

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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SATURDAY, AUGUST 7, 1909.

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NOTES BY THE WAY.

'The Progressive Thinker' very prominently prints an Article entitled 'An Awful Calamity is Coming,' by 'That wonderful medium, Mrs. Maud Lord Drake, of Boulder Creek, Cal.' It is claimed that this lady predicted, before three or four hundred people in Oakland, the destruction of San Francisco two months before it occurred. After this, she predicted four other disastrous earthquakes and asked a crowded audience to make a note of the prediction. Three of these have occurred (at Valparaiso, on the west coast of Mexico, and in Sicily). The fourth and greatest has to come; the indicated scene of it is New York, and the time probably next year.

The following sentences will give some idea of this alarmist warning:—

In regard to the destruction of New York, it is well known that J. Rodes Buchanan wrote on the 'Laws of Periodicity,' concerning these great seismic disturbances that have occurred and are to occur. He located one of them partly in the vicinity of the city of New York.

It is a fact that all these things occur in accordance with natural law and its effect. The information and feeling that come to me must come from those who are able to trace causes to their legitimate effects, but I can only give them as they are given to me. Thus far there has been no mistake in the information I have received and the feeling I have experienced, and I have no doubt that the things foreshadowed must and will occur and that they will occur in our day and time.

I am impressed to say that the culmination of these disturbances will be the most disastrous that has occurred in the last 2,000 years and must come prior to 1913, if science and prophecy agree.

Mrs. Drake describes the premonition as a dense shadow increasing in density until the culmination occurs, and says:—

In the case of the Italy-Sicily earthquake at Messina, this shadow was excessively oppressive at different times for several months prior to the disaster. It was something terrifying! All light seemed obliterated and the very soul within me seemed to be overshadowed by this tremendous something that must occur; and then would come noises, roarings like great thunders, and tidal waves sweeping far and wide. I saw spirits rushing across the heavens, hither and thither; some of them especially seemed to be carrying garments, some large and some small—grey, blue, black and brown. I noticed whisperings as they journeyed along and seemingly expressions of sorrow and regret, while a few smiled joyfully and seemed quite content and happy, but the majority had a look of pallid fear and haunting dread.

The previous Saturday night I stopped in Santa Cruz at 64, Walnut-avenue, with some very dear friends, and after a sleepless night with those scenes or visions passing before my eyes, I arose and told each one (there were four in the family) about that which was just about to occur. It had come

nearer and still nearer until I felt I could almost reach it with outstretched arms. I pictured the whole horror to them, filling each soul with a shivering dread of that which was to come.

We often wonder why 'prophets' so frequently give utterance to 'terrifying' predictions and seem to delight in giving us 'the shivers.' Surely there are far more good things to be forecasted and to be glad about than there are to be afraid of. 'Sufficient unto the day is the evil thereof'—unless a warning will enable us to avert the evil. However, we record the prediction, and await results. With all due respect to the lady, we trust New York will escape the threatened doom. Probably New Yorkers will still 'sleep comfortably in their beds.'

'The Craftsman' gives us a print of a wonderful piece of sculpture by Louis Potter, a young American—'wonderful' because it is a great sermon and not merely a bit of art work. It is called 'Earth Bound.' There are four figures: a little child, a middle-aged man and woman, and an old man. They stand partly in line, and all, except the child, carry on their heads and backs huge lumps of earth, their feet also being clogged with it. The old man's burden is just slipping away from his head, and he is holding it on his back, with his right hand only. The left hand is hanging down, and one long finger is pointing to the soil, as with its message: 'The load of earth you must carry, and in the earth you will end.' The most wonderful and the most pathetic thing about it is the figure of the little child in the background. As yet the burden of earth is not on its back, but its little head is bent, and the back too is bending, as though to receive its load.

'The Craftsman's' description (by Mr. Irwin MacDonald) has touches of its own:—

Even the most prosaic or preoccupied man or woman would be apt to pause for a good while before the group called 'Earth Bound,' and to reflect upon the significance to humanity of the story it tells. Three generations are there—the old man, bent and staggering under the burden of inert matter that typifies material things and all the crushing weight of conditions to those who grapple with them solely upon the physical plane. The woman bends still more beneath her burden of life, which, although not so large as that resting upon the shoulders of the strong man at her side, yet bows her nearer to earth. The man, although himself bending under the weight, struggles to stand erect and to lift some little portion of the mass which is crushing down the woman. In the centre of the group stands a little child—a woman child upon whom no burden rests as yet, but who is bowed and groping blindly beneath the shadow of what is to come.

Mr. MacDonald says that the man is trying to lift some little portion of the mass which is crushing down the woman. Alas! we do not so read it. He seems to be knocking her load, in an effort to push her back, and get before her.

We should like to see, in the rooms of our Spiritualist Alliance, an enlarged print of this impressive work. It teaches half our message to the world.

Still the question is being asked, why the working man does not go to church or chapel: and the reasons are so

obvious! But there are reasons that are not obvious, and recently a working man in New York attempted to state them. One is that the working man thinks the usual Church-goers are not sincere. We hope that is not true either way. It would be bad enough if Church-goers were not sincere; but it would be worse if the working man thought them insincere when they are not. If he really does think it, he is probably cherishing an opinion compounded of about one-third truth and two-thirds prejudice.

Another reason given by this working man is thus expressed:—

The Church of Christ has tried almost every conceivable way of reaching the working man excepting one. That one way it could hardly be expected to try, for it was the method that Christ employed. It was a simple method, too simple to penetrate the brains of organised orthodoxy anywhere; it consisted of reaching the sinners by mingling with them and going where the sinners were. Of course it caused criticism when he ate with the publicans and sinners; the Pharisees called him a glutton and a wine-bibber; they said they didn't think much of his associates, and intimated that a man who was anybody wouldn't have much to do with a crowd like that. Jesus didn't stand very high socially. The first three Gospels are full of the criticisms thrown at him by the nabobs of the Church. But somehow he didn't seem to care. 'I am not come,' he said, 'to call the righteous, but sinners, to repentance.'

My dear church-member, if your object in life is to get social recognition, if you are cautiously avoiding the publicans and sinners, if you are smugly satisfied with your own righteousness, if you consider yourself too good to associate with us, it is your right as an American citizen to do so: but please don't come to us with the bluff that you are a follower of Christ; for, even if the bluff works, it will be because we don't know anything about that real Jesus; and you will not reach us.

After its members have tried everything else, wouldn't it be a good scheme to try to be a little like Christ? We have a right to ask, 'What would Jesus do?' I suggest that you don't even try to convert us until you ask yourselves seriously whether you are real followers of Christ or just eminently respectable churchmen. You are ever so good; there's no doubt about that; but are you followers of Christ?

It would be very much more to the purpose to show Church-goers *how* to mix with working men, and how to get working men to like it. Even the democratic Spiritualists, who are not a bit churchy and who must be quite sincere, often find it difficult to interest this typical working man, who is generally tired and a trifle discontented (not that we blame him for that), and who finds his programme pretty well filled with his work (when he can get it), his Trade Union, his rent, his club, his politics, his Sunday paper and his pipe. None the less we are well aware, and rejoice in the fact, that there are thousands of capable and clever working men who are ardent workers in Spiritualism and other good causes, both here and in America.

An exciting little cyclone is disturbing 'the religious world' in the United States. It is all about missions and missionaries, especially in Japan. A 'Jeffersonian Magazine' contends that the people of the United States are being cajoled into pouring out money for efforts that had better be left alone. One supporter of these missions gives himself and them away by saying that America is doing far too little for *education* in Japan, that is, for 'supplying a Christian education to compete with the splendid facilities offered by the Japanese schools.'

That wants thinking about. If the Japanese are giving 'splendid facilities' for educating their own children, what right have the United States, with their 'Christian' interference, to step in to 'compete'? Are not Christians generally too fond of interfering abroad with other people's faith? The 'Jeffersonian' thinks so, and comes with its cane and its admonition, thus:—

Here is Japan—progressive, victorious, powerful, rich. She has offered her children 'splendid facilities' for education. Yet the Methodist Church, South, is required to pour money into Japan to compete with the Japanese Government in giving a secular schooling to Japanese children!

Could fanaticism be madder? Where is the Scripture for this unnatural and impossible task? How can the people of this country be expected to educate their own children and bear, at the same time, the expense of secular education to the hundreds of millions of heathen children whose own Governments are offering them 'splendid facilities' in their public schools?

When I reveal the facts to our people, in order that they may give with their eyes open, I am savagely denounced. Why so? What wrong have I done? Is it a sin to let in the light? Is it a crime to publish the truth?

A 'Missionary Review,' in reply to the 'Jeffersonian,' throws aside all professions about competing with the Japanese in 'secular' education, and puts 'the extension of the Kingdom of God' as the sole reason for sending missionaries and schools to Japan. These good Methodists have far too narrow a notion of what 'the Kingdom of God' is, and where it is.

Amos R. Wells, in a little poem, 'The Path in the Sky,' expresses with rare simplicity and beauty a thought which might almost be called the Message of Spiritualism:—

The woods were dark and the night was black,
And only an owl could see the track;
Yet the cheery driver made his way
Through the great pine woods as if it were day.
I asked him, 'How do you manage to see?'
The road and the forest are one to me.'
'To me as well,' he replied, 'and I
Can only drive by the path in the sky.'
I looked above, where the treetops tall
Rose from the road like an ebon wall,
And lo! a beautiful starry lane
Wound as the road wound, and made it plain.
And since, when the path of my life is drear
And all is blackness and doubt and fear;
When the horrors of midnight are here below,
And I see not a step of the way to go,
Then, ah! then I can look on high,
And walk on earth by the path in the sky.

NEGRO SPIRITS TORMENT A YOUTH.

Some curious phenomena are reported by the 'Mattino,' of Naples, as having occurred on the estate of the Marquis Casale, near Catania. A young man named Joseph Lapira, the son of a farmer, spoke of seeing a black man going towards the watch-dog, which was chained to a lemon-tree; the dog barked and the man disappeared. As it was suggested that there might be treasure buried near the tree, Joseph went to dig there, but his shovel was wrested from him and he was seized and bound to the tree. On being liberated and asked who had done this, he said, 'Those negroes, there!' but no one else could see them. On two other occasions Joseph was found, by the Marquis and another gentleman, tied fast to high branches of trees, from which he was liberated with difficulty.

The Marquis Casale believed that all this was trickery, and was about to call in the police when a new phenomenon occurred. As he was talking to Joseph's father about some work on the estate, he saw Joseph and called to him. As Joseph approached, he suddenly disappeared, leaving only his cap on the ground. The Marquis's coachman then saw Joseph on the cornice of the house, over sixty feet from the ground; he was unconscious, and was rescued with difficulty by climbing over the roof. When he came to himself he said that two of the black men had seized him by one arm and deposited him where he was found. As the house was locked up at the time, it was impossible for anyone to get into this situation by normal means; the Marquis is reported to have carefully verified this fact, and he and the other gentleman who had witnessed some of the strange occurrences are said to be fully convinced of their reality.

PHILOSOPHIC ASPECTS OF SPIRITUALISM.

BY A. C. THOMPSON.

(Continued from page 365.)

Do ghosts really exist? Judging from the vast amount of evidence, and from certain considerations to be set forth, they do. 'But what is the value of evidence,' ask some, 'when the experiences can be referred to dreams, illusions, hallucinations, or even telepathy?' The futility of these explanations is obvious when we remember that in dreams, when we pause to trace the antecedents of strange occurrences, we succeed in dispelling the entire contents and so awake.

Similarly in illusions, every criticism is an antecedent to changes in the surroundings, leading to further criticism and their final disappearance. There can be no basis for dreams, illusions, hallucinations, or hypnotic suggestions where the critical faculties are operative; and there can be no basis for telepathic impact where the feelings are unlike those of the operator. The idea that a belief in ghosts has arisen from dreams is, to my thinking, an erroneous one. The self in the dream always suffers from incapacity and inability to form relations between objects, which is irreconcilable with the powers usually attributed to ghosts.

Upon the hypothesis of etheric waves, we can conceive of different densities and velocities, corresponding to differences in telepathically communicated thoughts and feelings, and these in turn may give rise to differences in etheric constitution, so that some spirits will, under certain conditions, become visible as ghosts.

The idea of continuity, so uniformly presented throughout Nature, becomes a good argument for a belief in ghosts. Spiritual existence or life after death cannot be altogether so fugitive and remote as to escape all observation and experience. Some say, 'It is sufficient to know by faith,' yet faith must pass into experience or else of what use is it, or wherein consists the substance? The mind is so closely connected with brain substance that there seems, at first sight, no possibility of the one without the other; yet, by the hypothesis of brain-waves, our more complex thoughts and feelings may not entirely depend upon brain substance, but have a substratum of ether to fall back upon, after physical dissolution. It follows that every effort of the mind, in contemplating a state of consciousness after death, is the exercise of a faculty whereby we gain a foothold in the unseen. The animals have no such power, and therefore no after life.

The feelings and passions in animals, referring, as they do, entirely to things around, cannot be represented on the spiritual plane, but are conditioned on ganglia, nerve tissue, and brain substance. As we pass without break from mental phenomena in animals to those in man, we recognise that the thoughts and passions in the lower man are little more advanced, and present every degree of development similar to those of animals; it follows, therefore, that the spiritual environment must present every degree of materiality, from our present physical appearance to the finest undulations of etheric brain-waves.

Another argument for a belief in ghosts is that, in the spiritual world, absence of stimuli entails fixity of opinion, and inability to see any deeper or to modify abstract beliefs. A man may be bound down to particular scenes, just as criminals often are. It would seem that a criminal in the spirit world, in revisiting the scenes of his crimes, is unable fully to enter into the state of consciousness he possessed when committing them, because of the abstract thoughts and feelings which the etheric body and spiritual environment initiated. But to the extent that there is a recurrence of the original thought and feeling, he regains his power over physical nature as when committing the crime, hence he becomes visible as a ghost to those around.

Ghosts often appear transparent, or nearly so, and so unsubstantial that their footsteps are not heard, neither can they speak or move any material thing whatsoever. They need not affect ordinary human beings except to cause boundless astonishment.

The next stage is a partial materialisation, in which the footsteps are faintly audible and the spirit can act on the things around. The ordinary spectator is often seized with nervousness and trembling, and feels powerless some minutes before the spirit appears. Influences and currents are being set up, and the spirit, by abstracting certain elements from the persons present, effects a materialisation which is visible and substantial.

Apparitions of the dead are often seen before the news has arrived. The spirit wishing to announce the death or transition may affect the person by telepathic impact of feeling, and, by abstracting elements to act upon, materialise in his or her presence.

Through all these experiences we can trace the operation of a law, namely, that apparitions and materialisations, as well as telepathic and other mental phenomena, are brought about from the spirit side of life by the reaction of influences too fine to be normally perceptible, through an etheric medium upon *sympathetically* sensitive aggregates of vibratory matter, intimately connected with mind and feeling (as is the human brain); without this sympathy, and power of response to the finer vibrations thus received, there can be no conscious perception of the spiritual influences which are constantly around us, whether proceeding from the 'living' or from the *discarnate*.

THE LAND WHERE DREAMS COME TRUE.

It has been truly said that this life is the shadow of the life to come—this world is but the dream, the next world is the reality, and that at death we wake up to come into our inheritance in the spiritual world. Indeed, to a large number of us this life is little else but a nightmare, out of which we should be glad to awake at any time. To others, this life is everything, and no thought of another state enters into their minds or scheme of existence.

Most of us have our dreams and ambitions, which, however, we seldom see fulfilled in this world, and those of us who have had our spiritual eyes opened wait patiently for the next life, when we shall enter into the land where all such dreams come true. How few of us taste real happiness in this world! We are always looking forward, hoping and wishing, but are hindered and hampered by the cares and worries of material existence. Try how we will, we cannot rise above our environment.

We are slaves to our fellows when we are poor, and slaves to money, fashion, and the vanities of the world when we are rich. The spiritual realm seems a long way off, and our efforts to rise to a higher plane seem futile. There is always something to pull us down. The thought of the next world—which is so near yet so far—cheers us through all our difficulties and sorrows: everything will come right when we pass the bourne of death. The love which has been denied us here we shall assuredly find in the spiritual spheres, and the rest and peace, which so many toiling millions seldom know, will be theirs when this phase of existence is finished. How cheered and comforted they would be if they could only realise for certain that beyond the grave there is a glorious world where their dreams of happiness will come true!

Religious teachers have given some ideas regarding a future life to thousands of darkened minds, but the question will arise, 'How do they know?' It is the special work and mission of Spiritualism to *prove beyond a shadow of doubt* the existence and reality of the spiritual world and conscious active life beyond the grave. To bring light and hope to their fellow creatures, is the desire and aim of *true* Spiritualists. Witchcraft, sorcery, and black magic they avoid. Fraudulent mediumship they abhor and deplore. They seek only the highest good and truth, and desire to prove all things as far as is possible, and hold fast to that which is good.

The land where our dreams come true is not a shadowy, mythical region, but a very actual reality. Let us, therefore, make sure that our dreams are beautiful, for in the spiritual life like attracts like, and if our dreams, lives, and thoughts are beautiful, we shall gravitate by the natural law

of attraction to where all things are beautiful—to the lovely 'Summerland' and the kingdom of heaven. The Spiritualist is naturally an idealist, earnestly seeking after the pure and perfect ideal life, trying to shake off the dust of the earth and penetrate into the beautiful land of dreams—that wonderful fairyland which lies at our very doors, but which is so inaccessible to the majority, 'for the heart must be pure and the conscience light that would pass its threshold over.' Little children find no difficulty in entering therein, for their natures are in full accordance with its atmosphere of joy, love, and trustfulness, and it would be well for us if we could all become as little children, putting aside all sophistry, malice, envy, hatred, and the hard, cruel, coarse things of the world, and clothing ourselves with the winsome grace of the spiritual and ideal—thus only shall we find the 'open sesame' to the land where dreams come true.

It is natural that we should try to make the best of this life and extract as much happiness and joy as we can from our existence here, but how few understand the true art of living, or encourage those dreams which are productive of happiness and real pleasure! The beautiful in life we despise and pass by in our headlong rush to acquire riches and in the struggle to rise above one another in social position, to show better houses, finer clothing, more sumptuous entertaining. What a lot of envy, strife, heartache, and disappointment these dreams and ambitions engender—but will such dreams find their fulfilment in the spiritual world?

The land where our dreams come true will have no place for them unless to our own detriment; so it behoves us rather to cultivate such natures and dreams as are likely to find a harmonious setting and realisation in the spiritual and eternal phase of existence.

REGINALD B. SPAN.

SPIRIT PHOTOGRAPHY: A WARNING.

We have received a letter from an American correspondent, who, seeing that the subject of spirit photography is very much to the front in this country, desires that his experience with an alleged spirit photographer in America may be put on record in 'LIGHT' in the hope that his fellow-Spiritualists who are disposed to investigate in this direction will realise the absolute necessity for instituting such strict test conditions as will prove the genuineness of any phenomena which may occur.

Our correspondent writes:—

About ten years ago, when interested in spirit photography, I visited an alleged medium, in order to test for myself his reported power of photographing spirits. Like others who went to him, I received many faces upon my pictures, but not one of them could I recognise as a spirit friend or relative from the other world. While puzzling myself about this apparent inconsistency, something happened which made clear some of the mysteries of so-called spirit photography.

One day a number of customers arrived for spirit photographs, and not wishing to be in the way, I stepped into a back room adjoining the studio. There I saw hundreds of 'spirits' waiting patiently their turn to be photographed; they were not real spirits, however, but just images on glass of men, women and children dressed up in both ancient and modern costumes, to represent many varied characters. After looking carefully through the piles of plates I found some that had done service as spirits upon some of my own 'spirit photographs.' When this individual left his rooms, the landlady, a Spiritualist, found one of his prepared 'spirit photographs,' so-called, in a drawer in his room. It had four 'spirit' faces upon it, printed in a circle, with a space left in the centre for the sitter. This picture was handed around among Spiritualists as one of the curiosities of spirit photography.

At this late day Spiritualists should be too well informed to be imposed upon by charlatans who live on their credulity and ignorance. However, my unfortunate experience, if published, may be of service to some readers of 'LIGHT.' It should be remembered that, even as it takes two to make a fight, so it takes two to commit a fraud of this kind. All who seek mediumistic phenomena without instituting test-conditions to guarantee the genuineness of the phenomena, thereby encourage trickery and, to some extent, make it possible for the mediumistic mountebank to exist.

THE NABOB'S DOUBLE.

The following poem is taken, with the permission of Miss Massey, from Vol. I. of Gerald Massey's poems, entitled 'My Lyrical Life.'

Has man a spirit that's more than breath,
A spirit that walks in sleep or in death;
Shakes off at will its dust of the earth,
And, waking by night, goes wandering forth
To work its wish with a noiseless tread,
While the body lies bound full-length in bed?

This is the fact, as sure as fate,
For Burglar Bill, and his midnight mate
That frightened until it converted him,
To join the 'Salvation Army' with Jim.

Many a 'crib' had the couple 'cracked';
Large was their luck with 'the swag' they sacked.
Many a time thought Burglar Bill,
'Old Nabob's looks very lone on the hill!'
But there was the dog whose infernal bark
Could be heard through a mile of solid dark.

One day it was rumoured that 'Keeper' was dead.
To himself Bill knowingly nodded his head,
'To-night or never,' he cunningly said.

That night uphill the couple crept,
To rifle his store as the rich man slept.
All heaven mirrored with stars a gleam,
The dazzle of diamonds in their dream.

They entered their treasury—struck a light—
A tiny light—but it showed a sight
To make the burglars' heart turn white!
The Nabob sitting alone in his chair,
Facing them there with his long white hair,
And his eyes wide open with corpse-like stare.

And close by his side, keeping watch and ward,
The statue as 'twere of a dog on guard,
With mouth agape, but never a bark—
The dog that was dead and stiff and stark—
Threatening them as if in life!

Jim rushed at the old man with his knife,
And drove it right through—an empty chair,
Instead of the figure sitting there.
For the Nabob vanished, dog and all—
And the burglars vanished without their haul.

Meanwhile, at the moment he felt the stroke,
Upstairs in bed the Nabob woke.
'Oh wife! are you here? am I dead? is it night?
Oh wife! I have suffered an unked fright!
I dreamed I was dozing below in my chair,
When suddenly, helplessly, I was aware,
In the dead of the night there was life in the gloom;
Then a light—and two masked men in the room:
One of them dealt me a murderous blow,
And—I woke from my dream in the room below.
But this, O my God! was the strangest thing,
"Keeper" was with me; I saw him spring:
Swift as the flash of the falling knife
He flew at the thief as he would in life.'

Only a dream! but they went downstairs
And there were the burglars' tools, and there
Was the knife stuck fast in its stab of the chair!

Miss Massey, of 'Redcot,' South Norwood-hill, London, S.E., has a few remaining copies of her father's poems, 'My Lyrical Life,' which she will be glad to dispose of to readers of 'LIGHT.'

MARRIAGE.—On July 16th, at the Scandinavian Club, Glasgow, John McIntosh Stewart, secretary of the Scottish Spiritualists' Alliance, to Annie Olivia Stromberg. The numerous guests were much impressed with the Spiritualist ceremony, which was conducted by Mr. Charles E. H. Wann, president of the Scottish Spiritualists' Alliance, assisted by Mr. John McIntyre. Supper was provided by Mrs. Stromberg, mother of the bride, and after the usual toasts, the party indulged in dancing and parlour games. The happy couple were the recipients of a large number of valuable presents from friends in the movement from all parts of the country.

DREAMLAND.

When sleep's mystical touch quiets down the ceaseless throb of earthly activity, the soul escapes like a bird from its cage, seeking its own sphere, where it becomes revitalised by long inhalations of its native air. Of the sweetness of the communion which it then enjoys with those related to it by spiritual affinity, only a poet may tell. Great teachers, prophets, and patriots avail themselves of these opportunities to meet and to help those disciples who have established a current of attraction—possibly through books—and who may never meet their masters in the flesh, but who thus partake of the nearest and most informing instruction while in their spirit bodies.

Sometimes during bodily rest, nay, always, some of the dear ones we thought never to see again are with us, joining in activities, missions of help and fields of study, and reinforcing us with their fuller knowledge of spiritual law: dispersing clouds of doubt, distrust, and worry, sending us back to our daily life with a joyous, hopeful outlook on the future. We, however, do not often remember these blessed experiences. We only know that we have been very happy, in an intense way which no earthly experience can bring about. For in 'dreamland' we live in the eternal present—past sorrows and future griefs have no place. What we do remember is frequently a curious mixture of occurrences, thoughts, and people. But even these memories, however funny or absurd, have a tale to tell to the patient investigator, who will wisely discriminate between truth and falsehood, and disentangle the thoughts and experiences of the previous day. He will then find a certain proportion of unaccountable matter, from which he will realise a little of his spiritual companionship. It is a common experience in dream-life to meet a friend of whom one has not thought for years, and the conclusion to be drawn is that we have in reality enjoyed that person's companionship for a brief season of spiritual communion.

Then, too, our dreams are often peopled with distinct and varied personalities, and we visit places which would be quite familiar did we travel to them in the physical body, and this is only what we might expect—it is only natural, on visiting another world, that we shall meet crowds of new, as well as familiar, faces and see fresh and inspiring landscapes.

We may take it for granted that no finite memory can record perfectly a dream experience. The angel of the presence tries to impress the mortal brain with some vision of beauty, but in vain. In the passage across the bridge to waking consciousness the picture becomes travestied and distorted by the thoughts of the previous day, which, dormant before, suddenly awake and weave themselves into the subtle and elusive spiritual life.

However, the psychology of dream-life is one of intense and absorbing interest, well worthy the attention of the student. If he do no more than record and tabulate his unusually vivid experiences he will be adding to the world's store of information on the subject. Not only so, but, as he becomes expert in discrimination and memory, his mental body will be the stronger for use in the realm of thought, helping him to bridge the gulf between seen and unseen.

It is one of the most fascinating paths of spiritual knowledge, and a careful, patient investigation of dream-consciousness will be repaid by flashes of inspiration and illumination which from time to time will light up the dark houses of sleep.

As Tennyson says:—

Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams,
Of something felt like something here,
Of something done I know not where,
Such as no language may declare.

A. C.

THE COMING OF MR. WYLLIE.—Mr. James Coates informs us that Mr. Wyllie has been cabled for and the draft for his travelling expenses has been sent to him by post. Further subscriptions will be acknowledged next week.

PHYSICAL PHENOMENA AT A PSYCHIC CLASS.

Mrs. E. Hall, of Albany, N.Y., in a recent issue of 'The Progressive Thinker' gives an interesting and instructive account of the phenomena which occurred at a class for psychic study which she formed last winter. She says:—

Early in the winter I organised a class for psychic study. About twelve persons joined, all beginners in the study of Spiritualism, with the exception of two ladies, mother and daughter. After the psychic lessons were finished, the suggestion was made that we should sit for demonstration of phenomena.

The first two sittings of about eight people around a large kitchen table produced only indifferent results. I, being very sensitive to external influences, realised that a powerful influence was opposing our work, through the mediumship of one woman in the circle. The next time we made the attempt this woman was not present, and my impression was confirmed. Eight persons sat down to the table. We made the request that the table be lifted to the chandelier as an evidence that spirit friends were present. We had not been sitting more than five minutes before the table began to rock violently and was lifted clear of the floor and raised towards the ceiling, touching the chandelier; this was done three times in succession, the table being raised and lowered in the most careful manner.

My ceiling is a very high one; I have to stand on a chair to light the gas, and most of the sitters could not keep their hands on the table at all, in fact there were not more than three persons with their hands on the top of the table when it reached the chandelier.

At the next sitting the lady with the obstructing influence was present, and although we resorted to every means to promote harmony we could get no results whatever.

We then concluded to sit no more with this lady present. The next sitting was held without her, the others being present, and we had a still more convincing performance, with loud raps on the table, and the table was carried around the room to different individuals as their names were called, and twice rose and touched the chandelier, every manifestation giving evidence of the operations of an unknown force controlled by individual intelligence.

This intelligence showed by its action that it understood our language. We said, 'chandelier,' and the table touched it softly, not doing any damage. We said, 'Move to such a person,' giving the name, and the table immediately responded correctly.

At one sitting we mentally asked for a flower of a certain kind; the flower was shown illuminated on the surface of the table, our hands were illuminated, one lady's hand appearing twice its size, raps were given distinctly, and on calling the alphabet, our friends gave their names, and information was given that has since proved true and of great benefit.

But oh, the pity of it all! The importance of this work in convincing humanity of a great truth could not be understood by the sitters, and they became careless, and jealousies and inharmony crept into our circle, so that what gave promise of giving conclusive evidence of spirit communication and the domination of invisible law, had to be abandoned until some future time.

This statement could be corroborated by those who were present at the circles. They were all people in good standing in society here in Albany, one being a prominent lawyer, a member of the New York Legislature, and through his own experience a convert to Spiritualism and an able defender of the same.

The winter will soon be with us, and we would suggest that psychic classes or private circles should be formed, and efforts made to secure the co-operation of intelligent spirits who would endeavour to produce physical phenomena under satisfactory and convincing conditions. Many persons deplore the fact that there are so few mediums to-day for physical manifestations and materialisation phenomena, but merely deploring the fact will not remedy it. Mediums can be discovered and developed if circles are formed and patience and perseverance are practised. A good medium for direct slate writing in the light would be of the greatest service just now.

PRECIPITATED PICTURES.—We are informed that letters have passed between Mr. M. Wilmar, of Bushwood-road, Kew, and Admiral Moore regarding the reproduction of precipitated pictures, under the same conditions as those produced by the Bangs Sisters; that Mr. Wilmar has accepted Admiral Moore's challenge, and that the test will take place as soon as the details are settled.

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MATERIALISM AND IDEALISM.

I.

In every way a great book is William Kingsland's 'Scientific Idealism, or Matter and Force and their Relation to Life and Consciousness' (London: Rebman, Limited). It is described as 'somewhat in the nature of a synthesis of science, philosophy and religion; not, however, as either of these is commonly understood in any mere formal or scholastic sense.' All through, and ranging over a wide field, one great thought is kept in view—'that all science and all philosophy tend more and more to correlate and unify *all* phenomena and *all* Nature, both subjective and objective; and the immediate deduction which we must make from the fundamental principle of the Unity of the Universe is, that our own nature, in all its heights and depths, in all its relations and proportions, is *one* with that Self-Existent Reality which must necessarily lie at the Root of all things; that Principle—by whatever name *It* may be called—which *is* the Universe.' All the Cosmic Powers of the Universe are man's, did he but know how to utilise them.

We have said that the work ranges over a wide field, but it is beautifully managed, and, though occasionally the pace of the reader may have to slow down, no thoughtful person will find it really difficult to follow the argument, subtle and profound as it is; for the book deals with an intensely fascinating subject, and is admirably written: and no one who reads it can ever again think of himself as alone or adrift, or of the world and life as small and mean. As for the question, 'Is life worth living?' that vanishes before the tremendous issues here set forth.

It is impossible to give any adequate account of the book as a whole, but we will attempt an indication of its scope and tone, confining ourselves to the big subjects of Chapters VI. and VIII., 'Primordial Substance' and 'Materialism v. Idealism.'

'Primordial Substance' is postulated as a necessary conception. 'Substance,' of course, literally means that which sub-stands, that which stands under or underlies anything; and 'Primordial Substance' is the 'ultimate Substance which is the Root or Source of all phenomena, however many Planes may really exist in the Cosmos, or be interposed between our Physical Plane and that ultimate Substance.' What is now known as the Ether may be re-

garded as substance, but it may only be one manifestation of it, the substance from which Matter is produced. But the true universal Substance must be looked for on still higher Planes lying beyond the Etheric. All Planes, however, are expressions, modes, effects of that one Primordial Substance. Planes of Matter and Consciousness, and all else, therefore, are a Unity: so, 'by thus postulating an absolute Substance at the root of all phenomena, science itself shows us the way to the highest form of Idealism.'

Motion is inherent or innate in Primordial Substance; and so is Consciousness. 'Primordial Substance being that in or through which consciousness is manifested, we may consider it as being itself a Conscious Principle': and this view breaks down the barrier between Materialism and Idealism.

This part of the argument carries us on to the remarkably brilliant chapter on 'Materialism v. Idealism,' with its happy little quotation from Huxley: 'It is worth any amount of trouble . . . to know by one's own knowledge the great truth . . . that the honest and rigorous following up of the arguments which lead us to "materialism" inevitably carries us beyond it.'

There are three distinct stages in the life of the individual and of the Race, with regard to the great Cosmic Drama. These are Realism or Materialism, Supernaturalism, and Idealism. In the earliest stage, everything is taken at its face value—things are what they seem to be, no more, no less. At this stage, Science has had to remain after the Savage had long been left behind, and, in so far as this is the case, it has had to be materialistic, provisionally; though, unfortunately, it has often and over large areas been so dogmatically.

Slipping past this stage, the non-scientific man took refuge in Supernaturalism. He inferred a Power behind the phenomenon—a Being distinct from Nature—who made things and turned them adrift to live out their separate existence. This, though now in a way impossible as accounting for the Cosmos and phenomena, has a truth in it if we regard 'Nature' as limited to the physical order. If we so limit it, there is undoubtedly a *supernatural* region of the Universe; but 'Science has been gradually pushing back the assumed line of demarcation between the natural and the so-called supernatural: whilst monistic philosophy has never recognised such a line at all.' 'It is the common or vulgar conception of matter as essentially different from spirit which lies at the root of all supernaturalism.'

The third stage is one which really embodies and unites, as on one journey, both Realism and Supernaturalism.

Idealism, as the word is here used, 'includes all those forms of idealistic philosophy which postulate that Consciousness is the Reality, and that Matter has only, as it were, a pseudo-reality as a product or process of Consciousness.' Idealism thus recognises Realism, and marches it on to that which at once explains it and gives meaning to an otherwise unmeaning Play. What, then, is the meeting-ground of the two extremes of Idealism and Materialism? 'It is found in the fundamental concept of an Absolute Primordial Substance or Noumenon . . . in the concept that Consciousness, like Motion, is innate or inherent in such Substance; that, in fact, this Motion is, on the one hand, Consciousness or Subject, and, on the other hand, Matter or Object; the one being the complement or correlative of the other.'

But the Materialist says that his Matter can be alive. True, but in saying that he stultifies himself. 'For if Matter, or Substance, *is* the conscious thinking Subject which we are seeking, then it certainly *is not* what

Materialism conceives it to be, namely, a dead inert something only moved by mechanical forces. In postulating that Matter is conscious, Materialism cuts away the ground from beneath its own feet. Matter, or Substance, cannot be at one and the same time both dead and alive; neither, if it is a Unity, can it be dead or alive in *parts*.'

We see, however, that the subject, attractive and really beautiful as it is in many ways, is running away with us, and we must pause, and return to it for what remains to be said.

THE TRUTH ABOUT ATLANTIS.

A LECTURE BY MR. W. J. COLVILLE, DELIVERED AT 110, ST. MARTIN'S-LANE, W.C., ON JULY 12TH, 1909.

The story of Atlantis, though regarded by many as tradition rather than history, is a theme of never-failing interest, first because the theory of a great submerged island-continent which has given its name to the Atlantic Ocean accounts for many facts more satisfactorily than any other theory yet advanced, and secondly because the Atlantean tradition appeals to us with the force of much needed moral counsel. Ignatius Donnelly, from the side of secular history and general scientific research, has furnished us with an account of Atlantis that leaves little to be desired, while Scott Elliot has referred us to mystic sources of information not accessible to the ordinary student. To the general reader Donnelly's appeal is by far the more forcible of the two, but for the investigator of occult lore the work of Scott Elliot possesses a special charm by reason of the strange claim made for the origin of the information which that erudite writer has endeavoured to impart.

There are practically no scientific obstacles in the way of accepting any record of the great antiquity of human life on this planet, indeed the best scientific opinion to-day comes very near to endorsing the most startling statements found in Hindu chronology, and we know that in India the age of the human race is estimated not by millenniums only but by millions of years. It is scarcely necessary to refer to an imaginary Mosaic chronology except to mention that such a term as Anno Mundi, employed in a Jewish calendar, no more refers to the origin of creation of the earth than does Anno Domini in Christian reckoning. A cycle, age, period or dispensation commenced rather less than two thousand years ago, so did an age begin rather less than six thousand years ago, and another about four thousand years ago, and it is to these two earlier cycles than the one just ending that we can refer the conventional idea of the creation of Adam in the one case and of the Deluge in the other. Not only are there minor cycles of about two thousand years each to be reckoned with, there is a Grand Cycle of nearly twenty-six thousand years containing twelve of these minor periods to be considered, and it was at the close of one of those vast periods that the last vestiges of Poseidonis, the remnant of the once huge Atlantic continent, sank beneath the waters between eleven and twelve thousand years ago in a period so brief that Plato sums it up as one terrific day and night.

Plato's history of Atlantis, according to the narrator, was derived through his ancestor Solon the Athenian lawgiver from the priests of Sais in Egypt, where Solon sojourned for some considerable time, studying mystic and historic lore. The Greeks, in common with the priests of Egypt, claimed a divine descent and, from one standpoint at least (the heroic) there is much to substantiate their claim. All nations of antiquity have preserved traditions of a Golden Age in the remote past, though there are many diverse views extant as to the nature and duration of that halcyon period. Though it is always possible to speak of a reputed Golden Age in the past as only a romantic legend pertaining to the infancy of our race, that view by no means suffices to account for the numberless treasures of antiquity which are being discovered from day to day; every fresh discovery rendering such a theory less and less acceptable to the inquiring mind. Were we

able to endorse a theory, entertained by some, that human progress has been in a direct line straight forward instead of along a spiral pathway, we might afford to dismiss the story of Atlantis as one of the many ancient fables which some credulous people have mistaken for actual history: but facts being as they are, particularly in connection with Egypt in one hemisphere, and Central America in the other, we are inclined to believe that the day is almost past when people of average learning, to say nothing of special scholars, will attempt to relegate the 'legend' of Atlantis to the library of myth and fable. Professor and Madame Le Plongeon, during their extended sojourn and travel in various districts of Peru, Mexico, and other highly interesting portions of the Western Hemisphere, made discoveries proving the close relationship of Central American, Peruvian and Mexican traditions, language, art, architecture and religion with those of Egypt and other portions of the Eastern Hemisphere; and these discoveries, embodied in 'Queen Moo and the Egyptian Sphinx' and other fascinating works by these extremely industrious explorers, serve to settle the point as to the reality of Atlantis in the minds of unprejudiced inquirers. It is to Egypt alone, however, that many students appeal, as that mysterious land is much more generally visited and its monuments are much more widely known than any in the Western Hemisphere, where examination of monuments is a work yet in its infancy.

One very remarkable fact has greatly impressed all Egyptologists, viz., the vast superiority of the older over the more recent monuments. Egypt apparently has had no infancy or childhood, but appears as though it started on its strange career fully equipped with all the possessions of maturity and then began, at first slowly, then more quickly to decline. It seems impossible to account for this in any other way than by reference to Atlantis, which was Egypt's mother, and from Atlantis Egypt gathered all its original greatness. It is historically no more difficult to admit an Atlantean colonisation of Egypt many thousands of years ago than to accept, what no one doubts, the establishment of Colonies in America by Europeans a few centuries ago. We know perfectly well that there was no sudden development among the North American Indians which carried them in a few hundred years from primitive simplicity of life to modern civilisation, with its enormous cities, filled to repletion with strange appliances for business and luxury, which we now find from the Atlantic to the Pacific Oceans. Just as Europeans were conquerors in modern America, so were Atlanteans conquerors in ancient Egypt, and even as these modern Europeans carried their knowledge and arts with them across the sea and planted their standard on foreign shores by sheer force of ability to do so, without consulting the feelings or wishes of the native populations they dispossessed, so did the Atlantean conquerors in days of old.

History repeats itself from age to age, though each great race is in advance of all its predecessors in some definite particular. According to many occult traditions the Atlanteans belong to the great fourth race of humanity on this planet, as we who now constitute the bulk of the earth's population belong to the fifth race, and signs are not wanting that a sixth race is in process of evolution among the most advanced of us. When a great race has done its work and must give place to its successor, the planet is invariably greatly convulsed externally as well as inwardly, and in ages long gone by, as geologists are all ready to declare, the fierce external convulsions were more terrific and widespread in their desolating consequences than are the tempests of to-day, and we are again witnessing very definite evidences of physical upheaval contemporary with spiritual, moral, and mental change, advancement, and reawakening. Judging from the extremely destructive seismic disturbances which have marked the opening decade of the present century in many parts of the world, including places as far apart as California and Italy, and having recently become familiar with the constant associative occurrence of volcanic eruptions, earthquakes, fires, and floods, we seem easily able to picture what a deluge of fire and water, together with the breaking up of the earth's surface in many

places, may have done for that once fair and mighty land from whose heroic rulers Egypt, Greece, and Rome received traditions of their gods.

Greek and Roman mythology are by no means void of human elements. The gods and goddesses of all nations were by no means altogether mythical or imaginary personages; their actual history, at least in outline, can be readily traced to remote ages when gods and goddesses were names applied to ruling men and women who were, in a sense, spiritual adepts as well as temporal rulers. To peer no further into antiquity than the period described by the historian Manetho, we read of the reign of the gods in Egypt continuing in an unbroken line for thirteen thousand nine hundred years. These were the Adept-Kings referred to extensively in carefully preserved records now coming under the gaze of general scholars, though for long kept in secret by occult orders during the dark age of ignorance and persecutions from which we are fast emerging. Readers of 'Our Inheritance in the Great Pyramid,' by Professor Piazzzi Smyth, cannot fail to be impressed with the extraordinary amount of learning displayed in that fascinating volume, coupled with extreme narrowness of view and amazing short-sightedness wherever religious questions are concerned. To Professor Smyth there was something good in Judaism considered as a forerunner of Christianity, but all other systems of religion appeared vile and degrading in the extreme. Now this extremely one-sided view of the various religious concepts displayed in the different types of monuments in Egypt, as Professor Smyth beheld them, is attributable not exclusively to that learned astronomer's peculiar phase of attachment to evangelical Christianity, but to the actual difference which he clearly beheld in the monuments themselves, the Great Pyramid at Gizeh being indeed vastly superior in all ways to the many pyramids by which it is surrounded. The sacred cubit, as distinguished from the profane, upon which Professor Smyth has laid such great and persistent stress, does indeed mark the vastly superior knowledge of the architect of the 'miracle in stone' which is referred to in the nineteenth chapter of Isaiah as 'an altar to the Most High and a pillar of witness in the midst of the land of Egypt and in the border thereof.'

Present Biblical criticism is in a state of flux awaiting those deeper disclosures which will soon be made through the rapidly opening gateway of psychical discovery: we shall then come to understand why and how it has come to pass that so many widely separated nations have had practically identical traditions of a well-nigh universal deluge, as well as how and why they have all referred to a past period when modern lands were visited by human entities on a much higher level of attainment than the bulk of the inhabitants. Atlantis was the cradle of all modern peoples and the source whence animal and vegetable existences came to appear in almost identical conditions in so many different sections of the globe where climatic circumstances are widely dissimilar. The enormous periods of time mentioned as having elapsed since the configuration of this earth was such as the four maps accompanying Scott Elliot's singular treatise respectively describe it, render the subject scarcely more than remotely conjectural from the viewpoint of many archaeologists, and though not prepared to deny that we may gain access to records describing situations which existed millions of years ago, we frankly recommend to the general reader the much more readily credible work of Ignatius Donnelly for the simple reason that the facts of which it treats have avowedly taken place at no such very distant time.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE, LTD.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, 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 a limited number of 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.

JOTTINGS.

With regard to the phenomena witnessed at Melbourne, through Mr. Bailey's mediumship, Professor Willy Reichel writes us, in answer to a question, that the birds were brought into a closed (locked) cage inside the cabinet, which Bailey himself, though also in the cabinet, could not open. This arrangement appears to meet our suggestion on p. 170 of 'LIGHT,' that the apports should be brought into a compartment to which Mr. Bailey had no means of access. Professor Reichel's visit to Melbourne is referred to in the 'Harbinger of Light' for June, and an illustration is given of the 'tappa cloth' brought at one of the sittings, and said to have come from Samoa. It measures 6ft. 6in. in length and 4ft. 11in. in width. As mentioned on p. 341 of 'LIGHT,' Professor Reichel had previously assured himself that the medium had no such article concealed on his person.

In a letter which we have just received from Mr. Hereward Carrington, he refers to the sances with Eusapia Paladino, held in the rooms of Hon. Everard Feilding at Naples (see 'LIGHT,' July 24th, p. 355) and says: 'In my mind there is absolutely no doubt whatever as to the reality of the phenomena: I am as certain of them as I am of my existence. Just as Mrs. Piper stands pre-eminent among trance mediums, so does Eusapia Paladino rank in physical mediumship—at least, so it appears to me. My scepticism is just as keen as ever, however, in all the other cases I have ever seen myself, though I can no longer doubt the phenomena occurring in the presence of Home, Moses, &c. I am trying to bring Eusapia to America this autumn. I have raised the necessary money if she will come.'

At a theosophical meeting recently held at Weybourne and reported in 'The Christian Commonwealth,' a discussion arose on Spiritualism. After a lady had claimed that all Theosophists were interested in the attempt of Spiritualists to open up communication between this and other worlds, Mr. Lazenby, who hailed from the Toronto University, Canada, 'declared that vivisectionists had been execrated for baking dogs in ovens, but that every time a Theosophist went to a séance he did a far worse thing.' And yet Theosophists are surprised that Spiritualists hold aloof from them—need they wonder?

That some Theosophists do not understand Spiritualism is evident from the funny things that they say. At the meeting at Weybourne, Mr. Dunlop pointed out that Spiritualism was one thing and self-development was another. Theosophists disapproved of the one and approved of the other. When a group of students met, who were not negative or passive, but sought by contemplation and meditation to raise their consciousness to a certain level, they would probably hear voices telling them marvellous things. That was not Spiritualism; it was getting into communication with your real self? Perhaps Mr. Dunlop will tell us what Spiritualism is.

According to the report from which we have already quoted, it is 'the belief of many Theosophists that Laotze, the great Chinese teacher, who 600 B.C. wrote the golden maxim, "I would return good for good, but I would also return good for evil," was reincarnate in the American seer and poet, Walt Whitman. And Jesus was reincarnated in Apollonius of Tyana and St. Francis of Assisi. Mr. Charles Lazenby holds that Jesus is at this present time incarnate in France.' This is all very interesting, but it lacks one thing—proof. Evidence in support of these astonishing assertions is surely needed.

Other strange and mystical subjects were dealt with, and the reporter states that: 'Those who wish to know the meaning of the phrase, "Lords of the Flame," and the origin of the ant, the honey-bee, and the wheat; why thirteen is unlucky; what is the great mystery of the Rishis taught in the seven stars; and the relation between amulets of stone and amulets hidden in the heart, would have had an opportunity to learn had they been at Weybourne.' Evidently these things are reserved for the wise and prudent and not revealed to babes—such as Theosophists, for instance, who do 'a far worse thing' than 'baking dogs in ovens' when they attend a Spiritualist séance!

The Rev. T. Rhondda Williams, in the Leading Article in 'The Christian Commonwealth,' says: 'The average church-goer, and even the average minister, would probably regard Theosophy, Spiritualism, the New Thought Movement, and Christian Science as things to be avoided, and probably hostile to religion. The fact is that, whatever the errors involved in

any of these movements, they have all a very deep spiritual significance and value; they are all signs of the uprising of the soul of man; they are all reactions from materialism; they are all forces on the spiritual side of life; they have all a gospel of redemption, and a great uplifting power; they all promise man a greater victory on the spiritual side of his life than anything he has yet achieved; they all urge him to look into the depths of his own soul for new visions of God, and they are all full of expectancy that greater things are coming.' Evidently Mr. Williams has a better opinion of Spiritualism than Mr. Lazenby or Mr. Dunlop, and he says rightly that it is one among the forces on the side of the spiritual life, and that it urges man to look into his own soul for new visions of God.

Mr. Williams is not troubled although 'every denomination is recording a decrease of membership,' because there are 'thousands of people in England alone who never go to church, but who meet together in groups to meditate on the things of the soul, the relation of the soul to God, and the relation of this life on the earth-plane to the cosmic significance of man. Many among these people are finders of the deepest things of life, and many others are earnest inquirers. . . . There are large numbers who are longing for religious fellowship, but they cannot find it in the average Church. One reason for this is the dogmatic attitude of the average Church. It is not merely that certain opinions which these people cannot believe are preached, but that they are insisted upon as indispensable conditions of a religious life, and, therefore, constitute a barrier between the Church and those who cannot believe them. There is no doubt that liberty of mind, liberty to think honestly and candidly, is greatly wanting even in most of the Free Churches to-day. . . . The number of people is increasing in all our churches who feel that most of the old fighting questions are dead, and who find in *experience* that the deeper men go into the realities of religion the more united they become. The day of denominationalism is over, not in the sense that sectarianism is dead, but in the sense that its service to the spiritual ends of life is played out. We have entered a new world, gloriously untrammelled, where we have found the truth which transcends all dogmas and all labels, and service which is perfect freedom.'

Mr. A. L. Lilley, in 'an appreciation' of the late Father Tyrrell, the famous Modernist, in 'The Christian Commonwealth' says: 'For him religion was from the first a natural and universal human fact, and the only human fact which had claim to complete naturalness and complete universality. God was speaking authentically, if confusedly and through a conflict that tried the very reins of life, in all that was really natural and universal in human experience. The truth of a religion did not consist in the correctness of its theology. It was true in so far as it expressed and in turn ministered to a wider area of the deepest and most fundamental human needs than others. . . . He looked consistently forward to that Church of the Future of which he dreamed, to the Church in which the growing human conscience, rooted in and growing out of that supreme consciousness of the Divine, which was the Spirit of Jesus Christ, would express itself freely and naturally through any and every institutional and intellectual medium which its own needs might from time to time create. To that Church he was ever looking onwards, and never back to any Church of the past.'

Dr. J. M. Peebles, when in New York recently, attended a session of the Annual Quaker Meeting and, in 'The Progressive Thinker,' he says: 'The influence was calm, peace-inspiring and morally uplifting. I met several old acquaintances, two of whom were on the platform as preachers, both Spiritualists. They gave excellent addresses at this meeting and right along in the true Apostolic line of Spiritualism. A rose smells sweet whether in the valley or on the hilltop. It is amusing to observe how rapidly the teachings of Spiritualism are being diffused into present-day religious organisations. Quakers, or rather the "Friends," were nicknamed Quakers because of their quakings and tremblings before rising to speak. Rightly interpreted, they were moved by the inhabitants of the spiritual realms. Both Quakers and Shakers have been declining in numbers for many years, while their principles have been marching on in rapid strides.'

In an article on 'The Origin of Theosophy in India' in the June issue of 'The Hindu Spiritual Magazine,' the writer, evidently a Hindu, relates a conversation which he had with Madame Blavatsky, in the course of which he said that men fear death because they fear that they would lose their identity, but if they knew for certain that after death they would

continue to be the same individuals they would cease to fear death and the pangs of bereavement would be assuaged, as they would look forward to life in the after-death world with their dear ones. But, he said, 'the theory of re-birth says that John, after death, will be James, and this means that as far as John is concerned he will be annihilated, and thus he will lose all his dear ones—wife, children and all.' Madame Blavatsky is reported to have said: 'Fie! you a Hindu and don't believe in the theory of re-birth which marks out Hinduism from every other religion?' to which the writer replied: 'This theory of re-birth is not of Hindu but of Buddhistic origin. I admit that it has been accepted by the latter-day Hindus generally, but this because they know not what Hinduism really preaches. The Vedas are supreme in India; no Hindu can go against their doctrines, and the Vedas not only ignore re-birth, but proclaim the spiritual theory in unmistakable terms. Indeed, the Vedas say that men live for ever and ever in the spirit world after death with their dear ones. Spiritualism teaches the same thing.'

TRENCHANT TESTIMONIES.

Along with the worship of God, there existed in China, from the earliest historical times, the worship of other spiritual beings specially, and to every individual the worship of departed ancestors.—REV. DR. LEGGE, 'Chinese Classics.'

I have tried to find out how these phenomena take place, but the more I studied them the more satisfied was I that they could not be explained by any mechanical tricks. I have had the fullest opportunity for investigation.—LORD LINDSAY.

As to the nature of spirits and angels, this is neither unsearchable nor morbid; but in a great part level to the human mind, on account of their affinity. The knowledge of their nature, power, and illusions, appears from Scripture, reason, and experience, to be no small part of spiritual wisdom.—FRANCIS BACON.

As for spirits, I am so far from denying their existence, that I could easily believe that not only whole countries, but particular persons, have their tutelary and guardian angels. . . . This serves as a hypothesis to solve many doubts whereof common philosophy afforded no solution.—SIR THOMAS BROWNE.

What could be more consoling than the idea that the souls of those we once loved were permitted to return and watch over our welfare? I see nothing in Spiritualism that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart.—WASHINGTON IRVING.

Angels are immaterial and intellectual; . . . they have with us that communion which the Apostle to the Hebrews noteth, and in regard whereof they disdain not to profess themselves our fellow-servants. And from hence, there springeth up another law which bindeth them to works of ministerial employment.—HOOKER, 'Ecclesiastical Polity.'

The Spiritualist makes connection between the two worlds, and runs his trains of thought right through—indeed, the two worlds are but one for him—they are not two any more than the railway runs through another world by night. It is but one world after all, with two aspects. The daylight part of it is but half-revealed by day, and the dark side is but half-concealed by night.—GERALD MASSEY.

Few know more assuredly than I do the consolations that Spiritualism has ministered to souls stricken down with an intolerable burden of grief; the support that its teachings have given to failing faith when the heavens were as brass to the cry for the waning power of belief in truths that had slipped away: the reasonable and coherent doctrine that it has established on the ruins of a creed outworn.—'M.A. (OXON).'

Professor Richet, late President of the Society for Psychical Research, has expressed the opinion that telepathy does not furnish 'even an approximate explanation of the phenomenon of lucidity.' Any one who has followed the Piper case should, it seems to me, be satisfied that the theory of telepathy as an explanation of some of these experiences is a far greater marvel than would be the theory of spirit communication. Some of such cases, to be accounted for telepathically, would assume not merely communication from the mind of the sitter of what is in his or her mind to the mind of the medium—but the dragging out by the medium of the information communicated, from the minds of people not present at the séance, of people far removed in space and equally far removed by time, which would seem to me to strain the theory of telepathy to the breaking point.—REV. DR. HEBER NEWTON.

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.

A Spectral Shadow.

SIR,—The following incident was related to me by a nurse whose veracity I have no reason to doubt; on the contrary, I am justified in believing anything she might tell me, knowing what I do of her character and truthfulness. The statement was as follows:—

Some years ago, I was sent for to nurse a woman, who had been engaged to attend on a lady who was slightly mentally deranged, and lived with a sister. The ladies were elderly and well off. The attendant, a powerful and rather coarse-featured woman, was very ill when I was called to her, and not expected to live, and her illness had been brought about in the following way:—

The attendant had been some three months in the house and had managed to give every satisfaction to the sister and to the doctor, but was greatly feared and disliked by the patient, who complained bitterly of the harsh and cruel treatment to which this woman had subjected her; but the sister and doctor merely put this complaint down to the patient's state of mind, and pooh-poohed it as a delusion—the attendant strenuously denying the accusation, in which the poor lady persisted. My informant, however, gave it as her opinion that the poor lady's complaints were justified and ought to have received the attention which, as after events proved, they did not receive and which would have averted the terrible consequences that followed.

One morning, early in June, there had been a scene in the bedroom; the lady had cried out for help and complained of her attendant's harshness and cruelty, but the attendant said that her patient had been very violent, and must be left to her, as she was responsible, and she forbade everyone to enter the room, saying that she would soon quiet the patient if allowed to manage her in her own way. As the lady ceased her cries the attendant descended to the kitchen for her patient's breakfast, and, taking advantage of her absence, the poor lady threw herself from her bedroom window and was picked up dead. The fright of the death simply paralysed the attendant, and as she was unable to do anything she was put to bed. She became worse, could not attend the inquest or be removed, and I was sent for to nurse her at night, another nurse remaining with her by day, we being paid by the lady's sister.

On the sixth night, as the weather was close, I opened the windows and fastened back the door, which opened into a narrow passage about twenty feet long. My patient had been very restless and was lying in an uneasy sleep, muttering as she lay. I placed myself at a small table, where I could see down the passage I have named, then lowered the gas on account of the heat, and was reading by the dim light of a candle, when I became conscious of a sudden fall in the temperature of the room. It seemed to me that an icy, death-like cold, such as I had never before imagined could exist, a tangible cold, had suddenly surrounded me. I rose from my chair to account, if I could, for this strange occurrence, when, as I looked down the passage, I saw a moving shadow. Unable to stir, I watched, and soon defined something in human shape, but a shadow only, approaching me. Slowly it moved, bringing with it a still colder atmosphere, and before I could utter a sound the shadow, with its unseeing eyes, walked to the bed and stood there, leaning over the foot. I then saw that it was an elderly woman, with streaming hair and features drawn with pain. She was solemnly gazing at the other woman in the bed, who, however, did not see the ghostly shadow, but continued her mutterings and restless movements. It seemed to me that the shadow stood thus for an hour, looking intently at the sick woman, and then slowly, with a backward glance at the bed, it left the room and was lost in the shadows of the passage. As it departed the atmosphere of the room recovered its normal temperature as quickly as it had lost it.

On looking at my watch, I found the incident had lasted about eight or nine minutes. I was so terrified I went at once to the servants' room, and one returned with me, who assured me that she had often seen the shadow, which she believed to be that of her late mistress, but she was not afraid. I found, on inquiry, that two nurses had left on account of the shadow's visit, and as I had no wish to see it again I was relieved of night duty, at my request, and the servant took my place. The woman eventually recovered, and then the remaining

sister gave up the house and left the town, and whether the present occupants of the house have ever seen the ghostly shadow that so completely upset my nerves I do not know.—Yours, &c.,

DORA DE BEKE.

'Light' and Literature for India.

SIR,—Kindly spare me a corner in 'LIGHT' to acknowledge with thanks the receipt of the books and papers, presented to our library by the undermentioned ladies and gentlemen. It is really very good of these people to have taken all the trouble for a far-away brother Spiritualist. Mr. C. G. Oyston, Old Raimer-street, Seattle, Washington, U.S.A., one copy of his 'The Purpose of Life'; Lady Muir Mackenzie, Bombay, spare numbers of 'LIGHT', 'East and West', and 'The Indian Spectator'; 'A Friend,' from Walworth, one copy each of 'The Alleged Haunting of B— House,' 'Lectures of 1907,' by Annie Besant, 'A Journalist's Dying Message to the World,' 'A Primer of Clairaudience,' by T. Barker Smith, 'The Society for Psychical Research,' by E. T. Bennett, and 'The Night Side of Nature,' by Mrs. Crowe.

'A Friend' of Walworth will be pleased to learn that arrangements have been made to start a Spiritualist library and reading room in Bombay, where weekly meetings will be held to read papers on occult subjects and discuss matters spiritualistic. Some prominent European and Parsee ladies and gentlemen have come forward to associate in the work. Will 'A Friend' kindly favour me with his name and address?—Yours, &c.,

BYRAMJEE HORMUSJEE.

Station Terrace, Grant-road,
No. 7 Bombay, India.

'Non-flesharian Diet': a Protest.

SIR,—In 'Jottings,' p. 356, you mention that, in the 'Health Review,' Dr. Stenson Hooker advocates a pure 'non-flesharian' diet and says: 'I am quite sure one is better for not taking food whilst doing active work in the heart of the day. The secret is to allow an interval of seven or eight hours between meals. If conditions did not interfere with such a plan, the best feeding times would be about 10 a.m. and 6 p.m.' Now, it seems to me that Dr. Hooker is too extreme, and I fear that some people who have not yet learned to guide themselves may have an extremely bad time following his advice. I am not aware that there is any conclusive evidence that 'vegetarianism,' or 'non-flesharianism,' is the best diet for everyone, or that two meals a day will suffice to keep body and soul together in every case.

I have made a personal study of diet and follow my own intuitional knowledge of what is best, and, as a clairvoyant healer, have treated quite a number of people, but have never yet found two persons so much alike that the same régime would be suitable in each case. There is an old adage, I think, a true saying that 'What is one man's meat is another man's poison.' As no two persons are conditioned exactly alike, it necessarily follows that they will not be able to do exactly the same things or to live according to the same rules, and I very much question the wisdom of attempting to frame dietarian rules on the principle that what is good for one is necessarily good for all. The mental activities of the human brain differ so much that in a given number of people it is doubtful if any two of them have consumed, in the same time, the same proportion of food to supply their activities. If I had followed the rule of some of my medical friends, I should be the most miserable of men to-day. I have frequently met persons suffering considerable physical and mental pain just because they were trying to adjust their systems to someone else's mode of living. Are we not all acquainted with the patent medicine panacea for all 'the ills that human flesh is heir to,' and the good neighbours who persist in urging us to use *their* cures? The mistaken kindness of some people is positive cruelty, and yet we cannot altogether blame them when we see so many who ought to know better setting a bad example. I have known people to become dangerously ill and to pass out of the body whilst taking the 'fast cure,' and was myself ill during the time I adopted a wholly non-flesh diet. It is seldom that the failures of particular systems of dieting or cure are made publicly known, and I am confident that flesh food is as essential for some people as non-flesh food is for others.

In the 'Far West' I had frequently to be doctor as well as minister, and sometimes the principal cause of sickness was ignorance; that is, people lived by rule, not according to personal knowledge. It is self-knowledge and self-control that put us on the royal road to physical, mental, and spiritual equilibrium.—Yours, &c.,

DAVID A. LEISK.

'To Upset the Show.'

SIR.—A friend who is acquainted with what she terms, to put it mildly, my 'strange spiritualistic tendencies,' recently suggested that I should attend a Bible Class, doubtless with a view to my conversion. Another friend, who knew me better, said, 'Oh, pray don't ask her to go, she is certain to "upset the show."' It flashed across me at once that it is the Spiritualist's mission to 'upset the show' and get down, or rather up, to a bright reality, to dissipate illusion, to evidence the beauty, purity, and holiness of true spiritual worship, to help others to realise the touch of the invisible, the eternal!—Yours, &c.,

E. P. PRENTICE.

A. J. Davis's Works: A Protest.

SIR.—I have read with interest the announcement in your columns as to the reprint of the works of Andrew Jackson Davis. I note that the price of each volume is appended, but with a proviso that they can only be sold *en bloc* at the rather prohibitive price of £8.

I note that they are published by an American firm, but still under Spiritualist auspices, and I should like to record a protest in the pages of 'LIGHT' against the limitation so imposed.

Comparatively few can afford the outlay of six pounds, whereas large numbers of Spiritualists would be glad to become the possessors of one or more volumes, and I opine that from the financial standpoint alone the permission to purchase the separate volumes would pay best, and certainly a much larger number of readers could be secured and the usefulness of the re-issue greatly increased by the removal of the restriction.—Yours, &c.,

ARTHUR HOLDEN.

Gowan Bank, Kineton-road, Olton.

A Recollection.

SIR.—In a remarkable issue of 'LIGHT' (July 24th) I have read Professor Willy Reichel's article on 'Experiences with Bailey at Melbourne,' and I wish to add to his eye-witness description of the growth from a mango seed, that many years ago Carl Hansen, the most powerful mesmeriser I have met with, told me that while he was at Ballarat, in Victoria, Australia, some Indians who were exhibiting there went with him into the bush and did there what was done by 'Abdul' and 'Selim,' controls of Mr. Bailey, in Mr. Stanford's room on May 4th.

Carl Hansen said that the operator planted the mango seed in the ground, covered it with a sheet, squatted down near to it, and went into a trance, concerning which Hansen said, 'If I don't know what trance condition is, who does?' Then after a short time the operator raised the sheet and Hansen saw that a green shoot had come above the ground; then after some repeated replacings and lifting of the sheet, there had grown in about half an hour a small mango plant bearing fruit.

I have often seen the mango trick done clumsily by Indian jugglers, but that sort of thing is quite distinct from what Carl Hansen witnessed; and he told me of some other wonders done by these men in the bush which I will not burden your space to describe. But please let me say that I met Mr. Stanford when I was at Melbourne in the early eighties, and also Mrs. Bright and her excellent husband. I know Mr. Stanford and Mrs. Bright to be witnesses of the highest character; their competence as observers of phenomena is as valuable as their veracity is unassailable. In the face of the testimony of these observers, doubts which I have heard expressed concerning the medium Bailey may very well be cast to the winds by fair-minded inquirers caring for valid evidence.

Though I am no longer a seeker after phenomena, I have read Professor Willy Reichel's article with instruction and profound respect; and let me add that I am all the more impressed with the importance of the cause I serve, and which 'LIGHT' so ably supports, by the valuable writing by G. W. Buckthought (in the column following Professor Reichel's article), in which I read with reverence what cannot be repeated too often:—

'And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds.'

That is not an expression of churchianity. It is Christianity, an Eastern teaching, spiritual, pure, and simple.—Yours, &c.,

GILBERT ELLIOT,
Indian Civil Service (retired).

To Bedford Spiritualists.

SIR.—We have lately commenced to take an interest in supernormal phenomena, and a member of the family seems to be somewhat mediumistic; but we are quite inexperienced, and would be glad to be put in communication with someone in this town who is acquainted with the subject and could direct us. Perhaps some reader of 'LIGHT' will help us.—Yours, &c.,

H. E. K.

Bedford.

Evidence of Spirit Return.

SIR.—When holding our usual weekly circle, with three lady friends and our medium, who is both clairvoyant and clairaudient, my mother came, as she has done on several occasions. Wishing for a test, I asked her to give the medium my maiden name and Christian name, which were not known to any of the others present. My mother gave the names correctly, and mentioned an incident which occurred in my house a few months back, telling the medium that she was present in the spirit when it occurred. I can assure you that no one but myself knew of the matter, and I think this is clear evidence of spirit return.—Yours, &c.,

A. T. V.

Experiments.

SIR.—It is because I believe in Captain Cuttle's advice that I send you the following:—

1. I have found that if any member of the circle sitting at the table knew the date on a coin placed thereon, the response was invariably correct, but if all were ignorant of it the response was oftener a failure. In the same way if any member knew the first word on any page in a book, the table could tell it, but not otherwise.

2. Two circles, eighty miles apart, made several attempts to send messages one to the other, but with one exception the results were unsatisfactory; one message was substantially correct. Have any readers tried similar experiments, and with what results?—Yours, &c.,

VRON—Y.

Belfast Association of Spiritualists.

SIR.—Just over four months ago a small number of friends, who had previously only occasionally held private circles, met together and formed the Belfast Association of Spiritualists, electing officers and committee. We have now about fifty members, amongst them some kind, strong souls whose presence and psychic gifts provide a powerful, optimistic influence, and the essential conditions for success. Our speaker-medium on Sundays, Mr. A. Duncan, late of Edinburgh and Glasgow, known to many Scotch friends, has been the means of conveying inspired addresses and wise instruction, often also exercising healing powers.

On July 23rd, at the first social gathering, an enjoyable programme of vocal and instrumental music was gone through, and a suitable presentation was made to Mr. and Mrs. Duncan from the members as a token of their affection and appreciation of gratuitous and constant efforts for the advancement of our cause. The presence of some Edinburgh friends added interest to the proceedings.—Yours, &c.,

J. MODERATE,

56, Beechfield-street, Belfast.

Hon. Sec.

The Joy of Self-Sacrifice.

SIR.—In his luminous address upon 'Karma' ('LIGHT,' p. 259) Mr. Colville said:—

'When people make sacrifices in the right spirit they advance their own spiritual welfare and ought not to be sympathised with and pitied, but should be congratulated. If the game is worth the candle, why talk of sacrifice? . . . This was what Jesus meant when he said that no one could take his life, that he could lay it down and take it up again. He felt that it was right and necessary, and so he submitted to the trial; to bodily death. He accepted his fate deliberately, intentionally. He went through the ordeal and exclaimed to his friends, "Be of good cheer, I have overcome the world."'

Exactly! but why did not Mr. Colville drive home the logical argument by adding: Then why speak of Jesus in a pitying manner as the 'Man of Sorrows,' &c., instead of congratulating him? Surely a great chance was missed here of bringing a little common-sense to bear upon this subject!

The way in which theology treats Jesus has always been a mystery to me. I should call him the 'Man of Joys.' To give one's life for the world, as theology teaches he did, must

surely, if Karma means anything, be the cause of the most intense happiness and bliss. It seems so self-evident that reason and common sense have been thrust aside in order to rivet the chains of a priestly theology upon a credulous, easily-led humanity, by enlisting their sympathy and pity in a pathetic story.—Yours, &c.,
A. K. VENNING.
Los Angeles, Cal., U.S.A.

'The Herb Dangerous.'

SIR,—I have for some time been preparing a treatise on 'The Herb Dangerous,' i.e., hashish, cannabis indica. From time to time I have seen pictures and drawings on this fantastic subject, and am proposing to illustrate the book with a collection of such drawings.

Perhaps readers of 'LIGHT' who have such pictures, or who can give me information on the subject, would be kind enough to communicate with me.

I should be glad, moreover, to receive accounts of psychic experiences which any of your readers who may have experimented with hashish, anhalonium lewinii, stramonium, belladonna, or other drugs can give me. Such communications would be treated as strictly confidential.—Yours, &c.,
THE EDITOR OF 'THE EQUINOX.'

14, Tavistock-street, W.C.

Precipitated Pictures.

SIR,—In view of the recent discussion in 'LIGHT' as to the nature of the pictures obtained through the mediumship of the Bangs Sisters, it may be well to remind your readers that Spiritualists are mainly concerned with demonstrating the activity of human beings after physical death, and not with establishing any particular phase of that activity. Our position would undergo no change even if the pictures should be proved to be faked. At the same time, let it be remembered that the precipitation of a picture upon canvas is no more astounding than the precipitation of written words upon paper, and so far as I am aware, Admiral Moore's experiment with ink prepared according to the suggestion of Sir W. Crookes has elicited no incredulous comments. Young investigators may find in this test a very substantial aid to belief in forces of a super-normal character, while others—like myself—must feel greatly indebted to Admiral Moore for taking the trouble to relate his interesting experiences.—Yours, &c.,
BIDSTON.

TO CORRESPONDENTS.

'J. W. M.'—If, as you say, 'the orthodox doctrine of the atonement' brought you peace and relief, which peace has increased and deepened and you are content, we have nothing to say. 'Be sure you are right, then go ahead' is a good motto. If Spiritualism has no message for you, it has had, and still has, a very comforting and sustaining message for hosts of others. Fortunately, although there are many roads, there is but one goal. The phenomenon known as 'Fata Morgana,' due to atmospheric reflection of distant objects, is explained in textbooks of science, and has no psychical significance.

SYDNEY H. OLD.—Your long letter received; but as it adds nothing to what has been said already we are unable to make use of it.

LETTERS on 'Spirit Photography,' 'Precipitated Pictures,' &c., are unavoidably held over until next week.

SOCIETY WORK.

SPIRITUAL MISSION: 67, George-street, Baker-street, W.—On Sunday last, morning and evening, Mrs. Fairclough Smith delivered powerful addresses on 'After-Death States' and 'Spirit, Soul, and Body.' Sunday next, see advt.—A. S.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mrs. Woods spoke on 'The Work of a Spiritualist' and gave clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Miss J. Morris, address.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. H. Leaf gave an earnest address on 'Man and God are One,' and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. W. F. Smith, address; Mrs. Smith, clairvoyant descriptions.—H. B.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. H. Boddington delivered an address on 'Spiritualism, Pure and Simple,' Mr. John Adams presided. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Blackman, psychometry and clairvoyance. Monday and Thursday, 8.15, Mrs. Sharman, public circle.—H. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mrs. Boddington gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, inspirational addresses. Mondays, 8, and Wednesdays, 3, clairvoyant descriptions. Thursdays, 8, public circle.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis's deeply interesting address on 'Why I am a Spiritualist and a Medium' was much appreciated. At Percy Hall, on July 26th, 'Clairibelle' gave successful and convincing clairvoyant descriptions. Sunday next, see advertisement.—D. N.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Jarrach's interesting address on 'Evidences of Spirit Return' and her clairvoyant delineations were much appreciated. Sunday next, Mr. F. H. Parsons on 'Evidences for the Existence of God and the Soul's Survival.'—W. H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last a good morning circle was held. In the evening Mr. Baxter gave a splendid address and good clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Keyworth. Thursday, 7.45, public circle. Wednesday and Friday, 8, members' circles.—J. J. L.

NORTH LONDON.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. Abrahall conducted a discussion. In the evening the mass meeting was a distinct success; delegates from eight societies spoke. Mr. W. A. Fielder sang a solo. Sunday next, at 11.15 a.m., discussion; at 7 p.m., Mrs. Imison (Nurse Graham). Wednesday, at 8.15, circle.—S. B.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last a circle was held. In the evening Mrs. Podmore gave an interesting address and clairvoyant descriptions. On the 29th Mr. Stebbens spoke, and Mrs. Wilson gave psychometric delineations. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. Stebbens, answers to questions. Thursday, Mrs. H. T. Brigham (see advt.). 15th, Mr. J. Adams.—C. J. W.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mrs. Agnew Jackson replied to questions and spoke eloquently on 'Faith.'—A. K. T.

EXETER.—MARLBOROUGH HALL.—On Sunday last the Rev. J. Todd Ferrier spoke on 'The Awakened Christ.' Mrs. Lethen gave clairvoyant descriptions.—E. F.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—On Sunday last Miss Chapin gave successful clairvoyant descriptions.—C. G. C.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Mrs. Jessie Crompton gave inspirational addresses on 'Ghosts,' and 'The Coming Christ,' also helpful clairvoyant descriptions and messages.—G. McF.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mrs. Scholes delivered addresses on 'Reminiscences' and 'Where Have the World's Great Heroes Gone?' and gave clairvoyant descriptions.—V. M. S.

LIVERPOOL.—DAULBY HALL.—On Thursday, July 29th, Mr. W. J. Colville delivered a farewell lecture and poem. Short speeches by several enthusiastic friends followed, and an enjoyable evening was spent.

BRADFORD.—TEMPERANCE HALL.—On Sunday last Messrs. Wood, Clayton, Gush, and others spoke on 'The Immanence of God in Relation to Evil.' Messrs. Hayton and Edmondson gave clairvoyant descriptions.—W. G.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday last Mr. P. R. Street gave addresses; in the evening on 'Death and After,' and clairvoyant descriptions. On July 26th the members had an enjoyable outing; 27th, healing guild.—C.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—On Sunday, July 25th, Mr. David A. Leisk, the Scotch-Californian medium, delivered two powerful addresses and gave fully-recognised and convincing clairvoyant descriptions.—F. L. R.

MANOR PARK.—SHREWSBURY AND STRONE-ROADS, E.—On Sunday morning last Mrs. Truman, of Plymouth, spoke; in the evening Mr. C. W. Turner gave an address and Mrs. Truman clairvoyant descriptions. Other meetings during the week.—A. H. S.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD AVENUE, MANOR PARK, E.—On Sunday last Mrs. Petz (née Maries) gave an instructive address on 'Right of Reason and Reason of Right.' Mr. Abel rendered a solo. On July 28th, Mrs. Neville gave good psychometrical delineations.—M. C. A.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last Mrs. Taylor, of Walsall, delivered an address on 'Seek Wisdom, Knowledge, and Understanding,' and gave well-recognised clairvoyant descriptions. On Monday she gave psychometric delineations.—D. L.