

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

A very sincere greeting of goodwill to every reader! ay! and to everyone who hovers about 'LIGHT,' and yet does not quite understand what it is all about. Fathers and mothers! give our greeting to the children, and tell them that we wish every one of them *A Blessed New Year*. Blessed and Happy also, for blessedness and happiness must go together, though it does not always seem so.

If we had to choose a Message, it would be something like this, and the same for children as well as for women and men:—Consider one another. Give one another room. Respect each other's freedom. Listen to what one wrote, as 'The Poor Man's Plea':—

Good friends; don't crowd so very tight;
There's room enough for two:
Keep in your mind that I've a right
To live as well as you.
You're rich and strong, I'm poor and weak,
But think you I presume
When only this poor boon I ask—
A little elbow room?

It would immensely add to the peace and happiness of the world if its life could be regulated on the lines of this simple verse.

'The Direction of Desire: Suggestions for the application of Psychology to Everyday Life,' by Stanley M. Bligh (London: Henry Frowde), is a noticeable contrast to the ordinary deliverances of psychologists who write for edification. It is systematic, gently but firmly argumentative, and steadily practical; and it deliberately sets out to furnish the practical man or woman with the machinery for weaving character, and with innumerable suggestions for directing, watching and regulating its operations. The patient, conscientious and self-regarding human being who would steadily work at this business might possibly turn out a surprisingly excellent person, or, also possibly, a—prig.

But the book deserves real study; for it is beautifully constructed and sustained. This would be quite rightly inferred from the Table of Contents which, standing alone, might serve as an exposition of the writer's ideas. It contains an orderly presentation of his argument, in about fifty statements like the following:—

Character considered as a complex of desires is not invariable, as has been suggested, but can be modified by the methods of directive psychology.

Directive psychology shows the advantages which may be derived by training the imagination to conceive the personality as it might become, and it suggests the methods of training.

The tendencies of every personality are partly self-regarding and partly social or altruistic. Directive psychology aims

at finding a line on which both can be developed. The method is that of selection from the immense variety of objects to which attention and interest may be directed.

The sympathetic element is that by which we tend to be affected by a state of feeling in another when it is brought to our notice. The main end of directive psychology is to make it result in fitting action, and not in mere inner emotion.

The gregarious tendency leads people to delight in thinking and acting in a mass and not as individuals. It has high social utility for certain purposes, but tends to prevent or check the growth of individuality.

Self-assertion, if accompanied by practical wisdom and self-criticism, is the basis of strength of personality. The problem of directive psychology is to cultivate it in a form fit for social uses.

The power of holding pictures in the imagination, or of rehearsing the course of conduct intended to be followed, clears paths in the brain through which nervous energy can flow. This conduces to effective and appropriate action of the kind intended at the moment when it is needed.

Thought and action may be inhibited—that is, deflected or altogether prevented—by a system of preparation by which the probable ill-consequences which will result from them are strongly and persistently held before the imagination.

Psychological education merits more attention than it gets. It should include definite teaching with regard to the effect of mental states on physical health, the recognition of aptitudes necessary for economic success, the proper use of leisure, the preparation for self-direction in adult life, the development of the synthetic quality in the personality, the elimination of prejudice, and habitual concentration as opposed to indefiniteness of mind.

Directive psychology is useful mainly to those in whom the self-regarding sentiment is well developed, who make the cultivation of their personality their chief concern, and who are convinced that they can mould their inclinations so as to increase their own happiness and that of those with whom they come in contact.

'Before the Foundations, or Christianity the Religion of all Worlds' is an anonymous work published by Skeffington and Son. It is a strong book, confident, comprehensive, eloquent, and with a useful breath of Spiritualism in it, but it is overborne by its old theology and its uncritical upholding of the Bible as divinely inspired and authoritative.

Here is just one specimen of this old-fashioned and uncritical treatment of the subject. Chapter III. begins:—

The keynote of the Bible is heard in the primeval curse, when the Lord God said unto the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' It is the first recognition given to us by the Creator that the decisive struggle between good and evil had been transferred to this world.

How far-away and uncritical is every line of that!

But the work is all aglow with fine optimism. It really matters little how the writer works his way to it: the main thing is that he reaches this conclusion:—

Here we are taught to look forward, with confident prevision, to the time when all moral forces will be in unison, when sorrow, sin and suffering shall be for ever banished. All created beings, acting in harmony with each other, and in their varied capacities and spheres, will unite in carrying on the Divine purposes. Above them all, and supreme in all worlds, will be One to whom all yield love and obedience. A Being of ineffable loveliness and unspeakable glory; the central object of all thought and adoration; to whom every intelligent creature will render homage, whether angels,

principalities, powers, or the varied forms of sentient beings of other worlds than ours. This Being wears the form and features of a man: Human Nature is lifted to the throne of the universe. The Eternal Purpose has been accomplished.

'Wooing and Wedding,' by the Rev. J. O. Bevan, M.A., F.S.A. (London: George Allen & Sons), gives useful advice and some suitable stories to young folks who ought to know, of their own sense, what this little book tells them, but who usually do not. A judicious planting of this sensible little work could only do good. It might possibly suggest to some 'Punch's' 'Advice to those about to Marry': 'DON'T!'

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 Mar. 2.—Mr. Angus McArthur: 'Psychic Phenomena in England, 600 A.D. to 1200 A.D.; the Remarkable Experiences of Forgotten Pioneers.'
 Mar. 16.—Mr. Ernest W. Beard: 'Our Spirit Friends and the Evidence of their Identity.'
 Mar. 30.—To be arranged.
 April 27.—Rev. Arthur Chambers (Vicar of Brockenhurst, and Author of 'Our Life After Death,' 'Man and the Spiritual World,' &c.): 'Spiritualism and the Light it Casts on Christian Truth.'
 May 11.—Mr. E. E. Fournier d'Albe, B.Sc. (Lond.): 'Essential Conditions of Life in this and other Worlds.'

We are requested to give publicity to the fact that Mrs Hugo Amsa, of 44, Gledstones-road, West Kensington, has no connection whatever with, or concern in, the 'Golden Key Society,' at 14, Lexham-gardens.

SOME USEFUL BOOKS.—Three of Messrs. A. & C. Black's most useful books of reference, carefully revised and brought up to date, have just come to hand for notice. Perhaps first in general importance stands 'Who's Who' (10s. net). No student of the drama of life, be he journalist, politician, essayist, or what not, can afford to be without the information that is here available concerning the 23,000 better-known actors in that drama. But if the biographies of our leading men and women are of general interest, what shall be said of the special value that attaches to such treasure-stores as 'The Writers and Artists' Year Book' (1s. net) and 'The Englishwoman's Year Book' (2s. 6d. net)! To the young artist or author seeking to place his work to the best advantage the former book will be truly a godsend. In it he will find a list of journals and magazines, with information as to the nature of the contributions they may be expected to prefer, and, as far as possible, the rates of payment in every case. As to the 'Englishwoman's Year Book,' now in its thirtieth year of issue, every girl who consults its pages will discover therein a veritable mine of information in regard to careers open to women. The book is indeed indispensable to anyone who takes an interest in the great renaissance of women now going on. Its contents cover every department of life—industrial and philanthropic work, professions, education, sport, and literature—while the mass of information it contains in regard to the position of women in municipal, industrial and social life can be found nowhere else.

DR. HODGSON COMMUNICATES WITH DR. HYSLOP.

By H. A. DALLAS.

In the recently published 'Proceedings of the American Society for Psychical Research,' which runs to over six hundred pages, Dr. Hyslop discusses many problems and theories bearing on psychical subjects. The opening chapter is specially interesting, as we learn from it that some of the incidents which had to be treated as unverifiable when Dr. Hyslop published his report on Mrs. Piper in 1901, have since been partially or entirely verified—a fact which justifies the inference that many cases which are regarded as false messages or confusions might prove to be correct if we had the opportunity to discover their true relations.

The effort about to be made by 'LIGHT' in the Identity Bureau to assist in discovering the true connection of unidentified messages is a wise and much-needed one, and it is to be hoped that all who can will co-operate to make it a success.

Dr. Hyslop relates an instructive case of this nature, in which a 'mother' communicated and was supposed to be his own mother. The names mentioned were Margaret, Will, Henry, Lillie, Charles, Annie, Albert, Walter, and Mr. Morse. Every one of these names and other particulars were, as Dr. Hyslop afterwards learned, associated with the mother of a Mrs. Holmes, who had had sittings on a previous occasion with Mrs. Piper. The details given by Mrs. Holmes seem clearly to indicate that the communication was connected with her. During her mother's lifetime she had received some remarkable predictions from another medium. She had been told that her daughter, Margaret, would have a child born prematurely; that she would not be with her daughter at the time, but would receive a telegram announcing the fact; that a letter would follow telling her that the child was dead. All this happened within the year. Mrs. Holmes was with her mother when the news arrived, and they had talked a great deal about this child, whom they called 'little Annie.' When her mother died shortly afterwards her first thought was, 'Has she found little Annie?'

Some cases are given of connected communications coming through two mediums. Here is one:—

On March 19th Dr. Hyslop held a sitting with Mrs. Piper at which Dr. Hodgson claimed to be present, and said he had seen him 'at another "light" (medium) the second day before a Sabbath.' Dr. Hyslop did not immediately recognise to what occasion the message referred, but soon remembered a recent interview, on a Friday, with a mediumistic lady (Miss M.), at which Dr. Hodgson had purported to communicate, without, however, giving proof of identity. When 'Rector' stated, through Mrs. Piper, that he had brought Dr. Hodgson, who had seen him 'at another light,' he added, 'We saw a little light there, but we were greatly disappointed in not being able to use it better. The mind of the light intervened and we were unable to do as we wished.' As Dr. Hodgson urged that a further attempt should be made, on March 24th Miss M. was again visited by Dr. Hyslop, and 'Prudens' (the control who assists 'Rector') claimed to be present, and was followed by a communicator who began to speak just in the manner that Dr. Hodgson usually begins when speaking through Mrs. Piper.

About three weeks later Professor Henry James, at a sitting with Mrs. Piper, asked whether Dr. Hodgson had been recently communicating with Dr. Hyslop, and if so, what he had said. Dr. Hodgson replied that he had tried to communicate with him 'several Sabbaths previously,' and stated *approximately* the message which had been received by Dr. Hyslop at the sitting with Miss M. on March 24th.

Here are two little reminiscences correctly recalled. On March 20th, Dr. Hodgson asks: 'Do you remember anything about cheese we had?' Answer: 'Yes, if you can say a little more.' 'Did you like it?' Answer: 'Where was that?' 'Do you remember anything about a lunch we had in my room?' Dr. Hyslop says: 'Once just after some sittings with Mrs. Piper, before I took the midnight train for New

York. . . Dr. Hodgson made a Welsh rarebit at the club-rooms, and we had a fine time over it.

A little later, in the same sitting, reference was made to Professor Newbold, thus: 'Give him my warmest love, and tell him I shall be very glad to do anything for him. Ask him if he remembers being with me near the ocean on the beach.'

Dr. Hyslop did not know whether this had any meaning, but Professor Newbold informed him that he had seen Dr. Hodgson for the last time on the ocean beach at Nantasket (p. 100).

In 1902 Dr. Hyslop was in bad health, and showed symptoms of tuberculosis. At that time Dr. Hodgson was taking charge of the sittings with Mrs. Piper. On January 14th Dr. Hyslop's father communicated, and conveyed, apparently from some other reliable source, strict injunctions as to his diet. The name of a physician on the other side was given in connection with this message, and the condition of Dr. Hyslop was correctly referred to, for he says that on receiving the report of this sitting he went at once to the doctor who was treating him, and had a further careful examination made, which confirmed the message in every detail. He adds, 'I saw that, as a scientific man, I had to test the diagnosis and the diet if it killed me!' It was tested with this result: 'I gained in weight . . . and, for the first time in the course of the disease, my cough began to subside and the expectoration to cease.' In many points the diet prescribed was such as physicians would usually give for tubercular trouble. It seems to have been quite beyond that which Mrs. Piper's normal knowledge could have suggested. We are justified in regarding this experience as one among other cases of healing from the other side.

After giving details as to diet, and among other points strongly proscribing pork, the communicator adds: 'Friend, we use other means in cases like this; for instance, we pray and reach out to him daily as no mortal can do, which is a direct help apart from foods, &c. . . It would be well to acquaint him with this fact. . . We wish the best common sense and good judgment used, of course.'

It is cheering to know that there is this care on the part of our unseen helpers for the bodily health of their fellow workers.

On p. 650 we have a useful warning from 'Rector.' He says: 'You must always consider the possibilities of fraud, then again of something genuine, then again the possibilities of conscious thought-reading.'

It is this mixture of things from the other side with things from this side which, when there is no intentional fraud at all, has still to be reckoned with in estimating mediumistic messages. The warning needs to be often recalled, if we would avoid being disappointed and misled.

In one of these conversations Dr. Hodgson says: 'The change called death, which is really only transition, is very different from what one thinks before he experiences it'; and he adds that this explains why, so often, persons cannot fulfil all the promises they make to manifest to their friends.

Those who have long studied these Spiritualistic matters may be better prepared for the surprise of death, but it is quite likely that even they will find the change very different from what they expect. It is reassuring that men like Dr. Hodgson and Frederic Myers, and many other patient, brave seekers for truth tell us that it is better to be in that life than in this, and that it has surpassed their expectations.

The record of these sittings shows plainly that Dr. Hyslop has had much difficulty and discouragement in his efforts to carry on the work in America after Dr. Hodgson's death. Not the least of his difficulties has been the lack of financial support. Perhaps if friends of Dr. Hodgson and others who have the work at heart realise how bravely Dr. Hyslop is struggling to 'stick to' the work, as Dr. Hodgson from the other side urges him to do, they will subscribe more readily for his 'Journal of the American S.P.R.' Of course we have the work in England to support, but those who cannot afford a full subscription might combine and, two or three together, take the magazine between them. I ought, perhaps, to add that Dr. Hyslop is in no way responsible for this suggestion.

TRANSITION OF MR. V. I. PRIBITKOFF,
THE FIRST EDITOR OF THE RUSSIAN JOURNAL 'REBUS.'

On November 20th (November 7th, O.S.) there passed to the other and better side of life the first editor of the Moscow journal 'Rebus,' Victor Ivanovich Pribitkoff, who was beloved and highly honoured by all who knew him. For more than twenty-two years he was at the head of the Spiritualist movement in Russia, together with those earnest co-workers, the Hon. Alexander Aksakof, Professor Butleroff, and Professor Wagner.

Mr. Pribitkoff became acquainted with spirit phenomena in 1874 through the mediumship of his first wife, a medium of great capacity and power. After varied experiences during a number of years in his home circle and with prominent foreign mediums, he became assured of the truth of Spiritualism and began his hard work in its advocacy. In the year 1881 he founded the first weekly Spiritualist paper in Russia, 'Rebus' (enigma, or riddle), and afterwards formed a Spiritualist association in St. Petersburg.

Fearless, strong of faith and purpose, he preferred to a high social situation a steadfast devotion to the unpopular cause of Spiritualism, which, in those days, seemed hopeless. Long and faithfully did he labour in the face of many difficulties and opponents—secular and clerical—pressmen, sometimes of a very cynical kind, fools and fanatics of various types; but his heart never failed, his energy never diminished, until at length his health broke down under the strain, with the result that the last four years of his life were a martyrdom of suffering.

The maintenance of his journal, 'Rebus,' and of the Spiritualistic association having deprived him of all his fortune and of the possibility of obtaining a remunerative situation, M. Aksakof came to his rescue with welcome assistance. On the death of his friend, Victor Ivanovich was compelled, with great sorrow and regret, to give up his beloved work, and selected as his successor the present editor, Mr. Chistiakoff, the founder and President of the 'Russian Spiritualistic Society' in Moscow.

In March, 1901, there was celebrated the one thousandth issue of 'Rebus.' It was a great triumph for our highly esteemed and warmly beloved first pioneer-editor. In December, 1903, he retired, but till the end of his days he was an honorary member of both societies, and at the Russian Spiritualist Congress in 1906 he was elected honorary President.

A strange and remarkable coincidence is worthy of notice. In 1881 were founded both 'Rebus' and 'LIGHT,' and in 1910 the first editors of both papers, Mr. E. Dawson Rogers and Mr. Pribitkoff, passed over to spirit life. Peace and joy be with your spirits, great courageous apostles of love!

All our staff take the opportunity to send to the office of 'LIGHT' their brotherly compliments and sympathy, and hearty congratulations for Christmas and the coming New Year.

W. CHISTIANKOFF.

[We sincerely sympathise with our Spiritualist friends in Russia in their loss from this plane of life of their true and worthy standard bearer, and we congratulate him on his promotion. What better memorial can any of us desire than to be lovingly remembered for the good we have done! We heartily reciprocate the greetings and good wishes of our 'Rebus' colleagues, and trust that the paper may become increasingly useful and successful.—Ed. 'LIGHT.']

TO CORRESPONDENTS.—Several communications intended for this issue of 'LIGHT' are unavoidably held over—including a reply by Miss H. A. Dallas to Mr. Arthur Lillie.

THIS, from 'The Harbinger of Light,' is true and timely: "An Indian," writing in "The Times of India," protests in an able article, a column long, against "the 'Guru' Craze" which is more rampant in India than elsewhere. It is bad enough everywhere, and there is no more useful work to do among Spiritualists and occultists of all kinds than to insist on the supremacy of the individual soul, and to protest against an assumption of superior occult powers often used for self-aggrandisement. It is a new and insidious kind of priestcraft. No one should attempt to come between the soul and the Great Source of Life.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, DECEMBER 31st, 1910.

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A NEW YEAR'S DREAM.

A whole-hearted Spiritualist might well be tempted to give but a shy welcome to Mr. R. Dimsdale Stocker's new book on 'Social Idealism' (London: Williams & Norgate): but it is so temperate, so serious, so considerate, so sane, and, withal, so entirely in fresh air, that we cordially commend it. It contains seven well-thought-out Essays on 'The New Religious Metaphysic,' 'The New View of Immortality,' 'Eternal Hope: Salvation for All,' 'As a Little Child,' 'Conscience, the Voice of Man,' 'International Idealism and its Message,' and 'The Life of the World to Come.' The whole book is written from the standpoint of pure intellectualism, with a half-pitying glance at old-fashioned Religion and new-fashioned Spiritualism: but there runs all through it a fine Humanism and a lofty Ethic which we would gladly help on with or without what we regard as also precious.

The Essay on 'International Idealism and its Message' is timely and valuable. We would like to have it as a pamphlet for very wide circulation in anticipation of the next election campaign. It diagnoses our barbarism and indicates the way to its cure. But a next election is a long way off, and a New Year will be here in a few hours: we will therefore have our say about it now.

We said 'our barbarism' without any special allusion to this country. All nations are pretty much alike as the sharers and cherishers of what we call 'modern civilisation.' Mr. Stocker, rightly enough, puts the nation idea very high as a factor in race development, but there are stages of it which seem only to accentuate the savageries of the pre-nation stage: and there are so-called 'patriotisms' which also do that. It is a distressing thing to recall but it is terribly true.

Mazzini also extolled the value of the nation idea in race development, and, indeed, in human development, but he went on to describe the nation idea in terms which shame the civilised world. Nations, he said, are the citizens of humanity, members, that is to say, of a kind of larger nation, including all as in a bond of brotherhood. 'As every individual should strive to promote the power and prosperity of his nation through the exercise of his special function, so should every nation, in performing its special mission, according to its special capacity, perform its part in the general work, and promote the progression, advance and prosperity of humanity.'

Mr. Stocker, quoting this, says sadly that Mazzini's vision is still far, very far, from being actually realised;

for, while, on the one hand the nation idea has tended to create a higher individual standard, the international idea has stuck fast in the old savage slime: so much so that patriotism itself is responsible for a good half, or, more properly, a bad half, of the vicious behaviour of the nations to one another. It seems to be generally accepted that nations can only be competitors and opponents, and that the attitude of armed suspicion or fear is the only one that is compatible either with our 'dignity' or with our security: and actions which would be intolerable between man and man are thought to be quite right between nation and nation. In fact, we mock the preacher who protests that the morality and behaviour of the nation should be the same as the morality and behaviour of the man.

Mr. Stocker is quite emphatic as to this, and this is why we value his Essay. He says:—

Our national ethics, as I say, are deplorably behind our personal standards. Nor have recent events tended to improve the situation. To realise this we have but to reflect upon the alarming increase in our national expenditure which has been incurred by the frantic rush for armaments. Here, in Europe, after some nineteen centuries of Christianity, we find, it is true, a number of groups of quite well-behaved, respectable people—all, or most of them, capable of exhibiting mutual civility, under ordinary circumstances—and occasionally manifesting positive cordiality to one another. But apart from their *personal* relations—regarded from the external or mass aspect—how do things strike one? Are not the relations between nations something far worse than strained? Nay, as the years go on, unless a radical step be taken to effect reconciliation between them, do not things threaten to become serious for all parties? When this question is approached in any serious spirit, we plead that we arm only for purposes of defence. But what does our defensive policy imply? Does it rest upon a secure basis? Does it repose upon any conception of mutual understanding, confidence, or trust? Does it not rest upon the rottenest foundation imaginable?—a sense of mutual intimidation, suspicion, rivalry, and ill-will? Individually speaking, one is well aware that we none of us feel this for other nations. But does that not tend to make the whole proceedings more revolting, cold-blooded, and brutal? Individually speaking, I admit, civilised peoples do not merit this designation. But is a nation, either severally or collectively, that acquiesces in the wholesale slaughter of human beings to be held blameless? In this matter, as it seems to me, we need a wholly new public opinion—a public opinion which, instead of viewing the prospect of its own victory with approval and satisfaction, would reprobate and condemn all complicity in such enterprise.

There is here no appeal to Religion, and there might as well be no God and no Christ, but, even as a human appeal only, how convincing it is! It is really a question of emergence, to say nothing of civilisation: and the problem is how to emerge, how to escape from the survivals of the forest, the jungle and the cave. That is how we shall have to look at it until all the barbaric glamour of soldiering vanishes in the dawn of a clearer day. Especially must we strenuously resist the cant about the manly virtues developed by war. There are no such virtues. War is essentially savage and is never social, and all true manly virtue is the product of a social grace. War may develop brute courage and brute capacity for endurance; and the perils of it may call out comradeship and helpfulness, but only as any other perils would. It has no virtues of its own.

What is the cure? Mr. Stocker finds it in the beating down of our present social disparities. To-day we are largely obsessed by the idea that class interests and privileges are and must be supreme: but that 'violates our entire sense of collective responsibility.' In other words, the nation is class-ridden and money-ridden and is not in true possession of itself. We are too materialised, too earthly, too altogether animal—and do not know it. The nation, 'instead of being, as it should be, a great living reality,

pulsating with mental, moral and social energy, has become a sickly abstraction.' We have glorified our 'Empire builders' instead of doing full justice to our own people. We have used the nation as a battering ram instead of as a home. May the year take us a big step onward toward the World's United States—a heavenly dream!

A NEW FEATURE IN 'LIGHT.'

In our next issue we shall commence a series of short articles on 'The Philosophy of the Mahabharata,' written by Mrs. Alicia Simpson, M.R.A.S., author of 'Bhakti Marga.' Mrs. Simpson, we understand, has had the good fortune to learn the true interpretation of this great work from a distinguished Hindu teacher. As European and American students have in the main devoted their attention to Hindu Yoga philosophy to the neglect of other branches of the Mahabharata teaching, it is hoped that these articles will stimulate the reader to study this great storehouse of psychic and philosophic lore.

SOME PSYCHIC EXPERIENCES AT BRUGES.

I.

In the year 1905 I lived in apartments in the Rue St. Catherine. It is a very long narrow street, with no porches or nooks where anyone could hide. Opposite my bedroom windows was the opening into the Rue de Beguinage.

One frosty December night I could not sleep, so I got up, and raising the venetian blind, looked out on the moonlit street. So bright and clear it was, you could see the cobblestones of the Rue de Beguinage. Not a soul to be seen, not a sound to be heard; but yes, at the corner of the street, just under my window, stood a man. He wore a long dark cloak, the hood was drawn over his head, and as I stared wonderingly at him (as there was certainly no one there a minute before), he looked up, and never shall I forget the face! Very handsome and pale, the eyes giving out a green phosphorescent glance, and as they met and held mine, he smiled an evil smile, his whole expression being so malignant that, though I stared back spell-bound, I suddenly realised it was an apparition, and in sudden fear dropped the blind; but next minute my curiosity overcame my terror, and I raised it again, determined to have a good look at him. There was no one there!

Up and down the street I gazed, and along the Rue de Beguinage. Not a shadow anywhere, for the moonlight was bright, and even a cat could not have hidden itself.

Next day I told my story, but was laughed at, and though I knew that I saw *what* I saw, I spoke no more, but often thought about my strange experience.

Three years later I returned to Bruges, and was having tea one evening with some friends in the Place Memling at the other end of Bruges, and about two miles distant from the Rue St. Catherine.

'Do you remember,' said one of the girls of the house, 'telling us of a vision you had when you were in Bruges before, of a hooded man in the Rue St. Catherine? Well, a friend of ours, who was staying with us not long ago, was one evening (the time winter) crossing the Place Memling, when she saw a man suddenly standing near her, also with a hood over his head. She described him exactly as you did, and he vanished as she was looking at him, and we have heard since that he is the spirit of Peter the Inquisitor, who used to walk about Bruges in the time of the Inquisition: he would touch those he wished arrested, and they were conducted into the Black House of the Inquisition, never to be heard of again.'

For this occupation he received a good commission from the Spanish Government, as he usually arrested rich citizens, whose estates were confiscated once they were in the power of the Inquisition. The Brugeois say he is condemned to walk from the Rue St. Catherine to the Place Memling! But is it not strange that two English ladies, unknown to each other, and at a considerable interval of time, should be the only ones to see him? Can science explain?

O'S. B.

EXPERIMENTS WITH MEDIUMS.

ADDRESS BY VICE-ADMIRAL W. USBORNE MOORE.

(Continued from page 617.)

Mrs. Wriedt, of Detroit, Michigan, brought me closer to the next state than any other psychic. The phenomena that occur in her presence are 'etherialisations' and 'the direct voice.' Here again I must draw attention to last year's 'LIGHT,' p. 303. After a long reflection upon what I saw and heard with Mrs. Wriedt, I am unable to form any other conclusion than the one I held when my letter was written, viz., that the voices I heard emanated from, or were inspired by, my friends in spirit life who long since passed away from this sphere. It is only with this medium that I have ever seen a phantom actually using a trumpet. The occasion on which Mr. Hodges, the veteran American investigator, accompanied me, was a notable one. His friends from the other side talked Yankee; mine pure English. The difference in intonation between Americans of the Northern States and Englishmen has nothing to do with refinement or education; it is due to climate; in the case of the American to the dry, electrical air. Mr. Hodges was as much interested as I was in the difference of speech between the American and English spirits.

There was a point in these Detroit séances which surprised me very much. The spirits were able to tell the sitters how they had been occupied on the same or the previous day. One night I heard a voice telling an American what he had done that day; he subsequently assured me that the account was absolutely correct. I then tried for myself, and found that a near relative, who is my guide, could not only tell me precisely what I had been occupied about, but what my thoughts were on the day before. One brother officer, who died some years ago, reminded me of a certain incident which had happened in Chicago a fortnight before.

I have known three voices to speak at once, one in each of my ears, and one, louder, from the trumpet in front of me. The medium sometimes joined in the conversation, and spoke at the same time as the spirits. A very odd effect was produced when the spirit voices argued with and corrected Dr. Sharp, the control, who was talking to me at the time.

The effects of over-anxiety were very apparent. Seldom could a spirit give both his christian and surname at the first meeting. This struck me as so much in keeping with what happens in earth-life, where over-anxiety has often a paralysing effect. Look at the stammerer; he is rendered speechless if he is anxious, and resorts to all sorts of dodges to get out his meaning without using the actual phrase that would be the most straightforward and natural mode of expressing what he has to say. Medical men will tell you of other embarrassing nerve troubles which are caused by over-anxiety of one or both parties who desire to communicate.

I pass on to young Mr. Kaiser, of Detroit, another trumpet medium. His gift has not been developed to the same extent as that of Mrs. Wriedt, but I got some good tests in his presence. Dr. T. J. Hudson and Dr. Richard Hodgson came to me. One curious bit of evidence was given to me by Hodgson. He said: 'When we met at Boston at Mrs. Piper's, I said in her presence that when I came over this side, if allowed to communicate, I would try and improve conditions for her.' I replied: 'I did not sit with you.' Hodgson said: 'No, no, I said that in Mrs. Piper's presence.' A month later I showed this to Dr. Hyslop. He tried to recall Hodgson's talk, but could not identify this as like anything he had heard him say. Now, five months later, 'Proceedings of S.P.R., Vol. XXIII., June 1909,' were published, and on page 2 Professor W. James says: 'Hodgson had often during his lifetime laughingly said that if he ever passed over and Mrs. Piper was still officiating here below, he would control her better than she had ever yet been controlled in her trances, because he was so thoroughly familiar with the difficulties and conditions on this side.' There is not even

a faint probability that young Kaiser had ever heard any remark of Hodgson that was not known to his intimate friend Hyslop. Hudson gave ample proof that he was with me at Kaiser's; the details I have already related.

I sat with other good American psychics during my visits to New York and Boston in the winter of 1904; Mrs. Pepper, Maggie Gaule, Dora Hahn, the Hermanns, De Witt Hough, Mrs. Henderson, and Mr. Porter. These sittings were briefly described in 'Broad Views' of May and June, 1905; the articles have probably been read by most of the ladies and gentlemen in the hall to-night.

English mediums labour under the great disadvantages of a humid climate, but there is plenty of evidence to be obtained here. The first proofs I ever received were through Mrs. Crompton, of Bradford, who accurately described a near relative of mine (who has since signified her wish to be called 'Iola'); the friends in whose house she died; the surroundings of my son who was at that time in hospital at Malta; and the condition of my mother, who was then approaching the end of a very long life. One evening I gave into her hands, one at a time, two stones that I had picked up as a midshipman forty years before; one at Cape Colonna (the scene of Falconer's 'shipwreck'), the other among the ruins of Carthage. The labels, of course, had been removed. Her psychometric readings were distinctly good. While holding the first she accurately visualised the locality, and, what surprised me most, the temple (Sinium) on the summit of Colonna's steep, of which she gave a detailed description. When she took the second stone into her hand, she became much excited, and described a hand-to-hand fight going on; the dresses of the combatants; and she declared in a positive manner that there was blood upon the stone. On looking at it closely I saw there was a stain which might be blood.

I have sat with the blind psychic, Cecil Husk, about forty times, when his gift was at its highest stage of development. The curious point about him is, or was when I saw much of him, that his séances in private rooms were very superior to those in his own house. I have sat on his left and controlled his left hand, on his right when I controlled his right hand, and Mrs. Alleyne, a competent investigator, has controlled his left. Singing occurred, which certainly did not emanate from him. I have heard short sentences in twelve different languages spoken in his presence on different occasions, and singing in eight different voices on one evening, from the deepest bass to the lightest tenor. I have held him when the room was thrown into confusion by the upsetting of twenty chairs, and he has been levitated on to the table, his own chair remaining in its place with the edge of the seat plumb on the edge of the table.

Before any critic attempts to decry the phenomena that happen in the presence of Husk, he must, if he wishes to gain the confidence of serious investigators, explain satisfactorily the movements of the zither (what the medium calls 'the fairy bells.') It is the most common of all the performances. No one has yet been able to put forward any theory as to how it could be done in a normal manner. The instrument itself is a very light, open box with four strings: there is a patch of luminous paint on its under side, by the aid of which its movements can be watched. It careers about the room over the heads of the sitters, all the time playing a definite tune, the strumming on the wires by fingers being quite distinct; it rises sometimes thirteen or fourteen feet above the table and dashes through the ceiling, or through the floor or through a door, playing all the time. If there happens to be a chandelier over the table it makes no difference, the gyratory movements are just the same. When it has passed through, say, the floor, the tune is heard faintly on the other side; presently it again becomes distinct, there is a cracking sound, a flash of light on the floor, and the box is again in the room, the wires being strummed as merrily as before. I have often persuaded the invisible player to go from sitter to sitter (naming them). When a critic wants to quibble about Husk, ask him to explain the phenomenon of 'the fairy bells,' or, if he cannot do that, to hold his tongue.

(To be continued.)

CRYPTONS.

(Continued from page 613.)

There are no evidences of Cryptonic religion, as distinguished from theological knowledge. Of Divine favour, present and future, only the good angels among them can have hope; but all show a dread of Divine displeasure. Human religious ceremonies and observances, buildings and symbols, they carefully avoid, but they also shun profanity; and an uttered oath will at once send a Crypton out of earshot. They were not involved in the fall of man; and have no share in his redemption, but would gladly share in the hope that it gives him. We can imagine the scornful wonder with which they note the manner in which some men spend the short and uncertain terms of life, which, they profess to believe, are the opportunities of preparing themselves for the eternity of happiness or misery.

We have already alluded to their longing for immortal souls and opportunities of winning a future of eternal happiness, and there are many legends of their strivings to obtain them. The suggested exchange of souls is inconceivable; one soul could not possess another soul, and, at the same time, cease to possess itself; the result would be simply a change of names. The only conceivable bargain would be an exchange of futures; the man accepting a sojourn in the spirit world, ending in annihilation, and the Crypton commencing a life in the body on earth, with a hope so to use it as to attain immortality in Paradise; but for such an exchange much more than an agreement between the parties would be required.

And then—for the man '*facilis descensus Averni*'—for the Crypton the problem of human religious faith and practice. The world has several to suggest to him. Buddhism, recommended by over six hundred million devotees, would offer a very doubtful chronology and theology; and transmigrations ending in nirvana would not commend themselves to our Crypton. Islamism (one hundred and twenty millions) would destroy all his hopes by its uncompromising fatalism. Judaism (seven millions) has not yet made up its mind that there really is any immortal future, the goal of the Crypton hopes. From Greek and Roman Catholic Churches, he would, as an incarnate demon, be driven by exorcism and ban; and Protestant Christendom would probably shut him up in an asylum as an alien pauper lunatic.

The historical attendants on individuals, the Dæmon of Socrates, Cromwell's white spectre, James IV. of Scotland's bodach gorum, and Napoleon's little red man were Cryptons of more than ordinary sagacity, supplemented by ages of acquired knowledge and experience. Many worthies of the classic ages recognised two attendant genii—good and bad. So did the Manichean Christians, so do the Parsees and most Mahomedans. Every Rosicrucian had his *scin laeca*, besides access to many other Cryptons. Germans know of the Doppelganger, and, in the South of France, peasants gravely salute each other's invisible doubles. The Scottish bodach glas is rarely seen, and almost always indicates the approaching death of the beholder.

The hereditary Crypton attachments to some noble houses are nearly all significant of trouble and disaster, the remnants of terribly sad episodes in the histories of the families, often said to arise from marriages, or intrigues, between one of its members and materialised spirits. Marriage by religious rites is impossible to a Crypton, but the Scottish law of marriage by declaration evades the difficulty. Marriages with Crypton females are still spoken of as occurring among the north coast fishing populations. Such women are said to be exceptionally prepossessing in appearance and manners, and to make excellent housewives and mothers. If ill-used, or neglected, they disappear as soon as their children are old enough to fend for themselves, and, though they never return home, they are supposed to come at times, in the forms of seals, to the shore, to see their sons put off to sea. Macaron (Meac-an-ron—son of a seal) is a semi-complimentary name for an expert fisher and swimmer.

Though Cryptons do not seem to care much for human society, they have a great love for picturesque mountain and

coast scenery; appreciating chiefly the twilight and moonlight effects; and frequently adopt the necessary organisations, not often human, for enjoying them. They also frequently attach themselves to old edifices of architectural, or traditional, interest; and adopt the means of uncanny sights and sounds to deter intruders. Towns have rarely much interest for them, and it is absurd to suppose that their aid can be called for at any time, in the middle of a great city. That they are often near us is probable enough, but, in their normal condition, they would know little more of our presence than we do of theirs. Of course, if they have any object in watching and listening to our doings, they can materialise in forms that can easily find concealment, or escape notice, for some very small creatures have excellent sight and hearing. In this way they may become possessed of certain amounts of information, as to incidents in the lives of individuals or families, which they can utilise in answering some of the questions of a medium; but when this is the case it will always be found that there are other questions, which they cannot answer, which would certainly be within the power of the respondents, whom they are personating.

That they can, if they please, communicate with men is certain, and that there are means by which men can get *en rapport* with them is probable. If anyone should think that he has such means, and should essay the effective use of them, success may possibly come suddenly and unexpectedly, and the responding Crypton may not be one of the wisest and most benevolent of his race. It will be well, therefore, that the experimenter should have his mind made up clearly as to what he is going to ask for, and that it will surely be good for him to have it, with all its incidents; that he can allege good and sufficient inducements for the Cryptons to comply with his request; and that he is prepared to accept the consequences of intimacy with beings over whom he can exercise no sort of influence, who can choose their own times and methods of communication with him, and who possess inexhaustible varieties of means of enforcing on him compliance with their wishes. Above all, let him beware of temptations (perhaps as part of his bargain) to make a temporary excursion into the Cryptic world. As a relief from mundane trouble and worry, a short holiday in Elf-land, the world of thought, and dreams, and memories, where the spirit makes its own surroundings, desire is realisation, will is action and consummation, and rest and peace are perfect, may appear very inviting, but times, here and there, are wholly incommensurable; hours in one may mean months or years in the other, and those who return to this world find it very many years older, their places in it filled up, themselves forgotten, friends gone or dead, the old life passed away, and no opening for a new one. Return at all is very doubtful. Few, very few, of those who have so 'gone out' have made more than very brief revisits to man's world. The power to do so rests entirely with the Cryptons, who alone can give materialisation, and for just so long as they please, and it is often made conditional on something that may fail. The Rev. Robert Kirk, minister of Aberfoyle, was spirited away in 1688, and a Cryptonic simulacrum of his body was buried. He appeared on two occasions shortly afterwards, and stated that he was not dead, that he was detained in Elf-land, but would be enabled to be present at the baptism of his (then unborn) child. He gave directions as to what his cousin, Mr. Graham of Duchray, should do to secure his return to human society. At the baptismal meeting, there being present a score or so of the members of his family and of his congregation, Kirk came in, and was recognised by them all, including Duchray, who, however, most unaccountably omitted, at the appointed time, to perform the simple ceremony prescribed for him. Kirk went out of the room and was never seen afterwards.

Moreover, if anyone should secure the help of a Crypton (say in criticising this article) let him keep the fact carefully to himself. If he should reveal it, the 'man in the street' will denounce him as a preposterous liar (the more vehemently in proportion to the haunting sense of the shakiness of his own disbelief); while, if he should succeed in convincing his near friends that he is seriously in earnest, he may (especially if he be a man of property) expect an early visit from a brace of suave medical experts, whose business will be to report him incapable of managing his own affairs.

Modern intolerance differs from mediæval, in being, generally, less spectacular, and, occasionally, more remunerative.

D. D. BHARIL.

THE 'SPIRITUAL PILGRIM' ON HIS TRAVELS.

Dr. Peebles is pre-eminently youthful, and his book,* 'Five Journeys Round the World,' leaves the impression of youthful energy, enthusiasm and *naïveté*. It is alive with his personality, his prejudices, his convictions. His beliefs and the width of his reading are as evident as are the facts he narrates as to the various countries which he visited. Apart from the personality of the author, however, this book is disappointing; it includes much of a previous volume entitled 'Three Journeys Round the World,' now out of print, and it is difficult to be quite sure of the period of time to which each account of certain countries refers; there are very few reference dates, and the sudden jumps from one part of the world to another are rather bewildering. While British rule in Egypt is upheld and given a meed of praise, Dr. Peebles is somewhat dubious in regard to India, to which land he devotes many pages. He visited many cities and, apparently, passed judgment after what, at best, was a cursory scamper through a part of this vast country. Subsequently he appears to modify these hostile convictions, and to realise that India is not only a vast country, but a congeries of heterogeneous elements, and that what is true of one district is not necessarily true of another.

The book contains many valuable spiritual experiences, including interesting communications of all kinds, and the author iterates a pregnant warning to his readers, advising them to judge the messages from the spirit world as severely and as critically as any other messages, submit them to the bar of reason, and accept whatever passes the test.

B. C. W.

* 'Five Journeys Round the World. Travels in China, India, Arabia, Egypt, Palestine, and other "Heathen" Countries.' By J. M. PEEBLES, M.A., M.D., Ph.D. Cloth, 7s. 6d. (Peebles Publishing Co., Battle Creek, Michigan, U.S.A.)

JOTTINGS.

In answer to a question regarding sub-human entities Mr. A. P. Sinnett recently stated that there is an enormous kingdom relating to other evolutions than our own. Our correspondent, 'D. D. Bharil,' who, in his interesting articles on 'Cryptons,' writes as if he were one who knows, has presented to the readers of 'LIGHT' much curious out-of-the-way information respecting these alleged entities. While it is manifestly impossible for the uninformed to determine how much is fact, and how much fancy or fable; yet, as truth-seekers, we are hospitably inclined towards even fairies, elves, brownies and other such-like creatures—if they exist! As to that, of course, each one must be 'fully persuaded in his own mind.'

Dr. A. R. Wallace recently said: 'A school is the beginning of national life, a chief influence for character, the greatest instrument of evolution. We know for certain that the making of a man lies almost entirely with education and environment. Have you ever read the account of Robert Owen's school at Lanark Mills? He had the roughest children to deal with, placed them first of all under the care of an old poor man and woman chosen only because of their love for children, and then gradually brought them on to higher instruction—all the time making it the supreme lesson of the school that the children were to help one another and make one another happy. The effect upon character was wonderful. They grew up with a great notion in their souls.'

The daughter of William Morris has just issued the first of four volumes of his 'Collected Works,' and A. G. Gardiner, in a notice of this book in 'The Daily News,' says of Morris that 'He carried with him an atmosphere elemental and cleansing. When you saw him you thought of the Vikings and the heroes of Norse legend, when you heard his great joyous laugh the sky seemed to widen and the earth seemed to grow more pure and fragrant, when you listened to his radiant talk the pettiness of life seemed to fall magically away and you passed out into a world of high adventure and chivalrous purpose. Life at the touch of his presence became a noble and splendid thing. The woods of the world were full of song, the highways echoed with brave and generous deeds, the air thrilled with the spirit of love and good fellowship.' How this inspires the wish that the same fine, large, gracious spirit reigned in all hearts and sweetened all lives! Still we are moving on to that time when life will be for us all 'a noble and splendid thing.'

The 'Review of Reviews' for December is an interesting number, as usual. A quotation from an article by M. Jean Finot in 'La Revue,' on 'The Death of the Eternal Feminine,' is especially attractive. M. Finot is optimistic and holds that the woman of to-morrow will have acquired virtues unknown to us to-day. We shall have another femininity, but it will not be a new masculinity. Equality of rights will not necessarily bring about identity of men and women. Equal with men from the point of view of intellect, character, and will, of nobility of aspirations, women can only hold the heights of their destiny by being before all things themselves. All women, he thinks, mothers or daughters, rich or poor, ought to enjoy the same personal rights as men, implying the same advantages, the same privileges, the same wages and the same happiness and misfortunes of social, political and national life. It is only in an equal division of duties and privileges, in that harmonious co-ordination of endeavour of the two sexes, that humanity will consolidate the peace of the hearth and the dignity of life and find new ground for hope.

Our attention has been drawn to a statement by Mr. Leadbeater, which appears in 'The Theosophist' for November, respecting the intervals between lives on earth. We learn from it that middle-class folk come back in two or three hundred years, skilled workmen in one or two hundred years, savages in about forty to one hundred. Criminals come back almost at once, while poor Plato must wait, as he will be absent for two thousand years. We hope he is not in any hurry! Those who die young return sooner than the mature, and, the less spiritual an individual is, the sooner he is reincarnated. An average highly-developed man comes back in fifteen hundred years. But, surely, it is rather hard on this poor old world to hustle the savages and criminals back so quickly and keep the good folk away so long. No wonder so many people think that the world is 'going to the dogs.' Surely, if it is a good thing to return here, the developed souls deserve to come home early as well as often. But we should dearly like to know *how* Mr. Leadbeater *knows*. 'Facts are chieftains who winna ding'—but, are these facts?

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.

An 'Answers to Correspondents' Column Suggested.

SIR,—As I am renewing my subscription to 'LIGHT,' I take the opportunity of stating how highly I treasure the paper. It is a source of very great pleasure to me, of real inspiration and comfort.

It has frequently occurred to me that the introduction into the paper of a column of 'Answers to Correspondents' would be a boon to many of your readers, particularly those new to Spiritualism. I mention the idea casually for what it is worth.—Yours, &c., H.

[We shall be pleased to reply to inquiries as suggested above. Ed. 'LIGHT.']

'There is no Death.'

SIR,—A critic of a London daily, 'The Evening News,' who kindly took the trouble to inspect my picture, 'There is no Death,' has discussed the subject in this way: 'A few men looking at a woman *dead* or *asleep*! (*sic*) and beside her another woman floating up in the air. . . I confess this picture did *not* make me *think*!'

Is this a learned and intelligent way of criticising art? We might as well describe 'The Transfiguration' of the great Raphael as 'a few men looking at another man flying up in the air,' or, to cite another amongst many examples, a certain wonderful fresco by Andrea del Sarto might be summed up as 'a man leaning on a bag of corn and a woman and child sitting close by'!

If the critic did not *think* or understand, or even see anything in 'There is no Death,' it is certainly not the fault of its author, and nobody can help it. Infinitely better for him if he had imitated other *wise* critics who preferred to keep silent rather than burn their fingers by touching a subject which is, alas, for the present, not given to all to understand!

I pass by the remainder of the criticism, which does not touch me in the least, and hardly demonstrates any conspicuous knowledge of art on the part of the critic. Thanking you for your hospitality,—Yours very sincerely,

Nice,

ITALO SABATINI.

'A Subtle Piece of Evidence.'

SIR,—Some years ago, two friends of mine, of happy and buoyant temperaments, passed into the unseen; and although since then I have had little opportunity for retirement or quietude, I am constantly being made to know that I am not forgotten by them, and that the old friendly tie is not broken.

Some months ago, at the close of a strenuous week, I got from the newsagent the four copies of 'LIGHT,' which had accumulated there for me. The following day I had an hour's leisure, and brought them out; but one was missing, and after a most careful search I could not discover it. However, I read the three numbers, and as I read, continued my work among some ribbon odds and ends. Finally I laid away the three papers in a drawer which I keep for back numbers. I looked into the drawer several times, and saw only the three papers, but a week later, when I opened the drawer, was astonished to find that the missing number had reappeared. It lay across the previous three, which were inserted in the centre, and at the top of all lay some pieces of the ribbon with which I had been working. The insertion proved to be at the page bearing this suggestive title to an article therein—'A Subtle Piece of Evidence.' As I am convinced that neither the fourth number nor the ribbons were in the drawer previously, I can but attribute it to my fun-loving friends on the other side.—Yours, &c.,

VERACITY.

Fortune-Telling.

SIR,—Some people consider it wrong to 'tell fortunes,' and, right or wrong, many are of opinion that it is 'impossible to foresee the future.'

The writer suggests that, within limits, it is always possible to foresee changes in individual lives, just as it is possible to forecast changes in the weather, because everything that happens is the effect of a cause, and cause precedes effect, while the laws of Nature never change, and will work to-morrow as they did yesterday.

The so-called 'present' is practically non-existent. The consciousness of man is a moving point that never rests, although it may trace and retrace the same pattern. The actual present is no more complete in itself than is one picture on a biograph film. Conscious intellectual life is made up of past and future. More often it is mostly 'future,' and that is why fortune-telling has always been popular, notwithstanding the abuse and prejudice it has had to contend with.

Few will deny the value of medicine and medical work, but in the hands of ignorance and superstition medicine does more harm than good. Let us not condemn 'fortune-telling' because its practice has, for the most part, been left to those whose lack of education and low grade of intelligence completely disqualified them for psychical investigation on practical lines. The rise and the fall of an empire are but matters of cause and effect—with individual lives it is the same. Destiny is partly hereditary but largely self-created. We often hear of mediocrity that succeeds and of talent that fails; nevertheless, there can be little doubt that in the great majority of cases those best fitted to succeed do succeed in the battle of life, and, although there may be a few exceptions, they only serve to prove the rule, since Nature does not work at random, and, rightly directed, time alone limits the possible achievements of man. Each individual will be found to be the chief factor in the success or failure of his own career, since no enemy can injure a man so easily as he can injure himself, and it is indeed a herculean task for the best of friends to assist those mentally or physically unfit to climb the ladder of success. In most cases failure is brought about, not by lack of ability, but through some defect either of character or constitution. The serious illness which confines a man to his bed for a few weeks has less effect upon his career by far than the slight indigestion or biliousness, which lasts for years and causes just a little irritability or drowsiness from time to time. Sooner or later an opportunity is lost or a friend estranged, and those who are fortunate enough to enjoy perfect health are frequently handicapped by character defects. To succeed in any undertaking, future opportunities and future difficulties must be foreseen; it is thus with 'marriage, business, and health.' The most hopeless of human wrecks are those who care nothing for their future, and would rather have five shillings to-day than five pounds to-morrow. Alas! there are but too many of these human derelicts to be found in the streets of every great city.—Yours, &c.,

YOGA,

119, Regent-street, W.

Riddles of Science.

SIR.—Sir William Crookes, speaking at the Authors' Club on 'The New Elements of Chemistry,' is reported by the 'Daily Telegraph' of December 6th to have said: 'Physicists were now beginning to say that in all probability there was no such thing as matter; that when we had caught and tamed the elusive atom and split it into seven hundred little bits, these residual particles would turn out to be nothing more than superposed layers of positive and negative electricity.'

Some years ago I saw in a communication from Swedenborg, who was then on a high plane of life, that all the scenery surrounding man on earth was produced by the action and counteraction of electricity, the masculine, and magnetism, the feminine, and that this duality was one, and only one, of the forms of life itself.—Yours, &c.,

R. G. BENNETT.

33, Devereux-road,
Wandsworth Common, S.W.

Spirit Activity During Sleep.

SIR.—Theosophy seems to me to throw light on the mystery of sleep, a question that arises out of incidents in the interesting biography of Mr. E. Dawson Rogers, as recently given in your columns. That philosophy teaches that man while on this earth is living actually in *three* worlds, or states of consciousness—the physical, astral, and mental. As a rule he is only conscious of the first. In sleep he is said to leave the physical body and to function in his astral consciousness on the astral plane, where it is possible he may meet those he knows, whether they are in the body or out of it, and hold intercourse with them. In fact, the slipping of the astral body out of the physical is what constitutes the state called sleep. Some can make the change consciously, but with most it is a blank, though at times vivid dreams may be a lingering impression of actual experience.—Yours, &c.,

S. M.

An Old-Time Vision Experience.

SIR.—On May 1st, 1909, you printed an account, which I sent, of an old-time ghost, from the 'Mirror' of 1823. Looking through an old volume by Richard Cumberland, an essayist of the eighteenth century, I came across an essay on 'A Visit to the House of a Deceased Friend,' and some remarks in it are so much in keeping with the teachings of present-day Spiritualism that I have copied them out, thinking you may like to publish them also in 'LIGHT.' He says that, 'in a melancholy train of thought,' he was carried one day 'almost imperceptibly to the country seat of a deceased friend,' whose loss he must ever lament, and that 'there was a dreariness in the scene that might almost have tempted him to believe that even things inanimate partook of his sensations.' He then compares the death of his friend, who had lived in peace and charity with all, with that of a certain 'A.'—a man of frivolous character. This man, when seeming to be at the summit of human prosperity, was suddenly seized with alarming symptoms. A physician who was called found him sitting in bed with a face of terror. 'A' inquired if his malady was dangerous, and the physician, not wishing to deceive him, advised him to set his affairs in order. The unhappy man burst into tears, and eagerly inquired of the physician if he did not see blood upon the curtains of his bed. There was none to be seen, and the physician assured him it was nothing but a vapour of his fancy. 'I see it plainly,' said 'A.' 'in the shape of a human hand. I have been visited by a tremendous apparition. As I was lying sleepless in my bed this night, I took up a letter of a deceased friend, to dissipate certain thoughts that made me uneasy. I believed him to be a great philosopher, and was converted to his opinions. Persuaded by his arguments and my own experience, that the disorderly affairs of this evil world could not be administered by any wise, just or benevolent Being, I had brought myself to think that no such Being could exist and that a life produced by chance must end in annihilation. This is the reasoning of that letter, and such were the thoughts I was revolving in my mind, when the apparition of my friend presented itself before me, and, unfolding the curtains of my bed, stood at my feet, looking earnestly at me for a considerable space of time. My heart sank within me, for his face was so ghastly, full of horror, with an expression of such anguish as I never can describe. His eyes were fixed upon me. At length, with a mournful motion of the head, "Alas, alas!" he cried, "we are in a fatal error!" and taking hold of the curtains, he shook them violently and disappeared. This I protest to you I both saw and heard, and look! where the print of his hand is left in blood on the

curtains!' 'A' survived the relation of this vision very few hours. The writer goes on to say: 'Now mark what follows: If there is a God, the government of the world is in that God, and this once admitted, the necessity of a future state follows of consequence. . . . Our present life is a state of probation, a state of trial and discipline preparatory to that future state. . . . Reasonings about a future state which are but reasonings will not only be verified by divine authorities but by positive proof, by visible examples attested by witnesses and confirmed by the evidence of the senses, and uncontradicted by history. . . . Thou shalt find that this system of religion is conformable to those natural notions which reason suggested to thee before, with this advantage—that it makes them clearer, purifies, refines, enlarges them, shuts out every dismal prospect and points a road to Heaven through paths of peace and pleasantness.'

So we see that this writer, although a devout and somewhat orthodox Christian, had some ideas considerably in advance of his time.—Yours, &c.,

(MISS) OLIVIA SCHMALL.

NEW PUBLICATIONS RECEIVED.

- 'The New Road: A New Year's Allegory.' By HALLIE EUSTACE MILES. Chandos-street, W.C. 2d.
- 'Crown, Coronet, and Clover.' By CAROLINE CORNER. London: Greening & Co., Ltd. 6s.
- 'Rosalea.' Poems in Prose by C. A. WEBSTER. Elliot Stock. 1s. net.
- 'Lessons in Living.' By ELIZABETH TOWNE. Elizabeth Towne, Holyoke, Mass. Cloth, 1d.
- 'The Deuce and All.' By GEORGE RAFFALOVICH. London: 'The Equinox,' 124, Victoria-street, S.W. 3s. 6d. net.
- 'Proceedings of the Society for Psychical Research.' Appendix to Part LXI, Vol. XXIV. Maclehose & Co., Ltd., University Press, Glasgow, 1s. net.
- Directories for 1911: 'Who's Who,' cloth, 10s. net; 'English-woman's Year Book,' cloth, 2s. 6d. net; 'Writers and Artists' Year Book,' 1s. net. A. & C. Black, Soho-square, W.
- 'The Way of the Soul: A Legend in Line and Verse.' By WM. T. HORTON. Wm. Rider & Son, Ltd., 164, Aldersgate-street, E.C.
- 'Why do Animals Exist?' By ERNEST BELL. Animals' Friend Society, York House, Portugal-street, W.C. 2d.
- 'Ancient Mysteries and Modern Revelations.' By W. J. COLVILLE. Wm. Rider & Son, Ltd, 164, Aldersgate-street, E.C. Cloth, 3s. 6d. net.
- 'The Pictorial Key to the Tarot.' By ARTHUR EDWARD WAITE. (Illustrated.) Wm. Rider & Son, Ltd., 164, Aldersgate-street, E.C. Cloth, 5s. net.
- 'A Manual of Occultism.' By 'SEPHARIAL.' Wm. Rider & Son, Ltd., 164, Aldersgate-street, E.C. Cloth, 6s. net.
- 'The First Christian Generation.' By JAMES THOMAS. Second edition. Wm. Rider & Son, Ltd., 164, Aldersgate-street, E.C. Cloth, 3s. 6d. net.
- 'Clericalism versus Democracy.' A lecture by B. ANDREW MORRIS. With prefatory letter by JOSEPH McCABE. Forbes & Co., 189, Shirland-road, Paddington, W. 2d.
- 'The History of a Soul: An Attempt at Psychology.' By GEORGE RAFFALOVICH. London: 'The Equinox,' 124, Victoria-street, S.W. 3s. 6d. net.
- 'The Triumph of Pan.' Poems by VICTOR B. NEUBURG. London: 'The Equinox,' 124, Victoria-street, S.W. 5s. net.
- 'Wooing and Wedding; or Love, Courtship, and Matrimony.' By the REV. J. O. BEVAN, M.A., F.S.A. George Allen & Sons, 44 and 45, Rathbone-place, Oxford-street, W.C. Paper, 1s.
- Monthly Magazines for December: 'Herald of Health,' 11, Southampton-row, W.C., 2d.; 'Current Literature,' 134-140, West 29th Street, New York, 25 cents; 'Onlooker,' 16, Bedford-street, W.C., 6d.; 'Commonwealth' for December, Wells Gardner, 3, Paternoster-buildings, E.C., 3d.; 'Hindu Spiritual Magazine' for November, Calcutta; 'Zoophilist and Animals' Defender' for December, 92, Victoria-street, S.W., 3½d.; 'Theosophist' for December, Adyar, Madras, 1s.; 'Revue Spirite,' 42, Rue Saint Jaques, 1fr.; 'The Path,' Christmas number, 3, Amen Corner, 4d. net.

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Difficulties in the way of the investigation.
Divergent results of investigators.
Attitude of public opinion represses publication.
This results also from the nature of the facts themselves.
The Intelligent Operator has to be reckoned with.
The investigator has little choice in the matter.
The higher phenomena are not susceptible of demonstration by the scientific method.

The gates being ajar, a motley crowd enters in.
We supply the material out of which this is composed.
No necessity to have recourse to the diabolic element.
Neglect of conditions proper for the investigation.
Agencies other than those of the departed.
Sub-human spirits—the liberated spirit of the psychic.
These have had far more attributed to them than they can rightly claim.

Specialism in Spiritualism.
Religious aspects of the question.
Needs of the age.
The place of Spiritualism in modern thought.

THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

Scope of the inquiry.
The nature of the Intelligence.
What is the Intelligence?
Difficulties in the way of accepting the story told by the Intelligence.
Assumption of great names.
Absence of precise statement.
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Extremely minute evidence given by two methods.
A possible misconception guarded against.
General conclusions.
Personal immortality.
Personal recognition of and by friends.
Religious aspects.

APPENDIX I.—On the power of spirits to gain access to sources of information.

APPENDIX II.—On some phases of Mediumship bearing on Spirit-Identity.

APPENDIX III.—Cases of Spirit-Identity.

- Man crushed by steam-roller.
- Abraham Florentine.
- Charlotte Buckworth.

APPENDIX IV.—Evidence from spirit-photography.

APPENDIX V.—On some difficulties of inquirers into Spiritualism.

APPENDIX VI.—Spirit-Identity—Evidence of Dr. Stanhope Speer.

HIGHER ASPECTS OF SPIRITUALISM:

A Statement of the Moral and Religious Teachings of Spiritualism; and a Comparison of the present Epoch with its Spiritual Interventions with the Age immediately preceding the Birth of Christ.

Some of the Contents.

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Spiritualism is a Revolution.
The Directing Agency.
Conditions of Public Association.
Spiritualism deals with Vexed Questions.
Unity in Multiforimity.
Lessons of the Past.
Objectional Modes of Demonstration.
Exposures of Fraud and their Effect.
Lessons of the Future.

SPIRITUALISM IN SOME OF ITS RELIGIOUS ASPECTS.

Judaism and Jesus Christ.
The World at the Birth of Christ.
John the Baptist and his Message.
The Mission of the Christ.
Modern Christianity and Modern Spiritualism.
Objections Then and Now.
Bible Miracles and the Phenomena of Spiritualism.
Spiritualism is not Necromancy.
Spirits not all Trickery or Evil.
The Devil, his Genesis and Growth.
On Spirit Communion, and the Biblical Warrant for it.
Appeal to Bible Students.
Spirit Teaching.
The God Idea.
Man's Duties to Himself, his Race and to God.
Man's Future Destiny: Punishment—Hell, Reward—Heaven.
The Old Creed and the New.
Religion and Science.
A Practical Religion.
Loss and Gain by the New Creed.
Scepticism.
The God Man and the Typical Man.
Resurrection of the Body. The Gain Great, the Loss Little.

APPENDIX.

Esoteric Conditions Affecting Spiritualists Only.
The Purification of Public Circles.
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Mr. J. J. Vango, Clairvoyant and Healing Medium; Masseur. (Established 1882.) At home daily from 10 to 5, or by appointment. Seances for investigators Mondays, 8.30; select seance, Wednesday, at 8, 2s.—61, Blenheim-crescent, Ladbroke-grove, Notting Hill, W. (close to Station, Met. Ry.). Saturdays by appointment.

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Ronald Brailey, Clairvoyant and Psychometrist, Diagnoser of Diseases. Hours 11 to 6. Seances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 8 p.m., fee 2s.; Fridays, 8 p.m., fee 1s. Sundays, at 7.30 p.m. Advice given by post, fee 5s.—142, Lancaster-road, W. (near Notting Hill, Ladbroke-grove, Station, Metro.). Telephone 3117, Paddington.

Madame Zeilah Lee, 69, Wiltshire-road, Brixton, S.W.—Psychometrical Reader. Receives from 11 a.m. Public seances, Tuesdays and Thursdays, at 8.30, fee 1s.; Sunday, at 7.30 p.m., fee 1s. Psychometry by post, 2s. 6d. Phone 949, Brixton.

Madame Zaidia, 57, Edgware-road, W. At home daily 11 to 7. Fees: Short clairvoyant reading, 2s. 6d.; crystal reading, 5s.; Indian Mirror reading, 10s. 6d. A class to discuss occult subjects Tuesday evenings, 8 o'clock, fee 1s. Seance, Monday evening, 8 o'clock prompt, fee 1s.

Notice.—Mme. Miriam Godfrey, care of Mme. Eeles, 79, Park-street, Grosvenor-square, W. Appointment by letter only. Dublin Seeress, Mental and Magnetic Healer, Certificated (London) Masseuse, Electrician, &c. Would travel with patient. Speaks French and German.

Mrs. William Paulet, Clairvoyante and Psychometrist, Coburg Court Hotel, Queen's-road, Bayswater, W. (over the Tube station).

Von Bourg, 50, Maddox-street, Bond-street, W.—Hours 11 till 6 p.m. No seances till further notice. Clairvoyant investigator of Foxwell case. See February number 'Strand Magazine.'

A. Rex, Magnetic Healer and Masseur. Patients attended at their own homes, or by appointment, at—165, Cavendish-road, Balham, S.W. Mental cases a speciality.

Madame Hope, Clairvoyante and Psychometrist, at 23, Pickering-place, Westbourne-grove, W. Appointments by letter only.

Miss Chapin, Blind Medium (of New York). Sittings in the cabinet by appointment. Clairvoyant sittings daily, 2 till 6; select seance Thursday afternoon, at 3, 2s.; public seance, Friday evening, 7.30 for 8, 1s.—64, Albany-street, Regent's Park, N.W. (Ring lower bell.)

Mrs. Annie Boddington, Clairvoyante and Speaker; private interviews (by appointment only). Wednesdays, 8.15 p.m., public circle; fee 1s.—17, Ashmere-grove, Acre-lane, Brixton, S.W.

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Mme. Bonheure, Clairvoyante, Psychometrist. Advice given on general matters, health, and character. English, French, and Italian conversation. Fee 2s. 6d. Hours, 11 a.m. to 6 p.m. (Saturdays excepted).—36, Richmond-road, Westbourne-grove, W.

Nurse Graham, Clairvoyante, 1, Adelaide-street, Charing-cross, W.C., may be consulted daily. Hours, 11 until 6. Saturday by appointment. Circles: Wednesdays, at 3, fee 2s.; Friday, at 4.30, fee 1s. Psychometry, auras, &c.

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Madame St. Leonard, the Seeress who foretold colliery explosion in Wales, Clairvoyante, Disease diagnosed. Receives, by appointment, daily 11 a.m. to 5 p.m.—72, Lansdown-road, W. (Holland Park or Notting Hill Stations). Phone 4429, Western.

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