

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,551.—VOL. XXX. [Registered as] SATURDAY, OCTOBER 1, 1910.

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For further particulars see p. 466.

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Notices of all meetings will appear regularly in 'Light.'

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SATURDAY, OCTOBER 1, 1910. [a Newspaper.]

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## NOTES BY THE WAY.

We observe, with singular pleasure, that India is becoming more and more acutely scientific, and that, with her subtle and transcendental mind, she is grappling with our modern problems concerning matter, energy and consciousness: and we also observe with pleasure that the Calcutta 'Modern Review' is encouraging Indian writers to work in this field. A very able Paper on 'Matter and Spirit of Modern Science,' by Raj Kumar Banerji, shows what may be India's contribution in this comparatively new field, for new it is when we remember what matter and energy were to the scientific world less than twenty years ago.

The Indian mind is finely tuned for dealing with that world into which all things are vanishing, beyond atoms and ether to—what? Matter and energy, Mr. Banerji reminds us, are returning to 'the nothingness of things like the wave into the ocean.' 'But the ocean remains,' he adds, and 'what is the ocean?' He goes a little way on, to answer his own question, and seems to end in consciousness as the only eternal verity; energy and matter being only its various phases; but, in a final flight, he is very suggestive:—

Matter and energy, being transformable, cannot be properties or attributes but mere phases of equilibrium. If pure energy can mathematically exist, cannot consciousness, which is higher than matter, higher than energy, which conceives matter and energy, which is the only centre of activity, remain in its pure state, and by some unknown commotion, or what physicists term change of equilibria, temporarily transform itself in part into what is perceptually cognised as matter and energy? Who can tell what the science of the twentieth century will reveal?

Who, indeed! But we venture to prophesy that the twentieth century will bring very much nearer the knowledge of a spirit world and the vision of God.

'Ungodly Man,' by Hubert Stewart (London: H. J. Drane) is rightly named. It is described as 'A West Australian Goldfields Story,' and reeks with oaths, vulgarity, blood and gunpowder: and the style is as 'ungodly' as the men. But there is not a dull or prosy line in it. On the contrary, the story rattles and bangs and swears along with tremendous dramatic vigour. If anyone simply wants excitement, and likes his literary liquor strong, 'Ungodly Man' would suit him.

Comparisons are proverbially unpleasant, but another story, which arrived with 'Ungodly Man,' takes us in quite the opposite direction. It is entitled 'The Calling of Dan Matthews,' by Harold Bell Wright (London: Hodder and

Stoughton). It all happens in an American Western State where Dan is a preacher, and where there are several characters, angelic and otherwise, among the former a splendid specimen of a nurse who does not go to chapel but thinks of her work as a ministry and of herself as a minister. Dan, too, is a minister, but of the chapelly type, and the nurse comes to grips with him. She thinks, as chapels go, that congregations do not want real Religion—the Religion of service—but only petting and the ladling out of egotistical doctrines; and, in the end, Dan sees it, caves in, and preaches his farewell sermon, in which he says:—

It is not the spirit of wealth, of learning, or of culture that can make the Church of value, or a power for good in the world, but the spirit of Christ only. It is not in fidelity to the past but in fidelity to the present that the Church can be Christian. It is not the opinion of man, but the eternal truths of God that can make it a sacred, holy thing. It is holy to the degree that God is in it. God is as truly in the fields of grain, in the forests, in the mines, and in those laws of Nature by which men convert the product of field and forest and mine into the necessities of life. Therefore, these are as truly holy as this institution. Therefore, again, the ministry of farm, and mine, and factory and shop; of mill, and railroad, and store and office, and wherever men toil with strength of body or strength of mind for that which makes for the best life of their kind—that ministry is sacred and holy.

It is a clever book, with some good thinking and good writing in it, but the chapel world is a much better and more Christian world than the picture presented here.

Mr. Chesterton has been reminding us that some of our fathers and many of our grandfathers or great-grandfathers were convivial people, fond of company, good at a rollicking chorus, and given to jolly eating and drinking. About the same time, 'The Daily Chronicle,' in a spicy Article on 'The Real Welsh Rabbit,' gave us the following look back upon our ancestors:—

The Welsh rabbit was a special attribute of the London chop house or tavern of the old school. It may be eaten yet with satisfaction at the 'Cheshire Cheese.' A century ago, when men had robust appetites, dined off underdone beef-steaks, drank old Burton ale before breakfast, and two or three bottles of old port after dinner, they were not afraid of indigestible suppers. There was no dalliance then with a mayonnaise or the wing of a cold chicken. The suppers were as solid realities as the rest of the meals. Three or four Welsh rabbits apiece were a fair allowance for a man of average appetite, and our great-grandfathers ate them, and went, or were carried, to bed, and slept none the worse, nor dreamed of gout, dyspepsia, or Food Reform Leagues.

Truly, if all that is said about our ancestors is true, we are far away from following in their footsteps. Fancy strong old ale before breakfast, and two or three bottles of port after dinner!

Is it a reasonable conclusion that we are actually undergoing a process of spiritualising of the body? It certainly looks like it. Bottles in the old days, glasses in these—or nothing: and Food Reform Leagues and Vegetarianism forging merrily on. It is perfectly conceivable that the spiritualising of mankind will, in one way, be achieved by modifications and refinements in relation to food.

The remarkable Discourse on 'Religion and Humour' to which we recently referred gave two or three penetrating but mirthful examples of the possible influence of humour upon Religion. They are found in the following passage:—

The delicious emotional accompaniment of humour tends to obscure its piercing intellectual quality. Humour is logic at play, and is of the very essence of right reason. Only truth can endure its mockery, and this is the secret of its high service to faith. Atheism is the standing joke in the history of philosophy. Formal refutation is not needed; humour makes it incredible. Cicero saw that to assume that unaided chaos gave birth to order, and dead matter to living mind, was as ridiculous as to suppose that by tossing the Greek alphabet in the air one could produce Homer's 'Iliad.' David Hume dissolved the dogmas of his day and was a strong reasoner against theism, but his humour made atheism supremely funny.

In the same way humour makes short work of pantheism. That dogma informs us that all things are divine—which is, to say the least, a large remark. It flatters our vanity to know that we are divine, though humour slyly bids us be careful not to go too far. But when we hear of divine oysters, crabs and toads, it begins to be absurd, as though man were divine in his likeness to such beings and not in his difference from them. Pessimism explodes at the touch of humour. So, also, the dogma of eternal hell is shown to be a superlative absurdity, in that it is a case of bad proportions. No man could commit enough sin in a lifetime to deserve such a fate. It was the priceless gift of humour that enabled the furnace tender, of whom Tennyson tells us, to offer comfort to his wife, who had been excited by a sermon on eternal torment in the fire of hell. It is not true, he assured her, 'no constitution could stand it.' Father Taylor, who was a true Methodist and a good humorist, saw that it would not do to send Emerson to hell. It would be bad policy, he said. The tide of immigration would set in that way.

Blessed be God for the saving sanity of humour!

We have received from Messrs. Dent and Co. their 'Everyman's Library' edition of Swedenborg's 'Heaven and Hell.' It is a dainty edition, with distinctly beautiful title pages. An Introduction by Mr. J. Howard Spalding and a Bibliography are useful additions. The old translation has been revised 'with the special view of removing—so far as is consistent with fidelity to the text—the difficulties arising from the use of terms by Swedenborg in a more or less technical sense, and of modernising the language.'

We mentioned no names, nor shall we; but, in justice to 'a minister' (page 430), we ought to say that in another report of his Address, the phrase reads, 'never see her here again.'

#### SPIRITUAL PRAYERS.

(From many Shrines).

O Light of the Universe, we beseech Thee to pour out upon this world a mightier stream of Thy life-giving spirit, that men may be drawn closer together as one large family and understand Thee with more alike-perceiving eyes. May all the world know Thee as the one universal Father—Creator and Governor of all existence, revealing Thyself now as at all times according to man's craving for light and his ability to receive it.

May we, by a more general acceptance of the oneness of the revelations of truth, aided by the progress of the means of civilisation and the advance in knowledge and science, united by a common aim, gain a fuller knowledge of Thee, and at last enter upon the realisation of the aspiration that 'Thy kingdom may come and Thy will be done on earth even as it is done in the heavens.' With the same sincerity and earnestness we ask this, for man's sake. Amen.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

ON THURSDAY, OCTOBER 13TH, AT 7 P.M.,

#### A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held

IN THE SALON OF THE

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SUFFOLK STREET, PALL MALL EAST, S.W.,

At which CLAIRVOYANT DESCRIPTIONS of spirit people present will be given by Mrs. Imison and Mrs. Podmore.

Music, Social Intercourse, and Refreshments during the Evening.

MEMBERS and ASSOCIATES may have tickets for themselves and their friends on payment of the nominal charge of one shilling each: OTHER VISITORS two shillings each.

To facilitate the arrangements it is respectfully requested that Members and Associates will make early application for tickets, accompanied by remittances, to Mr. E. W. Wallis, Secretary, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings:—

Oct. 27.—Miss Lilian Whiting, or Mr. A. W. Orr.

Nov. 10.—The Rev. T. Rhondda Williams.

Nov. 24.—Mr. A. P. Sinnett.

Dec. 8.—Vice-Admiral W. Usborne Moore.

(The titles of the Addresses to be delivered at the above-named meetings will be given in an early issue.)

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FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, October 4th, Mr. J. J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. October 11th, Mrs. Cannock.

PSYCHICAL SELF-CULTURE.—On Thursday, October 20th, the first meeting of the Psychic Class, for Members and Associates only, will be held at 5 p.m. Addresses will be given by Mr. E. W. Wallis, Mr. George Spriggs, and Mr. J. A. Wilkins. Mr. Withall will preside. After the meeting tea will be provided at the Eustace Miles Restaurant, to which all the members of the class are invited.

MEDIUMISTIC DEVELOPMENT.—On Thursday, October 27th, at 5 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, commencing on October 7th, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Fridays, commencing October 7th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., 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.

BIGGLESWADE.—'J. C.', who recently removed from Manchester to Biggleswade, desires to form the acquaintance of some local Spiritualists and to join a circle, or form one, for mediumistic development. Letters should be addressed to 'J. C.', c/o 'LIGHT,' 110, St. Martin's-lane, London, W.C.

## PODMORE'S ATTACKS ON STANTON MOSES REFUTED.

Readers of Mr. Podmore's various works must have been struck by the persistent manner in which he attacks the memory of the late Stainton Moses, on the most inadequate grounds, sometimes apparently going out of his way to have a fling at this eminent and highly respected medium. Mr. Moses was remarkable alike for the decided character of his mediumship, and for the fact that the results obtained were often so arranged, apparently by careful management on the spirit side, that no legitimate doubt could be entertained as to their genuineness. He was a highly honoured worker in the Spiritualist cause, both in private and in public, through his writings and his journalistic work as Editor of 'LIGHT,' and his mediumship came in so spontaneous a manner that he could never be suspected of striving after effect, even if the facts had pointed to any such possibility. He is, perhaps, the only example we have of a trained scholar, a University man, who was a medium both for physical effects and high spiritual teachings through automatic writing. How hardly he was convinced and induced to accept these teachings as true, can be read in his book 'Spirit Teachings'; the records of his physical mediumship are for the most part buried in back volumes of 'LIGHT,' but they are interesting and highly convincing.

Perhaps it was the difficulty of finding any point at which they were open to attack that made Mr. Podmore anxious to reduce their importance by bringing in side issues and flinging out suggestions calculated to minimise their effect on the reader's mind. In his 'History of Modern Spiritualism' he made insinuations as base as they were groundless; and in his latest work we find several references to Mr. Stainton Moses, all of a depreciatory nature. It seems as though the thought of these phenomena clung to him, and he could not get rid of the idea that they must be depreciated at any cost and on every possible occasion. In his last book he institutes comparisons, which can only be termed odious, between Stainton Moses' phenomena and the frauds which he (perhaps equally unjustly) attributes to other mediums. Thus he asserts (p. 149) that Stainton Moses 'worked under conditions entirely favourable to trickery, in complete darkness, unbound, without tests or precautions of any kind, and in the midst of a circle of confiding friends; and the phenomena were generally reported by himself.' How far this is from being a correct statement as regards the greater part of the phenomena may be gathered from reading the reports by Mrs. Speer, published in 'LIGHT' for 1892 and 1893, under the title of 'Records of Private Séances, from Notes taken at the time of each Sitting' (mainly by Mrs. Speer herself), from which it appears that the phenomena were subjected to close scrutiny, if not to pre-arranged tests; they occurred, in fact, so unexpectedly that only general supervision could be used, while, on the other hand, the circumstances were often such as to render simulation out of the question. Many of the more striking and important phenomena took place in either full or subdued light. Mr. Podmore goes on to suggest that continued belief in Mr. Moses' phenomena rests principally on his standing as a clergyman. As a matter of fact, Dr. Speer was a shrewd and sceptical investigator, whose own belief rested entirely on the irrefragable character of the evidence presented. Mr. Podmore continues:—

The question resolves itself into the weighing of two improbabilities. But until Eusapia, or some other, has moved the smoke-blackened balance, or depressed the covered manometer, we must assume that the candlesticks and the spirit lights were brought into the séance-room in Moses' pockets, and that the reported levitations were due to cunning suggestion acting in a dark room on a trustful audience. Let it be noted, however, that Stainton Moses' life was given up to the propaganda of a new faith; and if our view of his physical phenomena is correct, he enforced the lesson of inspirational sermons by means of parlour conjuring tricks parading as miracles. The thing in a sane man is incredible. On either hypothesis we have to assume abnormality. Either Stainton Moses was gifted with abnormal powers as a physical medium, or he presented some extraordinary psychological abnormality

which could reconcile inspired sermons and parlour conjuring tricks (p. 149).

By 'inspired sermons' Mr. Podmore probably means the addresses given under control, in a state of trance, at the private sittings reported by Mrs. Speer; and in thus clearly stating the alternative Mr. Podmore leaves us in no doubt as to which is the only one that can be accepted by any candid mind. The most abnormal character would not help to make 'parlour conjuring tricks' pass for spirit phenomena under the watchful eyes of Dr. Speer and in the conditions recorded; while the trance addresses were estimated by a different set of criteria, namely, their subject-matter and its treatment, and the manner of their delivery.\* Mr. Podmore's suggested alternative, therefore, falls to the ground, and we can only hold him to his own admission that, failing this, Stainton Moses must have been 'gifted with abnormal powers as a physical medium.'

But Mr. Podmore charitably (?) attempts to find an excuse which he applies to Stainton Moses in common with others whom he also affects to regard as charlatans or tricksters. He suggests that the dishonesty implied by the suggestion of a normal explanation may be only apparent. 'Alexis may have been quite unconscious of the channel through which he derived his information, and the right hand of Mr. Stainton Moses may not have known what the left hand was doing' (p. 156). From surmise he passes to assertion, and lays down the following conclusion (pp. 162, 163):—

It is not merely possible, then, that a trance medium will, when opportunity serves, avail himself of any normal means to achieve the end aimed at by the entranced intelligence; historical precedents indicate that it is probable that he will do so. And the lives of Stainton Moses and 'X+Y=Z' show us that an automatist may habitually employ what, in other circumstances, would be called dishonest methods in order to impress his friends with a belief in his marvellous powers; may all the time escape detection in making the necessary preparations, and may thus continue to enjoy, and possibly to deserve, an unblemished reputation in his normal life.

The odious aspersions thus made and reiterated against Stainton Moses are made to pass, along with the alleged transfer of his controls, to Mrs. Piper, and on p. 284 we have the following singular argument:—

Imperator is one of a band of lofty spirits, Rector, Prudens, and Mentor being amongst the other members, who purported to control the late Stainton Moses. Now Stainton Moses, as we have already seen, was a physical medium, and as Imperator and his company can hardly be acquitted of connivance with their medium's doings, the admission of their claims to substantiality would still further complicate Mrs. Piper's case by involving it with the whole question of these presumably deceptive phenomena.

We are not aware that Mr. Podmore ever studied law, and we think that as a prosecuting barrister he would have been pulled up by the judge over and over again if he had brought forward no better-founded accusation than a string of surmises afterwards taken as proved and used as the foundation for further insinuations. He refers to recent investigations into the psychology of trance and hypnotic phenomena, but he draws inferences of his own from them, as for instance in the grotesque suggestion, above quoted, that a trance medium may avail himself of normal means of obtaining information. To the trance medium all normal channels of information are closed by the fact of his normal consciousness being in abeyance! In this respect the psychologists confute those psychical research critics who treat all trance phenomena as though they were under the control of the normal will of the medium.

It is with regret that we call attention to these aspersions on Mr. Moses, but they have been so persistently reiterated by Mr. Podmore in his works that we regard some notice of them as necessary; the only excuse we can think of as applicable to the circumstances of the case is that, as already suggested, Mr. Podmore regarded Stainton Moses' phenomena as strong defences for the Spiritualist position, and only capable of being overcome by a process of stealthy under-

\* See Mr. Charlton T. Speer's 'Biography of W. Stainton Moses,' prefixed to the Memorial Editions of 'Spirit Teachings.'

mining which by its ineffectiveness reveals all the more clearly the value of these almost unique demonstrations of spirit presence, activity, intellectuality, and power to communicate.

## MEDIUMISTIC AND PSYCHICAL EXPERIENCES.

BY ERNEST A. TIETKENS.

(Continued from page 457.)

### AN INTERESTING WAKING VISION.

I had a young friend who was dying of rapid consumption. He was with his guardians in the country and I daily expected to hear of his decease. One Saturday night I had a curious experience. I awoke with all the sensations as if I were dying of hæmorrhage with suffocation and exhaustion. So keen was the feeling that I attributed it to spirit-control (having had previous experiences of these things), and wondered why my guides had permitted an influence like this to approach me. I had no fear, as I well knew I was perfectly protected. The next morning I was seated in my study near the window, writing, and looking up I saw the spirit form of my friend lying on the clouds, at some distance from the earth. He looked happy and smiled at me. I was so astonished for the moment that I only gazed at him and said nothing. He vanished. A day or two after I received a letter from his friends stating that he had passed away on the very Saturday, owing to some internal hæmorrhage connected with the lungs. My spirit friends afterwards acquainted me with the fact that to give him the necessary spiritual strength for his upward flight, his spirit had been brought into my surroundings directly after his decease, and I had evidently experienced a sensation of his death struggle. I was well acquainted with members of his family who had passed into the spiritual life.

A friend of mine was the incumbent of a living in London. His district and the vicarage were near my residence. We were neighbours. I was for a time continually followed by a spirit, begging me to tell my friend that one of his parishioners had passed away and wanted to communicate with him. As my friend was a very broad-minded man, I consented, and explained matters to him, and what he would have to do—viz., sit at a table and call out the alphabet in the usual way. I remained in the room. To his great surprise a name he knew was spelt out and sundry particulars of one of his parishioners who had recently passed over were given. What I saw clairvoyantly was the following:

My friend seemed surrounded with a brilliant golden aura, completely covering him and extending in a circle two or three yards round him, the table being likewise immersed in the aura. At the side of the table stood a spirit whose aura surroundings were of a very dark colour. I could trace the spirit form distinctly and it was covered with dark garments; the individuality belonged to a low spiritual type. He it was, I believe, who moved the table, his hand was touching it; perhaps he was guided to do this, receiving instructions from higher influences. At all events the name and particulars given were correct. This could not be attributed to the subliminal self, as my friend and myself were perfectly unconscious as to what was coming through the table. I distinctly saw the form of the spirit.

### PRAYERS FOR SUFFERING SPIRITS.

Prayer for suffering spirits seems to have a most beneficial effect upon them. I have known of some cases where the intense and terrible mental agony of the earth-bound spirits was painful in the extreme to the listener. At the time the members of the circle to which I belonged helped them by advice and prayer. When they responded they felt happier, and I have the keen satisfaction of knowing that several have been thus assisted when I have been present. I will give the particulars of one case which was intensely distressing. A circle had been formed for investigation, when the lady medium was suddenly controlled by the spirit of a Frenchman. His agony of mind, his remorse, his appeals were heartrending. The

question was asked what he had done to deserve such a punishment in the spiritual life. He told us he had been killed on the barricades at Paris. He had taken a keen delight in shooting and killing men and had not any love of patriotism in his nature. Hence he could not rid himself of the mental hell that now raged within his mind, and begged to be allowed to stay. We did what we could, but a severe conflict appeared to be taking place when he was compelled to leave. This teaches a lesson, that the man who kills others for the sake of shedding blood, suffers much mentally in the after-life. I wonder if this holds good with those who like to kill and slay the animal creation. For after all, this love of killing in man is but a remnant of the savage state left in his nature.

I believe I am correct in saying that telepathy has now been accepted by scientists as a truth and proved. I will relate one instance that occurred to me and the beneficial results that followed.

I had a friend with whom I was at the time much in rapport. One evening, rather late, I was sitting in my study reading, when a strong impression came to me that this friend desired my immediate presence. I at once responded, put on my hat and called at his house. I was received by his mother, who told me that her son was lying ill in bed with typhoid fever. The medical man had wished him to keep to his room. I went up to see him. The first words he said when I entered the room were: 'I have been wishing so to see you, I feel sure you can do me good.' I then noticed that his neck was very much swollen. I wondered what I could do to render him aid. Then clairaudiently I heard these words: 'Make twenty passes from the ear downwards over the chest and body.' I followed the instructions, and as I made the passes slowly, I saw most distinctly the swelling gradually decreasing. When the passes were completed the swelling had nearly disappeared. My friend's mother and cousin were present and astonished at the results and said: 'Well, seeing I believe.' The next day the doctor called to see his patient and was very much surprised to see the sudden and quick relief to convalescence, and asked what we had done. When he heard of the passes he laughed, and, like most of his fraternity, pooh-poohed the idea and attributed the change to his own treatment. This is a distinct case of the will of one person acting upon the mind of another from a distance; also a proof of the law of healing when used for a wise and beneficent purpose.

Although I never care now to sit at dark séances, they are quite necessary for those who are studying the physical phenomena of Spiritualism. I will narrate what I by chance most distinctly saw at one of these séances with the very well-known professional medium, Husk. To oblige a friend I had arranged for Husk to give a sitting at her house. A large party of her friends were present, mostly sceptics. The usual things occurred. Husk sat with his back to one of the windows and the shutters had been closed. A gas-lamp was burning just outside the window in the street, and from this lamp a ray of light penetrated into the room through a chink in the shutters. I was sitting in such a position at the table that I could see anything that passed or moved at the side of Husk, owing to the light that fell through the chink. To my great surprise, during the séance I saw a long arm and hand develop itself, so to say, out of Husk's back, and finally grasp a lamp that was standing on a pedestal near him and place it on the table. At the time I was silent, fearing to disturb the process. After the séance was over and Husk had left, some present hinted that it would have been very easy for him to have reached out for the lamp. Then I narrated what I had seen. They were astonished, and to prove my words I asked the sitters on either side of Husk whether they had loosed his hands from theirs, and they declared that his hands had not been released for one moment during the sitting. To me this was a perfect test of the law of materialisation.

I have at times and for certain purposes been able to see clairvoyantly through walls and into adjacent houses. This was done either to give me a needful lesson to acquire knowledge, or else for some useful purpose relative to myself.

There are people, and I have to count many among my

dearest friends, who even if they see manifestations performed by the spirits, deny their own senses, and will have nothing to do with them. Many of my friends who have passed to the higher life have returned to me and manifested their presence. Knowing their error then, having gained knowledge, they have deeply regretted their extreme foolishness in not at all events studying and learning one of the most interesting and profound truths of life. How bitter the thought for them has been shown by their saying, 'Had I learnt this truth, what peace and happiness I could have brought to those still on earth.' When asked to mention the subject to others, I have had to reply to them, 'What good is it for me to speak, shall I be listened to?' I have, however, always tried to instil these truths into the minds of others until I have been told to cease.

I can remember the agony of mind of one spirit, the deceased wife of a millionaire—a most sweet and amiable lady—who left me no peace, but begged me over and over again to tell a relation of mine to warn the husband of the kind of life he was living, and to leave off amassing wealth. I tried to do so, but of course was laughed at for my pains.

(To be continued.)

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### THE SOUL'S LONGING.

In every human life there comes a time when the soul reaches out for something that will help it to bear the heavy burdens laid upon it, to endure the agony of mind that experience and thinking have brought to it, and aid it to rise into a state of restfulness and peace, where troubles can no longer assail it. It is then that a soul feels dissatisfied with all of its attainments, and longs for something higher, holier, truer, and better in its work before the world. Sometimes a longing for sympathy will sweep over the soul, and the agonised sense of being utterly alone causes the bitter tears to flow and the heart to ache because of a woe that cannot be expressed in words. Again, a soul longs for love in which it can confide by which it can be guided, and through which it can be fed. A longing for something undefinable occasionally rushes like a torrent over a mortal whose soul is seeking the highest possible expression through the body world.

This latter longing is the one which makes men and women restless and dissatisfied with their lives. They see others doing a work with seeming ease, and are unable to see *why* they cannot do the same work in the same successful way. Their hearts throb wildly with pain, and they stretch out their arms toward the heavens, imploring aid, spiritual illumination and an awakening to their own soul's possibilities. In many instances these very people are great sufferers through their inability to satisfy this gnawing soul hunger and to receive an answer to their supplications, entreaties and aspirations. They forget that every noble desire, every pure aspiration, every fond wish, every helpful thought, and every true ambition to do good are blossoms upon the soul-tree in the higher spheres, whose maturing will yield a rich harvest of the most precious fruit to the owner who has endured so much for the weal of others, and succeeded in conquering so many untoward influences. If this thought could but be impressed upon every human soul, life in the mortal would be much brighter and happier.

The longing for love and sympathy is a natural expression of the soul. There always comes a time to every man, no matter how low or vile he may be, when this longing comes home to his heart. He feels a need that no material object, however grand, can supply. The voice of a mother, a sister, a father, a friend, is now something he would give worlds to hear. He wants to sob out the sad story of his spoiled life to that mother who dried his boyish tears and encouraged him to go on. He longs to feel the inspiration of that great love of the mother whose words did so much for him in days gone by. He feels, in the midst of thousands even, that he is alone, all *alone*. He feels that he is not understood, and longs to find the one being who will know him as he really is, comprehend his every meaning, and intuitively understand and absorb his spoken thought.

This longing is the momentary triumph of his spiritual selfhood that for the time has overcome all material obstacles, and cried out most tenderly for its own. The wife who has given her all to the husband of her love, the husband who idealises the wife of his heart, can both appreciate the cry of the soul that has thus triumphed over the senses. Each wishes to be understood aright, each wishes the other every possible good, and longs to share the sweet incense of the soul flowers that are for ever in bloom in the gardens of the spirit. The cry of the soul, when unanswered, comes back in mocking echoes to the one who has poured out the all of his true self in the call for one who can, who *will* understand.

Too often the hills of our earthly environments fling back the answer to our wailing cries in heartless, mocking laughter, and leave us in gloom in the depths of the valley of pain. Too often the sweetest waters that spring from the wells of the spirit are turned aside by the one to whom they are offered, saying: 'I am not thirsty'; too often the sacred wine of love that is distilled from the freshest and most sparkling dew-drops of affection, is declined because of some little pique or momentary disquieting thought; too often the healing oil of tenderness is spilled upon the ground through some ill-timed word or careless shrug of the shoulders. But

'We shall know each other better  
When the mists have cleared away.'

Then the dross of matter will be removed and the pure gold of the spirit will enrich the freed soul. Then the mother will re-open her loving heart to receive the confidence of her boy; the father will take to his heart the erring daughter of his love; sisters, brothers and friends will find a full affection in that realm where soul can truly meet its own and *not* be misunderstood. There the child will not be told that he is in the way and unwelcome; there parents will be given the answer to the cry of their hearts for a staff of love to lean upon; there husbands will read the souls of their other selves aright, and receive as they give the answer to the longings of their spirits; there wives will find that true companionship and comradeship that is born of soul-union, and be led to see that the soul *does* appreciate its own, even if it has been neglected on earth; there humanity will read the motives of men and women in the light of the spirit, and answer their longings for inspiration, for truth, for love, for sympathy, through the wonderful law of reciprocity, whose full expression is found in the desire to benefit all mankind. The religion of Spiritualism is the only one founded upon that law, hence it is the only religion that can satisfy the soul longings of the human family.

H. B.

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### SACRIFICES TO THE DEAD.

We are not surprised when we read of ancient or savage races burying a deceased person's tools with him, for his use in the spirit world, or food, or hunting implements wherewith to provide himself with sustenance; but it is rather remarkable to find similar customs prevailing in this country in our own day. A new magazine called 'The Tramp' tells us that at the funeral of a gipsy woman, ten years ago, all her clothes and blankets were burned, crockery broken into tiny pieces and thrown into a canal, while silver teapots and utensils were battered out of shape, and articles of jewellery dropped into the river. One man reduced himself to poverty by making a bonfire of his van and its contents after the death of his wife. It is all the practical outcome of a belief in survival. The writer says:—

The gipsies evidently believe that the souls of the dead hover round everything that has been used by the deceased, and this belief, coupled with their terror of visitants from the spirit world, incites them to the wasteful destruction their funeral sacrifices involve. For the same reason they abstain from eating some particular food of which they have partaken with their dead relative just before his or her death.

We are not sure that the explanation here given is sufficient, and are inclined to connect the practices thus described with the belief that articles buried with the deceased, or burnt, accompany them to the spirit world, and are useful to them there, as they were during their life on earth.

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### LECKY'S 'RATIONALISM.'

Messrs. Longmans, Green and Co. have just published a very cheap edition of Lecky's great work on 'The History of the Rise and Influence of the Spirit of Rationalism in Europe.' It contains two volumes in one, running to nearly nine hundred pages (including an invaluable Index of over fifty double-column pages), and is published at the low price of half-a-crown, nicely printed and bound; altogether a very creditable and spirited bit of work.

The appearance of this famous book reopens a subject of thrilling interest to us as Spiritualists, inasmuch as its aim is to discredit everything relating to the presence and activity of the spirit people in mundane affairs. Lecky started out with the conviction, settled and solid, that everything Spiritualistic was and is impossible and absurd; so he bundled miracles, sorcery, witchcraft, magic, fetishism, exorcism, and all forms of Spiritualism into the bonfire of his 'Rationalism' with the bland remark that it was all nonsense, imagination, ignorance, hysteria, fear.

And yet he makes admissions which, if we give anything like adequate attention to them, convict him of anything but extravagant modesty. As, at all events, a thoroughly honest historian he tells us that the belief in the activities of the spirit people (that is, of course, not his phrase) is an extremely old one, that it was at one time almost universal, and that the Bible is full of it. For more than one thousand five hundred years, he says, it was universally believed that the Bible established, in the clearest manner, the reality of witchcraft and sorcery, and that an amount of evidence, so varied and so ample as to preclude the very possibility of doubt, attested its continuance and prevalence. In presenting this remarkable fact, Lecky sometimes almost appears like an advocate for the conclusion that where there was so much smoke there must have been fire. We will venture upon the following condensed account of his admissions:—

The legislators of almost every land enacted laws for the punishment of witchcraft (and it must be borne in mind that 'witchcraft' very largely represented what we now know as mediumship). Acute judges, whose lives were spent in sifting evidence, and who had no motive for aiding and abetting ignorant terrorism, investigated the matter and condemned the accused. Nations, separated by position, by interests and by character, were united on this subject, and destroyed witches (mediums) by thousands; the highest and purest tribunals ordering their torture and execution. Long before the recognition of

witchcraft as a crime, belief in spirit intervention was common or even universal. It was so in the early days of Christendom. Between the sixth and thirteenth centuries, when credulity was most universal, persecution was rare. The belief was too general to excite remark. What may be called the intellectual basis of witchcraft existed to the fullest extent. The belief in the presence and appearance of spirits was practically universal. Coming to later days, such men as Baxter and Wesley were firm believers.

Lecky thus far only points out the prevalence of belief in spirit activity, and the recognition of the fact by the highest and purest minds of their day: but he proceeds to challenge our own day, and frankly says that, but for our preliminary *a priori* decision that the whole thing is impossible, a hundredth part of the evidence that once existed would have placed it beyond the region of doubt. 'In our own day,' he grants, 'it may be said with confidence, that it would be altogether impossible for such an amount of evidence to accumulate round a conception which had no substantial basis in fact'; while 'the historical evidence establishing the reality of witchcraft is so vast and varied that nothing but our overwhelming sense of its antecedent improbability and our modern experience of the manner in which it has faded away under the influence of civilisation can justify us in despising it.' Then he once more assures us that the defenders of the belief were often men of great and distinguished talent who maintained that there was no fact in history more fully attested, and that the belief implied the continual occurrence of acts of the most extraordinary and impressive character and of such a nature as to fall within human cognisance. The subject, he again tells us, was examined in tens of thousands of cases, in almost every country of Europe, by tribunals which included the acutest lawyers and ecclesiastics of the age, on the scene and at the time when the alleged acts had taken place, and with the assistance of innumerable sworn witnesses. The judges had no motive for condemning, and, in view of the awful penalty, had every motive for exercising caution and cherishing pity: and, says Lecky, the evidence is essentially cumulative. But, for all that, the whole of this tremendous cumulative evidence, slowly piled up through anxious centuries, is to go for nothing because, sitting in our study chairs or occupied in making drains and Dreadnoughts, we choose to decide that the thing is impossible and absurd!

Did it never occur to Lecky that possibly the other side has its periods of activity and retirement, and that the spirit people (if there are any) may have wills, plans, and perhaps outbreaks of their own? He remarks that belief in spirit interferences went hand in hand with theological beliefs concerning them, and very strongly suggests (of course without intending it) that people on this side laid themselves very open to excursionists from the other. He tells us that the belief in such excursionists ceased in proportion as we became rational and sceptical. 'A disbelief in ghosts and witches was one of the most prominent characteristics of scepticism in the seventeenth century.' In other words, when people became humdrum, and amused themselves with theatres and card playing, and took to shutting out all belief in anything else, they got what they wanted—freedom from overt interferences on the part of the spirit people. Probably a gain, in that they, like their ancestors, were not prepared for them.

Lecky nearly saw it when he came to the conclusion that the disbelief in witchcraft (mediumship) is to be attributed to a modification of the habits of thought prevailing in Europe. This he calls 'civilisation,' but some of us are having our doubts about that. Then he makes

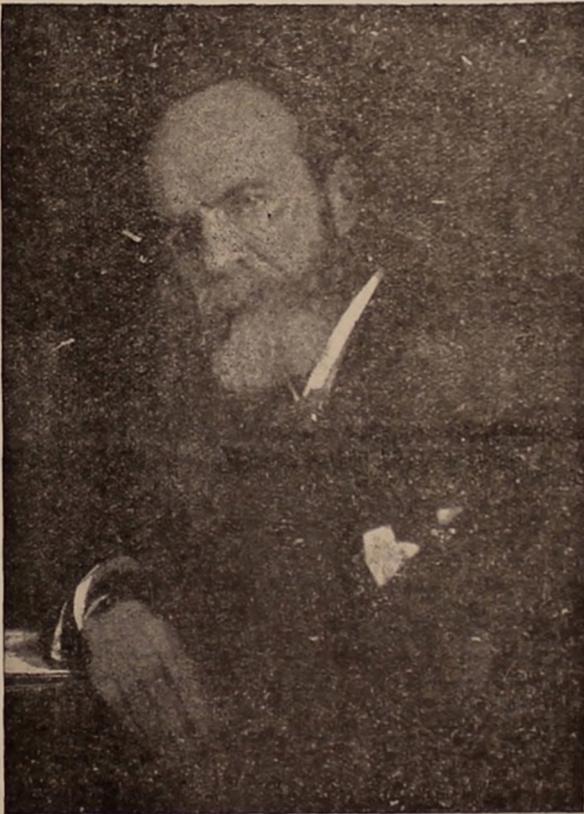
the important remark that 'if the question had been only one of evidence, those who lived when the evidences of witchcraft existed in profusion, and attracted the attention of all classes and of all grades of intellect, must surely have been as competent judges as ourselves.' Precisely, and that is what we would like to insist upon.

We partially agree with Lecky that the decline of belief in so-called witchcraft is the result of a decline of theological terrorism and the rise of a theological rationalism or unconcern: but we submit that, all the same, the old judges of the evidence were possibly right. Our modern habits and conditions of thought and occupation may really have shut us up in an air-tight compartment: and that, as we have suggested, may not be altogether a bad thing, until we are better able to understand and deal with our spirit neighbours than were the men and women of five hundred years ago.

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### PROFESSOR WILLIAM JAMES.

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Photograph by Alice Boughton.

Of Professor William James, the 'Literary Digest' says:—

'His investigation of the claims of Spiritualism, as we read in many of the notices printed about the late Professor William James, was what made the strongest impression upon the common mind, though his other work may have been far more important and lasting.

'He did good public service in his rejection of the manifestations produced by some practitioners of Spiritualism as pure trickery,' says the New York 'Times.' He found himself involved in the mazes of doubt; but last year 'he was convinced that he had communicated with the spirit of the late Dr. Richard Hodgson.' It is the chief merit of his work, says Mr. H. Addington Bruce in the Boston 'Transcript,' 'that he has consistently given primacy to the spiritual and the intellectual.' This appears, says Mr. Bruce, most clearly perhaps in his wonderful book, 'The Varieties of Religious Experience,' a volume which, if he had written nothing else, would give him a secure place in the history of philosophy.

Mr. Bruce says further that Professor James was, by temperament, 'open-minded to an exceptional extent':—

Thus, as everybody is aware, he regarded calmly, philosophically, and investigatively matters which the majority

of his colleagues, philosophers and psychologists alike, considered utterly beneath their notice. Professor James, with a generous and wide catholicity, saw in these same matters facts in human experience to be inquired into, tested pragmatically and evaluated accordingly. In this way, for instance, he was led more than twenty-five years ago to begin the labours in psychical research with which his name has been conspicuously associated in the popular mind. Many of his associates, nay, even many of his warmest personal friends, felt that in devoting the time he did to psychical investigations he was wasting precious time which he might otherwise have employed to far greater profit. In reality the world has been the gainer by the researches that brought upon him such a flood of hostile criticism, and they were, as I happen to know, prosecuted by him as much from a sense of duty as from personal enthusiasm and desire.

Mr. Bruce maintains that 'the world has been the gainer, and richly the gainer,' by these researches. Conscientious work can hardly fail to be a gain to the world; but the change in the attitude of men of science is remarkable when we remember that but a few years ago it was generally considered that even if Spiritualistic phenomena existed, they were no concern of science; while now it is beginning to be recognised as the duty of science to probe every domain of human experience, however fallacious it may appear at first to the scientific intellect. That which scientific men rejected may yet become the chief corner-stone of the practical philosophy of the future.

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### WISDOM AND SPIRITUALITY.

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In a recently published volume of essays,\* Mr. G. R. S. Mead gives us the benefit of his profound meditations on things mystical, and especially on the Gnosis, what it consists in, how it may be attained, and its effect on the life and character. Adventures, the proverb says, 'are to the adventurous,' and in some of Mr. Mead's 'Mystical Adventures' we cannot be expected to follow him, at least in presenting to our readers an outline of his philosophising. But there are, scattered through the book, many gems of illuminating wisdom which can be taken to heart by those who make no claim to be far advanced, and there are two or three chapters which throw an interesting light on the author's own progress in the quest for truth and enlightenment and wisdom. He upholds the value of the great religious scriptures of the world, not as infallible authorities, but as records of human experience when on the same quest:—

The most precious gift that man has bequeathed to man is the record of the nature of his deepest experience. This is to be found in the 'scriptures' of the world alone, in which are treasured the words of the wise—formulae, so to speak, for the summation of the infinite series of happenings that perpetually attend the existences of mortals. In the inspired sayings of the sages are the closest approximations of human language to the mysteries of man's nature. In such truly inspired sayings we find the nature of the eternities vehicled in temporal words, ordered by an intelligence greater than that of formal reason. For scripture is not scripture unless it be of the Gods who write with human pens. The writing of true scripture is in conscious harmony with the plan of great Nature that is being perpetually written out unknowingly through all men.

In his chapter on 'A Measure of what Wisdom means to Me,' Mr. Mead speaks of 'the wisdom that unveils the mystery of seeming good and seeming evil, to the utter satisfaction of body, soul and spirit with the state of things as they are.' His notion of wisdom is not anything absolute, like a dogma or a scientific law, but something that makes a man wise and free, and prepared at any moment to shift his standpoint and be ever readjustable. He says concerning it:—

Whatever takes a man out of his little self and refunds him into his greater self, even for a moment, is the energising of spiritual gnosis in him. This divine impulse may be conveyed by the understanding of written or the comprehension of spoken words, or without the mediation of words at all as we un-

\* The above portrait is reproduced from 'The Literary Digest.'

\* 'Some Mystical Adventures.' By G. R. S. MEAD. John M. Watkins, 21, Cecil-court, Charing Cross-road, W.C. Price 6s. net.

derstand them—by means of those winged intelligences which are voiceless for physical ears, but who speak the universal language of the soul. . . . The more you absorb this wisdom, or spiritual gnosis, the more it absorbs you. You cannot get tired of it; that is impossible, for it is perpetual refreshment, of the nature of ever making new gain. It is the secret of the perpetual youth of the gods, the panacea of all ills, the divine elixir, the secret of the philosopher's stone.

Further, we are told, wisdom consists in the true man realising himself in the soul of his purified nature; 'it must be lived to be known; for living it, one lives wisely, one reaches true happiness.' In another chapter we are told something as to the special characteristics of those who have won their freedom, and been the means of liberating greater forces in human life. Something is said as to superhuman consciousness, not as an extension of ordinary faculty but as another *mode* of consciousness, which transcends and replaces alike our normal senses and our method of inference from what we perceive.

Where Mr. Mead comes into closest contact with our line of thought is in his chapter headed: 'On the Track of Spirituality.' We sometimes hear Spiritualist meetings, discourses and publications spoken of as 'spiritual,' whereas we must sorrowfully confess that not everything that is said and done in the name of Spiritualism is entitled to have that adjective applied to it. Mr. Mead describes spirituality as differing essentially from intellectuality, and as denoting fundamentally 'a will that wills with the Will of all things,' and regards everything with an 'unshakable faith that the world is really, as it were, bliss side up':—

This spirituality may be said to bring about an inner relation between the man and his God which is beyond the comprehension of man as man; it connotes rather such absolute confidence in his charioteer that he does not want to be troubled with knowledge; he only desires rightly to experience and enjoy, and so with every true act an inner understanding comes about between him and the universe, or rather cosmos, which is beyond all comprehension of men of little acts, the slaves of fate.

The spiritual consciousness, Mr. Mead tells us, affects the whole nature, and has therefore a mental side or mental effects as well. The spiritual person acts rightly because he understands with inner natural understanding; he works because activity is the natural thing; spirituality brings with it a sense of the fitness and beauty of all things. In other chapters on 'Guesses at what to Expect,' 'The Art of Symbolism,' and 'Mystic Reality,' Mr. Mead takes up various phases of the 'higher consciousness,' showing how it may increase our outlook on the working of cosmic laws, on the relation of theory to practice, and on the ultimate purpose of existence. The essays are short, but they bring to bear on the subjects treated a wealth of speculation and suggestion, while they probe deep questions with a keen analysis that refuses to be put off with mere words or vague expressions, and goes deep down to the roots of the eternal verities which underlie all life and manifestation.

#### COLONEL INGERSOLL ON IMMORTALITY.

Now that the subject of immortality is being considered, it may not be out of place to quote Colonel Ingersoll's declaration regarding it. He said:—

I would not destroy the smallest star of human hope, but I deny that we got our idea of immortality from the Bible. It existed long before Moses existed. We find it symbolised through all Egypt, through all India. Wherever man has lived his religion has another world in which to meet the lost. It is not born of the Bible. The idea of immortality, like the great sea, has ebbed and flowed in the human heart, beating with its countless waves of hope and fear against the shores and rocks of fate and time. It was not born of the Bible. It was born of the human heart, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death. We do not know. We do not prophesy a life of pain. We leave the dead with Nature, the mother of us all, under a seven-hued bow of hope. Under the seven-hued arch let the dead sleep.

#### DREAMS THAT COME TRUE.

There are dreams and dreams, and there is much truth in the following passage from an article on 'Dreams that Come True,' by the Editor of 'The Christian World Pulpit':—

Our waking dreams are the most substantial things we possess. We live by our dreams. They are the driving power of our lives. The man who does not dream is a man who is dead even while he lives. The dreamer is the most capable man of business, the most practical of the politicians, the most arresting of the preachers. It is because so few men dream, and dream great dreams, that the chariot wheels of progress seem to be stuck in a deep rut, out of which it is almost impossible to lift them. A Church that does not dream is a dead Church. The first effect of the outpouring of the spirit at Pentecost was that 'the old men saw visions and the young men dreamed dreams.' Where a Church has ceased to dream, it is safe to assume that the breath of Pentecost no longer fans its exhausted soul, and the flaming tongues of Pentecost no longer hover over its head.

Reformers have always been dreamers, and the 'practical' folk have derisively styled them 'imaginative,' and 'visionaries,' and yet, as this writer says:—

It is the men and women who, being in the spirit on the Lord's Day in the Lord's house, have had the dreams which, during the last two thousand years, have been slowly transforming the world and preparing it to become the King-

dom of God. John, in his waking dream, 'saw a new heaven and a new earth.' He was dreaming over again the dreams of Micah, of Isaiah, of Jeremiah, and of Ezekiel, who saw, projected on the canvas of the distant future, a world that was 'filled with the knowledge of the Lord as the waters cover the sea,' a world in which the 'swords were turned into plowshares and the spears into pruning hooks,'

and in spite of the world's mad folly, its war-fevers and its 'Dreadnoughts,' we have faith that the dream will come true—because we believe that man *is* on the march, and will some day come to his senses and possess the earth and make heaven here.

Nothing great was ever achieved either by man or woman who had not the gift of imagination—who was not a 'seer' or a dreamer—and it is doubtful whether it is possible for anyone to imagine, in his mind's eye, that which does not or cannot exist. Art, poetry, literature, discovery—all are indebted to and dependent upon imagination: the dream faculty which sees and fore-sees, and modern science becomes more and more the work of men with trained imagination. Thus:—

The great dreamer reaps his harvest before the seed is sown. He 'sees the summer in the seed,' he hears the nightingale in the egg. Columbus had discovered America before his three crazy caravels left the port of Palos, because he had dreamed a continent beyond the ocean wave. The Pilgrim Fathers had founded the American Republic before the 'Mayflower' cast off from the Barbican quay at Plymouth, for the American Republic was implicit in their dream of a new England, where men should have freedom to worship God, and where the people should live in democratic conditions with an education provided for every child, even the poorest. Edison heard the phonograph speaking and singing before he invented it, or he never would have set out to invent it. There is no big business in the land to-day but is the outcome of the dream of some small shopkeeper, who, as he looked through the window-panes of his little shop, saw picturing itself to him in shadowy outline that to which his business was some day to develop.

Scientific students, impressed by the wonderful adaptation of means to ends, by the order, continuity, unity, reliability, and beauty of Nature and natural processes, are telling us that 'the universe is a guided process.' If that be true, there is involved a guiding Intelligence, inconceivable, but inferentially inevitable, and therefore, as this writer says: 'There is nothing beautiful in the world to-day, no colour of the flower or the bird's wing, no glory of the rising or the setting sun, no changing hues of the rippled sea as the sun smiles upon it or as the clouds pass over it, no love in the heart of man or woman, but it first existed in the heart of God.' But if this be true, then the Guiding Power must have foreseen what we call evil, discord, pain, and selfishness, and have realised that these were parts of the process; and it must also be true that we, too, are parts of the process that the Divine Dreamer is working with us, in us, and by us for the completion of his ideal, and that 'God has taken us into partnership with Him that we may be co-workers with Him in making His dreams come true. He has sketched His masterpiece in outline, but He has given to each one of us a palette and brushes, and He asks each one of us to add our strokes to the picture, and the time when it shall be revealed to the universe as a flawless masterpiece, the realisation of God's perfect dream, depends on our faithfulness in filling in with our human artistry the details of the Divine outline.'

The remarkable thing about all these dreams is the wonderful way in which they have reproduced themselves in like-minded and like-hearted men and women in all ages and among all peoples—showing that in reality they are true glimpses of that fundamental unity and truth and good which give stability and security to all motion, evolution, and realisation, for:—

In the darkest ages of the world men and women have dreamt over again the dreams of the seers of old, and in the strength of those dreams they have received the patience to endure, the courage never to yield, the confidence that some day the dreams would come true because the fount and the origin of them were the vision of God.

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#### MR. THOMAS POWERS.

Mr. Thomas Powers, whose transition was announced last week, and who was an occasional contributor to the columns of 'LIGHT,' will be best known to Spiritualists as a co-worker with the late Mr. Wm. Oxley, whom he succeeded as director of the special spiritual labours initiated and carried on through the instrumentality of the latter. Mr. Powers, like Mr. Oxley, was at first an earnest Wesleyan Methodist, and for about twenty-five years was connected with the congregation of Sussex-street Chapel, Lower Broughton, Manchester. With indefatigable zeal and untiring energy he laboured among them as lay preacher, circuit steward, Sunday School superintendent, class leader, general secretary of the Sunday School, and acting manager, secretary, and correspondent of the day schools. The change of thought which so frequently accompanies inquiry into the fundamental principles of spiritual truth caused him to sever his connection with Wesleyanism about the year 1889 and to devote himself entirely to the study of the broader philosophy derived from the resources of Modern Spiritualism.

Mr. Powers was known to the world generally as an art craftsman in metals. His productions have always been noted for their excellence of workmanship and artistic beauty, reflecting the unwavering thoroughness, uprightness and honesty of the man. Those who have been privileged with the enjoyment of his personal friendship, or of his assistance and instruction in the quest of pure truth, will treasure his memory as of a man whom to know was to honour, to reverence, to love.

R. R.

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THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Manor Park, corner of Shrewsbury and Strone-roads, on Sunday, October 2nd. At 3 p.m., Mr. T. Olman Todd will open a discussion on 'Spiritual Refinement.' Tea at 5 p.m., tickets 6d. each. Speakers at 7 p.m., Messrs. T. O. Todd, G. Tayler Gwinn, G. F. Tilby, and M. Clegg.

#### THE LIGHT OF SPIRITUALISM.

The investigation of the facts and philosophy of Spiritualism introduces us to an unknown world, and as we continue to develop light out of our own darkness we are enabled to see and know things new to us, but which have always existed. The clouds of materialistic thought obscure the spiritual light, yet the divine germ within, the real self of man, sustains the spiritual life and shines through the outer surroundings, until ignorance gives place to knowledge and a fuller growth is the result. The spirit may pass into the next state with little more than the germ life, and have to begin there the processes of development which should have been acquired during physical life but having once attained to the stage of human consciousness as a living individualised part of the divine life it can never lose its personal identity. It is for us to seek to penetrate the darkness which surrounds us, to breathe in the pure spirit which is necessary for our conscious spiritual development.

The sun shines on the just and on the unjust alike—the light from the spiritual sun is shining through the darkness and will light up all those who can, or will, respond to its ray. We can close the windows of our soul to keep out the spiritual light, just as we can draw the blinds to exclude the sunshine.

The human mind naturally longs to explore the unseen and to reach its own sphere—to become one with the interior and eternal life—and the aspirational man attracts a response from the angel world. Spiritual influence as expressed through man is varied according to his organisation, will or desire. When we enter the spiritual world all conventional ideas disappear; we are on a new track and can never return to the old one. Our spiritual lungs have expanded, we more fully breathe the life of the spirit and soon gain a broader, brighter view.

It is best for inquirers to confine their study and practice to the rudimentary stages of Spiritualism until they gain a clear perception of its truth and are on a firm basis for further research; then, keeping a clear head and a warm heart and living the life of a true Spiritualist, they should let doubters, scoffers and sceptics know that they have a scientific religion based upon facts and in harmony with eternal truths which may be proved by all who seek.

E. C.

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#### THE VEDAS ON CONTINUED EXISTENCE.

The question was discussed in 'LIGHT' not long since as to whether the earlier Vedas favoured continued existence or reincarnation. Dr. D. H. Griswold, writing in 'The Hindustan Review' for July, says:—

The 'Rig-Veda' has the honour of being the eldest book in Indian literature, and one of the oldest books in the literature of the world. Professor Hopkins, of Yale, perhaps the greatest authority in the world on the epic literature of India, and Professor Jackson, of Columbia, well known as a Zoroastrian scholar, both agree that the bulk of the Rig-Vedic hymns were composed during the two centuries 800-600 B.C. . . .

The Vedic Aryans were a manly race of shepherds and farmers who had a most healthy love of the good things of life. . . . One of the most striking contrasts in the history of thought is the contrast between the optimism of the Vedic age and the pessimism which gradually settled down like a pall upon the spirit of India, and finally obtained its creedal statement in Buddha's doctrine of suffering.

Certain other contrasts may also be specified. Earliest India, *i.e.*, the India of the Rig-Veda, cherished the belief in personal existence after death, as, *e.g.*, in the 'highest step' of Vishnu, the sun home of the dead, a place symbolised by the sun in the zenith, where the sainted dead are happy by the side of Vishnu's 'well of honey.' But in later India, *i.e.*, from the time of the Upanishads onward, transmigrating is the dominant view in eschatology. Earliest India is without the ascetic ideal, so far as can be gathered from the Rig-Vedic hymns, whereas for later India the religious ideal is that of renunciation, the ideal of the yellow robe and the begging bowl.

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FINCHLEY.—Will any friends desirous of assisting in forming a society in Finchley, Mill Hill or Edgware, kindly write to 'Society,' c/o editor of 'LIGHT,' 110, St. Martin's-lane, W.C.?

## A PERUVIAN PARALLEL TO JOAN OF ARC.

## LETTERS TO THE EDITOR.

The Inca Viracocha was the eighth of his line, according to Garcilasso's table, and left the most romantic and brilliant history of his race. His father, Yahuar-Huacac, was a mild and somewhat pusillanimous prince, who could poorly tolerate the impetuous and ambitious temper of his son, whom he sent early into honourable exile from the Court, to be custodian of the royal flocks and those of the Sun, on the high cold plain of Chita, three leagues to the north-east of Cuzco. After three years of banishment, the young prince returned to Cuzco without permission, and forced himself into the presence of his father, asserting that he had that to communicate which concerned the peace and safety of the empire. He related that during a day-dream or trance he had been approached by a celestial being, white and bearded, dressed in a long and flowing robe, who said, 'I am son of the Sun, brother of Manco Capac. My name is Viracocha, and I am sent by my father to advise the Inca that the armies of Chinchasya are in revolt, and that large armies are advancing thence to destroy the sacred capital. The Inca must prepare; I will protect him and his empire.' The apparition then disappeared. But the father listened impatiently and with disregard to the supplication of his son, who thenceforward took the name of Viracocha. The Inca made no preparation for the predicted catastrophe: but within three months he was startled by intelligence of the approach, in great force, of the insurgent Chinchasyas. Appalled by his disregard of the celestial warning, and believing his destruction was inevitable, he abandoned his capital, and went to the fortified town of Muyna—the ruins of which are still marked—where he awaited his fate.

The people, deserted by their prince, were overcome with terror, and were flying in every direction, when the young Inca, Viracocha, appeared among them with the shepherds of Chita. His courageous bearing, inspiring words, and lofty spirit rallied and re-animating the fugitives; and he hastened to his father to urge him to return to Cuzco, put himself at the head of his people, and strike a manly blow for his empire. But his entreaties were of no avail; the pusillanimous Inca refused to stir beyond the walls of Muyna.

Viracocha then resolved himself to redeem the honour of his race and preserve the empire. He returned to Cuzco, put himself at the head of such forces as he could collect, and went out and fought the Chinchasyas with greatly inferior numbers. The white and bearded spirit that had appeared to him at Chita was true to his promise, and the very stones rose up armed, white and bearded men, when the weight of battle pressed hardly on the youthful Inca. He gained a signal victory on the plain which still bears the name, then given it, of Yahuar-pampa, 'The Field of Blood.'

At the demand of a grateful people, Viracocha afterwards set aside his father, and assumed the imperial *Uantú*. In recognition of the power and interference of the divine Viracocha, the young Inca ordered the construction of a sumptuous temple to his worship in Cacha; the ruins of which still exist. (Squier, 'Incidents of Travel and Exploration in the land of the Incas,' 1877, pp. 403-4.)

'DEPARTED FRIENDS' is the title of some verses written by Mr. Robert McAllan, that have been set by Mr. William C. Shelley to music which seems to fit the words and linger pleasantly in the memory. We quote the last two verses:—

'Help us to tread the path in which we move,  
By strengthening our desire to act aright;  
So that throughout life's journey we may prove  
Triumphant in our battle for the right.

'And when the evening of our day arrives—  
When earth's frail mantle cumpers us no more,  
Be near to bear the spirit which survives,  
To peaceful home upon the further shore.'

To meet the wishes of a few appreciative friends the music and words have been published at 2s. net, but Mr. McAllan will be pleased to supply copies to readers of 'LIGHT,' post free, for 1s. 6d. Address McAllan and Co., 3, Ludgate-circus, London, E.C.

*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.*

## Sir Hiram Maxim's Reply to Mr. Sinnett.

SIR,—In your publication of the 24th ult. I find a most remarkable letter from a most remarkable man, *i.e.*, Mr. A. P. Sinnett.

In the cabinet performance which took place at my laboratory, I am very certain that there was no snake or flowers in the cabinet before Mrs. Tomson entered. I am also dead sure that when Mrs. Tomson entered the cabinet there was no snake or flowers on the outside of her clothes, everything was sewn up as tight as a drum, therefore the goods must have been concealed inside of Mrs. Tomson's clothing; this is a self-evident fact and requires no demonstration or argument.

From Mr. Sinnett's letter I take it that he believes that Mrs. Tomson is able to manufacture live snakes and large bouquets of flowers out of nothing. It is inconceivable to me that one could have a brain that would admit of such a belief. Moreover, Mrs. Tomson admits that she had the snake concealed on her person. No attempt was made to search Mrs. Tomson before she went into the cabinet because there was no necessity to do so. After struggling with the snake and bits of flowers for nearly one hour, the curtains were drawn, when Mrs. Tomson appeared to be in a fainting condition; she asked for water and one of the young ladies attempted to pass the glass of water through the hole in the chiffon, but I stopped her, and Mrs. Tomson drank the water through the chiffon, it was quite thin and did not interfere in the least with her drinking. Mrs. Tomson certainly stated that she had failed altogether on account of the test being so severe. She said she had selected the snake because it is a thing which a woman does not like to touch, but as a matter of fact she selected the snake because it was easier to get it out through a small hole. The chiffon hood was certainly detached from the garment and there were a number of small bits of flowers which showed clearly the path through which a portion of them was extracted. There were also many flowers inside of the tights. Mrs. Tomson asked the young ladies to conceal these so that neither Mr. Tomson nor myself should see them, and they were put under a rug.

Mr. Tomson told me repeatedly that there was no such thing in the world as Spiritualism, that all of the so-called materialising séances were simply questions of skill in conjuring. He assured me over and over again that he was neither a medium nor a Spiritualist but simply a conjurer; if people took his conjuring tricks to be spiritual manifestations, all well and good, let them think so, but so far as he was concerned he knew for a dead certainty that his manifestations were just the same as all other so-called manifestations.

If Mr. Sinnett is of the opinion that there is anybody on this planet that can really call up anybody or anything or communicate in any way with the ghosts of the dead I should be very pleased to meet them, but I do not think he will attempt it. There is probably not a medium in existence that could have done better than the Tomsons.

If Mr. Sinnett has a burning desire for 'affidavits,' the two young ladies who managed the affair are quite willing to furnish them and to certify to everything which I have said as being the absolute truth.—Yours, &c.,

HIRAM S. MAXIM.

## Interesting Experiences.

SIR,—I am not a Spiritualist, have read very little literature on the subject, and have only just been introduced to 'LIGHT,' which I am much interested in reading.

Last March a little incident occurred which has since caused me much thought, and now I venture to ask if some Spiritualist reader of 'LIGHT' will express an opinion or offer some explanation of what was to me very real, but which, if related to friends, they would regard as a dream, knowing me to be a very matter-of-fact person.

One evening when sitting alone, reading, the form of a gentleman entered the room and walked to within two feet of me and disappeared. About two months later he once more appeared, suddenly, before me, and since his death, which occurred last June, I often feel his presence at my right shoulder, more particularly at church concerts, or public entertainments. It is the more remarkable as, although highly respecting him, as he was a good man in every way, I knew him but very slightly, only exchanging a few words about four times a year.—Yours, &c.,

INQUIRER.

## 'Modern Light on Immortality.'

SIR,—I had not thought to be drawn into controversy over the question which Professor Corson raised in objection to the conclusions regarding immortality which I set forth in my work, 'Modern Light on Immortality.' But the article you printed in 'LIGHT' of August 27th, p. 414, quoting some passages from Mr. Carrington, suggests, to my mind, that it might be well to discuss the argument more in detail.

I must first call attention to the theory set forth in my work. Therein I undertook to show by a long and most detailed process of argument and array of data that the human organism was the seat not only of the visible texture of the organic system, but also of an invisible though still physical counterpart of the same. The substance of which this invisible counterpart consists is of such refined and persistent character that it is thought to be deathless. Hence I showed that 'this pliable and susceptible substance, which we have called the seat of the psychic and vital souls, is itself an immortal substance' (p. 442). This substance, especially that portion of it organised in the brain centres, is the direct seat of the human consciousness. I then showed how consciousness itself becomes a 'perpetuating capacity of the organic system.' I also showed how there existed 'the inherent capacity of *self-sustenance* in the bioplasmic substance' (p. 444). Hence I reached the climax of the argument in the supposition that if the principle of self-consciousness, which is seated in this deathless substance, susceptible of self-sustentation, had been developed in an individual life to a sufficient degree, 'it might be able to carry over and hold in organic aggregation such highly developed cells as shall continue to function in conscious activity, after the dead exterior had dissolved in thin air' (p. 445).

Insomuch, however, as such a possibility would, under this theory, depend on the efficient development of the self-conscious sustaining principle of the individual, its persistence beyond the grave would be commensurate with the degree of such development.

To this latter conclusion Professor Corson's objection was printed, my reply following on p. 379 of 'LIGHT.' To this reply the Editor of 'LIGHT,' as above noted, publishes certain qualifying statements of Mr. Carrington that seem to bear upon the issue. The burden of Mr. Carrington's position seems to be that because consciousness has been traced up to the very moment of so-called death, sometimes at such moments becoming especially luminous, it must follow that such consciousness necessarily continues beyond the grave. Mr. Carrington emphasises the point that sometimes the patient is even conscious of the fact that he is dying, but even in the very act of such dying his mind is evidently untouched by the decay because of its wakefulness. Mr. Carrington then proceeds to say, 'Were materialism true, death would represent the cessation of consciousness—the extinction of the mind, its total annihilation.'

Now, I do not wish to be put in the position of holding a brief for materialism. As materialism is commonly construed I am certainly not its defender. But in another sense I am a stout defender of the theory that there is nothing in the universe void of substantial embodiment. Even thought itself is an embodied presence, as I think the newer psychology clearly proves. In a sequel to my 'Modern Light,' a book just off my hands and now in the hands of my publishers, which will be called 'Science, Psychic Phenomena and Immortality,' I have, I think, been able to present to the reader the very substance of which the thoughts of the mind are composed, or in which they are embodied. This is a fact which I believe has not yet been disclosed to the general public, and I deem it of the utmost importance. I think I am safe in saying that in that book I have shown how Nature has organised and built up what might be called the physical structure of the 'spiritual body.' I cannot, of course, give more than a mere hint of what I mean in this brief article.

If what I have there shown, however, is scientifically true, then it will be futile to discuss the materiality or immateriality of Nature. It will be evident that all Nature and every organism, as well as every soul and mind which it contains has a physical or at least substantial basis or sub-structure. We shall simply have to extend our definition of matter and show that it necessarily includes what we have heretofore called mind and spirit. The reader will pardon this necessarily brief hint at so revolutionary a theory.

But I wish here to call attention to one possible error in the reasoning of Mr. Carrington. Is it true that 'materialism,' or the conception of the physical intermediacy of the mind or soul, is false if it can be shown that consciousness continues up to the very moment when the breath passes from the body and it is declared to be dead? This, I believe, does not follow, even from what we already know of the action of the brain and its cellular composition. I argued in my 'Modern Light'

that death is not a simultaneous condition in a dying organism; that is, the entire living body does not die at any specific moment. Long before the death of consciousness is possible the organism has already died in many, if not indeed in most of its parts. Death is a state of cell development; each cell dies individually, and the entire body is said to be dead only after *all* the cells have ceased to function.

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So long as the vitality of these centres continues, a dying person might well continue to think, dream and philosophise, precisely as in normal health, though the capacity to let others know of such states of mind would, of course, depend on the general vitality of the entire system.

I do not see how Mr. Carrington's illustrations in any way affect the logical conclusion of the theory I have presented in my 'Modern Light on Immortality'; while in the new work which I am promising I think I have clearly shown how this very consciousness may go on exercising its force in some individuals after so-called death, because it carries with it a substantial body, highly complex, imponderable, invisible, yet inherently indestructible.—Yours, &c.,

HENRY FRANK.

Montrose-on-the-Hudson, N.Y., U.S.A.

## A Shadowless Luminosity.

SIR,—One or two people to whom I have related the following experience have said, 'You ought to send it to "LIGHT"'; possibly, therefore, it may be of interest to your readers.

One night, some months ago, I was very ill in bed; I am used to having my body ill, and as a rule ignore its pains and let it fight its own battles, but this night in particular the body seemed just about 'finished.' I did not want to quit the earth just then, so 'I' made my body get out of bed, cross the room, and go to my dressing table for some tablets. One sometimes wakes up at night, after a dream, and for a time forgets where the door is, or where the dressing table is, &c., &c. Well, after I had got hold of the tablets (but not taken any) my brain *completely forgot* where the bed was. My body began to swoon and 'I' knew it would come down bang on the floor in a second or two. There I stood, quite helpless in pitch darkness, without the least bit of remembrance where my bed was placed. Suddenly the whole room was *brilliantly lighted*, as if the atmosphere itself was incandescent, *not* as if a lamp had been 'switched on,' because that would cast shadows, but illuminated *everywhere* with absolutely *no* shadows. The very plaiting of the cane seats of the chairs was so clear that I could even see the tiny bits of dust in the peg holes. It was not the same light as that of the 'photo-phonographic film' upon which I see past, present and future 'pictures' ('ether x,' I am told to call it), but it was almost a pure snow-white light, and speckled with gold grains. My body saw the bed, made a rush for it, and as it fell upon the bed so the light vanished. I have only had that one experience, and although I tried hard to get by psychometry what it was caused by, I failed because my brain was not 'working' well enough to listen to 'self's' explanation. Perhaps some of your readers can tell me where the light came from, or rather why there *appeared* to be a light—an *objective* light. I have read in the 'Occult Review' about an 'adept' who 'lit up a cave' for a European, and my experience may have been the same sort of thing, but then I am not an 'adept' and yet I *felt* as if 'I' had lit up the room in order to save 'me.' ('I' has not done it since.) This tale is quite 'impossible,' and all that, of course, *but it is true.*—Yours, &c.,

VINCENT N. TURVEY.

## A PERUVIAN PARALLEL TO JOAN OF ARC.

The Inca Viracocha was the eighth of his line, according to Garcilasso's tale, and left the most romantic and brilliant history of his race. His father, Yahuar-Huacac, was a mild and somewhat pusillanimous prince, who could poorly tolerate the impetuous and ambitious temper of his son, whom he sent early into honourable exile from the Court, to be custodian of the royal flocks and those of the Sun, on the high cold plain of Chita, three leagues to the north-east of Cuzco. After three years of banishment, the young prince returned to Cuzco without permission, and forced himself into the presence of his father, asserting that he had that to communicate which concerned the peace and safety of the empire. He related that during a day-dream or trance he had been approached by a celestial being, white and bearded, dressed in a long and flowing robe, who said, 'I am son of the Sun, brother of Manco Capac. My name is Viracocha, and I am sent by my father to advise the Inca that the armies of Chinchasya are in revolt, and that large armies are advancing thence to destroy the sacred capital. The Inca must prepare; I will protect him and his empire.' The apparition then disappeared. But the father listened impatiently and with disregard to the supplication of his son, who thenceforward took the name of Viracocha. The Inca made no preparation for the predicted catastrophe: but within three months he was startled by intelligence of the approach, in great force, of the insurgent Chinchasyas. Appalled by his disregard of the celestial warning, and believing his destruction was inevitable, he abandoned his capital, and went to the fortified town of Muyna—the ruins of which are still marked—where he awaited his fate.

The people, deserted by their prince, were overcome with terror, and were flying in every direction, when the young Inca, Viracocha, appeared among them with the shepherds of Chita. His courageous bearing, inspiring words, and lofty spirit rallied and re-animated the fugitives; and he hastened to his father to urge him to return to Cuzco, put himself at the head of his people, and strike a manly blow for his empire. But his entreaties were of no avail; the pusillanimous Inca refused to stir beyond the walls of Muyna.

Viracocha then resolved himself to redeem the honour of his race and preserve the empire. He returned to Cuzco, put himself at the head of such forces as he could collect, and went out and fought the Chinchasyas with greatly inferior numbers. The white and bearded spirit that had appeared to him at Chita was true to his promise, and the very stones rose up armed, white and bearded men, when the weight of battle pressed hardly on the youthful Inca. He gained a signal victory on the plain which still bears the name, then given it, of Yahuar-pampa, 'The Field of Blood.'

At the demand of a grateful people, Viracocha afterwards set aside his father, and assumed the imperial *Uantuv*. In recognition of the power and interference of the divine Viracocha, the young Inca ordered the construction of a sumptuous temple to his worship in Cacha; the ruins of which still exist. (Squier, 'Incidents of Travel and Exploration in the land of the Incas,' 1877, pp. 403-4.)

'DEPARTED FRIENDS' is the title of some verses written by Mr. Robert McAllan, that have been set by Mr. William C. Shelley to music which seems to fit the words and linger pleasantly in the memory. We quote the last two verses:—

'Help us to tread the path in which we move,  
By strength'ning our desire to act aright;  
So that throughout life's journey we may prove  
Triumphant in our battle for the right.

'And when the evening of our day arrives—  
When earth's frail mantle cumbers us no more,  
Be near to bear the spirit which survives,  
To peaceful home upon the further shore.'

To meet the wishes of a few appreciative friends the music and words have been published at 2s. net, but Mr. McAllan will be pleased to supply copies to readers of 'LIGHT,' post free, for 1s. 6d. Address McAllan and Co., 3, Ludgate-circus, London, E.C.

## 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.*

Sir Hiram Maxim's Reply to Mr. Sinnett.

SIR,—In your publication of the 24th ult. I find a most remarkable letter from a most remarkable man, *i.e.*, Mr. A. P. Sinnett.

In the cabinet performance which took place at my laboratory, I am very certain that there was no snake or flowers in the cabinet before Mrs. Tomson entered. I am also dead sure that when Mrs. Tomson entered the cabinet there was no snake or flowers on the outside of her clothes, everything was sewn up as tight as a drum, therefore the goods must have been concealed inside of Mrs. Tomson's clothing; this is a self-evident fact and requires no demonstration or argument.

From Mr. Sinnett's letter I take it that he believes that Mrs. Tomson is able to manufacture live snakes and large bouquets of flowers out of nothing. It is inconceivable to me that one could have a brain that would admit of such a belief. Moreover, Mrs. Tomson admits that she had the snake concealed on her person. No attempt was made to search Mrs. Tomson before she went into the cabinet because there was no necessity to do so. After struggling with the snake and bits of flowers for nearly one hour, the curtains were drawn, when Mrs. Tomson appeared to be in a fainting condition; she asked for water and one of the young ladies attempted to pass the glass of water through the hole in the chiffon, but I stopped her, and Mrs. Tomson drank the water through the chiffon, it was quite thin and did not interfere in the least with her drinking. Mrs. Tomson certainly stated that she had failed altogether on account of the test being so severe. She said she had selected the snake because it is a thing which a woman does not like to touch, but as a matter of fact she selected the snake because it was easier to get it out through a small hole. The chiffon hood was certainly detached from the garment and there were a number of small bits of flowers which showed clearly the path through which a portion of them was extracted. There were also many flowers inside of the tights. Mrs. Tomson asked the young ladies to conceal these so that neither Mr. Tomson nor myself should see them, and they were put under a rug.

Mr. Tomson told me repeatedly that there was no such thing in the world as Spiritualism, that all of the so-called materialising séances were simply questions of skill in conjuring. He assured me over and over again that he was neither a medium nor a Spiritualist but simply a conjurer; if people took his conjuring tricks to be spiritual manifestations, all well and good, let them think so, but so far as he was concerned he knew for a dead certainty that his manifestations were just the same as all other so-called manifestations.

If Mr. Sinnett is of the opinion that there is anybody on this planet that can really call up anybody or anything or communicate in any way with the ghosts of the dead I should be very pleased to meet them, but I do not think he will attempt it. There is probably not a medium in existence that could have done better than the Tomsons.

If Mr. Sinnett has a burning desire for 'affidavits,' the two young ladies who managed the affair are quite willing to furnish them and to certify to everything which I have said as being the absolute truth.—Yours, &c.,

HIRAM S. MAXIM.

## Interesting Experiences.

SIR,—I am not a Spiritualist, have read very little literature on the subject, and have only just been introduced to 'LIGHT,' which I am much interested in reading.

Last March a little incident occurred which has since caused me much thought, and now I venture to ask if some Spiritualist reader of 'LIGHT' will express an opinion or offer some explanation of what was to me very real, but which, if related to friends, they would regard as a dream, knowing me to be a very matter-of-fact person.

One evening when sitting alone, reading, the form of a gentleman entered the room and walked to within two feet of me and disappeared. About two months later he once more appeared, suddenly, before me, and since his death, which occurred last June, I often feel his presence at my right shoulder, more particularly at church concerts, or public entertainments. It is the more remarkable as, although highly respecting him, as he was a good man in every way, I knew him but very slightly, only exchanging a few words about four times a year.—Yours, &c.,

INQUIREE.

## 'Modern Light on Immortality.'

SIR,—I had not thought to be drawn into controversy over the question which Professor Corson raised in objection to the conclusions regarding immortality which I set forth in my work, 'Modern Light on Immortality.' But the article you printed in 'LIGHT' of August 27th, p. 414, quoting some passages from Mr. Carrington, suggests, to my mind, that it might be well to discuss the argument more in detail.

I must first call attention to the theory set forth in my work. Therein I undertook to show by a long and most detailed process of argument and array of data that the human organism was the seat not only of the visible texture of the organic system, but also of an invisible though still physical counterpart of the same. The substance of which this invisible counterpart consists is of such refined and persistent character that it is thought to be deathless. Hence I showed that 'this pliable and susceptible substance, which we have called the seat of the psychic and vital souls, is itself an immortal substance' (p. 442). This substance, especially that portion of it organised in the brain centres, is the direct seat of the human consciousness. I then showed how consciousness itself becomes a 'perpetuating capacity of the organic system.' I also showed how there existed 'the inherent capacity of self-sustenance in the bioplasmic substance' (p. 444). Hence I reached the climax of the argument in the supposition that if the principle of self-consciousness, which is seated in this deathless substance, susceptible of self-sustentation, had been developed in an individual life to a sufficient degree, 'it might be able to carry over and hold in organic aggregation such highly developed cells as shall continue to function in conscious activity, after the dead exterior had dissolved in thin air' (p. 445).

Insomuch, however, as such a possibility would, under this theory, depend on the efficient development of the self-conscious sustaining principle of the individual, its persistence beyond the grave would be commensurate with the degree of such development.

To this latter conclusion Professor Corson's objection was printed, my reply following on p. 379 of 'LIGHT.' To this reply the Editor of 'LIGHT,' as above noted, publishes certain qualifying statements of Mr. Carrington that seem to bear upon the issue. The burden of Mr. Carrington's position seems to be that because consciousness has been traced up to the very moment of so-called death, sometimes at such moments becoming especially luminous, it must follow that such consciousness necessarily continues beyond the grave. Mr. Carrington emphasises the point that sometimes the patient is even conscious of the fact that he is dying, but even in the very act of such dying his mind is evidently untouched by the decay because of its wakefulness. Mr. Carrington then proceeds to say, 'Were materialism true, death would represent the cessation of consciousness—the extinction of the mind, its total annihilation.'

Now, I do not wish to be put in the position of holding a brief for materialism. As materialism is commonly construed I am certainly not its defender. But in another sense I am a stout defender of the theory that there is nothing in the universe void of substantial embodiment. Even thought itself is an embodied presence, as I think the newer psychology clearly proves. In a sequel to my 'Modern Light,' a book just off my hands and now in the hands of my publishers, which will be called 'Science, Psychic Phenomena and Immortality,' I have, I think, been able to present to the reader the very substance of which the thoughts of the mind are composed, or in which they are embodied. This is a fact which I believe has not yet been disclosed to the general public, and I deem it of the utmost importance. I think I am safe in saying that in that book I have shown how Nature has organised and built up what might be called the physical structure of the 'spiritual body.' I cannot, of course, give more than a mere hint of what I mean in this brief article.

If what I have there shown, however, is scientifically true, then it will be futile to discuss the materiality or immateriality of Nature. It will be evident that all Nature and every organism, as well as every soul and mind which it contains has a physical or at least substantial basis or sub-structure. We shall simply have to extend our definition of matter and show that it necessarily includes what we have heretofore called mind and spirit. The reader will pardon this necessarily brief hint at so revolutionary a theory.

But I wish here to call attention to one possible error in the reasoning of Mr. Carrington. Is it true that 'materialism,' or the conception of the physical intermediacy of the mind or soul, is false if it can be shown that consciousness continues up to the very moment when the breath passes from the body and it is declared to be dead? This, I believe, does not follow, even from what we already know of the action of the brain and its cellular composition. I argued in my 'Modern Light'

that death is not a simultaneous condition in a dying organism; that is, the entire living body does not die at any specific moment. Long before the death of consciousness is possible the organism has already died in many, if not indeed in most of its parts. Death is a state of cell development; each cell dies individually, and the entire body is said to be dead only after *all* the cells have ceased to function.

Now, the curious fact we have recently discovered, and which bears directly on the question which Mr. Carrington presents, is this, that the last cells to die in the entire organism are the cells of the cortical areas of the brain. In my forthcoming book I have given ample biological authority to prove this circumstance. The entire body is 'dead' long before the physical centres of mental consciousness are affected. These cortical cells, therefore, may easily function, that is, evidence the most active state of mental consciousness up to the very moment when they are struck by the blight of death. Many interesting situations might be given to illustrate this fact. We see that even vegetable organisms do not die all at once. A tree will continue to bud in its higher branches, even a year after its smitten trunk has lain dead and decaying on the roadway. Hence, to say that a person is conscious up to the very moment of death, that he may even be conscious of the fact that he is dying, does not in any way disprove the vital claims of materialism, namely, that there must be a physical instrument through which mental functioning becomes possible. For Mr. Carrington simply overlooked the fact that there can be no death of consciousness until the cortical areas of the brain, or the physical cells which constitute the medium of the expression of consciousness, have themselves expired.

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VINCENT N. TURVEY.

## 'The Confusion of Tongues.'

SIR,—May I point out that Dr. Peebles' statement (quoted in 'LIGHT' on page 450), that 'what St. Paul termed the spiritual body, Theosophists call the astral body,' is not quite correct?

The spiritual body, 'the house not made with hands, eternal in the heavens,' described by St. Paul, is synonymous with the 'Higher Self,' the immortal Triad: Atma-Buddhi-Manas, of the Theosophist. The uncompounded, universal spirit, the Atman of the Hindus, becomes triple in manifestation: Atma (power, will, life), Buddhi (love and wisdom), Manas (the higher mind). These three immortal divine attributes of every one of us are reflected in the lower realms of Nature, and produce the mortal man with his passing bodies—or vehicles—of thought, desire and action.

This 'reflection' consists of the lower manasic body (the vehicle of the Lower Manas or concrete, ratiocinating mind), the astral body (vehicle of the lower emotions and desires), and the physical body (the body of action). The lower mind and emotions together constitute those principles in man which St. Paul called the 'soul.'

It will be thus seen that the theosophical classification of man's various principles is quite coincident with the classification used by the Christian Initiate, St. Paul.—Yours, &c.,

C. M. CODD.

106, New Bond-street, W.

## Rockefeller: Semi-Saint.

SIR,—Having got behindhand in reading my 'LIGHT,' I have only now noticed your reference in 'Notes by the Way,' on June 25th, to Rockefeller as a sort of 'semi-saint,' and I shall be glad if you will kindly allow me to unburden a small part of the load on my mind regarding him.

It is only in the opinion of a certain number of Americans that Rockefeller has become 'a beautifully whitewashed semi-saint,' for he has received the curses of many for the way he has made his millions, and he is doubly condemned in the way he is spending some of them. It is not generally known in England that he has erected a palatial building where, according to published reports, various men are daily inflicting unspeakable tortures on harmless creatures—many of them stolen pets, others specially bred for the purpose. I enclose for your perusal disclosures by some of the attendants at this Rockefeller Institute, and will be pleased to send a copy to any of your readers who apply to me.

At this institute, kept going by Rockefeller's money, dogs have their legs cut off and cats' legs are sewn onto their bodies; organs are taken out of one animal's body and attached to the body of another animal, &c.; and the descriptions, given by eye-witnesses, of the sufferings of these defenceless creatures are enough to make any decent person shed tears of pity and make him long for the opportunity to take the law into his own hands, for, at present, no Government will bestir itself to put a stop to such atrocious proceedings.

Any country which permits iniquities—and I doubt if there are worse things done abroad than what take place in our own country—is not only a stranger and an enemy to the teachings of Jesus of Nazareth, but is not even civilised. Surely, if ministers of religion were worthy of their high calling they would, to a man, recognise that vivisection is the fruit of materialism, which maintains that this is the only life we shall ever know, that there is no such thing as morality, and that if we can obtain any advantages for ourselves there is no limit to the pain we may inflict upon others.

Only the other day Professor Metchnikoff, of the Pasteur Institute, when lecturing in London, stated that 'morals should take second place to knowledge,' and this revolutionary sentiment was loudly applauded by his audience of *English doctors!* Knowing as we do that the average doctor is generally a materialist at heart, that applause was very significant and—for the poor—ominous!

When lecturing recently on 'Human Vivisection,' I gave details of terrible experiments on human beings—all fully substantiated, names of the doctors, hospitals, &c., given—and my chairman, a coroner and brother of a doctor—had not a word of condemnation, but on the other hand openly avowed his approval of Metchnikoff's sentiments. My audience were with me to a man. Some day the public will realise that animal vivisection does not dispense with, but inevitably and logically leads up to human vivisection!

Theosophists are ahead of Spiritualists in this important work, for they have already started an active Theosophists' Anti-Vivisection Society; they have my most hearty sympathy and approval in thus substituting practice for precept.—Yours, &c.,

J. FRASER HEWES.

26, Mapperley-road,  
Nottingham.

## SOCIETY WORK ON SUNDAY, SEPT. 25th, &amp;c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Miss McCreadie gave successful and convincing clairvoyant descriptions and helpful spirit messages to a crowded audience. Mr. Leigh Hunt presided.—*Percy Hall*.—On September 19th Mr. George Spriggs gave interesting and successful clairvoyant descriptions. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street.—Mrs. Fairclough Smith gave an instructive address on 'Thought-Forms.'—67, George-street, Baker-street, W.—Morning, Mrs. Miles Ord delivered a helpful and spiritual address. On September 21st Madame Hope gave clairvoyant descriptions. Sunday next, see advt.—J. H. C.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Imison (Nurse Graham) gave an address on 'No Separation' and well-recognised clairvoyant descriptions to a large audience. Sunday next, at 7 p.m., Mr. D. J. Davis. Monday, 8, members' circle.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Miss Lucy Thompson gave a beautiful address and Mrs. Johnson clairvoyant descriptions. Public meetings, Sundays, at 7 p.m., Wednesdays, at 8.15.—K. S.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. Podmore gave an interesting address on 'The Necessity of being a Convinced Spiritualist,' and clairvoyant readings. Sunday next, Mr. Bovens, address.—W. H. S.

BRIXTON.—8, MAYALL-ROAD.—Mr. G. R. Symons delivered an address. Sunday next, at 7 p.m., Miss Violet Burton; at 3.15 p.m., Lyceum. Monday, 7.30, ladies' circle. Tuesday, 8.15, members' circle. Thursday, 8.15, public circle.—G. T. W.

READING.—NEW HALL, BLAGRAVE-STREET.—Morning, Mr. P. R. Street spoke on 'God, Man, and Life,' and in the evening on 'Immortality,' and gave auric drawings. On September 19th Mrs. Street gave an address and clairvoyant descriptions.—A. H. C.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROADS.—Mrs. Jamrach spoke on 'Spiritualism, the Religion.' On September 23rd Mr. A. H. Sarfas gave an address and psychometric readings. Sunday next, Harvest Festival. 9th, Mrs. Effie de Bathe. 16th, Mrs. Fanny Roberts.—T. B.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. Pearce conducted the morning, and Mr. J. Blackburn the evening service. Sunday next, at 11 a.m. and 7 p.m., Harvest Festival; Mrs. Mary Davies, addresses and clairvoyant descriptions.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Hyde delivered impressive addresses on 'Speak Gently, it is better far to Rule by Love than Fear,' and 'God is Love,' and gave well-recognised clairvoyant descriptions; also on Monday. Sunday next, Mrs. M. H. Wallis.—E. B.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Mary Davies gave a good address and clairvoyant descriptions. Sunday next, at 11.30 a.m., public circle; at 7 p.m., Mrs. Wilson, address and clairvoyant descriptions. Wednesday, 8.30, circle, Mrs. Graham. Silver collection.—N. B.

PECKHAM.—LAUSANNE HALL.—Mrs. Alice Webb gave clairvoyant descriptions at both services. On September 22nd Miss N. Brown gave excellent psychometric readings. Sunday next, Harvest Festival; Mrs. Hilda Ball. Thursday, Mrs. Webb. 9th, Mrs. F. Roberts. 16th, Mr. D. J. Davis. 20th, Miss Florence Morse.—W. R. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. D. J. Davis gave excellent addresses, which were much appreciated. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Frank Clarke, addresses, Mrs. Podmore, clairvoyante. Monday, 8, Wednesday, 3, Mrs. Curry. Thursday, 8, public circle.—A. M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. J. G. Nicholson gave an address on 'Ecstasy and Emotion,' and answered questions. Mr. Sellars rendered a violin solo and the Misses Brown sang a duet. Sunday next, at 7.30 p.m., Mrs. Boddington, address and clairvoyant descriptions.—T. C. W.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Time and Space'; Miss Venning gave psychometric readings. Evening, Mrs. J. Miles Ord gave an uplifting address on 'Spiritual Gifts,' and answered questions. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Mr. J. G. Nicholson. Wednesday, Miss Nellie Brown. October 9th, Harvest Festival, Mrs. Mary Davies.—J. F.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—At the Harvest Festival Mr. Richard Boddington gave a fine address on 'The Harvest of Spiritualism,' musical friends rendered a solo and quartette, and the decorations were much admired. Sunday next, Mr. and Mrs. Smith, address and clairvoyant descriptions.—H.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long spoke and Mrs. Beaurepaire gave clairvoyant descriptions and spirit messages. Evening, Mr. Long delivered an inspiring address on 'Faith.' Sunday next, at 11 a.m., Mr. W. E. Long and Mrs. Beaurepaire, spirit messages and clairvoyant descriptions; at 6.30 p.m., Mr. R. Boddington.—E. S.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mrs. Harvey gave a beautiful address and clairvoyant descriptions.—A. B.

WINCHESTER.—ODDFELLOWS' HALL.—Mr. Gappa, of Portsmouth, gave an excellent address and clairvoyant descriptions.—R. E. F.

EXETER.—MARKET HALL.—Mr. F. Sainsbury spoke and gave clairvoyant descriptions to crowded audiences. September 23rd, address by Mr. C. Tarr.—H. L.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—Mrs. Effie Bathe delivered an address on 'Colour and Form Produced by Thought Vibrations.' Good attendance.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—Mr. Taylor Gwinn gave an address on 'Discrimination.'—C. C.

BRISTOL.—52, SUSSEX-PLACE, ASHLEY-HILL.—The president read a paper on 'There is no Death,' and Mrs. Courtney gave a solo and spirit messages.—W. B.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—Mr. Hayward gave an address on 'The Power of the Spirit.' On September 20th Mme. Ruth Schwartz spoke and gave clairvoyant descriptions.—W. M. J.

BRISTOL.—12, JAMAICA-STREET, STOKES CROFT.—Mr. Eddy spoke on 'The New Birth'; Mr. Taylor and Mrs. Oaten gave spirit messages. September 20th, Mr. A. C. Osborne and Mrs. Gilbert Williams conducted a circle.—H. O.

SOUTHEND-ON-SEA.—MILTON-STREET.—Morning, Mr. T. May spoke on 'Should We Leave Other People's Religion Alone?' Evening, Mr. Percy Smyth took for his subject, 'Spiritual Gifts.'

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. W. Rundle gave addresses on 'Spirit Photography on a Scientific Basis' and 'How to Obtain Good Results through Spirit Communication'; also clairvoyant and psychometric readings.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Mr. J. J. Morse delivered addresses on 'Spiritualism's Answer to the Sceptic' and 'Some Fallacies Concerning the Future Life.' On September 22nd Mr. H. Mundy spoke on 'Immortality.'

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Wilkins spoke on 'Did Christ Come to Bring Peace?' and Mrs. Trueman gave well-recognised clairvoyant descriptions. On September 21st Mrs. Short gave convincing psychometric readings.—N. F.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mr. H. Clark, of Leicester, spoke on 'Why are we Spiritualists?' and 'What are the Evidences of a Future Life?' Psychic readings by Mr. Attwood. Violin solos by Prof. Neal. Monday, public debate, subject, 'Is Jesus God?'

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—Mr. A. E. Button, of Doncaster, delighted large audiences with eloquent addresses on 'Spiritualism, the Hope of the Future,' and 'The Reality of the Unseen.' On September 21st Mr. Lacey spoke on 'Our Responsibilities,' and a new and promising worker, Miss B. Fletcher, gave clairvoyant descriptions.

'THE RAND DAILY MAIL' of August 31st, reporting an effort to establish a fully equipped Y.M.C.A. building at Johannesburg, stated that the speakers at a public meeting declared that it is to be 'open to all sorts and conditions of men—Jews, Roman Catholics, Spiritualists, and every man who was what might be called a religious man.'

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