

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,597.—VOL. XXXI. [Registered as] SATURDAY, AUGUST 19, 1911. [a Newspaper] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	385	Comforting Spiritual Communion	392
Experiences with an Entranced Medium	386	Items of Interest	393
Stilling and the Spiritual Realm	387	What and Where is the Spirit World?	394
Remarkable 'Direct Voice' Phenomena	388	A Word from Mr. W. J. Colville	394
Comfort One Another	389	Forgiveness and Progress After Death?	395
The 'Flaming Sword'	390	Mr. Charles Bailey in Rothesay	395
The Hypotheses of 'Bilocation' Considered	391	Reception to Mrs. Foster-Turner	396
		Society Work	396

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. It 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, to keep vigilant guard against any abuse of our bodies. . . Pain is never an enemy. It is not a malignant process, but the command to be healthy. Remove its effective warning, and you might unconsciously rot. Nature wastes nothing; Nature is wholly rational. Pain for pain's sake would be useless and irrational. It certainly is no part of Nature's order.

Pain is Nature's method of admonishing us. It says not only 'Do thyself no harm,' but also 'Cease to do evil, learn to do well.'

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' (Calcutta) 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 *maya* as 'illusion,' 'deception,' 'sheer deceit.' *Maya* was not illusion. In the Sacred Books the word was used and meant 'Energy,' 'the power of the Divine Spirit latent in the constituent primordia.'

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 Davis, in the new Edition of the Encyclopædia Britannica, 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 dogma 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-manacled 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 dogma of science has tended to replace the dogma of theology. But both have suffered some damaging blows of late years, and both are becoming 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 inhere; that which is real, in distinction from that which is apparent, of any existence, in distinction from any accident; that which constitutes any thing 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 Monro 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, there 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 up a new order of chivalry. Moving invisible among men—

Often he tarried where in deepest night
Manhood lay slumbering, and long would wait
Among the twilight regions of a soul
To listen for the muffled stir of plumes.
Those who with haunted, melancholy eyes
Wavered along the corridors of doubt,
Would suddenly hear the singing of his blade,
Turn startled fronts 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,
Waiting and watching 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 consecrated words
Their fearless voices. Such a vernal glow
Passed through the ancient and autumnal world
That panoplied in glitter of the dawn,
It ran, new-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.

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.
—On *Wednesday next*, August 23rd, 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 sitters, and will diagnose disease under spirit control. Fee 5s. to a guinea. Appointments desirable. See advertisement supplement.

MR. JOSEPH STEVENSON, of Gateshead-on-Tyne, will be in Aberdeen from August 19th to 30th and will be pleased to meet old and new friends interested in Spiritualism. His address will be care of Mrs. Davidson, 41, Osborne-place, Aberdeen.

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 my best for her. On the first occasion, June 12th, she was subjected to a control called 'Zousa,' 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 spirit 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. As she leaves the body on the side opposite to where I stand, I take her place. It would not do for me to cross her course.

Is she aware that you control her body during her absence? No.

Can you use her body at will as easily as she can when occupying it? No; but I could with practice.

Has control any relation to what is termed insanity? With my control, no, because I will not allow anyone else to interfere.

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 do you mean by spirit power? Everyone forms a part of the great world of spirit, incarnate and excarnate, 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 you. This is startling at first to new arrivals in 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 persons give forth incoherent expression, and fail to understand themselves. Further, 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 dispelled 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 again speak about 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 interceded with the control that he would interest his *confères* and induce them to try and overcome the, as I thought, malignant one. A promise was given, and the young man was quiet for two weeks, but again became as bad as ever. This was disappointing.

At a 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 *confères* had 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 not be possible to keep up the good influence, and was told that it would not, that they 'could not make a prisoner of the young man.'*

After the medium had become normal, she voluntarily said that she remembered going to the hospital, accompanied by friends in spirit. There was already 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 cloud-like material) and arrived on a magnificent green sward, as soft as if composed of grass of the fineness of pile velvet. There was 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 strangely funny was that those in the body looked so small. I might have been looking at you through reversed opera glasses. I could not see the furniture or pictures.'

On June 15th, on returning to ordinary wakefulness, the medium said: 'I have been to a grand place, where there are tremendous hills, terminating in huge, high pinnacles, of a transparent material, and scintillating with flashes of variegated colours as if a brilliant light, composed of rainbow colours, was shining through the whole. The stillness was broken by an invisible choir or choirs, whose singing seemed to cause the light to vibrate in consonance. The air was very buoyant. The flowers were abundant and rich in colour. Spirit friends went about in companies, as if on business. The murmur of their conversation had a musical sound which blended with the surroundings.'

* The young man, who will have nothing to do with what is called Spiritualism, had to be moved for safety to an asylum. This experiment proved the correctness of the control's statement.

† After the control came, the question, 'Is medium gone?' was forgotten.

Early on the evening of June 16th I put into the mesmeric sleep a patient who sometimes, while in that state, gets into conversation with friends who have passed on. Having to attend to another patient, who does not sleep mesmerically, I left him, whereupon he became disturbed, waved his arms, and exclaimed: 'Go away, I do not know you.' I insisted upon knowing to whom he was speaking, and told him to ask for the name; he replied that it was 'Zousa,' but that he did not know him. I said, 'Welcome, "Zousa," friend of my invisible helper and companion "Decca."' The patient had often seen and spoken to 'Decca' (when asleep mesmerically). '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 incarnate individuals.)

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 go and see.' The medium's body sighed. I asked 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 arisen relatives and friends, who were present, would go with me to help. I carried out instructions, and the boy settled off into a natural sleep. 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 diamonds. Everything was serene and peaceful.

No doubt the little disturbance would account for the meagre description.

(To be continued.)

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 'Scenes 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 enjoyed a felicity 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 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 great and venerable brotherhood in the East, to point out our rendezvous in Egypt, in Mount Sinai, in the monastery of Canobin, and under the temple of Jerusalem?' 'All fiction,' answered Stilling. 'Pardon me,' cried the other, 'that cannot be; the matter is in truth and reality as you have described it. Such a thing cannot have come by chance.' And he retired dissatisfied. On July 13th, 1799, Stilling predicted the death of Lavater. In a letter, that day, to Antistes Hess, of Zurich, he informed him that, whilst writing, he had felt suddenly a deep impression that a violent and bloody end awaited the great Switzer. He desired that this might be communicated to him. Exactly three months later the army of Massina stormed Zurich, and Lavater was shot down at his own door. Others of Stilling's presentiments proved equally unerring.

REMARKABLE 'DIRECT-VOICE' PHENOMENA.

BY B. M. GODSAL.

(Continued from page 377.)

It would be well, perhaps, to say here a few words about the entities that control the mediumship of Miss Corralès. There are four regular controls, named 'Mary Brown,' 'Don Constantino Alvarado,' 'Don Miguel Ruiz,' and 'Carmen'; besides two occasional controls named 'Susie Edwards' and 'Julia.' As I understand it, these controls, though they all claim to be spirits who have lived the earth life, 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 oldest *habitués* 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 reported beautiful 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 woman's voice sang the "Marseillaise," in which several others joined, until the room rang with all of the medium's symptoms of hysteria singing in chorus.' The question would soon arise, who is it has the hysteria? Therefore it seems to me best to leave to these entities the responsibility of describing and naming themselves.

In addition to the direct evidence already given of the genuineness of the voices there is the indirect evidence consisting of the impression formed by constant and critical observation for which one has ample opportunity, seeing that they form a persistent phase of Miss Ophelia's mediumship. Every séance begins with singing by spirits, in order, it is said, that they may harmonise the fluids. When in darkness, one is permitted to strike a match at any time during the singing; in fact, a box of matches has more than once been pressed upon me for that purpose by Mr. Corralès. The only restriction to the striking of matches, I was told, was during the occurrence of a materialisation, something that I did not witness, when light would cause suffering to the spirit, though the medium would be unharmed because not entranced.

The voices seemed quite independent of control. When most desired, as when persons of importance were present, they would, perhaps, maintain an obstinate silence. Sometimes for a whole evening they could hardly be induced to make a sound. But when conditions were good 'Don Constantino' would come forward under cover of darkness into the semi-circle and give an address. Or perhaps he would address himself to an individual, as at my fourth séance, when he came up very close to me, just beyond reach of my hands, as it seemed, expressing with his clear articulation his pleasure, &c., while a steady breeze blew from him to me. Moreover, he told me of the work they had done on the medium to prepare her for the advent of spirits superior to themselves, and spoke of the pain and grief produced by such work in earth's atmosphere. 'Mary Brown' like-

wise approached, and in shrill tones spoke with similar purport. 'Miguel Ruiz,' too, was friendly and complimentary. At the same séance the medium sang and was accompanied by a man's voice. Moreover, on several occasions the medium would begin to sing in her usual voice, pleasing but not strong, when, becoming controlled by 'Mary Brown,' her voice would increase enormously in volume, and perhaps at the same time her mother, playing, would become similarly influenced, so that the song would end in a crash of sound sufficiently startling if not altogether musical.

To criticise the quality of the sounds obtained at these séances seems to me to be foolish, because entirely beside the question, which is, whence do the sounds proceed? not, what musical value do they possess? According to the Spiritualistic theory the sounds are produced under exceedingly adverse conditions and their quality may largely be a result of the conditions, as, for instance, was the case with the early phonographs, which might receive the best of music but would yield indifferent stuff. It is not to be expected that a medium shall introduce us to the music of the spheres. Nor is it to be desired that she should, for what could more confound human effort than, by a short cut, to import music or poetry or wisdom direct from a superhuman source? That would be a reversal of Nature's method.

But in spite of positive proof that Mrs. Corralès when playing was not also singing, and in spite of the absurdity of supposing that the throat of one small elderly lady could possibly give forth the loud and varied sounds of several voices, male and female, singing with utmost vehemence whilst at the same time 'Mary Brown,' 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 mouth from view while sounds so unaccountable and so impossible rent the air. Therefore at one of the later séances I asked Mr. Corralès 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. Corralès 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 unassisted by darkness, 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. Corralès put a lighted candle on the piano silence ensued. 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. Corralès' 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 entrancement of the medium, because it occurred under conditions that were entirely satisfactory. At the seventh séance, 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 relapsed 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 chafing 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 séance 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 doubtless known to the Corrales family. Whatever the effect may have been upon myself, it was disastrous to the phenomena. At the next séance, on June 6th, 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' explained that they had been unable to appear before, owing to the condition of my mind, into which had been poured suspicions and prejudice, &c.

At the following séance I pointed out to the medium that I had come a long journey in order to see things for myself, and assured her that a single observed fact, however small, had more weight with me than all the theories of all the professors in Germany; after which confidence was gradually restored. But it took several séances to re-establish perfect relations between 'Don Constantino' and myself, as between man and man. All of which goes to show that whatever individuality 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 as if a line had snapped. Yet no one supposes, therefore, 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 these 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 séances' in the United States, where spirit voices were supposed to shout through a trumpet. But as these séances 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 séance 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. . . . No community has done its duty which does not 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 prime 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 richest 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 written a vast number of men still doubt the after-life. Theirs 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 the world to-day.

READING.—Mr. Thomas O. Todd will give a series of four addresses at the Reading Spiritual Mission, the New Hall, 16, Blgrave-street, on Sundays the 20th and 27th inst. Subjects: Sunday next, at 11.30 a.m., 'The Temple Not Made with Hands'; at 6.45 p.m., 'The Prophets in the Temple.' On the 27th, 'Miracles of the Ages' and 'Foregleams of Immortality.' To all young people and those who have theological misgivings, a cordial invitation is given to attend these lectures.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, AUGUST 19TH, 1911.

Light:

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pfgr.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 23, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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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 something 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 compensations. There was something golden at the heart of the drabdest of humankind—'a soul 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 concerning 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 hooligans running riot amongst human kind: insidious and invisible tempters working ruin on sensitive victims in the flesh, or 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 sensitive mind and undisciplined imagination—who reports to the hermit his experiences of the world. What stories of bloodsuckers and sweaters! 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 disposed. 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 concerning certain aspects of life in the beyond.

We are no Pangloss; we have no desire to glose 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 as 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 shrank from assuming the responsibility 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—beings 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 theology held to that view as a religious necessity. With the progress of spiritual 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 unreal 'shadow pantomime' thrown on to 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. Wiltse of a personal experience of autoscopia 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 another, during the process of exteriorisation, agrees with those which reveal themselves sometimes to the dying, in this process of duplication of their own etheric body. The case of Dr. Wiltse was rigorously investigated by Dr. Hodgson and Myers, and is held to be one of the most authentic cases known. It is sufficient to say that the principal witnesses signed before a notary an attestation certifying that Dr. Wiltse 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. Wiltse tells what he observed during the duplication of his etheric body. For the whole story I refer readers to the 'Proceedings of the S. P. R.' (Vol. VIII., p. 180).

Case 11. 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. Wiltse 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 conscious existence and discovered that I was still in the body, but the body and I had no longer any interests in common. I looked in astonishment and joy for the first time upon myself—the me, the real Ego, while the 'not me' closed it in upon all sides like a sepulchre of clay. With all the interest of a physician I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body. I learned that the epidermis was the outside boundary of the ultimate tissues, so to speak, of the soul. I realised my condition and reasoned calmly thus: I have died, as men term death, and yet I am as much a man as ever. I am about to get out of the body. I watched the interesting process of the separation of soul and body. By some power, apparently not my own, the Ego was rocked to and fro, laterally, as a cradle is rocked, 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 rubber cord shortens. I remember 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 thus: I am all in the head now, and I shall soon be free. I passed around the brain as if I were hollow, compressing 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 stature of a man. I seemed to be translucent, of a bluish cast, 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 looked quickly up at his face to see 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, and saw my own dead body. It was 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 conception of individuality. Wife, sister, or friend were 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 ago I was horribly sick and distressed. Then came that 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. Wiltse 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, my eyes opened. I looked at my hands and then at the little white cot upon which I was lying, and realising that I was in the body, in astonishment and disappointment, I exclaimed: 'What in the world has happened to me? Must I die again?' I was extremely weak, but strong enough to relate the above experience despite all injunctions to be quiet. Soon afterwards I was seized with vomiting, severe and uncontrollable.

Such is Dr. Wiltse's story. I shall note briefly certain agreements which exist between this auto-observation 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 notice that in this story we meet incidents of internal autoscopia 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 *a priori*). 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 Marryat, 'The spirit swayed from side to side until it stood upright by the side of the bed,' which corresponds to the expression of Dr. Wiltse, '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 was thus described by Andrew Jackson Davis on the occasion of the death of a lady sixty 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, whilst on the one part the extremes of the body became frozen 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. Wiltse. 'Along the soles of the

feet, . . . 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.'

Whilst we speak of these points of agreement, it is interesting to notice that we find among the traditional beliefs of primitive people stories of identical episodes, which can only make us think that they are founded on real facts. A missionary, returned from Tahiti, states the beliefs of the natives on this subject, as follows:—

At the moment of death they believe that the soul withdraws itself towards the head, to leave the latter later, and to be slowly and gradually absorbed in God, from whom 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 ceases 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 civilised people, and as the latter cannot 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 psychical 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 inductive value, 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 in different periods. This deserves at least careful thought, and tends to nullify the conclusions reached by the most eminent contemporaneous psychologists and mythologists—from Herbert Spencer to Goblet d'Alvielle—on the subject of the genesis of primitive animism and religious beliefs in general.

(To be continued.)

MATERIALISM NOT DEAD.—In a recent letter to 'The Spiritual Journal,' Dr. A. R. Wallace asks that a statement attributed to him to the effect that 'Materialism is as dead as priestcraft,' shall be annulled. He says: 'I believe I never wrote or published any such statement, and besides it is totally untrue. Materialism is still rampant, among men of science, both here and in America.'

THE principal feature of 'The Alliance of Honour Record' for July is a full report of a great demonstration in the Assembly Hall, Mile End-road, under the chairmanship of Mr. T. R. Ferens, M.P., and addressed by the Bishop of Durham, Bishop Taylor Smith (Chaplain-General of the Forces), Rev. Ensor Walters, Mr. E. Smallwood, and Dr. H. Grattan Guinness, president of the Alliance. In the course of his speech the Bishop of Durham read a letter from Lord Knollys conveying the King's warm sympathy with the objects of the meeting and His Majesty's sincere good wishes for a successful issue. The King honours himself by honouring a movement which seeks to unite the manhood of the country in a world-wide effort on behalf of purity and a chivalrous respect for womanhood. The Alliance headquarters are at 112, 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 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 *bond fide* 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.'

(Continued from page 365.)

The medium M. at the opening of public sésances, 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, and that these forms are then 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 the séance, but 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 is it 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 occurrences, 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 mannikins animated, perhaps, over and over again, by a succession of spirits, with slight modifications in each case. M.'s sésances were remarkable for the large number of materialised forms—from sixty to a hundred, or even more—which appeared during a séance 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. sésances. 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 multitude of favourable or adverse conditions, such as the health of the mediums, the psychic development of the sitters, their complete harmony, atmospherical conditions, &c.

When Paul first saw the M.'s, several months before the series of sésances 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 in the past as well as to recent or actual earth occurrences—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 2½ 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. When questioned about this 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 communicating 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 had been 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 'LIGHT' would, no doubt, like to know how this and a few other spirit portraits were obtained at the M.'s séances. They were produced, it was explained by M., by a nameless spirit artist, whose services were available only on special and rare occasions. The earth materials required were a piece of cotton canvas stretched on an ordinary frame, and faced with white drawing-paper ; a saucer containing various powdered pigments carelessly mixed together ; and a tumbler of water. On the evening of December 5th, Paul brought to the séance-room a new white canvas frame, measuring 12in. by 15in. He held it in his hands until about thirty minutes before the close of the séance, when he was requested by M., on spirit advice, to place it beneath the chair of Mrs. M., who was entranced within the cabinet. With it were placed the saucer of pigments and a tumbler of water. He returned to his seat and the séance proceeded as usual. Forms continued to appear and vanish, among them 'Adela,' who declared that the portrait would be a success. Paul asked if it would be possible for her to be painted in her monastic costume, so that it might be more readily recognised by some of her still living relatives. She said, 'Oh, do not ask me that, it would wrap me in conditions of intense pain.' Fifteen or twenty minutes later Paul was called to the cabinet by M. and he received from his hands a very beautiful portrait of 'Adela.' The canvas and the artist's work being still wet, it took a full hour's exposure close to a heater to dry it enough to permit its removal from the house. In the centre of a slate-coloured ground is seen a three-quarter profile of a young girl of about seventeen, with the bloom of health on her cheek and an expression of kindly and most intelligent vivacity in her eyes and mouth. Over her head and fastened under the chin, is a veil or drapery of some filmy or gauzy material, beautifully done. As a resemblance of 'Adela' at that age Paul declares it to be excellent ; it was pronounced a remarkable likeness by her few relatives still in life. There are no known photographs of her at that period of her life. Paul had none with him, and he neither described nor referred to her personal appearance to anyone. It is true the picture was not produced under test conditions, but if fraud was practised, how account for the perfect resemblance ? Then, again, within the past five years, in a multitude of séances, under many mediums, some clairvoyant and clairaudient, through automatic writing, &c., 'Adela' has repeatedly referred to this portrait as being the source of great joy to herself in having been able to present it to Paul. Over and over has she referred to its presence in an elegant frame in Paul's private apartments, to the fact that Paul touches it with his lips every evening before retiring to bed, &c. None of these statements can be accepted as scientific evidence, but singly and collectively they demonstrate that the portrait was produced at 'Adela's' desire, in the manner stated, that she sat for it, that she was perfectly aware of the pleasure it would give, of how it was received, and of how it has been treasured since that happy 5th of December, 1905.

(To be continued.)

'THE revelations made by Spiritualism must tend to aid the human mind in realising God as a Universal Presence and the Universal Source of Life—not only a First Cause, but the ever-present and ever-operant Cause.'—GERALD MASSEY.

ITEMS OF INTEREST.

A correspondent kindly sends us the following quaint epitaph to add to those already published in 'LIGHT.' It will be found in Compton Cemetery, Suffolk :—

'Nineteen days this infant
In this world did stay ;
Disliked it, closed its eyes,
And went away.'

A wise infant for its age !

The late Dr. Carpenter coined the phrase 'Unconscious cerebration,' but Dr. Sexton, speaking of it as '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 take these 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 creaking floors, opening doors, mysterious sounds as of clanking chains and the appearance of a white-robed lady, which have been occurring at a Sheffield suburban vicarage, the family 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 a thorough examination of the house, were so upset at seeing the apparition that they fled without concluding their investigations. A well-known baronet, residing in the locality, volunteered to prove the groundlessness of everybody's fears by himself making an examination. However, he was no more successful than the others, and was, in fact, considerably upset by his experience.'

Ezra A. Carpenter, writing in 'The Progressive Thinker,' shows how Spiritualists are made. He says : 'I was a member of the Methodist Episcopal Church for seventeen years, believing in a personal God and a personal devil, a located hell and a located heaven, until I was thirty-eight years old. No one could have been more prejudiced against Spiritualism than I was, believing, as I did, that, if my friends were in heaven, they were so happy they did not want to come back, and, if they were in hell, they could not come back. However, I went to a séance in order to condemn and make fun of it. The medium was an uneducated farmer's daughter. At that séance my sister came. She told me all about her last illness, what disease she died of, also the last conversation she and I had had on earth, and there was not a living witness to that conversation. I have seen her since, and talked with her face to face in the presence of three other persons, or witnesses. I went home thinking as never before. We formed a circle ; my wife, daughter, and son developed mediumship, as did my sister, her son, and her daughter, and this is what Spiritualism has done for me : It has knocked the bottom out of hell, killed the devil, demonstrated the immortality of the soul, and 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 Epes 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 in his own house, and through the medial attraction of his own sons, under conditions where fraud or delusion was impossible. There have been charges of fraud (by no means conclusive) against the "brothers," 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 wished 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 formed *within* 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 near to himself. The greater part of the communications took place naturally in English, but his French companions and himself had communications in French, though he feels that he ought to add 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 scouts ventriloquism 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 us 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 paragraph marked is most interesting. It is what we Highland people call second sight. I don't know what the attitude towards such matters is now up there, but in my small days amongst the country people and old men and women I used to hear numbers of instances of a like nature. I remember my own stepmother telling me that one day she was walking along a country road and, seeing a funeral coming, she stepped aside until all the people passed by. 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* alive and well, and there had not been any funeral on that day. Very soon after the man *did* die, 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—a most matter-of-fact person. Things of that kind used to be told me 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 *en 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. It is only the barest statement of fact when I declare that wherever I have lectured I have been most generously treated. I cannot recall a single instance where an audience has been other than kindly and sympathetic, and in most places large numbers have been in attendance.

Speaking of Spiritualist societies and their meeting places in particular, I have seen a great improvement over two years ago, and so much more to admire than to criticise adversely, that I am carrying across the ocean tidings of peace and goodwill and also of substantial progress, which will encourage workers in other lands to strive as earnestly as their British *confrères*. Outside of distinctly Spiritualist societies, I must 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 cloisters of the Garden City not only a centre of healthy, simple living, but also of philosophic teaching of the broadest and most spiritual type. London has treated me more than generously, and though there are many spots on earth around which delightful associations thickly cluster, I can still say truthfully that, despite my extended travels, the British Metropolis, where my public work commenced in my early youth, remains my chief point of attraction on this globe. Friends and business correspondents who favour me with communications will kindly remember that my permanent address is—Care of the Macey 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.

A Disturbed Inquirer Desires Information.

SIR,—In 'LIGHT' of July 22nd, p. 345, you kindly made known the fact of my having applied to you for the explanation of a certain statement made to me, and attributed to Mrs. Besant. I was hoping your paragraph might have caught the eye of one of your readers who would have thrown some light 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.,

M. HOPPER.

Walker Gate, Newcastle-on-Tyne.

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

SIR,—In confirmation of the position taken by Mr. Purvis in 'LIGHT' of the 5th inst. (page 368), I may mention that Dr. George Wyld, in his 'Notes on My Life,' page 70, relates how, having taken chloroform to relieve intense pain, he became unconscious, and then, he says, 'suddenly I saw, most distinctly, myself as a spiritual body, standing in the middle of the room in my natural form, robed in a long grey tunic, and looking intently on my unconscious body as it lay motionless on the bed about six feet away.' A fuller account is to be found in the same writer's 'Christo-Theosophy,' which I have not seen. This I imagine to be a case of the sub-conscious mind seeing 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 a wood,' to find on page 372 a letter signed 'P. Jenkins,' which carried on the very train of thought 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 Hibbert Journal' of April, 1907, 'Between Life and Death,' where 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. Away there in the mountains, surrounded by a rippling bay, in a silence that can be felt, this clearness of the ethers is a miracle. There the materialisation of our spirit friends is comparatively easy. The eyes first are dazzled by seeing *through* the ether. The 'Through,' as I have heard Mr. Fletcher call it, and the sparkling lights are ably described scientifically by Annie Besant. But after this! No words can express the dazzling beauty of *through* the white into blue, then purple.

I saw the face that we conjure up in our most exalted moments and dreams, and heard words of which I want to write more one day, but when my eyes close in death I need no more than that smile of 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 inseparable communication. My little son who stood by my side also saw the vision. He is naturally clairvoyant in colours. Again, here we have simultaneously seen the sword, the white horse, and the figure. Scoffers may say 'dreams and visions,' but it seems as if God did not hurry too fast our knowledge collectively in the world; but the tremendous simplicity of the prophecies and the explicit manner of revelation, seem to indicate that 'Uranus,' if he is the Michael in the ether of the truer life, is directing men's minds with sober, earnest effort to pierce the veil, and so complete the human understanding and material life.

All the questions of spiritual telepathy and doubled consciousness and materialisation are of great interest. When I was on the West Coast of Africa I heard that in the Voodoo and Black Magic incantation dried powders mixed with human blood caused the atmosphere to lighten and the 'dead' to materialise. But of these things it is better almost *not* to know.—Yours, &c.,

FLORA AMES.

* The quotation referred to by Mrs. Hopper was as follows: 'Mrs. Besant in her recent work ridicules the séances most exceedingly. She says it is only the lowest forms of spirits who act the parts of deceased persons, making game of the devotees for sheer fun.'

Thoughts on Current Topics.

SIR,—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 church-goers is due to the preachers' lack of enthusiasm—"the soul is not preached." Make a man sensible that he is undying, arouse in him glorious aspirations and 'a call to arms' will not be needed, for the spirit will then go forth to achieve; ultimately attaining a God-like attitude. Thinking that 'LIGHT' was exceptionally interesting this week, I handed my copy to a lady, an agnostic. After a slight perusal 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 that one is seeking, or ignoring. Anyhow, if you had caught a glimpse of a bright-plumaged bird of Paradise, and had heard it pour forth its sweetest song, you would want to draw nearer to the bush where it was singing, aflame with 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 'beaten out' any 'finer,' as I have always considered him unique and *not* to be beaten! How wonderfully he urges men to think for themselves and to walk erect! Neither old nor new thoughts are necessarily true, but no man can walk erect until he has cast aside his fetters, realising in his service for humanity that 'A life of self-renouncing love is a life of liberty.'—Yours, &c.,

Sutton.

E. P. PRENTICE.

Forgiveness and Progress after Death—?

SIR,—Supposing that to an earnest inquirer's intellectual conviction of the truth of the greatest and most fundamental doctrine of Spiritualism—the survival of personality, 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 spirit return, would it not be quite natural for him to ask further, What is the afterlife like? This is my immediate concern for the present, and I shall be grateful for any attention your readers may kindly give it.

In Chapter XI. of 'There is no Death,' Florence Marryat relates, with all the facile graphicness of an expert novelist, the story of a monk. Mr. Eglinton gives a séance under 'Joey's' control, at a house belonging to the thirteenth century, having first informed his friends that he had not been brought over for their pleasure or edification, but that the purposes of a higher power than his own should be accomplished. He enacts what purports to be a horrible scene, as evidenced by a diabolical expression of face, clenched hands, gnashing teeth, and other lifelike actions; and all capped by the wielding of an imaginary knife raised now and then as if to strike. As was to be expected, such violent histrionics not only horrifies the spectators (a family party), but exhausts the amateur actor himself, when, as if to soothe the nerves of all, gentle 'Daisy' takes possession of him, and gives the company to understand that the controlling spirit was a monk or priest. Finally the talented medium is controlled by one of his highest guides, and translates the theatricals into a 'round unvarnished tale' of a beautiful young nun of twenty-three having been murdered by a monk of thirty-five, for not yielding to his sensual solicitations, the guide's most charitable object being to help the distressed spirit (present there) to throw off his earth-bound condition by the confession of his crime through the medium's lips, and by virtue of the prayers of those who had been induced to hold the séance. At the 'Salve Regina' and 'Ave Maria' the medium (personating the condemned spirit) lifts his eyes to heaven and clasps his hands, and in the 'Pater Noster' he appears to join; but directly they cease praying the evil passions return, distorting his face. At last a crucifix is placed upon his breast, he strains it to his eyes, lips and heart, falls to repeating the 'Anima Christi,' then a beautiful smile breaks upon his face, and the spirit passes out of him. Trembling and terribly exhausted again, the medium adds the last touch of genius to the interesting scene by suddenly exclaiming, 'They are doing something to my forehead! Burn a piece of paper and give me the ashes.' He rubs them between his eyes, when behold the sign of the Cross becomes distinctly visible, drawn in deep red lines upon his forehead.

It is necessary to add that the murder was committed in 1498. Florence Marryat's spiritualistic experiences belong to the last quarter of the nineteenth century. The inferences I feel warranted in drawing from the apparently genuine tale of the monk are:—

1. A disembodied soul may remain earth-bound for five hundred, or, for the matter of that, five thousand years, and be

subject all the while to the same passions as those which brutalised its being in this world.

2. The discarnate soul may be relieved of such passions (including that of remorse) by post-mortem repentance, expressed through the lips of an incarnate medium in this world and in the presence of those not at all interested in the affair, the repetition of certain set forms of prayer acting like a potent spell in charming away in a few minutes the life-long pollutions of the flesh and the anguish in which the wretch had writhed for five hundred years. Prayer, when ardent, opens heaven indeed, for we read that Eglinton's face beamed with the light thereof. The process of purification need not be gradual in all cases.

3. The Spiritualist's spiritual entourage reflects his or her religious and intellectual characteristics, and the Roman Catholic Cross continues to be in the world to come more than a mere emblem of vicarious suffering and imputed righteousness.

My question then is, should the above be considered the tenets of Spiritualism?

That Mr. Eglinton was a man who commanded the esteem of Spiritualists is manifest from what we read of him, that he had been invited in the year 1886 to read a paper before the London Spiritualist Alliance, and when one of the *highest guides* of such a man is directly concerned in the production of those marvellous but unquestionable phenomena, the inferences drawn from them must stand.

Well may a poor body like this correspondent of yours say (with a certain gentleman), 'I have no desire to live this life over again; I should grow absolutely sick of myself. For a reason of my own: my old carnal self might cling for hundreds or thousands of years, for aught I can see to the contrary, till brought into touch by the merest chance with the vicarious cross.'

A waggish friend, overlooking this manuscript, with the impudence 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. R. WHITE.

Amritsar, India.

Mr. Charles Bailey in Rothesay.

SIR,—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. Galloway and Mr. and Mrs. Brown, Glasgow, 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 *apports* received were two Hindu Minna birds, one leaf of the Talipot palm, two nests principally made from similar leaves, one large dish of rubies and ruby sand, and one veil, very valuable for its curious and rare coins, such as Egyptian native women wear. Corroborating evidences will be sent to 'LIGHT' in due course.—Yours, &c.,

JAMES COATES.

P.S.—Permit me to acknowledge, with thanks, the following subscriptions towards the above-named séances: James Robertson, Esq., £5; John Auld, Esq., £5; John Duncan, Esq., £3; Mr. and Mrs. Walker, £2; Mr. and Mrs. Paterson, £2; Mr. and Mrs. Brown, £2; Mrs. Birrell, £1; W. T. Thomson, Esq., £1; — Galloway, Esq., £1; Mrs. Fletcher, £1; Misses Arroll, £1; Mr. D., 10s. 6d.; Miss Payne, 10s. 6d. Total £25 1s.

THE PASSING OF A PIONEER.—'I am happy, but very busy,' is the characteristic message that comes to us to-day from the Summerland from our old friend and fellow-worker, Charles White, 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 beautiful service was held at 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, 'Angel Footsteps' and 'Lo, in the 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 the good fortune to secure several genuine slate messages.—E. A. R.

RECEPTION TO MRS. FOSTER-TURNER AT
ROTHESAY, 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 Glasgow present at Mr. Bailey's sances on the three previous evenings, 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 Robertson, supported by Mr. W. Thomson and Mr. Galloway, all of whom bore testimony to the convincing nature of the phenomena at Mr. Bailey's sances, and to Mrs. Foster-Turner's manifold gifts, the chairman, on behalf of the Rothesay circle, felicitously presented Mrs. Turner and Mr. Abbott with two volumes, and to their care gave two other books for Mr. and Mrs. Bailey, as souvenirs of their visit. Mrs. Foster-Turner and Mr. Abbott briefly replied. Mrs. Turner then passed under the control of one of her guides, the Rev. Allen Webb, who described his passing over and the light which came to him in the spirit world, which modified his former religious views. It was a revelation of the soul's pilgrimage from rigid Wesleyanism to a kindlier phase of Christian thought, which emphasised the love of God and the ultimate salvation of all. An appeal was made to the mediums present to be faithful to their trust in the exercise of their gifts. They could set Scotland on fire for God, and lift the people out of darkness into light, from matter to spirit, from earth to heaven! Mrs. Turner, speaking normally, gave an account of her early life, of her people, who were God-fearing Wesleyans, of how much she suffered from the dread thought of eternal damnation for many, of her first psychic experiences, and how she had been guided and protected and finally led into her present work. This was followed by clairvoyant descriptions and psychometric readings. Our friends preferred to be known as Christians and not as Spiritualists, but the facts of Spiritualism were acknowledged and the power of the Spirit was felt in such a way that all the speakers declared that the meetings were most beneficial and uplifting. A lady who had never been to a gathering of the kind had her husband accurately described and his pet name given as well. Mr. Abbott, in returning thanks for Mr. Bailey (in his absence) and for Mrs. Foster-Turner, related how he became convinced of spirit communion, having seen his own father in Australia the same night that he had 'died' in New Zealand. Mr. James Robertson expressed his pleasure in being privileged to be present at these sittings, and bore testimony to the good work carried on by Mr. and Mrs. Coates—the writings of the former and the spiritual gifts of the latter. The conclusion arrived at by all was that the propaganda of the gospel of Spiritualism has its basis in the private circle and that in the private circle men and women are best prepared for public work.

VERITAS.

NEW PUBLICATIONS RECEIVED.

- 'Psychische Studien' for August. Verlag von Oswald Mutze, Leipzig.
'Constancia' for July. 20 cents. Tucuman 1,736, Buenos Aires.
L'Echo du Merveilleux' for August. 50 cents. 19, Rue Monsieur-le-Prince, Paris.

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 3rd. At 3 p.m. Mr. R. Boddington will read a paper on 'Spiritualism and Politics,' to be followed by discussion. Tea provided at 5 p.m., 6d. each. At 7 p.m., speakers: Messrs. G. T. Gwinn, R. Boddington, G. F. Tilby. South London Spiritualists are invited to make this a record rally.

DOG-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 Medicine,' by Agnes and Daisy Wilmer, published by the authors at The Retreat, 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,

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

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mr. A. V. Peters gave a number of successful clairvoyant descriptions and spirit messages to a large audience. Mr. W. T. Cooper presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-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 Water of Life.'

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. and Mrs. Alcock Rush conducted the service. Special singing. Sunday next, at 7 p.m., Mr. Snowden Hall will speak on 'Astrology: its Value to Spiritualists.'

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Evening, a successful circle was held. Sunday next, at 7 p.m., Nurse Graham (Mrs. Imison) will give clairvoyant descriptions; doors closed at 7.15.—W. T.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. Galloway gave an address on 'Sinners,' followed by psychometric readings by Mrs. Hitchcock. Sunday next, at 7 p.m., Mrs. Jamrach, address and clairvoyance.—E. P. N.

BRIXTON.—8, MAYALL-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 8.15, members'; Thursday, at 8.15, public.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. E. W. Wallis gave two splendid addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Fielding. Tuesday, at 8 p.m., and Wednesday, at 3 p.m., Mrs. Clarke's circles for clairvoyance. Thursday, at 8 p.m., members' circle.—A. M. S.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—The series of eloquent lectures by Mr. T. Olman Todd was concluded. Sunday next, Mrs. M. H. Wallis. Subjects, at 11.15 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 delivered on 'Inquiring of the Lord.' August 20th and 27th, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

BRIGHTON.—OLD TOWN HALL, HOVE, 1, BRUNSWICK-STREET WEST.—Mr. Horace Leaf gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. R. Boddington. Monday, at 3 and 8, also Wednesday at 3, clairvoyance by Mrs. Curry. Thursday, 8.15, public circle.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. M. Scott, under influence, gave addresses on 'Spirit Return' and 'The Material World and the Spiritual World,' and good convincing clairvoyant descriptions. 9th, Mrs. Podmore gave clairvoyant descriptions. Sunday next, at 11.15 a.m., Mrs. Mary Davies; at 7 p.m., Mrs. Podmore. Wednesday, Mrs. Mary Davies. 27th, Mr. R. Boddington. Every Sunday, at 3, Lyceum school.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning circle, Mr. Johnson spoke on the importance of realising the spirit-self and overcoming the lower self. Members gave clairvoyant descriptions. 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.

BRISTOL.—12, JAMAICA-STREET, STOKESROFT.—Addresses and successful clairvoyant descriptions by Mrs. Powell Williams.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. P. Smythe gave a good address.—A. B.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Short rousing addresses were given by Mr. Adams and Mrs. Boddington.—S.

LITTLE ILFORD.—THIRD AVENUE, MANOR PARK, E.—Miss Violet Burton gave an address under influence. 9th, Mrs. Jamrach gave an address and clairvoyant delineations.—E. L. V.

LINCOLN.—ODDFELLOWS' HALL.—Splendid addresses were given by Mrs. Wadham. Well-recognised clairvoyant descriptions followed. Large after-circle.—E. S.

BRISTOL.—16, KING'S SQUARE.—Address by the president on 'The Overshadowing of the Spirit.' Clairvoyant descriptions by Mr. Eddy.—A. L.

SOUTHSEA.—LESSER VICTORIA HALL.—The Rev. J. Todd Ferrier gave eloquent addresses on 'The Soul's Search for God' and 'The Transfiguration.'—J. W. M.