

Light.

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Lucy A. Mallory, in 'The World's Advance-Thought,' usefully criticises certain of our common phrases which separate too strongly the life which now is from that which 'is to be.' She says:—

How often we come across the expressions: 'Shall we live again?' 'The future life,' 'The other life,' &c. These phrases suppose that the present life is not continuous—that there is going to be an interruption in it and that some other life is going to be ours. Now, we see life through a material curtain; then, we will see life without the veil of matter before our eyes; but it will be the same life—just the life we have made it by our thoughts, feelings, speech and actions. If it has been ignorantly lived we can go to work and change it by wiser living.

We cannot deny that this is, as we have said, a useful criticism, but will the critic tell us what we ought to say!

In the same number of 'The World's Advance-Thought' there is an outspoken Article on 'Life in the highest.' The writer courageously asserts that we, on our plane, are living right in the midst of teeming throngs of bright and busy ethereal people. There is also 'a shadow world' to which we relate ourselves by crude and ignorant thoughts. Most of us, it is said, are unconscious of the refined and ethereal spiritual existences around us, because we are still 'in the savage state of being'; and we are unconscious of these refined beings 'for the same reason that a savage is unconscious of the refinement and culture of educated women and men':—

On the plane of gross living, only gross and coarse things are perceived. To be able to cognise the omnipresent, refined and etherealised, individualised lives everywhere in evidence in the Universe, we must eliminate all the grossness in diet, thought, feeling and action, thus lifting ourselves to that refined plane of being where life in its essence and most wondrous power is perceived.

If it were not for the great success of cheap reprints of thoughtful books we might be constrained to think that reading for thought and as an intellectual act was on the wane, so crowded out are we with rubbishy monthlies, weeklies and dailies, and with all sorts of ugly and inane 'comic' stuff. The various cheap 'Best Book' series console us, especially as we have reasons for the belief that the circulation of these is largely amongst the so-called working classes and small-salaried persons, such as clerks and young men and women generally. We are persuaded that multitudes of these young people are conscious of the seriousness of life, and feel that spiritual hunger and thirst

which first manifests itself as a certain melancholy, or even, on the contrary, as a restless yearning for amusement. Publishers and public writers, and all classes of teachers might profitably consider this.

There is great good sense and insight in the following, by that profoundly thoughtful humourist, Jerome K. Jerome;—who holds that very young men and women do read to think, as those who are secretly looking along the mysterious road which lies before them:—

This is the true work of literature—that it shall hold a mirror up to Nature—that it shall show us life, the hidden emotions, the hidden passions. Literature, if it is going to be of any use at all to future generations, will have to be taken more seriously. The canting talk about 'art for art's sake' will have to be forgotten. An author exercises too much influence upon his readers, especially upon his youthful readers, to be able to shirk responsibility. You might as well talk about 'patent medicine for patent medicine's sake.' A book either does good or it does harm. You cannot divorce literature from life. A man or woman who talks alone and in confidence to the young in their tens of thousands is not entitled to say to himself, 'I take no responsibility for these thoughts I am whispering into your ear.'

We frequently notice in that breezy Paper, 'The New Age,' very pure and high-minded ethical teaching, and it is usually found above the signature 'Nemo,'—long life to him whoever he is! Here, in the latest number, is one of his 'Studies in Ruskin.' He quotes one of Ruskin's favourite passages in which he recites the supreme need of a good confession and sticking to it. Try the Lord's Prayer, he says, if only the one aspiration, 'Thy will be done!' resolving that you will stand by it. Then set to work to do everything as for the King of earth and heaven. Imagine that everything is being done through you not by you:—

Resolve, also, with steady industry to do what you can for the help of your country, and its honour, and the honour of its God; and that you will not join hands in its iniquity, nor turn aside from its misery; and that in all you do and feel you will look frankly for the immediate help and direction, and to your own conscience's expressed approval of God. Live thus, and believe, and with swiftness of answer proportioned to the frankness of the trust, most surely the God of hope will fill you with all joy and peace in believing.

'Nemo,' after voyages of discovery far and wide, gives us a hopeful report. He says:—

We have work before us to-day; let us so do it that the pleasures of faith may be as surely ours. I have just concluded a journey through practically the English-speaking world. I have seen branches of our family bending themselves to the task of subduing vast regions of the earth, making the wilderness blossom as the rose.

They are entering Paradise, and their motive power is Faith. Their dominant thought is the common interest, Self-interest is not dead. It has to be fought. It is being fought. Everywhere I have met good men and true who are standing up to the old enemy with early Christian courage, and finding intense joy in the conviction that through them the common people will have a more abundant life. I wish them God-speed. All joy and peace shall be theirs as they realise that greater love hath no man than this—that a man lay down his life for his friends.

Tolstoy is one of the most ardent living testifiers to the supreme value of Religion, and, by Religion, he means very much what we do,—the development and the cherishing of the religious consciousness, or spiritual nature. With him, it is purely that, and not at all a matter of opinions, or of reliance upon statements in an ancient book.

Over against this he sets modern science, and in a way that may be deemed extravagant. He says that 'the scientific superstition is now in its full force, and men who have freed themselves from the error of the Church and regard themselves as free are, unconsciously, completely under the power of this new scientific Church.' There is truth in this, but the probability is that it is only a passing phase of the transformation scene in the midst of which we are all living. The old dogmas are being discredited, and Science is having its fling, and is naturally a trifle given to swaggering. Tolstoy goes on to say of these scientific men:—

The propagators of this teaching strenuously endeavour, on the one hand, to distract men from the most essential religious questions, directing their attention to various trifles such as the origin of the species, the investigation of the elements of the stars, of the properties of radium, of the theory of numbers, of antediluvian animals, and other such unnecessary trivialities, ascribing to these a similar importance to that which the priests of old used to ascribe to the Immaculate Conception, the two-fold nature, &c. On the other hand, they endeavour to inculcate the idea that religion, that is, the establishment of a man's relation to the universe and its source, is not at all necessary, that a high-flown collection of words about law and morality, about an artificial, impossible science of sociology, can completely replace religion.

There is something audaciously naïve in his recital of 'various trifles,' but there is truth in that also; for Religion, rightly understood, as the unfolding and uprising of the spirit into the freedom and light of communion with God and spiritual things, is infinitely more important than all that Darwin ever taught.

Clinton Scollard's challenge is seasonable and tempting, but, alas! many of us can only respond to it with the imagination. We admit his good sense, his logic and his charm:—

Let us take leave of haste awhile,
And loiter well content
With little pleasure to beguile,
And small habiliment—
Just a wide sweep of rain-washed sky,
A flower, a bird-note sweet;
Some easy trappings worn awry;
Loose latches for our feet.
A wheaten loaf within our scrip;
For drink the hillside spring,
And, for true heart companionship,
The love of loitering.
We want so much, and yet we need
So very slight a store,
But in the age's grip of greed
We hurry more and more.
The woodland weaves its gold-green net;
The warm wind lazies by;
Can we forego? can we forget?
Come, comrade, let us try!

Attention has been drawn to a hymn (beginning 'The voice that breathed o'er Eden') which, we are told, is sung at many fashionable weddings. It was written by Koble in his old age and is 'fearfully and wonderfully made'—as tawdry as it is tedious, and as full of superstition as it is lacking in charm. But it is wonderful what fashion and custom will stand. Here is one verse:—

Be present, awful Father,
To give away this bride,
As Eve Thou gav'st to Adam
Out of his own pierced side,

We are assured that at some 'Smart Set' marriages this terrible nonsense is elegantly printed in lilac and gold and distributed—for singing!

But this hymn is optional. The grave trouble comes when we truthfully and resolutely face the Marriage Service itself. It sorely needs revision or rewriting. That, however, is not likely to be done. Spiritualists will do well to think the thing out and be honest about it.

THE RISEN CHRIST.

DISCOURSE GIVEN IN LITTLE PORTLAND STREET CHAPEL,
LONDON, BY THE REV. J. PAGE HOPPS.

'Why seek ye the living among the dead?'—Luke xxiv. 5.

This was the amazing question said to have been put by the angels to the women who came, on that first Easter morning, to the sepulchre. There they found, not the body of Jesus, but two glorious beings in shining apparel. Then they were afraid, but the bright beings said 'He is not here: he is risen; why seek ye the living among the dead?' Then they remembered his words, how he had promised to rise again on the third day. At least, so the blessed story runs. For most of us it will probably suffice that the spirit-self of Jesus, apart from the body, was able to show itself to those who had loved him.

There is something highly suggestive in this connecting the angels both with the birth and death of Jesus. It suggests the supremacy of the spirit-world, and a luminous revelation of the immortal life. In both cases, remember, it was a scene of heavenly peace: such as all our Easter mornings would be if we would connect them with the bright angels with their great strong question, 'Why seek ye the living among the dead?'

The real resurrection of Jesus, then, was the persistence of the spirit. The body is an encumbrance even in the story. But it is said that Jesus was seen and heard. So were the angels. Indeed, there is no knowing what is possible for these glorious beings. Moreover, it must be remembered that the forthcoming of Jesus does not stand alone. The story says, 'the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many.'

It is highly probable that the crude statement, 'the graves were opened,' was only a coarse and uninformed way of putting it. 'Appeared unto many' may be the element of the fact in the story, amounting to this—that the appearing of Jesus upon the plane of visibility may have been attended by others spirit-reappearings:—if there is any truth in the story; and I know not why we should wish to entirely doubt it. In fact, if we carry the story up into the spirit realm, as we ought to do, it at once becomes highly probable, which cannot be said of the resurrection of the flesh. Contrast this beautiful and refined conception of a spiritual resurrection and reappearing with the crude and gross idea of a resurrection of the body. Here, for instance, is an extract from a church catechism, entitled, 'A catechism of the chief things which a Christian ought to know and believe, to his soul's health.' 'Edited by several clergymen, and carefully revised by theologians.' Here are some of the questions and answers:—

What is the eleventh article of the Creed?
The resurrection of the body.
What means the resurrection of the body?
That our bodies shall be raised out of their graves and be united again to our souls.
How can a body reduced to dust rise again?
God, who once made our bodies out of dust, will bring them back from dust again.
Will our bodies be the same as they are now?
Yes; the same flesh.
Will everybody be thus raised to life again?
Everybody: no flesh shall be left in the grave.

It seems scarcely believable. There are millions of graves that have ceased to exist. The dust of them has been

amalgamated with the common earth, and has reappeared in meadow grass and orchard trees; and the turbulent seas have absorbed the bodies of other millions. Even Heaven's magic could not recover the scattered atoms, and the restoration of the flesh is beyond even the alchemy of God.

But how utterly unnecessary it all is! The real self is not the body at all. The real self is the spirit-self. You are not going to be a spirit some day: you are a spirit now: and your body is your instrument, or the medium which puts you in communication with these material things. That is the whole of it. The men of old did not grasp this. They were in bondage to the body, and so they clung to it as their only hope of life beyond the veil: and this bondage has persisted right to our own day, though the fetters are dissolving or falling off.

In old Finchley Parish Churchyard there is a venerable stone which puts the crude belief with creditable British frankness. It is in memory of a mother, and of a husband and wife:—

Graves are lodgings to the blest,
Not of honour, but of rest,—
Cabinets which safely keep
Mortals' relics while they sleep.
When the trump shall all awake,
Every soul her flesh shall take,
And, from that which putrifies,
Shall immortal bodies rise.
In this faith these lived and died,
In this hope they here reside.

'They here reside'; and this stone is a sort of door plate! It is indeed 'scarcely believable'; but it was once the almost universal belief of Christendom. And yet, all the time, the words of the angel reproved these dismal somnambulists, 'Why seek ye the living among the dead?' But the value of that saying was missed because Jesus was taken out of the human category, and because his triumph over death was taken as something exceptional. 'He indeed rose from the dead,' it is said, 'but that is because he was God; but we shall not rise on the third day: we shall have to wait three million years.' And, even with regard to him, they cling to the body; and this very day, in a thousand pulpits, it will be said that if we deny the resurrection of his body we deny his resurrection altogether. He was God, they say, and God is a spirit: but it is not sufficient that we say it was the spirit that rose. They must have the body too, poor things! or they lose him altogether. Surely the old Paganism was hardly as fast bound down to flesh and blood. The ancient Egyptians were fond of painting on their mummy cases the resurrection of the inmate. The body, coloured red, was depicted as laid out dead; but, rising above it, there was another man, the spirit-man, painted blue, as belonging to the heavens: and the old Greeks, on their funeral marbles, carved many winsome things as indicating a beautiful confidence that passing out of the body meant a journey into a more refined and happier world.

Christians, I say, have utterly missed the real significance of the resurrection of Christ, and of the angels' question, 'Why seek ye the living among the dead?' And they have missed it because they separate Jesus from us, and turn him into a God. But the moment we think of him as a brother man, his resurrection has meaning for us. What happened to him will happen to us. His sepulchre corresponds with our grave, and the angels are at both. But here again we lose the value of it if we cling to the body. What would the resurrection of the physical body of Jesus do for us? Nothing. But if we see in his resurrection the persistence of the real man—the spirit-man—we learn that there is no death, and that has value indeed. The physical resurrection of Jesus crushes, or ought to crush, hope out of us, for we know that our dead do not so rise, and we are fully persuaded that they never will.

Paul seemed to grasp the truth. His Epistles glow as with the presence of the living Christ. In the Epistle to the Romans he chanced to use the phrase, 'It is Christ that died,' but he at once checked himself, and said, 'Yea, rather, that is risen again.' Then, in one of his epistles to the Corinthians, he declared that though Christ had been known after the flesh, yet henceforth they know him so no more. He seemed

anxious to get away from the material Christ, and to know him as a spiritual presence and a spiritual power. He even longed to pass out of the mortal body, and to come up with Christ on the spiritual plane. In his delightful Epistles to the Philippians he said, 'I cannot make up my mind which to prefer,—to stay here or to go; and yet I know that to die is gain. I am in a strait between the two, having the desire to stay with you and continue my work, and also a desire to depart and be with Christ, which is far better.'

Nor is this mere baseless rhapsody or visionary sentiment. The spirit world, so far from being baseless and visionary, is rapidly becoming the object of scientific research, which freely admits or even urges that by the limitation of our senses we are all being deprived of the knowledge of the abiding realities. Many years ago, Tyndall, who had no leaning towards what we know as the spiritual interpretation of material phenomena, yet started many pregnant suggestions as to the vibratory states and conditions around us which only needed senses subtle enough to reveal a new world with 'knowledge as far surpassing ours as ours surpasses that of the wallowing reptiles which once held possession of the planet'; and he said plainly that 'the man who cannot break the bounds of experience, but holds on only to the region of sensible facts, may be an excellent observer, but he is no philosopher.'

(On these grounds, and boldly following where these superb suggestions lead, we can confidently infer a superior world lying beyond the range of these absurdly limited senses—a world where organised sensitive beings, matching its subtle vibratory conditions, may not only exist, but live their glorious lives under conditions infinitely superior to ours. God, we say, is spirit; and God is the greatest reality; therefore spirit is the greatest reality; and the spirit world is the real world; and the spirit people are the real people; and it is we who are shadowy and rudimental.

The resurrection of Jesus, then, was the emancipation of the spirit: and, because of his immense spirit-vitality and of the spiritual affinity of his disciples, he was able for a time to manifest occasionally on the material plane. So has it been, and so will it be, with all.

Here we find the true ground for deprecating excessive sorrow and mourning for those who have passed on. Let us be reasonable and patient. All makes for life. We shall each one have a separate Easter morning. So let us connect this day with all renewed and living things. The good angels are very busy with us now. Everywhere they are saying, 'Why seek ye the living among the dead? Why seek ye the living thoughts among the dead thoughts?—the living hopes among the dead hopes, except as springing up above them?' No, let our sweet Easter morning be complete. Let us see the new life everywhere, from the garden to God: life in Nature, at this blest hour of her gracious intimations in bud and bloom; life amid the perplexing agitations of the time, the birth-pangs of the nations passing on to better things; life in the renewed and happy spirit; life for evermore.

MIRACLE OR SUPERSTITION?—From 'L'Echo du Merveilleux' we take the following narrative, contained in a letter from a nun of Naples after a visit to Torre Annunziata. During the recent eruption of Vesuvius the order was given to evacuate the town at once, but the sisters of the hospital and a few soldiers and sailors remained behind. Some of these went to the priest and got him to bring out the sacred picture of Our Lady of the Snows, which was then carried towards the lava-stream which threatened to destroy the town. They prayed as only Neapolitans would dare to do, mingling threats with their prayers, much in these terms: 'Oh Mother of the Snows, hear thy children, stop the lava, or we will run away and leave thee to burn!' The Holy Virgin, continues the letter, was not angry, but showed her goodness to the simple-minded people. All of a sudden the lava, which was descending a steep slope, turned at right angles and stopped within four hundred yards. The picture was then taken to other lava-streams, which stopped short without turning. This miracle, the letter concludes, is unprinted for ever on the rocks, so that no one can deny it. A general, who was with the soldiers, took off his ring and placed it on the Virgin's arm, for the sacred picture is in reality a portable bas-relief in plaster.

SCIENCE AND PSYCHIC PHENOMENA.

Abstract of an Address delivered by Mr. George P. Young (president of the Scottish Spiritualists' Alliance), at the Consultative Conference held by the Spiritualists' National Union at the Holborn Town Hall, on Sunday, the 1st inst.

THE ATTITUDE OF SCIENCE TOWARD PSYCHIC PHENOMENA.

MR. GEORGE P. YOUNG said that scientific progress might be regarded as a process of disillusionment. The flat earth and the atomic theories had been discredited by modern scientific discoveries. The invention of scientific instruments of precision had revealed the narrowness of the sense world. Scientists had learned that an unseen, unheard, unfelt universe challenged their imagination and had yet to be explored, and physicists were facing the fact of the existence of ethers within the ether. Turning to man, Mr. Young quoted Mr. Myers' exclamation, when the dignity, purpose and endlessness of life were revealed, 'There exist in man still profounder faculties—a yet more comprehensive consciousness, from which the waking consciousness of earth life is a mere selection, but which reasserts itself in all its plenitude after the liberating change of death,' and he claimed that in this direction, scientific progress was a continual discovery of the larger environments—always there, but needing developments of human faculties to apprehend and respond to them. Intuition and clairvoyance he regarded as the means of linking mankind on to higher schemes of existence, and he thought that, in the future, men will be surprised that the possibility of another and superior order of things was ever doubted. To get an idea of proportion and relative values the other world should be regarded as the realm of causes; of final realities. Psychometrical powers show that we are in an eternal present, and that time and space appertain to mere earth existence. The material world is a precipitation from the spiritual—a mere world of symbols. Mind is a permanent reality, and the human soul, conscious of its native dignity, may stand firm amid the shifting, illusory aspects of earth-life. The development and unfoldment of spiritual faculties—the most direct and certain method of apprehending the super-physical world—is the final method of the Spiritualist; but such introspective methods are as yet unsuitable to the present materialistic age, which demands scientific evidence.

The true scientific attitude towards psychic phenomena, said Mr. Young, is that of humble, patient inquiry—free from bias and prejudice—and those who treat these phenomena with disdain are poor specimens of mankind. Psychic facts show that life cannot be interpreted in terms of matter and energy; life may use material energies to manifest itself, but it is independent of them because it belongs to another order of things.

If Spiritualism is to rest on a firm foundation, scientific methods must be more fully employed. The recent 'exposures' of the malpractices of certain mediums, Mr. Young regarded as 'an exposure of our loose, haphazard, slipshod methods of experimentation.' Spiritualism is neither a metaphysical study nor a mysterious science to be studied only by adepts; it is a scientific philosophy of life, based on facts and experiences, and efforts should be made to bring the investigation from the unsatisfactory, uncertain stage of observation, or empiricism, to the definite, practical stage of experimentation, and for this purpose the exact conditions necessary for the production of the phenomena should be ascertained.

The evidences of spirit action do not contradict the facts of Nature; they are natural, not supernatural, and should be studied calmly, with the same dignified, critical scrutiny as is employed in all branches of research. Everything which occurs in a séance should be watched, and nothing neglected, for occurrences seemingly trivial often afford important clues to the truth. If the spirit governs, directs, and controls the energy movements of the physical organism, during earth life, its power over the manipulation of matter and energy should be enlarged and intensified when removed by death from physical limitations. Spirit operators claim to be able to

produce the wonderful physical manifestations of the séance-room because of their superior acquaintance with the workings of natural law. Mr. Young contended that a theory is only a working machine employed to aid investigation, and proceeded to state his theory of materialisation. All forms of matter, he said, are composed of electricity; mass, molecule, atom and electrons, or corpuscles, is the scientific order of divisibility, and the psychoplasm of the human aura is electrical in its nature and largely resembles, in its behaviour, the atmosphere or electrical density lying round substances and conductors used in frictional electricity. The aura, he thought, might be called 'humanised static electricity.' Physical séances, said Mr. Young, are most successful in the dry air in California, and the damp atmosphere of the British islands causes leakage or loss of power. Users of the divining rod are unsuccessful when insulated on a glass plate. Sitters have gone to materialisation séances wearing silk dresses and have stopped the manifestations. Dr. Elmer Gates has shown that the body is the centre of electrical energies. On that account it is only transparent at death to certain waves of light, when the vital processes have ceased to generate psychoplasm and create etherial disturbances. Raps, and spirit-lights, resemble electrical discharges, and a wooden table is a splendid apparatus for physical manifestations because dry wood is a splendid static non-conductor, but metal screws and attachments cause leakage. The aura generated by the vital processes may be called 'human tissue in solution,' for it is, in structure and composition, the nearest approach to human tissue—it is a kind of bridge between spirit and the physical organism, and it will therefore be seen that there are physical principles which underlie spirit manifestations, and when we give up our blind gropings physical evidences will be both abundant and convincing. Spirit operators, by polarisation, concentrate and condense the psychoplasm till it is opaque to certain light-waves, and thus we may have a phantasmal form visible to the photo-plate. When greater density is obtained a line of light, a spiritual umbilical cord, is seen to connect the materialised form with the left side of the medium—the region of the spleen—where the blood phagocytes undergo a structural, chemical and electrical change. The body of the medium may be partially disintegrated. In physical science experiments this disintegration of matter can be accomplished by using ether-waves, or bombarding an object with electrons. Scientifically speaking, therefore, materialisation is possible. It will probably be necessary for inquirers to begin experiments in the dark; but for purposes of clear demonstration let us get the spirit operators to work in a graduated series of coloured lights and then subdued daylight; proceeding with infinite patience—not disconcerted by repeated checks and failures. In original research work ninety-nine per cent. of the experiments are failures, but Spiritualists too often demand ninety-nine per cent. of successes and create disturbance if any failure occurs.

Mr. Young then urged that sitters should undergo athletic and dietary training, to bring out the largest amount and the highest quality of virile energy, and that alcohol, tobacco, and such stimulants should be given up. He said that the medium is physically and psychologically at the mercy of the sitters, and, being impressionable, is open to suggestions from hostile and suspicious sitters. 'He goes to sleep intensely desiring success, but with the fear of bad results; these are the exact psychological conditions for the production of unconscious fraud. This predominating desire may act at the close of the séance like a strong post-hypnotic suggestion upon the de-italised medium, who may thus be obsessed with this desire, and be impelled to invent devices for helping out the manifestations.' Too frequent going into trance under bad conditions may not only exhaust the vitality, but may lower the morality and lessen the responsibility. The fraudulent medium may not always realise the full gravity of his offence. 'By all means, in getting evidence for public presentation, insist on test-conditions—for the mutual interests of both medium and investigators.'

'It has been suggested,' said Mr. Young, 'that a maintenance fund for mediums be established, so that financial

considerations and temptations shall be eliminated, and the medium thus protected and secured. It might be a good plan to discuss, if public interest were great and money available.

'A better plan, a more truly spiritual method, has suggested itself. Establish an inner circle, a holy of holies, in each society. Membership of this circle should be open to all who have proved their worth by service in the movement or other altruistic work.

'We should then have initiated sitters of developed character in whose congenial presence the spirit people can operate to advantage. Such evidence and results are worth working for. The paid or professional séance is a careless and lazy mode of investigation.'

Referring to trance and clairvoyant mediumship, the lecturer said that spirit intelligences, coming into our atmosphere, suffer from a kind of amnesia or forgetfulness, and frequently act like sick or delirious people. Great experience is necessary for spirits to operate successfully in these circumstances and give complete tests of identity. Experienced investigators know that newly deceased people are usually dazed and bewildered at our séances.

In conclusion Mr. Young said: 'Let us pursue our efforts resolutely, for the future is on our side. Dr. Maxwell has given us a hint of our high calling when he concludes: "We ought to consider mediums as precious beings. Why should we stigmatise them as degenerate? Rather should we view them as beacons on the route we have to follow—prophecies of the future type of the human race." Let us be faithful to our noble rank. Spiritualism is the grandest of all those great movements which make for the amelioration of human conditions which promote the advancement of the human race—physically, mentally, and spiritually. Coming generations shall crown you with honour, and shall revere and bless your memory.' (Applause.)

A SUCCESSFUL PSYCHOMETRIC EXPERIMENT.

With reference to the American coin, and the strange experiences of the young lady who wore it, reported by Mr. B. Woodcock in 'LIGHT' of June 16th last (p. 280), we have received a further communication from that gentleman, in reply to a letter which we sent to him with a report of a psychometric experiment with the coin made by Mr. Alfred V. Peters.

Mr. Peters assures us that when he received the coin he had not read the report in 'LIGHT' referred to. Of his psychometric reading Mr. Woodcock says:—

'The delineation by Mr. A. V. Peters from the old American coin was very remarkable. After saying that he had a feeling of restlessness and a sensation as of flying through the air—which condition I had purposely decided that the medium to whom the coin was submitted *should* experience—he described very accurately two male departed relatives of mine, naming correctly their respective ailments. I am a total stranger to Mr. Peters, and have not even been in correspondence with him, nor did I know to whom the coin would be submitted. Secondly, it was sent to the Editor of "LIGHT" for a test experiment, and, beyond the *strongly formulated* suggestion that whoever did receive the coin for delineation should experience the sensation of "flying through space," it carried no other influence, that is, of a personal character.

'Considering the difficulties under which Mr. Peters worked, without one single line of communication or clue, the delineation certainly reflects much credit upon that gentleman as a "sensitive."

A PREMONITION FULFILLED.—At an inquest held at Whitlesea on Saturday, July 7th, on the body of a boy of ten, who, being out with a family picnic party, slipped into deep water while paddling and was drowned, the father told the coroner that he was warned that something was going to happen, and that he had got a rope ready for the party to take with them. He made up his mind to leave his work and to tell them not to set out, but he failed to do so. When he heard that an accident had happened, he knew that his son had been drowned. His sister had had a similar premonition. The boy's sister, aged twelve, had made a brave attempt to save her brother. She plunged into the river when she saw his danger, and was rescued only with great difficulty.

FUTURE LIFE PROVED BY MEDIUMSHIP.

The author of a timely little book on 'The Life of the World to Come, no Discussion but a Fact,' who signs himself 'Stellarius,' is, we understand, a clergyman of the Church of England. He thinks, with Dr. Johnson, that we can never have too much proof of the reality of life after death, and that 'it is time that we should sum up the conclusions and arrive at the moral and regulative authority of the principles guiding the S.P.R. and the Spiritualists. We all recognise the influence of such mystic forces as hypnotism and the like, and we are justified in believing that there is something outside the usual phenomena of consciousness.' The author takes the view that we should ask the mediums themselves what this 'something' is; but unfortunately very few mediums know what it is, or are conscious of exerting any influence at all. They are mostly passive instruments, and the more passive the better.

The author takes three notable mediums as his examples, namely, Father Ignatius, Rev. Stainton Moses, and Dr. F. W. Monck. With regard to the first-named, a selection is given from the Baroness de Bertouch's 'Life of Father Ignatius,' which was reviewed in 'LIGHT' for December 31st, 1904, and the strongly religious character of the wonders done through the Father is fully shown. Then the author passes to the consideration of the 'Spirit Teachings' given through our friend the Rev. Stainton Moses ('M.A., Oxon.'), and considers that 'the book is not only interesting but instructive. Assuredly its tone is elevating, its counsels inspiring.'

But how do these teachings compare with those of the Monk of Llanthony? The author asks:—

'Are we, then, to follow Stainton Moses and ignore Ignatius, or cling to Ignatius and scorn Moses? Neither the one nor the other. Both undoubtedly present types of the additional knowledge of human faculties we are gradually acquiring. But it is necessary to notice that the miracles and visions of the Anglican monk are no guarantee of the truth of his religious opinions.'

The author regards Father Ignatius as a medium, and defines mediums as having bodily or mental organisations distinct from the common order, adding: 'The best I have heard of are such men as Father Ignatius and Stainton Moses.' Another type of medium, represented by Dr. Monck, is less satisfactory and 'demands a tremendous amount of believing.' This class of mediumship is also rather disappointing to the author, who says:—

'There is nothing in it of the noble intellectual teaching found in the writings of such mediums as Stainton Moses and the Welsh monk. Did those mysterious figures, the adult births of that psychical parturition (as Archdeacon Colley calls it), say nothing of our future existence, give no hints of the nature of its progressive course; omit all reference to the conditions of its happiness or misery, and reveal nothing of the way by which the souls of men are rewarded and punished? Every revelation of hyper-physical information ought to be given to the world.'

An excellent account is given both of the nature of Stainton Moses' mediumship and of the teachings received by him, and attention is drawn to the fact that, each in its way, the three classes of phenomena shown by the three mediums described are all indicative of the great Fact of future existence. The author goes on to reflect on certain truths which this suggests to us, namely, continuity of development, the compensations of an after-life, and the need for education in spiritual matters.

We think that the choice of examples of mediumship in this book is an excellent one. Bearing in mind the author's caution that miracles and visions do not prove the truth of opinions, we may say that mediumship may be exercised, broadly speaking, on three planes. One of these concerns physical manifestations, which probably take place through the mediumship of the etheric body; the next, mental or intellectual phenomena, such as trance speaking and control of the medium's brain; the highest form of sensitiveness is that which gives rise to visions of exalted spiritual beings or enables their healing or other powers to be exercised through the medium. It is only through intellectual mediumship in its higher forms that we can expect to receive any coherent account of the after-life and its conditions.

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FECHNER REVIVED.

Fechner's 'Das Buchlein vom Leben nach dem Tode,' in an English translation, has lately been republished in Chicago (The Open Court Publishing Company). The London house of Kegan Paul, Trench and Co. is mentioned as English agent, but we understand that the book, at present, would have to be ordered from Chicago.

It is only a small work, but it has great thoughts in it, and the probability is that as time goes on its significance will increase. Fechner, though a friend of Zöllner and, to some extent, a participator with him in certain spiritistic experiments, notably those for which Slade was the medium, neither denied nor affirmed the Spiritualist's explanation. His translator's Preface says:—

He does not undertake to deny from the outset the possibility of the so-called spiritistic phenomena, but he yields with reluctance to the empirical reasons for acknowledging their reality. His daylight-view can exist with or without Spiritism, but he would prefer to do without it. . . . At the same time he confesses 'that to be insensible to the amount and weight of evidence in favour of spiritistic phenomena would be equivalent to contempt of experimental science. If Spiritism be preposterous, the means commonly adopted to refute it are still more preposterous.'

'Fechner makes this remark,' says the translator, 'as he declares, "not from sympathy with Spiritism, but from a sense of justice due to the subject and the persons: for, even though one should like to get rid of Spiritism at any expense, it ought not to be done at the expense of truth."'

The life-stages, according to Fechner, are three:—the formative stage, at which the bodily organs are made, for a world whereof the infant knows nothing; the self-conscious stage, at which the being learns to identify itself and its powers, and to use its faculties; and the third stage, which is marked by the creation of an organism that, in a world to come, will be a new Self, again a formative stage for the production of a selfhood for a world whereof the man may know nothing.

The deep thought of the book is that the spirit-self in the future world is a self which has escaped from limitations. The so-called 'dead' will inherit all they have earned and will enter into life according to the extent and character of their lives. A future life is not so much a future isolated personal life as a life of merged interests and character. Every one will go, not only to his own place, but to his own society—a thoroughly Swedenborgian

idea. 'In the moment of death,' says Fechner, 'every one will realise the fact that what his mind received from those who died before him, never ceased to belong to their minds as well, and thus he will enter the third world, not like a strange visitor, but like a long-expected member of the family who is welcomed home by all those with whom he was here united in the community of faith, of knowledge, or of love.' 'Thus, the spiritual world, in its perfection, is not a mere gathering together of spirits, but it may be likened to a living tree of spirits, with its roots in the earth and its crown reaching throughout the heavens.'

Even here, there are, in individuals, different degrees of escape from physical limitations; and the after-life body is only an extension of this. Here, man 'looks and feels into the outer world through the windows of his senses, and draws fragmentary knowledge out of it as in little buckets. After his death, however, when his bodily frame sinks into decay, the spirit, fettered and encumbered no longer, will roam throughout nature in unbound liberty.' But that does not fully indicate Fechner's thought, which is something like this:—Every spirit in the after-life unites with all that is kindred to itself, and will inherit the sensitiveness and the knowledge of the whole. It will feel the waves of light and sound, not with the limitations of eyes and ears, but as they glide along in the oceans of ether. It will not move amongst trees and meadows, but will pervade them. It will not learn: it will know. It will not be rewarded or punished; it will inherit. It will, in very deed, go to its own place, and find in its society its heaven or hell.

In and from the societies of the unseen world, tides of thought rise and flow forth. Spirit communities think and act together, and organise and maintain kindred communities of thought and action here; and, at times, flood whole nations with a great thought, an intense passion, a mighty purpose:—

The gradual formation and growth of states, the progress of science and art, of commerce and trade, the development of all these spheres into larger and larger bodies harmoniously organised, is the consequence of numberless spirits living and moving among men and growing together into greater spiritual organisms. . . . The majority of men stand amid these great spiritual movements with blind faith, blind obedience, blind hatred and fury, neither hearing with their own ears nor seeing with their own eyes, but directed by other spirits towards ends and aims of which they know nothing, allowing themselves to be led on through misery, slavery and death, following the impulse of those higher spirits like a herd of cattle.

But mortals influence the spirit people also. A healthy human mind is an invisible life-centre of spiritual attraction, a kind of meeting-place for kindred spirits, for communion and for influence. The emancipated spirits draw near on all sides, trying to use our faculties for their purposes or for our advance: and often good and evil spirits strive for mastery. But man need not become an inert and restless prey. In the midst he stands and may decide on which side the victory shall be: so that watchfulness and struggle are among a man's first duties: and herein is safety. 'To become bad, it is enough to be careless and lazy.'

The book fitly closes with the splendid thought that within, beneath, and over all is the profound faith that the life of God permeates all life. If that is so, belief in God and belief in eternal life are one, and the height of our future life above this present life should be regarded as a step higher within God. 'It is only one step higher on the same ladder, which does not lead to God, but higher up in God.' If we really and truly believed that in God we live and move and have our being, 'there would be no dead world for us, but a living world, out of which every human being builds up his own future body, as a new house built up within the house of God.'

DR. MONCK'S MEDIUMSHIP.

As much interest has been aroused in the phenomena produced through the mediumship of Dr. F. W. Monck, about thirty years ago, as described by Archdeacon Colley in his pamphlet on Spiritualism, and as the genuineness of these phenomena has been called in question in the public Press, we give, for the information of the present generation of friends of the movement, an abstract of the principal features of Dr. Monck's career, as gleaned chiefly from old volumes of 'The Medium and Daybreak.'

It appears from a letter in that journal for 1878, p. 52, that Mr. Monck was formerly a promising and favourite pupil of the late Rev. C. H. Spurgeon, and that he was known as the 'Boy Preacher.' According to his own statement he was the subject of strange influences from childhood, and was terrified by apparitions at night. After he had succeeded in obtaining communications by the alphabet, he says, 'the phenomena flowed in upon me like a hailstorm.' He was converted to Spiritualism by the Rev. F. R. Young, of Swindon, and on August 24th, 1873, he gave an address at Cavendish Rooms, London. The late Mr. T. Everitt was in the chair, and introduced Mr. Monck (as he was then called, the title 'Dr.' not being employed until two months later), by observing that he was almost stranger to himself as well as to the audience, but that Mr. Monck had given him quite a number of tests at his (Mr. Everitt's) own house on the previous evening. Mr. Monck's address was reported in the next number of the 'Medium,' and he was hailed as 'an important acquisition to the Spiritualist platform.'

Later in the same year it was reported that Mr. Monck had, in the early morning of July 3rd, 1872, taken what is described as 'an aerial flight' from Bristol to Swindon, where he presented himself at the residence of Rev. F. R. Young at an early hour in the morning; he had been sleeping in the same room with his brother-in-law at Bristol, and it was proved that he had not come by the early morning train. The case is described in the 'Medium' for December 19th, 1873. In 1874 Monck gave a number of lectures at various places, making what he called 'an *exposé* of the conjurers' who were professing to imitate spirit manifestations, and at the end of the same year he held a number of sésances in the light, at the Spiritual Institution, and at the residence of Mrs. Makdougall Gregory, at which various excellent tests and remarkable phenomena are reported to have been given, one of which was described by Dr. Sexton as 'the most marvellous and satisfactory he had ever known or heard of.' This was the playing of an accordion, in a bag, which was 'handed to the sitters for examination even while the notes were sounding, thus disproving the notion that a second instrument was used' ('Medium,' 1874, p. 722). In addition to physical phenomena, tests relating to bygone incidents were frequently given (*ibid.*, p. 737). He also gave private sésances at his rooms in Vernon-place, W.C., and held experimental sittings under test conditions at Bristol. Concerning one of the demonstrations of spirit writing, in which a pencil was carried through a small hole in a box, out of reach of Monck's hand, the editor of the 'Medium' states that 'no mortal present could take any part in moving the pencil or performing the writing' ('Medium,' 1875, p. 37).

In 1875 Dr. Monck made a tour through England, into Scotland, where his mediumship excited great interest. Mr. James Bowman wrote from Glasgow to the 'Medium' (1875, p. 326) to say that while his wife had her foot on Dr. Monck's, the body of the medium was so elongated that she was hardly able to keep hold of the medium's hand, which was carried far above her head; the medium's head must have been at least nine feet six inches above the floor, and others present thought it was near the ceiling; the room was eleven feet high. As to the luminous hand, the same writer testifies that while he held the medium's hand in his own a light appeared on a marble slab and grew into a beautifully defined hand, which gradually faded, re-formed, and faded again.

The phenomenon of elongation is also reported, in a letter from Mr. Wm. S. Watson, Assistant-Paymaster, R.N. ('Medium,' 1875, p. 731), to have occurred at Southsea, and

at the same sitting an iron ring was found to have been slipped on to the medium's wrist, and a chain on to the other arm, though both his hands were being held by representatives of the Press. These phenomena, however, took place in the dark. At one of his sésances at Southsea, in the presence of a local journalist, in addition to the elongation of the medium, heavy furniture was moved about and piled in a way that two strong men would have had difficulty in doing, and the journalist was 'convinced that there was no trickery on the part of the medium,' who was prepared to submit to any test, and 'the existence of some subtle and unknown energy' was regarded as proved ('Medium,' 1875, p. 794). Dr. Monck also exhibited great powers of clairvoyance and healing mediumship (*ibid.*, p. 806).

In 1876 Monck visited Ireland and Lancashire on a healing mission. In the summer of this year he gave some remarkable test phenomena in the presence of Dr. Brown, of Burnley, and of Mr. W. P. Adshead, of Belper, which were fully described in the 'Medium and Daybreak' for that year. Mr. Adshead's articles were collected into a pamphlet, and they contain records of a large number of wonderful phenomena which took place in the presence of this careful and thorough investigator, and of others not easily deceived, such as the Brothers Smedley and a rather sceptical gentleman from Manchester. Mr. Adshead says in his first article:—

'I have attended nine of the sésances given in this neighbourhood during the last fortnight. Each one was held under the strictest test conditions, and, I think, greatly to the astonishment of Dr. Monck, at each succeeding sésance the manifestations were given in greater variety and with increased power. This, I presume, would result from the care which was taken to constitute the circles of the most harmonious elements which could be brought together; that is to say, in case of those who knew nothing of Spiritualism, only those were admitted who were honestly desirous to acquaint themselves with the true character of its phenomena.'

In view of Madame d'Espérance's dictum that phenomena are as much due to the sitters as to the medium, the distinction between honest, if inexperienced, inquirers and those who come with the expectation of witnessing fraud, is one which it is very important to bear in mind, especially in view of the fact that, however strong may be the proof of trickery at one sitting, the proofs of genuineness at others are equally convincing. Mr. Adshead tells us that physical phenomena occurred freely while Dr. Monck's hands were so tightly confined in a piece of apparatus called the 'stocks' that he could not use them 'to the extent of an inch in any direction.' The upper part of his body was also secured to the wall with strong bandages passed through iron staples, so that he could not do anything with his mouth. At another time, Mr. Adshead says, 'while I held the medium's right hand, his left being held by a trustworthy friend, and all hands in the circle being joined, the bottoms of my trousers were grasped, and pulled so strongly as almost to drag me from my seat,' and 'nearly everyone was touched on some part of their person.'

Regarding a sésance held by a circle of seven persons in a room in the public hall at Ripley, Mr. Adshead says:—

'There occurred alternately in the light and darkness a series of beautiful and astounding manifestations, which continued for nearly three hours. Objects were moved in the light without human contact; the heavy table round which we sat, weighing more than two hundredweight, rose from the floor while our hands rested upon it, and with great precision and grace of motion beat an accompaniment to the tune we were singing. Two musical-boxes and two bells rose above our heads and played, and were rung in different parts of the room—a performance which would certainly require more than one pair of hands; and then, while the medium's hands were held by two gentlemen who had never seen him or attended a sésance before, and the hands of all in the circle were joined, there began a most unusual commotion immediately behind the medium's chair. The fire-irons were lifted and rattled, the tongs being thrown to a distance from the fireplace, the handle of the bell fixed in the room was vigorously pulled, the ringing of the bell being heard all over the house. A movement was heard amongst the articles on the mantelpiece; some of them were thrown down, amongst the rest a fragile-looking Bohemian glass vase falling on the floor, the impression of all being that it was smashed to pieces. A very heavy chair, which the lessee

of the hall, who was present, said would require two men to place it in the position in which it was found, was lifted overhead and placed on the table, this being followed by the levitation of Dr. Monck, he being found on the table when the gas was re-lighted, the gentlemen who held his hands exclaiming as he rose. On making a survey we were astonished to find that the glass vase which had been thrown from the mantel-piece was uninjured. I must observe that at the commencement of the séance the keys of a harmonium, which stood open at one end of the room, were touched, and sounds drawn forth, in the light, while every person present was seated at the table. This seemed to astonish and bewilder one or two of the gentlemen, perhaps more than anything else; various theories were suggested in explanation, but when applied to the instrument were found to fail.

We have given the report of this sitting nearly in full, because the circumstances were such as to exclude the idea of previous preparation. Dr. Monck, along with Mr. E. Smedley, had been driven over from Belper that morning by Mr. Adshhead, so that he had no chance of introducing concealed mechanism or any apparatus sufficient to explain the phenomena.

At another sitting the control 'Samuel' said he wanted to drive a nail into a piece of wood which was on the table, but that the hammer provided was of no use. In about a minute he said he had got one from the workshop about twenty yards away, and proceeded to drive about half a dozen nails through the wood into the table. The owner of the house solemnly asserted that the hammer used, which was found on the table after the séance was over, was one which he himself had used recently, and which he had taken back and locked up in the workshop just before the sitting, the door of the séance room being also locked. On the evening of the next day the hammer which 'Samuel' had said he could not use was brought into a room in which Dr. Monck was holding a séance at Derby, eight miles away.

At the same house at Derby appropriate answers to questions sent from London in a sealed envelope, and unknown to any person present, were written on a piece of paper enclosed in a nailed, corded, and sealed box, and on another occasion a number of biscuits were taken from a locked sideboard in the room, of which the lady of the house held the key, and on examination afterwards it was found that 'a bag of biscuits which she had placed there, and from which not one had previously been taken, had been opened and a number taken out, and those we had received proved, upon comparison, to be the missing ones.'

In strong contrast to the direct simplicity of the phenomena in Derbyshire, which were paralleled at many other places, we next find that in the autumn of the same year (1876), at the very time when the trial of Dr. Slade was going on, Dr. Monck held a séance at Huddersfield, at which a Mr. Lodge, described as a mesmerist and conjurer, was present. The result is thus described in the 'Medium' for November 3rd, 1876:—

'The conduct of the medium was deemed suspicious, and, of course, the conjurer knew how it was all done, and charging Monck with imposture, demanded to search him. Of course Monck fired up at the accusation, and would not submit to the indignity, though on other occasions he permitted all sorts of tests when introduced in a respectful manner. He got out of the door, and ran upstairs and locked himself in his room. Whether he was afraid of the attack which might be made on him, we cannot say, but he took a sheet and swung himself down into the street by the waterspout, and lodged a complaint at the police office. Meanwhile the door of the bedroom was forced, and Monck's effects were taken possession of in the most unceremonious manner. Stuffed gloves, &c., were found, being the apparatus which Dr. Monck used some time ago, when he lectured to show the difference between Spiritualism and conjuring, and to expose the conjurers. There is no proof that these things have been used in any of his séances, for the use of them would not explain the phenomena described in Lodge's letter to the Huddersfield papers.'

The 'Medium' admits that 'Dr. Monck committed several errors,' and says that it was much against the advice of his friends that he tried the exposure of conjuring, which was not a success, as he was a 'clumsy performer.' After abandoning these lectures, 'he ought to have destroyed the nonsensical toys used for that purpose; and, lastly, when he finds himself

placed amongst unfavourable surroundings, he should not attempt a séance and eke out the scanty phenomena with the tactics of the exhibitor.' 'But,' it continues, 'the phenomena of his mediumship do not rest on his probity at all. If he were the greatest rogue and the most accomplished conjurer rolled into one, it would not account for the manifestations which have been reported of him.'

From a report of the séance in question ('Medium,' 1870, p. 726) it would appear that the conditions laid down by Dr. Monck were unusually suggestive of intended fraud, and that he was in his bedroom for half an hour after the sitters had arrived. This, coupled with the fact that he refused to be searched after the séance, rushed up to his bedroom, locked himself in, and finally escaped through the window, renders the supposition of deliberate fraud unavoidable. His behaviour on this occasion is all the more strange since, at other times, he is stated to have complied with all the tests suggested, including strict searches. On one occasion he is reported to have gone to a sitting immediately after taking a Turkish bath, at which he had been assisted by a friend to undress and dress again, so that he had no chance to rig himself out with apparatus. Each sitting must be judged on its own merits, and from what we know of the influences to which even ordinary persons, let alone highly sensitive ones, are at times subject, it is unfortunately not to be wondered at, especially when the sitters are suspicious or hostile, that a medium should be tempted to substitute fictitious phenomena for real ones. We greatly deplore this danger, but in view of the similar instances which have from time to time occurred, in which mediums of acknowledged power have been caught tricking, we cannot but recognise its existence. How far the medium's own will is responsible, we do not undertake to decide.

The case against Dr. Monck was greatly aggravated by the discovery of the conjuring apparatus in his trunk, which furnished strong circumstantial evidence of fraud. He was brought before the Huddersfield magistrates and sentenced to three months' imprisonment, but was released on bail pending an appeal. The case came before Barons Cleasby and Pollock on January 19th and 26th, 1877, when the question of the meaning and scope of Section 4 of the Vagrant Act (5 Geo. IV., c. 83) was gone into at considerable length, and the magistrates' decision was upheld. It was laid down by Baron Cleasby that 'the idea of leading a wandering and vagabond life is not now at all an ingredient in the description of a rogue and a vagabond'; the Act says, in effect, that 'by doing certain things, or neglecting certain duties, a man shall be in the same predicament as rogues and vagabonds, and dealt with as such'; also, by Baron Pollock, that 'it would be for the tribunal to say whether the performer merely backed his skill and agility against the quickness and accuracy of the eyes and ears of those present, as in a conjuring performance, or whether he intended to convey the impression that he was dealing with, or assisted by, any supernatural agency.' Baron Pollock described the performance as 'a craft, means, or device which is beyond that of physical dexterity, and a professed dealing with some spiritual agency which is enacted, not for the mere purpose of individual experiment or so-called scientific pursuit, but to deceive and impose upon others'; and he fortified his conclusion that this was punishable under the Act by saying that this statute took the place of a long line of legislation, some of which dealt expressly with 'persons using, or practising, or exercising any invention or conjuration of an evil spirit,' and he observed that by them 'the dealing with the supernatural is itself made an offence apart from any deceiving or imposing upon others.' As long as the law is in this state it is as well that this should be known.

In an able article on the three cases of Lawronce, Monck, and Slade, in 'The Spiritual Magazine' for 1877, p. 221, 'A Barrister' makes the following caustic remark in regard to the learned Barons' decision:—

'In Monck's case the Court of Exchequer upheld the Huddersfield magistrates' decision, and maintained that the word "otherwise" embraced every conceivable wrongful act done by the hand. With submission it might be asked whether,

for instance, forgery, false coining, were not done by the subtle craft or act of the hand? But how monstrously absurd to apply the Vagrancy Act to these and analogous cases!

During Dr. Monck's liberation on bail, phenomena, under reputed test conditions, occurred as freely as before, often in full light; but soon after the judgment was pronounced he was re-arrested by means of a trick. Although he was stated to be intending to surrender within the ten days allowed by law, he was taken into custody on a warrant issued in the previous October by the Keighley magistrates, and on being thus brought into Yorkshire he was immediately handed over to the Huddersfield police, no other use being made of the Keighley warrant than to bring him within the jurisdiction of the authorities there.

(To be continued.)

POEMS OF PRINCIPLE.

'The Song of the London Man, and other Poems,' by Mrs. Alice Dacre Mackay (Kegan Paul and Co.), is a little volume, daintily bound in lavender cloth, which we strongly recommend to our readers who may be in search of a volume of verse for perusal or presentation. Several of the poems are inscribed to eminent friends of our movement, such as Sir W. Crookes, Sir Oliver Lodge, Dr. A. R. Wallace and Gerald Massey, and the authoress gives evidence of deep spiritual feeling and of keen appreciation of the principles that underlie the outward show of things. She is firmly convinced of the reality of a future life, and its power to complete our ideals. If fame do not weave our crown, and life be hollow, she says in 'Phantasies':—

'Then Deathward float thy dreams, and banish dole,
For Death may bring thee Life, with scope to follow
Upon a million worlds that flashing roll—
The brightest aspirations of thy soul.'

A fine poem on 'Progression' is inscribed to Dr. A. R. Wallace; in it the author teaches that:—

'All are struggling upward!—slayer and slain,
Human and beast and bird, and friend and foe—
O'er Evolution's path, beset by pain,
Press on through spirit and flesh, or swift or slow,
To that far goal sublime that lures us from below.'

The title 'Illusion' is given to a poem describing how the spirit of a sleeping man found itself in the Eden-land in company with a loved one who had passed on, and seemed to know that there would be no more parting and no diminution of Love's completeness. Was it altogether an illusion? We could have desired a happier title. Not that the authoress is limited in her faith; she readily accords a 'spirit' to animals in her 'Lament' for her dog, whom, she says, she might have guarded better if she had heeded a psychic warning, for she and two other persons had dreamed, a week before, that the dog was drowned. Her remarks on magic in 'A Phantasy of Reincarnation' are worth quoting:—

'Deride not magic—careless glancers on realms ye learnt not
to command!
Perchance these ancient necromancers had merely learnt to
understand
The power that lies within the soul, to call—create—compel
—control!'

Of the remainder of the pieces we may say that 'The Sultan's Slave' is a charming Oriental story; 'O Southern Shore' is a song of South Africa, describing in glowing terms the natural wonders of that country; and equally felicitous is the quite remarkable description of London impressions in the 'Song of the London Man,' containing, among other graphic passages, a really splendid description of the London firemen at their work.

A CONVERT TO THEOSOPHY.—The New York correspondent of 'The Tribune' says: 'Theosophy is reported to have gained a distinguished recruit in Mr. Lyman Gage, ex-Secretary of the Treasury, who, telegrams state, has hastily abandoned the management of a large New York trust company and joined Mrs. Tingley's theosophical colony at Point Loma, California, as the result of a dream message. Mr. Gage, who is attending lectures there, stated that he purposes to travel to Europe this summer to meet prominent Theosophists.'

THE FACULTY OF DIVINATION.

The writer of a paper in the 'Occult Review,' entitled 'Some Sidelights on Occultism,' gives about all the explanation that can be given of the faculty of divination. The article is signed 'A. G. A.,' and is, we infer, written by a lady; its interest consists in the evidence it affords that success with palmistry, cartomancy, or almost any kind of divination, depends far more on an inward, inborn faculty than upon the use of the rules so laboriously set forth in the manuals on these subjects.

The writer certainly has some psychic powers, for on one occasion she saw a gentleman apparently return home, driving past her window towards the stables, at a time when in reality he was only *thinking* of turning homewards. She also has a strong power of psychic healing; whether she is a successful crystal-gazer she does not inform us. However, recognising the existence of psychic powers so decidedly as she does, her testimony to their importance as factors in divination is valuable.

Her first discovery of her faculty occurred soon after a person who had studied palmistry had told her merely the names of three of the lines in the hand. A friend had tried to read the hand of an officer, and had seen trouble, but failed to indicate the cause of it. The writer then felt impelled to ask the officer to show her his hand, and, she says, 'the moment it lay open before me I saw everything clearly.' With regard to the manner in which the intuition comes, she can only say:—

'I read many things in hands, but *how* I cannot explain—it is an intuition, an inspiration, if you will, which comes to me and for which I can give no rule. . . . To be in any way successful in this or other forms of divination rests in one's self. The inspiration must come from within.'

It is probable that divination in general, apart from that which may be put down to the direct influence of spirits, depends upon the recognition by the external consciousness of things perceived by the subliminal faculties, or, as Mr. and Mrs. Wallis phrase it, upon

'the exercise, by the sensitive, of his powers of perception on the inner plane, . . . the liberation of the latent energies of the psychical body, a condition of lucidity or inner perception in which the mind intuitively apprehends and comprehends states, conditions, qualities, or influences to which it is blind, deaf and unresponsive under ordinary circumstances.'

The transference to the conscious mind of knowledge which is within the range of perception of the 'unconscious'—though really *more* conscious—mind, is effected in various ways, according to the idiosyncrasies of the sensitive. The writer in the 'Occult Review' tells of a French girl to whom she had just given a reading, recognised as true, by palmistry and cards. This girl said that she also could tell fortunes, but only by means of pins, in the manner taught her by an old Italian nurse. She took seven ordinary pins, one of which was a little larger than the rest; she bent this and one other, leaving the remainder straight. Then she said:—

'"You must choose a crooked one for yourself, the other will represent anyone you like; place all the pins in your left hand, put the other hand over it, and shake the pins to shuffle them, then turn them out on the table." I did so (continues the writer), and when I had put them on the table she began at once to tell me what she saw. I went through this little performance three times, and was astonished at what I heard, some of the predictions coming true almost immediately. Of course, she was gifted with immense intuition, or whatever one may call it—the pins were only her medium.'

The writer concludes by saying that 'the smallest faculty is as surely the gift of God as beauty, intellect, or wealth, and can be used to benefit one's fellow creatures or the reverse,' and she looks forward to a closer fellowship of communion between this material, temporal world and the unseen world behind the veil.

THE GREAT SPIRIT EVERYWHERE.—An Indian control, when asked if he had seen God in the spirit world, replied: 'I see the Great Spirit everywhere and in everything—not with outward eyes, but with my soul. All the conditions of life are like links in a great chain, but the Great Spirit is in every link.'—'Progressive Thinker.'

SOME RECENT EPISODES.

BY 'AN OLD CORRESPONDENT.'

II.

In continuation of my previous article on p. 293 of 'LIGHT,' I desire to state that on June 12th the medium handed to me a letter of six pages of notepaper emanating from 'Dr. S.,' which she had automatically written the previous night. The caligraphy is as formerly, but there is little in the letter that I can publish, but a good deal that is of much importance to me as a parent.

As regards the two séances I recently had with Mrs. Treadwell, they may be dismissed with the statement that I had most loving and satisfactory communings with my late wife, my son F., and my recently departed friend Brown, who came to me at my last séance with Mr. Peters (and was on that occasion seen in the room by the clairvoyante), and I got through 'Sophy,' Mrs. Treadwell's control, a number of kind messages from five or six friends (names given) who were also present, but did not control, as they wished my own nearest and dearest to come and utilise all the power.

Before closing this short article I wish to deal as briefly as possible with an occurrence which took place in the dining-room of my house in the country on the evening of Friday, June 8th. This is the same house in which, about five or six years ago, certain moneys, abstracted from various places in my house in town, were restored under the circumstances then reported by me in 'LIGHT,' and also where a cracked crystal water jug was mended completely and the jug restored to its former condition during the night after the crack took place.

Well, about 9 p.m. on the evening in question, my third daughter, who is a sensitive and a good palmist and psychometrist, and myself were reading in the dining-room of this house. The sideboard door was partly open, and we simultaneously heard a sound as if a hand was lightly touching or moving a wine glass, and both of us wondered if the spirits were 'at it again.' So little was our curiosity aroused, however, that we did not look into the sideboard, and about 10 p.m. my daughter retired for the night. Shortly afterwards I went and took out a large tumbler for the purpose of having some liquid refreshment along with a cigar. On looking at the tumbler it appeared to me to be shorter than formerly, but I really paid no heed to this, but filled it up and used it in the same way as on previous evenings, and when I went to bed it remained on the table. Next morning, after breakfast, I caught the fast express train at 8.45 and went to town. On returning at 6.30, my daughter informed me that, on the previous night, our spirit friends must have been 'at it again,' for she discovered in the morning that just beside where the long tumbler had stood was a neat little rim of glass about half an inch in width, which had been taken clean off the top of the tumbler, and then had been laid gently on the shelf beside where it had stood; and so she found it on putting some glasses on the shelf the next morning. On examining the tumbler, I discovered that it had been cut as clean as though with a diamond, and, as evidence of the smoothness of the lower portion left, though, as I have said, I imagined it was smaller, yet I never examined it, but just used it during an hour at least without being aware of its having been thus 'docked,' and with no danger whatever to my lips. If it had been broken through atmospheric or other conditions, this 'rim' would have been smashed and gone to pieces on the shelf; but there it was, gently deposited and quite whole, entirely, I believe, owing to spirit agency. I am, therefore, retaining the tumbler and the portion taken off as a proof of spirit agency of a unique description.

But it may be asked, *Cui bono?* what is the good of this demonstration? To this I reply that all corroborations are good if they go to show spirit intervention, and every bit of evidence is valuable so long as the sceptic, the scoffer, or the wilful confirmed unbeliever exists in our midst. In the present case, however, there appears to me to have been two good motives in the demonstration: (1) because, though it was a

'taking off' and not a 'making whole' of a glass vessel, yet it was on the same lines as the healing of the crack in the crystal water jug in the same house and on the same sideboard a few years ago; (2) because, on examining the upper portion of the rim of the tumbler taken off, I recollected that a nasty sharp chip had been in existence on the rim for a day or two before, as I had noticed when using it for at least a couple of nights previously. This chip or indentation created a sharp inequality, which might have cut my lip in using it, and in this manner I was, so to speak, saved from possible injury to my mouth. Be these the reasons or not, the fact remains that this cutting of the large tumbler was done at the time and in the manner above specified, and I contend that it could not have been due to natural causes, but only to spirit agency.

I have only to add that on the two days in question my daughter and myself were the sole occupants of the house in the country, the rest of the household being in town.

(To be concluded.)

A SENSIBLE CREED.

There is a charming breadth and catholicity of spirit in almost all that Ella Wheeler Wilcox writes, and her bright and cheery optimism is always helpful and stimulating. She strikes a high note in the following suggestive thoughts:—

'Where once I believed in a universal Church for all the world, I now believe in a separate creed for each soul, one fashioned to suit his own particular need, with the underlying basis of love for all created things as its foundation.

'Let each man worship in his own way, and follow his own ideal of duty to God and humanity.

'If it is the pleasure of one to give up all his worldly goods and to go and live and labour among the poor, wish him God-speed; but if another keeps his place among men of affairs, makes money honestly, and uses it unselfishly, let him, too, have your blessing, since he is setting a good example to the worldly-minded. If one man finds himself nearer to God on Sunday by going out and peacefully enjoying the beauties of nature and the association of his kind, do not try to convince him that he is on the highway to perdition because he does not sit in a pew and listen to sermons.

'To know your own triple self, body, mind, and spirit, and to make yourself a complete man, with the body beautiful, the mind clear, the spirit radiant, is better than to have all the Bibles of the ages, in all their ancient languages, at your tongue's tip.

'Help men to the building of character, which shall enable them to be honest in street and mart, unselfish in home and society, and sympathetic to their fellow pilgrims.

'Salvation is gained as a house is built, brick by brick, day after day, not by spasmodic efforts one day in the week, and the destruction of that effort in the remaining six.

'And each man must be his own mason, and select and lay his own bricks.'

MISS MELLON MARRIED.—At the Church of the Divine Unity, Newcastle-on-Tyne, on July 2nd, the Rev. Frank Walters officiating, Miss Ethel Stuart, eldest daughter of the late James Barr Mellon, of Sydney, N.S.W., was married to Mr. Fred. A. Rough, a well-known bookseller of Newcastle. After the ceremony the mother of the bride, so well known to Spiritualists as Mrs. Mellon, and her husband, Mr. Henry Gleave, held a reception at their residence, which was attended by a large and influential company. The happy pair, who were the recipients of many beautiful and costly presents, left for Edinburgh for their honeymoon.

AN AFTERNOON SÉANCE WITH MR. R. J. LEES.—Mr. R. J. Lees, the author of 'Through the Mists,' 'The Life Elysian,' &c., will be in London shortly, and has kindly offered to meet friends of the Alliance on Tuesday *next*, the 17th inst., at 3 p.m., at 110, St. Martin's-lane, and afford them an opportunity of conversing with some of his 'controls' on questions connected with the facts and philosophy of Spiritualism. Many of those who enjoyed the privilege of listening to these spirit friends on former occasions will, we feel assured, be pleased to avail themselves of this opportunity of renewing their acquaintance. There will be a charge to Members and Associates of 1s. for tickets for their own use, and 2s. for tickets for friends introduced by them. The proceeds will be devoted to the funds of the Alliance.

DR. ALFRED RUSSEL WALLACE'S HOROSCOPE.

'Modern Astrology,' which has already published the horoscopes of Dr. Peebles and Mr. Joseph Wallace (as mentioned in the last volume of 'LIGHT') gives, in a recent issue, the horoscope of Dr. Alfred Russel Wallace, with a judgment based upon it by the editor. Dr. Wallace himself has acknowledged the general correctness of the delineation, but says that there are a few small differences between the astrologer's estimation of his character and his own, which readers who refer to his autobiography will discover.

The horoscope is marked by a series of conjunctions and parallels, the Sun being situated in the third house in the midst of a group of five planets, and being also parallel with the Moon and four planets. This parallelism renders the conjunction equivalent to a very close one, Mercury, Venus, and the two occult planets, Uranus and Neptune, being those chiefly concerned. The group receives the trine aspect of Jupiter from the seventh house, and denotes a combination of social and mental qualities, with a decided leaning to the occult on its more spiritual side. Mars, in quadrature with Saturn, forms a strong combination, denoting patient and prolonged energy coupled with determination. 'Alan Leo' says that the 'native' is honest by nature, and that tactfulness is combined with straightforwardness. He continues:—

'It does not require much astrological skill to know that this is the horoscope of a scientist, yet one who has succeeded in blending the social qualifications with the scientific mind, and, instead of being unsympathetic, cold, and abstracted from the life of the every-day world, the seven planets occupying earthy signs clearly prove that Dr. Wallace is a thoroughly practical man, well qualified to be the author of various valuable books dealing with quite separate subjects; and with five planets in cardinal signs we can understand that he has been a successful traveller, one who has gained experience at first hand.

'We should judge from this nativity that Dr. Wallace has always tried to keep an open mind, free from bias, and steering clear of prejudices. The Moon in Sagittarius, in sextile aspect with Mars, allows him to be free in the expression of his opinions, while the conjunction of the Sun with Mercury and Venus will keep his mind from becoming hard and set; this, blended with the trine aspect of Jupiter, causes him to be a man of sound judgment and strict morals, and the world could do with a good many more such scientists.'

'Alan Leo' thinks that the month of May, in the year 1909, will be a critical time for Dr. Wallace. *Absit omen!*

S.

[The real point, it seems to us, in regard to this horoscope, is the fact that 'Alan Leo' apparently knew all the time whose character he was delineating, and the question naturally arises, would he have written the same of the 'native' if he had not known whom he was dealing with? What he does say could have been told equally as well by almost anyone who is familiar with Dr. Wallace's life and work.—ED. 'LIGHT.']

'TALKS WITH THE DEAD.'—Mr. John Lobb's forthcoming book, 'Talks with the Dead,' is in the press, and will be published by Messrs. Spottiswoode. The price will be announced later.

THE GARDEN PARTY held on the 5th inst. at Miss Clapp's residence (Cargreen House, Norwood), went off with great *éclat*. A large number of friends were present. Among other musical items, the excellent singing of some Swiss vocalists was much appreciated. Later in the evening Mrs. Walter presided over a meeting at which Mrs. C. H. Izard gave some successful clairvoyant descriptions, and an interesting discussion followed. The catering arrangements were admirably carried out by the Misses Clapp.

SUMMER OUTINGS.—A picnic to enjoy some of the picturesque scenery of Epping Forest has been arranged for Saturday, July 21st. Frequent trains run from Liverpool-street and Fenchurch-street stations after 2 p.m., and friends will meet at Theydon Bois station between 3 and 4 p.m. If sufficient names are received, a brake will be provided to drive to Theydon Bois. Tea at 5 p.m. Friends desiring to take part are requested to send stamped directed envelope for further details to Mrs. Walter, 65, Capel-road, Forest Gate, or to the office of 'LIGHT.'

'TO HELP MADAME MONTAGUE.'

The following subscriptions have been received in addition to those already acknowledged:—

	£	s.	d.
Mr., Mrs., and Miss Barr	1 0 0
A. Fisher, M.D., Montreal	1 0 0
J. E. M. Whitney	1 0 0
Mrs. J. R. Hutchins	1 0 0
Miss P. E. Cahill	1 0 0
Miss Rose	0 10 0
Mrs. J. L. Jones	0 10 0

We shall be pleased to receive further contributions to this fund and to forward them to Madame Montague.—[ED. 'LIGHT.']

INSTANCES OF SELF-HEALING.

Henry Harrison Brown, editor of 'Now,' lapses into autobiography (by request) in a recent issue, and gives some instances of self-healing that have occurred in his own life:—

'In 1894 I was engaged in a political canvass, and one day, in order to make the railroad connections, I was to rise very early and ride ten miles across the country to a station on another railroad. I retired a little before midnight, feeling as well as usual. The weather was frosty, but not cold. After a short sleep I awoke with an intense pain in my chest and a burning fever—all the symptoms of pneumonia. It took me several minutes to collect my wits, for fear at first seized me, and all the conditions that *old Thought* brings came upon me. So great became the fear that, in spite of my fever, my teeth chattered at the thought of being sick. After a few minutes of this condition I gained self-possession. I began to *think*. I had been controlled by feeling till then. Now, *Thought* took possession of my case, and I began to talk to myself, as is my habit. When something new comes up that I do not easily master by silent thought I give myself oral suggestions. "Henry Harrison," I said, "you have an appointment for to-morrow night. Must rise at 6 a.m. and ride to meet that train. Now you cannot afford to be sick. It is not necessary. You will master this condition. Now lie on your back perfectly passively and let the Soul take care of you. Soul knew all these conditions before you started. Otherwise it is not omnipresent and omniscient. It is prepared for this occasion. Now, lie passive and let Soul's omnipotence heal you!" In this manner I quieted myself, and with these thoughts soon fell asleep. I awoke at the right hour and found that I was in a perspiration, with pain all gone. I took my journey and never gave a better address during that campaign. But for my knowledge of my power to think and to heal I would have had a long fit of sickness.

'During the summer of 1896 I passed thirteen weeks camping out among the Wichita Mountains in Oklahoma, and in riding over the prairie it was my habit to jump from the buggy and pick up flower, stone, insect, anything that I wished to study. Doing this one day, I caught my foot and wrenched the instep. I thought little of it, but the next morning I found it so swollen and sore that it was painful to use my limb. "Oh!" I said, "here's a pretty howdedo! Well, let us see! Foot, I made you to walk with. And walk I will. I was intending to remain in camp this forenoon and write up my journal and letters. I will give you till after dinner to right yourself. I will leave off shoe till then. But understand—after dinner I shall put on shoe, and I shall go up the mountain, and you will do your part of the walking!" I then attended to my business, went about camp with one shoe on, and thought no more of my foot. After dinner I put my shoe on to a *well* foot and passed all the afternoon upon the mountains.

'On another occasion I had a similar experience. I was giving a course of evening lectures, illustrated by suggestion and psychometry, in a little Western town. As I stepped down from the platform of the little store to the walk I turned my ankle. O, but it was painful, and I cringed for a moment. Instantly I rallied my forces under the thought: "I cannot be ill to-night. That lecture is to be given!" and I sent the thought of healing power into my feet and straightened up, planted my foot squarely on the ground, no matter how it pained, and walked to my hotel. Before I had crossed the street the pain ceased. I had no more of it. Signs of the strain remained for some time, but no soreness.

'These are instances of cure by the use of the life forces under the direction of a determined will. I have since learned to use less will, to be less positive in my thought, and to gently let life heal. But, in every direction in the use of our powers, we must give the will direction, and until it learns a quiet obedience to quiet thought, we must positively direct

it what to do. As we create any other habit, we are to create habits of health.'

Mr. Brown even asserts that he can train his will so that it acts on the lines of protection, and that were he to properly suggest to himself, no accident would befall him. So strange are the workings of the faculty of prevision, that even this is not unlikely, because threatened danger might by this means be guarded against, consciously or unconsciously.

LETTERS TO THE EDITOR.

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

'Fear of Evil Spirits.'

SIR,—I read with little interest but some amusement the letter by 'A Student of Spiritualism' on 'Fear of Evil Spirits.' Both to 'A Student of Spiritualism' and Mr. and Mrs. Wallis I would suggest that they should be a little less cocksure of the position they take up. As one who has run the gamut of madness so-called, I can confidently assert from personal knowledge that all the various abnormalities that I exhibited had their origin in outside spiritual influence. We especially who are Spiritualists should not be too ready to accept the *ipse dixit* of the medical faculty relative to so-called hallucinations, nor yet imagine that were we subjected to the same spiritual influences as others, we, owing to our superior intelligence and will power, as we estimate them, should not exhibit the abnormalities that they exhibited.—Yours, &c.,

SPIRITUALIST.

A School of the Prophets.

SIR,—The Rev. H. E. Sampson's letter in 'LIGHT' of June 23rd, entitled 'My House shall be called a House of Prayer,' is quite in line with what I endeavoured to advocate, namely, a School for and of the Prophets.

I entirely agree with his view that true spiritual culture is required, not the culture usually desired by the public from mediums, and my hope is that all the small pioneering work done by us of the present older generation may result in the enlightenment of the one now growing up, so that they will see the dangers of the astral path, and the folly of its 'wonders' and signs; and I venture to say, if they understood the symbolism of the Sphinx, representing, as it does, the mysteries of the universal ether (in which lies no mere sex problem), they would not be bewildered by the question everlastingly asked, but rarely answered, 'Man, what art thou?' for they would have the power and knowledge requisite for the high calling of metaphysical experiment.

I do not intend, nor am I qualified, to criticise or belittle any past or coming 'School of the Prophets,' but more is needed for the members of such a School than pure air, pure food, &c. It needs a Master; and there can be, there is, no real teacher save one who is a sanctified man; in other words a regenerated one. Such a man has alone the right to teach, because he not only enunciates doctrine as written and taught by others, but he knows himself. And perhaps there is but one such in one hundred thousand people.

Certain it is that it must be a nameless society, not known to the world; but the members will know each other, and they will recognise their master; and the fame they desire and will get will not be of this world, therefore the less written about it perhaps the better.

With regard to Mr. Hart's letter concerning Mr. Maitland and Anna Kingsford, I am inclined to think, from my personal reminiscences of the matter, that he is right in concluding that Anna Kingsford had been a member of the Latin Church *de facto*, and was so in the sense that she never separated from that Church, but she certainly was not one in the ordinary outer meaning, any more than was 'le Philosophe Inconnu,' Louis Claude de St. Martin. He never repudiated that Church, and maintained that he was a true Catholic; but his and Anna Kingsford's deep mysticism certainly did not quite accord with the ordinary Catholic view of Christianity any more than it would with ordinary Protestantism. Anna Kingsford was a true mystic, and desired above all things that religion itself should be revived; therefore she avoided causing displeasure to her husband and family by any express directions as to the rites and ceremonies with regard to her funeral. She no doubt felt that the devotion and unselfish care of her husband and Mr. Maitland called for any sacrifice she might make as to her personal wishes in regard to burial or cremation, or as to Protestant or Catholic rites. She left all that for devoted affection to decide. It has always

been a subject of regret to me that her honoured name and that of Mr. Maitland should ever have been used by Protestants or Catholics as a subject of dispute as to the 'religion' in which she died. She died a true mystic, favourable to all religion, and she preached the one true and only doctrine by which alone man can attain immortality, and that is: Re-generation.

Let us be thankful that she and Mr. Maitland were given to us for a time to write 'The Perfect Way.' It may not be a perfectly true oracle, but all the same it is an inspired book; and I have greatly regretted that the Theosophical Society has paid so little attention to it, and to our friend Dr. Wyld's valuable works, which you mention in your reference to his decease. I knew him well, as being indebted to him for my joining the Theosophical Society, of which he was then (1878) the president. He was a great and a good man, and one feels thankful to have had the privilege of his friendship, and that of others, during the important period from 1879 to 1890.—Yours, &c.,

ISABELLE DE STEIGER.

Rock Ferry, Cheshire.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie gave thirteen successful clairvoyant delineations and useful messages. Mr. G. Spriggs ably presided. Sunday next, at 7 p.m., Mr. A. V. Peters, clairvoyant descriptions. Doors open 6.30 p.m. Silver collection.—A. J. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Smith gave an able address on 'Mediumship,' and Mrs. Smith clairvoyant descriptions. Sunday next, at 11 a.m., discussion; at 7 p.m., flower service. Thursday next, investigators' circle.—A. G.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Brailey gave a good address on 'Angels,' and successful clairvoyant descriptions. Madame Cope kindly sang a solo. On Sunday next, at 7 p.m., Mr. and Mrs. Roberts.—N. R.

BRIXTON.—8, MAYALL-ROAD.—On Saturday last about fifty members and friends had a lovely day in the country at Croham Hurst. On Sunday last Mr. H. Fielder spoke acceptably, and a good after-meeting was held. Speakers next Sunday, Mrs. J. W. Adams and Mr. John Adams.—J. P.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Wesley Adams gave a fine trance address on 'Some Homes in the Spirit World' to an appreciative audience. On Wednesday last the president, Mr. T. Picton, spoke on 'How long halt ye between two opinions?' Speaker on Sunday next, at 7 p.m., Mr. R. Abbott, vice-president of the Fulham Society.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday last, at the morning circle, addresses were given on 'Responsibilities.' In the evening Mr. Percy Smyth's impromptu address on 'Spiritualism and Happiness' was greatly appreciated. A recitation by Mr. Tidman was also enjoyed. On Sunday next, at 10.45 a.m., choir practice; at 11.15 a.m., circle; at 7 p.m., Mr. Samuel Keyworth, address (see advertisement).—H. S. C.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. Bridger explained the meanings of some of the Faithist symbols. In the evening Mr. Morley gave a trance address on 'The Hand that Guides the Plough,' with answers to questions and clairvoyant descriptions. On Wednesdays, at 8.15 p.m., and on Sundays, at 11.15 a.m. and 7 p.m., services are held for the study of Faithism. Clairvoyant descriptions at all services.—W. E.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday, July 1st, Mr. J. T. Ward, of Blackburn, Mr. Oates, of Sheffield, and Mr. Walkley, of Southampton, gave earnest and stirring addresses. On Sunday last Mrs. Agnew Jackson, from Australia, gave a good address on 'The Power of the Spirit.' Miss D. Greenman sang a solo. On Sunday next, Mrs. Ball. Tuesday next, at 3 p.m., Nurse Graham (Mrs. Imison). Ladies only. Admission 6d.—W. R. S.

PROKHAM.—CHEPSTOW HALL, 139, PROKHAM-ROAD.—On Sunday, July 1st, Mr. J. J. Parr and Mrs. Twelvetree gave good addresses, and the latter gave clairvoyant descriptions; Mr. Ball presided. On Sunday last Mrs. Checketta gave an inspiring address and appealed for more workers. On Sunday next, at 11 a.m., Mr. Underwood; at 7 p.m., Mr. H. Fielder. July 22nd, at 11 a.m. and 7 p.m., Mrs. A. Webb, clairvoyante.—L. D.