

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Now that the holiday season is nearly over, the strikes ended and the drought a thing of the past, we are beginning to return to normal conditions of living and thinking, and, naturally, we turn to the immediate future with the inquiry, 'What next?' Perhaps the most interesting thing for Spiritualists and inquirers is the resumption of the meetings of the London Spiritualist Alliance, and we are pleased to announce that an Afternoon Social Gathering will be held on September 14th, to bid farewell to Mrs. Praed, on her departure for South Africa. The Annual *Conversazione* will be held in the Salon of the Royal Society of British Artists, Suffolk-street, on Thursday, October 12th. Further, we may mention that the Psychic Culture Class will resume its work on October 5th. Other arrangements will be duly announced.

Sir William Crookes says that at a séance with Mr. D. D. Home, in full view of all present, a luminous appearance was seen hovering over a bouquet of flowers, and then a piece of China-grass, fifteen inches long, slowly rose from among the flowers, descended to the table, in front of the vase, and went straight through. Mrs. Crookes then saw a hand come from under the table holding the grass. The table was a telescopic one and apparently the grass passed through a narrow crack barely an eighth of an inch wide. Sir William says: 'The stem of the piece of grass was *far too thick* to enable me to force it through this crack without injuring it, yet we had all seen it pass through quietly and smoothly, and on examination it did not show the slightest signs of pressure or abrasion.' If this was not a case of 'passage of matter through matter' it was something very much like it.

From Messrs. Kegan Paul, Trench, Trübner and Co., Limited, we have received a new edition of a remarkable book, 'The Life of Hiuen-Tsiang' (by the Shaman Hwui Li) with an introduction by Samuel Beal, B.A., D.C.L., Professor of Chinese at the University College, London, and a Preface by L. Cranmer-Byng. It is the story of a memorable career—the life and adventures of a teacher and truth-seeker of the remote past (Hiuen-Tsiang was born in 600 A.D.) who, like many other great teachers, showed marvellous mental capacities even as a child. Outgrowing the narrow Chinese Buddhism of his day, he set off as pilgrim to other lands, notably India. His services to the literature of Buddhism are not easily to be appraised. 'He returned to his own country with no less than six hundred and fifty-seven volumes of the sacred books, seventy-four of which he translated into Chinese.' He was

one of those who appear divinely destined to unify the knowledge of the world, and to help on that great harmonisation of life which is more than ever in progress to-day, although the true purpose of the work often fails of adequate recognition.

We have to acknowledge an elegantly bound volume, 'The Forty Questions of the Soul, and The Clavis,' by Jacob Boehme (John M. Watkins, London, 10s. 6d.). We have in the past dealt so fully with the life and work of this greatest of German mystics, that we do not feel it necessary or appropriate to deal extensively with the matter again. But we can cordially commend the book to the notice of all students of mystic philosophy, especially complimenting Mrs. D. S. Hehner on the thoroughness of her work of emendation, the outcome of a painstaking comparison of the translations of John Sparrow with the original German. It is Boehme's great distinction that he appealed as a mystic not only to the emotions, but to the scientific understanding, howbeit that understanding needs to be exalted beyond the purely sensuous side of things to gain a clear perception of the deep truths he utters. He was the recipient of a great illumination, and happy are those whose interior minds have been opened to receive it.

From a recent issue of 'The Progressive Thinker' we take the following. It appears in an article by Mr. Herman Fascher, who claims that human growth and development are the result of successive embodiments in the lower animal stages:—

There are about five different ape-like species, which, if combined in a single being, would produce a form in all respects like a human form, excepting the capability of modulating the voice for speech. This ability is no doubt derived from certain birds, notably the parrot and mocking bird. A combination of these different animal life centres would produce a human life centre.

Mr. Fascher elaborates his theory at considerable length, and it is certainly an ingenious one. But it leaves the deeper side of the matter untouched. There is that in man which transcends all the potencies of animal life.

In 'Healthward Ho!' for August Mr. Eustace Miles makes a charge against 'New Thought,' and we sympathise with the criticism, although we do not entirely endorse it:—

And here is the fault that I would find with a great mass of what is called 'New Thought.' . . . The individual seems to think for himself or herself alone, whereas there should be a great deal of suggestion for others—for the health, happiness, success, and right thoughts of others.

Mr. Miles makes it clear that he does not include the system known as 'Christian Science' in this objection. Nevertheless, as regards the rest, we cannot think it is wrong that doctrine and practice should be first expressed by the individual *for* the individual. 'Individual improvement is the basis of general advancement,' is a maxim from one of our foremost speakers. When the individual has outworked the process for himself he will begin to propagate his truth by example as well as precept. All the

same, we have no sympathy with certain sinister American systems—loathsome, parasitic growths—that teach mental culture with a view to success in money-getting, and the attainment of success in dominating other minds for selfish purposes.

We have received Old Moore's Almanack for 1912, and learn from it that a number of people will have bad colds (in February); that some people of note will die; that there will be disasters in coal mines; that many good servants will give notice and cause household dismay, and so forth. Dear, quaint Old Moore! We like his almanack, and if we laugh at his 'astrology' he must not mind it.

From Mr. J. Millott Severn, the distinguished phrenologist, we have received a pamphlet 'Phrenology Practically Explained, Illustrated and Applied,' in which he gives a useful outline of the subject. We find the portraits illustrating certain characters and temperaments both interesting and suggestive. The pamphlet (price 6d.) is to be obtained at the Brighton Phrenological Institution, 68, West-street, Brighton.

According to the Editor of the New York 'The Christian Work and Evangelist,' 'The human soul withers without prayer and worship and contemplation of God fully as surely as the body weakens without light, air, exercise, and food.' He says:—

If the experience of the last two thousand years counts for anything, its inevitable lesson is that with a waning Church soon a waning morality and spiritual life set in. No calamity to the three great Protestant nations could be imagined equal to the closing of the churches. But the churches cannot endure with an estranged good population indifferent to it, while at the same time evil men hate it. It has come to that point that there must be *more church or no church*. Either all good people must learn to love it again, put it chief in their thoughts and attachments, serve it devotedly, or soon it will become as nothing, or only one struggling institution among many.

There is a fine spirit in the following lines by Emily Read Jones. They enshrine a great truth for those who are able to realise it. But we are not all ready to receive, and act upon, the admonition to take no anxious thought;—

My arrows are all sent,
My wealth is spent.
Time, knocking at my gate,
Warns me 'tis late;
Yet gladsofely I fare,
And take no care.
Where any bird sings free,
He sings for me;
Where any feast is spread,
There is my bread;
Where any hearthfires shine,
Their cheer is mine;
Where there are earth and sky,
No beggar I.

We learn with much regret that the Council of the Marylebone Spiritualist Association, a society which has been in existence for nearly forty years, and during the last fifteen years has carried on its meetings at Cavendish Rooms, is compelled to make an urgent appeal for funds to enable it to continue its labours. Although of late the expenditure has been less than formerly the income has seriously diminished, and the reserve fund has been drawn upon to such an extent that it is almost exhausted. Consequently, unless substantial assistance is speedily forthcoming, there is every probability that the work of the society will have to be abandoned. The Council, however, hope and trust that the friends of Spiritualism in London will not suffer such a catastrophe to take place, and ask that contributions will be sent to the honorary treasurer, Mr. W. H. Lord, 14, Porteous-road, Paddington-green, London, W. After all these years of valuable service to the cause it would indeed be little short of disastrous if this Association failed and Cavendish Rooms were closed.

EXPERIENCES WITH MRS. CORNER.

BY ALFRED VOUT PETERS.

I first met Mrs. Corner, better known as 'Florrie Cook,' somewhere about June, 1898, in a house at Shepherd's Bush (in the West of London), at a séance arranged by the members of the Shepherd's Bush Society. The conditions were none of the best. To begin with, the evening was very hot, more people had come into the séance-room than had been expected, and the lack of air and general discomfort of the apartment made the medium very irritable. On my being introduced to her she simply bowed, without offering to shake hands. Not wanting to intrude myself upon her I sat some little distance away.

As Mrs. Corner's séances were held in the light, if I describe the general arrangement of one séance it will suffice for the others. In this case two curtains were fixed in one corner of a room on a rod. A chair was placed in the cabinet, as the space behind the curtains was called, and the medium was fastened to the chair with tape. She did not object to being tied, but would not have the tape round her neck for fear lest during the séance she might, while in the trance condition, be strangled. Generally someone tied her who thought, or knew, that it would be impossible for her to get out of the tape under normal conditions. In this case the task was entrusted to a man who had been a sailor, and who performed it very thoroughly. The curtains were then drawn together, and soon a voice, speaking in French, asked that I should sit near the curtains, which I did. Now, Mrs. Corner did not know me as a medium, nor, indeed, anything about me. The voice was that of the spirit who used to materialise with Mrs. Corner, and whose name was Marie. We did not obtain much phenomena, except that arms and legs were thrust out of the opening of the curtains, and 'Marie' said, in French, 'Bits of spirits are materialising.' We waited some time, but Mrs. Corner came to her normal self, and asked if the curtain could be lifted as the room by that time was terribly hot. Now comes one of the greatest proofs to me of the truth of spirit return. The séance was held on a Monday. On the Saturday before I had assisted at a séance with the materialising medium, Cecil Husk. At that séance my dear spirit friend, 'Moonstone' (who is known to many of my friends wherever I have visited) materialised and promised that he would show himself with Mrs. Corner; but, seeing that the conditions were so bad, I thought it would be impossible for him to do so. Mrs. Corner sat with her back close up against the curtain; in fact her body was leaning upon Mrs. H. Boddington. We all sat still, when suddenly the curtains were thrust aside and there stood 'Moonstone.' His form and face, with his dark beard and moustache, were seen by us, but only for a few minutes; then the medium awoke and began to laugh. She said, 'Oh, there is such a funny spirit here, so old and wrinkled; he is looking at me.' Now 'Moonstone' was well known to all in the room, for I had acted as medium for some time to the society, and all were anxious to see him, so we asked him to show himself again, which he did, but was only able to show his face, which was old and wrinkled, and naturally so, for he has told us that he was one hundred and two when he left the earth body. Before this remarkable séance closed I witnessed a phenomenon which in my experience was absolutely unique. Outside the curtain—not within the opening—a mist began to gather, which quickly took the form of a right hand and arm, apparently of a woman. I was told that the spirit wanted me to shake hands with her, and I did so, feeling a warm human hand in mine. Then the séance closed and I, with other friends, accompanied the medium a short distance on her homeward journey. As she lived in the neighbourhood of one of our party she asked me to call and see her on the following Saturday. I accepted the invitation, and we had a séance, and as all present at this second séance were friends, that is to say it was not a professional or paid séance, the conditions were very much better.

The séance was held in the kitchen, away from the noise of the street. The cabinet was the scullery, and as this had a stone floor we laid down a rug on the stones so that the cold should not be too much for the medium's feet. Before the door we hung two curtains. The

room was not in total darkness because there was a small gas jet burning the whole time, giving quite sufficient light to enable us to see the time by our watches. We were then told to talk, not to sing, for the quality of the singing that usually takes place in the séances is not of the highest, and Mrs. Corner was a music-lover. Presently we heard a deep manly voice, whose owner asserted that he had been a sea captain and had died at the house of Mrs. Corner. He said, however, he was not dead but in the dark. He never showed himself at any of the séances, but only spoke. A very curious set of circumstances, which I will relate later, occurred in connection with establishing the identity of this man. But to return to our séance. Very soon 'Marie' showed herself to us by lifting the curtain and we all saw her. I must confess that, although I am a medium myself, and although I have assisted at many séances, yet in my mind was always the doubt that the materialising was a clever piece of trickery. Mrs. Corner's séances, however, were so natural that there was nothing to alarm anyone, nor was there any hocus-pocus about them. 'Marie' came to the side of the curtain where I was sitting and drew me to her, telling me to look well at her. I did so. At her desire I put my arms round her, and I found that they embraced a living, breathing woman, apparently of about twenty-five to twenty-seven, slight of figure and as tall as myself, with long dark hair and a beautiful complexion. Mrs. Corner was at that time about forty-three or forty four, she was shorter than I, full in figure, and with quite different hair from that of 'Marie,' so that I am sure of the identity of 'Marie' apart from her medium. In those early days instructions on how to conduct the séances were often given us in direct writing. Paper and pencil were put into the cabinet, the spirit would be heard writing and the instructions would be handed out to us. I have preserved both Mrs. Corner's writing and that of the spirit, and they are clearly not the same.

As Mrs. Corner was holding regular séances, I asked her to give a sitting at Forest Gate (a little way from London) where I lived, to my own circle, one which I had conducted for three months. Before going to the séance the medium was frightened by an accident, which we found interfered with the phenomena, but, all the same, we had a pleasant surprise. 'Moonstone' had promised through me that he would manifest, but the conditions were so bad that I really thought we should get nothing. I was talking to my neighbour when I felt my sleeve pulled and a soft beloved voice saying to me 'Medi,' 'Medi' (short for 'medium'). I looked and there was 'Moonstone' standing with a light in his hand which lighted up the whole of the face and features distinctly. He showed himself twice, and as all the circle knew him they were all glad to see him. A curious thing was that Mrs. Corner's own spirits could not produce the light unless 'Moonstone' was there.

On one occasion at Mrs. Corner's home, previous to the séance, we had been laughing and acting rather frivolously, and when the medium went into the cabinet the spirits could not entrance her. I was asked to sit at her feet in the cabinet and did so. Soon the medium's body fell forward, and but for her having been tied to her chair she would have fallen upon the floor. She was breathing heavily, and I knew that she was in a trance. Soon I heard a voice say to me, 'Go out but do not look round.' I quickly regained my chair and immediately a fully formed spirit followed me out. On another occasion 'Marie' came out of the cabinet and asked one of the sitters, a Mrs. D., if she would go in and lift the medium up, for she had fallen forward, and was likely to hurt herself. Mrs. D. told me at the time, and many times since, that during the whole time of her being in the cabinet 'Marie' remained built up. Mrs. D. is *not* a Spiritualist, and would not be prejudiced towards the phenomena. One of the most remarkable séances at which I assisted was on Miss Corner's birthday. 'Marie' brought a silver bracelet out of the cabinet, and said it was for Katy. We asked her how she got it, and she replied: 'Oh, I took the money from the medium's purse, and left it in the shop and brought the bracelet away.' At this séance, at which Mrs. D. and Mr. Robert King were present, 'Marie' relegated all the men to the far end of the room, and had all the ladies sit near the cabinet. Then she asked us not to touch her. We all promised, and when she appeared we saw a

beautiful, graceful young woman, taller than the medium, and clearly a distinct personality.

Afterwards we were asked not to touch the medium, as the spirit people were about to try an experiment. Miss Corner was told not to cry out or touch her mother. This she promised to do, then we saw the curtains pulled each end. Mrs. Corner stood in the opening with her eyes closed and her hands folded over her chest. She seemed half in trance, and was saying, in a low voice, 'Oh, let me out, let me out!' It seemed as if she was pulled from behind, as she retreated into the cabinet. Again the curtains were withdrawn, and we saw the face of a man with a grey beard. Then the curtains were drawn aside still more, and we saw that the man's body was only built up from the waist upwards, and that it was attached to the right side of the medium, who stood before us with her arms folded over her chest. We all saw the two forms together—the man and the medium's. The face of the man was deathly pale, and the eyes were closed. For several minutes we saw them together. Presently the medium seemed to awaken. Turning her face, she saw the man standing behind her, and with a shriek started to rush out of the cabinet, when two hands, clasping her round the waist from behind, pulled her back, and pulled the curtains after them. In a few moments she was fully awake and in our midst again. The man's face was not recognised.

(To be continued.)

PROFESSOR M. T. FALCOMER ON SPIRITUALISM.

Writing in the Italian newspaper, 'L'Adriatico,' Professor M. T. Falcomer says:—

Many years have elapsed since Mr. W. E. Gladstone honoured me with the following letter:—

DEAR SIR,—I hope to draw profit from your researches, but my occupations have left me a good deal behind. I am not one to put on one side the alleged facts of Spiritualism, but I have not yet had the opportunity to see in it a worthy demonstration of that future world that we look upon as the fulfilment for our work and our hope.

Since 1896, however, we have had proofs with new important mediums of the existence of soul out of the body and surviving bodily death; proofs so reliable that they would have sufficed to convince even Mr. Gladstone.

In the wide field of mediumship we have still mediums by whom we obtain *proofs of facts*, and are not dependent on mere philosophical affirmations.

Professor Falcomer then refers specifically to and gives interesting particulars respecting a number of well-known mediums. He mentions Hélène Smith, who, while entranced, paints pictures, of which Jesus is the principal subject, and who, while hypnotised, wonderfully assisted Professor T. Flournoy in his powerful work, 'Des Indes à la Planète Mars'; Lucia Sordi, who is at present at Rome sitting with a circle of scientists for the Society of Psychological Studies of Milan; Eusapia Paladino, who is still at work at Naples for the Society of Psychological Research; Stanislas Tomczyk, Charles Bailey, Ophelia Corrales, and the mediums of Julia's Bureau who are at the disposal of Mr. Stead.

The fact that Professor Falcomer's article appeared in a leading newspaper such as the 'Adriatico' is a striking illustration of the progress that Spiritualism has made in Italy. The Professor, in conclusion, says: 'Senator Luciani, who was induced to experiment by Lombroso, wrote to me once, "Alas! all mediums are often fraudulent," and Fogazzaro was of the same opinion. Poor mediums, when will schools be instituted for you! It is comforting to hear that Archdeacon Colley has financially initiated a "Mediums' College" in England, and that Mr. Stanford has presented £10,000 for the study of Spiritualism at the University of San Francisco.'

TRANSITION.—Another link with the past has been broken by the passing of Mrs. Charlotte H. Swanston, aged 93. She was a staunch Spiritualist, for many years a member of the London Spiritualist Alliance, and a helpful friend to 'LIGHT' and other allied causes. Her generous sympathy and kindness endeared her to so many that her transition will be felt as a personal loss by a large circle of friends.

THE REAL CARLYLE.

BY JAMES ROBERTSON.

In 'William Allingham's Diary,' published by Macmillan, there are glimpses of many of our great men by one who had the vision to see and the gift to record. Carlyle, Browning, Tennyson appear and reveal themselves by their conversation. Allingham's poems long ago won my admiration, and so I felt that anything which he had to tell was worthy of perusal, but I scarcely looked for such a mine of good things as are contained in this volume. Close, indeed, was Allingham's acquaintanceship with Carlyle and Tennyson; day after day he was in their society. Mrs. Allingham, who was a good artist, has furnished us with one of the best pictures of Carlyle I have yet seen. Allingham was not a Spiritualist and had no disposition to be convinced of the truth of Spiritualism, and although he talked much on the subject with Dr. Alfred Russel Wallace, Mrs. de Morgan and others, persuasion was hopeless. He tells, however, some incidents which point to the great truth that Spiritualists prize. He knew Sir Percy Shelley, the son of the great poet, and records a conversation that he had with his wife, Lady Shelley. Before she married Sir Percy she had known Mrs. Shelley, Mary Godwin, the wife of the poet, and was with her before she died. Mrs. Shelley lay ten days motionless and speechless, only sometimes opening her eyes wide. When she died Lady Shelley said, 'I felt that Shelley was in the room; her look of joy was indescribable.' When Carlyle was nearing dissolution, and had to be tended by female hands, lifting his head at moments, he murmured, 'Ah, mother, is it you?' The day before the last, Mary, his niece, heard him saying to himself, 'So this is Death; Well!' His very last words were, 'I am seeing things that you know nothing of.' It is marvellous to read, notwithstanding his friendship for Darwin, Tyndall, and so many Evolutionists, the detestation Carlyle had for Darwinism. He could not see that this new revelation of law did not necessarily exclude a spiritual guiding force. The old story of Creation seemingly held him. Great as he was in many realms, he was not an oracle. At times he said the bravest things, but it was difficult to know exactly where he stood. He was at once contemptuous of those who held Christian dogmas and angry with those who gave them up. 'I have for years,' he said, 'strictly avoided going to church or having anything to do with mumba-jumba,' and yet he could not bear Froude for a time because the latter had said what he thought regarding Christianity in his 'Nemesis of Faith,' and he complained about Francis William Newman treating Jesus in an unimaginative way. Of Strauss' 'Life of Jesus' he said, 'It was a revolutionary and ill-advised enterprise, setting forth in words what all wise men had had in their minds for fifty years past, and thought fittest to hold their peace about.' He was always talking about veracity, but habitually revelled in exaggeration and one-sided presentation of a subject. He was mighty to arouse but useless to guide.

How backward Carlyle was in many of his ideas is evidenced by his opposition to anæsthetics. He held chloroform in a surgical operation to be a mistake, since pain was a natural accompaniment and had its uses. The past in many respects held him in its grip. Of all great-minded men, he was the least of a philosopher. The new and the old were strangely mixed up in his mentality. Much that he spoke was an outpouring which had need of modification. 'His bark was worse than his bite,' as we say in Scotland. Many of his fierce diatribes cannot be taken as expressing his real thought. In his heart there dwelt the flower of kindness which bloomed day by day. It was Darwinism, however, which called forth his wrath in greatest measure. On almost every other page of Allingham's book we have it brought in:—

Tyndall has not come to me lately. Perhaps he was vexed by an outburst of mine against Darwinism. I find no one who has the deep abhorrence of it that I have in my heart of hearts, science falsely so called. The Darwinian theory tried to meddle with things that are out of man's reach; and besides, I don't care a straw about all that.

If anyone needed the ripened philosophy of Andrew Jackson Davis it was Carlyle. The obscure clairvoyant, of whom probably he never heard, had sounded Nature's depths and

brought forth a lucid interpretation. In what is named 'The Harmonial Philosophy' Carlyle would have found a larger setting than ever Darwin gave of the world's true history, and side by side with it the recognition that all is the work of an Intelligent Mind. In the old Greek literature with which Carlyle had some familiarity, he might have found what he hated, the doctrine of growth, of progress; and belief in progress as being fundamentally a belief in God. Darwinism he did not comprehend. He thought it meant that the universe came together by chance, which to him seemed incredible. He was asked once by Allingham if he had read Martineau in the 'Contemporary' on Tyndall, when he said: 'No, I care nothing about it. It is an utterly contemptible theory that out of blind dust could spring the sense of right and wrong. I don't care three half-pence for the Darwinian theory.' There is more of the real Carlyle in this diary of Allingham's than in Froude's notable life. Froude stood in awe of his master; he did not dispute with him, but accepted nearly all he said as pregnant with truth. Allingham differed and disputed and yet held for years the regard of the great man. He seems at times to have got closer to him than anyone. He was his companion in his walks and rides, and thoughts which Carlyle never committed to paper were poured into his ears. Allingham, in one of his own poems, says that a man's true life and history is like the bottom of the sea, where mountains and huge valleys are concealed, but he managed to get at Carlyle's inner mind and brought out glimpses of his early thoughts when the absurdities of some of the orthodox dogmas first crossed him, and prevented him following a ministerial career. At the age of fifteen he said to his mother, 'Did God Almighty come down and make wheelbarrows in a shop?' which caused the good woman to lie awake weeping and praying bitterly. When he read Gibbon he first clearly saw that orthodox Christianity was not true. This he called the most trying part of his life, when he would have gone mad, as Hugh Miller did in similar circumstances, but that luckily he came into contact with some superior minds. He could not in the least find room in his mentality for God coming down to earth at any time more than He comes down now into the soul of every devout man. Of the future life Carlyle felt no certainty; Emerson had told him that Swedenborg came nearer the secret of the world than anyone, but Carlyle could never see that he came near any secret at all. He said that of 'Death and the Future we know nothing—must leave all that alone.' Allingham reminded him that Goethe spoke of the continuance of existence after death as a certainty, but Carlyle said:—

I long ago despaired of any response to such an inquiry. Death is welcome whenever it comes. One thing is firmly held to—God, who arranges and decides all, this I keep, and whoever uses honestly the light placed in his own mind, acts as the voice of God tells him, will find satisfaction therein, and not otherwise.

Again he said:—

The evidence to me of God—and the only evidence—is the feeling I have deep down in the bottom of my heart of right and truth and justice. I believe that all things are governed by Eternal Goodness and Wisdom, but we cannot see, and never will see, *how* it is all managed. . . I often think of Kant's notion—no real Time or Space; these are only appearances—and think it is true. I have often had a feeling (contrary as it is to all logic) that there is a Special Providence—a leading by the hand of a great friendly Power above us. . . For Darwin personally I have great respect; but for all that, his 'Origin of Species,' &c., is of little interest to me. What we desire to know is, who is the Maker? and what is to come to us when we have shuffled off this mortal coil. Oh, every day and every hour my thoughts turn to another life. We know nothing; all is and must be utterly incomprehensible. I have no kind of definite belief or expectation whatever as to the Future, only that it will be managed with wisdom—the very flower of wisdom.

Carlyle had read White's 'Life of Swedenborg,' and spoke of it rather with praise, but it gave him no stronger foothold as to the reality of a future life. It was when reading this book that there first dawned on me the possibility of a future life. Some talk one evening in a clergyman's house was brought round to the occult side of life, and I rushed the next day and bought the volume, which I greedily devoured; but there came not to me light or satisfaction. I had to wait till spiritual phenomena

were brought to my notice. White was not an orthodox Swedenborgian, but a Spiritualist rather, to whom it was beyond dispute that spirits pass daily from earth and come back to earth once more when they feel they can give counsel and consolation. He was a close friend of Mr. Andrew Glendinning, and spent much of his time in his home. He wrote a little work entitled 'Other World Order,' which is quite a gem in its way, one of the books of real value in spiritual literature. Many times have I gone through its pages gathering real knowledge. White had truly the literary gift, and it is not to be wondered at that Carlyle spoke with praise of his work. A quotation will give an idea of the man's gentle nature, 'Spirits who depart from this earth in neglect and contumely, with battered reputations, wrecks in all conventional regards, are yet received by the angels with affection and esteem.' He also says, 'This world is a place of birth, and not of abode—of experience and not of fruition.'

THE HYPOTHESES OF 'BILOCATION' CONSIDERED.

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

(Continued from page 399.)

The old magnetisers obtained from their clairvoyant subjects detailed descriptions of the triple animic entity: spirit, ethereal body, odic phantom; which the subjects named naturally by the appellations which were usual to them. It will not be useless to quote passages of their revelations in this regard, as they will serve at least to clear up the ideas of those who are interested in the arguments. A subject of Werner, a Lutheran Pastor of Beckelsberg on the Rhine (1840), expresses himself as follows:—

Spirit in its divine eternal sense as sent by God, is the life soul (that is the ethereal body), and it is the soul which gives the spirit its personality. Circumscribed it completes it; it is, as it were, the body of the spirit, and is therefore capable sometimes of being spiritualised with it, sometimes of conquering the spirit by degrading it and materialising it altogether. Neither one nor the other can exist alone. They are intimately united. I cannot say how this is done; there are spiritual links which I cannot see. The soul contains the interior sense of man, and the spirit uses its powers, but, although this happens, there is a third substance which adds to the soul and moves and vitalises the body. This substance comes from the essence of the soul, but in consequence of its bodily activity it participates more in bodily nature than in that of the soul. Considered by itself this substance or nervous fluid is the indispensable instrument by means of which the soul enters into *rappor*t with the exterior world. The nervous fluid by nature becomes corporeal and grows, is destined to separate itself from the soul and to be dissipated whilst the soul gradually rises, and approaches the nature of the spirit. After death the soul cannot free itself immediately from the nervous fluid, and earthly souls joyfully impregnate themselves with it, which gives them the power to take up again a human form and to render themselves visible to the living or to make them hear, or to touch them, or to make sounds and noises in the terrestrial atmosphere. (Quoted by Mrs. de Morgan, 'From Matter to Spirit,' page 132.)

The last sentences above are noteworthy; they agree perfectly with the assertion of Eusapia, that John used his odic phantom for the production of physical phenomena. The famous Seer of Prévost affirms the same things, as well as the existence of the odic phantom, which she calls the spirit of the nerves, or the principle of nervous vitality. Justinus Kerner writes concerning her:—

As regards the nervous fluid, she said that it was the bond which united the soul to the body and the body to the world. The facility with which in her case this fluid frees itself was the cause of her abnormal state. By its action souls which are still in the middle region are put into *rappor*t in the atmosphere with the substances which allow them to make themselves heard and felt by man, as well as to cause a loss of gravity and to move heavy bodies. When a person dies in a state of perfect purity, which happens rarely, he does not carry the nervous fluid with him. Happy spirits to whom the nervous fluid does not continue to adhere can no longer appear. ('La Voyante de Prévost,' page 88.)

As we have seen, the statements of hypnotic sleepers or

ecstatics who lived before the birth of modern Spiritualism agree exactly with those of the mediums, some of whom, like Eusapia, are so ignorant that we cannot suppose them capable of fine points of theory of this kind. The above considerations can therefore be summarised in the three following propositions: 1. In real cases of autoscopy, spontaneous or provoked, where the subject sees his own phantom appear before him, and feels in his own consciousness sensations perceived by the phantom, we must deduce that we are concerned with the duplication of the odic phantom, a duplication which in its first phase reveals itself under the form of exteriorisation of sensibility. 2. In the case where consciousness is transported into a doubled phantom which sees its own inanimate body at a distance, we must conclude that we are concerned with an authentic phenomenon of the duplication of the ethereal body, noticing also that *a priori* it is neither logically admissible nor philosophically conceivable that the spirit can leave the body without its envelope, that is to say in a condition of pure bodiless spirit. 3. To explain certain complex episodes where the phantom has simultaneously consciousness of the peripheric sensibility and the power to provoke physical results, nothing prevents us from recognising the possibility of the freedom of the ethereal body produced with a partial impregnation of the odic substance.

There are, in addition to the categories specified, others in which the interpretation of the phenomena is doubtful and embarrassing, as, for example, when the subject, whilst preserving consciousness of itself, has the sensation of being transported to a given place where it sees what happens in that place, and where it is seen in addition by the persons who are there, so that the subject has the sensation of being in two places at once. As we cannot confer the gift of ubiquity on the thinking Ego, we can only explain such cases by recourse to the hypothesis of simultaneous telesthesico-telepathic action in the subject, and we note that in a large number of these cases certain essential circumstances which we meet in cases of supposed duplication are lacking, and that on the contrary we find the circumstances and conditions favourable to action of this class. Doctor J. H. Hyslop recently supported a purely telepathic explanation of certain episodes of this nature, which were reported by Miss Bates, by saying that we cannot rationally admit the anomaly that an individual should be normally conscious in his own body and be personally present at the same time in distant places, which would imply his simultaneous presence in two places at once. Miss Bates, however, replied to Doctor Hyslop that under such circumstances the subject was probably not normally conscious; each time that this phenomenon was produced while the subject appeared to be awake, in reality the subject was entranced imperceptibly and intermittently. This induction seems to be justified by the fact that analogous conditions of psychic absence frequently happen in the weak state in hypnotic and hysterical subjects. If this possibility be admitted, certain of these cases can be easily classed in the category of phenomena regarding the movements of the ethereal body. However this may be, it seems to me necessary to distinguish between the ethereal and the odic phantoms as the result of the considerations announced above. Having settled this, I shall refer exclusively to the ethereal body, and continue the discussion of certain other duplications of hypnotic subjects gifted with the power of internal autoscopy recently noted by Dr. Sollier, Bain, and Le Maître.

This faculty consists in the marvellous power of seeing the most secret parts of the organism not only macroscopically, but also microscopically, in such a way as to exceed the powers of the instruments used by scientists. Each time such subjects describe with anatomic and physiological precision the structure and functions of their internal organs, they also reveal pathologic conditions in the completest detail of somatic dissociation, and that even when operator and subject are both ignorant of their occurrence in the organism. Hence there is no reason for disbelief in their lucidity in those cases where they reveal functional or histologic peculiarities, which have escaped up to the present the researches of science. I allude here to the statements of a subject of Dr. Sollier regarding the functions of the cortical centres.

(To be continued.)

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'SPACE AND SPIRIT.'

To the best thought of the age all the phenomena of life are resolved into Unity, and the Universe is justified of its name. That principle of Unity presents to us two sides which we know as form and force, or matter and spirit. Mr. R. A. Kennedy, whose suggestive and analytical work, 'Space and Spirit,' has gone into a second edition (Charles Knight and Co., Limited), prefers the terms which form the title of his book, holding that there is a Spacial universe and a Spiritual universe.

In this second edition of his work Mr. Kennedy has amplified some of the statements in the first edition, as a result of criticisms and suggestions from various quarters, and we observe that in this connection he refers to the review which appeared in 'LIGHT' some considerable time ago, in which we invited him to expand, with a view to greater intelligibility, his allusion to the 'self-restraining power' of the 'spiritual pyknotom,' to which we refer below.

Not the least important of the changes in the present edition is a development of the original presentation of the idea of Space and Spirit as Absolutes to which all things else are reducible. Mr. Kennedy has included the idea of Space with those of matter, energy and mind as a 'power' of Spirit. But this, as the author points out, does not affect his main argument.

Our original notice of the book appeared so long ago that it would be scarcely fair to assume that our readers retain a clear recollection of it, especially those who have not made the acquaintance of the book itself. We may say, then, that Mr. Kennedy's purpose has been to hold the scales justly as between Sir Oliver Lodge, in his work on 'Life and Matter,' and Haeckel and his 'Monism.'

It may be useful at this point to cite some of Mr. Kennedy's 'Definitions,' as suggestively illustrating his standpoint as between the two scientists upon whose views his work is a commentary and a criticism.

'Space,' then, he defines as 'that which has extension and penetrability'; 'Spacial Matter' as spiritual matter operating in space; 'Spiritual Matter' as that which is spaceless, impenetrable, divisible, and non-spacially changeable; and 'Spacial Energy' as 'spiritual energy operating in space.' 'Spiritual Energy' he finds identical, or at least closely allied with, 'Spiritual Matter'; while 'Will' is 'that which originates and organises,' and 'Life' is 'Will in action.' 'Soul' he holds to be 'Individual Will,' 'Consciousness' 'that which knows'; 'Mind' 'that which wills or knows, or wills and knows.'

Finally, 'Spirit' represents all that we know of abso-

lute matter, energy and mind, and 'God' is 'the Alpha and Omega of all things spiritual and spacial.' It is here that we note an example characteristic of Mr. Kennedy's independent thinking, for he boldly avers that the Deific attributes of 'Omniscience,' 'Omnipotence,' and 'Omnipresence' must be taken only in a potential sense, as representing unlimited power to know or not to know; to do or not to do; to be or not to be everywhere present. The author thus dissociates himself from Pantheism or Monism in their ordinary aspects. Without necessarily accepting our author's conclusions in this regard, we can easily appreciate his impatience of the arbitrary classifications of the two schools of philosophy referred to, and his readiness to accept this method of escape from their mechanical forms of thought.

Conjoined with his earnest effort to state his conception of existence in exact and scientific terms, Mr. Kennedy's view of Spirit goes far to vitalise and unify his thinking. 'Spirit,' he says, 'with its infinite power to Will, to Know, to act and to restrain, to utter itself in a myriad individualities (some free, some not so free), or to unite as one, has also an infinite power of capacity.'

It would require several articles to deal fully with the various conclusions set out in Mr. Kennedy's work, but as we have indicated, his definitions, from which we have quoted, convey by suggestion something of his attitude. He connects, indeed, with a gradually increasing school of modern thinkers (of whom Bergson is one) who hold that the Universe is to a certain extent indeterminate—something in process of development, infinitely plastic, and sublimely independent of any system of rigid methods and measurements. That theory is known as 'Creative Evolution.' Here, for example, are our author's conclusions on the subject of Will (to which, by the way, he alludes in connection with the suggestion contained in our review of the first edition of his book):—

Now my view is that every life (short of Deity) has been partly determined and partly left undetermined. Every life is, therefore, partly foreknown and partly unforeknown. The unknown, undetermined factor in a life is its divinity . . . [a life] is set going, is made subject to certain laws or limitations, which, however, only come into operation under certain circumstances. Subject to those limitations that life is 'free' and its course unknown. *It is unknown even to Deity, because left undetermined by Deity.*

Very illuminating, too, as illustrating Mr. Kennedy's standpoint, is his remark that—

the whole spacial universe of matter and energy might hurl itself into the fathomless depths of a single spiritual individuality without effect. *The finite cannot affect the infinite without the acquiescence of the infinite.*

We have already spoken of our author's concept of a 'Spiritual Pyknotom.' The Pyknotom of Vogt was a material point or particle conceivably endowed with a unit of consciousness and permanently occupying a place in three dimensions. The Spiritual Pyknotom of Mr. Kennedy involves an individuality

having the power to exist in a variety of states of which three dimensional matter is but one, and in all its states wilful, conscious and energetic, although capable of self-restraint in respect of all its attributes.

Notwithstanding the sections on Will, however, we still find this idea of 'self-restraint' by the individuality in relation to its attributes somewhat obscure. Perhaps in a later edition Mr. Kennedy may be able to develop the point. Meantime we rejoice to see the continuous advance made by modern thought in the direction of a spiritual conception of life. This implies a breaking away from the sterile intellectualisms of the older schools, which are logical and consistent only when considered solely in relation to their own categories.

COUNT SOLOVOVO'S DILEMMA.

The article by Count Perovsky-Petrovo-Solovovo on 'The Physical Phenomena of Spiritism: Some Difficulties,' in the August issue of the 'Proceedings' of the Society for Psychical Research, is important because of the fact that its author says he has studied the subject under its different aspects for twenty years and has 'gradually developed an attitude of scepticism and denial,' and because it embodies the objections which are advanced by many so-called investigators. Sir Oliver Lodge ably disposes of the initial 'difficulty,' that 'the physical phenomena of Spiritism are improbable *a priori*' (see page 403), and we need only notice Count Solovovo's assertion that while we should show ourselves increasingly difficult to convince just in proportion as the alleged facts appear improbable, in Spiritism 'the more a phenomenon is improbable the less the proofs which are advanced in favour of its authenticity are satisfying.' Especially is this the case, he thinks, respecting apports, the passage of matter through matter, materialisations, spirit photographs and direct writings.

The passage of matter through matter he regards as 'humanly speaking, impossible,' and finds 'few serious witnesses and not a single truly conclusive fact.' 'For apports the evidence is even less satisfactory.' As to these latter, 'apart from the proofs usually associated with the name of Stainton Moses,' he says, 'I know almost no cases worthy of detaining our attention.' Then we get this remarkable and unsupported—and in our opinion unwarranted and untrue—assertion:—

As regards Stainton Moses there can be no doubt that the great majority of his phenomena (apports included) can be explained by fraud on his part—necessarily conscious fraud in some cases, perhaps unconscious in others. It is certainly improbable that a man in his position should amuse himself for years in mystifying his most intimate friends, but it is infinitely more improbable still to suppose that he had the gift to make divers articles come through space, one knows not when or how, and to make them pass through doors and walls while they preserved their original shape. And I think that we have to choose not, as has been said, between a physical and a moral miracle, but rather between a physical impossibility and a moral improbability. It is difficult to hesitate between the two.

Here we have the main argument in a nutshell. Apports are physical impossibilities. Mr. Moses and his friends bore testimony to having had such phenomena, therefore Mr. Moses must have been a cheat.

Apparently character, testimony, the evidence of independent witnesses, the honourable life and long record for probity and uprightness of the medium count for nothing, simply because Count Solovovo assumes that certain alleged phenomena are outside the bounds of possibility! That such phenomena are scientifically conceivable and probable, Sir Oliver Lodge has demonstrated—consequently the assumption on which the argument rests is baseless. It is therefore, as we have always insisted, a question of evidence, and of the trustworthiness of the witnesses.

As to the competency and reliability of witnesses, our author, after asserting that a large number of the statements of witnesses are valueless, and contending that 'in order to observe well in matters of this kind special aptitudes and a special training are necessary,' and that these are rarely met with, declares that 'it follows that only a restricted number of the accounts of such phenomena are credible.'

Apparently Sir William Crookes is a witness whose aptitude and training will be conceded by the Count, yet in his 'Researches,' after citing a number of instances of the movement of physical objects, Sir William gives an account of how a small bell was brought into the séance room from an adjoining room,* into which, previous to the séance, he had told his two boys to go to proceed with their lessons—and had locked them in. This is certainly an instance of an apport under almost perfect conditions.

But let us turn to the Count's method of disposing of the Stainton Moses phenomena, and at the outset we readily recognise that the Count finds himself in an awkward dilemma, since the alternative, as between a physical impossibility and a moral improbability, involves him in the admission of facts which he

regards as impossible, or a charge of fraud against a reputable man, which must surely be distasteful, to say the least—but as he adopts the latter course, we hold that he sins against the evidence.

Mr. E. T. Bennett, who knew Mr. Moses well, says in his work on 'Physical Phenomena,' pages 61-3: 'As to the "fundamental questions of sanity and probity," Mr. Myers says: "Neither I myself, nor so far as I know, any person acquainted with Mr. Moses has ever entertained any doubt." Mr. C. C. Massey [a trained and competent witness surely] says: "However perplexed for an explanation, the crassest prejudice has recoiled from ever suggesting a doubt of the truth and honesty of Stainton Moses." Mr. H. J. Hood, barrister-at-law, who knew him for many years, writes: "I believe that he was wholly incapable of deceit."'

Elsewhere Mr. Myers, referring to the phenomena occurring through the mediumship of Mr. Moses, speaks of 'the even tenour of this straightforward and reputable life.' Regarding Dr. and Mrs. Stanhope Speer, the main witnesses of these striking manifestations, Mr. Myers quotes the testimony of Dr. Marshall Hall, F.R.S., to the talents and acquirements of Dr. Speer, and then says 'his cast of mind was strongly materialistic, and it is remarkable that his interest in Mr. Moses' phenomena was from first to last of a purely scientific, as contrasted with an emotional or religious nature.' Mrs. Speer kept careful records of the sittings.

Summarising the Moses apports Mr. E. T. Bennett says (pp. 69-70):—

During two or three weeks over fifty instances occurred in which objects from different parts of the house were placed upon the table round which Mr. Stainton Moses and Dr. and Mrs. Speer were sitting in a locked dark room. The gas was always left burning brightly in the adjoining dining-room and in the hall outside, so that if either of the doors had been opened even for a moment a blaze of light would have been let into the room in which they sat. . . . On one occasion a small edition of 'Paradise Lost' was placed on the table, and at the same time the words 'to convince' were spelt out by raps. This little book had been in the hands of all of them during the evening, and they could testify to the position on a bookshelf where it had been left. One evening seven objects in different rooms were brought in; among them a little bell from the dining-room. They heard it begin to ring, the sound approached the door, they were astonished soon to hear the sound in the room where they sat, round which the bell was carried, close to the faces of all, and finally placed on the table, having been ringing loudly all the time. A curious incident occurred at a later date, the circle of three sitting alone. A small Parian statuette from an upper room was placed upon the table. One of the party requested that a friend who usually communicated might be fetched. 'We are doing so' was spelt out by raps. This was taken to be the complete answer, and they ceased to call over the alphabet. However the alphabet was called for again, and 'mething else' was spelt out. No idea could be formed as to the meaning of this. At request it was exactly repeated. After much puzzling it occurred to one of the party to join it on to the previous message—when the meaning became apparent. Mr. Stainton Moses sarcastically remarks—'What a clear case of "unconscious cerebration!"' 'Very soon an odour like Tonquin bean was apparent to all of us. Something fell on the table, and light showed that a snuff-box which had contained Tonquin bean had been brought from Dr. Speer's dressing-room. The box was closed, and the odour was remarked before any of us had the remotest idea that the box was in the room.*'

Mr. Myers was personally acquainted with Mr. Moses for years, and after his decease, and after critically examining thirty-one of his note-books containing records of his experiences, together with two note-books and other MSS. by Dr. Speer, which contained independent contemporary records of much evidential value, Mr. Myers says of the phenomena which occurred in the presence of Mr. Moses:—

That they were not produced fraudulently by Dr. Speer or other sitters I regard as proved both by moral considerations and by the fact that they are constantly reported as occurring when Mr. Moses was alone. That Mr. Moses should have himself fraudulently produced them I regard as both morally and physically incredible. That he should have prepared and produced them in a state of trance I regard as both physically incredible and also as entirely inconsistent with the tenour both

* Pages 96 and 97.

* See 'Proceedings' S.P.R., Vol. IX., pp. 266-267.

of his own reports and of those of his friends. I therefore regard the reported phenomena as having actually occurred in a genuinely supernormal manner.

Yet, in face of this emphatic attestation, Count Solovovo does not hesitate to charge Mr. Moses with conscious fraud—this, too, as far as we can judge, not because he can find any evidence that Mr. Moses was a cheat, but solely because it is the only way by which he can escape from having to admit the occurrence of phenomena which he, on *a priori* grounds, decides to be outside the range of possibility. Could what Mr. C. C. Massey aptly designated 'the crassest prejudice' go further or arrive at more unscientific and unjust conclusions?

' SUBMERGED ATLANTIS RESTORED.'

In 'LIGHT' of July 22nd there appeared a brief review of a book entitled 'Submerged Atlantis Restored.' From a perusal of this work I find that it differs from others dealing with Atlantis and instead of being the outcome of the exercise of some special faculty, and the reading of an hypothetical record in the Akasha, it claims to be the work of spirits who lived in Atlantis. From the Spiritualist position, granting that Atlantis existed, there is nothing unreasonable in the idea that certain Atlantean spirits should give to the world, through suitable mediums, what knowledge they possess. The writer of this work, Mr. G. Ben Leslie, with the help of Mrs. Carrie C. Van Duzee, has spent many years in getting the information now published, and surely a period of years is sufficient for the author to prove the trustworthiness of the spirits who communicated with him. No sane Spiritualist puts faith in spirits whom he has found to be untruthful, and I take it that these spiritual monitors have proven their fidelity to Mr. Leslie, and that is the best credential which they can give. The tone of the work is reasonable throughout, and whether it be an actual history of Atlantis or not, it is worth reading and comparing with other productions of a similar nature.

The causes assigned for the submergence of Atlantis are very different from others I have read. The usual theory seems to be that the people of Atlantis made a bad use of their psychic powers, and incurred the displeasure of the gods. There is in this a linking of physical effects with moral causes. In this book, however, we are told that the submergence of Atlantis was a result of certain physical changes, chiefly volcanic in origin, and had nothing to do with the morality, or otherwise, of the people. The attempt to drag in physical changes as a result of the immorality of the people is fatal. The two act independently of each other. A city is not destroyed by earthquake because the people are wicked. We have ceased to believe in such antiquated ideas as that. It is destroyed because it is within the earthquake zone, and is the most vulnerable point at the time. Besides, all the people in such cities are not wicked, and to say that a place is overthrown because of the people's wickedness is to say that those who undertake such a work lack discrimination, in that they kill the good with the bad, which is a gross violation of the principles of justice. I make this point in passing, as it shows the rational view of the submergence of Atlantis taken by the controlling spirits who have inspired this work. Strange as it may seem, these spirits do not believe in the re-incarnation of human spirits, but teach the re-embodiment, or re-conception of ideas in men. This is rational and I think demonstrable also to some extent, and although I have considerable sympathy with the reincarnationist position, I must admit that it is a theory and nothing more.

The scope of the work is wide, many interesting items are given and many beautiful spiritual lessons may be deduced from it. The statement is made that the people of Atlantis were well acquainted with the truths of spiritual communion, and their civilisation was of a high order. The formation of their cities, their government, and laws are given in detail, and some of the thoughts should be useful even to modern reformers. Woman seems to have enjoyed social equality, and motherhood was regarded with affection and reverence. In the mechanical arts they were advanced, and poetry, art, science, music, and literature were well developed amongst them, education being free and compulsory. Altogether these people seem to have

been quite the reverse of what they have been pictured by some writers, and the question to be decided is, which view is the most reliable. It may not matter much, of course, as the continent has passed, but the communications of such spirits are as reliable, surely, as the alleged interpretations of the Akashic records by clairvoyant psychics, and the practical Spiritualist would rather take his information from one who is most likely to know. But as Spiritualists are reasonable as well as practical, we can leave the work with the reader, feeling assured that his own common-sense will be his best guide in the perusal of this work, which is, indeed, a monument of patient, untiring effort, both on the part of mortal and spirit, and, leaving out the spirits if you will, it deserves to be read if only as a work of imagination. When I say that the book deals with geographic, geologic, ethnographic, and ethnologic conditions; languages, alphabets, figures, money, cardinal and ordinal numbers, music, musical instruments, monuments, architecture, sculptors and sculpture, &c., the reader can see that the work of detail is indeed vast, and the book should have a good sale because of the attempt to link up the past with the present. In the geographic and geologic sections there is much which students of those sciences should be able either to confirm or to confute.

W. H. EVANS.

Exeter.

QUEEN VICTORIA, A GOLD WATCH, AND A SPIRIT MEDIUM.

The final séance with Mrs. Wriedt, held on August 23rd, at Julia's circle, was made the occasion of a remarkable presentation. Mr. W. T. Stead handed to the medium a gold watch bearing two inscriptions, dated respectively 1846 and 1911. The former read as follows:—

Presented by Her Majesty Queen Victoria to Miss Georgiana Eagle for her meritorious and marvellous clairvoyance produced at Osborne Lodge, Isle of Wight, July 15th, 1846.

The second inscription, possibly destined to possess an equally important historical interest, read:—

Presented by William T. Stead to Mrs. Etta Wriedt, through whose mediumship Queen Victoria's direct voice was heard in London in July, 1911.

In making the presentation, Mr. Stead said he held it to be of more value to hear Queen Victoria's voice eleven years after her death than to have the watch which was given in her lifetime.

Mrs. Wriedt was also the recipient of the following illuminated address:—

To Mrs. Etta Wriedt, of Detroit, Michigan.

This address is presented to you on behalf of the many friends who have enjoyed the privilege of having sittings with you during your sojourn in London. We desire to express our gratitude to you for the opportunity afforded us of receiving communications in the direct voice from our friends who have passed on before. These communications have been of unmistakable authenticity from beings who satisfied us as to their identity, and were often in languages with which you had no acquaintance. We gladly and gratefully bear testimony to the extraordinary value of your form of mediumship, which is far in advance of any similar manifestations yet witnessed in this country. We sincerely trust that your invaluable gift may long be jealously preserved as the means of enabling those who are still in their bodies to hold loving and confidential communion with those from whom they have been parted for a little time by the river of Death.

London, August 17th, 1911.

Signed on behalf of Julia's Circle:—William T. Stead.
Signed on behalf of the other sitters:—W. Osborne Moore,
Vice-Admiral.

E. T. HARPER.

'Review of Reviews,' Bank-buildings, Kingsway.

WE are informed that Mr. Joseph Isherwood, an English trance medium who has been advocating Spiritualism in Australia and, latterly, in South Africa, is about to visit London for a short time. Mr. Isherwood is reported to be able to give very successful demonstrations of clairvoyance and convincing spirit messages. He will arrive some time in September, and will be pleased to be kept busy.

THE DISCOVERY OF GOD.

BY GERALDINE DE ROBECK.

Since we profess to believe that He whom we call God—the Eternal Spirit—is nearer to us than anything else in the universe (whether known or unknown), closer in every way and more intimately related to our 'self' than it is even possible for us to realise, surely our chief study in life should be the attempt to discover everything possible about Him—the mystery of His being; the nature of our being in Him, and the whereabouts of that kingdom which we feel ourselves bound for when we speak of being 'far from our heavenly home.' If we do not thus seek God and busy ourselves with the perfecting of our souls we are unfaithful. Is it enough to go to church once a week to worship Him? Six days already have we worshipped in the temple of Mammon; what is one day? Nay, the agnostic is more enlightened, for he passes much time in thought about those things that are truly of moment to the physical man, and though he says 'I find no proof that a God such as you describe to me exists,' he seeks for the secret way, whereas the professing Christian very often leaves all to the last.

Sometimes it is God Himself who comes to man: as Christ He 'stands at the door and knocks.' It is always thus at first that He comes to the mystic, and the soul of the mystic rises to admit Him. There is joy in the hearts of those who are ready for Him—not dismay, uncertainty, confusion. He comes suddenly, truly as 'a thief in the night,' and the soul, blinded with light, yet knowing well who stands without, gropes for Him in the darkness, crying to the invisible friend, 'I will arise and make ready the guest-chamber for Thee, Beloved!' The soul that is taken unawares fears to open the door and cries, from within, 'Thy servant sleepeth, Lord; behold, in my house it is dark and all the doors are closed.' These doors must all be opened if the Lord is to come to His Temple. The Temple itself must be cleared of its old idols, its birds of night, its obscene beasts, lurking in corners and deeming themselves masters of the house. The Holy of Holies must be prepared, in order that the Master, when He comes again, may not find another in His place, and may bring with Him those of His own household—the Angels and Ministers of His Will, who, long ago, fled weeping from the desecrated sanctuary. That Holy of Holies too frequently contains but a sordid and battered image of brass—usually a likeness, marred and pitifully distorted, of the man himself, who set it up and worshipped it! Sometimes the hidden shrine is empty; when opened naught can be found where once a Holy Likeness was said to be treasured, save a little dust—the dust of decayed images. This does not happen alone in the case of the agnostic, who may, indeed, keep most unspotted his inner temple! To me the sense of God's presence came when I had been, seemingly, abandoned by all on earth, and it has never truly left me. From that moment I have been hard at work clearing out the shrine in my little temple and no one can conceive what an amount of rubbish I found there! Old, ill-digested creeds, partially assimilated knowledge of what it was right for man to believe, and in whom he should believe; bundles of notions that had been picked up and treasured—who knows why? To-day, though order rules not yet—few mystics could be found ready to proclaim their entire satisfaction with the state of the fastness of their minds—I have so far cleared away foreign matter from my inner thoughts that I can set up what to me was before an 'unknown' God, that is, untaught by the creeds, in my Holy of Holies, and worship Him in secret, with a clear conscience and a heart at rest.

When first I looked 'within' and examined myself as to my spiritual state and private doctrine I found that the God of ordinary religion could no longer satisfy me, I did not believe in Him at all. I did not believe that any of my so-called misfortunes in life had been sent to me by Him as trials of faith; I did not believe that He had 'accepted the sacrifice of His Son's death on the Cross as a means of being reconciled with the world'—I do not believe to this day any of these things as I am supposed to do—the visitor who came to me in the night of my despair taught otherwise, and I am convinced that he

knew. This is how I then believed: if there were Gods many, that God might be one of them—perhaps a principle, a person, in the mystic sense—but not the Supreme 'I Am.'

No conception of God which made Him responsible for the woe of existence, or the world as I saw it then, was high enough, great enough, universal enough for me: I was not a Pantheist, in the ordinary sense, because God, to my thinking, could not be both matter and spirit; He could not be in things that were born and died, in things that decayed and perished. And yet, of a truth, nothing could actually be without Him. As an Immanent power, He must be in all things. Merely to say that He had 'created all things' was an insufficient explanation of the relation existing between Him and the visible universe. Only after emptying my mind of all humanly acquired knowledge, and, as it were, leaving it bare and clean-swept, did I call on the Heavenly Visitant to take up His abode within me for good—and it was then that I learnt to call Him my Father and God, and realised why it was that the Gods of ordinary religion (for even in the Orthodox Church there are so many Gods, *i.e.*, ideas of what God is, that it is impossible to say that every Christian worships the same God) could no longer be my Gods. The God I conceive as existing thus in all things—whether visible or invisible—who transcends and yet is immanent in all things (containing and not contained)—could never be described as 'jealous,' 'wrathful,' 'vengeful' ('appeased by sacrifice') or 'a God of war'—for then what of His attributes of 'love,' 'justice,' 'mercy'? How could He make men weak and then 'punish' them for falling? How could He 'cause earthquakes, or fires, or floods' and let man suffer without comforting him, as even the least philanthropic of ordinary mortals could not help doing? Why, if He were truly 'loving,' should He wait until sufficient prayers had been addressed to Him in order to grant release from suffering to the agonised petitioner and good to him who asked it of Him?

At the same time I recognised always a measure of truth in the various creeds—in Buddhism, Mohammedanism, Roman and Protestant Catholicism, and all the 'new thought' and so-called metaphysical systems which to-day seem to be springing up like saplings in an ancient forest of old beliefs. 'What's in a name?' might well be asked when some new form of belief is set up by a novel thinker, and decried by those of more conservative tendencies: each of the great religions contains a grain of imperishable truth, the mustard seed (or esoteric faith), which one day is to become the tree of universal science, spreading its branches from earth to heaven.

Yes, the God I believe in and worship is so supreme in might and majesty, so universally present at all times and in all places, that it is and always will be impossible for mere human beings to fully realise either His presence or His supremacy. Yet, as a man grows greater in mind, so does his idea of God increase in majesty and importance, so that in days to come the idea of God will have changed so completely that men will look with as much dissatisfaction on the Deity that most of us worship to-day as we do upon the gods and goddesses of pre-Christian times. It will seem futile to that generation of thinkers to seek the omnipresent One in temples made with hands, or to petition Omnipotence to interfere in the affairs of a world which to spirit may not appear to exist at all. When man has found the earth and heavens which were really formed at the word of the Creator (as declared in Genesis), then he will realise why it was that no answer came to the cry of despair of the suffering ones in the Kingdom of Satan (world temporal); and he will know that the 'way out' for him lies in coming into possession himself of that kingdom of the mind (within him) wherein he may create for the suffering thousands a progressively better and better presentment of the divine and eternal world of spirit. That there verily does exist a world over against this ruined and crumbling duplicate of it—imperishable, perfect, and of sure foundations, the 'Something that is not mere man, in man' tells us all; but to the man who communes much with spirit it speaks in clearer language, whispering of things unnameable, which his brother-men have no capacity to conceive, maybe, but which the spirit tells him are amongst the very least of the treasures of the kingdom. The spirit within him teaches that the Lord of the Heavenly Country is his Father—that he is

not only the offspring of an ape-descended man, not flesh and blood alone, but primarily spirit (like his true life-giver), and that he need not for ever continue to weave about him a garment of flesh, concealing his proper manhood in the caves and rock-shelters of sense, but must emerge at last, little by little, into the light, and put on that higher body originally made for him in the image of his Father in Heaven.

To my thinking, then, all that has been written or revealed regarding the greatness of the Supreme Deity falls far short of what He truly is; yet when I call Him 'Father' I have included everything that need be said in explanation of His relation to me—all, certainly, that my intellect is capable of conceiving in regard to His Transcendence and Immanence. Is not the son's body compacted of the blood of his parents, and is he not the offspring of a thought that can never die—the thought of innumerable progenitors? They truly live in him, and so in the sons of God the seed of holy thought dwells, and they cannot die because that thought is a living and quickening thought.

Therefore is the Kingdom of Heaven mine, also, by inheritance, the Lord of Heaven my brother. Well know I that the things I look on now are a part of Him (yet this is when I see with 'the other eyesight,' for matter as I seem to see it is illusion), but I shall see Him some day as a man sees his brother face to face (in my brother-man I shall then see Him, as also in myself) when the God in me is more truly expressed. I know that as my Father, God (in the beginning) gave me life—I am His child, and that I shall grow up some day into His full image and feel myself to be co-existent with the Alpha and Omega.

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 is well known to us and is one of the oldest subscribers to 'LIGHT.'

(Continued from page 405.)

The following letter is the one that was referred to at the close of my article in the last issue of 'LIGHT':—

DEAR MR. PAUL,—I am impressed by your angel guide to write to you as follows, you will doubtless understand her meaning: She wants me to say that she *did appear* to you on all occasions at the M.'s; have no misgivings about that. The conditions there are not now as good as formerly, the mediums have become exhausted, they cannot supply the power sufficient to build up materialised forms. They refuse to rest and recuperate. Mediums can only do so much and no more; they must then retire to acquire new strength or, in their weakened mental and physical condition, they may be tempted to substitute fraud for the imperfect produce of their exhausted powers. She says: 'Divest your mind of all thoughts of the M.'s for the present. I will ere long give you undoubted proof of my identity, you will not have long to wait. Cheer up, or your despondency will cause me pain. Be happy in the thought of fellowship and constant heart to heart sympathy. I saw it coming and gave you warning to live above all discouragements. You know that at all times but a very thin veil separates us. My portrait is genuine; I was able to impress my features on the mind of the medium, Mrs. M., while she and her controls produced it. How I have wished to cheer you, I only know. But you will be happy now, won't you? I am coming to you in form again, but not for some time yet. Oh, you will yet be so happy in earth life, and only good will come to you. Try never to think of disagreeable things, always put them out of mind, think only of the bright things in life; so shall you grow spiritually, at the same time you will help others to do the same. I see you becoming more and more attuned to our sphere of existence, so that I can now impress you more easily. In your quiet moments listen for my voice, it will come to your ear as a mental thought. I will impress you at the same moment, so that you will know it is apart from your own thought and no illusion. Dear one, be patient; all will be well, much more happiness and satisfaction than you can conceive of at the present time will come to you; you will be so

grateful for it all, and realise that all is good that comes to you, that disappointments are meant to be a lesson or needed experience. My sweetest blessing I bestow upon you, and repeat be of good cheer, all is well with thee, my soul's choice.—Ever and ever yours, WHITE FLOWER.'

Can the present-day man of the world be brought to believe in the manifestations described in the preceding pages, or to credit the interference of discarnate beings in the worldly or spiritual affairs of living individuals in whom they may be interested? Would he not instantly dismiss the whole thing as the silly twaddle of a weak-minded and deluded person? I fear so. Yet among the many there are certainly a few who will pause before pronouncing a hasty verdict. Some will not be quite deaf and blind to spiritual truths, some have intuitions concerning soul matters, some may have been sorely tried by the loss of near and dear ones. To these Paul's experiences may prove of very real interest. If he knocked and the door was opened to him, if he asked and it was given to him, why not to others also? Let them try. Let them enter into the investigation of the beyond in a humble, prayerful manner, with an open mind, free from preconceived ideas, free from idle curiosity, seeking for the blessed truth and light, armed with patience, perseverance, love, and pure motives, and faith in the merciful Father.

It is far from my desire to merely astonish some by relating a few wonders witnessed in séance rooms. My purpose is to call the attention of Spiritualists or non-Spiritualists, of those with aching hearts, of the many who find but meagre hope in the pretensions of creeds, of those who doubt the reality of the after life, to the blessed knowledge which discriminating and patient efforts will most assuredly bring them. I solemnly state and aver that all the phenomena described already, or to be described in the sequence of these papers, are true, and told without exaggeration or equivocation.

(To be continued.)

MR. MASKELYNE'S VISION.

When anything Spiritualistic comes before the public, the journalistic 'interviewer,' for some inscrutable reason, pounces on Mr. Maskelyne and asks for his opinion. This has been done by 'The Daily News' representative respecting 'Telepathy,' and Mr. Maskelyne promptly replies in his customary breezy fashion. He says:—

In cases of imminent danger and great excitement there is occasionally a kind of mental telegraphy between brain and brain, but that two persons can communicate at will with one another is, to my mind, an absolute impossibility. I should be very glad if the existence of such correspondence could be established beyond question, if for no other reason than that the solution of the problem would account for nearly all the genuine phenomena which form the basis of the fraud of Spiritualism.

The last sentence is rather mixed! Mr. Maskelyne then gave the following incident as one reason why he kept an open mind on the subject:—

I nearly lost my life by drowning while I was still in my teens—in fact, after I was taken out of the water I remained unconscious for a considerable time, and my rescuers began to give up hope of bringing me back again to life. But here is the curious thing about this affair which might have ended so tragically for me. Just before I lost consciousness in the water I distinctly saw my mother appearing to me in a vision. Again, another remarkable point was that although my mother knew nothing of my accident, when I got home I saw her in a state of intense agitation, and she began at once to question me about my health, evidently thinking that something serious had happened. I have been unable as yet to find any explanation for this phenomenon.

LONDON SPIRITUALIST ALLIANCE, LTD.

We have pleasure in announcing that the London Spiritualist Alliance has made arrangements with Mr. Percy R. Street, commencing on Monday next, September 4th, to attend the rooms at 110, St. Martin's-lane, W.C., on Mondays, Wednesdays and Fridays, from 11 a.m. to 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

ITEMS OF INTEREST.

The Rev. George H. Hepworth expresses a rational, spiritual faith when he says: 'I believe that everyone has the breath of God in his nostrils. That breath constitutes personality—a personality which will persist forever. It will not be absorbed in the infinite as a drop of water is absorbed by the ocean, but will maintain its separate identity throughout eternity. Moreover, it will, amid the opportunities of another life, slowly educate itself and rise to heights not dreamed of. No part of God can die, neither can it remain dormant. It will, when it becomes conscious of itself, push its way into broader spheres of influence and development.'

A representative of the 'Daily News' has discovered that the offer of one thousand pounds for satisfactory proofs of thought-transference is being made by a self-constituted jury who claim to be 'rationalistic,' and who have initiated an 'anti-spook' movement. Apparently they do *not* want proofs of the reality of telepathy, for one of their number said to the 'Daily News' man: 'Our point is to bring home to the man in the street who reads certain books, and who has been led to believe that telepathy is proved by heaps of evidence, that the whole idea is due to imagination and delusion!' Evidently we are to have a lively time this winter, and our thanks are due to our friends the enemy for waking us up. The imagination and delusion seem to exist in their minds rather than in ours.

'The Literary Guide' for September devotes nearly two columns to an article on Mr. J. Arthur Hill's 'New Evidences in Psychical Research.' The writer expresses himself as 'unimpressed by the evidence which has convinced him [Mr. Hill] that the human mind survives the death of the body,' and expresses the opinion that 'we have no right to be intellectually convinced of the fact of some very rare and seemingly "supernormal" happening, merely by reading other people's testimony. . . . Nothing short of personal knowledge, severely discounted by reflection on one's own incompetence as a witness, can give any right to personal conviction.' On such lines it is impossible to establish anything by the testimony of witnesses. But the strength of Spiritualism is that it is held by the people who *have* 'personal knowledge,' and the weakness of its foes is that they lack that personal experience which is possessed by those who take the affirmative. We are told that 'the question as to the existence of individual minds, otherwise than through the instrumentality of physical bodies, is one not for a *priori* dogmatizing, but for expert investigation.' Yet such dogmatizing is constantly going on. When investigators who have devoted years to patient and careful observation of the phenomena, and are therefore the true experts in this realm, publish the conclusions at which they arrive, they are immediately met with the assertions that their evidence is inadequate, or that they are of questionable competence as witnesses, and are told that 'a *trustworthy* consensus of *competent* opinion' is needed! We are inclined to ask: How much personal experience is required to render a *writer* competent to judge what constitutes evidence, or convincing evidence, in this realm, and what amount of actual knowledge does this 'Literary Guide' critic possess?

Another writer, this time in 'The Times,' of August 25th, dealing with 'thought-transference,' oracularly declares: 'The instances, or supposed instances, have never been examined with sufficient care by competent persons to exclude the innumerable possibilities of coincidence, and it is even doubtful whether any care which could be taken, after the alleged event, would be sufficient for the purpose, or could avoid the operation of "the myriad shafts of chance." The only conclusive proof would be by the intentional reproduction of the occurrence; and in order to accomplish this it would first be necessary to determine with scientific precision what were the conditions of success.' Apparently the careful experiments and records of Psychical Researchers count for nothing. Evidently they are not 'competent persons.' But those who know what *should* be done and how to do it, write for 'The Times' and other journals! We are calmly informed that: 'If such a thing as thought-transference be possible, there ought to be no great difficulty in obtaining trustworthy evidence of it, and then the "next step" would be to determine the conditions governing its occurrence. These once known, it would be reproducible at will, and the philosophers of the next generation might look forward to its employment as a substitute for wireless telegraphy. Until these conditions are fulfilled, we fear that no efforts will have any better result than to add to the number of the *ignes fatui* by which, from time to time, the footsteps of the human race have been beguiled.' Surely, now that we understand what is required, we shall proceed on the right lines; but would it not be well to invite these gentlemen of the Press to help us by themselves conducting the experiments, so that we may at last have competent expert testimony?

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.

Counterparts.

SIR,—What is the truth about counterparts? Belief in the doctrine dates from time immemorial. It is not confined to one age or one race. We find it alluded to under various names such as 'alter ego,' 'twin soul,' 'other half,' 'affinity,' or 'soul mate.' It crops up constantly in works of fiction of a psychic nature, while in love stories the two lovers are supposed to be one in heart. Perhaps some of your readers could throw some light on the subject.—Yours, &c.,

OMNIA VINCIT AMOR.

Should Inquirers be Warned?

SIR,—It is generally thought that simply investigating Spiritualism, either by reading books or attending a private circle, is injurious to the investigator, and I myself have had recently to give up a good deal of the study of the subject owing to outside opposition taking this line of objection, and influencing my wife to prevail upon me to give the matter up altogether.

The only danger that I can see is that one is apt to give too much time to the study, and might neglect ordinary business and home affairs, especially in the early days of investigation. A word of warning in your paper might have some good results, as there must be many like myself who have found the subject so interesting that for some time the whole mind was given to this pursuit alone. I think that very likely this was the cause of my raising so much opposition.—Yours, &c.,

J. W.

Thought Photographs.

SIR,—In 'LIGHT' of August 26th (p. 398) I note a report, quoted from the 'Morning Leader,' of Major Darget's account of his experiments in the obtaining of thought photographs. The account is extremely interesting, but one vital point appears to have been overlooked, viz., that when thinking intently with his fingers placed in the developing dish, the experimenter would naturally picture the object as it would appear to his ordinary vision and would therefore logically expect the same impression to appear on the plate. That being so, in printing from that plate he would get a *negative object* and not a positive. How does the Major get over this technical difficulty?—Yours, &c.,

LEO.

Mrs. Besant's Attitude towards Spiritualism.

SIR,—Your correspondent, Mrs. M. Hopper, seems to me to be quite unnecessarily disturbed with respect to Mrs. Besant's attitude towards Spiritualism. Surely the evidence we get through our own personal experience of the identity of the spiritual beings who visit us at our séances is of far greater importance than any opinions expressed by outsiders, no matter who they are. We can best judge the spirits by the works they do; therefore if they bring to us comfort and real spiritual help, it matters little whether the controlling entities are our own personal friends or not.

One of the tenets of Spiritualism is to regard all men as brothers; therefore we can welcome those who come to us, even if they are of the lowest grade, as members of the one great brotherhood. If one class of denizens from other spheres are able to pierce through the veil of matter why not another?

There is no doubt we derive help from spirit friends, and great is our joy when we can truly say, 'I know in whom I have believed,' because of evidences of identity. Let us do our utmost to deserve this blessing, and attract to our circles those who are able and willing to impart to us the knowledge they have obtained.—Yours, &c.,

Leamington.

C. B. N.

SIR,—Your correspondent, Mrs. Hopper, should not allow herself to be disturbed. She speaks of an 'authority'! There never was an authority on the survival of man—there are authorities on the *evidence, i.e.,* Spiritualistic phenomena, of the continuity of existence. She should trust the evidence of her senses (there is nothing else to be trusted) and deal with and accept demonstrable facts. One sitting with Mrs. Wriedt, the direct-voice medium (see 'LIGHT,' August 12th) is worth all the theories and speculations ever invented!—Yours, &c.,

W. COOPER LISSENDEN.

Forgiveness and Progress after Death?

SIR,—The letter on page 395, dealing with 'Forgiveness and Progress after Death,' is most interesting, and should elicit replies from those who are well versed in the subject. 'Trying the spirits' is always commendable, but first of all be sure that you are trying *spirits*.

Accepting the report as substantially accurate, after allowing for the emotional style in which it was written, it is pretty evident that the unprogressed spirit mentioned was creed-bound as well as earth-bound, and dwelling in darkness. Are not we assured that God giveth according to desire, and helps the ascent of the aspiring soul? This spirit had apparently been reared in a belief in the efficacy of the Cross, and in his state of misery it came to him as a gleam of light in the darkness—something tangible to which he could cling, an emblem to him of vicarious suffering and atonement and redemption.

I remember some years ago being greatly impressed by a picture called 'The Castaway.' It was a poor man adrift on a fathomless waste of water (he was seated on a raft), his eyes hungrily roving for a glimpse of a passing vessel, for some vestige of human life. How eagerly that poor soul would welcome *any* ray of hope that might come to lighten his dark despair.

I do not think that now, or hereafter, any aspiring soul need dwell in darkness, and we know that 'the effectual fervent prayer of a righteous man availeth much.' How much none can tell, as we dare not limit God's mercy.

I think the poor spirit acted in accordance with the belief in which it had been reared and in which it had remained.—Yours, &c.,

E. P. PRENTICE.

Seeing Visions of Funerals.

SIR,—I was so impressed by Miss Mary Mack Wall's remarks in 'LIGHT' of August 19th that I decided to send you a brief account of a similar experience of my own, which occurred many years ago, long before I took up the study of Spiritualism. I am giving, as far as memory serves me, dates and correct names, so that some light may perchance be thrown on the incident, now or at a future time, by some reader.

It would be, I think, the winter of 1886, when I was quite a youth, and engaged in farm work in the Turriff district of Aberdeenshire.

Close to the farm was the mansion house, of Ardmiddle, the carriage drive to which was often used by residents as a variant to the longer main turnpike. One night, about ten o'clock, I was walking slowly along the avenue, which, owing to the closely-growing trees, was quite dark. All at once I perceived in the blackness something still blacker moving towards me.

A few seconds sufficed to show that whatever it was, it extended about the full width of the carriage-way, so I stepped on the grassy border to allow of its passing, and a strange, uncanny sight it was.

In front walked four men, carrying on their shoulders a coffin, while either four or six (I now forget which) walked behind. I was terror-struck, and no sooner had the weird cavalcade passed than I dashed down the avenue, but, missing a turning, fell into a deep ditch, where I lay for a considerable time, not daring to look up. Some five years later I related the story to a local gamekeeper (whose name has escaped me now), and, as I told it, his face showed that he knew something. It was this. Sixty years before that (according to his father), a former laird of the estate committed suicide, and a number of the tenants carried his body home at midnight along this way. Another version, but a less credible one, was that they buried him at a spot where four lairds' lands met, at midnight. Whichever, if either, of them be correct, it was a remarkable occurrence, and with many other strange happenings of my earlier years, gave me, I believe, more confidence in seership than even all my experiences in Spiritualism proper.

Am I far wrong when I say that Scotland, Wales, and the Midlands or highlands of England, have produced the majority of our mediums?—Yours, &c.,

JAMES LAWRENCE.

Newcastle-on-Tyne.

We have received the second number of the 'Esperanta-Psikistaro' a publication in Esperanto issued under the auspices of the Belgian Spiritualist Federation as the organ of the International Union for Psychic Studies by means of Esperanto, of which the secretary is Mr. A. Stas, 19, Rue St. Antoine, Antwerp. Among other matter we note letters from Dr. Zamenhof and Mr. W. T. Stead; a short note on 'Psychic Facts' by Camille Flammarion, and articles on 'What is Spiritualism?', by Gabriel Delanne, and 'The Rôle of Esperanto in relation to Spiritualism,' by Chevalier Le Clement de St.-Marcq.

SOCIETY WORK ON SUNDAY, AUGUST 27th, &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. E. W. Wallis delivered an educative and eloquent address entitled 'Spiritualism, A Plea for the Plain Truth.' Mr. W. T. Cooper presided. Sunday next, see advt.—D. N.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, interesting talk on means of organising and purifying the movement. Good clairvoyant descriptions. Evening, Mr. H. Wright spoke on 'Some Advantages of Spiritualism.' An after-circle was held. Sunday next, morning and evening, Mrs. A. Webb, addresses and clairvoyance. September 5th, at 8.15, healing circle; Thursday, 7 p.m., Mrs. Neville, psychometry; September 10th, Mrs. Mary Davies.—A. C. S.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—At the harvest festival services Mr. A. V. Peters gave helpful addresses and good clairvoyant descriptions. Sunday next, at 11.15, circle; at 7 p.m., Mr. W. E. Long.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Boddington gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Miss Fogwell, L.U.S.; 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies; Tuesday, at 8.15, members; Thursday, at 8.15, public.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Florence Morse addressed a good and appreciative audience and gave clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Jamrach, address and clairvoyant descriptions.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Tayler Gwinn gave grand addresses and answers to questions. Sunday next, at 11.15 and 7 p.m., Mrs. A. Boddington, addresses and clairvoyance. Tuesday at 8, Wednesday at 3, Mrs. Clarke's circles for clairvoyance; Thursday, at 8, members' circle.—A. M. S.

BRIGHTON.—OLD TOWN HALL, HOVE, 1, BRUNSWICK-STREET WEST.—Good addresses and clairvoyant descriptions by Mrs. Curry and Mr. W. G. Thomas. Saturday, September 2nd, Mr. A. H. Sarfas, at 8 p.m. (1s. each), and on Sunday, at 11.15 a.m. and 7 p.m. Other weekly meetings as usual.—A. C.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, address and clairvoyant descriptions by Mr. Abrahall. Evening, Mr. R. Boddington gave an interesting address and ably answered questions. Sunday next, at 11.15 a.m., Mr. Abrahall, clairvoyance; evening, Mr. G. R. Symons. Wednesday, September 6th, Mrs. Webster. Every Sunday, at 3 p.m., Lyceum; visitors welcome.—J. A.

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.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mrs. Imison gave an excellent address, followed by good clairvoyant descriptions.

SOUTHEASE.—LESSER VICTORIA HALL.—Mr. A. Graham gave interesting addresses followed by clairvoyant descriptions.—M.

EXETER.—MARLBOROUGH HALL.—Addresses were given, morning and evening, by Mr. and Mrs. John Kelland, of London.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—An uplifting address was given by Mr. Percy Smythe.—N. S.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Miss Morris gave an address on 'Environment.'—C. C.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mrs. Webster gave an address and clairvoyant descriptions.

WINCHESTER.—ODDFELLOWS' HALL.—Evening, Mrs. Harvey, of Southampton, gave a good address and clairvoyant descriptions.

EXETER.—MARKET HALL.—Morning, address by Mr. West; evening, address by Mr. W. H. Evans. Clairvoyant descriptions at both services by Mr. Squires.—W. H. E.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Lethbridge gave an able address on 'Love,' followed by clairvoyant descriptions by Mrs. Short. 23rd, Mrs. Evans gave clairvoyant descriptions.—E. F.

SOUTHPORT.—HAWKSHED HALL.—Mr. Victor Cain and Mrs. Scholes gave clairvoyant descriptions. The former also dealt with the question, 'Is Evil a Necessary Element in the Evolution of the Race?' and addressed the Lyceum.—H. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Wm. Brough, the advertised speaker, being unable to attend, Mr. Lacey ably dealt with the subjects advertised, viz., 'Heaven, Where and What Is It?' and 'Spiritual Phenomena and Their Reality,' and also gave clairvoyant descriptions.—J. McF.