

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Do we make quite enough of the social and ethical side of our Spiritualism? We are right enough about the phenomenal side of it, but as to its implications we have our doubts. When we touch upon Theology we are eager enough to show where we differ; but that is not it: we need to see where we agree, and where we agree spiritually, socially and ethically.

We are ready enough to talk of 'The Brotherhood of Man'; and indeed the phrase has become a little off colour with overhandling: but we do not seem to get much forwarder in the practical application of it, in business, in politics, in society: and it is precisely the practical application that we want. But if we want it we must be prepared to pay the price for it, in our bargains, in our national policy, in our blending of the so-called 'classes.'

We remember a searching Address given some time ago by Dr. G. A. Fuller, at Washington, in which this matter of brotherhood was fervently driven home. He said, and his words are truer than ever to-day:—

We have preached the brotherhood of man, the church has preached the brotherhood of man, but how near have we come to the realisation of the brotherhood of man? As a nation, how near are we to the realisation of the brotherhood of man? We are increasing our armaments, increasing the output of our arsenals, building new warships, building new forts and trying all kinds of new explosives in our great love of man! This surely is not the recognition of the brotherhood of man, and we term ourselves Christian people—a people who believe in Christ, and who accept as a leader one who declared 'A new commandment give I unto you, that ye love one another.' While the minister is preaching love, the congregation is trying to find some way of squeezing dollars out of other men and women more easily than they have been able to do it in the past, and at the same time are trying to lay the foundations of some great war that shall add to the wealth of a few men in the world.

I tell you, Spiritualism as I understand it recognises fully the brotherhood of all mankind, and in this recognition of human brotherhood it would declare only one law for the world, and that the law of love—that is, the spiritual law. All other laws can be broken, all other laws can be laid aside, all other laws can be controverted, but the laws of spirit cannot be broken, cannot be laid aside, and in time this idea shall prevail in the world in which we live; and when it does prevail peace, harmony, good will shall be the birthright of every human soul. Then shall we rise to the recognition of all the higher and diviner possibilities of the soul that is within, and our lives be made sweeter and diviner by the messages that are whispered to us and through us from the spirit side of life.

That is thoroughly good doctrine:—not Theology perhaps, but the very best sort of Religion.

'The Life of George Jacob Holyoake,' by Mr. McCabe, contains one of Mazzini's inspired deliverances concerning the real basis of all his varied political and educational activities. Many who know something about him, as a sort of political conspirator and Ishmaelite, know nothing of him as the religious mystic revealed in the letter to Mr. Holyoake which Mr. McCabe quotes, and which we here in part repeat:—

You, sir, are a secularist: I can scarcely understand the word: everything seems to me meaningless, worthless, unintelligible, unless it be a step to something higher, *usque ad infinitum*—a live or everlasting poem which extends from the depths of creation to God. You find before yourself a form of creed spurning earth, and you answer by spurning heaven. Heaven and earth are to me the two poles of the axis: I spurn neither: I want to believe them both.

You reject God as a mystery: I feel myself surrounded by mysteries, *life* being the first of all. I do not pretend to solve them, but I cannot deny them. They are to me like rays coming down from far-distant stars, which neither naked eye nor telescope can now discover. You do not understand immortality: I do not understand death. Life and death are to me what vigil and sleep are in this terrestrial period of existence—a successive renewal and transformation. I feel within myself an incessant aspiration towards an ideal which I cannot realise here, I own; I *must* therefore realise it somewhere else; and philosophy, science, the continuous life of collective humanity, everything around me, appears to me like a symbolic confirmation of this intuition of my heart.

You believe that religion is dying; I believe that a religion, or, rather, a form of religion, is dying; that a higher conception of the ideal is dawning; that, once reached, it will shape itself religiously, as well as politically and scientifically. Religion, the high covenant of humanity, agreeing about its own origin and duty, cannot but, as we get a clearer insight of these things, develop, modify and transform itself. We are going to substitute for the old doctrine of the Fall the doctrine of Progression; is there not in this new advancing step, through the sphere of the Ideal, the germ of a whole religious manifestation, if not a new definition of life, the foundation of a collective creed?

We want a new intellect of life; we long to tear off one more veil from the Ideal and to realise as much as we can of it; we thirst after a deeper knowledge of what we are and of why we are. We want a new heaven and a new earth. We may not all be now conscious of this; but the whole history of mankind bears witness to the inseparable union of these two terms. The clouds which are now floating between our heads and God's sky will soon vanish, and a brighter sun shine on high. We may have to pull down the despot, the arbitrary dispenser of grace and damnation, but it will only be to make room for the Father and the Educator.

Some day the world will understand that 'the consummate Christ' is Divine Humanity—Humanity on its Divine side, the indwelling God, making it The Son of God. Without this idea, both Church and world are what Carlyle called 'a Cartouche.' This Cartouche is everywhere an animal and a rogue. The nations that have not this ideal are simply fighting and grabbing animals, and the Churches that are without it are self-regarding shams. That is the honest truth about it, and the crying needs of the day call for plain English.

An ideal nation and an ideal Church would be founded on the rock of faith in God in Man, and therefore of faith in the sanctity of the rights of man. This would carry

with it that kings and priests are only the servants and helpers of the people. This is one of the brightest parts of the testimony of Spiritualism, whose beating heart is this very truth—that Mankind is above all Mankind's accidents, dignities, decorations, and externals of every kind: that the spirit of the man is everything; and that God lurks within the man.

Dr. W. R. Nicoll's 'British Weekly' moan over the ills and miseries of life only voices once more, and for the millionth time, the oldest problem of human life, never better stated than by Man Friday—'Why does not God kill the Devil?' The reply is that both God and Devil are misunderstood: that, in fact, the problem is very largely of our own making, inasmuch as we have been thinking of God in the terms of Man—the source of endless errors.

Dr. Nicoll talks of 'the providential will,' of precious lives being 'taken,' and so forth, just as though we were all 'in the hands' of an arbitrary manipulator. His 'why is this?' means 'why does God do this?' The only honest answer is: He does not do it; it happens, in harmony with the almighty and universal law that binds together cause and effect: and that law is good. Why is righteousness so long in coming? Why is the march of progress so miserably impeded? Why does a fell disease work its will on our best beloved? asks Dr. Nicoll. The answer is, that the reign of God is the reign of Law, not the reign of Will, except in so far as Will determined Law. There was and there is no other way. The price is heavy, but it is inevitable, and it is worth it.

Mr. Denton-Ingham (Farrington-street, E.C.) publishes a pamphlet—a reprint from a late number of 'The Verulam Review'—on 'Premature Burial,' a very much more serious subject than many people imagine. It recommends the provision of simple mortuaries, and the deliberate creation, by example, of a public opinion in favour of their use.

The Association for the Prevention of Premature Burial has prepared a Bill which we hope will come to the front before long, the main provision of which is set forth in the following memorandum:—

The object of this Bill is to prevent the burial of persons who are only apparently dead. The Bill accordingly provides that no body shall be buried without a medical certificate of the fact of death, given after a personal inspection of the body and stating the signs from which death is inferred. Provision is made for the appointment of death verifiers to whom any person dissatisfied with the certificate of death may appeal. Powers are given to Justices to order the exhumation of a body buried without a death certificate. Powers are also given to sanitary authorities to provide waiting mortuaries where bodies are to be kept until the fact of death is conclusively ascertained.

LONDON SPIRITUALIST ALLIANCE, LTD.

SPIRITUAL HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment 7s. 6d.; course of three, 15s.

SPIRITUALIST OUTING.—On Saturday last some sixty-five members of the South and West London Spiritualist Societies had their annual outing to sunny Ashted Woods and spent a very pleasant time together. After tea a successful circle was held, in which Mrs. Imison, Mr. Frost, and others took part.—R. B.

INTERESTING EXPERIENCES WITH MEDIUMS.

The venerable W. F. Nye, of New Bedford, Mass., U.S.A., who is in the eighty-fifth year of his age, relates in the 'Progressive Thinker' some interesting experiences with mediums, which he regards as affording evidences of spirit identity. He says that when he sat with the Fox Sisters the raps sounded upon the table and spelt out the message, 'My dear uncle,' and Kate Fox said to him, 'It is for you, sir, a spirit child.' Mr. Nye continues:—

I could think of no spirit child who might thus address me, and so stated to those present, when a clairvoyant lady sitting at the table stated: 'It is a little girl, and she sits upon the table here in a wreath of flowers.' Then it came to my mind that my brother in California had lost a little girl years before. This being my first experience I was at a loss how to question the spirit, but was told to ask questions either mentally or by writing them upon slips of paper lying upon the table. I did both, and every question was intelligently replied to, when voluntarily came this message: 'I can hear and speak now, dear uncle.' The meaning of this being questioned, I explained to those present that this bright little soul, who had passed away at five years of age, was both deaf and dumb from infancy.

From that time on I have been an investigator—a student—witnessing many materialisations of spirit forms, and receiving many spirit messages and spirit writings, and, I may say, many remarkable instances of spirit identity, up to the announcement of the perishing of the two crews of the ships 'Vigilant' and 'Mt. Wollaston' in the rigid Arctic seas. On the eve of February 22nd, 1889, when nothing was known of their fate, my brother, Captain Ebenezer Nye, of the 'Mt. Wollaston,' came at the audible voice séance of Mrs. Nelson Collins, and revealed to us the sad intelligence in his own voice, painfully assuring me—in reply to my question: 'Is it true that you with your hardy crew have perished and now come back to us?'—'Yes, dear brother, it is true that I am born to the life eternal. I am with mother in her beautiful spirit home.' I said to him: 'Hard, indeed, will it be to us if this is your sad fate.' His reply was: 'I know it. That dear old father—he told me to make a short voyage and not make another, but tell him I will be the first to meet him when he comes over.' This was his intended last voyage—his twentieth to that rigid icebound sea for the valuable bow-head whale.

Many times has this brother made his presence known to me by taking my watch from my hand and, at my mental request, placing it in the hands of all present in a dark room and returning it to me, and then patting me on the head and shoulders. At times he has made the request, at a séance where I was not present, that they should call me to meet him at a following séance, when he invariably came; and at one of these meetings his object was (as he stated) to tell me that I did just right in the adjustment of a matter that came before the court in the settlement of his estate. I think in this instance he fully sensed my mind and wished to relieve me of some misgivings I had, and I was glad to say to him that I did just as I well knew he would have done had he returned from his last voyage.

My hero brother, Ephraim, who fell at Fort Steadman at the end of his nineteenth battle in the war of the rebellion, very unexpectedly made himself known by loud raps on the table before me, after the tiny raps had come from the little deaf and dumb child, and gave me a lengthy patriotic message. Turning me from my questioning him as to the cruel manner in which he was shot down after surrender at Fort Steadman, he said: 'But, my dear brother, I died in a glorious cause—I died rejoicing that I stood bravely for my country, now one and indivisible, that its flag now waves over a united people revered by the nations of the earth.'

Another remarkable manifestation, and no less an astounding revelation, was given me at Lake Sunapee through a Mrs. Cadwell, who had just arrived and was a stranger to me. Finding that she was to hold a séance in the evening, I climbed the New Hampshire hill, during the rainy afternoon, and gathered a very pretty bouquet of wild flowers and presented them to her.

That evening Mrs. Cadwell's little control, 'Maude,' a mere child, came from the box where Mrs. Cadwell was chained by her own request, and began to prattle to the sitters. To me she said: 'You brought my medium a nice bouquet.' 'How did you know that?' I asked. 'Well, I went with you all the way up the hills in the rain.' The little spirit child's hair was flowing to her shoulders. When I asked her

to let me feel it, she assented, and as I lifted it in my hands, I asked her to tell me how it grew. 'Tell me how the orange grows—then I can tell you,' she replied.

At another séance, on a very cold winter evening in New York, only Mrs. Cadwell and a lady friend, a prominent Brooklyn Spiritualist gentleman, and myself were present. The severe cold had prevented others from attending, and I said to Mrs. Cadwell that with so few present we would not exact a sitting from her. 'Oh, yes,' she said, 'I will sit.' And here again I received a grand proof. From the cabinet in which Mrs. Cadwell sat there came out a female form with water dripping from her garments—she appeared greatly distressed and motioned to me when asked to whom she came. I at once stepped to her and took her hand. It was wet and cold, and the water ran into my coat sleeve and upon the floor. 'Who is this?' I questioned. 'Gracie,' she replied, when at once all came back to me. Gracie Lawrence, daughter of Reuben Lawrence, of my native village, Pocasset, despondent over family affairs, left her home at early morning and drowned herself in a shallow brook near by. I recognised her without a shadow of doubt and said to her: 'Gracie, I understand your sad, distressed condition; you have come back through the gateway by which you left this sphere. This is the law; you have lifted your cross and will feel much relief when you return, as wise spirits will help you to better comprehend the law now that you have expressed your desire to meet it.' Her lips moved, but she could not articulate as she seemed to desire.

And now let me go back to the audible voice circles of Mrs. Nelson Collins, where many conversed with us and many remarkable cases of spirit identity were made manifest. The departure of my own dear daughter, Minnie, the youngest of the family, cast over us the deepest sorrow. As she neared the border, I felt that my life would go out with her life, and though she was zealous as a church member and opposed to me in sentiment, I ventured to say to her a short time before she left: 'Minnie, you know I think you will come back to me.' 'No, father, I shall not come back; do not distress me,' was the faint reply. So I said no more, realising that her ruling sentiment was strong in death. A week after her departure I was invited to another séance at the Collins circle, when, to my unspeakable joy, my precious daughter called to me in her perfect life accents, 'Father, father.' My immediate response was: 'Why, Minnie, this is your own voice.' 'Yes, father: it surely is, and no one else is now talking to you.' I responded, 'My precious darling, do you know what an unspeakable joy you bring to me?' 'Yes, father, I know it all now—I know I told you I would not come back, but when I found I could come I wanted to come; and, father, I want to tell you that but a few minutes after you held my hand and watched my last breath, I awoke amid scenes so beautiful I cannot describe them to you. But, dear father, if you could only realise the beauties of the spirit world, you would have no dread of coming.' She came nearer and nearer to me as we conversed, then lifted my hand from the table. When I asked if she could kiss me, she replied, 'I'll try,' and presently kissed me as naturally as ever in life. Often has she come to me since, and I often feel her sweet presence.

One of the most remarkable prophetic revelations I ever met with was at an evening séance in New York soon after my awakening through the Fox Sisters. I was then attending a course of Sunday lectures by Emma H. Britten and other prominent speakers of those early days. Among the acquaintances I made at the time was a very intelligent gentleman of the city, who stated to me that a daughter of his was making remarkable revelations in his own family circle, and though but sitting for development, he kindly consented to my attending, though not to sit in the circle, as that was exclusively formed. I invited to attend with me a favourite cousin, Captain Joseph Dimock, who chanced to be in New York with his vessel at the time. He occupied a seat near the entrance of the circle room. I was seated near the medium on the opposite side of the room. We were both utter strangers to the young lady medium, but turning in her seat she first gave the captain a veritable message from his brother Lot, who had but recently died in Mobile, and who, through the medium, instructed him as to the division of a property he had left in Massachusetts. Here was a clincher to my previous discovery with the Fox Sisters, for how could Lot talk with his brother through this young lady medium, if he did not still live? and I was credulous enough to accept the fact that Lot still lived, for Captain Joe recognised all that was said as true. He was the soul of truth, the first to embrace Spiritualism in his native town. Closing her message to Joe, the medium raised her head and looked intently at me across the room, saying: 'And you, sir, are in a way that you scarcely know what you had best do—you are troubled over ill success of late.' I was in New York doing business with the South, and it was turning out badly. She said: 'Drop

all—go back to your home, and that business you left there will be a success.' I acted upon her advice, which has proved true to the letter. 'Who is talking to me?' I asked. She replied, 'One whom you never knew.'

Surely these are evidences that the human soul survives after dropping the material form that it has animated.

CAUTION AND OVER-CAUTION.

Miss E. Katharine Bates, in her recently published book, 'Do the Dead Depart?' and in her address at the St. Ethelburga's Conference, has sounded a note of warning to unbalanced sensitives and incautious would-be investigators, which daily experience proves to be by no means unneeded. There is, however, a danger that the very strenuousness with which this warning is urged may be taken by the opponents and detractors of Spiritualism as inferring a damaging admission and an argument against dealing with a subject which may involve such dangers. There is, as Miss Bates hints, 'gunpowder' in Spiritualism, but we want to use it for blasting away the rocks of Prejudice, and the best way to fit ourselves for doing this is to learn to use it, with safety to ourselves and efficiency for the desired end. Already the 'Daily News' for July 18th, in its review of the work referred to, picks out and dwells on this less pleasing side of the question, saying:—

It is a common complaint among sceptics that the experiences of Spiritualists are painfully unspiritual, and Miss Bates's experiences, we fear, lie open to the old charge. . . . The author shows an astonishing frankness in dealing with this matter, and in stating not only the difficulties, but the dangers, that confront the Spiritualist at many turns. She warns people against 'haunting the materialising séance-room'—a habit which she describes as a 'sort of psychic dram-drinking,' and to which she traces the corruption of many mediums. . . . Miss Bates does not believe that the evil suggestions that corrupt good manners necessarily come from 'discarnate entities,' though she looks on these as frequently dangerous enemies. . . . The book will hardly convert many disbelievers to Spiritualism. Everyone, however, must admire the commonsense with which she stands out against what we might call Spiritualistic excesses.'

There may be nearly as much harm done by excess of caution as by indiscriminating zeal, and Miss Bates's suggested pronouncement for use by the clergy, given at St. Ethelburga's, and reproduced on p. 352 of 'LIGHT,' contains about as much of a handle against Spiritualism as of encouragement in its legitimate practice. Are we all children, out of whose reach gunpowder must be sedulously placed? We hope not, and yet it would certainly be in accordance with clerical traditions, referred to by Miss Bates in the earlier part of her discourse, to take the ground that the laity in religion and science were all children, and that such inquiries must, if carried on at all, be left to our spiritual Pastors and scientific Masters.

It used to be assumed as an axiom by psychologists that mediums and sensitives were either hysterical or mentally unsound persons. Many Spiritualists uphold the converse opinion, that hysteria and insanity—especially when marked by 'delusions' and 'hallucinations'—are signs of psychicsensitiveness not comprehended by either the sufferer, his friends, or the doctors who are called in to treat him or to carry him off and imprison him in their asylums. The most suitable way, in the opinion of these Spiritualists, of 'ministering to a mind diseased' is to inculcate the idea of psychic and spirit influence, to enable the patient to guard himself against obsession, or the yielding to undesirable suggestions, and to substitute a calm and deliberate study of the whole subject for an arbitrary and empirical treatment of what are merely the symptoms of deeper causes.

Miss Bates herself is an instance in point, showing how a psychic investigator can be calm and balanced, keeping a level head and an even mind in the midst of the strangest and most disquieting occurrences. She does not state whether this is due to the high influence she invokes in her address to the Churchmen in conference assembled, but probably the influence of the Holy Spirit is only given to ordinary mortals in mediated form, and suggestions from the most exalted realms

of spirit existence may be conveyed to us by those very spirits who are waiting and watching for their opportunity to impress us, and whose ministrations we may neglect, to our loss, if we allow ourselves to be frightened by over-prudent, but not over-wise, counsellors.

RUACH.

RELIGION AND MEDICINE.

Reference has several times been made in 'LIGHT' to the interesting experiment which has been conducted, with most encouraging results, at Emmanuel Church, Boston, by two clergymen, Dr. McComb and Dr. Worcester, with the aid of medical experts, in applying the principles of mental therapeutics to the treatment of all kinds of diseases arising from disorders of the nervous system. Dr. McComb introduced the subject to the recent Pan-Anglican Congress, and at other gatherings, and his visit to England coincides with the publication in this country of a book * in which the principles and practice of the method employed at Emmanuel Church are set forth in a lucid, interesting, and, we may say, convincing manner.

The authors of this book, entitled 'Religion and Medicine,' are the two clergymen already named, Drs. McComb and Worcester, and one of their medical co-workers, Dr. Coriat, and the chapters for which each is responsible are duly indicated. The book opens with an account of the work in Boston, which originated from the idea that 'the Church has an important mission to discharge to the sick, and that the physician and the clergyman can work together to the benefit of the community.' Some of the leading neurologists of New England consented to co-operate with these clerical pioneers in the use of moral and psychical agencies in combination with physical instrumentalities. The choice of method is guided by common-sense; as Dr. Worcester says in the Introduction: 'If a bad headache is caused by eye-strain, a pair of glasses is frequently far more effective than suggestion.' In this way they 'avoid the one valid objection which has ever been urged against psycho-therapeutics, namely, its employment in diseases which obviously required physical interference, with the result that many patients have died through sheer neglect.' The treatment is limited to functional nervous disorders, and great care is taken in the diagnosis of disease and in the preservation of records, as valuable material for a future work. The authors draw a sharp distinction between facts and theories, for facts remain while dogmas fail and are rejected one after another.

The book is mainly devoted to a presentation of the ascertained facts regarding the sub-conscious mind and its power to affect the bodily functions, showing that it is highly amenable to suggestion from others, and to self-suggestion, voluntary and involuntary. The working of the bodily functions, growth, repair of waste and injuries, habitual and involuntary actions, are all governed by the sub-conscious mind, which is also the source of many impulses, both physical, mental, and religious. Its amenability to suggestion is displayed in many common events of life, and under the term suggestion the authors include such factors as custom, fear, anger, resentment, faith in the physician, and belief in the efficacy of certain remedies. The point is well brought out that exertion, and even injuries, in conditions of mental preoccupation and excitement, are scarcely felt as causing fatigue or pain. Various objections which have been urged against suggestion, when practised by one person on another, are replied to; it is pointed out, for instance, that although a patient can be made to enact an imaginary crime, this does not prove that he would commit a real one, even under hypnotic suggestion; and, in fact, patients frequently refuse to do things which for any reason are repugnant to them.

* 'Religion and Medicine: the Moral Control of Nervous Disorders.' By SAMUEL MCCOMB, M.A. (Oxon.), D.D. (Glasgow), ELLWOOD WORCESTER, D.D., Ph.D., and ISADOR H. CORIAT, M.D. Kegan Paul, Trench, Trübner and Co., Limited. Price 6s. 4d., post free from Office of 'LIGHT.'

A method of influencing children is described as being frequently very valuable: if a child is spoken to while in natural sleep, it will hear what is said, and will even speak in reply. Dr. Worcester begins by addressing the sleeping child in a low tone, telling it that it will hear what he says, but will not be disturbed or awakened. Then he gives the required suggestions, repeating them in different but simple phrases. The suggestions are more effective if made by the mother, or by someone whom the child knows and trusts. Auto-suggestion can be practised when in a semi-somnolent state, as the borderland between sleeping and waking presents a condition closely akin to hypnosis. But it is intimated that all suggestions need to be frequently repeated, until they are adopted by the sub-conscious mind and become part of the habit of life.

Chapters are devoted to a description of the nervous system and its mode of action in health and disease, and to 'diseases of the sub-conscious,' among which are included neurasthenia and other so-called 'nervous disorders,' as well as the more unusual cases of loss of memory, dissociation of personality, &c. Hypnotism and its therapeutic value are also thoroughly considered, and a chapter on 'Psychic and Motor Re-education' explains the use of 'mental gymnastics' and physical exercises designed to correct faulty habits of thought and want of discipline in ideas or actions.

The religious side of the question is gradually approached, and the two clergymen, who have shown themselves well versed in the physical and mental side of the subject (leaving the more purely technical parts to their medical colleague), set forth the therapeutic power of faith and prayer. Religious faith they describe as being 'simply that trust which the scientist puts in Nature, extended to the sphere of the unseen, where it becomes trust in the goodness of God, in the Divine Love as the law of creation.' Prayer is man's language with God, and pre-supposes the reality of God, and our dependence on Him. 'We dare not pray to God to work a miracle,' say the authors, 'that is, to violate one of the general laws by which He rules the physical world, but in a vast majority of diseases the Divine Will is not unalterably expressed. In a given case, death may or may not happen; why, then, should the desire for the recovery of a sick person be forbidden its expression in prayer?' Prayer, they say, has an immense influence over the functions of organic life: in other words, it acts as a potent suggestion or auto-suggestion. The healing miracles of Christ are discussed, and the 'demons' are regarded as 'hysterical neuroses,' to be cast out by effective counter-suggestion. All the gifts of healing, the authors think, ought to be exercised by ministers of religion, following the example of Christ, for 'what the world craves to-day is a salvation that really saves and that begins now: a creed that does justice to soul and body.' Such a faith would simplify and strengthen religion and make it a redeeming force in the world.

At a recent meeting of the Durban Spiritualist Society, described in the 'Natal Mercury' for June 22nd, a letter from Mr. John Lobb, upon the matter of his approaching lecture tour in South Africa, was handed to Mrs. Inglis to psychometrise. Both the signature and address had been carefully covered with gummed paper, so that in handling the letter Mrs. Inglis could obtain no clue to the writer. Almost immediately after receiving the letter Mrs. Inglis was controlled by one of her spirit guides, who correctly described the letter and the writer, and stated that a number of friends of Mr. John Lobb had come with the letter, one of whom wished to speak. This latter then controlled the medium, and claimed to have been a celebrated London preacher, and a present inspirer of Mr. Lobb. Then followed the control by Mr. Lobb's first wife, who said she had come in fulfilment of a promise; then Mrs. Glendinning, the wife of an old Spiritualist, Mr. Andrew Glendinning—an intimate friend of Mr. John Lobb—spoke; and, finally, a spirit who stated that he was the chief control of the late famous medium, David Duguid, of Glasgow, and declared that he intended to use Mrs. Inglis for the spread of Spiritualism, in the same manner as he had used David Duguid. The different controls had different styles of speech and manner, and gave evidence of being separate personalities.

TRANSITION OF MR. MORELL THEOBALD.

It is our sad duty to announce the departure, after an illness of about four months, of our much respected friend, Mr. Morell Theobald. His decease took place at his residence in Lee, on July 24th. The certificated cause of death is 'Carcinoma Ventriculi,' *i.e.*, malignant disease of the stomach and other abdominal organs. A valued correspondent has kindly supplied the following biographical sketch of our arisen friend:—

Mr. Morell Theobald was a Spiritualist from his early years,—almost as soon as Spiritualism became a matter of public discussion. His formal introduction to it may be traced to the influence of his friends and near neighbours, William and Mary Howitt, and to a great extent also to that of the learned physician and Swedenborgian philosopher, Dr. J. J. Garth Wilkinson, who was at that time in frequent attendance on the family in his medical capacity. The séances and conversation with the Howitts were great events in his life. William Howitt himself was a writing medium, and his gifted eldest daughter—Anna Mary, who became Mrs. Alaric A. Watts—was a medium for writing, drawing, clairvoyance and clair-audience. The convictions then formed remained with ever-increasing strength during the rest of his life. He was a frequent contributor to the columns of 'LIGHT'; and his book, 'Spirit Workers in the Home Circle,' is one of the most remarkable collections of spiritualistic experiences ever recorded. Mr. Theobald also read papers on several occasions at the meetings of the London Spiritualist Alliance. In these, and all his literary productions, he was in constant communication and co-operation with his younger brother, Dr. R. M. Theobald, whose somewhat more extended experience in literary composition was very acceptable.

Mr. Theobald was one of the founders of the National Association of Spiritualists, and a member of the Council, until it was changed into the Central Association, which had a brief existence and was replaced, in 1884, by the London Spiritualist Alliance, which has proved a more lasting organisation. This was founded mainly through the influence of Mr. Stainton Moses, in conjunction also with Mr. E. Dawson Rogers, and others. Mr. Theobald was its first honorary secretary. He was also connected with the Society for Psychical Research, subscribed to its funds and publications, and took a lively interest in its investigations. But these psychic investigators did not move fast enough for his eager enthusiasm and strong convictions; they seemed needlessly to exclude or discredit evidence pointing to transnatural or occult forces, not known to physical science, and Mr. Theobald resigned his membership. Perhaps he was premature in so doing—some of his most sympathetic friends, including his brother Robert, thought so. The Society for Psychical Research was governed by powerful and influential men, and their inquiries could not be ignored even by the most incredulous. It has from the first been moving in the direction of Spiritualism, and if it moves slowly the ultimate result is only the more secure. Its most active and representative member, Mr. F. W. H. Myers, produced, as the outcome of these researches, a work of quite monumental importance not only in psychic but also in psychologic and metaphysical science. It is a book which has enlarged the range of philosophic inquiry, opened a new chapter in every text book of human psychology, and given to Spiritualism a scientific basis and permanent recognition. These facts were gladly recognised by Mr. Theobald, and very considerably revived his sympathies with the methods and spirit of the Society. His friendship with Mr. Myers was cordial and unbroken as long as they were both residents on the earth plane.

During Mr. Theobald's last illness, in which intense prostration was more prevalent than physical pain, he was often conscious of the presence of invisible friends, who seemed to speak comfort in the midst of his weakness and suffering. Bodily weakness seemed only to intensify his loving attachment to all around him, especially to his devoted wife, who would not delegate to others the office of nursing, and his brother Robert ('dear Bob,' as he called him), who was also his medical attendant. The clinging attachment to these and the other members of his family was infinitely pathetic.

The family name—Morell—which Mr. Theobald bore, is well known in literature, chiefly through his maternal uncle, Dr. John Daniell Morell, formerly inspector of schools, well known as the author of many widely circulated school books, and some highly esteemed works on mental philosophy. Dr. Morell was the youngest member of a family of twelve, in which Mr. Theobald's mother was the eldest. His sister, Miss F. J. Theobald, was well known to Spiritualists both as a medium and as an author.

Mr. Theobald was born in Birmingham on November 14th,

1828, and was consequently in his eightieth year when he died. He was a Liberal in politics, a Congregationalist Dissenter in church policy and theology, Insurance broker in occupation, and a highly respected man of business in the City. He was a member of the City Liberal and the National Liberal Clubs. He married, in 1856, the youngest daughter of Mr. Edward Miall, at one time member of Parliament for Bradford and founder and editor of the 'Nonconformist' newspaper. For many years he attended the ministry of the Rev. T. T. Lynch, a preacher of extraordinary power, and a poet whose hymns have taken an abiding place in sacred psalmody. Mr. Theobald compiled a birthday text-book from the writings, in prose and poetry, of Mr. Lynch—a truly remarkable collection of brilliant aphorisms. Mr. Theobald's loss is deeply lamented by those who knew him, especially by his widow, his daughter, his three sons and nine grandchildren, and his two brothers. He was a member of the Cremation Society of England, and left instructions that the funeral rites should be completed by cremation.

A CABINET PERFORMANCE.

On Friday afternoon, July 24th, Mr. and Mrs. Tomson, of New York, presented a cabinet 'turn' at the Alhambra, which is being advertised as the 'Master Mystery,' and which the 'Daily News' of Saturday last reported under the absurd and inappropriate title of 'Black Magic.'

After Mr. Moul, of the Alhambra, had given the audience his guarantee that the temporary dressing-room, the cabinet, and all the articles employed were provided by the management and were perfectly *bonâ-fide*, a committee of examination, consisting of three ladies from the audience, retired with Mrs. Tomson and her daughter into the dressing-room, while a committee of gentlemen watched the putting together of a light frame-work cabinet. The ladies then brought Mrs. Tomson on to the stage and reported that they had not found anything white or suspicious upon her. Mrs. Tomson was enveloped in a black wrap or cloak, and, we were informed, had on only a black close-fitting combination under-garment. She entered the cabinet, the curtains were drawn, and after a period of waiting the curtains were opened and a small white parrot and three small birds were to be seen, which were not there previously. Again the curtains were closed, and when withdrawn shortly afterwards a handful of roses, on long stalks, and chrysanthemums were seen in a glass vase, the vase having been put into the cabinet after the appearance of the birds. The flowers, which had moisture on them, were distributed among the audience, and the curtains were once more closed. The lights were lowered, and ere long Mrs. Tomson appeared slightly shrouded in white muslin, or some such drapery, and after waving her arms, retiring, and reappearing, she disappeared, and the performance was over.

The flowers, especially the chrysanthemums, bore unmistakable evidences of having been compressed into a small compass, and the mystery consists apparently in the hiding places of the birds, the flowers and the drapery. Some persons will probably be mystified by this performance, which is of interest to Spiritualists mainly because it illustrates how easily 'fake' 'materialisations' and 'apports' can be produced—given a dim light, the seclusion of a cabinet, and a half-hearted committee of examiners. From conversation with one of the ladies we ascertained that Mrs. Tomson's seemingly abundant hair was not overhauled, neither did she remove her black under-garment. Comment is needless.

Mr. Tomson stated at the Alhambra that although his wife's performance was being presented in public for the first time that day, it had been given hundreds of times in private: in America presumably. We wonder what form those private exhibitions took!

A BODY CLAIRVOYANTLY FOUND.—The 'American Theosophist' gives prominence to a case in which a business man from another city suddenly disappeared at Albany, N. Y. A detective sought the advice of two psychometrists, to whom he handed the man's travelling bag. They both said that his body would be found in the river; on dragging at the point indicated, the body was soon brought to the surface.

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A HIBBERT JOURNALIST IN A FOG.

A writer in the current number of 'The Hibbert Journal,' Professor Rudolf Eucken, discusses 'The Problem of Immortality,' but with little enlightenment; with, in fact, that note of detachment and hesitation which we have come to associate with that Review: but there is a grain of good doctrine in it to which we shall presently refer. First, however, we feel moved to point out, what we have so frequently noticed in similar papers—the want of grip in these detached and hesitating writers. Their very style is like their thought and attitude—undecided, limp and tired. We could quote a dozen passages from Professor Eucken's short paper from which it is difficult to extract any clear meaning, and most of these relate to the grain of good doctrine to which we have referred.

The Professor commences with the assertion that believers in immortality have to face the opposition of science, inasmuch as 'science is developing a positivistic and agnostic mode of thought': but surely this is a belated statement, at least thirty years too late. If science is at the present time 'developing' any particular tendency, it is in quite another direction, away from its old positivistic and agnostic mode of thought. Its new psychology even threatens to dominate its old physiology, and to drift it into 'worlds not realised.' Science, says Professor Eucken, is 'treating experience as a closed circle, . . . and every contention which transcends this circle is rejected as unscientific.' That depends upon what is meant by 'experience.' The experiments of the séance-room may result in experiences, and these, therefore, it might be contended, do not 'transcend the circle' which science guards: and certainly the tendency of science is not to their more rigid exclusion, but to their at least partial and tentative recognition. In any case, science is not specially in 'opposition.' It may be non-committal, but, if it is 'developing' anything, it is developing sympathetic attention to the Spiritualist's testimony and to Psychical Research.

We are told that the decay of belief and interest in the question of immortality is attributable to the enlarged interest in this life:—

The world that surrounds us has indicated a host of important problems and opened out for our work fruitful points of approach: we have won the confidence of being able by

our own exertion to shape reality according to the demands of reason, and to make our existence here constantly richer and more worth living. Since, then, the present life offers so much to strive for and to achieve, it has become more and more the main centre of our activity; the Beyond has retired more and more into the background; we have needed it less and less, we have become more and more exclusively occupied with the life of the present:

and then we are told that this modern civilisation has seemed to satisfy humanity completely. Has it? Professor Eucken himself proceeds to tumble down the castle he has built. This 'civilisation,' founded on and run for earthly interests, tends, he says, to throw man back on his limitations and cheat him out of his soul. Then come inward troubles and outward disturbances. The march to greater happiness does not proceed smoothly, 'obstinate contradictions and unholy passions break out': huge problems loom up, doubts and misgivings spread, and 'extend into the very being of the individual and lead him to ask whether, in its entire restriction to the visible world, his life still retains any meaning and worth.' So then, his 'civilisation' has not, after all, satisfied him so 'completely.'

Passing on to his grain of good doctrine, Professor Eucken looks over the wall and at us, but only for a moment; and, judging from what he says about us, we conclude he ought long ago to have at least paid us a visit, for he does not seem in the least to know what we have to show him or to say to him. He actually sums it all up as 'subjective,' and protests that belief has to be won by 'persuasions and suppositions.' He might never have met a Spiritualist in all his life, or read a line of our testimony as to objective experiences; and he turns away with the customary moan: 'If only a single instance of the influence of a spirit world upon our existence were incontestably established, the problem of immortality would enter upon a new phase.' Would it really! Has he even glanced at Myers' book? and will he take note of Professor Wm. James' remark, in this same number of the 'Hibbert Journal,' that he firmly believes that most of the phenomena described by Myers 'are rooted in reality'?

And now at last arriving at the one grain of good doctrine, we have to trudge through a dry and dreary little lane strewn with doubts; and then, making our way as best we can, we extract this idea: that there is a spiritual order, transcending the circle of experience which science alone accepts. This spiritual order transcends time and is independent of it; and into this order man comes when he 'has formed a central core of spiritual life of his own, when he has become an independent bearer of spiritual life.' In this way man 'becomes a fellow-worker in a spiritual order, a life-centre of spiritual energy, a sharer in the whole of the spiritual world,' and is therefore 'supreme over mere time.'

This looks uncommonly like a spiritual aristocracy and what used to be called 'conditional immortality,' but we need not discuss that with our Professor, who proceeds to smash all up by practically denying personal immortality altogether, for he says that we must not deceive ourselves in regard to the difference between his conclusion and that which we usually understand by personal immortality; and his conclusion is that we must 'rule out any representation of the exact mode of continuance,' and especially the notion of the 'unlimited conservation of natural individuality with all its interests and relations.' Alas! we know what that means: and, to use the Professor's own dreary phrase, half suggested and half disowned by him, it means 'a pantheistic evaporation of the soul-life,' and there the matter ends in fog, for we are forthwith forbidden to inquire into 'the indoor details of the future life.'

And yet we hold by our description of Professor Eucken's theory as 'good doctrine,' apart from his narrowing reservations. That theory, of a spiritual order into which man enters even here, transcending experience and time, contains a far-reaching truth. All we ask is that it shall be treated as operative for all, and operative in this sense,—for the gradual development of a spiritual personality; not a 'pantheistic evaporation' but a progressive growth towards the Divine Ideal.

MR. MYERS COMMUNICATES FROM THE OTHER SIDE.

Miss Johnson's account of the automatic writing of Mrs. Holland is a welcome addition to the evidence for spirit presence and identity, and yet it is somewhat disappointing. The two controls, in spiritualistic phrase, Edmund Gurney and Frederic Myers, seemed to promise a further manifestation of literary, ethical, and religious excellence. It was not to be expected that the revelations would amount in interest or moral value to Stainton Moses' 'Spirit Teachings.' Mr. Stainton Moses was a medium of extraordinary ability; his educated mind made him an instrument by whose agency the intelligent operators on the other side were well able to express the novel truths which they wished to present, although many of them were repugnant to him, a fact which prevents us from admitting that his statements were merely the workings of his subliminal mind. We may not, therefore, be puzzled by any such objection, and may readily suppose that the intellectual sufficiency of the medium was of immense service to the control making use of him. There is some difference here between 'Imperator' and Myers in relation to the mediums through whom they spoke. Yet Myers was so earnest and persevering in the cause, so faithful a servant to the Society—that Society which, since his departure, resembles stale champagne, wanting alike in vivacity and sparkle—that we naturally expected that he would force his way to some suitable disclosure of his spiritual experiences. But in this respect we have been disappointed.

The greater part of Miss Johnson's paper is devoted to gilding refined gold and throwing a perfume on the violet. We have the old search for evidential material; the same old argument that we cannot be sure that it is Myers who is speaking unless he refers to things that can be verified. We have a right to be dissatisfied, seeing that this hesitation has already been met and removed. Hence, when we have a poet and fine literary genius protesting that he is speaking to us, we naturally look for more prophetic revelations, some stirring up of the heart, some impression on the mind which may give warranty and force to its instinctive convictions; and if we do not find them, we must either blame the medium or the Society which threw her on to a side line away from the nobler path.

Mrs. Holland—though that is not her real name, which, for family reasons, is withheld—says: 'I have never been in surroundings that encouraged this interest. I have never been mesmerised, I have never attended a séance, and the idea of anything connected with paid mediumship is peculiarly disagreeable to me. It was only by accident that I discovered five years ago that I have the clairvoyant faculty.'

In 1893 she began to practise automatic writing. This was nearly all in verse, and the rapidity with which the rhymes were written down distinguishes them from her normal efforts in this species of composition, in which she writes slowly and with frequent erasures. But her automatic writing is always swiftly dictated, and there are no erasures. Can we be surprised that the lady believed that some unseen, but powerful, personality was striving to express himself? As she says: 'My attention was always enforced, as it were, by a severe pain in the head, which vanished when I had delivered my message.'

It was her first reading of Myers' 'Human Personality' that gave impulse and colour to Mrs. Holland's automatic writing. The two controls—namely, the author of the book and his friend, Edmund Gurney—were quickly enabled to

stimulate her ideas and to demonstrate their own personality. Each of these spiritual visitants encouraged her to persevere; implored her not to be in too great a hurry; advised her to despise criticism, and rebuked her for a certain half-heartedness that bitterly annoyed them. Myers, moreover, appealed to her sympathies, as follows:—

(January 12th, 1904.) If it were possible for the soul to die back into earth life again, I should die from sheer yearning to reach you—to tell you that all that we imagined is not half wonderful enough for the truth. . . I long for power, and all that comes to me is an infinite yearning, an infinite pain. Does any of this reach you—reach anyone—or am I only wailing as the wind wails, wordless and unheeded?—(P. 233.)

Unfortunate spirit!

Some time before he had lamented the futility of his efforts to give a correct account of himself, and said (p. 208):—

The nearest simile I can find to express the difficulties of sending a message is, that I appear to be standing behind a sheet of frosted glass which blurs sight and deadens sound, dictating feebly to a reluctant and somewhat obtuse secretary.

Poor Mrs. Holland!

Nevertheless, in spite of this obtuse reluctancy, Myers is able to preach the cheering doctrine that: 'Immortality, instead of being a beautiful dream, is the one—the only—reality, the strong golden thread on which all the illusions of all the lives are strung.'—(P. 233.) Here, too, is a pregnant word: 'To believe that the mere act of death enables a spirit to understand the whole mystery of death is as absurd as to imagine that the act of birth enables an infant to understand the whole mystery of life.'—(P. 232.)

What Myers wanted, as he himself says, was a *stupid* sensitive, one who was sufficiently impressionable to perceive an influence from afar, but yet too slow-minded to allow mental activity to become a danger to the message he was seeking to impress.

And here it is interesting to know that a long period of oblivion followed the removal of the poet from this life. 'The last thing I felt was the touch that closed my eyes, and the passage to the place I now occupy.'—(P. 208.) At another time he says: 'In my own experience the unconsciousness was exceedingly prolonged,' and continues: 'The reality is infinitely more wonderful than our most daring conjectures. Indeed, no conjecture can be sufficiently daring.'—(P. 192.)

Myers has a word for those who dread the changes effected by the act of dying, and says (p. 233): 'One was here lately who could not believe that he was dead. He accepted the new conditions as a certain stage of the treatment of his illness.'

But I must stop now. My advice to these cultured ladies—Mrs. Verrall, Mrs. Holland, and Miss Johnson—is to let Myers find out his *stupid* medium, even if he neglect two, at least, of his accomplished intermediaries. SIGMA.

THE RATIONALE OF HOLIDAYS.

The question of holidays is very much to the fore at this season. A well-known doctor is quoted in the 'Daily Mail' as negating the idea which had been expressed, that high altitudes tend to weaken vitality, and after remarking that none of our English mountains are high enough to affect the health, said: 'Mountain life, in my opinion, is a splendid way of recuperating. At the seaside the sea breezes and the fine air are invigorating and undoubtedly do the system a lot of good. Where people make the mistake is in not taking sufficient exercise. They lounge about, and while the mind is certainly having a much needed rest, the body is becoming lazy.'

The doctor gave the following hints to holiday-makers: 'Take regular exercise; live as much as possible in the air; do not suddenly change diet; avoid hustle and bustle; go to bed before eleven and rise early; do not on any account tire yourself in anything you do.'

In short, change of mental and bodily occupation, without extreme exertion or undue fatigue, is more the ideal of a holiday than mere lazy 'lounging.' No doubt the change of scene, ideas, and activity brings new brain cells and muscular fibres into play, and acts as a stimulus to the rebuilding of the jaded bodily organism (including the physical brain) through which the mind has to work.

PROOF OF THE EXISTENCE OF ATLANTIS.

BY DANIEL W. HULL.

Our esteemed philosopher and sage, Hudson Tuttle, whose article is quoted in 'LIGHT' of May 23rd last, denies that such a continent as Atlantis ever existed. His argument is based on the deep sea soundings of the Northern Atlantic. He states correctly that the ocean floor was a 'plain' and the sea measured in depth, on an average, one thousand two hundred feet. But no one of whom I ever heard claimed the Northern Atlantic as being any portion of the lost continent. Mr. Tuttle also shows that there is a very deep valley adjacent to America, and another near Africa, also that the Caribbean Sea, 'the region where the fabled Atlantis is supposed to have been,' is very deep. The deep sea soundings of the British ships 'Hydra,' 'Porcupine,' and 'Challenger,' the German frigate 'The Gazelle,' and the United States ship 'The Dolphin,' go only as far north as 45°, whereas the deep plain described by Mr. Tuttle was about 55° north latitude. South of this, and to 27° north latitude, a distance of over a thousand miles, is a mountainous country—not a plain—from two to three hundred miles wide and measuring in depth from one hundred to two thousand fathoms. Attached to this, at the south-west end of the supposed continent, was a narrow strip of land about one hundred miles in width, extending down to near the coast of Brazil, and south-westwards indefinitely.

The 'Scientific American' for July 28th, 1877, as quoted by Ignatius Donnelly in 'Atlantis,' finds evidence that this elevation had once been dry land, arguing that 'the inequalities, the mountains and valleys of its surface, could never have been produced in accordance with any laws for the deposition of sediment, nor by submarine elevation, but, on the contrary, must have been carved by agencies acting above the water level.' We all know that the deposition of sediment by rivers on the ocean floor would be thickest near the shore and gradually thinner farther out to sea, and naturally the floor of the sea would be nearly level, but Mr. Tuttle tells us that there is a depth of fifteen thousand feet near the West coast of Africa. Here, then, we find a channel, and at a distance of one or two hundred miles from the coast there is a sudden rise in the bottom of the sea of seven to fourteen thousand feet, and then we have mountains, hills and valleys, all the peculiarities of unsubmerged country.

Plato's account, as given in his 'Critias,' was given to him by his grandfather Dropidias, who professes to have copied it from his ancestor Solon, who received his information from the Priests of Sais, in Egypt. He says :—

There was an island situated in front of the strait [Gibraltar] which you call the Columns of Hercules. The island was larger than Lybia and Asia put together, and was the way to other islands, and from the islands you might pass through the whole of the opposite continent [South America]. It ran down [near Brazil] which surrounded the true ocean; for this sea which is in the Straits of Heracles is only a harbour, having a narrow entrance, but the other is that real sea, and the surrounding land may be most truly called a continent. Now in the land of Atlantis was a great and wonderful empire, which had rule over the whole island and several others, as well as over parts of the continent, and beside these they subjected Lybia within the Columns of Hercules as far as Egypt, and of Europe as far as Tyrrhenia.

Baldwin in his 'Prehistoric Nations' refers to this island in the following language :—

The mythical reference to a great continent beyond the Cronian Sea, meaning the Atlantic, Plutarch's mention of a great Cronian or Saturnian continent, the Atlantis of Solon and Plato, and the Merope of Theopompus, belong to a circle of very ancient traditions with which many are familiar. There is nothing in the history of the human mind that allows us to treat them as mere fictions.

Baldwin then refers to certain festivals which were 'said to have been established by Erichthonius in the most ancient times' in honour of the war which the Grecians had with the Atlanteans. He quotes Boeckh in his commentary on Plato as follows :—

In the great Panathenæa there was carried in procession a *peplum* of Minerva, representing the war with the giants and the victory of the Gods of Olympus. In the lesser Panathenæa they carried another *peplum*, covered with symbolic devices, which showed how the Athenians, supported by Minerva, had advantage in the war with the Atlantes.

A scholion quoted from Proclus by Humboldt and Boeckh says :—

The historians who speak of the islands of the exterior sea [the Atlantic Ocean] tell us that in their time there were seven islands consecrated to Proserpine, and three others of immense extent, of which the first [America] was consecrated to Pluto, the second to Ammon, and the third to Neptune. The inhabitants of the latter had preserved a recollection, transmitted to them by their ancestors, of the island of Atlantis, which was extremely large, and for a long time held sway over the islands of the Atlantic Ocean. Atlantis also was consecrated to Neptune. (Baldwin, 'Prehistoric Nations,' pp. 396-7.)

We have seen that Atlantis was referred to as Merope by Plutarch; again it is referred to in the 'Popul Vuh,' a mythical history of Central America, as Xibalba, and the ancient histories of Central America refer to it, as we shall see, as Mu, all going to show that they were not deriving their ideas from each other, but were referring to separate traditions or histories. Baldwin refers to the 'Popul Vuh' history as follows :—

Without seeking to advance any particular opinion on the subject, it seems to me useful to call the reader's attention to analogies presented between the Empire of Xibalba and that of Atlantis, as described in Plato's 'Critias.' Both countries are magnificent, exceedingly fertile, and abound in the precious metals; the Empire of Atlantis was divided into ten kingdoms, governed by five couples of twin sons of Poseidon, the eldest being supreme over the others; and the ten constituted a tribunal that managed the affairs of the empire. Their descendants governed after them. The ten kings of Xibalba who reigned (in couples) under Hun Came and Vukub Came (and who together constituted a grand council of the kingdom) certainly furnish curious points of comparison. And there is wanting neither a catastrophe (for Xibalba had a terrific inundation) nor the name of Atlas, of which the etymology is found only in the Nahuatl tongue; it comes from *atl*, water, and we know that a city of Atlan, near the water, still existed on the Atlantic side of the Isthmus of Panama at the time of the conquest.—('Prehistoric Nations,' p. 398.)

Not only have we the evidence of the existence of such a continent as Atlantis, but further confirmation is furnished by the traditions and histories of its submergence. Solon, as quoted by Plato, is particular as to date, and we shall find an inscription on stone giving the exact period from the time the inscription was recorded.

After the priests of Sais had given a full history of the war between the Atlanteans and the Greeks, in which the Greeks appear not only to have beaten the Atlanteans but also to have driven them entirely from Asia and Europe (and they even seem in turn to have invaded the Atlantean country itself), he relates the fall of Atlantis, as follows :—

But afterwards there occurred violent earthquakes and floods, and in a single day and night of rain all your warlike men, in a body, sank in the earth, and the island of Atlantis in a like manner disappeared, and sank beneath the sea. And that is the reason why the sea in those parts is impassable, and impenetrable, because there is such a quantity of shallow mud in the way; and this was caused by the subsidence of the island.

Proclus, one of the greatest scholars of antiquity, in his commentary on Plato's 'Timæus,' says :—

The famous Atlantis exists no longer, but we can hardly doubt that it did once, for Paracelsus, who wrote a history of Ethiopean affairs, says that such and so great an island once existed, and that it is evidenced by those who composed histories concerning the external sea [the Atlantic Ocean]. For they relate that in this time there were seven islands in the Atlantic Sea, sacred to Proserpine; besides these, three of immense magnitude, sacred to Pluto, Jupiter and Neptune; and beside this, the inhabitants of the last island [Posidonia] preserve the memory of the prodigious magnitude of the Atlantic land, as related by their ancestors, and of its governing for many ages all the islands of the Atlantic Sea. From this

island one may pass to other large islands beyond, which are not far from the firm land [probably South America] near which is the true sea.

We come now to the Central American accounts. Dr. Le Plongeon spent twelve years in excavating among the ruins of Central America, learned the language of the aborigines, and could also read the Mai inscriptions. In his excavations he found four separate accounts of the submergence of Atlantis which he relates as follows :—

The records of the catastrophe are to be found in full detail in the writings of four different Maya authors, in the Maya language. Each of these has written in his own style, but all agree as to the date of the occurrence and the manner in which the destruction of the Atlantean land was effected. . . One of these relations carved in bas-relief is preserved in the city of Chichen. The slab on which it is written forms the lintel of the door of the inner chamber of the southern end of the building called Akkib-Shib, 'The Awful, The Tenebrious Record.' Not only did the Maya historian record the submergence of Mu in such lasting manner, but the date of its occurrence.

From it they began a new era, and reckoned the epochs of their history, as the Christians do from the birth of Christ, and the Mohammedans from the Hegira, or the flight of Mohammed from Mecca.

They also arranged all their computations on the base of thirteen, in memory of the thirteenth of Chuen, the day of the month on which the cataclysm occurred. So they made weeks of thirteen days, weeks of years of four times thirteen, or fifty-two years, and their great cycle of thirteen times twenty, or two hundred and sixty years, as we are informed by Father Pedro Beltran. ('Queen Moo,' p. 146.)

Dr. Le Plongeon prints a translation of these writings ; one of them gives the exact date of the occurrence of this catastrophe, stating that it occurred eight thousand and sixty years previous to the time at which the inscription was made. As Solon's account makes it about nine thousand six hundred years before the Christian era, this account must have been written about one thousand years before Solon's account. This renders it improbable that one should have copied from the other. Another corroborating evidence is that the Mexicans had a tradition that their ancestors had migrated from Aztlan (Atlantis).

What would be required to make out a case if the foregoing evidence does not establish the fact that at one time there was a large island in the Atlantic Ocean covering not less than three hundred thousand square miles of territory ? The testimony goes to show that there was once a hilly country that is now submerged. Solon received an account of such a country from the Egyptian priests, who professed to have a record of it. Plutarch confirms Plato's account by referring to the Merope of Theopompus, and states that 'there is nothing in the history of the human mind that allows us to treat them as traditions.' The Grecians were in the habit of celebrating festivals in honour of the expulsion of the Atlanteans from their country. Proclus is quoted by Humboldt and Boeckh as referring to seven islands which belonged to Proserpine, closely connected with 'three others of immense extent.' On this side of the Atlantic a history of Central America refers to 'the Empire of Xibalba,' which seems to be the same continent under another name, perhaps the name of one of the rulers ; while independent of European and Asiatic statements are the four histories written by ancient writers and graven in their rocks. Surely the case is a strong one.

Olympia, Wash., U.S.A.

MARRIAGE.—On Thursday afternoon, July 23rd, at St. George's Church, Walsall, Miss 'Tettie' Venables, youngest daughter of Councillor and Mrs. Venables, both earnest and devoted Spiritualists for many years, was married to Mr. B. H. Preston, secretary to the Wolverhampton Education Committee. The bridesmaids were Miss Mary Preston (sister of the bridegroom) and Miss Ethel Chiswell (Liskard, Cheshire). Mr. W. A. Goold presided at the organ. The church, which was prettily decorated for the occasion, was well filled with guests. A reception was afterwards held at the residence of the bride's father, and subsequently the newly-married couple left for the Channel Islands.

A DEATHBED APPARITION.

A correspondent sends us the following experience related by Dr. C. G. Th. Ruete, Rector of Leipzig University, in his book on 'The Existence of the Soul' (Leipzig, Teubner, 1863, p. 95), written from the standpoint of physical science ; it is stated to be the only experience of this nature which has occurred within the author's personal knowledge :—

Two young, finely organised, cultured ladies in Göttingen, Dr. P. and Miss W., who knew each other by sight only through passing in their frequent drives, were both suffering from consumption. I was doctor to both of them ; each used to inquire of me how the other was, without my stating how they were. Miss W.'s illness increased more rapidly, and she was already unable to leave her bed, whilst Dr. P. could still get about. Yet one night, at two o'clock, I was hastily summoned to the latter, and on reaching the house found her just breathing her last, in consequence of a sudden lung stroke. After this I stayed about half an hour with the dead, and then left. On my way home it occurred to me to call on Miss W. to see how she was. Arriving at the house I made my usual sign for admittance at a night visit, and this time the mother met me herself in a frightened state. She told me that her daughter had had an agitating experience half an hour ago ; waking out of a light slumber, she had suddenly sat up in bed and called out that Dr. P. had just died and had appeared to her in a quite transfigured form ; that she bowed to her in a friendly manner, and told her that she would die on the same day and would come with her. On entering the room I found the patient sitting up in bed, with red cheeks and damp forehead, but still quiet and in good spirits. She told me the vision in the same words, but from that moment she grew weaker, and died on the same day.

The time of the vision I estimated to have coincided very closely with the moment of Dr. P.'s death, of which, excepting the inmates of the house and myself, no one in the town could have had any knowledge.

Dr. Ruete remarks that whilst he cannot explain this experience, he cannot, in the present scope of our scientific knowledge, deny the possibility of such an occurrence.

PRAISE AND PRAYER.

It has been taught from time immemorial that praise and prayer are indispensable aids to true religion, acceptable to God and necessary not only for the gratification of all physical requirements, but for the salvation of the soul in some future and indefinite state of existence after the painful process of dissolution. Too often this teaching has implied that praise is an indispensable preliminary to prayer if the individual necessities of each suppliant are to receive attention, and relief be granted or withheld in accordance with the Divine Will. But such a crude idea of God is worthy only of a religion which accepts ancient myths as literal facts. Only one virtue can be placed to its credit, that of patient resignation to the Divine Will. It seems strange that the world's eternal hymn of praise has so long escaped the recognition of expectant humanity—the praise which finds expression in the song which flows from the poet's pen and finds an echo in the reader's heart ; the swelling harmony which rolls and sobs, whispers and sings among the pillars and arches of cathedral or church, and thrills into responsive peace some care-worn soul ; the perfect blend of colour, theme, and perspective upon the canvas, that awakens in the mind of the beholder some latent instinct of nobility ; the keen delight in Nature's beauties, the responsive thrill to Nature's harmonies, the discovery of Nature's laws and all that tends to elevate the human race ; the love that wells up from the mother's heart till her eyes brim with tears as she gazes upon her sleeping child. Surely all these, and the loving efforts made by humane men and women for the alleviation of pain and suffering, are truly notes of praise ! And thus the murmuring of words or the unspoken thoughts and longings, which arise in the mind and link it with the highest object it can conceive—the aspirations of the immortal spirit, which are manifested in deeds of loving service—these are praise as well as prayers, for while differing one from the other, in form and detail, they unite in one great objective, the uplifting of the soul from its normal surroundings—the placing of soul, body and intellect in tune with the exquisite harmony of the All-pervading Infinite.

J. H. C.

JOTTINGS.

Our attention has been drawn to a statement made by Count Perovsky-Petrovo-Solovovo in the June issue of the 'Proceedings of the S. P. R.' to the effect that Mr. Hereward Carrington 'conclusively shows' that the phenomenon of the 'partial dematerialisation' of Madame d'Espérance (which was reported by the Hon. Alexander Aksakof in 1893) 'admits of an absurdly easy explanation.' We shall deal with this alleged 'explanation' in the next issue of 'LIGHT'; like many other things, 'it is not so easy as it looks.'

A correspondent writes: 'Roman Catholics, I find, are dead against us. How do they account for their prepossessions? There seems to be a little sulphur in their denunciations.' We do not know about sulphur, but there seems to be very little logic. We feel inclined to ask, *How do they account for their saints?* They invoke the aid of their patron (and other) saints, and expect to be cured of infirmities or diseases by visits to certain shrines, just as Spiritualists often ask for help or healing from their 'saints,' that is, from their arisen friends.

A writer in a Spiritualist journal, not published in England, recently stated that 'the "passage of matter through matter," the control of the hands of mediums for automatic writing, the gathering of matter from the medium and sitters for materialised forms, trance speakings, can all be referred to the radio-activity of the "atoms" forming this marvellous Universe, whose basic and controlling force is electricity.' We were under the impression that all these phenomena were referable to, and the result of, the activity of incarnate human beings—but radio-active atoms and vibrations seem to be having it very much their own way just now.

'The Soul's Deepest Questions, an introduction to Spiritual Philosophy,' by Mr. George P. Young, is the title of a sixty-eight page pamphlet which has just been printed and published for the Spiritualists' National Union by 'The Two Worlds' Publishing Company, Limited, 18, Corporation-street, Manchester. It is the first of the National Union's 'Propaganda Publications' and is being sold for twopence (post free 2½d.), which is below cost price. Mr. Young has done his work well and gives a large amount of useful information in a persuasive and acceptable manner, which should make this pamphlet very successful as a means of introducing the subject of Spiritualism to non-Spiritualists and elucidating it for inquirers.

The President of the Dundee Society of Spiritualists, Mr. Stevenson, has drawn up a leaflet for distribution, setting forth the principles of Spiritualism as follows: 'Spiritualists believe in an Almighty Supreme Power, and hold the Father and Motherhood of God, and the solidarity of the human race as one family. Spiritualism gives proof of the continuity of life beyond the grave, by communion with those who have passed through the change of death, and thereby proclaims personal responsibility for actions in this existence, with a just compensation or retribution in the hereafter; and also that the path of progress and happiness is still open in the life after death to everyone who wills to walk therein.'

For some time past the Spiritualists of America have been making a determined attempt to put a stop to the proceedings of a class of individuals who pose as materialising mediums, and, taking advantage of the lack of strict test conditions, impose upon the public and thus injure the reputations of honest mediums and bring Spiritualism into contempt. If we may judge by the results of this campaign, as reported from time to time in the 'Progressive Thinker,' it was sorely needed and was not undertaken a moment too soon. A number of these pretenders have been arrested, fined or imprisoned, and the lesson is being taken to heart at last by Spiritualists, who are requiring that strict test conditions shall be observed by mediums. Only in this way can the pretenders and conjurers be driven out of our ranks and compelled to take their rightful places as public entertainers.

Now that the holiday season has fairly commenced, the Spiritualist societies at seaside resorts are naturally hoping to attract attention to the facts and philosophy of Spiritualism. A special programme of propagandist meetings has been arranged at Bournemouth, where the Prince's Hall has been secured, and addresses and clairvoyant descriptions will be given each Sunday during August, at 11 a.m. and 7 p.m. The mediums and speakers engaged are Mr. J. J. Morse, Mr. Dudley Wright, Miss MacCreadie, Mrs. M. H. Wallis, Mr. E. W. Oaten, and Mr. Walter Howell. All the seats will be free, and the local Spiritualists hope that their efforts will meet with the sympathetic support of visiting friends.

LETTERS TO THE EDITOR.

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

What is Divine Love?

SIR,—The letter signed S. A. Adela Harper, in 'LIGHT' of July 18th, evades my points and does not answer my inquiry regarding Divine love. The child of three years old who died from cancer was a victim of the fulfilling more than of the breaking of laws—the disease arising first from the Vaccination Act, secondly from the officer who benefits from it, and finally from the law of growth.

Exactly as a gall fly makes a centre of activity on the oak, the officer made a centre of cancerous activity in the child. Scientists tell us that the structural operations of cancer are of wondrous beauty; preachers tell us that beauty is an evidence of God's love. This centre having been started in the child, an inrush of irresponsible energy, through the vehicle provided, operates upon the nucleus, develops this growth, or form of natural vampirism, sapping, with excruciating agony, the vitality of the boy; and when its limit is reached and the child is devoured, I am told that the law of God's love would soon make bright his new life! If the same law that blighted his life here still rules in the next stage of existence, what guarantee have we that his life there is a bright one?

It is not an immutable law that we reap as we ourselves sow. All life is one, no man liveth to himself alone, and one reaps what another has sown, whether it be wheat or tares. When I ask, is avengement in the line of creation? is protection a turning aside?—by 'protection' I do not foolishly imply the answering of every unwise prayer. We are governed imperiously by *hidden and mysterious* laws, and suffer so-called punishment for the breaking of them, irrespective of our inevitable ignorance. It is nonsense to say that we suffer because of our crude and persistent disobedience and deliberate defiance of God's love, as manifested in the order of Nature, and it is blasphemy to insist that suffering, which may be the outcome of our limited knowledge, or the direct result of human hate or vice, is an expression of Divine love.—Yours, &c.,

ATOM.

SIR,—'God's law and love' refer to that which is utterly beyond and above our present state of consciousness, beyond the power of our mental receptivity, and discussions around such phrases as 'God's will,' 'God's law,' 'God's love,' however well intentioned, are, it seems to me, extremely futile. How can S. A. Adela Harper possibly prove that the 'law of consequences cannot be turned aside by a hair's breadth'? How does she know what is a 'law of consequence'? She might add that it was a 'law of consequence' that if you touch fire you get burnt: but D. D. Home's spirit friends turned this apparent law of consequence aside by a good many hair's breadths. It was man's egotism in thinking he knew God's will, that led to Hypatia's foul murder by Bishop (afterwards Saint) Cyril and his mob of biblical fanatics, who thought to please God by their deed. I cannot agree that had Hypatia's prayer been granted the creation of a new force would have been required. New to *man* perhaps, but new to *Nature*? Why, hypnotism could have been used to answer the prayer—had Hypatia been sufficiently developed to have used it. Apollonius of Tyana is reported to have stayed a mob from killing him by means of a law that *he* knew which transcended 'a law of consequence' that *we think* we know. Why speak of sufferers as victims? Some may be so in our poor estimation, but *who knows*? Personally, I regard the last six years of my life as the brightest, best, and happiest period of my existence; yet during that time I have passed through perhaps the worst agonies and illnesses that the human form could endure and, according to all known 'laws of consequence,' I should have died at least four times; but I do not flatter myself that 'a new force was created' for my benefit, or that God interested Himself to keep me alive. I *do* think, nay, I will even say that I know, that my mind, instructed and aided by intelligences in a higher state of consciousness, governed and commanded my body, by means of laws that transcend our 'known' laws of consequence.

When one considers the myriads of spheres that man is heir to and must live through, and contemplates the milliards of milliards of aeons of time during which man can be ever learning, ever striving toward Truth and Knowledge when one realises that all human knowledge taken collectively is as

but a grain of sand compared to the whole universe of what there is to learn, one is apt to be staggered on hearing an earth-plane man talk about God—God's will, God's love, God's law—staggered by his egotism and lack of humility. I take it that, at any rate for the next seven spheres, truths, laws, knowledge, &c., &c., are only *relative* to (according to our ignorance of) the higher truths and laws. I doubt if, after the seven spheres are passed, we shall have more than a faint idea of *absolute* laws, truths and facts; and I venture to think that even *then* the most we shall be able to do, so far as understanding Deity is concerned, will be to bow our heads and say, 'Lord, be merciful to me a sinner.'

Meanwhile, God (in so far as we *can* know God), pants in the hunted fox, writhes in the worried otter, starves in the slums, is sweated in the factory, is bullied and swindled in 'business,' is hanged on the scaffold, murdered on the battlefield, and walks our pavements soiled and degraded by man, despised, rejected and scorned.

Man! man! how long will you continue to fly in the face of God? Can you not see that if you will ameliorate the lot of your brother, *God will afford to wait awhile*, because *God understands?*—Yours, &c.,

VINCENT N. TURVEY.

A Puzzled Inquirer.

SIR,—In reply to, 'Veritas' I may say that I have had exactly the same sensation of answers to questions being recorded, or heard, in the brain; I can hardly describe it in any other way. With myself it comes as a voice speaking quite distinctly, and I am sometimes reproved for my actions in no flattering terms. One person in particular, who calls himself No. 1, and refuses to give any other name, exerts himself (or herself, I don't know which) to give me good advice. Like 'Veritas,' I often have my doubts whether it is another entity, or being, or only another phase of myself; but if I follow the advice given I generally do right.

Sometimes I am, as it seems, taken away from the body by some spirit friend on long journeys to distant places. I see other towns and walk, or rather glide, amongst the people; hear them speak, and am quite myself, yet I know that to them I and my companion are invisible, because no one tries to get out of the way for us at all. One evening I was taken to a ball and seemed to be only just one single eye—placed over the main entrance. I stayed, as it seemed, nearly an hour and saw and heard everything. I should like to know if any among your readers have such experiences. Also I should like to meet 'Veritas' for an hour and compare experiences.—Yours, &c.,

WHITE SAHIB.

The Holy Spirit and Other Spirits.

SIR,—In reply to 'R. W.' (page 346) the majority of Spiritualists do not, I think, believe in 'the Holy Spirit' as a distinct Person. We like to think of God as the All-Father, and of the Holy Spirit as being One with Him. Not all Spiritualists believe in the Personality of God; but there is nothing in Spiritualism antagonistic to that belief, and there are a great many who hold it, and find help and happiness in it. God, whether we think of Him as All-Father, or Universal Spirit, manifests by His works. He speaks to us in many ways; but we do not always hear aright. To understand Him better, we should harmonise ourselves in purity and unselfishness. We sin against God and ourselves if we neglect any means of help within our reach. Under the Divine Government, there are angel ministers for each and everyone of us, who are acting in organisations; these help us, whether we be conscious of it or not. They can help us the more when we aspire to the All Highest. I think this is recognised by thoughtful Spiritualists. We should not allow any person, in the body or out of the body, to come between us and God; and the same may be said of books, and all other things. I trust 'R. W.' may be encouraged to continue the search for light.—Yours, &c.,

A. L. W.

SIR,—With reference to 'R. W.'s' letter on 'The Holy Spirit and other Spirits,' I should advise the perusal of a pamphlet called 'Supernatural Gifts,' which can be obtained (price 1d.) from the author, Charles H. Annesley, Rydal Mount, Torquay. Without endorsing all his statements, it is (on the whole) an excellent pamphlet. The author maintains that all Christians have a right to supernatural gifts which may be had for the asking.—Yours, &c.,

E. P. P.

Tennyson's 'In Memoriam.'

SIR,—With regard to the letter on p. 358 of 'LIGHT,' I am of opinion that Tennyson was referring to Christ when he wrote, 'I hope to meet my pilot,' &c. Probably Edwin Arnold had the same thought in his mind when he penned the following lines:—

'No "moaning of the bar." Musical drifting
Of Time's waves turning to the eternal sea;
Death's soft wind all thy gallant canvas lifting,
And Christ thy pilot to the peace to be.'

I think Tennyson's friendship was real and deep, like the delicate aroma of the hidden violet.—Yours, &c.,

E. P. PRENTICE.

Four Years on the Spiritualist Platform.

SIR,—In August, 1904, the Press of London and the provinces proclaimed my conversion from orthodoxy to Spiritualism; since then I have travelled forty thousand miles addressing large audiences, and the meetings have been reported in the newspapers. I have now come to a full stop, and start to-day in the 'Lusitania' for America, for rest, not to address audiences or officiate in any way. On my return, at the end of September, I hope to resume public work until the end of the year, and then start for South Africa in response to a call for mission work there. My new book, 'The Busy Life beyond Death,' is in the hands of the printers, and will be published in the autumn. Herr Hermann Zieger, of Leipzig, has published a beautiful German edition of my work 'Talks with the Dead,' together with all the spirit photographs contained therein, &c. I hope I may have the continued loving thoughts of the many thousands to whom I have spoken during the past four years, and trust that all communications will be held over until my home-coming.—Yours, &c.,

JOHN LOBB.

Carlton House,
75, Victoria Park-road, N.E.
July 25th, 1908.

'No Man Liveth Unto Himself.'

SIR,—I notice in 'LIGHT' of July 18th, p. 337, a reference to the work of a medium on planes unseen by mortal sight, and the good that has resulted therefrom. I should like to corroborate from my own experience the *reality* of such work. I was told two or three years since that if I did not speak another word from the public platform, nor write another book, the mission I was designed to accomplish would be effected. These words were spoken by an angel ministrant through the mediumship of my husband. What that special work was, I had not then an idea, but gradually it has been revealed to the three who form our weekly circle, that the fields in the unseen are indeed white unto harvest. Few workers as yet *realise* the great need—the soul hunger—of those who press around our circles for help and upliftment: indeed, every spiritually developed member of the human family forms a centre of inspiration for those on spirit planes who are seeking the fuller light. How marvellous and far-reaching is the true interpretation of the words 'No man liveth unto himself'!

The seer of our circle frequently sees the crowds pressing around the sitters ere our service commences. Some few are allowed by the ministrants to control the sensitive if there is a purpose to be attained by so doing. Some of the spirits come only to scoff, and often are melted to tears by the compelling love-power of the angel ministrants, who cannot come into touch with those in lower states in the spirit universe except through human mediumship, or the 'human ladder,' as they put it.

Speaking of this work a control once said to us: 'How many, out of an audience of a thousand people on earth, do you think really desire and hunger for living truth? Here there are myriads of spirits who are now seeking light—intensely in earnest, they must have further spiritual development before they can leave the earth conditions entirely. Multitudes in the unseen are thronging around you seeking bread. They who feed the hungry on spirit planes—unseen, unknown by men—are indeed saviours. Happy, thrice happy, are they who are the conscious instruments in the hands of the angels.'—Yours, &c.,

LOVELIGHT.

P.S.—Will the 'puzzled inquirer' who signs herself 'Veritas' send her address to Mrs. Eva Harrison, Grasmere, Chester-road, Erdington?

Spirit Prescriptions and Cancer.

SIR,—May I offer a suggestion, through your columns, to the readers of 'LIGHT'?

I was so much impressed by the account given on p. 341, under the heading, 'Spirit Prescriptions,' and the results following from carrying out the directions given, that the thought came to me: Why should not Spiritualists, at their Sunday or week-day services, pray 'The Great Healer' to send the spirit of wisdom and knowledge to those who are fighting that dread disease cancer, the scourge now devastating so many of our homes? Their efforts, so far, seem well-nigh fruitless, and it may be that from the 'other side' help will come. Why not?—Yours, &c.,

A LOVER OF 'LIGHT.'

'Lingering' or 'Living'?

SIR,—That life's experience seems to be at variance with the principle that life is joy, is due to the fact that we have not yet learned to live. 'We do not live anywhere--we linger,' said a street arab, whose only 'home' was a railway arch, when asked where he *lived!* Many of us are arabs who 'linger' and do not 'live,' and as a consequence we have to be goaded onwards by unpleasant experiences until we awake to the knowledge that we *can* live as soon as we *will* to live—and that life is joy.

The futile attempts made in many quarters to escape from the 'lingering' by seeking to deny results while maintaining the cause, need win no confidence. To *live*, one must put one's self in harmony with that law of life which is joy: 'That my joy may be fulfilled' . . . and 'That your joy may be full,' said the Christ.

We have trenchant proof that the passion for sacrifice has been developed in woman to an unhealthy extent; it is too often a species of self-gratification, which becomes habitual, and, transmitted from parent to child, may produce needless suffering until human beings refuse to 'linger' in the shadow and break through into the spiritual kingdom, which is *joy in service*.—Yours, &c.,

ANNIE THURSTON.

Impersonating Spirits.

SIR,—With reference to 'Student's' interesting article on p. 291 of 'LIGHT,' there is a danger which investigators of the spirit realm run that he has not mentioned, but which, from my experience, is a very real one: I refer to the flattery of the sitter.

I have known cases in which very ordinary persons, full of faults of character and disposition and temper, have, through accepting everything said by spirits, believed themselves to be perfected saints, of a different mould altogether from ordinary humanity; a state of mind that opens the door to much unspirituality and many troubles and trials. Is it not a fact that most Spiritualists, at one time or another, have met with similar cases? It seems to be a sort of test used either consciously or unconsciously; by which I mean that our spirit friends, or guides, employ flattery as a test of our quality; or else the fact of being vain attracts flattering spirits. Personally, being very much averse to flattery, I declined to accept the exaggerated estimate of my character offered, and snubbed the spirit who sought to flatter me, and that ended the matter. I think if investigators would bear this in mind and treat the first attempt at flattery as a warning to be upon their guard, they would find it a useful hint. Level-headed, uncommon sense is very necessary in dealing with the real world, where all shams are hindrances.

I understand from 'Student' that Mr. Raupert 'claims that our phenomena are real, but are due to deceptive and impersonating spirits, and not to the action of the deceased relatives of the sensitives or the sitters.' This is a very shallow, partial judgment and entirely leaves out of view the case of those who are *not* deceived or misled by their spirit visitors. Personally, for instance, I have no experience whatever of deceiving, disagreeable spirits, and everything I have been told by my friends beyond the veil has come true so far; for the simple reason, I imagine, that I love truth in preference to flattery or prejudice. And there are many others of similar experience.

That deceiving spirits and fraud generally are unavoidably associated with Spiritualism is simply due to human infirmity, and, to a thinking mind, favours its truth. They will decrease as the cause is removed. I agree with 'Student' in his beautiful conclusion that love rules the universe, and those hostile to Spiritualism stand self-condemned by the very virtue they attribute to evil.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

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.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Percy Smyth gave an address on 'Reason and Religion.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Miss Violet Burton. Thursday, at 8.15 p.m., public circle.—O. W. B.

BRIGHTON.—53, HIGH-STREET.—On Sunday last an address on 'Life and Death' was much enjoyed. Sunday next, at 7 p.m., address on 'The Origin of our Bible'; at 7.45 p.m., circle. All welcome. Collection.—J. J. G.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie gave clairvoyant descriptions, and several helpful messages to an interested audience. Miss Marie Brown (of Aberdeen) beautifully rendered a solo. Sunday next, at 6.30 for 7 p.m., Mr. Dudley Wright, address.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday evening last Mr. H. Boddington gave an able and instructive address on 'The Truth, the whole Truth, and nothing but the Truth.' Sunday next, at 7 p.m., Mr. J. Adams, address.—H. B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Spencer, president, gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., members and friends will give testimonies as to how they came into Spiritualism.—W. T.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Abbott delivered a thoughtful address on 'The Way of Peace.' Mrs. Boddington gave good clairvoyant descriptions. Sunday next, Mrs. A. Boddington, address and clairvoyant descriptions.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. T. B. Frost's excellent address on 'Spiritualism: Is it from God or the Devil?' was much appreciated. Mr. G. F. Tilby presided. Sunday next, Mr. and Mrs. Smith, address and clairvoyant descriptions.—W. H. S.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday last Mrs. Grainger spoke, and she and Mrs. Rowlands gave clairvoyant descriptions. Sunday, August 9th, at 11 a.m. and 6.30 p.m., Mr. Walter Howell, of Birmingham, addresses, and on Monday, 10th, at 8 p.m., he will lecture in the Barnfield Hall.—H. L.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good circle was held. In the evening Mr. F. G. Clarke gave a good address. Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyance. Saturdays at 8 p.m., prayer meeting. All welcome.—A. C.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mr. E. W. Wallis, after a reading, gave a brilliant and highly appreciated address on 'Spiritualism for Humanity and the Truth.' Sunday next, at 7 p.m., Mrs. H. Ball. Thursday, at 7.30 p.m., social gathering; (see advertisement).—S. R.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Macbeth Bain delivered an address on 'The Power to Heal Body and Soul,' and good clairvoyant descriptions were given. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Frost, address and clairvoyant descriptions. Circles on the 3rd and 6th, at 8 p.m.; 7th, at 2.30 p.m.—C. C.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last Mr. G. Tayler Gwinn delivered an inspiring address and Mrs. Neville gave psychometric delineations. Miss Maud Brooklyn rendered a solo, and Mr. Graham Watson an effective recitation. The collection was for the Lifeboat Saturday Fund. Sunday next, Mr. T. Olman Todd; 9th, Alderman D. S. Ward, of Harrogate.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last several friends spoke. In the evening Miss Violet Burton gave a fine address on 'Life Immortal.' Madame Stenson and Mr. Eveleigh conducted the after-circle. Sunday next, at 7 p.m., Mrs. Podmore. On the 6th inst., Mrs. McLellan. Wednesdays and Fridays, members' developing circles.—J. J. L.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Thomas, of Lincoln, gave clairvoyant descriptions. In the evening Mr. Imison spoke and Mrs. Imison gave excellent clairvoyant descriptions. Mr. Wellsbourne's solo was highly appreciated. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. J. Jackson. Thursday, at 8 p.m., address. 9th, Mr. Blackburn. 16th, Miss Violet Burton.—C. J. W.