Madame Godfrey, who said: 'Your son will obtain a position with the same firm as his brother, through his influence.' This came quite true, and my two sons are now employed by the same firm and are doing well. If any of your readers are perplexed, or anxious, and require sympathy and advice, I feel sure Madame Godfrey will do her best for them, not only professionally but with sincere friendly interest; trying to do good with the gifts God has given her.

M. J. ANDERSON.

## 'Vibrations and Vapouring.'

SIR,—The letter signed 'Vibrationist' in 'LIGHT' of the 13th inst., shows that that the writer has clearly realised the fact of the real agency in the case of telepathy quoted from Mr. Myers' book. The physical man who died in the act of lying down undressed upon his bed, had nothing to do with the 'presentment' to his friend, as dressed for walking with cane in hand, &c. It was the inner man, by whatsoever name we may choose to call him, who put on that appearance at a moment when it was most at variance with the physical reality; and, although it cannot be asserted that no thought of his friend was with the dying man, we may conclude with

absolute certainly that the power operating transcended his physical capabilities. Witness the laborious efforts and intense concentration that are required to secure definite results when two parties agree to an arranged telepathic experiment!

In such cases the means are the efforts of will acting through the physical brain upon the ether in a given direction. For such experiments the physicist is ready with a reasonable and, so far, correct scientific explanation; but it may be asserted he will remain for ever utterly nonplussed until he recognises that the real operator in most cases of telepathic appearance so-called, is the inner man (the soul), who may or may not be incarnate.

J. F. DARLEY.

## SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, Mr. J. Adams.—P. G.

GLASGOW.—2, CARLTON-PLACE.—On Sunday last Mr. McNeill gave successful clairvoyance of a unique character.

LEICESTER.—QUEEN-STREET.—On Sunday last a very successful meeting was held, and Mrs. Place Veary's address was much enjoyed.—M.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last, Mr. E. W. Oaten delivered instructive lectures, morning and evening, on 'Communion with God' and 'Is Spiritualism of the Devil?'—E. R. O., Cor. Sec.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard delivered an interesting trance address on 'Love and Spirit Rewards.' Meeting each Sunday, at 7 p.m., followed by séance. Developing circle on Thursdays, at 8 p.m.—R.

MELTON MOWBRAY SPIRITUAL SOCIETY.—On Sunday last, addresses of an elevating character, given by the inspirers of Mrs. Litt, were followed by clairvoyance, and a large after-circle was held.—J. E.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Sunday last Miss Rust's guides gave an uplifting address on 'The Resurrection.' A good after-meeting was held at which Miss Nicholls gave clairvoyant tests.—H. S.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. N. Elliott, of Ilford, gave an eloquent address on 'Life,' which was supplemented by some well-timed remarks from the chairman, Mr. G. Tayler Gwinn. Speaker on Sunday next, Mr. R. King.—W. H. S.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Our gatherings on Wednesday, the 17th, and on Friday, the 19th inst., proved very interesting. On Sunday last, Mr. J. Evans delivered an eloquent discourse on 'The Unknown God,' and interesting clairvoyance was given by Mrs. Pollard.—E.

PLYMOUTH.—13, MORLEY-STREET.—On Sunday morning last Mr. Prince lectured on the North Quay on 'Telepathy in Relation to Spiritualism.' At Morley-street, on Wednesday, the 17th inst., Mrs. Trueman spoke on 'Spiritualism: Its Use to Humanity'; and on Sunday evening last Mr. Trueman's address on 'The Prodigal Son' was inspiring and helpful. Clairvoyance at both meetings by Mrs. Trueman.—P.

DUNDEE SOCIETY OF SPIRITUALISTS.—Mr. J. Armitage, the veteran worker from Yorkshire, during his second visit here, from June 7th to the 14th, gave us his services at seven meetings, two of which were connected with the Lyceum. As on his former visit, he did splendid work, and his addresses were much appreciated by good audiences.—J. M.

BRIGHTON.—LECTURE HALL, NEW-ROAD.—On Monday, June 29th, at 8 p.m., Mrs. M. H. Wallis will lecture on 'Spiritualism: Is it of the Devil?' answer questions, and give clairvoyance; and on Wednesday, July 1st, at 8 p.m., Mr. W. J. Colville will lecture on 'Concentration,' answer questions, and give an impromptu poem; admission 6d. and 1s.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Madame St. Clair gave an interesting address on 'Numbers' and answered several questions at the close. Mr. R. Bodding-ton presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. E. W. Wallis, junr.; on Tuesday, at 7.30 p.m., Band of Hope.—E. BIXBY.

ILFORD.—THE CLOCK HOUSE, ILFORD-HILL.—The open-air meetings of this society at the Clock Tower, Ilford, attract a large number of men. On Sunday morning last, Mr. Day conducting, good speeches were delivered by Messrs. Kennett and J. C. Thompson; questions were answered at the close, and much interest was aroused.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last the morning circle was well attended; helpful spiritual teaching and guidance were given. The 'Revelation of Jesus' was our teaching at the evening service. The 'Communion with Christ,' which in past ages was the foundation of the Church, will be the subject of discourse next Sunday, at 6.30 p.m.; at 11 a.m., morning circle.—W. E. LONG.