NOTES BY THE WAY.

The attack made upon Occultism by Mr. Edgar J. Saxon in the May number of 'Healthward Ho!' has called forth, as we anticipated it would, a number of replies in the June and July issues of that magazine. We take the following excerpt from the reply of Madame Jean Delaire in the latter issue:

Dealing as it does with the still invisible realms—and let us not forget that the invisible of to-day will be the visible of to-morrow—standing, as it does, on the Borderland between the normal and the supernormal, Occultism is naturally more liable to error than most other sciences; for the same reason it becomes most easily the prey of the trickster and the charlatan. But if we condemn it solely because of its abuses, what, in all this wide world of ours, shall we have uncondemned?

What, indeed! We should have been glad, however, to have seen an answer couched in the same vein of wit and humour which characterised Mr. Saxon's attack. We have known some extremely witty occultists who could wield a keen rapier in such a debate. Perhaps we may see one of them take part in the fray.

In the July number of 'The Commonwealth' Canon Scott Holland has a noteworthy article dealing with the influence of Jesus Christ upon human evolution. We find the following passage particularly suggestive (the Canon is referring to the limitations of 'Natural Development'):

"To meet your need something must arrive from the other side; something must come into play from above to break through the check, and to release the arrested forces. There must be a creative act, a flash of the Will that is, an invasion of new energy, a Divine outgoing, a descent of fire, if the evolution is not to fail, if the long process is to be fulfilled.

While we heartily endorse this conclusion, we do not regard this Divine stimulus to evolution as being in any sense a special and miraculous process, but one which is at work all the time in the form of inspiration and direction from the higher world.

Mr. Frederick B. Smith, an American religious leader and revivalist, has made a notable contribution to the widespread discussion concerning the lack of interest shown by men in the churches:

"More men would be active in religious matters if they were given something to do. There are plenty of workers in every church. That is the point to which I am appealing. Find them jobs, many a job, and volunteers will step out from the line, as they do in war, and pledge their strength and lives to the service.

Mr. Smith speaks from practical experience, and we commend his advice to those of our spiritual organisations who have reason to complain of the flagging interest of their members.

We have received a copy of the official programme of the Lily Dale Assembly for the season which commenced on the 14th ult. and will continue until September 3rd next. Lily Dale, as some of our readers will know, is the beautiful health resort in New York State, in which Spiritualists and other liberal thinkers hold an annual assembly. During the season are held daily lectures, seances and healing services, and amongst the more secular attractions are music, dancing, boating, athletic gatherings, theatres and concerts. The programme for the current season, which is of excellent quality, contains the names of many famous mediums and speakers. We trust the Assembly will be in the highest degree successful, and heartily wish that we could take part in it.

The Harbinger of Light' (Melbourne) of June 1st contains an excellent portrait of Olive Schreiner—a countenance full of spiritual and intellectual beauty and dignity. The accompanying article by Mrs. Annie Bright is partly biographical, but relates in the main to Olive Schreiner's work on behalf of womankind, with especial reference to her book, 'Woman and Labour,' the first manuscript of which was destroyed by looters during the South African war. All lovers of Olive Schreiner's work will deplore the fact that she has only been able to re-write a portion of it. As to the part to be played by Spiritualism in the advance of woman, Mrs. Bright writes:

If there is one thing more than another that discloses a Republic of Love and Justice and Law, it is what we learn when we have grown in touch with spiritual spheres. There equality of sex reigns supreme. There all the chaotic conditions of earth life that are brought about by the lust of power, the lust of possession, give way to the nobler conditions that will pervade everywhere prevalent in the earth life, as Olive Schreiner predicts, when man and woman are on equal terms, socially and economically.

In the course of an article on 'Spiritual Unrest' in 'The Progressive Thinker' we read:

"The present era has been denominated one of the greatest in spiritual unrest known for centuries—an unrest which is occasioned by the conflict between materialism and spirituality, between the world of science on the one hand, and that of the ideal rather than practical religion on the other.

That is certainly true, although, to our thinking, it applies more to the intellectual than to the social life. The social unrest we are inclined to trace to an increasing consciousness of the unsatisfying nature of the purely physical forms of enjoyment—the material pleasures and luxuries to which humanity has abandoned itself to such a deplorable extent of late. The spirit is not to be stifled in this way, and the non-thinking portion of the community are instinctively realising the fact.

In 'The World and New Dispensation' (Calcutta), Professor T. L. Vaswani, M.A., writing on 'The Mystical Message of the East to the West,' says:

"It seems to me that Europe's urgent need is soul-rest. Europe needs must shape her life from within; she must recognise within the Veil of Time the Life of Eternity; she must live.
the ideal which transcends time in the processes of life. 'Act in union with the Divine,' says the Hindu Bible, and Europe must recognize this truth. Not the cult of the ego, not the love of excitement, but the life of restful character is the pitless need of the world.

It is a true message. We note with especial interest the Professor's remark that 'The world is not an illusion,' which seems to show that he does not share the Hindu attitude on that point. Perhaps the East has learned something from the West in this matter.

Truth being dual, it is easy to understand that East and West represent two extremes on this subject of Matter and Spirit. To the contemplative Oriental mind, Spirit is the great reality and Matter merely an illusion. To the positive Western mind, Spirit is something of a figment and Matter the only real thing. But the best thinkers of both schools are gradually approaching a great synthesis. Professor Vyaswani, indeed, very properly notes that despite the Hindu doctrine that the material world is a deception, over and over again it is said in the Hindu books that the world is a revelation of the Infinite Energy. Obviously such a revelation is not to be lightly dismissed as Maya, or illusion.

Mr. Arnold Bennett is pre-eminently an 'artist in life,' and we have a grateful recollection of many articles from his pen which have thrown much new light on the problem of human happiness. In one of his latest deliverances on the art of living he propounds two fundamental principles: (1) The brain is a servant, exterior to the ego; (2) in case of friction the machine is always at fault. We cordially endorse his remark:

If human nature were more perfect than it is, success in life would mean an intimate knowledge of one's self and the achievement of a philosophic inward calm, and such a goal might well be reached by the majority of mortals.

Much of his philosophy has been, and is being, taught by our 'New Thought' writers. The more of it the better, say we!

'The Path' for July contains a number of interesting and suggestive articles, all written, of course, from the theosophical standpoint. We find the general sentiment of the writers dominated more or less by the ancient tradition of a mysterious 'fall' of the human spirit into sin and error — with the result that, through travail and sorrow, the race has to struggle back to its former glory and dignity. This is not an interpretation of life which we are disposed to accept — in any literal aspect, at least — but it has a truth and a meaning for all that, like many other Oriental conceptions. As in Biblical matters, we must make a large allowance for the hyperbole of Eastern thought.

We have received a little pamphlet, 'Contents of the Swedenborg Library' (The Swedenborg Publishing Association, Philadelphia), containing a list of the works of the great Seer, with an index of the subjects treated of in the chapters of the various volumes. In a preface to the book, the compiler, Mr. B. F. Barrett, makes a strong claim for Swedenborg's system of Theology as being at once the most comprehensive, harmonious, consistent, rational, scriptural and complete that has ever been given to the world.

Profound admirers of Swedenborg as we are, we can hardly endorse so exalted a view of his place in the hierarchy of mystics. We had occasion once in these pages to rebuke a distinguished writer on mysticism who described Swedenborg's visions as 'profuse and bourgeois.' On the other hand, we have always had the feeling that, wonderful seer and philosopher as he was, Swedenborg was greatly limited by the theological ideas of his time.

We are never surprised when we see the spiritual reformer tempted to despair in his apparently hopeless struggle with materialistic thought and activity. And, indeed, if the issue rested wholly on the labours of the reformers the task would be indeed desperate. Happily for them materialism has within itself the seeds of its own destruction. As Mr. C. D. Larson put it in one of his latest books:

The materialistic mind is the descending mind, the mind that is losing ground gradually, and that is daily becoming more and more by its own perverted and materialistic thought habits.

From 'Path, Medicine, and the Mind,' by Dr. Charles Reinhardt, we take the following as being both true and stimulating:

When a man learns of the various powers, faculties, possibilities and limitations of his own subconscious self he is always able to turn his knowledge to his advantage of himself and others. He realises that the worries, annoyances, and trivialities which perturb his waking consciousness are but as breaking waves and angry ripples upon the shore of the ocean of his soul; he learns, therefore, to ignore them, and to care for the welfare of his true self rather than only for the small department of his personality which enters into his ordinary waking consciousness.

ANSWERS DESIRED TO SOME INTERESTING QUESTIONS.

Will any of your readers kindly answer the following questions for me? Do those who have passed over eat and drink? Seeing that character and inclinations originate to a certain extent from the body (a man's character will often be changed while he is ill), can a man have the same character without his body?

While in the body Jack and Jill, who are good people, love each other with that great soul love which comes only once in a lifetime. Force of circumstances cuts them apart, and another man, who is not made for her, marries Jill. At a time Jill comes to love this man with the love which comes to women through bearing children to men. Jack does not marry, but remains faithful to Jill, and, soon after her marriage, dies. After a long married life Jill and the man she married die also. How is Jack, in the next life, to regain the power which is rightfully his, if that which made Jack Jack be answered. Admission is free.

LONDON SPIRITUALIST ALLIANCE, LTD.

MR. W. J. COLVILLE'S FAREWELL MEETINGS.

On Tuesday and Thursday next, August 8th and 10th, at 3 p.m., Mr. W. J. Colville will give farewell addresses on subjects selected by members of the audiences. Questions will also be answered. Admission 1s.; Members of the Alliance free.

DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.

On Wednesday next, August 9th, and on the 16th inst., from 12 noon to 5 p.m., at 115, St. Martin's-lane, W.C., Mr. Percy R. Street will give personal delineations by means of the colours of the psychic aura of sitters, and will diagnose disease under spirit control. Fee 5s. to a guinea. Appointments desirable. See advertisement supplement.
THE HYPOTHESES OF 'BILocation' CONSIDERED.

BY ENRICO BOZZANO. Translated from 'Annales des Sciences Psychiques.'

(Continued from page 357.)

CATEGORY 3. (Cases where the Phantom is only perceived by a third party.)

Case 6. In this case, which also happened as a warning, the phantom appeared to me in the presence of others than those of my own family—under a condition of sleepless awakening, and this forced Myers to withhold the names. The lady died in her room. When the latter wrote the subject was still alive, and this forced Myers to withhold the names. The perspicacious relates what follows:

In the autumn of 1892 I was in Paris staying with a near relative of mine, whose room was on the second floor, and who was most distinguished and clever man in his profession, that of a lawyer. His name was my secret. I never talked about him, and only on occasion did I dream of him. I received a budget of important papers to read, and a request to translate into English an article out of a French medical periodical. Not having had time to do this all day, I postponed the translation till after my relative had gone to bed, as he generally retired early. As it was a chilly night I thought I would take the lamp into my room, and work out the translation after I was in bed. I was sound asleep in bed, and there was no one else in the room, except a servant, a valet, who was also asleep, and had a room on the fifth floor; therefore we were two alone in the house at night. My room was at one end of a passage, and his at the other. Several doors intervened. A few days after my arrival I received a budget of important papers to read, and a request to translate into English an article out of a French medical periodical. Not having had time to do this all day, I postponed the translation till after my relative had gone to bed, as he generally retired early. As it was a chilly night I thought I would take the lamp into my room, and work out the translation after I was in bed. I was sound asleep in bed, and there was no one else in the room, except a servant, a valet, who was also asleep, and had a room on the fifth floor; therefore we were two alone in the house at night. My room was at one end of a passage, and his at the other. Several doors intervened. A few days after my arrival I received a budget of important papers to read, and a request to translate into English an article out of a French medical periodical. 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MATERIALISM AND RELIGION.

BY HORACE LEAP.

Probably ever since men have been able to reason actively they have hold two distinct views of the nature of life. Along with the ancient philosophers' affirmation of man's immortality comes another equally strong assertion of man's senescence; whilst it is thought that among the existing lower orders of mankind some are to be found who entertain no belief in man's survival of death. The materialist regards mind as an attribute of matter and inseparable from it, while the religiousist affirms that mind is distinct from matter, and destined to exist after the death of the physical body.

Materialistic thinkers claim that the greatest and most reliable attribute of man is the intellect, with its power to reason, and that its greatest opponent, most liable to error, is the emotional attribute which is devoid of reasoning power. It is upon emotion, they declare, that religion is founded, and because of its unreasonable religion is an illusion, and can be checked in its far-reaching effects by intellectual activity only. But religiousists do not admit that this accusation is justified. They claim that if emotion does play a conspicuous part in the existence of religion it is under the control of reason and, in a sense, subsidiary to it. Ebulations of unrestrained emotion may prevail amongst the unthinking masses who accept religion, but not amongst the leaders who have, and always have had, all the advantages of culture, both intellectual and emotional.

There can be no doubt that more thought has been bestowed on religion than upon anything else. To Christianity a great debt is owed for intellectuality, for probably through her have been stunned some of the loftiest philosophical and metaphysical heights yet attained. But, unfortunately, the main premises of doctrinal Christianity have had to be accepted on faith, not upon reason, and it is from these premises that reason starts. It is now being realised that these premises are wrong, and a great part of her conclusions have to be abandoned as useless.

Religion, per se, is not a system, it is the principle upon which religious systems are built, and it is so real that whilst systems alter or pass away, the principle remains. This principle is not intellect, neither is it emotion as commonly understood, but something deeper and superior to both, and in which both exist.

The great error of materialism is that it undervalue's emotion and subordinates it to a position inferior to intellect. Intellect without some degree of emotion is perhaps impossible, but intellect predominant is often a dangerous and harmful evil thing. Humanity appears to be more indebted to emotion for happiness than to intellect. The most binding emotions, indeed, are those that break them. Patriotism, and the great devotion it is capable of arousing, spring from emotion. Emotion teaches forgiveness, when intellect would argue against their wisdom.

The parent and child are bound together by emotion; intellect has parted many, and made many a heart sad. The heart of imaginative literature is emotion; to it we are indebted for our most ardent advocate of materialism to declare that religion is then found to reason, and not knowledge. There is cause for all to rejoice that reason now supports emotion, and that what mankind has intuitively felt about life is now supported by evidence, and meets the demands of intellect.

The bridge that at last successfully spans the gulf has been built by Mr. Spiritualism, which in its early days advanced in the face of both materialism and theology, and now vindicates itself by satisfying materialism and supporting religion.

COMFORTING SPIRITUAL COMMUNICATION.

STRIKING PERSONAL EXPERIENCES IN SPIRITUALISM.

As the writer of the following interesting account of 'personal experiences in Spiritualism' occupies a high official position on the other side of the Atlantic he stipulates that his name and address shall not be published. He vouches for the entire accuracy of his statements, and our readers may rest assured that we are satisfied that his narrative is a good read, setting forth of facts as they appealed to him. Our contributor, who has been on a visit to this country for some time past, is well known to us and is one of the oldest subscribers to 'Light.'

(Partly From page 345.)

Paul had occasion to spend a few weeks in New York during the autumn of 1905. At that time there was a local group of earnest investigators, forming a class of fifteen, meeting twice a week at the M's (see p. 316) for the 'purpose of development and investigation.'

Paul, as a special favour, was permitted to join this class after due consultation among the mediums and its members. The class had been in existence over six weeks, and apparently all its members were so convinced of the genuineness of all manifestations that test conditions were entirely overlooked. Paul being a guest, so to speak, could be very exacting in this respect: he had to trust to his own senses, keep open a critical eye, and analyse suspicious circumstances, should any occur. The séance lasted about an hour and a-half. After the opening prayer and hymn, a white figure advanced towards the organ, and sang in a voice of fair range, a hymn of Comin's. Paul writes in his journal: 'This spirit was supposed to be a deceased sister of Mrs. M's, but her stature, appearance, and voice suggested a personification more than a real materialisation.' During this performance the light of the lantern behind the sitters was gradually turned on, the degree of light being controlled by a movable shutter, manipulated, so it was claimed, from the cabinet by spirit-power. The light was usually sufficient to permit ordinary print or the time on a gold-faced watch to be read.

Among the controls who manifested was the Indian child 'Pansi.' With regard to her life history it was understood that her people built a spirit-rapping and moved him to a part of the present State of New York, that she passed away about twenty years ago from a sore throat, to which complaint, it is said, the very noticeable hoarseness of her voice whenever she manifested was due. At sittings when her medium Mr. M was present, she was invariably the first to appear. After extending greetings, she usually walked in front of the sitters, addressing every one by name, and inquiring about his or her health, often about private matters—joyful or otherwise—or she would refer to intimate home incidents known to the sitter only. Sometimes she would climb on the knees of one of her particular friends, and permit herself to be kissed. This favour Paul was granted more than once. Her clothing was of flimsy white material, in the shape of a child's nightgown, dropping to her feet. There were, however, occasions when this garment showed a luminous or phosphorescent pattern of foliage. She claimed that her task was to assist her mediums in demonstrating to doubting mortals the reality of the after-life as well as the possibility of communion with friends already in spheres beyond. Although long since grown up to maturity in spirit life, she found it easier, as she said, when she returned to earth life, in these séances, for instance, to manifest as the little Injun child, though a command to the contrary was not required than would otherwise be needed. As a rule she spoke broken English as one would expect an Indian child to speak,

[August 5, 1911]
person opened the door; it so happened that a bright light was so
rupt the door. Undesirable as it might be to argue with 'Pansy' over
the urgency of the knocking was such that M. could not, however,
be interrupted thereby, for apparitions continued to appear at
the cabinet. They sat with 'Pansy,' and all three would indulge in
childish chatter, doll play, &c. During the course of a seance
would appear and disappear three or four times. At times her voice
alone was heard, while she remained invisible. She usually materialized
within the circle, asked to her medium, who always answered her
with effusion. Then she would address the circle collectively and
individually. Less frequently she would arise as from the floor; sometimes
she would descend from the ceiling. Her naturally childish ways and speech formed a great contrast to the serious manner and language she would on occasion assume. Her medium would "separate" vibrations, and announce, pleasingly or seasonned with bright wit and mirth. Her quickness of repartee
was remarkable; she was fond then of using slang expressions
which she doubtless learnt from the miscellaneous people
who frequented M.'s seances. Paul, who on one or two occasions
held her on his knees, says that she felt exactly like a living
child. She would sit, stand, kneel, lie down, ascend and descend in
materialized forms that were animated during the seance by the
spirit friends of the sitters present. It happened, not unfrequently,
that they showed themselves in the material form, according to
Paul's experience, always together, walking arm in arm up the
centre of the circle of sitters, addressing kindly words to some of
its members, bowing to others, raising their hats right and left,
if they happened to have their heads covered. They seemed to
prefer appearing in the army uniforms of their life period.
Such visits were most heartily welcome. It was remarkable
that these and all other materialized forms who ventured forward,
perhaps thirty or twenty or less feet from the cabinet, retreated
thereto by stepping backwards, and that on no occasion
did they turn their backs on the sitters. There was some
special reason for this, which Paul does not appear to have
clearly grasped if it was given at the time. 'Dr. James' invari­
able closed the seance by a prayer of thanks to the Almighty,
uttered through the entranced medium Mrs. M. Another
spirit helper was known as 'The Apothecary.' He was an
ancient of venerable appearance and fair complexion, wearing
a long white beard, and clothed from head to foot in flowing
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TAUGHT OF THE SPIRIT.

Few students of the literature of Spiritualism who have taken up the works of Mrs. Maria M. King can have failed to be impressed by their deep philosophical interest. The 'Principles of Nature,' as given inspirationally by that gifted writer, are indeed a veritable magnum opus. We extend, therefore, a cordial welcome to a book by her husband, Mr. Andrew J. King, counsellor-at-law, of New Jersey, entitled 'The New Astronomy and Laws of Nature,' which contains an epitome of 'The Principles of Nature.' As Mr. King truly observes in the Preface to this remarkable book:

'This is all the reincarnation of spirit there is in Nature. The superficial thinker regards as waste and deleterious the teachings which relate to the Spiritual Universe will doubtless prove especially attractive. Here we find the “homes of the future” described in graphic and convincing fashion, the higher uses of that principle of man’s immortality as fixed as that which determines the eternity of its Father, God.’

MIND CANNOT DISORGANISE; IT ADDS TO ITS PROPORTIONS GRADUALLY UNTIL IT CAN BE SAID TO BE REORGANISED IN THE SENSE OF BEING DIFFERENT FROM AN UNDEVELOPED PLANETARY ATMOSPHERE AS TO BE TERMED A DIFFERENT ORGANISATION.

And again:

MIND draws nothing from the grosser man, save action; therefore the spirit being wholly of divine elements, it is self-existent.

The argument for immortality must of necessity be deductive, and we rest confident in the conviction that the principle of man’s immortality is as fixed as that which determines the eternity of its Father, God.

Another truth for which we stand—the intercommunication of the two worlds—is dealt with in illuminating fashion. Man in the flesh is the ready recipient, through his mind, of spiritual influence—for the mind presents ‘an easy avenue of approach from the unseen sphere.’ Indeed, but for the influx from the higher spheres man in the body would be blind to the truths and principles of the universe—e’en material progress would be impossible.

To the aspirant of the aspiring reader that portion of the work which relates to the Spiritual Universe will doubtless prove especially attractive. Here we find the ‘homes of the hereafter’ described in graphic and convincing fashion, the description agreeing in the main with the accounts given through or by other spiritual teachers. We are told, for example, how the Second Sphere—the first of the spiritual worlds—is formed of the refined forces of the first, how by the higher laws of attraction and repulsion the spiritual elements flow from material worlds to the Second Sphere, where a further refinement of these elements takes place, the grosser parts being eliminated and returned to the material realm for the higher uses of that realm. And then follows the significant statement:

‘This is all the reincarnation of spirit there is in Nature. This conforms to the law of progressive development.’

Deepl;y interesting are the descriptions of the circles or grades of development into which the Second Sphere is divided and of the relationship between all and each of them; of the methods by which spirit returns to earth; of the laws of spirit communion; and of the spirit’s progress through the spheres. We lay aside the book with a renewed conviction of the sweet reasonableness of the doctrines taught by the inspired writers and teachers that represent our movement. Clear, simple, and easily understandable, they bear the stamp and impress of truth, for as in which the Divine Economy of the Universe much that the superficial thinker regards as waste and deleterious products are worked up and converted to the uses of the great scheme of life. We are shown the wondrous methods by which Nature, informed by the Universal Intelligence, distributes over a planet all the types and species of the animal and vegetable kingdoms, and the gradual and harmonious unfoldment of all the planetary conditions needed for each expression of life. We are told how the directive influence of the spiritual side of Nature is at work throughout providing the life germ for the individual forms of every type and species, ‘using physical organisms as the matrices through which to give birth to form and the reproductive impulse as the means of instituting it.’ At certain stages there is a culmination of conditions, a climax is reached, and the germinal elements of a new type are evolved. And so the great work has gone on, is going on, and man having become an individualised, self-conscious being, rises from height to height.

We are, in this connection, greatly impressed by two statements in the book concerning the law of Immortality:

MIND CANNOT DISORGANISE; IT ADDS TO ITS PROPORTIONS GRADUALLY UNTIL IT CAN BE SAID TO BE REORGANISED IN THE SENSE OF BEING DIFFERENT FROM AN UNDEVELOPED PLANETARY ATMOSPHERE AS TO BE TERMED A DIFFERENT ORGANISATION.

And again:

MIND draws nothing from the grosser man, save action; therefore the spirit being wholly of divine elements, it is self-existent.

The argument for immortality must of necessity be deductive, and we rest confident in the conviction that the principle of man’s immortality is as fixed as that which determines the eternity of its Father, God.

Another truth for which we stand—the intercommunication of the two worlds—is dealt with in illuminating fashion. Man in the flesh is the ready recipient, through his mind, of spiritual influence—for the mind presents ‘an easy avenue of approach from the unseen sphere.’ Indeed, but for the influx from the higher spheres man in the body would be blind to the truths and principles of the universe—e’en material progress would be impossible.

To the aspirant of the aspiring reader that portion of the work which relates to the Spiritual Universe will doubtless prove especially attractive. Here we find the ‘homes of the hereafter’ described in graphic and convincing fashion, the description agreeing in the main with the accounts given through or by other spiritual teachers. We are told, for example, how the Second Sphere—the first of the spiritual worlds—is formed of the refined forces of the first, how by the higher laws of attraction and repulsion the spiritual elements flow from material worlds to the Second Sphere, where a further refinement of these elements takes place, the grosser parts being eliminated and returned to the material realm for the higher uses of that realm. And then follows the significant statement:

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We are, in this connection, greatly impressed by two statements in the book concerning the law of immortality:

MIND cannot disorganise; it adds to its proportions gradually until it can be said to be reorganised in the sense of being constituted of entirely different proportions of the same elements; as standing there gradually adds to its proportions until it is so diverse from an undeveloped planetary atmosphere as to be termed a different organisation.

And again:

MIND draws nothing from the grosser man, save action; therefore the spirit being wholly of divine elements, it is self-existent.

The argument for immortality must of necessity be deductive, and we rest confident in the conviction that the principle of man’s immortality is as fixed as that which determines the eternity of its Father, God.

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Andrew Jackson Davis has well said: 'Truth is always simple, while error is compound and generally unintelligible.'

We could wish that, for the sake of a hurried and overworked generation, more of the standard teachings of our spiritual philosophers could be presented in a condensed form. Meantime we are grateful for this summary of the work of Mrs. Maria K. King.

FURTHER COMMUNICATIONS FROM F. W. H. MYERS.

BY H. A. DALLAS.

IV.

'WHO SELECTS?'

In a recent issue of 'Proceedings' Mr. Bayfield supported the view that Mrs. Verrall's subliminal consciousness was capable of engineering the cross-correspondences which have so greatly perplexed researchers. (See 'LIGHT' for April 1st, p. 193.) It would be interesting to know whether he holds her responsible even for those cross-correspondences in which she apparently played no part. Here is a case in point. Did Mrs. Verrall's 'subliminal' impress Mr. Dorr to make the suggestion out of which the following cross-correspondence was evolved? Or, the suggestion being originated by him, did she merely take advantage of it and direct her subliminal energies towards getting the cross-correspondences worked into the scripts of the two automatic writers engaged in it? These, and other questions of a similar character, seem to require an answer from those who accept the theory advanced by Mr. Bayfield.

The particular interest attaching to the following episode is that it is one of the instances in which a suggestion of a subject for a cross-correspondence made by a sitter is accepted by the controls and successfully carried out as an experiment. On May 6th, 1908, and again May 8th, 1908, Mr. Dorr asked the controls if they would try to make one of the other 'Lights' give the name of Oceanus or Circe, or make some reference to the poem, quote some line from it, perhaps.

On May 12th, 1908, he repeated—

'I read you 'Sabrina fair, listen, where thou art sitting Under the glassy, cool, translucent wave.' Perhaps this as a quotation may help you to give it to the other Lights. (Vol. XXV., p. 253.)

On December 16th, 1908, this line was reproduced by Mrs. Holland, who wrote:

'The glassy cool translucent wave.'

Then an allusion to Miss Verrall was added:—

'Helen could help.'

On May 12th, 1908, the Piper controls said that they would give to Miss Verrall—

Caves, nymphs, water nymphs and Maid of the Sea, Maidens fair: twining their golden locks.

On November 20th, 1908, Miss Helen Verrall's script was a sort of paraphrase of the latter part of the Attendant Spirit's invocation to Sabrina (in 'Comus') and included the words, 'Caves of ocean,' 'sea nymphs,' 'Mermaids,' 'Lorelei,' and 'naught shall save the fisherman.'

This recalls a ballad by Heine, in which the Lorelei, who lure the fishermen's boats on to the rocks, are described as combing their golden hair. This was accompanied by the arrow which often marks a cross-correspondence in the 'Verrall scripts.' We see, therefore, that the suggestion made to the controls was skillfully carried out by these two scripts of Mrs. Holland's and Miss Verrall's. And Myers seems to have been aware of the success, for on December 21st, 1908, about a month after this last writing of Miss Verrall's, he stated through Mrs. Piper (then in the States) that Mrs. Verrall also wrote, or Helen did, water nymphs, sprite, recently within three Sabbath.* (p. 253–255.)

* 'Sabbath' is always used for Sunday by the Piper controls, and 'Light' for medium.

'The date is very nearly correct, being only out by about a week.

On a very interesting article on 'The Principle of Selection' (which should have been studied), Miss Johnstone points out that it is not merely the fact of correspondences which is important, but rather the differences between the scripts containing these correspondences, for these differences 'afford some evidence of design,' as the above episode shows.

The evidence of design cannot but seem to some readers very strong and very weighty. In the above case, which is less elaborate than some of the others, we find not only an experiment carried out successfully, but a clear recognition shown by the controls that this has been done, the approximate date being given.

Is it reasonable to attribute all this to Mrs. Verrall's subliminal consciousness, even though there is no evidence that she was used at all in the experiment?

The incidents touched upon in this and preceding articles have not, of course, exhausted the subjects suitable for review. Possibly at a later date I may return to them again.

LIFE ON 'THE OTHER SIDE.'

Life on the other side, if the testimony of spirit people is worth anything at all, is, if anything, more real, more active, and more full of light than it is on this plane. Instead of being analogous to a sleep, as is sometimes represented, between day-time incarnations in this world, it is much more true that our experiences here more nearly resemble dreams, while life 'over there' is the blossoming out of consciousness into realizations and a fruition denied it here.

In a communication to Mr. Sted, written in October, 1908, 'Julia' referred to the fact that she had learned that the number of the 'dead' who wish to communicate with the living are comparatively few. She explained the fact by citing the experiences of emigrants, who, at first, when in new and strange surroundings, turning longingly to their old homes, write often and welcome the arrival of letters; but after a little while the pain is dulled, new interests arise, and by and by they cease to write. So, too, is it with those who 'pass on,' save in exceptional cases where the ties are strong and the affections centre on dearly loved ones here. The change, she says, 'is even more rapid, for the new life is even more exhilarating, and the survivors constantly recruit our ranks. When the family circle is complete, when those we love are with us, why should we trouble to communicate! Our life lies on our own plane.'

Spirit people tell us that theirs is the world of light, the homeland, the summerland, and so on. That when they approach our earth its dense psychic conditions look to them like a dark cloud, and spirit circles are like beacons in the darkness, while mediums are often spokes of as 'lights' in that all-enveloping cloud.

To assume that this earth sphere is the only one in which we can obtain practical, educational experiences, develop in self-knowledge, and by self-culture gain power for self-mastery and self-expression is to get the sum wrong and to arrive at erroneous conclusions. Purposeful effort and successful achievement, consciousness of pain and pleasure, acquisition of knowledge and the use of power, growth in goodness, wisdom and love, useful and altruistic services—all these are not only possible in the spirit-world but are actually being experienced by those who are already there. So rich, so varied, so full of interest, charm, opportunity, occupation, and joy, is the world beyond that it is no wonder that those who go there realize that 'life is full of holy uses' in both worlds. Never yet have we met with a spirit who desired to return to live on this earth. Never one but has expressed the feeling that it would be a retrogression to lose the liberty of the after-death home and resume the bondage and limitations of the flesh. Even repentant, undeveloped and unhappy ones, when they realize that progress is possible in the after-death states, are thankful that the lessons of their past earth-life experiences can be learned and utilized without return to this physical plane. Evolution, growth,
MAN'S SPIRITUAL BODY AND ITS CLOTHING.

A PAPER READ BY MR. F. PURVIS, AT SAVILE STREET, NORTH SHIELDS.

That man while on earth is a compound being, consisting of body, soul, and spirit, is a truth many people believe, but few have grappled so thoroughly with it as Mr. Purvis. No one who reads Mr. Purvis can escape the conviction that the spiritual body is real. Most men would admit that the spirit is the real man, responsible to God for his actions, but few thinkers are agreed as to man's soul, or what part it really plays in the drama of life. Theologians often use soul and spirit as interchangeable terms, but that is not true. The soul is in the form of ether, when the physical body is sleeping, the real man is the spirit. Paul says in I Cor. xv. 44: 'There is a natural body and there is a spiritual body.' Two bodies—one for time, only the other for both time and eternity. The material body dies and returns to dust. The spiritual body never dies. It only changes its sphere of action. This spiritual body is not a newly organized or etheralized body that will be given to us at 'the resurrection.' It is within us now. The two forms, the material and the spiritual, co-exist; they mature together; the spirit, rooted in God, is the 'body builder,' it organizes those bodies as agencies for its future expression both in this world and the next. The average man need be not to fear that I, the spirit, am living in this physical plane by means of his spiritual body, which is his working partner, so to speak, in his everyday earth life. Permit me to make my position clear. The brain, we are told, consists of grey matter: but can matter think? I should say not. The most that can be said for it is that it is organised as a working partner, so to speak, in his everyday earth life. Permit me to make my position clear. The brain, we are told, consists of grey matter: but can matter think? I should say not. The most that can be said for it is that it is organised as a working partner, so to speak, in his everyday earth life. Permit me to make my position clear. The brain, we are told, consists of grey matter: but can matter think? I should say not. The most that can be said for it is that it is organised as a working partner, so to speak, in his everyday earth life. Permit me to make my position clear. The brain, we are told, consists of grey matter: but can matter think? I should say not. The most that can be said for it is that it is organised as a working partner, so to speak, in his everyday earth life.
with greater freedom on the higher planes. The world’s best
and greatest men have been dominated and controlled by the
spiritual part of their natures, and thus they have been power-
ful for good. Socrates, Plato, Buddha, Krishna, Confucius,
and, above them all, Jesus of Nazareth, who in all that is
spiritual has pre-eminence over every other human being known
to history, unselfishly used their great powers to uplift humanity.

Although death deprives man of the outer body, it does not
leave him bodiless; although it denudes him of fleshly eyes
and ears, and vocal organs, it does not make him sightless,
dead, or dumb. He has still his real spiritual body, with its
eyes and ears and powers of speech. In fact, these, and all
man’s essential belongings, such as memory, culture, education,
habits, character, and affections, tastes and interests, are retained
and go with him into the realm of eternal realities.

It is a significant fact that good deeds done on earth or in
heaven brighten and beautify the spiritual body. Those who
live to confer benefits on others make to themselves a loneliness
that is pleasant to behold. Good conduct and character give
sweetness and serenity to the spiritual features. Hence the
truly good are for ever spiritually beautiful.

To enforce what I have said, ask yourself: ‘How could I live
and love and have my consciousness being in heaven among friends
whom I love without a spiritual body? How could I either
hear or see or have speech with my friends without a spiritual
body?’ That a life of goodness brightens and beautifies the
features of the spiritual body, I realise by what was made
known to me by Mrs. Clarke, of Jesmond, who gave me a clair-
voyant description of the appearance of my first wife, to her
spirit robes. Mrs. Clarke spoke of her as a very beautiful being;
she thought, by her youthful appearance, that she was
little more than twenty or, at the most, twenty-two years of age.

At the close of the meeting I showed the medium a portrait,
and asked if she had ever seen anyone like it. She replied,
‘That is the exact likeness in form and features, in fact every­
ting but age, of the beautiful young woman I saw.’ Mrs.
Clarke was astonished when I told her that the lady she had
seen was really sixty-five years of age when she passed over to
the other side of life. To put on beauty in
the other side of life. To put on beauty in
heaven brighten and beautify the spiritual body. Those who
are clothed we know, and that their clothing
is indicative of their characters we also know, by the experiences
of clairvoyants, by the testimony of the spirits themselves, and
by the evidence of such men as Swedenborg, who, according to
him, infants in their first state are the loving, waiting mothers
of the beings they shall be; and Swedenborg has also said
that ‘the divisions of the
Church, and
that, ‘with readiness to share our apprehension of the
way of life which we may not have in due proportion, we
will gladly enter into a conference of all the Churches of
Christ, looking towards a more perfect mutual understanding.’
A committee of five representatives was appointed to act with
others to arrange for such a proposed conference. We suppose
this is as far as any of us could be expected to go—at present—and it is
assuredly a step in the right direction.

HUMAN AURA MADE VISIBLE.

Mr. W. J. Colville, in a lecture reported on page 344, gave
some account of Dr. W. J. Kilner’s method of rendering visible
the human aura. A more detailed description of the process
adopted has been furnished by a representative of the‘Daily
Express,’ who attended a series of experiments conducted by
Dr. Felkin, an earnest student of Dr. Kilner’s discovery. The
representative says:

‘The apparatus, if apparatus it can be termed, consists of a
number of wire screens, usually termed metal screens, each
made of a variety of thin glass, between which, hermetically sealed in, is a wonderful fluid
that Dr. Kilner has discovered.

The subject was a well-made woman of medium height, and
apparently in the best of health. Dr. Felkin first asked her
what she knew of her aura as the exact nature of the experiments he was about to make.

Then, having instructed the Express representative to look
steadily and with readiness to share our apprehension of the
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MEDIUMS AND PSYCHICS.

All mediums are necessarily psychic sensitives, but it does not follow that all psychics are necessarily mediums. Those who are mediums are consciously or unconsciously influenced—impressed or controlled—by discernable intelligences, who, through their agency, demonstrate, more or less fully, their personality and express their own thoughts and purposes. Psychics, on the other hand, consciously or subconsciously perceive the psychological conditions of those with whom they associate—and by 'community of sensation' 'take on' the mental and other states of persons who sit with them. In some instances this psychical oneness becomes so intimate that, for the time being, the sensitive identifies himself with the one with whom he comes in rapport and thinks and feels as does that person. Psychics, therefore, like mirrors, reflect, or give back, the impressions that are made on them, and are liable to be dominated by persons of stronger wills, or of more powerful psychical personality than themselves—whether those persons are in the body or out of it. They may thus be, to persons in the body, just as much mediums as are those who are responsive to spirit influences. Hero-worshippers are almost invariably psychically over-shadowed, and for that reason are liable to be over-generous in their estimates of their heroes. In all these matters a level head and a discriminating judgment are absolutely indispensable. Psychics who, whether or not they are负荷able mediums, are quite apart from the personalities of those who proclaim them. And it is for this reason that wise spirit teachers invariably prefer to be anonymous—to remain unidentified. The message or teaching is of more importance than is the personality of the message-bearer. Homage to the advocate tends to bias the listener, the one who may thus be present at the whole series.' The circles will not consist of more than fifteen persons—Spiritualists—knowing and having full confidence in each other, and all must be present at the whole series.'

The Dean of Gibraltar, in a small but able pamphlet on 'War or Arbitration,' which, by the way, should be widely circulated, says that the gigantic forces of religion, labour and humanity have determined that there shall be no oscillation and no retreat from the position that has been taken by our nation. 'What in war is actually criminal and contrary to reason, morals and religion lies in this—it does not decide in favour of the right but always of the strong.' Admitting that war brings out enervating, self-seeking, unchristian characteristics, he suggests that there is at least a faint inspiration in a noble life as in an heroic death, and points out that the hero who dies in war has confirmed the country might by his self-sacrificing, life-long blessing by his heroic character and influence. Combating the idea that warfare develops the virility of a nation, he points to the dwarfed, narrow-chested, diminutive rank and file of the French Army after the Napoleonic Wars, and to the prowess of Japan after six generations of peace. 'In peace the virile and brave survive, with their fair women and aged parents. In war parents bury their stalwart bread-winning sons. Without exaggeration, this question between war and arbitration has become the most important problem that the twentieth century has to solve. 'Might was right in the days of our barbarian ancestors. It is no longer so, and will permanently cease in the days of our children.' 'So mote it be!'—

MR. J. W. RING, in the 'Sunflower' (Hamburg, New York), writes: 'A recognition of truth—which is universal—makes us tolerant, liberal and helpful. One who loves truth loves his fellow-man. Jesus told us that the unmistakable evidence of a true disciple of truth was, and evidently is, love for each and for all. The realm of truth is not less the sphere in which we may study, investigate and explore as freely as we please, with no need of infringement on the research of others, and the differentiation of our present, servile, limited, narrow human race into sects and denominations are as imaginary as the lines which we establish for the division and classification of the human race. The universal things, such as the air and streams, ignore these boundaries, and, even so, a great soul made free by truth triumphs over unnoticed the limitations which are set up by narrow individuals and recognises the truth as it manifests in absolutely every phase of life.'

Dealing with 'A Psychic Autobiography' by Miss Amanda T. Jones, the 'Occult Review' for August says: 'But decided though she is in her views on spirit intercourse, Miss Jones is certainly not a person to leave the rudder of her own ship to the guidance of others, no matter how trustworthy their hands, a course which would be followed by many who cultivate the intuitive at the expense of the rational and more positive side of the individuality. It is just thought that are desired in their views regarding spirit intercourse, as the result of their own experiences, who are the most earnest in depreciating injudicious reliance on intuition, psychic impressions, or spirit guidance, and who most strongly urge the necessity of maintaining a level head and free spirit.' We heartily concur with the view, presented by the 'Occult Review,' that 'the development of manhood involves the growth of self-control in every possible phase, and that we have to guard the cultivation of will-power and reason, and all that goes to make up character.' We do this the more readily because we know that the intuitive, or psychic, consciousness can best be developed, and is most trustworthy, when it is allied to an enlightened self-governing intelligence, which knows when and how far to be receptive and responsive to psychic or spirit influences, and when to assert its own independence.
"It is," says Dr. Hyslop, in the July issue of the 'Journal of the American Society for Psychical Research,' only unintelligent scepticism that dares to telepathy. It might rationally express the opinion that its detailed theories of mediums, but there is no rational excuse for not frankly admitting that it is a legitimate hypothesis with a thousandfold better credentials than telepathy for the same phenomena.'

In a little circular entitled 'The New Era of Christian Thought,' issued by Charles Taylor, the publisher of the works by the Rev. Arthur Newcome, we find it contrasts the new conception of themselves as being formed by man and women, largely due to modern psychic phenomena. 'The old idea of Thought,' issued by a legitimate hypothesis with a thousandfold better credentials than is leading us to understand — viz., that death has no power temporarily inhabiting a physical encasement. The contrast, of religion, whether he regards himself as already an essentially the act enhancing, of those interior powers which constitute real man­-

The former was awake in an instant. 'There is a spirit in the bed, the white form was still visible outside the waving breezes coming through the windows. As I looked round, I saw standing at the foot of the bedstead, outside the curtains, a tall apparition, clad in white, loose-hanging garments; it held up its arm, over which a wide sleeve hung in long folds, almost invisible, as she called it, and told me she could never forget it. Time passed, and eventually I also left for America. A noted mosquito curtain which was not suitable, for Mr. Shipley's disabilities in speech and hearing, so without disturbing him I never knew, but I dashed across, so without disturbing him I never knew, but I dashed across, to my delight his voice had lost none of its former sweetness.

Another Successful Sitting with Mrs. Wriedt.

Sin.—On July 15th I went with two friends to Whitney to attend a seance with Mrs. Wriedt, of Detroit, U.S.A. We sat just where we wished, and almost before we had time to settle we heard knocks. The trumpet which the spirit friends use to convey their voices and messages was placed in the centre, but without contact from any one of us it toppled over into the lap of my friend as he sat next to me. A voice, which I recognised as my husband's, called me by name, and I answered, but the conversation which ensued was of a private nature I do not give it. The message was couched in my husband's usual affectation way, and was indeed very blessed to me. Then, as I was going to turn it down, the voice said: - I, that is, that spirit, had no power except in the sphere of the physical, and is incapable of affecting man in his essential being. Thus, it is being realised that in the act of physically dying there is not a curtailment, but an enhancement, of the other powers which compose the real man­hood.' Thus is Spiritualism winning its way all along the line. 'Truth is mighty, and must prevail.'

LETTERS TO THE EDITOR.

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

A Memorial of the late J. B. Shipley.

Sin.—Last year, after Mr. J. B. Shipley had returned from a tour in Norway, he expressed a wish to present a copy of a picture which he had seen in the church at Molde, to the Church of the Daed of Christ, of Oxford-street, and to Mrs. Wriedt, of Detroit, U.S.A. He was about to carry out his wish, and will shortly present the picture as a memorial of Mr. Shipley. The picture represents the women at the open tomb, and the inscription is: 'The First Morn.' An angel, clothed in white, sits at the grave pointing upwards, and saying, 'He is Risen.' A photograph of this picture is being prepared by Mr. J. J. Beckett (283, Euston-road), who has the copyright for this country.

The sum of £2 10s. has been subscribed in small sums ranging from 6d. to £2 6d., and if further contributions are made the framed picture can be a better one, and the size better suited to the position it will occupy. It has occurred to me that other friends may be glad to avail themselves of this opportunity to contribute a fitting memorial to one who worked so indefatigably to spread the knowledge of the reality of a future life. The memorial chosen is particularly suitable, for Mr. Shipley's disabilities in speech and hearing, so without disturbing him I never knew, but I dashed across, so without disturbing him I never knew, but I dashed across.

A short service will be held at the Church of the Daed and Dumb, Oxford-street, on Friday, October 13th, at 5 p.m., in connection with the celebration of the 100th anniversary of the Church of Swedenborg, the people in the spirit world eat, drink, and sleep. The former was awake in an instant. 'There is a spirit in the bed, the white form was still visible outside the waving breezes coming through the windows. As I looked round, I saw standing at the foot of the bedstead, outside the curtains, a tall apparition, clad in white, loose-hanging garments; it held up its arm, over which a wide sleeve hung in long folds, almost invisible, as she called it, and told me she could never forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America. Two or three years later I was a young woman, and I do not forget it. Time passed, and eventually I also left for South America.
turned to me with the remark, 'Do you remember the spirit you saw?'

'Yes, perfectly, now you remind me. Why?' 'And the date—about it?' 'Yes, about in the first or second week of November.' 'Funny,' came his answer. 'I have had a letter from home. Arrived—passed almost on the identical date.'

I might add that I was never so suddenly dumbfounded. Apparently it was the spirit's wish that my husband should know of her visit. Her distress was imparted to me—her sorrow over his neglect; she never forgot, and wanted me to tell him. When I did so she passed, and with her her sorrow which had enveloped my soul with such terror and anguish. She was a very sensitive, loving woman—of 'earth's angels,' but, like all, or most, religious people of those years, I very quickly ordered.

I must add that in one of the many letters I wrote to my husband, I mentioned her great grief over his neglect, and on my arrival in America I gave him her letter to read. However, he never wrote to her, and it was only when the news of her passing on reached him that he thought of the apparition, its sorrowful influence, and the cry of sorrow, almost of agony, that I had heard, and although the appearance was too shadowy, seen through the mosquito curtains, to be recognised, he felt sure it was his 'Aunt Fanny,' who wished to tell him of her departure from this terrestrial plane. Yours, &c.,

Freemantle Croft, Four Marks, Hants.

Evidently there was at least something of more tangible substance—but as ether gpirit bodies or not I might favour us.—Yours, &c.

Evidently there is some displacard to the above fund, and regret their paucity. It had not been for the collection taken at the Newcastle Conference the total amount received for the past three months would not have equalled one month's expenditure.

It has again been suggested that a 'Shilling Holiday Fund' be opened. I shall be delighted to receive any holiday donations from those who appreciated their good fortune, but the last three years this idea has not worked successfully, although it could easily be carried out without any sacrifice to the giver and with much benefit to the recipients.

The donations received during July were: 'Holiday Shilling' £1; Mr. W. E. Brown, 8s.; Mr. G. F. Tilby, 21s. 1a.; Mr. Burnett, 3a.; Newcastle Conference Collection, 54s. 4d.; Birmingham Spiritualist Society, 5a.; Mrs. Osborne, 6a. 6d.; Miss E. L. Boswell-Stone, 3a. 6d.; Result of a tea by the Mothers of the Spiritualist Temple, Blackburn, 10a.—Total, £7 11s. 6d.

A. E. BUTTON, 9, High-street, Doncaster. Hon. Secretary.

SOCIETY WORK ON SUNDAY, JULY 30th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Carnegieh Rooms.—Mrs. Place-Vearry gave successful clairvoyant descriptions and helpful messages to a greatly interested audience. Mr. W. T. Cooper presided.—15, Mortimer-street, W.—Saturday, July 23rd. Miss Neville's guide gave lucid psychometrical readings to members and friends. Mr. W. T. Cooper presided. Sunday next, see advt.—D. N. STAFFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—Mrs. Boddington gave an address, followed by clairvoyant descriptions and healing under control. Evening, Mr. Mrs. and Mrs. Hew's healing circle. Mrs. P. Jenkins, 22, E.-

BRIGHTON.—MANCHESTER-STERI-I (OPPOSITE AQUARIUM).—Mrs. Jammuch gave helpful addresses and good clairvoyant descriptions. Sunday next, addresses by H. H. Bothington, Tuesday, at 8, and Wednesday, at 3 p.m., Mrs. Clarke's open circle for clairvoyance. Thursday, at 8, members' circle.

BRIGHTON.—OLD TOWN HALL, Hove, 1, BRUNSWICK-STREET WISE.—Good addresses were given by Mrs. W. G. Thomas and Mrs. Curry. Sunday, at 11.15 and 7, Mrs. Mills Ord, Monday, at 3 and 8, and Wednesday at 3, clairvoyance by Mrs. Curry. Thursday, at 8.15, public circle. 13th, Mr. H. Lead.

BRIGHTON.—PEAKHAMS HALL, ROMFORD-ROAD, E.—Mrs. Webster's impressive address on the 'Restitution of all Things' was much appreciated. Good psychometrical readings followed. Sunday next, at 7 p.m., address by Mr. G. Taylor Owain.—W. H. S.

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Light;
A Journal of Psychical, Occult, and Mystical Research.

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

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NOTES BY THE WAY.

Writing of the 'First Universal Races Congress,' which has since concluded its work, 'L. J. D.,' in 'The Co-Mason' for July, says:—

If this conference of men from East and West could do a little, not only to increase mutual comprehension, but to make each race aspire to possess some of the virtues of others, it would not be long before a new era dawned on the world. We might then see the stigmata self-complacency of the untravelled Briton leavened by the useful patience of the Japanese; the inertness of the Hindu stimulated by the restless energy of the American; or the cold-hearted Teutonic races might try to emulate the strong family affection of the Celt, while the materialism of some of the Latin races might be tempered by the unforgiving religious fervour of the followers of Mahomet.

We quite agree with 'L. J. D.' that such a blending of racial traits would greatly assist the evolution of humanity. And we doubt not that such a synthesis is going on all the time in the general interaction of races due to modern facilities of travel. The very restlessness of the age, and the constant agitation of the thought of the time show that a general interaction of races due to modern travel. The very restlessness of the age, and the constant agitation of the thought of the time show that a general interaction of races due to modern travel.

From Mr. C. T. Colyer, of Asheville, North Carolina, we have received a pamphlet entitled 'A Revelation,' the general purport of which is an attempt to establish the theory that the human race are the 'fallen angels' who were 'hurled from the Paradise of God.' It is an odd production, with strange alternations of clear ideas, ably and even eloquently expressed, and confused and rheto­dical phrases. Here and there, too, we meet with some very eccentric spelling and punctuation. The author's thought ranges over a wide area; but although we do not accept its conclusions, we are bound to say the little book contains some suggestive ideas.

'The Stellar Ray' (Detroit) for July contains an article on 'The Astral World,' by Henry Clay Hodges, who explains that—

'The astral world is a definite region of the universe surrounding and interpenetrating the physical; it is composed of an extremely subtle form of matter invisible to the physical sight. . . Astral matter serves as a vehicle for the one life animating all.

We should say that this was a very good description of what plain persons like ourselves would call the spiritual or psychical world. We are not enamoured of these fanciful terms, but as the Divine William remarked, 'What's in a name?' One may call fair water 'aqua pura,' or 'H2O,' but it is water none the less.

New thought (as we have read somewhere) is as intoxicating as new wine. And the saying occurs to us at times when we light upon some of the extravagant and fantastic statements made by enthusiastic adherents of 'New Thought' philosophies. Thus we read in a contemporary that, by the practice of what is called 'New Life Science,' a man 'may live one hundred, five hundred, or a thousand years.' (There is a large and sweeping generosity about the figures which we find extremely stimulating.)

Those who aspire to physical longevity may, however, find two of the rules somewhat disconcerting. In the first place, the male aspirant must keep his face shaved clean, and he must always wear white clothing. These are quoted (rather vaguely) as reasons why women live longer than men. We doubt the accuracy of this; for while it is true that women have less hair on their faces than men, it certainly is not true that they are always arrayed in white. And it is generally supposed that their longevity is mainly due to their lives being passed under more sheltered and regular conditions than those of men.

It is thought that the oldest form of a well-known verse made popular by George Macdonald is traceable to a tombstone of the 16th century and in the following form:—

Here lie I, Van der Hildenbrud.
Have mercy on my soul, Lord God,
As I would, were I Lord God,
And thou wilt Van der Hildenbrud.

But one may go much farther back for a similar senti-
ment; as far back, in fact, as the oldest book in the world, the Rig-Veda of India, in which there is a poet's song, part of which Max Müller thus translates:

"If I were lord of as much as thou, I should support the sacred hard, thou scatterer of wealth, I should not abandon him to misery, I should award wealth day by day to him who magnifies, I should award it to whosoever it be."

Another passage has been translated:—

"If, Agni, thou wert a mortal, and I was an immortal, I should not abandon thee to malversation or to witchcraft; my worshippers should not be miserable or distressed."

A translation of the Sama Veda contains the following explicit reminder to the god:—

"When I, O Indra, shall become a possessor of wealth like thee, then assuredly my singer of sacred hymns shall possess abundance of cows."

Human nature is much the same all the world over, and throughout all the ages.

We are often asked how it is that if spirit-communion is true so few accept it. How do we know that only a few accept it! There is a story told of a rustic who was taken by a friend to see the ocean. After gazing at it for a few moments, his friend said, 'Well, what do you think of it?' He thought a little longer, and then said, 'There is a lot of water there, but I thought there would be more.' "Ah, yes," replied his guide, "but remember you see only what is on the top."

This is pretty much our position. St. Martin's Lane exhibits only the top, and not all that. Beneath the surface there is an enormous depth of curiosity or belief, anxiety or wonder, hope or fear. It is our business to reach as much of this as we can. Perhaps, unlike the ocean, we may be able to increase its volume at the top. In the meantime, it is good to remember that the sea is deep.

We are too apt to talk about freedom as though it were something which we had a right to claim, but very few think of it as something which claims them. We say, often enough, 'A man has a right to be free'; but we seldom hear it said that it is a man's duty to be free: and yet, if anything, that is the deeper truth. Only when a man is free can he really think, comprehend, choose and act, and the whole of a man's personal duty is comprehended in those few things. It ought never to be in question whether one should or should not feel free to investigate anything; for the supreme fact is, not that a man demands his freedom, but that his freedom demands him.

The wise Spiritualist does not vex his soul concerning the personality of God; nor is he worried with the huge limitation, after all, we do not see clearly that diminished sense of the human man. Personalities, in our crude sense, are a kind of stone which has so grown that it has at last taken in that stone. So, in the world of thought and experience: One distant land-mark after another gets included in the realm of acknowledged truth. The heresy of one age (three miles from hospitality!) is the cherished belief of another. The time will come when, even of Spiritualism, the world will say—'Why, of course!' Are we quite as thankful as we ought to be for our earthly helpers! and why do we so often wait until they go before we appraise their value and feel their worth? Lucy Larcom has so sensitively and pathetically penetrated, 'We speak with aweed tenderness of our guardian angels; but have we not all had our guiding angels in visible form who kept beside us on our difficult path until they had done for us all they could?' It is a homely lesson, but it wants learning. Let us look around and see the truth before it is too late:—before the visible angel in the house becomes the guardian angel of our dream.

The churches of the United States are, it is reported, suffering greatly on the side of finance. Doleful accounts reach us as to the falling-off of contributions from all classes. A writer in 'The American Magazine' who has made a special study of the subject, describes it as a case, not so much of withholding, as of diversion. He says:—

'Not only the dollars of the rich but the pennies of the poor have been diverted in large measure from the Church. No one can study even cursorily the Socialist movement, the trade-union movement, the spread of fraternal and mutual-benefit societies without being impressed with the great sums (in the aggregate) which are being given yearly to maintain these movements.'

This writer, after giving his evidence in detail, says:—

'These facts are of the profoundest significance. Whatever may be one's opinion of the tendencies shown, or of the new movements which are attracting such generous support, at least the activities of the Church must be well reckoned with. Do they mean that there is more of the light of faith and the heat of vital activity outside of the Church than inside? Are the new enthusiasms worthy? Are they religious or irreligious? In short, what do they all mean? Two general lines of growth or experiment are clearly distinguishable. The first is toward new expressions of religious belief; the second is toward new forms of social and ethical activity. In other words, men are seeking first, new definitions of their relationships toward God; second, new expressions of their duties toward their fellow men. While the critics are at war over the formulation of belief, the practical man is seeking to express in tangible works that 'love of his brother whom he hath seen' without which, as the Book says, 'how can he love God whom he hath not seen?'"

The churches at home, we understand, are in a similar condition, though we do not see clearly that diminished contributions to churches are diverted to 'good causes.' It looks more like a case of diversion to music halls, football matches and theatres on the one hand, and luxurious Savoy, Gaiety and Carlton banquets on the other.

There is a large and joyous exuberance about the advertisements in some of our American contemporaries. The advertisers are rarely hampered by modesty or self-distrust. 'Our office is in the sun' is the picturesque statement of a mental healer, who adds that 'the sun is the spirit of the universe, and that, light of the universe is the electric light.' After such preliminaries the reference to so many dollars per treatment brings us rather abruptly down from the sun to the earth.

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWING OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.

On Wednesday next, August 16th, and on the 23rd inst., from 12 noon to 5 p.m., at St. Martin's-lane, W.C., Mr. Percy R. Street will give personal delineations by means of the colours of the psychic aura of sitters, and will diagnose disease under spiritual control. Fee six to a session. Appointments desirable. See advertisement supplement.
REMARKABLE 'DIRECT-VOICE' PHENOMENA.

By B. M. GODSAL.

(Many readers of 'Light' will doubtless recollect that during 1910 we reproposed reports from other journals respecting wonderful phenomena said to have occurred at Costa Rica through the mediumship of Miss Ophelia Corrales, and that, in January of this year, we printed a letter from Professor Willy Reichel denying that he had witnessed and accepted the phenomena reported by W. Graham ('Light', p. 567, 1910). In July of last year we mentioned that 'The Annals of Psychical Science' had given reproduction of four flash-light photographs of the materialised form and the medium at the same time. It is now admitted that a woman, a former domestic, has confessed that she was induced by the medium to dress up and impersonate the spirit, and we have received from Professor Reichel a translation of her confession. Mr. Godsall, the writer of the following interesting account of his subsequent experiences at Costa Rica, informs us that the photographs were taken during the absence from home of Mr. and Mrs. Corrales, that, in his opinion, it was a girlish prank on the part of the medium, who had no idea that so much importance would be attached to the photographs, and that the praxis is how the photographers, who were investigators, could have failed to detect the fact that the supposed spirit was a living woman. Evidently, judging from the very careful experiments made by Mr. Godsall, and the extreme caution with which he sets them forth, Miss Corrales is a medium of the most convincing type. Professor Reichel, who, if developed on right lines and judicially guarded, may become a remarkable instrument for good. We trust that she will be well guided and protected.—En. 'Light'.)

Before hearing witness to facts which, though not very startling, could by most men be labelled 'impossible,' it is well, perhaps, to state that during the last three or four of my fifty-five years I have made a study of things psychic, in so far as the reading of reports, articles and countless books on the subject is concerned, but that, in spite of a search extending to many cities in different foreign countries for a convincing medium, I have not until now found any—with very slight exception—beyond what was either incompetent or fraudulent. Thus it will be seen that an earnest desire for proof has not made me easy to be convinced; I believe it has had the opposite effect.

Those who know the alternating states of mental exhilaration, disgust, and bewilderment induced by psychic inquiry will not fail to be constantly aware of the number of interests in hopes of at last meeting a true medium. By these it will be understood why, when intending a journey from California to England, and having heard that such a medium existed at San José de Costa Rica in the person of Ophelia Corrales, I, on April 25th last, took steamer from San Francisco, reaching San José on May 23rd, and there devoted four weeks to an investigation of the medium.

Afterwards I proceeded by the steamer 'Hereda' from Port Limón, arriving twenty-three days later at Southampton.

It is to me, on the whole, a cause for congratulation that before starting for Costa Rica I was in ignorance of the fact that Professor W. Reichel had already investigated this medium and had made a strongly adverse report; otherwise I should surely have spared myself so long a journey, and thus have missed not only the most convincing phenomena I have yet received, but also what I have turned out to be the pleasant experience of a long, slow voyage from San Francisco to Puntarenas, with stops at many interesting places along the coast-line of the different Spanish Republics—Mexico, Guatemala, Salvador, Nicaragua, followed by a visit to Costa Rica, the best of them all.

Anyone not liking Costa Rica at sight must be hard to please—an perhaps person who failed to admire scenery of such rare beauty would be easy to please. The Costa Ricas, most of whom came originally from Galicia, in the north of Spain, differ from other Spanish-Republicians in that they have proved themselves to be lovers of peace and quiet and to be capable of wide and stable self-government. Although they possess in an eminent degree the attractions which their neighbours may be said to share, such as good manners, good temper, and good looks.

San José, the capital, is situated high up on the Pacific side of the backbone of the country, about half-way between the oceans, and in this resembles the capitals of the other republics, all of which are placed well back from the sea, partly perhaps out of a regard for health, though it is said that the English buccaneers had much to do with determining the sites. It is a city of about thirty thousand people, and is well placed on a low, flat hill in a broad basin formed by mountains rich and green to their tops, with sides marked into irregular patches by hedges (like England), where wonderful lights shine under the clouds on the intensely green 'inkas' of coffee and bananas and sugar.

The climate at this elevation of three thousand five hundred feet is healthful and pleasant—in fact, seems to be all that can be desired. At its hottest it is cooler than a hot day in New York, or even in London, and at its coldest it is as warm as a cool summer's day in either place. During the wet season, which I experienced, the rain seems to be confined to the late afternoon and evening of each day, leaving the mornings entirely perfect, and so regular is the working of this arrangement that the clock is the only weather-glass needed. Mosquitoes called for notice chiefly by their absence.

But without trouble of some kind no earthly paradise would be complete; and so it is with Costa Rica, where the lesser evils of life seem to be merged into the greater one of earthquakes. The shocks, however, are not so frequent but what a resident may reasonably hope that the penalty, great or small, will be met by means of suitable provisions. It was not until I had become familiar with these details that I first heard of Professor Reichel's investigations of Ophelia Corrales, as described in the 'Psychische Studien' of March and April last, which I succeeded in borrowing and in getting translated; and while a condemnation so unsparing quickened my suspicion as an investigator, at the same time it could not but make me feel sorry for a young lady and her family thus severely dealt with, who had already during seven seances given me every freedom of investigation, and by whom I had been treated with the utmost courtesy and kindness, in a manner that seems to be less the result of passion than of education.

This account of spirit voices will seem very flat to all those who, having read the early stories of Miss Ophelia's mediumship, expect to hear of transports, levitation, materialisations, &c., for I saw nothing of these greater phenomena. It is true that I received several messages in various languages, as well as spirit pictures, all under very fair conditions, yet the conditions were not so perfect as to confer upon these and other phenomena that degree of certainty which would entitle them to be included in this testimony; and with perfect conditions a repetition of the phenomena did not occur. But I think that this was due to the spirit's wish that should prove itself much too much against the greater powers claimed to be possessed by the medium. For such phenomena are rare under the most favourable
Business,
seated sisters, Bertha and little Flora, and a nine-year-old boy,
making a compact mass very impervious to sound. The floor
which opened into the garden, the other into the house.

English, I believe that very little of any
Miguel. We sat in a large room, about twenty-one feet by
missed.

sticking adhesive paper
a young lady of less than twenty summers, pretty and charming
in the
evening. And here I must admit that my lack of Spanish
and ladylike, who invited
piano across one corner of the room and a sofa on which we sat

and by others as merely undetected fraud, while to all it
and underneath the

a devil,

objected that this gives time for preparation.

admitted to the extent
unfavourable. Besides, when the genuineness of mediumship is
point the management of the seances has been left to the
Corrales',

May 24th, having secured an introduction to Mr.
Corrales

Mr. Corrales received me with a cordiality which I
have since found to be unfailing. He was, and always is,
very willing to expatiate upon the different phases of his daughter's
mediumship, although he is exceedingly enthusiastic being
obviously a convinced Spiritualist. At the same time he

deplores the loss of friends and the estrangement of neighbors
brought about by the pitfalls of mediumship, which is regarded
by many in Costa Rica, as elsewhere, as trafficking with the
devil, and by others as merely undetected fraud, while to all it
remains an incurable.

I was then introduced to the medium, the Señorita Ophelia,
a young lady of less than twenty summers, pretty and charming
and ladylike, who invited me to a séance on the following
evening. And here I must admit that my lack of Spanish has
been a good deal of hindrance, as the medium knows no other
language; but as Mr. Corrales knows French, which I
understand indifferently well, and has some slight acquaintance
with English, I believe that very little of any impertinence has been
missed.

to describe the different séances, of which I took notes,
worked up the detail of the first on so succi-
ent. Besides myself there was no one present but the Corrales family,
consisting of Mr. and Mrs. Corrales, Ophelia, her younger
sisters, Bertha and little Flora, and a nine-year-old boy,
Miguel. We sat in a large room, about twenty-one feet by
fifteen feet, having three windows and two doors, one of
which opened into the garden, the other into the house.
The walls of the room consisted of what is known as 'bahareque,'
that is, a hollow space filled in with mortar and broken tiles,
making a compact mass very impervious to sound. The floor
was of tiles resting on the solid ground. There was no other
rooms above, but the ceiling consisted of cloth, a corner of
which Mr. Corrales was anxious that I should tear down as
answer to my questions—a permission of which I did not avail
myself, seeing that the sounds about to be described in no case
appeared to come from so high up. The windows were guarded
by shutters, very convenient for sealing, and I may say that no
seance begun until the shutters had sealed the windows and doors by
sticking adhesive paper across the cracks and drawing pencil
lines across the paper and on to the woodwork. Excluding a
piano across one corner of the room and a sofa on which we sat
there was no furniture that could possibly conceal anything.
After I had secured the piano, the triangular space behind it,
and underneath the sofa, we sat in a semicircle in
the corner most remote from the piano, at which Mrs. Corrales
seated herself. On the first occasion I sat between the medium
and her father, but on other occasions have sat next all the
members of the family in turn. Having reduced the light to
one candle, Mrs. Corrales began to play, while we waited with our
palms extended towards the piano, for it is a belief held by this
circle that thus one throws magnetism to aid the spirits. Within
five minutes a man's tenor voice began accompanying the piano,
the singer being expressly greeted as 'Don Constantino.'
The candle was then extinguished, when the voice gained in strength,
and was shortly joined by other voices of men and women
singing and whistling enthusiastically, but not very musically,
in notes shrill and strident, while the family, who were sitting
around me, kept up a constant applause and chattering, perhaps
to show that it was not they who were singing. When the
hubbub was at its height Mr. Corrales struck a match, and,
believing, there was nothing to see. But, strange to relate, the
singing continued, in spite of the lighted candle, with unabated
vigour, and I then approached the piano, where I could see
in the middle of the room, with the family at one end of it and the voices
and Mrs. Corrales at the other; but on further nearing the piano
the voices sank or changed into whistling, which seems to
persist longer than the singing, so that on reaching the piano
all was silent. The light was not again extinguished. On my
return to my seat, Miss Ophelia exchanged places with her
mother, when to her accompaniment a man's voice sang a song
in Spanish. Later, when the boy played, a girl's voice joined
in. And even when I struck octaves there was a sound as of
someone very faintly sounding the note. In my notes of this
first hearing the singing, the thought suggested itself that
I should not demand such a voice as the one that
produced by fraud on part of either player, and in my case by one
faintly sounding the note. But, of course, I would not
have given all this were not better evidence to follow.
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of a relative of mine was present, but did not sit next to me. When the lights were turned out. The Admiral and the medium saw and described floating luminous clouds and phantoms; but I only once saw a floating white cloud. The voices were most distinct, not muffled as on the day before. The speakers were 'John King:' Iola, my wife's mother, Dr. Compton Burnett, and Mrs. Sinnett. As no stenographer was present, I had to make notes directly after the sitting, which Admiral Moore kindly checked, so that they may be looked upon as accurate as far as they go. 'John King's' voice was unmistakable: once heard, the solemn, and, steadfast base voice cannot be forgotten. Referring to a curious incident at the previous séance, he said, 'You ask why those books were put on the tall dark books, and I put them on his knee. He is sorry to say, is poorly. Age is telling upon him.'

Burnett said, 'You don't see the white clouds or the phantom, the end of the room, I remarked that I could see nothing. Dr. Burnett said, 'You don't see the white clouds or the phantom, because of a small trouble in your eyes. The pupil is back on the 21st, a little before you.

As Iola was present throughout the séance. Her refined voice, expressive of sincere courtesy, was heard from time to time. The Admiral and the medium saw and described floating luminous clouds and phantoms; but I only once saw a floating white cloud. The voices were most distinct, not muffled as on the day before. The speakers were 'John King:' Iola, my wife's mother, Dr. Compton Burnett, and Mrs. Sinnett. As no stenographer was present, I had to make notes directly after the sitting, which Admiral Moore kindly checked, so that they may be looked upon as accurate as far as they go. 'John King's' voice was unmistakable: once heard, the solemn, and, steadfast base voice cannot be forgotten. Referring to a curious incident at the previous séance, he said, 'You ask why those books were put on the tall dark books, and I put them on his knee. He is sorry to say, is poorly. Age is telling upon him.'

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Spiritual teachings. The best materialism. There is a soaring, intuitive quality about it that has carried it fairly into the regions of the spirit that in recent aviation contests the French have been in delight to sympathetic observers of French philosophy to invisible potencies that impel and guide him (almost always wholly transcends the limitations of even the most refined parallel between the triumph of the French genius in Certainly the power of the aspiring mind is behind each attainment. We may deplore, but we are in no way surprised at, the disposition to impress the newly-harnessed powers of the air into the service of war, money-getting and pastime. We can conceive of no scientific discoveries and achievements which at the present stage would not be degraded to such ends were it possible. If by some strange happening the denizens of the unseen realms were brought visibly into our midst, we can imagine the eagerness with which they would be canvassed to aid the purposes of war, commerce, and pleasure. With what enthusiasm their highly-evolved powers would be enlisted for the construction of more deadly guns, more effective financial manoeuvres, more sensational entertainments! But the world is regulated by Divine intelligence, and its powers of perverting its best gifts to low uses are severely limited. This latest and most wondrous attainment of mechanical science, aviation, as we have seen, is hedged round with difficulties and dangers. Slowly and painfully it is perfected as a practical science, and all the time human intelligence is growing. Indeed, we have a comforting conviction that by the time modern science has been evolved to the point of ability to produce the most perfect engine for human destruction, the lust of war and conquest will have died out and the powers of science will be wholly devoted to human welfare.

From our standpoint, then, the flying man is a parable and a parable. It symbolises the career of the human spirit advancing ever to more refined spheres of activity, and his triumph is prophetic of the greater achievements in the conquest of matter that lie before mankind. Even in his defiance of death we see a significance. With the progress of science towards the higher realms of being, death is being shorn of many of its terrors. The alert, active mind, the aspiring souls, of experimenters in the higher fields of action in the physical world are outgrowing the influence of the old haunting doubt and terror.

We have heard thoughtful observers, jealous for the progress and supremacy of the spiritual life in mankind, express regret that the activities of the world are so closely concentrated on planes of purely physical achievement. To these watchers of the times such things seemed to indicate decadence, a submergence of the spirit in material things. But if all roads lead to Rome, it is even more a fact that all paths lead to the Spirit. Some of them, it is true, are roundabout ways, tortuous and difficult. At times they seem actually to lead away from the goal—but only in appearance. Much of the modern advance in the conquest of matter, we should remember, is impersonal. It is achieved with no purely selfish motives, but is carried out under the impulsion of the great evolutionary forces. And to that extent it follows out the way of Nature.

The materialism which we have the greatest cause to fear and detest is that servitude to the body which comes of the gross appetites for pleasure and possession and power. And that, we hope and believe, is passing away. Its devotees are finding themselves in a minority and beginning to realise that their devotion to the grosser life of matter numbs and dwarfs and deadens their faculties for real happiness and progress. Who could picture a bloated sensualist, fearful of death and constantly anxious concerning his bodily comfort and the safety of his possessions, mounting the airman's car? Not to such is given the role of the hero, for the triumph of the flying man is, in a sense, a triumph of the soul.

Gerald Massey says that any dead fish can drift on with the stream: but it takes a live one to swim against the current. That is why a company of Spiritualists is so singularly lively and light.
THE WONDER OF IT!

We have been considering a few communications which contain indications of the survival of Frederic Myers. The whole of the evidence for his survival is, of course, but a fragment of the total evidence for the survival of man. It is wise to pause after considering fresh instants of facts which point to this great conclusion and take breath, as it were, and remind ourselves of what it all means.

The weighing of facts and the analysis of arguments, sifting the true from false, are only valuable as means to an end; that end is that each one of us may enter into our inheritance—the Truth: God's Truth, Reality. This is often very different from human opinion and speculation, and it costs an effort to relinquish our presuppositions and illusions, and to accept instead of our fictions for God's facts is difficult, it is nevertheless not only necessary but desirable. To human opinion and speculation, and it costs an effort to realize, that growing-up has produced in too many minds a sense of ennui and lack of wonder. They have lost the childlike and Godlike sense of elemental joy. It is precisely this sense of 'elemental joy' which the Myers messages convey.

To be 'received in the multitude of pangs' does not necessitate the loss of any right faculty, it rather implies orderly development and adjustment of values among all our faculties. When we enter into that kingdom of order and adjustment we shall again be able to laugh as the little child laughs, and to wonder as it wonders.

MISS LILIAN WHITING informs us that she will be in London within the next few days. We shall hope to see her at the Alliance meetings this autumn.

THE friends of Mrs. Effie de Bathe will regret to learn that owing to ill-health she will leave London in September for New Zealand, and may reside permanently at Sydney, Australia.

MISS L. LOAT, secretary of the National Anti-Vaccination League, sends us a detailed criticism of the report issued by the Metropolis Asylums Board relating to the recent outbreak of small-pox in London. That report lays great stress on the fact that out of twenty-two unvaccinated cases, nine died; whereas out of forty-six vaccinated cases one died. Miss Loat points out that misconceptions have been spread that vaccination protects from small-pox, and now only hold that it mitigates the disease. London, however, has not been alone this year. Outbreaks occurred at Bury, Stalybridge, and Wallasey, but whereas in London we get a fatality rate in the unvaccinated of 40.91 per cent., the rate in these three places was 0 per cent. Miss Loat examines the London cases in detail, and comes to the conclusion that this astonishing difference is not a question of vaccination or non-vaccination, but of the condition of each patient. Those who died in London were either very young, or ill with some other complaint, or more delicate than the other patients, and these facts would account for their being unvaccinated. Further, in two instances the unvaccinated were 'successfully' vaccinated after infection, but still they died.
THE PRACTICE OF SPIRITUALISM.

The following paper was read before the members and friends of the Lyceum Club, Paris, by one of the members:

I am asked if I think the practice of Spiritualism should be encouraged. My reply is 'Yes,' and for two reasons—first, because it is a cure for materialism, and, secondly, because it gives conclusive proof of the continuation of life beyond the grave.

You may reply: 'The Christian already believes in the immortality of the soul; why, therefore, wish to do more than to get all the world to believe in the teachings of the Saviour?'

Unfortunately all are not constituted alike, and there are many who cannot accept the dogmas and creeds of the different churches which profess to expound the truths of Christianity. The simple teachings of Jesus have, in many cases, been superseded by forms and ceremonies until there is little left but a sea of doubt for seekers after truth to wade in. Many are fast losing whatever faith they may once have had in superhuman religion, and are drifting into a mere unintelligent unbelief, which finds its expression in apathy and indifference as regards spiritual principles. Out of this state, seemingly, nothing but Spiritualism, with its vital evidences and personal appeals to the reason, can, or will, arouse them. We may, therefore, confidently believe that it will yet be the savior of religion. The materialist, living in a world of selfish comfort, and interested only in what appeals to his intellect, becomes painfully conscious as time goes on of the incompleteness of the evidence of his senses. Spiritualism, with its direct and soul-stirring message, comes with healing to his withered soul. The dogmatic teachings of a Church for ever divided against itself have long ceased to attract him. But his intellect, ever responsive to what is reasonable, is now aroused to interest in the unseen world. From intellect to spirit is but a short cut, once you have conquered the former. Thus Spiritualism with its rationalism succeeds in reaching his soul, where other agencies fail.

Now let us consider those around us, the sum total of whose lives, in their search after truth, seems to be made up of doubts, fears, struggles and sorrows. The ordinary religious training in childhood, and starting out in life with a conscientious desire to do right, how often are they hurt and disappointed at the seeming failure of all their hopes! They are contented to remain here only because they look forward to an eternity of bliss hereafter. Now while ultimately they will arrive at their goal, how much more cheerful and bright might their earth lives be if they but know how to walk by sight as well as by faith?

Spiritualism, appealing by its evidences to the reason as well as to the spiritual side of their natures, would help them to live much more happily. They would understand the meaning of their present existence, instead of passing so many years of their life in hopeless theorising about the future.

We learn by the aid of Spiritualism that we are now living in eternity, and not going to it. We are already building our future, not going elsewhere to commence it. This knowledge helps us to control our environment to a large extent, and to forbid evil to harm us. We are surrounded by myriads of spiritual beings ready to give us that which we seek from them. If we desire only what is good, we attract only what is good to us. Should evil attempt unbidden to approach us, we can chase it away by the power of the spirit of virtue which is given us. Thoughts of benevolence, purity, love, truth, gentleness and beauty attract only spirits who have these qualities. Thoughts of evil—such as cruelty, hate, revenge, lying, greed, &c.—attract their affinities also. All life sets up vibrations both in the seen and unseen worlds. It is therefore better to understand what is around us, for then we the better know what to attract and what to shun. But no one should idly or lightly try to pry into the unseen world, nor should even serious seekers after truth believe all that they are told even when the statements come—or purport to come—from the other side.

An eminent writer on Spiritualism has told us that we should keep our heads level and our judgments clear when dealing with the unseen world. He consoles us to remember that although that great universe contains many wise and discerning spirits, it also has in it the accumulation of human folly, vanity, and error, and that this lies nearer to the surface than the wisdom and good. We should, therefore, not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. On the contrary, we should cultivate a reverent desire for that which is pure, good, and true. We shall have our reward if we gain only a well-grounded conviction that there is a life after death for which we can prepare ourselves by wisely leading a pure and good life on earth. Dogmas will then cease to trouble us, for we shall be able to walk by sight as well as by faith.

Spiritualism enables us to receive inspiration direct from the Infinite, and clears the soul of doubts and fears. It irradiates the mind with such brightness that we no longer walk in darkness but in light. The death of the body has no further terror for us, and the cares and depressions of this life no longer assume gigantic proportions. We learn that to overcome here is to earn an asset which we can carry over with us into our next stage of progression. Spiritualism enables us to realise that only the present is ours—the now—in which to live and achieve.

With Miss Lizzie Doten we say:—

'Oh! weary and long seems the time to them Who under Life's burdens bow. For when they wait for that time to come They forget 'tis a good time now!'

We learn from Spiritualism that there is no such thing as permanent failure. What we have struggled to achieve here and have failed to accomplish successfully, will be found not to have been wasted effort. As the athlete is strengthened by training, so we shall find we have been strengthening ourselves by the process of life, and by the inductive faculties here, although the result may have been seeming failure.

If we fail—no matter! We know we shall go on progressing, and the pain of failure will only serve to stimulate us to further effort. As that eminent French scientist, Mr. Fournier d'Albe, observed in a lecture delivered before the London Spiritualist Alliance, 'There can be no life without effort, no effort without success which spells happiness, or failure which spells pain.' So we see that pain is only another angel working in disguise for our good.

If we study history, sacred or otherwise, we shall find that from the beginning of the world God has communicated His will to man by the aid of His messenger spirits. A few instances will suffice.

When the angel of God spoke to Moses in the fiery bush, and told him he should lead the people of Israel out of bondage, Moses knew by his spiritual sight the meaning of the vision. We have also direct evidence of communication from the spirit world in the story of Jacob's ladder. Again, we read of the angel who gave Abraham the foreknowledge of the son who should be born to him and Sarah; of the voice which called Samuel in the night to the service of the Lord; of the angel who came to Elijah and fed him when, wearied and long foring for death, he had cast himself under a juniper tree; and of the 'fourth form' seen walking in the furnace into which Shadrach, Meshach, and Abednego were cast.

Then there was the incident at King Belshazzar's banquet, when the fingers of a man's hand appeared and wrote on the wall, although no body was visible. We are told that the King's loins were loosed, and his knees smote one against the other as he watched the fingers writing. We read of how Daniel came alive and whole out of the lions' den because God had sent His guardian angel to protect him. In the New Testament we have the vision of Zacharias prophesying the birth of John the Baptist, and the visit of the angel Gabriel to Mary foretelling the birth of Jesus. We see our Lord in the transfiguration on the Mount talking with Moses and Elias. We see in the Philippian prison Paul and Silas released from their chains in the middle of the night by unseen visitants. In more modern times we see a Joan of Arc sitting in mountain solitudes, and inspired by spirit voices to go forth and lead her countrymen to victory. I could quote numberless other instances familiar to you all, of how God has ever used spirit guides to reveal Himself to man, but I have said enough, I think, to show...
you why I believe Spiritualism, practised rightly, should be encouraged. I believe the time to be not far distant when religion and science will walk hand in hand to explore the invisible worlds.

Death and the unseen are ready to yield up their secrets as soon as we have sufficient courage to demand them. One by one our great men of science are agreeing on this point, and their scoops are already on the frontiers of the next world. So the practice of Spiritualism for all true and divine purposes is good. But for the idle seeker after mere amusement it is a god-send. If people of ruthless selfishness seek to drag spirits from their seclusion, there is great danger in the practice. 'That birds of a feather flock together' is a truism of the spirit world as of another world.

I think I cannot do better than close my argument for the encouragement of Spiritualism by quoting St. Paul (himself a great Spiritualist) on the subject. In 1 Cor. xii., he says:

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom, to another the word of knowledge, by the same Spirit. To another, faith by the same Spirit, to another, the gifts of healing by the same Spirit, to another, the working of miracles, to another, prophecy, to another, the interpretation of tongues. To another, the prophecy of spirits, to another, divers kinds of tongues.

Besides this, we have other gifts that manifest themselves in various forms, as for instance:

1. The manifestation of the Spirit.
2. The word of wisdom.
3. The word of knowledge.
4. Faith.
5. The gifts of healing.
6. The working of miracles.
7. Prophecy.
8. The interpretation of tongues.
9. The prophecy of spirits.
10. Divers kinds of tongues.

CONSIDERED.

THE HYPOTHESES OF 'BILocation' CONSIDERED.

By Ernesto Bozzano. Translated from 'Annales des Sciences Psychiques.'

(Continued from page 363.)

Amongst the most famous of those who have seen visions was Andrew Jackson Davis, who states that he had witnessed the departure of the spirit from the body about thirty times ('Penestalia,' page 196), one occasion being at the hanging of a well-known criminal. His descriptions are always interesting, but as the best of them are far too long for our space, they should be read in Mr. Davis's own works. I shall quote other short examples of this class, beginning with cases in which the phenomena appeared in an ordinary form.

Case 6. Mrs. De Morgan, in her book, 'From Matter to Spirit' (page 187), speaks of a woman, J. D., without education, who, it is said, had never heard of spiritualism, but who remembered a form of which spiritual visions manifest themselves to sensitive persons, who, having been present during the last moments of a child, relates the following:

I was watching the sick child in company with his mother; he was two years and a half old, and was in convulsions, which had kept him in bed for four days. The mother held him in her arms. On the second day, as we were sitting in front of me and on the side where the mother was, was a brilliant flame. Suddenly I saw this flame grow dark, because some opaque body had come between me and the light, and something indefinite floated continually backwards and forwards. I called the mother's attention to this strange fact, but she replied that she could see nothing. During this time the convulsions of the child ceased; he lay back in a faint, and remained in this state until about ten o'clock, when he died. I began to notice the opaque body an hour before the child died, and the phenomenon persisted until he breathed his last, then I saw the flame again, clear and brilliant.

Case 7. Mrs. De Morgan gives in the same book (page 182) another incident, when she was a peripatetic at the same time as a friend more sensitive than she. She writes:

Once I was at the bedside of a dying person in company with a friend who knew I was sensitive to spiritual visions. Just as the breathing of the invalid was about to cease I saw a white cloud rise from the body and remain two or three inches away. I noticed that my companion was looking at it attentively. Her look, which always took a strange luminosity when she saw something invisible to others, was drawn for a moment from the contemplation of the sick man and fix itself up towards the head of the bed; then dropping a little, she looked at the void with a close attention which lasted more than a minute. I looked at her interrogatively, but she was silent; she explained to me later: 'I saw a white cloud rise from the bed-clothes—a thing which I had already seen in other circumstances—when my attention was drawn to the head of the bed to a little naked form three to four feet high; from it came whiteness between day and moonlight.' Inside this form there was a still brighter luminosity, which became more and more brilliant in the middle, the size of the child, whilst from the centre light appeared in a state of rapid movement. I saw the phenomenon again at the moment when the sick person breathed his last, then it rose and disappeared!

Case 8. Sarah Underwood, in the book 'Automatic or Spirit Writing' (page 184), tells the following story:

There was brought to my sanatorium for treatment some time ago a man who was a stranger to me, and so far gone in disease, who I could not hope to save. I had not been there more than four days when he died.

I stood close by his bedside, worried mainly by my inability to help him. As I saw the breath depart, and stood thinking about sending word to his people, I was all at once thunderstruck to see the dead man's counterpart standing close by me, but behind the picture of a solemn face, and with a cloud of brilliant light looking down at the body with the utmost wonder, mystified, and wondering expression on his face. I, too, turned to glance at the stiff, expressionless face of the corpse, and when I turned again to look the spirit was gone. But I knew then that I had seen the soul of a man.

Case 9. Florence Mary, in her book, 'Spirit World' (page 124), tells the following story:

I have a young lady friend, the daughter of a family moving in the highest society, who is a wonderful seer. The face is known to no one but her intimate friends. . . . Some few years since she had the misfortune to lose her elder sister, a beautiful girl of twenty, who died after a few days' illness of pleurisy. Edith (as I will call the young medium) told me that she was with her sister during the course of her illness, and that she witnessed clairvoyantly the whole process of the spirit leaving the body. She said that on the last day of her earthly life her sister was flushed, excited, and slightly delirious, tossing about on her pillows and talking incoherently. About this time Edith observed a film, like a cloud of smoke, gathering above her head, where it gradually spread out until it had acquired the shape, lengthways, of her sister's body, a facsimile, as it were, of a white girl, only without colouring and suspended in the air, face downwards, about two or three feet above her. As the day wore on, and the delirious restlessness gave way to the wish to be gone, she approached Edith and told her. Her sister's feverish colour faded and her eyes grew dimmer, whilst simultaneously the vapoury form suspended in the air above her began to be tinted, first very faintly, then by degrees more and more, until the girl was standing before Edith, with the life that was rapidly departing from the body. The dying girl grew weaker and weaker, until she lay back on her pillows speechless and unconscious. As she did so she seemed to grow higher, which was still bound to her brain, heart, and vixs, and vixs for light like electricity, became, as it were, a living soul. As her sister breathed her last earthly breath Edith saw the spirit away from side to side until it stood upright by the side of the bed, very weak apparently, and scarcely able to stand, but still the living presentment of the corpse which now was stretched in death before her eyes. Edith was watching this wonderful sight when she saw the spirit of her father and grandmother, who had also died in their house, appear and support the new-born spirit between them, passing their arms behind her, whilst she turned towards Edith's father and grandmother, who were standing on her father's shoulder. After they had held her thus for a short time she seemed to revive somewhat, at which they repaired with their hands the cords which bound her to her body, and rising with her between them she passed through the window . . . .

Case 10. William Stainton Moses relates the following personal experience. ('Lights,' July 6th, 1887):

I have been often given the opportunity of witnessing what has come to—of studying the transition of the spirit. I have learned so much that I may perhaps be permitted to think that I can usefully place on record what has been gathered . . . . It was the death of one very near to me. The first ten were passed and another ten had been added to them. No actual disease intervened to complicate the departure of the
LIFE BEYOND DEATH.

By Henry Lewellyn.

Spiritualism, rightly understood, meets the materialist on his own grounds, and makes him realize at once that it is not a philosophical abstraction, but a mere matter of evidence for a concrete fact. This is the reason why a Spiritualist everywhere "knows what he believes," whereas the average victim of the obscurantist creed does not know what he believes, and is not quite sure what he is expected to believe. Indeed, I cannot help thinking that the average religious person is hopelessly lost regarding the life beyond, because he holds the idea of everything this life offers as significant of it. He is the victim of a pitiable know-nothingness, because he refuses to shape his vision of the future life out of the fabric of his earthly experience, and therefore it is the work of an enlightened, progressive Spiritualism to lift the veil of superstition and darkness, and give him to understand that the unknown is only the farther side of the known, and that the contents of his present consciousness are typical, yes, prophetic, of all that the future holds for us.

If the spider can weave its web out of the tissues of its own body, why not the spirits weave their robes out of a more ethereal and more evolved organism? It is not necessary for me to remind your readers that every claim of the spiritual world can be confirmed by analogous facts in the realm of observed science here and now.

Spiritual things are true enough, spiritually discerned, but no one knows where the spiritual, or the material, ends. They do not merely correspond, they are identical, as sight, sound, &c., are one sensation but dual only in their recognition. What if the ultimate fact at the bottom is not obscurantism, mysticism, Spiritualism, or materialism, as we know them as limited definitions, but etherealism with no conceivable limits, as solid as the rock at one point, and perhaps infinitely more rarefied than the ether?

The idealistic and the materialistic theories of a spiritual world end, it appears to me, in a negation of thought; but the spiritual—that is, the extra physical or the ethereal—meets the demands of experience and clear thinking, harmonising with the recognised law of the correlation of forces emerging out of the physical into the psychical, alike in the objects themselves and in the subject of their perception.

The writings of Fournier d'Albe, H. Franks, Du Prel, and C. C. Massey have contributed to a Spiritualism which has been well defined in "Light" as "the New Materialism," which speaks well for its future.

We can give the sceptics and the materialists all they ask for, and, out of it all, build as they want us to build, on the same principles even (without their dogmatic limitations), a grand, eternal scheme of things that time cannot destroy.

We can beat them on their own ground, and confidently declare that the future is ours, as the past has been, and that all roads lead to Spiritualism.

Whilst substance per se is the same (identical) in both the spiritual and the material worlds, the degree of density is graduated to the evolution of the personality cognising them—an evolution both in subject and object exactly corresponding from the physical into the psychical, just as the material world has evolved and the brute passed into the human by a law correlating it to the advancing cosmic conditions.

The scientific theory of the correlation of forces lends itself directly to a theory of progressive etherealisation, establishes a law of unbroken continuity between subject and object, and answers the empirical demands of the intellect for a graduated ascent from the material to the spiritual, or, as Paul says, "first the natural, then the spiritual," thus saving us from an illusive idealism or a gross materialism by making a vast median between the two and answering the logical laws of the age.

How then can we fail to be impressed by the majestic way of Him from the creation of the world are clearly seen by the things that are made. I used to be told that heaven was the opposite of everything on earth, depriving me of the only symbols by which the thought was at all conceivable. How much better it was said, with Milton: "What if Heaven is likelier earth, but vaster!"
We should tell the man in the street, with his bricks-and-mortar philosophy, not that he sees wrongly, but that he does not see far enough, and remind him of what Jevons said in his 'Principles of Science':—

There might be here and now passing through us and this world some planets invisible to us, with mountains and oceans and rivers, lakes, cities, and inhabitants, and we not know anything of it at all.

How luminous is the statement of Dr. Carl du Prel:—

'The Beyond' is only the Beyond of our senses, it is the unknown 'Here.' The line of division is not drawn spatially, but by the threshold of sensibility. The two follow existence here, but is contemporaneous with it. That corresponds to them. Let us also materialise them enough to know, like Jacob, that they are real enough to wrestle with.

ITEMS OF INTEREST.

It is one of the mysteries of Spiritualism—we have almost written 'amusements'—to watch the transformation scenes in the so-called 'religious world'; and it is equally entertaining to watch the efforts of some to prevent these transformations. These remind us of the old story of the rustic who, in his distress and anxiety about the weather, tied the hand of the barometer 'To Set Fair.' But the weather had its way all the same.

Our veteran friend, Dr. J. M. Peebles, whose letters are always welcome, sends us, all the way from Los Angeles, California, a communication dealing with reincarnation. As the discussion of that subject in 'Light' has closed, we are unable to do more than mention that the good doctor recommends Spiritualists and Theosophists alike to cease debating reincarnation, and give their time and thought to the study and elucidation of that broad, liberal, religions, and all-inclusive Spiritualism which was in the past radiated to earth through that various platform was noticed in the London daily and weekly Press. During that period, in no instance have I been kept from the fulfilment of an appointment through a cold or otherwise, although I have sometimes travelled home all night to attend urgent matters. The provincial Press has been more than kind in its reproductions of my addresses, and very many old subscribers to, and readers of, my various publications have, at the close of my public services, all over the country given me most cordial receptions. My varied experiences in the inner circle of Spiritualism may later on appear in book form, but I may here say that, so far as I am aware, a work has been accomplished for the philosophy of spirit return from Biblical records, and not a few have thereby become truth-seekers. The publication of my two books, 'Talks with the Dead' and 'The Busy Life Beyond Death,' has resulted in a sale of ten thousand copies.

The 'Newest' Science.

Mr. W. Harradence.

This subject has been dealt with or less fully ever since the time of Plato, Socrates, Aristotle, and Epicurus. We have before us a work by Horace Fletcher, published in U.S.A. in 1868, copyrighted in 1867, entitled 'Menticulture: or the A-B-C of Spirit Living.' In this country in 1895, Mr. Arthur Lovell published a work on mental and bodily vigour, entitled 'Am Vivendi,' which was followed by one on 'Concentration.' Many other books of a similar character have appeared both in America and England. Very much of what is now called 'New' thought is, as you say that silently, but surely, a grand and really solid work has been accomplished for the philosophy of spirit return from Biblical records, and not a few have thereby become truth-seekers. The publication of my two books, 'Talks with the Dead' and 'The Busy Life Beyond Death,' has resulted in a sale of ten thousand copies. However, 'The Magic Staff,' given by the spirits to Andrew Jackson Davis, fully embodies the underlying principle of Menticulture, Concentration of the mind.

The 'Opened Door.'

Sir,—When writing my article on 'The Opened Door,' page 351, I failed to point out that the letters of the bass clef, G, B, D, F, A, written in Mrs. Holland's script, suggest a play upon the word love. This was pointed out to me by a reader of that article, and has doubtless occurred to many others.—Yours, &c.,

H. A. DALLAS.

Seven Years' Platform Work.

Sir,—It seems hardly possible that seven years have sped their flight since, in August, 1894, my first service on the Spiritualist platform was noticed in the London daily and weekly Press. During that period, in no instance have I been kept from the fulfilment of an appointment through a cold or otherwise, although I have sometimes travelled home all night to attend urgent matters. The provincial Press has been more than kind in its reproductions of my addresses, and very many old subscribers to, and readers of, my various publications have, at the close of my public services, all over the country given me most cordial receptions. My varied experiences in the inner circle of Spiritualism may later on appear in book form, but I may here say that, so far as I am aware, a work has been accomplished for the philosophy of spirit return from Biblical records, and not a few have thereby become truth-seekers. The publication of my two books, 'Talks with the Dead' and 'The Busy Life Beyond Death,' has resulted in a sale of ten thousand copies. Although I have never felt better in health in my life, I feel that not much more will be heard of me on the public platform. I have another look ready for the press, and will now await the call from the other side.—Yours, &c.,

JOHN LOHM.

August 7th, 1911.

The 'Light.'

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.

Letters to the Editor.

Sir,—I must be surprising to Spiritualists to inform you that Menteclture (Concentration of the Mind) is something new, as the belief is being informed in this month's number of 'The London Magazine.' As one who published a letter on the subject in 1906 (February 24th) in the 'Daily Mirror,' advocating it being taught in our public schools, I am amazed at the impudence of those who call it 'New.' Why should Spiritualists, who have made use of this particular science for years, be denied the honour due to them? Apparently, being Spiritualists, anything they do must be wrong. Funny, isn't it?—Yours, &c.,

W. HARRADENCE.
Ms. invalid. round to the vicarage on their way home, to inquire for the consequence, invalid, the daughter had not felt able friend and her husband were in church, during the service she and consequently, although there was a nurse to wait upon the daughter herself came to them to go to the church, band attended, had been very tin continued, as his wife was dying. My friend was sufficiently im., present article on bilocation, the account of the prophetic visi­

Another Prophetic Vision Inexplicable by the Telepathic Hypothesis.

Sin.—Having just read in this issue of 'Light,' in the present article on bilocation, the account of the prophetic visi­tion, or vision, recorded by Mr. Myers, I send you the follow­ing, which was told me a month or two ago by a friend who is Highland Scotch. For this, too, the telepathic hypothesis seems an impossibility.
The wife of the vicar whose church my friend with her hus­band attended, had been very ill for some considerable time and consequently, although there was a nurse to wait upon the invalid, she could not feel able to have her mother go to the church services. But one Sunday morning, when my friend and her husband were in church, during the service she suddenly saw the vicar's daughter sitting in her accustomed place. Shortly afterwards she saw the nurse from the vicarage enter the church, go up to the vicar, and whisper to him. Then she heard the vicar announce that the service must be discon­tinued, as his wife was dying. My friend was sufficiently im­pressed by what she had thus seen and heard to suggest to her husband upon the conclusion of the service, that they should go round to the vicarage on their way home, to inquire for the invalid. She gave him no reason for this suggestion because of his disbelieve in psychic experiences.

Also was willing to do as they went to the vicarage. The daughter herself came to them to answer their inquiry, and told them that her mother was so much better that she quite hoped she would attend the service next Sunday.

My friend and her husband did not go to that service, but remained at home. In the course of the evening a near neighbour and friend called in to tell them:—Well, I need not repeat—just to give them the account of all the happenings of which my friend had had perception that morning.

I may mention that I know of other instances of my friend's participation in the gift of her race. One of these was given to me in a vision in 'Light' some years ago. Then she seemed to have impressed her power upon the clairvoyant medium, Mrs. Spring who, in consequence, was able to give her a wonderful sketch of some of the happenings of her life, beginning with her immediate future and continuing through several years. Most, if not all, of these prophecies have come true.—Yours, &c.

August 9th. MARY MACK WALL.


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NOTES BY THE WAY.

'The Spiritualist Manual,' issued by the National Spiritualists' Association of the United States, and published at Washington, D.C., is a really creditable production containing a 'Declaration of Principles'; an outline of the philosophy of Spiritualism, which impresses us as being well and wisely stated; Invocations and Readings; Hymns and Poems; Services for Naming Children, for Marriages and Interments; and much other valuable matter calculated to be helpful to societies and other assemblies of Spiritualists everywhere. There was, indeed, an excellent idea to compress into a manual so much that represents the faith and meaning of our movement. We note that in the Preface special credit is given to the late president of the Association (Mr. H. D. Barrett), Dr. George A. Fuller, the Rev. F. A. Wiggin and the Rev. Thomas Grimshaw, who prepared the groundwork of the Manual. Nevertheless, we have reason to regard Mr. Charles R. Schirm, the vice-president, as 'the true begetter' of the volume, and he has our hearty congratulations.

'In 'T. P.'s Weekly'—a disfiguring title for an excellent periodical!—we recently came across an optimistic letter on the subject of pain. The writer contends that pain is only an evil when considered by itself. And he continues—

As a part of our being, it is a necessary part, wholly beneficial. Its warning cry tells us when help is needed. It retires when its mission is fulfilled, and is Nature's method of admonishing us. It says—'I can't get out! I can't get out!' may be said to be answered by an agitation recently started by the Humanitarian League with the object of discouraging and suppressing the cruel practice of caging wild birds. The movement has met with influential support, and, as lovers of bird life under natural conditions, we wish it every success.

We referred in a Note which appeared in 'Light' of the 5th inst. to Professor Vaswani's protest against the Hindu doctrine that the material world is mere illusion. In 'The World and New Dispensation' (Calculta) of the 5th ult., we see that the Professor has returned to the charge. We read that he criticised the views of Schopenhauer, Duessen, Taylor and Lucas, and declared that they all had erred in rendering the word ways as 'illusion,' 'deception,' 'sheer deceit.' Maps was not illusion. In the Sacred Books the word was used and meant 'Energy,' 'the power of the Divine Spirit latent in the constituent microforms.'

Some of our friends who base their philosophy of life on Oriental doctrines may find the point worth noting.

Here is another point. Miss Stephens, in her recently published 'Legends of Indian Buddhism,' says:

Gautama held that after the death of any being, human, animal, or divine, there survived nothing at all save the being's "Karma," the result, that is, of that being's mental and bodily actions.

Professor Rhys Davia, in the new Edition of the Encyclopedia Britanica,' states clearly, 'The Buddha did not acknowledge the soul.' Consequently Karma was not a doctrine of the transmigration of souls, but of the transmigration of character—or what we now call 'heredity.'

In the course of an article in 'The Vineyard,' for August, entitled 'The Heir,' which deals suggestively with the problem of heredity, the writer remarks—

Scientific dogmas is imposed upon the ignorant people who read learned reviews in a spirit not very different from that wherein ecclesiastical dogma a few years ago mind-managed the pious. The outcome is not very different; the people are led to believe that their own instinctive experiences, their inheritance from countless ages of physical, ethical and religious experiment, all evolutionary in success and failure, count for little until corrected or endorsed by a professor or so.

In a word, the dogmas of science has tended to replace the dogmas of theology. But both have suffered some damaging blows of late years, and both are seeming more cautious and tentative in their conclusions. A recognition of the extent to which the power of the spirit overrides and sets at naught mechanical doctrines makes for modesty of statement.

The pathetic cry of Sterne's immortal starling, 'I can't get out! I can't get out!' may be said to be answered by an agitation recently started by the Humanitarian League with the object of discouraging and suppressing the cruel practice of caging wild birds. The movement has met with influential support, and, as lovers of bird life under natural conditions, we wish it every success.

Boast as we may of what man has made of this planet, it becomes us to remember that it has all been only manipulation. Man has really created nothing: he has only developed and applied already existing substances and forces; and even the production of himself happened only through processes dealing with the transformations of lower forms. He may deny 'God,' but that may mean only the refusal of a word. He cannot deny that he is only the receiver, user and manipulator of Nature's wonderful and mysterious stores. He was not far wrong who said: 'Out of the wild rose man can in time develop a wonderful variety of roses of every colour. If, however, all roses were once destroyed, no human skill could create a new one,' and a similar remark could be truly made respecting a million things. The truth is that as man advances in wisdom and understanding his modesty will increase and, with it, his reverence and his faith.
Few words have suffered so much at the hands of the Philistines as the word 'Substance.' The proper meaning carries us beyond what we recognise as matter, and yet the coarse world has captured it for matter only. The 'practical man' says of a thing, 'That has substance in it,' and he means it is heavy with stuff of some sort; but the man with the dictionary knows he is utterly wrong. Substance is that which stands under stuff, and Webster, for instance, gives us the true meaning of the word when he says:

'Substance. That which underlies all outward manifestations: substratum: the permanent subject or cause of phenomena, whether material or spiritual; that in which properties inheres; that which is real, in distinction from that which is apparent, of any existence, in distinction from any accident; that which constitutes anything what it is; nature; real or existing essence.'

In reality, then, 'substance' is not matter at all, in the usual sense of that word, but that which causes matter for a time to be. 'Substance' is spirit, creative energy, God. In truth, the only Substance in the Universe is God.

Bold and original alike in thought and expression, Jarold Mono dedicates his latest book of verse ('Before Dawn: Poems and Impressions'; London, Constable and Co., cloth, 5s, net) to 'those who, with me, are gazing in delight towards where, on the horizon, shall be dawn.' We gather that the 'dawn' for which the poet looks is the promise of the realisation of high ideals, both of manhood and womanhood. The 'Return of Arthur' is a fine conception. The King returns from Avalon to the modern world to set forth for the future. The 'Return of Arthur' is a fine conception. The King returns from Avalon to the modern world to set forth for the future.

To listen for the muffled sound of plumes. Those who with haunted, melancholy eyes Wave'd along the corridors of doubt, Would suddenly hear the singing of his blade, Turn star'd from a moment, then resolve Instantly, brace their armour, lift their brows, And stride from the dull mansion of their doubt Into the clash and splinter of the fight. Or he would sit invisible at feasts, Watching and waiting till the moment came, Then enter as a light into the eyes, And those whom he had singled for his own Would lift in sudden convulsed words Their fearful face. Such a vision now Passed through the ancient and autumnal world That panoplied in glitter of the dawn, It was now-spirited and high-resolved, As though with swifter feet among the spheres, Track upon track of everlasting life.

Thus gathered he his knights, yet in no place Singled above all others; from no feast Sent he them forth, as from the Pentecost: Theirs was the inward token, and they went About the world as all men—but equipped With beauty and invulnerable will. Thus gathered he his Knighthood, and, unseen, Long sojourned as a leader in their midst.

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EXPERIENCES WITH AN ENTRANCED MEDIUM.

By G. W. MAKIN.

Perhaps the following experiences may be similar to others already recorded, but if so I have not met with them in the course of my reading.

A gentleman called upon me a short time ago to say that his wife was badly indisposed. She has been a medium from childhood, and, as I had previously helped her, he asked that I would again try to restore her to normal health. Knowing that she was easy to put to sleep mesmerically, I was quite willing to do so for her. On the first occasion, June 12th, she was subjected to a control called 'Zouma,' whom I consulted, and who gave me directions as to passes and how best to make them to suit this case. As he proved so instructive, and his directions seemed quite natural, I continued to operate almost daily until he said that she was better, which she, in her normal condition, confirmed. He advised that I should continue each evening for some time, when she was awake normally, until her mind was relieved from fear and doubt, caused by being so sensitive to the conditions of others. At a subsequent meeting (as the control always came) I asked where the medium was, and was told that she had gone amongst spirit friends to visit fresh scenes and get enlarged ideas of life. As she did not, on waking, remember anything of her spirit travels, I was instructed, when next I put her to sleep and before the control was effected, to give her the suggestion that, if the control came and she went away, she would on her return remember where she had been, what she had seen, and tell me all about it without being asked to do so. When I inquired why she did not remember normally, I was informed that when travelling in sprit she is in a similar condition to that of ordinary sleep, except that in sleep her physical body is not so completely separated from her spirit as when it is controlled by another being, as it then was.

The control further said that he could not give her the suggestion to remember; that he could not say where she had gone, and that she had not any knowledge of what he, the control, was doing, or what we were speaking about. The following conversation then ensued:

Does her physical body receive any injury by her absence or by your control? No, but much good. I have more interest in my medium's welfare every way than anyone else. Having been with her for years, I have saved her from much, and would have saved her from much more if she had yielded more often to my influence. Can she refuse to be controlled by you? Yes, she has to provide suitable conditions. Can you explain how you take control? I stand on one side of the medium until the spirit friends engage her attention and lead her away. She leaves the body of her own accord, and I act as a leader in her behalf. Can you explain how people in the physical body become insane? Yes; there are two principal causes—namely, ignorance of spirit power and lack of will. What is spiritual influence by spirit power? Everyone forms a part of the great world of spirit, incarnate and exorcise, the moving force, called—in the whole—Omnipotence. All who possess physical bodies are subject to influence, as well as able to influence others. Very few are willing to acknowledge this before they come to our non-physical condition. As you have been taught, 'The spirit is like the wind,' but more closely connected with, and more universal in its influence, than the spirit of a spiritland, and is one of the lessons which needs to be studied by spirits, and by those in the flesh, more than it has been. People in the flesh, with a reasonable knowledge of the subject, and a determination to be right and do right, could not become insane from this cause.

Is insanity caused by malignant spirits? Not always; many people are naturally very sensitive, and not having gained a knowledge of the subject they are liable to be affected by many varying influences, mostly good ones, but these influences are so
mixed and intermittent that the person gives forth incoherent expression, and if you understand them. Frankly, your doctors think it is the brain that is affected, because they know so little of spirit. Cannot well disposed spirits prevent malignant ones from doing mischief? Each person receives power to do his own work in the body, and if he is trying to do good, with his whole mind fixed on it, that is prayer. The good spirits will help him, but they will not force him. If the good ones despised the bad influence, they could not prevent the one in the body from again giving conditions for the bad ones. This is a big question, and we will have to take it some other time.

This proved an opportune time to ask for an experiment. Knowing a young man needing the help of good spirit people, I entered with the control that he would interest his cousins and induce them to try and overcome the, as I thought, malignant one. A promise was given, and the young man was quitted a few weeks, but again because as bad as ever. This was disappointing.

At the subsequent meeting, when the medium was under influence, I expressed regret, in which the control joined. I asked how it was that the experiment had failed, and was informed that it did not fail in the manner that I thought. I had not calculated upon the nature of my request or realised what it entailed. The control and his cousin spent much time and effort to accomplish what improvement had occurred (to the neglect of their own work) in order to give the young man an opportunity to do his part; but he had failed, by again giving conditions suitable to evil influences. Then I asked if it would be possible to keep up the good influence, and was told that there was nothing he could do about it.

After the medium had become normal, she voluntarily said that she remembered going to the hospital, accompanied by friends in spirit. There were a band of spirit people surrounding the young man (insane). They sang, and he seemed to be soothed, and lay down. The company then travelled (they seemed as though sitting upon a brilliant material) and arrived on a magnificent greenascular, as soft as if composed of grass of the fineness of pile velvet. There they sat and upon knowing to whom he was speaking, the medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.' The medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.'

Those are 'Nostalgia,' and 'Zousa,' the medium's visible helper and companion 'Decoa.' The patient had often seen and spoken to 'Decoa' (when asleep unusually). 'Zousa' had come to caution me about letting the other patient lie, after being magnetised, and said, 'He must immediately jump up, put some energy into the movements, and cease to think of illness, then he will soon be all right.' I expressed thanks. (This opinion has been repeated several times to this patient by different ex-transpersonals.)

When 'Zousa' controlled his own medium at night he spoke of what he had done in the earlier part of the evening, and repeated the advice given. Then there was a noise of excitement in the hall outside, and my wife was called out of the room. In a strong voice I demanded to know what was the matter. My grandson was in an upper room in bed and his condition had startled my daughter. He was apparently very sick. The control said, 'Wait, I will ask if 'Zousa' had gone and was informed that he had. Shortly afterwards he resumed full control and said that there was nothing seriously wrong with the boy. He instructed me to magnetise his chest transversely, without contact, saying that he and a company of our relatives and friends, who were present, would go with me to help. I carried out instructions, and the boy settled off into a natural slumber. The medium said that whilst the control was busy she had visited a strange place, but could not give a very good description. It seemed as though the place was all sand, with sand dunes, almost like earth, but sparkling, as if composed of grass of the fineness of pile velvet. There were a sea resembling burnished silver or glass; everything was calm and quiet, yet brilliant. There were many kinds of beautiful flowers, gorgeous beyond description. The calm was disturbed only by sweet vocal music. She saw many friends, long since passed to spirit-life.

On June 14th the suggestion to remember was again given to the medium, and on her return to normality she laughed outright and remarked: 'Now I know that I was told to remember, if I went away, what I saw, &c., but I have not been away.' I have been present here all the time, and saw 'Zousa' speaking through my body. She correctly described what the three persons present were doing and where they were sitting, and said that there were lots of spirit friends present who were taking quite an interest in the meeting, joining in the singing. She said: 'I joined in with them. They were mostly relations of those present in the body. I could see that my body was healthy. What appeared strange and funny was that those in the body looked so small. I might have been looking at you as if composed of grass of the fineness of pile velvet. There they sat and upon knowing to whom he was speaking, the medium said: 'I have been to a grand place, where there are transparent material, and scintillating with flashing material.'

STILLING AND THE SPIRITUAL REALM.

A writer in the 'Hindu Spiritual Magazine' points out that the two most famous of the works of Jung Stilling, the great German savant, were written under spirit dictation. He says:

These are 'Nostalgia,' and 'Zousa in the Invisible World.' Of the latter we learn that 'the state of mind which Stilling experienced whilst labouring at this work is utterly indescribable. His spirit was as if elevated into ethereal regions, a feeling of serenity and peace pervaded him, and he was enabled to experience and feel with an inward sense. He attempted to delineate it, but found this impossible. With the imagery there was always a feeling connected, compared with which all the joys of sense are as nothing. It was a blissful season.' The 'Nostalgia' was received with enthusiasm. The author found that certain scenes in his work, which he had supposed to be fiction, were actual facts. A great prince wrote, demanding how he had learned the particulars of a certain secret association. Stilling could only reply that the very existence of the association was unknown to him. One day a handsome young man entered his apartment and saluted the author of the 'Nostalgia' as his secret superior. Stilling utterly disclaimed the imputed honour. 'How then,' said the stranger, 'did you contrive so accurately to describe the grand and venerable brotherhood in the East, to point out our rendezvous in Egypt, in Mount Sinai, in the monastery of Canobi, and under the temple of Jerusalem?' 'All fiction,' answered Stilling. 'Pardon me,' said the visitor, 'that cannot be. This association which words cannot express.' Of the 'Nostalgia' we are told that 'in the state between sleeping and waking, the most beautiful and as it were heavenly imagery presented itself to his spirit. He was utterly transported in his spirit visions. But the medium, who had been instructed not to speak, was permitted to say that 'Zousa' had not returned.'
It would be well, perhaps, to say here a few words about the entities that control the mediumship of Mrs. Corralia. There are four regular controls, named 'Mary Brown', 'Don Constantino Alvarado', 'Don Miguel Ruiz', and 'Carmen'; besides two occasional controls named 'Snake Edwards' and 'Julia'. As I understand it, these controls, though they all claim to be spirits who have lived on earth, give, nevertheless, but scanty accounts of their sojourn in the flesh. 'Don Constantino,' the supreme control of the séances, once lived in Spain. His manner when speaking is courteous, kind, and very dignified. Though a familiar spirit, he by no means encourages familiarity; in fact, the closest latitude of the circle never presume to address him without the prefix 'Don.' 'Mary Brown,' who hails from Boston, is the medium's closest friend. As a voice she can speak no English, but when possessing the medium is reputed to speak and write in her native tongue. 'Ruiz,' an Andalusian, is jovial. 'Carmen,' is best attended by those who claim to have seen her. The others I have not met.

When writing about séances, many people shrink from frankly conceding to the controls the style and titles that they claim—in fear, no doubt, of appearing to endorse the Spiritualistic theory. But whatever one may call them, one must appear either to endorse or to deny some particular theory, and I wish to do neither.

For instance, there is a modern theory that the different phases of mediumship are nothing more than symptoms of hysteria. Even if one were willing to adopt this depressing theory, I cannot see why even a symptom of hysteria, if it is anxious to be called 'Don Constantino Alvarado,' should not be humoured to that extent, especially when its request is couched in the politest of language. Besides, the use of terms in strict accord with this theory would seem rather to increase confusion—as thus. 'One of the medium's symptoms of hysteria then addressed the circle, warning them in earnest tones against the error of materialism, after which another symptom possessing a name, perhaps, would be speaking at the top of her voice, nevertheless it seemed unsatisfactory that the back of the pianist should be turned to the audience, thus hiding if only one month from view while sounds so unaccountable and so impossible rent the air. Therefore at one of the later séances I asked Mr. Corralia if he would mind shifting the piano so that, with a lighted candle upon it, the face of the player would be in full view. He not only consented cheerfully but offered to put the piano at the other end of the room, or in an adjoining room, or to hold a séance in any house where I might take a room. But I was satisfied with turning the piano half round without changing its location, being quite sure that the room contained no mechanism, because it could not be concealed, nor would it account for voices that travel freely about a big room. The piano having been turned end-on, and the voices nursed to crescendo by a little darkness, I approached, struck a match, lighted the candle on the piano, and while Mrs. Corralia spoke to me, the voices, though lowered, as always by the proximity of a stranger, yet triumphantly resisted extinction; and on returning to my seat they sang out with as much vigour as is usual when possession is at its height, showing that the larynx of the player was not the source of their being, nor even of their reinforcement.

After this the piano remained in its new position, and at the last séance I received another test of the genuineness of the voices at a time when conditions were not good, as well as a proof of how, with better acquaintance, I had grown in favour with the spirits. There were present, besides four of the family and myself, three ladies and a gentleman, who were not regular attendants at the circle. The séance began fairly well with singing, but when Mr. Corralia put a lighted candle on the piano a frequent interruption occurred. He repeated the operation several times, and in various ways, but was always greeted with obstinate silence. Then the medium herself put the candle on the piano, but even from her hands it proved an effective stopper to the voices. Realising that I could do no worse, and feeling much confidence in the often expressed friendliness and sympathy of the spirits, I took the candle myself and, advancing slowly, placed it on the piano full in front of Mrs. Corralia's face, while the voices, true to their friendly professions, were able to carry on their vocal existence in the surrounding atmosphere, gaining in force as I retired, as if to join in the applause that greeted me. Later in the evening 'Don Constantino' explained that the medium had failed because she had not given her mind to them, whereas I, by earnestly concentrating my mind upon the voices (which I certainly did), had enabled them to continue
singing. But the explanations of spirits are very ready and very plausible, and by no means very consistent. I will now tell of the entrance of the medium, because it occurred under conditions that were entirely satisfactory. At the seventh seance, on June 3rd, beside the Corrales family, there were present Mr. Alvarado, Mr. Lindo, and myself. In darkness several controls spoke, saying that as they were preparing for the introduction of superior spirits there would not be much singing that night, but that for my information they would draw the spirit of Ophelia out of her body and replace it by one of themselves. Lighted candles were then placed one on each side of the medium, who sat in a chair facing me. She quickly relaxed into a state resembling death, her eyes open and staring fixedly while her hands and arms during the period of the trance grew perceptibly colder, in spite of my clashing one of her hands in my own. Suddenly from the far end of the salon, where certainly there was nobody, a voice resembling her own spoke and sang a little, the voice being immediately recognised as hers by the rest of the circle, all of whom knew it well. Then she rose from her chair, shook hands with each of us, and addressed us in the well-known tones of 'Don Constantino.' With his voice she insisted that I should prick her arms with a needle, and take notice of the condition of her eyes, while from the dusk at the end of the room spoke her own proper voice. Then, having returned to the death-like state, she suddenly jumped up and was again her own self. I was assured that when on similar occasions she is possessed by 'Mary Brown,' she is then able to talk and write in English, but I was never so fortunate as to receive such a striking proof.

As I said before, it was after this seance that I procured a translation of the last two sections of Professor Reichel's report, and as no concealment was made of the fact it was doubly known to the Corrales family. Whatever the effect may have been upon myself, it was disastrous to the phenomena. At the next seance, on June 8th, when one other stranger was present, though we sat and waited long, in darkness and in light, the oracle was dumb. We tried music, we played the favourite tunes of the spirits, and with palms outstretched, cried, 'Venga Mary, venga Don Constantino,' but all in vain. When patience had out-waited the last chance of success, I went home, rather earlier than usual, while the other visitor remained. Next morning I was told that immediately upon my departure the voices rang out with their usual exuberance, and that 'Don Constantino' and myself, as between man and man. All of which goes to show that whatever individually these spirits may possess, they are largely emanations from the medium.

At the following seance I pointed out to the medium that I had come a long journey in order to see things for myself, and assured her that if she would allow me to observe, I would have more weight with me than all the theories of all the professors in Germany; after which confidence was gradually restored. But it took several seances to re-establish perfect relations between 'Don Constantino' and myself, as between man and man. All of which goes to show that whatever individually these spirits may possess, they are largely emanations from the medium.

In answer to my inquiry as to the manner in which the voices commenced, Mr. Corrales told me that about four years ago little Florita first noticed a faint voice accompanying her sister Ophelia as she sang; later it was detected by the boy Miguel, and afterwards it increased so as to become audible to everybody, and was joined by other voices. The fact that they manifest in darkness better than in light, like all psychic phenomena, gives rise to a belief that they must be the voices of evil spirits or the production of fraud. As a matter of fact, these voices in a sense prefer the light; that is to say, they themselves call for it whenever conditions are sufficiently favourable. And as regards an occasional need for darkness I have been told by an operator of wireless telegraphy that it often happens that, when in perfect touch with a distant station at early dawn, the communication is cut just as the sun appears above the horizon, or just as the line had snapped. Yet no one supposes, the operator says, that a wireless message is conveyed by the devil. No doubt in these cases the difference between darkness and light is a question of physics rather than morality.

It might be supposed that when first one heard those voices springing from apparently empty space one would be filled with an astonishment which perhaps might gradually diminish with familiarity. But with me the reverse was true. I had often attended so-called 'trumpet seances' in the United States, where voices were said to come through a trumpet. But as these seances were invariably conducted in total darkness I had always accounted for the sounds by the obvious, easy, and no doubt correct explanation of fraud. Thus, when first I heard the Costa Rica voices my wonder was not as at something outside of the ordinary course of Nature, but as at something the cause of which was not apparent. But when, week after week, the voices continued in every degree of light and under severe test conditions, then, as conviction came, the marvel increased, so that never did I find their effect more astounding than it was at the last seance of all.

Friends will ask am I myself convinced that these voices are genuine—that they proceed from no human larynx. I should like to reply by making three degrees of certainty as represented by the words, I think, I believe, I know. I 'think' that which seems to hold the greater degree of probability; I 'believe' that which has withstood a severe but rather complicated investigation; I 'know' such things only as are susceptible of crucial and easily repeated tests. In this sense I may say that I believe the voices to be genuine, but am not in a position to say that I know them to be so.

COMFORT ONE ANOTHER.

In a recent issue of 'Reason,' in a sermon on 'Comfort One Another,' Dr. B. F. Austin said:—

A Christian nation ought to minister comfort to its poor and unfortunate, first by removing, as far as possible, all obstacles out of their path in gaining a livelihood and in winning success. Prevention of sorrow and suffering is better than all attempts at cure has been preached and all that has been done. I do not insist that we see to it that every honest labourer can obtain a job and life. Every community worthy the name of Christian ought to see to it that there is some approach to sufficient wages to meet at least the necessities of equality of opportunities in life, and set its face as a flint against all monopolies of Nature's resources, such as land, minerals, coal, oil, foods, and other priceless necessities, and also against all attempts to exploit the public through franchises and special privileges. A great responsibility rests on those possessing wealth in ministering to the poor and the unfortunate. Our army of millionaires is rapidly growing; our national wealth increasing almost beyond computation, and it is simply shameful that people should hunger for food and shiver with cold (in this country in the world) because they are out of work. The number of our idle rich is increasing, and people are mad with the lust of money and the love of pleasure. Multitudes of men and women in the land are squandering their millions in idle dissipation or handing down in some cases ill-gotten gains to curse their children, when they should find in the possession of these millions and in the needs of the world a divine call to comfort and aid their fellows.

There are rich homes all over this country with abundance of room and worldly goods, where one or more orphan children should be taken in and sheltered and given a fair start in life. The childless rich and those whose children are dead or departed, would in a multitude of cases find great happiness and fervent gratitude in this world and the next, by the adoption of some one or more interesting orphan children.

All this, however, is the lesser part of our duty in comforting men. The greatest comforter of humanity is the truth. Despite all that has been preached and all that has been done, there is a vast number of men still doubt the after-life. There is a gloomy outlook, and when bereavement comes they have no sustaining hope of reunion with their loved and lost. The greatest comfort you can give to these people is in the demonstration of the continuity of life and the fact of spirit communication. The knowledge of this fact is the most potent source of comfort in this day and age.

READING.—Mr. Thomas O. Todd will give a series of four addresses at the Reading Spiritual Mission, the New Hall, 16, Blagrove-street, Reading, on the 29th, 30th, 31st August, and Saturday next, at 11.30 a.m., 'The Temple Not Made with Hands'; at 6.45 p.m., 'The Prophets in the Temple.' On the 30th, 'Miracles of the Ages' and 'Erewhonism of Immortality.' To all young people and those who have theological misgivings, a cordial invitation is given to attend these lectures.
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THE 'FLAMING SWORD.'

A short time before the death of Mr. George Gissing—
the author of 'New Grub Street,' 'The Nether World,'
and other famous novels dealing with the sad and seamy
side of life—a journalistic friend of ours paid him a visit. At
that time the literary world was keenly interested in what
was termed, 'the Novel of Misery,' and in George Gissing,
as one of its foremost creators. Curious to learn some­
thing of the novelist's personal outlook on the life which
he painted in such gloomy colours, we interrogated our
friend on the subject. His reply pleasantly surprised us.
He reported that the author's views had undergone a great
change. Profound reflection had convinced him that even
in the midst of poverty and squalor there were compensa­
tions. There was something Golden at the heart of the
drabblest of humanity—a sense of goodness in things
evil.' Life, he saw, adjusted and adapted itself to the
darkest conditions. Always there was something that gave
an equipoise to existence.

Having long held (sometimes waveringly, perhaps), the
conviction that a Great Beneficence presides over the
destinies of mankind, we gratefully accepted the novelist's
verdict as yet another testimony to the reality of the
optimist's faith in the goodness of life, not necessarily in
some golden future but here and now.

Holding that faith nowadays even more strongly than
of old, we are less disposed than ever to accept without
question the statements that occasionally reach us concern­
ing what we may call 'other-world evils.' We hear (we
are glad to say less frequently now than formerly) of spiritual
vampires, incubi, demons, and what not, preying upon
people in this world and working terrible havoc in human
life. We hear of places thronged with malicious and
obsessing spirits who drive their fellows in the flesh into
vice and crime. Listening to some of these melodramatic
accounts, one might suppose that the lower reaches of the
invisible world were given over to the rule of pandemonium.
Frankly, we refuse to admit anything of the sort. This
world is imperfect enough, as we know, but even here
law and order prevail more or less. Society, for its own
sake, imposes limits on the more lawless of its members.
Are we to suppose that in the next world these checks and
limitations are less effective?
No. We are inclined to think sometimes that some of
these reports concerning chaotic and disorderly spiritual
conditions have their origin entirely in the disorderly
mental conditions of those by whom such reports are made.

It is our faith and experience that 'other-world order' is
absolute; that misdirected souls, checked and repressed
even in this world, are in the next held firmly under the
control of the great and wise intelligences who administer
the law and justice of that world. And we cannot reconcile
with this conviction the spectacle of hordes of spiritual
hoodlums running riot amongst human kind: insidious and
invisible tormenters working ruin on sensitive victims in the
flesh, 'spiritual adversaries' banded together to subvert the
Divine order.

Let us suppose the case of a man who has always dwelt
apart from human-kind. He is visited by another man whose
career has been passed in crowded cities—a man of sensi­
tive mind and undisciplined imagination—who reports to
the hermit his experiences of the world. What stories of
bloodsuckers and horrors! What tales of oppressed and
overworked toilers, of myriads of famished and sickly
people, of strikes, riots, epidemics, heat waves, cyclones,
murders and catastrophes of all kinds! The hermit listens,
and rather wonders that the people find such a world
worth living in at all. But, in course of time, he resolves
to see the world for himself, and makes the surprising
discovery that the people he meets seem in the main to be
fairly happy and contented, having their codes of law and
conduct, and being generally peaceable and well dis­
persed. Certainly he does not recognise it as the world
described by his visitor. And yet his visitor told him no
more than the truth. It was merely a matter of proportion
and perception and the point of view.

We think this is a fair illustration of what occasionally
takes place in connection with the accounts we receive con­
cerning certain aspects of life in the beyond.

We are no Pangs; we have no desire to gaze over the
follies, the sufferings and the inequalities of life. But
in this matter of demonism and unrestrained lawlessness
and mischief, whether in this world or the next, we have
very deep and abiding convictions. In the old legend we
are told that when Adam and Eve were expelled from
Paradise 'a flaming sword which turned every way' was
placed 'to keep the way of the tree of life.' And we believe—
we know—that the 'flaming sword' of Divine law is for
ever turned against disorder and misrule, and that the
'adversaries' before whom the timid pilgrims tremble are
terrible only in imagination. At the worst they are but
savage dogs that can go no further than the length of their
chain. In any case, they are human creatures—God's
children. Indeed, when we hear or read some lurid account
of 'evil spirits,' we think of the kindly old Scottish
saying sometimes used to rebuke those who are too
censorious of their fellow-creatures—'We are all Jock
Thomson's bairns!'

Another aspect of the question which has occasionally
obtruded itself on our mind is the extent to which
'wicked spirits' may fill the rôle formerly enacted by the
Enemy of Souls. He was long a convenient 'stalking-horse'
to many of those who shriek from assuming the responsi­
bility of their own frailties. It seems a not unreasonable
assumption that, with the passing of 'Satan,' 'malignant
spirits' were made to do duty in his stead. But putting
the case on its lowest level, assuming the existence of
'principalities and powers' of Evil—being of the nether
world who by some mysterious dispensation are permitted
to harry the souls of men—there is always, as we have
said, the 'flaming sword,' even the crudest old-time
teology held to that view as a religious necessity. With
the progress of scientific science, however, demonism will
infallibly recede into the background. A wider and deeper
study of the psychology of the human mind will reveal the
true origin of many an unequal ' shadow pantomime ' thrown up on the screen that separates one world from another. Many old-time Spiritualists found all this out for themselves. But a new generation is knocking at the door, and we must see to it that, however much we may have discarded, the old truths remain.

THE HYPOTHESES OF ' BILOCATION ' CONSIDERED.

BY ERNESTO BOZZANO. Translated from 'Annales des Sciences Psychiques.'

(Continued from page 382.)

To the stories of sensitives already given I shall add a passage from the well-known account by Dr. Wilse of a personal experience of autoscopy which he observed during the critical period of a serious illness which brought him to the edge of the tomb. Readers will themselves have the means of noticing at what point the phenomenon of the visualisation of the etheric body of an infant taking place during the process of exteriorisation, agrees with those which reveal themselves to the dying in this process of duplication of their own etheric body. The case of Dr. Wilse was rigorously investigated by Dr. Hodgson and Myers, and is held to be one of the most authentic cases known. Miss M. E. W. Shaw, who was present in the process of liberation from the physical body, agrees before a notary an attestation certifying that Dr. Wilse recorded his vision at the moment when he recovered consciousness after a state of coma resembling death. I ought to add that during the phenomenon there occurred transference to a distance of the etheric body with true perception of distant situations, incidents which I shall not quote, merely giving here the passages in which Dr. Wilse tells what he observed during the duplication of his etheric body. For the whole story I refer the reader to the 'Proceedings of the S. P. R.' (Vol. VII, p. 180).

Case II. After having described the phases of his illness up to the moment when, feeling that he was about to die, he bade his final farewell to his relatives and friends, Dr. Wilse continues:

I passed about four hours in all without pulse or perceptible heart-beat, as I am informed by Dr. S. H. Raynes, who was the only physician present. During a portion of this time several of the bystanders thought I was dead, and such a report being carried outside, the village church bell was tolled. I lost, I believe, all power of thought or knowledge of existence in absolute unconsciousness. Of course, I need not guess at the time so lost, as in such a state a minute or a thousand years would appear the same. I came again into a state of consciousness, and feeling that I was still living, I cast about me upon all sides like a soap-bubble from the mouth of a seething cauldron, by which process its connection with the tissues of the body was broken up. After a little time the lateral motion ceased, and along the soles of the feet, beginning at the toes, passing rapidly to the heels, I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished I began to retreat slowly from the feet, towards the head, as a rod raked up in a seething system, remembering reaching the hips, and saying to myself, 'Now, there is no life below the hips.' I can recall no memory of passing through the abdomen and chest, but recollect distinctly when my whole self was collected into the head, when I reflected that I am all in the head now, and I shall soon be free. I passed back the brain as if I was holding, collecting it and its membranes slightly on all sides towards the centre, and peeped out between the sutures of the skull, emerging like the flattened edges of a bag of membranes. I recollect distinctly how I appeared to myself, something like a jelly-fish as regards colour and form. As I emerged from the head, I floated up and down, and laterally like a soap-bubble attached to the bowl of a pipe, until I at last broke loose from the body, and fell lightly to the floor, when I slowly rose and expanded into the full stationary shape of an ethereal body. Of course, I seemed exactly like a black balloon, and perfectly naked. With a painful sense of embarrassment, I fled towards the partially opened door to escape the eyes of two ladies whom I was facing, as well as others whom I knew were about me; but upon reaching the door I found myself clothed, and, satisfied upon that point, I turned and faced the company. As I turned, my left elbow came in contact with the arm of one of two gentlemen who were standing in the door. To my surprise his arm passed through mine without apparent resistance, the severed parts closing again without pain, as air reunites. I had stood up at his elbow as if he had noticed the contact, but he gave me no sign—only stood and gazed towards the couch I had just left. I directed my gaze in the direction of his seat, saw known dead hands it then lying just as I had taken so much pains to place it, partially upon the right side, the feet close together, and the hands clasped across the breast. I was surprised at the paleness of the face. I had not looked in a glass for some days and had imagined that I was not as pale as most very sick people are. I saw a number of persons sitting and standing about the body, and particularly noticed two women apparently kneeling by my left side and I knew that they were weeping. I have since learned that they were my wife and my sister, but I had no concepts of feeling or vitality. With all this I was as one to me. I did not remember any conditions of relationship; at least I did not think of any. I could distinguish sex but nothing further. . . . 'How well I feel,' I thought. 'Only a few minutes more, and I am beyond them all. I have passed through the change called death, which I have so much dreaded. It is past now, and here I am still a man, alive and thinking, yes thinking as clearly as ever, and how well I feel, I shall never be sick again. I have no more to die.' . . . I discovered then a small cord, like a spider's web, running from my shoulders back to my body, and attaching to it at the base of the neck in front.

Dr. Wilse then tells how he went in spirit from the room and far away; among other things, he had complex symbolic visions; then he describes his return to life thus:—

Without previous thought and without apparent effort on my part, I found myself in a condition of complete dissociation of duplication and the phenomena reported above and duplication of another person. Neglecting the very evident points of an agreement such as those which refer to the existence of a fluid or aura which comes out of the organism of the dying person in order to make an etheric body identical in form with the physical, I take this 'spirit being' to be the phenomena of internal autoscopy analogous to those described by sensitives, as well as the phenomenon of the visualisations of fluidic filaments, linking the spiritual to the physical body, and also that of oscillation sideways to which the spiritual body is submitted in the process of liberation from the physical body (a detail quite unexpected of autoscopy). From the point of view of hallucination, one cannot understand how the fancy of so many self-deceived people could agree in inventing such an idea. To this phenomenon is connected another incident described by Miss M'arrett, 'The spirit swayed from side to side until it stood up-right by the side of the bed,' which corresponds to the expression of Dr. Wilse, 'I emerged from the head . . . and fell lightly to the floor' (that is by the side of the inanimate body). I shall further note the phenomenon of the retreat of the spirit towards the head, beginning at the pedal extremity. This phenomenon is described by Dr. Wilse, 'I recoiled distinctly on the occasion of the death of a lady sixty six years of age. 'The brain drew to itself the electric, magnetic, motor, vital, sensitive elements from all parts of the organism, and in such a way that the head was, as it were, illuminated, and, while on the one hand the organism was completely cut off and seemed obscured to my sight, on the other hand the brain had always a special luminosity.' This description corresponds with the expressions of Dr. Wilse. 'Along the soles of the
A HALF OF PURITY AND...  

While we speak of these points of agreement, it is interesting to notice that we find among the traditional beliefs of primitive people storie of identical episodes, which can only make us think that there are such material coincidences. Following one such occasion, returned from Tahiti, states the beliefs of the natives on this subject, as follows—:

At the moment of death they believe that the soul with draws itself towards the head, to leave the latter later, and to be slowly and gradually absorbed in the body from which it comes. It is a curious and interesting fact that the people of Tahiti believe that something real goes out in a human form, and they believe this on the faith of some amongst them who are gifted with clairvoyance, who assert that immediately the dying cease to breathe there goes from the head a vapour which condenses a little above the body, and remains attached to it by a sort of cord formed of the same substance. This substance, they assert, grows rapidly in size, and assumes at the same time the shape of the body from which it comes, and when at last the latter has become cold and inert, the cord which links the soul to the body dissolves and the freed soul flies away, apparently assisted by invisible messengers. (Metaphysical Magazine, October, 1896.)

We have here a description which corresponds in the smallest details to those which our seers give us to-day. It seems to me, therefore, neither serious nor logical to attempt to explain these agreements by the hypothesis of fortuitous coincidence; and, on the other hand, as the Tahitians cannot have obtained their beliefs from the men who have seemed to have obtained theirs from the Tahitians, we must recognise that there is a valid supposition in favour of the objectivity of such phenomena. It is useless to add further commentary to the coincidences enumerated, themselves so eloquent and suggestive. It is this fact which leads me to gather in this classification also the phenomena of visualisation of the type with which we are now busy, in the hope that the future progress of psychological study will transform these coincidences some day into valid auxiliary proofs of the main thesis. Although this expression of prudent expectation is made in connection with this last and quite special class of visualisation, I take the opportunity to extend it over the whole range of study; also, in finishing this part of my work I deliberately repeat that it was not my intention to give to casuistry a scientific character, but rather solely a psychological interest, although from now on we must not consider these phenomena as devoid of inducive value, as provided we take notice of what I have already insisted upon, i.e., the fact of the agreement with which these various forms of phenomena all converge towards the same proof, happen simultaneously in different countries, and repeat themselves in identical fashion when we repeat the same experiment. This demands the least careful thought, and tends to nullify the conclusions reached by the most eminent contemporaneous psychologists and mythologists—

(To be continued.)

MATERIALISM NOT DEAD.—In a recent letter to The Spiritual Journal, Dr. A. R. Wallace says that a statement attributed to him to the effect that 'Materialism is as dead as King honors himself by honouring a movement which seeks to recreate on both in the mass of proof absolutely convincing as to genuine. His Majesty's sincere good wishes for a successful issue. The King honours himself by honouring a movement which seeks to unite the masses of the country in a world-wide effort on behalf of purity and a chivalrous respect for womanhood. The Alliance headquarters are at 118, City-road, E.C., from whence all information in regard to the subject can be obtained.

COMFORTING SPIRITUAL COMMUNION.  

STRIKING PERSONAL EXPERIENCES IN SPIRITUALISM.  

As the writer of the following interesting account of 'personal experiences in Spiritualism' occupies a high official position on the other side of the Atlantic he stipulates that his name and address shall not be printed, and we have therefore to state that the genuineness and accuracy of his statements, and our readers may rest assured that we are satisfied that his narrative is a bond fide setting forth of facts as they appeared to him. Our contributor, who has been on a visit to this country for some time, it is known to us and is one of the oldest subscribers to Light.' (Continued from page 305.)

The medium M. at the opening of public seances, and especially when new investigators were present, was always careful to give a short explanation of what materialised spirit forms are supposed to be, the gist of which was that they are made of condensed emanations (for want of a better term), supplied by the sitters themselves and the medium, that these emanations are shaped by specialists on the spirit side to represent men, women or children, the latter conditions being caused to resemble the former mortal appearance, dress, &c., of the spirits who desire to animate them for the purpose of holding a short interview with their mortal friends within the circle. To economise time and material not more than six or seven of these forms would be in use during a single sance, each lay figure (so to speak) might be used ten or twelve times; each time the distinctive peculiarities of individuals—age, size, &c.—being added under the supervision of the spirit who would temporarily animate it to facilitate recognition; but such recognition might be difficult if a spirit's memories of his own former earthly appearance were indefinite. It may be regrettable and also greatly disconcerting to beginners to find the resemblance of materialised forms—to their former selves—not quite satisfactory, but it is unreasonable that this should be the case! How many mortals could off-hand draw a fair picture of what they looked like ten years ago? A spirit may have been parted for many years from his mortal shell, and have ceased to feel any interest in it, and it may well happen that he cannot reproduce it very faithfully. If he brings corroborative evidence, such as a good memory of earth concurrenies, family memories, names, dates, &c., to help establish his identity, these shortcomings in outward resemblance should be overlooked. Therefore, according to M., materialised forms are but manakinis animated, perhaps, over and over again, by a succession of spirits, with slight modifications in each case. M.'s sances were remarkable for the large number of materialised forms—from sixty to a hundred or even more—appearing during a sance lasting one hour and a half. This would not have been possible but for the fact that they were really only a few forms appearing and reappearing under various guises. Paul was struck by the exceptional mental alertness—the facility of holding a sustained conversation—exhibited by all apparitions at these M. sances. With other mediums visited by him in later years he has frequently noted greater perfection of form, of resemblance of features, and of individual personal characteristics—but seldom equal mental alertness. He realised, of course, that with all mediums results are subservient to a multiplicity of conditions, such as the health of the medium, the psychic development of the sitters, their complete harmony, atmospheric conditions, &c.

When Paul first saw the M.'s, several months before the series of séances at present referred to, his impressions of their work were not altogether satisfactory. Now evidences of genuineness were so strong that his doubts were soon dispelled. Every séance was the occasion of sweet intercourse with 'Adela,' the rehearsing of reminiscences of the past known to their two selves alone, references to friends and localities of interest to both, the naming of the same persons and places as to reminiscences—forming a mass of proof absolutely convincing as to identity. Yet her features were always veiled. At Onset she had been described to Paul by a clairvoyant as wearing a luminous cross on her breast. Here at the M.'s this same luminous cross, in size about 3½ by 3 inches, would for a few moments...
appear over her heart; it would sometimes appear and disappear. On one occasion Paul was granted the favour of touching it; it was non-metallic, not warmer than the temperature of the living body, its light was distinctly phosphorescent, in appearance if not in fact the portrait as a whole. When questioned about the cross 'Adela' said that it was not worn by her as an ornament or a religious emblem but as symbolic of the crosses of her earth life. At every séance she was most effusive in her expressions of love for her friend, of intense joy at the possibility of thus communing with him, of sorrow when the time came for her to vanish. At his request she promised to endeavour to procure for him a spirit portrait of herself. A similar feat was performed for a member of the select circle which Paul had been permitted to join, and 'Adela' hoped that it could be repeated in favour of her lover before he left New York. To their mutual and very great delight the promised portrait was obtained during the séance of December 5th, 1905.

The readers of 'Lazar' would, no doubt, like to know how this and a few other spirit portraits were obtained at the M.'s seances. They were produced, it was explained by him, from materials required for a member of the select circle which Paul had been permitted to join, and 'Adela' hoped that it could be repeated in favour of her lover before he left New York. To their mutual and very great delight the promised portrait was obtained during the séance of December 5th, 1905.

The late Dr. Carpenter coined the phrase 'Unconscious Cerebration,' but Bishop Seaton, speaking of 'Unconscious consciousness,' characterised it as nonsense, and it died. More recently we have had the 'Sub-conscious self' and 'Subliminal consciousness,' on which 'The Progressive Thinker' observes: "Subliminal consciousness" is relied upon by pseudo-scientists to prove Spiritualism false by explaining it. And yet what shall explain "subliminal consciousness"? Sometimes it is difficult to accept as scientists as seriously as they imagine they should be taken.

A paragraph in a recent issue of the 'Liverpool Echo' states that owing to certain manifestations, such as creating floors, opening doors, mysterious sounds as of clanking chains and the appearance of a white-robed lady, which have been occurring at various suburban vicarages, we have had to seek another residence. The vicar is said to have seen the apparition, and a plumber, and later, a joiner, who were called in to make repairs, have seen the phenomenon at the examinations by the 'Liverpool Echo' at seeing the apparition that they fled without concluding their investigations. A well-known baronet, residing in the locality, volunteered to examine for the 'Liverpool Echo,' and not only examined for it, but, in the presence of the 'Liverpool Echo,' the phantom was taken away the fear of death.'

As the present generation of Spiritualists know little respecting the Davenport Brothers, and have had to endure the taunts and sneers of those who boldly denounce them as tricksters without the slightest show of evidence, the testimony of so careful an observer as Epsom Sargent is worth reproducing just now. In his valuable work, 'The Scientific Basis of Spiritualism,' he says: At the manifestations of the celebrated Davenport Brothers, as far back as 1850, a full spirit-form would not infrequently appear. Their father, Dr. Ira Davenport, whom I have questioned on the subject, and whose good faith no one who knows him can doubt, assured me (1879) that the phenomenon was proved repeatedly to his own house, and through the medallion attraction of his own son, under conditions where fraud or delusion was impossible. There have been charges of fraud; the means of conclusive proof have been lacking, but that genuine manifestations were given by them cannot now be disputed.

Over the signature 'Nordach' a contributor to the July number of 'Annales des Science Psychiques' gives his impressions of a sitting with Mrs. Wriedt which he and some friends attended on May 26th at Julia's Bureau. One thing he observed about the speaking trumpet used in the voice manifestations was the rudimentary character of the mouthpiece. 'In that respect,' he says, 'it is not a speaking-trumpet at all, and I defy anybody who wishes to do so to obtain, by making use of such a tiny opening, the voices, at times formidable, and the peals of
laughter which we heard. Voices, laughter, plaintive cries, all gave the absolute impression of being for the most part, at least, of the trumpet.' He also declares that at times he heard simultaneously the voice of the medium proceeding from where she sat, and the voice in the trumpet, coming from himself. The greater part of the communications took place naturally in English, but his French impressions and himself had communications in French, though he felt that the French was not devoid of an English accent. All he can say is that there seemed to him to be good evidence of the existence of a force coming from the medium or in her presence, but which is not herself. He acquires the theosophical vision as the explanation of the phenomena, stating that he is well acquainted with the effects of ventriloquism, and that in this case it is quite out of the question.

Miss Mary Mack Wall, whose interesting account of a prophetic vision appeared in last week's 'Light,' page 384, sends an extract from a letter, received from its percipient, which she thinks may help to substantiate the vision reported by her. The writer of the letter says: 'Many thanks for sending 'Light' [of the 5th inst.], The paragraphs marked is most interesting. It is what we Heights, who are interested in clairvoyance, do not know what the attitude towards such matters is now up there, but in my small days amongst the country people and others I have heard many stories of the same kind. I remember my own stepmother telling me that one day she was walking along a country road and, seeing a funeral procession, she supposed it was her own funeral. By the people who were carrying the coffin she guessed it was the funeral of a certain man, which surprised her, as she thought he was alive and well. Making inquiries, she found he was still living, but there had been a funeral on that day. Very soon after the man died, and she went to look at the funeral procession, which was exactly in the order of her vision. Now, she was a woman who took no interest in anything psychic — most matter-of-fact person. Things of that kind used to be told her just as if there was nothing extraordinary or unusual about them.

LETTERS TO THE EDITOR.

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

A Word from Mr. W. J. Colville.

Sir,—As I am now returning to America and believe I am on route to Australia, permit me to express my heartfelt gratitude to the numerous friends all over England, to whom I am deeply indebted for innumerable kindnesses during the past three months. Although I have been incessantly busy and the weather has been hot, I have enjoyed excellent health, and feel more vigorous in mind and body as the result of my visit to my native land. I am not only the happiest but also of the best disposition that I have ever been in, and I shall be grateful if you will inform me if there is anything of interest going on in the Theosophical line.

My remarks are of course intended for those who are interested in Spiritualism, and nearly all the phenomena that I have been told are of the kind you describe; namely, that you are able to see the appearance of persons who have died, and that this is a manifestation of the subconscious mind seeing the 'other world.'

Speaking of Spiritualist societies and their meeting places in particular, I have seen a great improvement over two years ago, so much as to make the simple living to advantage, especially when I am crossing across the ocean tides of peace and goodwill, and also of substantial progress, which will encourage workers in other lands to strive as earnestly as their British cousins. Outside of distinctly Spiritualist societies, I most call special attention to the magnificent work accomplished at Letchworth, Herts, where I gave six lectures during four delightful days, under the genial and most effective presidency of Mr. Bruce Wallace, whose broad, humanitarian spirit leads him and his fellow-workers to make the colonists of the Garden City not only a centre of thought, but also of philanthropic teaching of the broadest and most spiritual type. London has treated me more generously than I could have supposed in my early youth, remains my chief point of attraction on this globe.

Friends and kind correspondents who have corresponded with communications will kindly remember that my permanent address is—Care of the Macoy Publishing Company, 49, John-street, New York. I am now on my way to the great Convention at Lily Dale (half way between New York and Chicago), where I expect to meet many active workers almost as well known in England as across the sea. Hoping I may soon be again in England, I convey fervent good wishes to all who see these lines.—Yours, &c.,

W. J. COLVILLE.

M. HOPPER.

The Spiritual, or So-called 'Astral' Body.

Sir,—In confirmation of the position taken by Mr. Purvis in 'Light' of the 9th inst. (page 368), I may mention that Dr. George Wyld, in his 'Notes on My Life,' page 70, relates how, after having taken chloroform to relieve intense pain, he became at about six feet away. 'A fuller account is to be found in the same writer's 'Chosen-Theosophy,' which I have not seen. This I imagine to be a case of the subconscious mind sharing the spiritual body, and having just time enough to impress the fact upon the mortal mind, as memory, before the latter lost consciousness.—Yours, &c.,

V. L. A.

What and Where is the Spirit World?

Sir,—I was as usual delighted but not surprised on receiving 'Light' by post, for we are holiday-making in our 'cottage near the sea,' page 372, which carried on the very train of thought of my husband and I had just been discussing, namely, how in this pure atmosphere, lacking the 'hot, shut-in' feeling, the clairvoyant or even the non-perceptive can with comparative ease communicate with the 'other world.' It might interest your readers to hear of an article in 'The Hibberi Journal' of April, 1907, between Life and Death, which this feeling of the soul melting into space and understanding is beautifully described. I do not think your readers will deride me if I speak of the most beautiful experience of my life in California. I am there in the mountains, surrounded by a rippling bay, in a silence that has been felt, this clearness of the ether is a miracle. There the materialisation of our spirit friends is comparatively easy. The eyes of the slightest soul are dazzled by the clar, the sparkles are ably described scientifically by Annie Besant. But after all, here one can express the dazzling beauty of the through the white into blue, then purple.

I saw the face that I was so far away, and heard words of which I wish to write more one day, but when my eyes close in death I need no more than that this help to welcome. Then countless radiant faces suddenly appeared, the clouds melted, and I saw distinctly the vision of a man with a drawn sword, and of a white horse.

These spheres, then, are in inseverable communication. My little son who stood by my side also saw the vision. He is naturally clairvoyant in colour. -Again, here we have simultaneity saw the sword, the white horse, and the figure. Seafarers may say 'dreams and visions,' but it seems as if it did not hurry too fast our knowledge collectively in the world; but of it for the simplicity of the prophets and the explicit manner of revelation, seems to indicate that it. Unusual, if he is the Michael in the ether of the true life, is directing men's minds with soberness, earnest effort to pierce the veil, unless on the road to.assertIsNot.

All the questions of spiritual telepathy and doubtless some are the questions of spiritual telepathy and doubtless some are the questions of spiritual telepathy. When I was on the West Coast of Africa I heard that in the Voodoo and Black Magic initiation dried powders mixed with human blood and smoked in an frightful way to mate vii, or. But of this kind it better almost not to know.—

Yours, &c.,

— FLORA AMID.

August 19, 1911.

A Disturbed Inquirer Desires Information.

Sir,—In 'Light' of July 22nd, p. 340, you kindly made known your having applied to me for information about a certain statement made to me, and attributed to Mrs. Besant. I was hoping your paragraph might have caught the eye of some of your readers who would have no difficulty in doing research on the matter, but as it seems not yet to have done so, would you do me the favour of reprinting that paragraph in connection with this letter, as such a pronouncement, if from such an authority as Mrs. Besant, cannot fail to have somewhat of a disturbing influence on those who, like myself, are comparatively new to the sublime and comforting teachings of Spiritualism.—Yours, &c.,

Walker Gate, Newcastle-on-Tyne.
Thoughts on Current Topics.

Stn.—With reference to the much deplored falling off of membership and attendances in the churches, perhaps Emerson speaks truly when he says that the lukewarm attitude of churchgoing makes it difficult for the preacher to be heard. If more men are to be reached, the voice of the pulpit must be unhesitatingly the voice of a God-like attitude. Thinking that 'Light' was exceptionally interesting this week, I handed my copy to a lady, an agnostic. After a slight pause she said, 'Admitting as you do that; such phenomena occur, what use are they? I enjoy life, and, after all, 'A bird in the hand is worth two in the bush.'" I replied, 'Are you quite sure of this? A realised possession is not always as desirable as that which one is seeking, and ignoring. Anyhow, if you had caught a glimpse of a bright-panned bird of Paradise, and had heard it pour forth its sweetest song, you would want to hold it closer to your heart.' It was a woman attitude which is the divine fire of the spirit.' With regard to thought: All you write appeals to me; only the truth can make us free, so we need free trade in thought. I hope grand old Emerson won't get 'busted out' any more, as we have always admired him, and are not about to be beaten! How wonderfully he urges men to think for themselves and to walk erect! Neither old nor new thoughts are necessarily good because they are old or new. T. S. "For man is directly concerned in the production of the marvellous and marvellous phenomena, the inferences drawn from them must stand."

Forgiveness and Progress after Death?—Stn.—Supposing that to an earnest inquirer's intellectual conviction of the truth of the greatest and most fundamental doctrine of the Christian Church, that the spirit is independent of the unbroken continuity of life presented to his reason by eminent Spiritualists, like Sir Oliver Lodge, Professors Barrett, Lombroso, &c., as an absolute fact—were superadded personal knowledge of phenomena, not only ascertained for him by the medium himself, but also seen outside his sitters, realising in his service for humanity that 'A life of self-renouncing love is a life of liberty.'—Yours, &c.,

Sutton.

E. P. PRENTICE.

Mr. Charles Bailey in Rothesay.

Stn.—As previously intimated would be the case four sittings were held with Mr. Charles Bailey on the 3rd, 4th, 5th and 7th inst., at Glenbeg House, Rothesay. All present, including the members of the Rothesay circle, were Spiritualists. Mr. James Robertson, Mr. and Mrs. James Paterson, Mr. W. T. Thomson, Mr. the Right Hon. Mr. and Mrs. Brown, Glaucus, Mr. and Mrs. Walker, Edinburgh, and Mrs. Ogilvie, Dundee, were the additional sitters. The conducting of the séances and the comfort and care of the medium were principally in their hands. The spirit voice was that of Mrs. Molesworth. A waggish friend, overlooking this manuscript, with the imputation of his kind, whispers roguishly: 'Beloved, believe not every spirit, but try the spirits.' 'Ah, my lad, but that is precisely my trouble; I must to 'Light.' I have been an inquirer for some time and once, in my anxiety to get proofs of survival that would appeal to me personally, I applied to a certain office opened for the purpose, but nothing came of it except the humiliating consciousness that I had made an ass of myself.'—Yours, &c.,

R. W. WRIGHT.

American, India.

Mr. and Mrs. Walker, £2; Mr. and Mrs. Fletcher, £1; Misses Arroll, £1; Mr. White, £1; Mrs. Butts, £1; Miss Thomson, Esq., £1; Galloway, Esq., £1; Mrs. White, £1; Misses Arroll, £1; Mr. D., 10s. 6d.; Miss Payne, 10s. 6d. Total £25 ls.

The Passing of a Pioneer.—'I am happy, but very busy,' is the characteristic message that comes to us to-day from the Smirnoffland from our old friend and fellow-worker, Mr. James Robertson, of Rochester, N.Y., U.S.A., and late of Marylebone, London. On July 27th he was seized with a fit, and three days later passed peacefully away. A handsome man, he was the Congregationalist Plymouth Church, Rochester, where the Rev. Dr. B. F. Austin presides, and where Mr. White had recently assisted in the services. There were numerous floral tributes, and the choir sang his two favourite hymns, his 'Angel's Flight' and his 'Golden Sky.' The latest mail brings us the news that Mr. White, only a week before his transition, returned from the Lily Dale Camp Meeting, where he had been for several genuine slate messages.—E. A. R.
RECEPTION TO MRS. FOSTER-TURNER AT
ROTHEASY, SCOTLAND.

As Mr. A. J. Abbott and Mrs. Foster-Turner accompanied Mr. and Mrs. Bailey on their short visit to Scotland, the members of the Rothesay circle, and the Spiritualists from Edinburgh and elsewhere present.-Mr. Bailey's health at the three previous evening, agreed to give Mrs. Foster-Turner a reception on the 6th inst., and as Mr. Abbott is supporting Mr. Bailey and acting in his protection and interest, without fee or reward, he was included in the reception. Mr. Bailey being indisposed neither he nor Mrs. Bailey was able to attend. Mr. James Coates presided. After a telling and appropriate address by Mr. James, supported by Mr. W. Thompson and Mr. Galloway, all of whom bore testimony to the convincing nature of the phenomena at Mr. Bailey's seances and to Mrs. Foster-Turner's manifold gifts, the Rothesay circle, followed by Mrs. Turner and Mr. Abbott with two volumes, and to their care gave two

SOCIETY WORK ON SUNDAY, AUGUST 13th, &c.

Prospective Notice, not exceeding twenty-four words, may be added to reports of accomplished by stamps to the value of sixpence.

MARYLAND ROYAL SPIRITUALIST ASSOCIATION, 51, Montemere-
street, Westminster.-A. A. B. G. gave clairvoyant descriptions of successful clairvoyant disclosures and spirit messages to a large audience. Mr. W. T. Cooper presided. Sunday next, see adv.-D. M. M. S. Spiritual Mission: 22, Priory-street, Oxford-street.-Evening, Mr. E. W. Beard, under influence, gave an address on 'What we think of Your Spiritualism.'-67, George-street, W.-Morning, Mr. G. R. Symons gave an address on 'The Life of Water.'

KINGSTON-ON-TAMES. -Assembly Rooms, Hampton Wick.-Mr. and Mrs. Alcock spoke on the Seance and séance singing. Sunday next, at 7 p.m., Mr. Snowden will speak on 'Astrology: its Value to Spiritualism.'

FULHAM.-Colney Hall, 29, Fernheath-road.-Evening, a successful seance was held. Special address, 7 p.m., Nurse Graham (Mrs. Unison) will give clairvoyant disclosures; doors closed at 7.15.—W. T.

STAFFORD.-Workhouse's Hall, 97, Roadford-road, E.-Mr. Galloway gave an address on 'Sinners,' followed by psychometric readings by Mrs. Hitchcock. Sunday next, at 7 p.m., Mrs. Jauregui, address and clairvoyant descriptions.-A. V. S. PAISLEY-ROAD.-Mr. Taylor Gwinn gave an address on 'The Importance of Man.' Sunday next, 7 p.m., address. Lyceum, 3 p.m. Circles: Monday, at 7.30, ladies; Tuesday, at 11.15 a.m., questions answered; at 7 p.m., a.m., questions answered; at 7 p.m., 'Social States in Spirit Life.'

CAMBERWELL NEW-ROAD.-Surrey Masonic Hall.-Morning, spirit teaching was given through Mr. W. E. Long and questions were answered. Evening, an address was given on 'Inquiring of the Lord.' August 20th and 27th, at 11 a.m. and 8.30 p.m., Mr. W. E. Long.-E. S.

CAMBERWELL.-Old Town Hall, Hove, 1, Brunswick-street West.-Mr. Horse had an excellent address and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Boddington. Monday, at 3 and 8, also Wednesday at 3, clairvoyant address by Mrs. Curry. Thursday, 8.15, public circle.

HIGHGATE.-Grovedale Hall, Grovevale-road.-Mrs. M. Scott, under influence, gave addresses on 'Spirit Return' and 'The Material World and the Spiritual World,' and good convincing clairvoyant disclosures. 9th, Mr. Podmore gave clairvoyant disclosures. Sunday next, at 11.15 a.m., Mr. Mary Davies; at 7 p.m., Mr. Podmore. Wednesday, Mr. Mary Davies. Thursday, Mr. R. Boddington. Every Sunday, at 3, Lyceum school.—J. F.

PECKHAM.-Lambanne Hall, Lansdowne-road.-Morning circle, Mr. James, spoke on the spirit life and the spirit-self and overcoming the lower self. Members gave clairvoyant disclosures. Evening, Mrs. Neville, under influence, gave an address and helpful psychometric readings. Sunday next, morning, circle; evening, Mr. Johnson on 'Eastern Philosophy.' 27th, morning and evening, Mrs. A. Webb. Thursdays, prayer at 7.30, circle 8.15. September 3rd, Mrs. Mary Davies.—A. C. S.

VERBATIM.

NEW PUBLICATIONS RECEIVED.


'Constancia' for July. Tucuman 1, 736, Buenos Aires.

L'Echo du Merveilleux 'for August. 50 cents. Trncian 1,786, Buenos Aires.

'THE UNION OF LONDON SPIRITUALISTS.'—The first of the Autumn Conferences held by the Union of London Spiritualists will take place at the Masonic Hall, New-road, Camberwell, on Sunday, September 15th, at 3 p.m. At 2 p.m. Mr. Boddington will read a paper on 'Spiritualism and Politics.'

DOW-LOVERS will find some useful hints for the care of their canine pets in an eighteenpenny brochure, entitled 'The Dog's Cookery Book, or Health without Medicines,' by Agnes and Derek Taylor, published by the Religious Tract Society, Yoxford, Suffolk. Holding that the percentage of raw meat consumed by toy dogs is excessive and injurious, the writers discuss the question of suitable substitutes and give a number of recipes for simple and easily prepared dishes, besides offering many suggestions as to the proper treatment of the animals both in health and disease,

[August 19, 1911.
The Thought Forms: is all for the purely intellectual interpretation of life, takes of attitude. Are you not all the time saying, gent spirits, but one Spirit expressing Himself consciously in the July 'Nautilus,' entitled 'The Road to
we are not alone in our views is evident from an article in regarding the unity of apparently separated lives. That spirit" 1'.

Man's consciousness is limited if in any form is limited by the boundaries of the intellect can by thought. Consciousness unformed is unlimited; there can be no limit to that which has no form, for if there is no form there are no boundaries. The consciousness of unformed Spirit is unlimited, but the consciousness of Spirit in any form is limited by the perceptive powers of the form. Man's consciousness is limited by the range of his perceptive powers, and he can only increase his perceptive powers by thought.

Just so; and only when he has learned to think him- self out of the narrow boundaries of the intellect can he 'rise to the height of this great argument'—that in the Spirit all things are one.

All the highest expressions of truth are impersonal. And that applies also equally to Art. All the greatest philosophers and artists seek to give unclouded expressions of the Universal, and consequently never obtrude their own identities. It is this fact which has made the personality of Shakespeare such a problem to those who would discover something of the life and character of the poet. When we receive (as alas! we occasionally do) a communication tinged with wrath and bitterness, yet purporting to give us the writer's perception of a doctrine opposed to our own, we reflect that although he may be uttering a truth to to himself. Our sympathies are entirely with a writer in 'The Modern Churchman' who claims that 'the maintenance of religious habits ought to be far more studied than it is on the psychological side.' He says:—

People often write and speak as if the weakening of religious habits was only the result of the rejection of dogmas, and was to be resisted or tolerated according as the rejection of dogmas seemed perilous or the reverse. But the necessary loss to the individual of anything to bring home to him the reality of the spiritual and, still more, the extremely defective way in which most religious services fulfil this function of witnessing to that reality, ought to move to serious thought and to practical suggestions.

There seems to be a growing disposition in certain quarters to regard continued or immortal existence as conditional upon certain mental, moral or spiritual states or attainments. Thus, Sir Oliver Lodge, in his work on 'Science and Immortality,' as quoted by Dr. Hyslop, seems to...
to limit survival to such as 'have risen to the attainment of God-like faculties.' Commenting on this, Dr. Hyslop shrewdly observed:

'This conception seems to confuse salvation with survival. The two are the same things. Survival does not depend upon attainment, but salvation does. That is, the persistence of personality depends upon the existence of a substance or energy that is not destructible. Progress or salvation depends upon attainment.

This is in keeping with what Epes Sargent regards as 'the Spiritualist's theory that life is continuous; that the word immortal must be taken in its etymological sense as not dying. Continuity of being must then be a natural effect of present causes.' It is from this basis that Sargent builds up his claim that Spiritualism is scientific. He says:

'Thus the inquiry into the grounds for a belief in the existence of spiritual organs and powers in our human complex, already manifesting their operation in the earthly-life and forming the basis of life common to this state of being and the next, becomes a strictly scientific and experimental process, dealing with the finer and more recondite parts of the science of physiology, or with the psycho-physiological developments of our mixed nature.

It is ill living in a great city, notwithstanding its undoubted social and other advantages. It is almost impossible to entirely live one's own life there, and to be one's own discriminating self. The cross currents, the coloured lights, the mixture of ethereal and other atmospheres, are all too powerful for us, as a rule; and perhaps the best thing that can happen to us, or the most that can be hoped for, is to be aware of what is happening. How few are aware of it!

London in particular reminds us of the good old story about a certain Lieutenant Jones of the Royal Navy who, half a century ago, was put in command of a gunboat commissioned to the China seas. When the craft started on her voyage, Commander Jones called his crew together and informed them that, as no physician had been assigned to his month, nor did he make any attempt to speak, he should be obliged to perform the duties of a religious preceptor, to study the Vedas. After a long while the boys returned home, having been called upon quite unexpectedly to address a Sunday-school, and, to give himself time to collect his thoughts, he asked a question. 'Children,' said he, 'what shall I speak about?'

'A little girl on the front seat who had herself committed to memory several declamations, held up her hand, and in a shrill voice asked, 'What do you know?'

'The Fathers,' they recite creeds, they cherish hopes: but do not tell us what they know. Surely we have need of straight talk from the pulpit by men who know and understand!

SPIRITUAL PRAYERS.

(In many shrines.)

Revealed art Thou in all Thy glory and hidden in all Thy mystery, O God! Endless are Thy forms and countless areThine images, O Lord. Heaven and earth, mind and spirit are all full of Thy glory. O, whether shall I flee, for Thou hast beast us behind and before. Thou hast us as the sea the life. Thy glory shineth in earth and sky, in men and beasts. When I retire into myself, lo! Thou art there. Thou hast made a citadel of my heart and an ark of my soul. Thy light shineth in my mind and Thy wisdom resteth in my speech. Bless me, our ever-loving Father, From Thee are we born: by Thee are we formed: unto Thee are we freed of form. I pray Thee, O God, that I may see Thee and feel Thee within and without. O, shiné Thine image in my heart for ever more. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.

On Wednesday next, August 30th, from 12 noon to 5 p.m., at 110, St. Martin's-lane, W.C., Mr. Percy R. Street will give personal delineations by means of the colours of the psychic aura of sitter's, and will diagnose disease under spirit control. Fee £1 to £2 a guinea. Appointments desirable. See advertisement supplement.

THOUGHT PHOTOGRAPHS.

The Paris correspondent of 'The Morning Leader' of the 16th inst. says:

At the last meeting of the Academy of Science a thrilling communication was read from Major Darget, who is already known as having photographed rays emitted by living beings. These rays he calls 'V' rays.

Starting from Dr. Charcot's theory of hypnosis that living fluids are transmitted to a person by a subject, Major Darget asked himself whether it would not be possible to register mental images by photography, whether, for instance, by thinking intently of an object, one might under special conditions obtain an image of it on a film.

In a dark room he fixed his thoughts on a bottle, and his eyes upon a plate placed in a bath of developer. He kept his fingers also in the dish. At the end of a few minutes the bottle was reproduced on the plate.

The Major exhibited his photographs to the Academy of Science, and with it a second photograph obtained under similar conditions, but in the presence of six witnesses. A third photograph was the mental image of a stick. Major Darget calls them 'thought photographs.

It has been well said that the tendency of the highest culture of the age is to embrace Art, to idealise Science, and to spiritualise life.
THE HYPOTHESES OF ‘BLOCATION’ CONSIDERED.

BY ERNESTO BOÉZANO. Translated from 'Annales des Sciences Psychiques.'

(Continued from page 392.)

Naturally for those who have already formed a Spiritualist conviction based upon the other modes of exteriorisation common to mediunimistic phenomena the agreement with which these various forms of phenomena all converge towards the same goal attains a degree of probability comparable to an experimental proof, the more so as the causality in question is only at bottom the necessary complement, or rather, the essential condition of a large number of mediunimistic phenomena beginning with certain spontaneous forms of post-mortem apparition and ending with the experimental phenomena of materialisation. Indeed, these considerations have as much value for experimenters, who are Spiritualists, as for those who are materialists. However this may be; I repeat that I am very far from wishing to assign to the psychological interest, it is in this latter aspect that it undoubtedly deserves to be correlated and submitted to competent investigation, it is here that we are faced with the question, What must be done to give it the ideal proof ? Quite simply, this: the reality of the phenomena of duplication of the ethereal body must be demonstrated by means of proofs entirely adequate and convincing. The experimental methods necessary to attain this end — methods which have nearly all been already tested, although the process has been for the most part insufficient to allow us to gather the results with confidence — appear to be manifold. However, we may note among these methods those which are worthy of attention and which seem to augur well for the furthering of our research. Thus, for example, doubles have been photographed anomalously at Varese in Italy, Prof. Luigi Grassi and Hasden in Roumania, Colonel de Rochas and de Durville in France, and in Paris of William Stainton Moses while in London.

Photographs have been obtained of more or less phantom emanations at the death-bed of Dr. Baraduc, and phenomena of duplication have been produced experimentally under hypnotism; this is due to the work of de Rochas and de Durville. The latter has even obtained fluorescence on a paper coated with certain substances by introducing it at the place where the hypnotic subject localised the double of another phantom, which differs from the ethereal body by the fact that it was for this experiment in the hypnotic state. It is possible to quote in addition examples of doubles who manifested their persons by producing psychic effects, and with Eusapia Paladino there have been obtained at a distance — and this time the fact is indisputable — imprints of her extricated face, i.e., of her ethereal body duplicated and materialised. It is no longer possible to doubt the authenticy of these latter phenomena, and they should be legitimately considered as belonging to science.

With regard to the experimental results enumerated above, we must agree that some can be explained by the hypotheses of suggestion and auto-suggestion, while others can be attributed to badly made observations, and others lose value by their lack of details. I do not intend to suggest by this that all these cases should be doubted or discredited, but simply that we need much more rigorous methods of research to attain in this matter scientific certainty. We must, however, refer to the well-known experiences of Colonel de Rochas and de Durville — first, because they occur under rigorous scientific methods, with men who were fully acquainted with the inherent difficulties of this question; second, because it is not always necessary to stop at the hypothesis of an ethereal body in reference to the phenomena of duplication, but it is convenient sometimes to suppose the exteriorisation of a fluidic organism without reference to a hypothesis of this kind.

As is well known, Colonel de Rochas obtained phenomena of exteriorisation of sensibility in persons subjected to the usual hypnotic-magnetic processes; these phenomena were more marked as these processes were continued until the consciousness of the exteriorised sensibility was, so to say, polarised to the right and to the left of the subject, who saw them in the form of two fluidic columns which were luminous and different in color, and to which the subject was able to attribute certain faculties and forming a kind of phantom which repeated with synchronism all the movements of the subject, and the existence of this phantom could be deduced with rough certitudes, so that, at the point where the phantom was said to stand, attempts at touch were made, or even if somebody accidentally crossed that region, the subject perceived sensations of contact and pain. Once it happened that the sleeping subject, having by chance looked at a mirror in front of him, believed he saw the identical phantom to that which was at his side; this was the reflected image of his double.

Are there other cases; it remains, therefore, to ask whether under these circumstances there really is the phenomenon of the duplication of an ethereal body which is, strictly speaking, a spiritual envelope and ought to be inseparable from the spirit (an apparition of a bodiless spirit is not philosophically conceivable), or whether, on the contrary, this is really the exteriorisation of a fluidic phantom, and therefore substantially different. A short analysis of the facts leads in my opinion to this last conclusion. First, because the subjects of de Rochas, while they constantly affirm that they see their doubles, never affirm that they see or have seen in spirit their inanimate bodies at a distance; from which it may be presumed that they have never been in such a condition, or, on the contrary, they have never failed to state that they have observed each action and movement of their double. In the second place, because the phantoms repeated their acts automatically and with synchronism, showing thereby that the phantoms were purely inanimate with no will of their own. In the third place, because of the circumstances that the subject feels a sensation of contact each time anyone crosses the zone in which the phantom is. If this demonstrated, on the one hand, the close relations existing between the phantom and the hypnotic subject, on the other hand, it would contradict the hypothesis of the transference of the psychic body to the phantom, since that which feels, acts and thinks is always the hypnotic subject. We must conclude, therefore, that the representative functions of the peripheral sensorial organisms only are transported to the phantom, and not the psychic faculties of perception of sensation, of which the seat remains in the cortical centres. On the whole, everything tends to demonstrate that in these experiences of exteriorisation of sensibility, the conscious ego does not lose the bodily organism, and therefore we cannot recognise in a phantom of this kind a true phenomenon of duplication of the ethereal body; and, if the fluidic phantom so formed is by nature different from the ethereal body we may suppose that it has similar qualities, of something similar, which it will be useful to call after Reichenbach the odic fluid. This fluid penetrates the nervous system of all living organisms and serves to vitalise those and make them sensitive. We are concerned, then, in the experiences of Colonel de Rochas with the exteriorisation of the odic phantom, which differs from the ethereal body by the fact that the first is not capable of being separated by any distance from its parent organism, whilst the second has not such limits of distance; also the odic phantom is capable of becoming a centre of condensation of a matter so as to become visible and tangible, and to give rise to physical effects.

In this connection Colonel de Rochas tells the following. Eusapia Paladino had decided to permit herself to sleep in the presence of Madame de Rochas:—

She rapidly went into a profound hypnotic sleep, and then to her great astonishment saw appear on her right a blue phantom. I asked her if it was John. She replied No, but that it was that which John used. Then she was afraid, and asked me to wake her up at once, which I did, regretting very much that I was unable to continue research in this class of phenomena. ("De l’Esprit dans la Matière," p. 17.)

This reply of Eusapia’s, whilst agreeing precisely with the argument stated above, does not lack inductive value, especially if we reflect that in this special case the hypothesis of suggestion does not appear founded, as de Rochas did not expect such a reply, and his question was formulated in such a way that it rather suggested an affirmative answer.

(To be continued.)
EXPERIENCES WITH AN ENTRANCED MEDIUM.

By G. W. Makin.

(Continued from page 287.)

The general course of procedure is as follows: The patient sits in a comfortable chair. Paces are employed until sleep ensues. Suggestions of health and strength are mentally given until the exhausted and exhausted response, acquiescent. Then I take a seat, and sing a verse or two of a hymn or song. The control comes and bids good evening to each one present. He appreciates singing, and tells us that our friends have come and that they are much interested in our proceedings. My wife's family (now passed to the better life) were musical. Frequently, the control says that one of them asks for the singing of a special hymn, and names it; sometimes it is one that they and I used to sing when I was a little one at Sunday School. The control often remarks 'That is good,' putting the medium's hands on her chest. If I lag behind in singing a lively tune the control says, 'Old gentleman does this,' as though beating time quicker, and says, 'Sing up.'" This control, who is said to be an Egyptian boy, states that there is a gentleman with him who tells him what to say in answer to questions. If the question cannot be answered at once, he replies, 'gentleman does not know, but will inquire.' Sometimes the answer is not given until the following evening.

June 20th. Interesting conversation with the control, who said he was pleased to answer questions and join in singing. The subject of reincarnation is distasteful to him; and, as he adds, to all present. He has asked much about it: cannot hear of it until there is a 'whispered response, acquiescing. Then I take a seat, and sing a verse or two of a hymn or song. The control takes possession and chaffed me for being a poor scholar. I had again forgotten. For some time I could not think of having forgotten anything, but I had omitted to request the medium to supply information upon her return. After a conversation and some singing, another control attempted to speak, but that effort was successful. Original control said that the effort would be successful another time. Upon regaining normal consciousness the medium could not remember anything but the suggested health.

July 5th.—After magnetising the medium for some time the usual sleep ensued. When questioned as to bodily condition she replied that she could observe nothing wrong. I implanted the suggestion to remember that. After a few moments the control took possession and chaffed me for being a poor scholar. He said I had again forgotten. For some time I could not think of having forgotten anything, but I had omitted to request the medium to supply information upon her return. After a conversation and some singing, another control attempted to speak, but that effort was successful. Original control said that the effort would be successful another time. Upon regaining normal consciousness the medium could not remember anything but the suggestion of health.

July 8th.—The control, in answer to questions on telepathy, said that what earth people called thoughts were distinguishable by the proficient disembodied vibratory conditions of colour and sound and sent to our words or desires and conveyed by them to their destination as one might take from a person holding a real end a cotton thread to another person for whom it was intended. On being asked 'Why, then, does it fail at times?' he replied: 'Because of discordant vibratory conditions with the sender, or the intended recipient, or more powerful intervening conditions, perhaps, from doubting friends and relations and the non-sensitiveness of the should-be recipient. This is one of the difficulties of the discarnate; when they wish to do us good by infusing good thoughts (vibratory) we neglect them, and are influenced more powerfulfully from other sources, especially by psychical surroundings.

Having some sweets in my pocket (small aromatic ones), I put one into my mouth and offered one to the control, asking whether, if he made the medium's body to consume one, the medium would be aware of it on her return. He replied: 'Yes, if I leave it in the small behind.' The sweet was consumed and he remarked, 'That's gone.'

Enlarging upon telepathy, he said the ofenner the thought is experienced the more powerful it becomes, and there is greater likelihood of its being effective.

In reply to the question whether it was right and directly ask for help in material things from unseen friends he said yes, but that sometimes, when our desires were for success at the expense or through the failure of others, those in the sphere of the control would not assistant, although there were persons of all sorts and conditions in the discarnate state. I mentioned a widow who, baffled in every direction to the verge of distraction, had prayed her best and tried everything, likely and unlikely, to get bread for her children. The control replied that he knew the case (through me) and that her supplications had suffered through lack of knowledge. Though her friends were ready to help, her doubts disturbed their vibrations on others on her behalf. Her lack of faith paralysed their efforts. The medium on her return said that she had been fasting her sight upon a gorgeous temple, whose pillars and what looked like walls were transparent, and were draped from top to bottom with the brightest hues, blending in a perfect harmony. A large company of brightly arrayed spirit friends were there, and the floor seemed clear, as though it could be seen through. There was no roof, except brilliance, which seemed like a canopy. The medium said that she was almost sure she could taste the perfume and smelled her lips as

His customary way of saying yes is 'Zee.' To-night he struggled hard, like a schoolboy, who had an impediment, to pronounce the English word 'yes.' It was quite amusing. After repeating 'Zee' again and again, 'yeah, yes, or something like that, he would joyfully say 'Zee.' In answer to the question, 'How is the medium's body as regards health?' he said it was 'goods' (corrected by me to 'well!'), and that when the medium came back I was to make a few passes over her eyes as he directed, to impress her mind that all was well. After awaking, the medium described a glorious refreshing time spent in a magnificent crystal temple, during some kind of a service of which there remained in her memory only the sensation of delightful harmony, which seemed to strengthen and invigorate her. She regretted having to leave it. She could not tell how the approach or return was made, but said that no effort had been required.

It is quite amusing to reflect on the care and energy that the living take in preparing for the activities of the discarnate. The medium would not have been able to render so vivid a description had she done nothing to prepare herself. I have read that some people thought the trance was a necessary evil, for in the trance the medium 'saw' at second-hand, but the trance is the visible tangible expression of the vibrations that are sent to the medium. Inexplicable as it may seem, the trance is the visible tangible expression of the vibrations that are sent to the medium.
thought doing so. She was then told what had occurred with the sweetness.

On a subsequent occasion, in answer to a question as to what magnetism is, we were told, 'You have nothing in the physical world more akin to it than what you call electricity, yet it is not that.' I asked: 'When you in spirit use it, where do you obtain it?' Answer: 'Everywhere. To us it is little sparks set off by the atmosphere. We collect them, and put them on the earth-body, which, if sensitive, feels heat from them.'

Question: 'Is it the derangement of the aura of an individual that causes sickness?' Answer: 'Yes, but there are also the deleterious emanations from the physical body which cannot escape, and are held in suspension near the body.'

Question: 'How is this best testified?' Answer: 'By magnetic passes, and shaking the hands in the air after each pass.' Question: 'Would that course of itself make a sick person well?' Answer: 'No; the sick person must desire health. Healthy thoughts produce healthy bodies; but the passes greatly assist.' During her absence the medium had visited a new scene, where all the flowers were perfectly white, and resembled wax in texture—very cooling to look upon.

THOUGHT FORMS : AS SEEN BY A CLAIRVOYANT.

The far-reaching power of concentrated and purposive thought is being realised by an ever-increasing number of advanced thinkers. These students not only realise its powerful influence in all the works of life, but they are also learning that every thought, good or bad, takes an actual form and has its own distinctive colour. These thought-forms may be grouped into three leading classes: those in which the thought assumes the image of the thinker; those in which it resembles some material object; and those in which it takes a shape entirely its own.

The first two need not be enlarged upon, as, after all, they explain themselves, but thought-forms of the third class are of vital interest since they almost invariably manifest themselves on the psychical plane. Naturally, therefore, high and noble thoughts tend to build up a pure and healthy spiritual body, and help in a great measure to eliminate diseases should it be present.

Let me illustrate my meaning by referring to certain of these thought-forms which have come within the range of my own clairvoyant vision.

The white thought-forms which have appeared to me have been the most beautiful in shape, and their whiteness was such that those who possess this visual faculty can form no conception of its purity. In this class are included those that appear tinged with exquisite rays of gold, silver, and blue—so beautiful a blending of colour that I cannot find words in which to describe it.

On two occasions I have seen hovering in the air and coming towards me a globe-shaped form of opaque whiteness. It has approached within a few feet, and then slowly opened down the centre, in the manner of a pair of folding doors, revealing a beautifully wrought casket. On the second occasion the lid was slowly lifted and a sudden shower of golden rays issued forth, illumining all space.

All forms of this kind necessarily proceed from a pure and healthy mind, and are wonderfully inspiring to the one who sees them.

Turning to the thought-forms that may be seen in our daily intercourse, that of peace is very beautiful and expressive when it is sent forth by one who has earned the power to give and bless; while that of anger, sent out by one in a frenzy of passion, is awful and repulsive. Jealousy presents an interesting though unpleasant, thought-form. Its peculiar brownish-green colour unmistakably indicates the feeling of the sender, and its curious shape demonstrates the anger which with the object of the jealousy is being directed. When a thought is possessed by selfish passions and low desires, such as the craving for drink, the seer encounters forms of a still lower and more horrible type. Keen physical longing shows itself in the hooked, claw-like protrusions, as though the thinker were eagerly trying to grasp something; to draw it to himself for personal gratification.

To turn to pleasanter channels, I may refer to the beautiful spirit forms that I have seen in human shape, presenting themselves in pure cloud-like form as though the object of spirituality can be manifested in forms and holding scrolls, bearing inscriptions, such as 'Purity,' always indicated by white; 'Chastity,' shown by amber, radiating into pale shades of fawn; and 'Peace,' in some glorious colouring that I find impossible to describe.

Many beautiful thoughts are represented by a wonderful diversity of symbolic shapes which stars, swords, and rings of manifold colouring. Frequently groups of golden balls can be seen, sometimes arranged so as to take the form of symbolic signs.

One symbol of deep interest, actually seen, was a curiously chased crown of antique design, probably Egyptian. Suspended in the air immediately over the crown was a sword, also of ancient workmanship.

Thought-forms pertaining to the intellect are particularly interesting. There is the one thrown off by a person determined to solve a difficult problem, indicating the intention to know and understand. It is a green cloudy mass, not taking any particular form. Another important fact to note is the difference between the above, indicating a genuine desire for knowledge, and that thrown off by an individual putting a question in a spirit of self-coercion, and hoping to display mere smartness of superficial brain-power. A third in the intellectual series is a beautiful yellow, cloud-like form, indicating pleasure at beholding some well-executed work of art, or delight in musical ingenuity, &c.

There is an interesting class that may be just touched upon, viz., the square, solid-looking blocks of single colour, which appear most frequently. With regard to music, as many are aware, sound is associated with colour, and, though this fact is not so generally known, with form. Heavy music, such as marches, &c., will often produce thought-forms of a far more solid appearance than music of a gentle and more subtle character. In some instances these forms issue from the player, and in others from the vibrations caused by the music, in which case they may be regarded as emanating in one sense from the composer himself.

This world of thought-forms, although so little known, so little considered by the great majority, opens to us a realm of wonder and grandeur, and its glorious truths will be revealed to those who approach it with true reverence and love.

Let us remember that every thought acts in some degree on all planes—physical, astral, mental and spiritual. High and noble thoughts will undoubtedly raise the atmospheric conditions around us. Even the physical will be uplifted to a higher and purer state. In consequence the mental and psychical will benefit, and, as we know, it is only by cleansing and purifying these spheres of white, amber, rose or neutral tint that they can be reached. Above all, let us bear in mind the countless opportunities we have of helping, not only individuals, but the whole of humanity. We may not be rich in earthly possessions; but we can be rich in thought, and use such riches for the uplifting of our brothers and sisters in all ranks of life. What reforms would be possible through united and wisely directed thought; how many struggling friends would feel their burdens lightened and their faith renewed through the influence of vibrations sent out to them by others! Realising the widely different results of good and bad thought-influences, we should strive to cultivate the highest and best in our natures, and thereby help to strengthen the characters of all with whom we come in contact. This will mean, above all, persistent effort for self-mastery and self-expression on a high spiritual plane. But with such a noble ideal, no temporary disappointments should daunt us, and no obstacle lessen our determination to conquer all things that are not working for the general good.

E. A. QUINN.
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THE LESSON OF THE STRIKES.

We have passed—we are passing—through troublous times. The unrest and discontent which have long been the order have broken out in an eruption of strikes and other dissatisfying manifestations. And yet, sad and vexed in spirit as he may be, the thoughtful observer will not easily resign himself to the conclusion that civilisation is being hurled backwards 'down the abysm.' He will rather cling to the hope that we are passing through the birth-pangs of a new and better order of things. But it is not a comfortable thought that something of the fire and earthquake that were needed to weld the physical world into shape are requisite accompaniments to the evolution of new stages of moral and social development. It is a thought to give pause to facile optimists—it argues crudity and misdirection. It suggests the existence of much which, being separable from the constitution of society; drifted into indifference to religion because it thought that religion had no part in practical life. Never was there such an impractical world so fondly plunging itself upon being before all things practical.

And that consideration brings us to another directly arising out of it. We say civilised humanity 'thought' certain things which led to the various evils mentioned. In that phrase is bound up the whole problem—wrong thinking! There is the seat and centre of the social disease of our time. And one of the most hopeful signs of the newer forces at work to-day is a realisation of the power of thought on human life. We see the evidences of it everywhere—'New Thought,' 'Higher Thought,' 'Mental-cultur.e.' Our readers need no demonstration of the fact from us. At present, for the most part, these systems are related to individual necessities. But their scope and purpose are expanding rapidly. When they begin to subserve world-uses we shall see great changes. To thought as the bane will be applied thought as the antidote. Right thinking will express itself in right living, surely, exactly, and inevitably. The power of the idea has long been an abstract truth, it is now expressing itself in the region of fact.

'We want new legislation, new systems, new rules,' cry some of the sufferers from the social troubles of to-day. But surely we need none of these things! Rather we need less of them than we possess already. We have to deal with human souls, which are not to be bound and fettered and hedged in by artificial rules and enactments. Even the horse rebels when driven by an unfeeling and timid driver who is constantly tugging at the reins. We do not even need long and tedious expositions of the science of right thinking. We need only, to begin with, a right attitude of mind. The Capitalist who regards the Labourer as a discontented and troublesome drudge—a machine that is constantly getting out of order—and the Labourer who brands the Capitalist as a tyrant and a bloodsucker, are equally at sea. Each is 'a man in a world of men,' each an immortal spirit with the same needs, the same aspirations, the same destiny—members of one body.

The problem, then, is not so difficult as it appears. We have not to hew granite in a quarry or to beat a difficult way through a trackless forest. We have to deal with material far more refined and ductile. It is but to think true thoughts and pass them on. They will germinate and spring into life as surely—more surely—than any seeds that were ever cast into the ground. For humanity in its progress is moving more and more into the higher regions of mind and soul, and responding to an ever growing extent to the influences of the higher worlds. Meanwhile, the stress and terror of the labour war has its meaning and its lesson. It may be one of those discords which Pope said were 'harmony not understood.' It certainly has not...
drowned for some of us the eternal melodies of ‘the world beautiful.’

Still, from far off, the listening spirit hears

A music of the spheres,

Though heard too close, their sweet accord may round
To one gross roll of sound.

Thus war, that with its thunderous gloom and gleam,
Storms through our days, may seem,

By peaceful hearts, in some far-coming year,
A music that was discord heard too near.

SIR OLIVER LODGE ON PHYSICAL PHENOMENA.

Sir Oliver Lodge deals in the August issue of the ‘Proceedings’ of the S.P.R. with the tendency which exists in some quarters to emphasise the improbability of all abnormal physical phenomena, and to oppose the extreme unlikelihood of the occurrence of such things against every testimony and all evidence of a positive kind in their favour. After admitting that ‘up to a point this attitude is legitimate and necessary’ he holds that there comes a time when wisdom lies rather in considering whether our ordinary experience of Nature, and our customary human powers are a sufficiently comprehensive guide, and whether we can imagine any enlarged powers of not too outrageous variety, such as could be supposed capable of achieving some of the results.

With reference to automatic writing, Sir Oliver says: ‘The evidence which is accumulating under this head is undoubtedly tending in the direction of substantiating the claim—a claim made by the writings themselves—that they are partly due to selection and control exercised by the surviving portion of individuals who long ago lived on earth,’ but, he says, ‘there is not the slightest necessity, and as far as I know there is no extensive claim, for attributing merely physical phenomena to the direct agency of departed human beings,’ although ‘in certain cases there does appear to be a connection . . . and if once the possibility of any such physical action, however trivial, is admitted, a door is opened which will not readily be closed.’

The moral which Sir Oliver seeks to draw, however, is this: ‘Our experience here certainly leads us to assume that where there is life at all, there is likely to be an immense variety and complexity of life, so if evidence ever constrains us to extend human existence, or an existence akin to human, into what is popularly known as “another world,” then we ought to make the generalisation, based on our experience here, that not humanity alone but many other orders of beings, some higher, some lower, may exist and interact in those unknown surroundings.’ He foresees a time when students will be driven to some such conclusion, and thinks that if there is any truth in it ‘a multitude of phenomena which now appear weird and strange, or frankly impossible, will receive what then may seem their simple and natural explanation.’

That activities of a kind higher than human have been testified to on a basis of direct experience is well known, thus: ‘Socrates spoke of his daemon, Joan of Arc of her voices, Saints have told of their direct inspiration, poets have assured us that their best work comes from outside themselves,’ but this is different from the physical phenomena, although the testimony for these things, if of a less high and notable order, exists and has to be reckoned with. Sir Oliver says that it is his desire ‘to urge that the kind of things asserted are not beyond the powers of a group of imaginary beings which science for its own sake has imagined the possibility of and whose powers it has delimited and defined’; as, for instance, when Clerk Maxwell imagined such an order of beings for the purpose of showing how the second law of thermodynamics might be evaded, and Lord Kelvin enunciated a whole category of things which ‘Maxwell’s demons’ could achieve, subject to all the perfectly defined physical laws and processes with which we are already acquainted.

‘Nothing more is necessary than a power of dealing with molecules as we deal with masses of matter; no law of motion—as we call it—need be upset, the conservation of energy would hold undisputed sway, gravitation and all the other forces would be as potent as ever; and yet what would seem miraculous to unintuated human beings would be capable of achievement.’

While he does not contend that it is necessary to postulate the existence of such creatures in order to account for asserted physical phenomena of a novel kind, Sir Oliver maintains that ‘the existence of such power has been imagined by physi­cists—especially, perhaps, for the region where physics inter­locks with biology,’ and he holds that ‘if testimony as to facts of this order ever becomes strong enough to demand ideas of this kind for their elucidation, there will be nothing outrageous or hyper-fanciful in the conception, nor anything illegitimate in such a hypothesis, when it is forced upon us.’ If and when it is, he says, ‘I, for one, shall take the line, not of denying the facts as grotesquely impossible and manifestly absurd . . . but I shall hope to examine them to see whether, by some such extension of human or other power as Maxwell and Kelvin have conceived, we may not be led a step on into our understanding of a larger Nature. We may, perhaps, thus find that the physical phenomena and the intellectual phenomena are more closely allied than we had imagined; that they are allied there, indeed, somewhat as they are allied here; and that one class is a reasonable, or at any rate a real supplement to the other . . . Those who are even now opening the door to a demonstration of intelligence from beyond the veil may find—will find, as I believe—that they are admitting, along with the intelligence, a mass of supplementary concomitant activity, which will have to be reckoned with, this and that way—it and which, ‘can with wisdom be neither ignored nor denied.’

The article which we have summarised above is preceded by a long, critical presentation by Count Perovsky-Petrovo-Solovovo of some of the ‘difficulties’ connected with ‘the physical pheno­mena of Spiritism,’ and Sir Oliver Lodge tells us that he writes, ‘not as a protest, but as a counterbalancing presentation—erroneous, perhaps, on the positive or speculative side as much as some may think Count Solovovo’s article lags on the negative or sceptical side.’ While we are at one with Count Solovovo, in so far as it is his desire ‘to improve the evidence and gradually make it irrefragible, by stimulating experimenters to greater care and exactitude of observation,’ as Sir Oliver Lodge genially puts it, we feel that some of his statements require careful examination and are open to serious objections.

We are thankful to Sir Oliver Lodge for his exposition of the fact that there is no antecedent improbability in the occurrence of physical phenomena, and for his reminder that it is first of all a question of facts. This is just what Spiritualists have been saying for sixty years! We need not follow Sir Oliver in his speculations regarding the existence on the other side of ‘orders of beings, some higher, some lower, etc.’—that, too, is a question to be reckoned with, classified, and understood. Spirit­ualism has clearly shown, that ‘over there,’ within the limits of humanity, there is ‘an immense variety and complexity of life,’ and this is a fact to be grateful for, because it shows that each one goes to his own place, finds a home and friends, and has opportunities for social and other experiences, which, whether painful or pleasant, are educational, not final. As regards the ‘supplementary concomitant activity,’ we neither ignore nor deny; as Professor W. F. Barrett well said in closing his address on ‘Poltergeists, Old and New,’ also printed in this issue of the ‘Proceedings,’ ‘Living creatures of different types and varied intelligence may exist in the unseen as in the seen.’ Possibly these poltergeist phenomena may be due to some of these, perhaps mischievous or rudimentary, intelligences in the unseen. I do not know why we should imagine there are no fools or naughty children in the spiritual world; possibly they are as numerous there as here.’

BEAVER is the expression of the spirit, conditioned indeed by the data of experience and the laws of the human mind; but yet a thing fashioned from within, and not imported from without. We may reasonably believe that it regulates his conduct, throwing all his experience into the mould of an inner life, and arranging it on the lines of character. We touch grounds already spelt out in the last, but the last rest the force of which the human universe is made up are the wills of human beings, and the Divine Will which stands over against them and yet works within them. We only know Nature as amended in the human consciousness; we only know the Will of God as our wills find it out!—PROFESSOR PERCY GARDENER.
COMFORTING SPIRITUAL COMMUNICATION.

Striking Personal Experiences in Spiritualism.

As the writer of the following interesting account of "personal experiences in Spiritualism" occupies a high official position on the other side of the Atlantic he stipulates that his name and address shall not be published. He vouches for the entire accuracy of his statements, and our readers may rest assured that we are satisfied that his narrative is a true one setting forth of facts as they appeared to him. Our contributor is well known to us and is one of the oldest subscribers to LIGHT.

(Continued from page 303.)

It will probably interest your readers to be told of a few special incidents occurring at some of the remarkable séances attended by Paul. Among the distinguished members of the circle was a man of about thirty, who had lost his wife and two children some years before. To witness the appearance of the tall, graceful form of this young woman, bearing on her arm a babe of a year, or slightly more, and with a tot of three or four holding on to the folds of her flowing white robe, advancing from the cabinet towards her husband, he rushed to meet her, to see them clasped in each other's arms, then the elder child folded its little arm around its father and held the younger child from its mother's arms to fondle it for a few moments, was a scene never to be forgotten. Then, after a few whispered words, nothing remained, all had vanished except the father, and he was overcome with grateful emotions. After such wonderful and sweet communion with one's own dead, what strange impressions one experiences—such experiences—they could not bear them as they are not yet ready to receive the truth in such a form.

Apparitions seldom occurred at M.'s séances; on the other hand, however, the dematerialisation of flowers was of almost nightly occurrence. In fact, most sitters brought flowers in the hope that their spirit friends could accept them. The spirit form, when the time came, would vanish and the flower or flowers with it. Some, however, failed to take them away, and it was claimed by the spirit controls that this was due to lack of power, or that the power was purposely withheld for some special demonstration later on. Probably but very few among them could profit by such experiences—they could not bear them as they are not yet ready to receive the truth in such a form.

Paul on one occasion asked this distinguished spirit how it was that he had become interested in him. 'Have you not yourself been interested in me?' he replied; 'have you not written about me and contributed to keep the memory of my humble deeds before the people? I assisted you then in your researches and am happy now to help you personally from this side of life.' This was quite in accord with facts, for Paul had written in periodicals concerning Brant. During one of his materialisations Brant said to Paul, 'Do introduce me to all these good people and let them know who I am, and see me.' This was done and in an excellent light. He shook hands with some of the sitters and acknowledged the little control 'Pansy' as a descendant of the old Mohawks of his period. He usually appeared clad in a dark-coloured blanket or wrap, and with few, if any, of the typical Indian ornaments; he expressed himself well and fluently in English. At the séance on November 25th he said to Paul, 'You have now seen me several times, but you will not be likely to see me again in the form. You may count on me always as being at your service.' So far he has kept his promise; he has not materialised again for Paul, but very many times has he communicated with him through messages, or automatic writing, or in 'trumpet' or clairvoyant séance—even quite recently in London through Cecil Husk. Paul ever counts on him as one of his most valued spirit friends and guides.

Another control or guide of Paul's, previously referred to as 'A. B. H.,' was a gentleman of about eighty who had been a member of the Miskigrin for twenty years. He was a man of about thirty, who had held on to the folds of her flowing white robe, advancing from the cabinet towards her husband, he rushed to meet her, to see them clasped in each other's arms, then the elder child folded its little arm around its father and held the younger child from its mother's arms to fondle it for a few moments, was a scene never to be forgotten. Then, after a few whispered words, nothing remained, all had vanished except the father, and he was overcome with grateful emotions. After such wonderful and sweet communion with one's own dead, what strange impressions one experiences—such experiences—they could not bear them as they are not yet ready to receive the truth in such a form.

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ness and peace of mind was well demonstrated. About four months after Paul's experiences with the M.'s, experiences which had given him much joy and revealed to him so much concerning the other world, and two months before the discovery of 'Adela,' he received a letter from Mrs. D., stating that she had been impressed, in one of her moments of trance, to write him the following message: —

MY DEAR ONE.—From realms of Light and Love I come once more to pour into your hallowed and chastened spirit, sweet comfort such as we only, who have passed beyond the portals of earthly care and trouble, can give. Ours is a life of joy and serenity, with nothing to mar its peace, except our knowledge of loved ones still encased in mortal clay, beating their wings against the bars of human limitation, longing for fuller, freer soul life of the spirit realms. Dear heart, remember each trial endured, each victory gained, even though seemingly small one, broadens and expands your inner life and causes to be brought into your spirit world, being so nothing can ever be lost in the light of spiritual understanding.

I have never left your side for a long period at a time but watch and wait for your coming. At the same time I am never idle, but grow here in my new home, ever learning and in my humble way helping others as I was helped when I first put off the rope of flesh and walked hand in hand through the forest and cheer you when inclined to be discouraged. Often I come in the wee hours of the night and lull you to tardy sleep by petting and kissing your face. At such moments I am constantly by your side and whisper thoughts of love and contentment that all will be and is well. Your work no one else can do, and you have done it well. Do not allow any one to say you did it only from this side the vale. Go on and on, always sending out good and lovely thoughts to us and your earth fellows, my constant care and love shall be yours; remember I am helped and comforted also by you, for we are one in spirit. Rest assured this always.—Ever I am your constant care.

WHITE FLOWERS.

With regard to the signature, 'White Flowers,' Paul states that this pseudonym was always used by 'Adela' when she wished to send him communications through Mrs. D., this for still unexplained reasons. It originated, perhaps, in the fact that she invariably appeared to Mrs. D. in resplendent white garments, holding a white flower, a carnation, in her right hand. To this day Mrs. D. has never heard of 'Adela's' real name, notwithstanding the many times she has seen her clairvoyantly, and has been impressed on certain occasions, and for a manifest purpose, to write Paul a message.

The purport and tone of the message given above perplexed Paul greatly. Certainly it was not such a one as he might then have expected. He knew of no gloom, of no discouragement, of no disappointment. He had every reason to consider himself blessed far beyond his merits, far beyond the average human being, in having enjoyed precious communion with his loved ones dwelling across the border. Truth had been manifest to him with no shadow of doubt to mar his peace of mind, his absolute contentment in the certitude of an after life, logical and reasonable, was assured. Not that life pictured and presented by the clairvoyant, but a far more satisfying.

He knew and understood that 'Adela' and his other angel-guides were his constant companions and protectors. But the reason of 'Adela's' solicitude dawned upon him a few weeks later, when, first the rumours, then the facts, connected with the expose of M. Smith, to be followed by a later one from the same source, were indeed as precious a balm to his soul.

Although telepathy is not yet generally accepted by the scientific world, it is sufficient that such illustrious men as Professors Sidgwick, W. F. Barrett, and Sir Oliver Lodge, after well- devised scientific tests, should declare in favour of it. Those who ignore or deny it probably take the attitude which Paracelsus took some forty years ago toward Spiritualism, when, in response to an invitation to investigate it, he said: 'They who say they see these things are not competent witnesses of facts; it would be condensation on my part to pay any more attention to them;' or that of Huxley, who, approached by the Society for Psychical Research on the same matter of Spiritualistic phenomena, including the possibility of telepathy, wrote: 'Supposing the phenomena to be genuine, they do not interest me.'

To know that telepathy is a fact is, however, no explanation of its nature. Much more is needed than the bald statement that it is the communication of feelings and impressions between persons at some distance from each other by means other than the ordinary. There must be some rationale, but not even the most accomplished investigator is yet able to furnish it. The favourite explanatory theory is that telepathy is due to vibrations of ether or some other more tenuous medium, set in motion by the will of one person and communicated by vibrations controllable by the will, so that they can be directed wherever desired, and registered by any mind sensitive enough to receive them. But from a purely scientific point of view this theory is unsubstantiated.

The thought is capable of being controlled and directed by the will has long been proved. That it is an active force without the aid of the will, and is sometimes registered by other minds, are facts of fairly common experience, as, for instance, when two persons quite unintentionally think of the same thing and utter the same words. Some individuals are particularly subject to this, as if possessing a peculiar affinity of mind. Such persons would do well to experiment together; their results might be as startling as those obtained by the Zancigs, who, it is said, have successfully passed severe scientific tests.

Although the exact nature of telepathy is at present obscure, certain definite characteristics have been discovered by various investigators; and, amongst other interesting things, considerable light has been thrown upon some of the modes of spirit communication. When Mr. and Mrs. Zancig commenced their development they noticed that two different types of mind were necessary for the production of the phenomena, and that they themselves were each specially qualified with one of these types. Mrs. Zancig showed greater ability to receive impressions than her husband, who was, on the other hand, more capable of transmitting them. They wisely decided to accept the situation and develop on those lines.

Sir O. Lodge, in his experiments in 1884, observed the existence of these two mind-conditions. He noted, further, that transmitters were much more common than receivers. This is, of course, to be expected, as every normal person is constantly thinking and forming mental images, and the ability to be a successful transmitter appears to depend on concentration.

An important discovery connected with thought-transference, which confirms the experiences of the early mesmerists, is the fact that it is easiest to transfer thoughts which can be expressed in form. Thus it is easier to transmit the thought of a concrete object, such as a key, than abstract ideas, such as affection or hate. So persistent is this that experienced telepathists find it advisable to cultivate syllogism so as, whenever possible, to give the thought a form. For the name 'Daisy,' the flower of that name is thought of; for name Smith a person of the trade of smith, and so on. It is unfortunate that this process is not capable of wider application, so that errors which often occur might be avoided.

When the Society for Psychical Research was established there were many among its adherents who anticipated, and even fondly hoped, that it would prove that those psychic
phenomena which could not be explained by delusion and fraud could be accounted for by telepathy. Some of them ventured to credit telepathy with powers far beyond anything warranted by the results of experiments; indeed, there are still those who stretch the telepathic theory to cover anything, new or old, which is of a supernatural character. To them telepathy was power. It soon became clear that telepathy could not cover all the facts; and that where it did account for them it really succeeded in giving more to the Spiritualistic theory than it took away. For it was realised that if thought could be transmitted between two living minds, there was nothing irrational in the belief that, if individuals do survive death, they would possess the power to transfer their thoughts, not only among themselves, but to incardinate people also.

Symbology is a common method adopted by spirits for communication, especially when they wish to give their names to, or through, mediums, and one has only to think of the curious and complex natures of many of the symbols employed, often to convey a quite simple fact or message, to see that they are adopted because of some inherent difficulty in the process of transference or some hindrance, presumably in the mental nature of the mediums, which they cannot otherwise overcome.

It is interesting to notice that the spirit guides of mediums adopt certain definite symbols and use them as frequently as is necessary. It seems as if practice makes perfect, in this as in other things, and so the spirits adopt the line of least resistance.

ITEMS OF INTEREST.

The charge that Spiritualists, as a body, are more concerned with the next life than with this' has again been made, this time by our good friend Mr. Will Phillips, who, with the August issue, has discontinued his bright little monthly, 'The New Fellowship.' We sympathise with Mr. Phillips in his feeling of disappointment and fully anticipate that he will find a more extended sphere for his ardent spirit in work for the betterment of the conditions of existence of the workers in this world. At the same time we cannot help feeling that while there is some truth in his contention, it cannot well be otherwise. The Spiritualist movement, as such, is a protest against materialism and the proclamation of true spiritual science and religion. It is interesting to notice that the spirit guides of mediums adopt certain definite symbols and use them as frequently as is necessary. It seems as if practice makes perfect, in this as in other things, and so the spirits adopt the line of least resistance.

In 'The Star,' of Johannesburg, South Africa, for July 24th, a correspondent writes: 'Last evening, in the course of a lecture to the Johannesburg Spiritualists' society, on "Telepathy and Allied Phenomena," Mr. Brittan told his hearers: 'I have myself seen two live penguins come into the room. I have seen flowers drop in the dining-room where there was a good light from which there was no way of seeing them falling. I have listened to a song written by a negro to a music of a violin. The heavy dining-table, seven feet long and about three feet six inches wide, on one occasion moved along at least a foot, and on another occasion I had to raise the chair to find the spider ... helium.' "Telepathy and Allied Phenomena," Mr. Brittan told his hearers: 'I have myself seen two live penguins come into the room. I have seen flowers drop in the dining-room where there was a good light from which there was no way of seeing them falling. I have listened to a song written by a negro to a music of a violin. The heavy dining-table, seven feet long and about three feet six inches wide, on one occasion moved along at least a foot, and on another occasion I had to raise the chair to find the spider ... helium.'

In the case reported by this correspondent, the phenomenon was observed on an occasion when he was unable to find his key at all. Comment is needless.

A correspondent of the 'British Medical Journal' says that his wife has an absolute horror of spiders. In childhood it gave rise to 'fearful screaming fits, lasting until the offending spider was removed.' Recently he was badly summoned to the bedroom to 'find the spider.' A short search revealed a large spider at rest on a dark patch on the wall-paper. The signs by which she tells are a peculiar spinal thrill, and then a kind of mental vibration, by which she tells are a peculiar spinal thrill, and then a kind of mental vibration, and then a kind of mental vibration. In the case reported by this correspondent, the phenomenon was observed on an occasion when he was unable to find his key at all. Comment is needless.

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Mrs. Wriedt's Acknowledgments.

Sirs,—At the close of my visit to Julia's Bureau, and as a small acknowledgment of the kindness of Mr. Stead and Admiral Moore, I wish to express my warmest thanks to those gentlemen for my introduction to English investigators in Spiritualism. During my nine weeks' stay in London I have given my warmest thanks to Mr. Stead and Admiral Moore, I wish to express my warmest thanks also greatly indebted to Mrs. and Miss Harper for their kind hospitality when in their home. I shall carry back with me to America a fond recollection of the experiences at my circles of my sincere appreciation, and to thank Mr. T. Harper for his careful and accurate note-taking, by which an almost unbroken record of the evening sittings has been obtained.—Yours, &c.,

ETTA WRIEDT.

Detroit, U.S.A.

In 'Lions' of the 5th inst. Mr. W. Fraser asks if spirit people eat, drink and sleep, and quotes some seemingly incredible statements made by those who have been about the spiritual world. To reconcile these statements we should consider what we understand by the words. Eating and drinking are not necessary to spirit people, but we may believe that in certain sicknesses the body can be fed, or nourishment can be assimilated, in other ways than through the mouth. After physical death the spirit is associated with and expresses itself through the spiritual, or astral, body, which certainly requires for its maintenance a supply of similar ephemeral matter, or substance, which must be partaken of or absorbed in some way. Now it is easy to suppose that one individual may characterise this function, according to his knowledge, or with regard to the understanding of his hearers, as eating and drinking, while another individual may deny that this assimilation is similar to our earth practices. I think each view has its confirmation according to the standpoint from which we consider it.

As regards sleeping, I can imagine that some individuals in the spiritual world have need of sleep, or of periods of repose corresponding to what we call sleep. It depends always on the ability of each individual to strengthen his capacities. And in this direction, in my experience, I have often been assured by the manifesting spirits that they awoke just as they appeared in the physical body and that they had to wake up, or to sleep, if they so desired. E. R. B. asks, in the first place, 'Do those who have passed over eat, and drink, and sleep?' A disembodied spirit does not eat and drink. Eating and drinking belong to a purely physical condition, and are only necessary for the maintenance of a physical existence. The spirit, having separated itself from the physical body is laid aside by the change, miscalled 'death,' the spirit, set free from the environment of the body, at one functions on another plane under other conditions, and we may safely conclude that it has no need of that form of nourishment which appertains only to the physical and lower part of man's nature.

To the second question, 'Can a man have the same character without his body?' the answer would seem to be that a man's character is not in his body but in his soul. The body is merely an envelope in which the soul functions during its sojourn on the earth : it is a medium for the soul's gratification. The soul, Man is a dual combination, and unless we understand how to separate his elements, we lose ourselves in wondering. We must try to realise that the body is a physical, transientary and mortal, and that we shall cease to need it when we have left this earth plane.

The character, then, is the signpost of the development of the soul, not of the body. The body is only a secondary attribute; it follows the dictates of the will, it can do nothing of itself. To the question referring to the relativity of love in the hereafter, let me urge that again we must draw the distinction between the physical and spiritual parts of man, between the permanent and transitory, between the mortal and immortal.

Jack and Jill loved with the spiritual and soul part of their natures. This love took its rise in the higher consciousness of both of them; thus is blossomed, so to speak, in the soul element of the two. In the meantime Jack was engaged, but Jack was immortal. When Jill married the other man and became the mother of his children, and loved him, she loved him after the manner of her material and lower nature. There was nothing wrong in her love for this man; it might have been a soul love, but for some reason it was not, and so, not having its foundation set in the ideal part of her, not taking its rise in the soul, it was a love that perished. It belonged to the mortal, and therefore was laid aside with the mortal form. Jack, in the meantime, passed on to the bourne that lies beyond. There in the bright light of the angelic world, he began to see, to know and to understand. The lady of his dreams, the lady of his love, was still a cherished vision, but on the angelic plane his knowledge was extended ; he realised that personality and separateness belong essentially to the earth plane. His soul, opening out to a greater comprehension of the great cosmic love, the cosmic conjunctions, understood that all love loses itself in the great cosmic love.

Jack therefore loves Jill with a more intense affection than he ever knew before, but an affection so great, so pure, so god-like, that when he thinks of it he can scarce bear it. Later, when Jill goes to him pure and lovely, the union which had been no physical union of sex-union, will be a union of the spirit and soul and body, so that the physical and mental and soul are united, and we may safely conclude that it has no need of that form of nourishment which appertains only to the physical and lower part of man's nature.

To the question of that was not, and so, not having its foundation set in the ideal part of her, not taking its rise in the soul, it was a love that perished. It belonged to the mortal, and therefore was laid aside with the mortal form. Jack, in the meantime, passed on to the bourne that lies beyond. There in the bright light of the angelic world, he began to see, to know and to understand. The lady of his dreams, the lady of his love, was still a cherished vision, but on the angelic plane his knowledge was extended ; he realised that personality and separateness belong essentially to the earth plane. His soul, opening out to a greater comprehension of the great cosmic love, the cosmic conjunctions, understood that all love loses itself in the great cosmic love.

Jack therefore loves Jill with a more intense affection than he ever knew before, but an affection so great, so pure, so god-like, that when he thinks of it he can scarce bear it. Later, when Jill goes to him pure and lovely, the union which she contrived on earth with the other man will fade into the dim distance, and Jack's love will be as it was at first, its essence that is mortal and transitory must cease to be. When the souls of Jack and Jill have more experience they will know that individual love is the last and not the first to teach us, and that the love of the cosmic love. We are all little children learning to love, and by and by, when we are grown up, we shall know what love really is in its fulness, in its divinity.—Yours, &c.,

L.R.B.
A Boy's Prophetic Clairvoyant Vision.

SIR,—The following may be interesting to the readers of 'Lucy.'

A few evenings ago a friend arranged a special circle at her house on account of two English visitors who were interested in the spiritual life. Mrs. Besant would have it that her clairvoyant vision was given to her little boy, eleven years of age. He described a girl in course of erection (on the stocks) with a great number of men working on it, one of them, a young man, falling a considerable distance and being killed.

The name of the firm and the name of the yard in which the ship being built were shown to him in large round letters on the wall. His mind was fixed on it, and he was invited up to the yard. Inside of twenty-four hours in the same firm's yard a young man was killed just as the boy had described. I appointed the names and addresses of the friends who were present and who vouch for the accuracy of this report.—Yours, &c.,

ROBERT ARDIN.

Mrs. Besant's Attitude towards Spiritualism.

SIR,—In reply to Mrs. Hopper's letter in 'Lucy' of August 16th, respecting Mrs. Besant's attitude to Spiritualism, which repeats in a footnote a statement made to Mrs. Hopper by a correspondent, that 'Mrs. Besant, in her recent work, ridicules the idea of clairvoyance, &c.,' I should like to point out to Mrs. Hopper—as, sir, you yourself indicated in 'Light' of July 22nd—that it is difficult to controvert such a very loose statement. I rely rather on first-hand experience, logic, reason.

In one of Mrs. Besant's most recent works, 'Psychology of the Soul,' it is said that 'ridicule the silliest of all means.' They are on record and if you choose may be re-verified if you are interested. She relies rather on first-hand experience, logica, reason.

I saw it for only a second or two but it is not one of her weapons of attack. She relies rather on first-hand experience, logic, reason.

Mrs. Besant addressed herself to her friend and obtained a definite answer. She replied, 'I am very careful in this. I do not give a decision in a case of Spiritualistic phenomena. They are on record and if you choose may be re-verified if you are interested.'

Such events do occur, and anyone who goes into it knows that they occur; and I say that although I do not approve of the phenomenon, although I think it dangerous and misleading, none the less, if a person be a materialist and has been led up to the point that we reach by the study of hypnotism and spiritualism, he may be taken then clinch, as it were, his growing convictions by getting, or much better by himself trying, some experiments along these lines. I do not advise you to do this unless you are a materialist. If you are not, it is worth the risk for the certainty. And this is a view of Spiritualism I have heard Mrs. Besant assert again and again.—Yours, &c.,

ELIZABETH SEVERN.

Seeing the Spirit Leave the Body.

SIR,—Having read the interesting articles in your paper on the 'Hypotheses of Bilocation,' I should like to contribute a curious experience of mine at the passing away of my father on August 19th three years ago.

I was watching by the bedside with a brother and sister through the night. My father had been unconscious all day, and towards the end his breathing kept stopping so that we sometimes thought he had passed away. Just as midnight, he gave a great sigh of relief and triumph, and, a moment afterwards, I saw a faint shadowy figure spring up from the body and pass through the ceiling. I saw it for only a second or two, but it was impressed so vividly on me as to make it stick in my mind's eye. The strange thing about it was, that it was a young figure, and not like that of a very old man, as my father was, though the reason for this may not be far to seek, as I think, that this father always had a young soul. Though he lived to the age of ninety-one, he was free from the signs of age. His mind was as fresh and vigorous as that of a much younger man. The shape that he saw was misty, greyish, and seemed to spring up with arms uplifted, and in triumphant joy and relief, he made at first a poor, worn-out body. The other watchers by the bedside could not believe for a minute or two after that my father was really gone, and the nurse felt the pulse and held a glass to the lips. But I felt in my heart that he had passed away at the moment I saw that triumphant figure springing up. I never mentioned what I had seen to anyone, being afraid I should be laughed at and disbelieved. I felt no surprise at the time; and while I was watching by the bedside, I never expected anything like this, having no conscious thought in my mind at all, my whole power being concentrated in watching my father's face, which, I suppose, put me into a clairvoyant state.—Yours, &c.,

D. M.

SOCIETY WORK ON SUNDAY, AUGUST 20th, &c.

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

MARBLEHEAD SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Convening Room.—Mrs. Place-Youve gave many successful clairvoyant descriptions to large audiences.—10, Mortimer-street, W.—On the 14th inst. Mr. A. V. Peters gave convincing clairvoyant readings to many members and friends. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt.

STRATFORD.—WORKMEN'S HALL, 27, ROMPORD-ROAD, E.—Mrs. Jamrach's address on 'Is Spiritualism a Religion?' was followed by successful clairvoyant descriptions. Sunday next, at 7 p.m., Miss Violet Burton.

BRIGHTON.—S., MALAY-ROAD.—Nurse Dyer gave her first address for Spiritualism. September 4th, Mrs. Boddington at 11.15 a.m. and 7 p.m.; Lyceum at 3 p.m. (circles Monday, at 7.30; ladies' Tuesday, at 8.15, members; Thursday, at 8.15. public.—G.W.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Snowdon Hall gave an instructive address on 'Astrology.' Miss Brown sang. Sunday next, 37th inst., at 7 p.m., first visit of Miss Florence Morse, of Manchester, who will give an address and clairvoyant descriptions.

BRIGHTON.—OLD TOWN HALL, Hove, 1, BRUNSWICK-WEST.—Excellent addresses were given by Mr. R. Boddington. Sunday next, at 11.15, public circle; 7 p.m., addresses and clairvoyant by Mr. W. G. Thomas and Mrs. Morton. September 7th and 8th, at 4 and 8, Wednesday, at 3, clairvoyant. Thursday, at 8, circle.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Fielding gave an interesting address on 'The development of clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Taylor Gwinn. Tuesday, at 8, and Wednesday, at 3 p.m., Mrs. Clift: Thursday at 8, members' developing circle. —A. M. S.

CHRISTON.—EWMOOD HALL, EWMOOD-ROAD, BROAD-GREEN.—Morning and evening, Mrs. M. H. Wallis gave answers to questions and an address, followed by clairvoyant descriptions. On August 27th harvest festival services will be held at 11.15 a.m. and 7 p.m. Mr. Alfred Vout Peters will give addresses and clairvoyances.

PECKHAM.—LADYHURST HALL, LADYHURST-ROAD.—Morning, the usual circle was held; evening, Mr. Johnson delivered an instructive address on 'Eastern Philosophy.' A good after-circle. Next Sunday morning, circle; evening, an address. September 10th, 7 p.m., Mrs. Mary Davies. September 17th, Mr. H. Boddington. Hopper exceptions to a large audience.—10, Mortimer-street, W.—At the same hall, Mr. A. V. Peters gave answers to questions and an address, followed by clairvoyant descriptions. Sunday next, at 7 p.m. Mr. Earl Johnson will give clairvoyant to the members; Thursday, at 8, Notts. Grammar, Mr. W. C. Wright.

MANOR- PARK.—CORNER OF SHREWSBURY STONE-ROAD.—Mrs. Roberts gave an address on 'Shives' and Mr. Roberts gave clairvoyant descriptions. Thursday, 17th inst., Mrs. Mary Davies spoke on 'Thought Power and its Vibrations,' and gave clairvoyant delineations. Sunday next, at 7 p.m. Mr. Ed. Boddington will give clairvoyant to the ladies' and on Sunday, September 3rd, at 7, Notts Grammar. G. W. C. T.

HIGHLAND—SHROPSHIRE HALL, GROVETOWN-ROAD.—Mrs. Mary Davies spoke on 'Love,' and Mr. Podmore gave clairvoyant to a large audience. Sunday next, at 7 p.m. Mr. W. R. Stevens gave psychometrical readings. Evening, Mrs. Podmore gave an inspiring address on 'Love,' touching on the present and future, and gave clairvoyant to a large audience. Sunday next, at 7 p.m. Mr. W. R. Stevens gave psychometrical readings. Sunday next, at 11.15, Mr. J. Abraham; 7 p.m., Mr. R. Boddington. Wednesday, Mrs. A. Jamrach. September 3rd, Mr. G. R. Symons. Lyceum every Sunday at 3.—F. J.