

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	421	'Contrary to Holy Scripture'	426
L.S.A. Notices	422	Count Solovovo's 'Difficulties'	427
Experiences with Mrs. Corner	422	Premonitions and Telepathy in Dreams.....	429
Baron Dr. Von Schrenck-Notzing and Signora Lucia Sordi	423	An Anti-Telepathist's 'Confes- sion'	430
The Hypotheses of 'Bilocation' Considered	424	Items of Interest	431
Tennyson and Dr. Alfred Russel Wallace	425	Some Interesting Questions.....	431
		Do Spirits, Eat, Drink and Sleep?	432

Sakti—we suppose some persons find a certain intellectual satisfaction in using such terms in place of their English equivalents. They sound portentous and mysterious. But why not say 'cosmic consciousness,' 'spiritual guide,' 'Divine energy'—even though the Hindu names are shorter? There is no real need to disguise spiritual realities in alien forms of speech.

NOTES BY THE WAY.

The spiritual value of influence from the unseen can hardly be over-estimated when it is of an inspiring and uplifting character. This fact is well set forth by Professor Percy Gardner, who says:—

It is no doubt true that some of the highest teaching and of the noblest deeds of the past have been the outcome of trance and ecstasy. St. Paul was caught up into the third heaven and heard words unspeakable. Socrates would stand rooted to the ground, and insensible to all that was going on about him, and the divine voice by which he guided his conduct would at such times be heard by him. Joan of Arc implicitly followed the guidance of voices which she heard in her trances. So the saints of the earlier, and the religious leaders of the later, Church have frequently been in the habit of falling into states of trance and have in those states received great messages for mankind. But these divine communications have been few in comparison. And they have become rarer as man has grown more rational and more fully conscious. The progress of civilisation may have deprived us of some things we are unwilling to lose. . . . Often in the flashes of genius it is not the sub-conscious which prevails, but the super-conscious. Something of heaven is drawn down to earth.

It is a welcome change to hear something, especially something appreciative, about the 'super'-conscious after the deluge we have had of the 'sub' this, that, and the other. It seemed almost as though our boasted civilisation had conducted us into the lower, not the upper regions.

In *The Nautilus* for August we note some stimulating remarks by William E. Towne. The following is both true and pungent:—

There is a clean cut line between the weak and strong of heart. The line is indicated by their attitude in relation to life. The strong live in the present. The weak live in the past. . . . Anyone may become weak by clinging to the past and by dwelling on the unkindness of fate. Or he may become strong by turning his face resolutely in the direction of the future and living up to the best activities that he is capable of to-day.

In this connection we are reminded of Maeterlinck's teaching concerning bondage to the past, and its ill effects on the mind. 'Carpe diem,' said Horace, and it is a good motto.

Always we find, when analysing the curious terminology in which some persons discourse concerning spiritual things, that we are merely dealing with old friends under new names. Much of this terminology is derived from *Oriental systems*, and although we freely recognise that our Oriental brethren are quite properly and legitimately employed in using their own terms, we have never quite seen the necessity of importing them into the Western world, especially in face of the copious psychical vocabulary devised by the late Mr. F. W. H. Myers, Tantra, Guru and

We have received an attractively printed booklet entitled, 'The Divinity of Jesus and the Christ Sphere,' being a series of letters 'dictated by a husband in spirit-life' to his wife, with a Preface by Mr. James L. Macbeth Bain. The first part of the book is concerned with evidences of the divinity of Jesus, and deals incidentally with Atlantis and the Flood. The second portion contains some remarkable descriptions of the spiritual realm known as 'the Christ Sphere.' We were much struck with the following, describing the 'Temple of Light,' 'a turreted pile,' in that celestial region:—

The most marvellous part of this building is that it is a living structure, full of life, intelligence and active spiritual properties. The reason of this is that each part is soul-created, and nothing can be soul-created without retaining the life-energy of its creation.

Copies of the booklet may be obtained (price 6d.) from Messrs. Morton and Burt, Limited, 187, Edgware-road, London, W., and we commend it to the attention of those persons who have become obsessed with the idea that Spiritualism and Christianity are necessarily inconsistent with each other.

It was recently stated that 'a lull has set in between the opposing forces of advanced and conservative thought on theological and religious matters.' The editor of the well-informed 'Chronik der Christlichen Welt' (Tübingen) say that—

In the Old Testament department there is scarcely any struggle at all except among extremists. A dozen years ago theological students gave up the study of theology because they refused to accept the Mosaic authorship of the Pentateuch, and were afraid for this reason that they could receive no appointments in the State churches. Now practically all ecclesiastics believe in the Jahvist, the Elohist and the Priest Codes, and place the last mentioned in post-exilic times.

As regards the New Testament we are told that—

The great majority of 'positive' men no longer claim the inerrancy of Jesus in natural things; they deny the actual possession of the demoniacs by the devil; they reject the personal principle of evil, namely, the devil; accept miracles in the natural world only in the sense of the *mirabile* and not in the sense of the *miraculum*, and do not dream of accepting the verbal inspiration of the Scriptures or their absolute inerrancy,

It is indeed true that the positive scholars, in making these concessions, still claim that they have not sacrificed any of the fundamental facts of redemption. But is it not true that many of the old orthodox doctrines are now accepted only in a Pickwickian sense? *e.g.*, the virgin birth of Christ was a decade ago already declared by the conservative Professor Kahler, of Halle, as *not* belonging to the essentials of the Christian system. What theologian accepts the 'descent into hell' in the old traditional sense? And who does not spiritualise the words 'ascended into

heaven and sitteth at the right hand of the Father'? Eschatology, too, has been materially modified in the current theology of the day. Every day it is being more and more recognised that a truly religious spirit and life are compatible without the recognition of the so-called 'Heilstatsachen' (redemption facts) intellectually and dogmatically.

Whatever may be the case in Germany, in our own land there is a recurrence of strife. The Bishop of Winchester recently withdrew the ministerial license from the Rev. J. M. Thompson for having published a book in which he says that 'the claim that Jesus worked miracles is as inconsistent with the doctrine of incarnation as is the idea that his body, mind and normal nature were not really human, but distinctly miraculous,' and contends, further, that 'the evidence is strong that the resurrection was not a physical fact but a spiritual one.' The fact is that the new wine is bursting the old bottles and nothing can prevent it.

The 'Christian Commonwealth' draws attention to the fact that there are also 'heresy' cases in Australia, South Africa, Canada and the United States, and says:—

These all tell the same story, the growing human spirit bursting the bonds of ancient dogma. It is very significant that the same forces and influences are simultaneously operating all over the world. What people of limited vision regard as attacks upon or denials of the faith are in reality the results of the working of the Spirit of God through the human soul.

We wish we could quote the whole of a remarkable poem in 'The Forum.' It is entitled 'The Ghostly Brother,' and in poignant phrases depicts the struggle between the natural man and his immortal self. The man wants to rest and enjoy the beauties of the natural world, but his 'ghostly brother' bids him break his gyves and burst his prison. Here is a stanza:—

Brother, brother, follow hence !
Ours the wild, unflagging speed
Through the outer walls of sense,
Follow, follow where I lead !
Love and hate and grief and fear—
'Tis the geocentric dream ;
Only shadows linger here
Cast by the Eternal gleam !
Follow, follow, follow fast !
Somewhere out of time and place
You shall lift the veil at last,
You shall look upon my face,
Look upon my face and die,
Solver of the Mystery !
I am you and you are I—
Brother, brother, follow me !

Those who 'follow the gleam,' who hear and respond to the call of the soul, will see the deep meaning of the poem.

LONDON SPIRITUALIST ALLIANCE, LTD.

AFTERNOON SOCIAL GATHERING.

On Thursday *next*, the 14th inst., at 3 p.m., a SOCIAL GATHERING will be held at 110, St. Martin's-lane, W.C., to bid farewell to Mrs. Praed, of Melbourne, Australia, on her departure for South Africa. Tea will be provided during the afternoon. At four o'clock a few clairvoyant descriptions will be given by Mrs. Praed. Admission: Members and Associates free; Visitors, 2s. each. No tickets required.

We have pleasure in announcing that arrangements have been made with Mr. Percy R. Street 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.

EXPERIENCES WITH MRS. CORNER.

BY ALFRED VOUT PETERS.

(Continued from page 411.)

Some of the most remarkable séances that I have ever attended were held at the hospitable home of Mrs. Effie Bathe, who at that time held séances at which she endeavoured to bring together the sort of people who harmonised with each other. At one of the séances Dr. Abraham Wallace brought some surgeon's silk to bind the medium's hands and waist. This silk does not stretch, so that it would have been impossible for Mrs. Corner in her normal condition to get the silk over her hands or from her feet. But after the doctor had tied her the medium went into the cabinet, and almost instantly the silk was handed out to him *without a knot untied*. On another occasion my guide, 'Moonstone,' materialised at my side of the cabinet, the left side, and all who were sitting near me could see him. Mrs. Bathe asked him to come over to her side. He did so, standing quite clear of the cabinet, and we all saw the tall figure of our kind hostess and the slight dark figure of our spirit visitor. On another occasion Mr. Robert King and I were sitting together, when we were conscious of a very disagreeable scent, and as Mr. King was sitting next to the cabinet, and I next to him, we could both see what the others could not. Talking in an undertone, we informed them that we saw a man's face which was half eaten away—a horrible sight. The smell increased till all the sitters were conscious of it. Presently the medium cried out and fled from the cabinet. When asked what was the matter, she told us that she also had seen the horrid face. Afterwards we found that a brother of one of the sitters had recently passed away from cancer in the face. On one occasion the daughter of Florence Marryat materialised, and told Mrs. Bathe that the medium must visit her (the control's) mother without delay. Mrs. Corner at that time was very busy, and had no opportunity of complying with this injunction, but just afterwards Florence Marryat died. It was not only for materialisation that Mrs. Corner was such a remarkable medium, but also for a now rarer form of manifestation—direct writing. She had only to put pencil and paper under the table, and at once the spirits would write.

On one occasion I was in a little trouble. I badly needed help, but could get no advice from my own spirit people, so I asked Mrs. Corner if she could obtain for me some direct writing. She at once good-naturedly acquiesced. It was a bright summer day, and the sunshine was streaming in at the window as our little company sat chatting round the table, under which she had put some sheets of paper with a short piece of pencil. Soon we heard raps on the table which told us that the writing was finished. I picked up the paper: the first sheet was blank, but on the *second* was beautifully written a short sentence in Greek, a quotation from Euripides, which absolutely applied to my case. I have still in my possession specimens of looking-glass writing which Mrs. Corner obtained automatically. Occasionally she was wonderfully clairvoyant. One day she was standing in Mrs. D.'s drawing-room which overlooked a part of Clapham Common, when she suddenly exclaimed: 'Look at that young man! now he has fallen!' Mrs. D. and Mrs. Corner ran out of the gate, but no one was in sight. Mrs. Corner described the appearance of the person she saw, and then Mrs. D. remembered that just twelve months before a young man, exactly answering that description, had come across the common and had fallen just outside the gate. He had taken laudanum, and in fact expired in that very drawing-room. This incident happened before Mrs. Corner had lived in the neighbourhood, and there was no means of her finding out anything about the occurrence.

A revelation as to the identity of Mrs. Corner's control, the 'Captain,' came to us from an unexpected quarter. When Mrs. Corner went to live in her house it was absolutely empty, and as we Londoners are not given to be over neighbourly, she knew no one in the place to whom she could speak until she met us. The 'Captain' soon made himself manifest, and told us that it was his house; he could not understand why he was in the dark and why he was alone; but when 'the girl'

(Mrs. Corner) was there he could speak. It seemed as if he materialised without knowing it or that he was made use of by higher spirits than himself. He asked me to bring him a newspaper which he used to read when alive. I asked him which one; he said 'Reynolds.' This I did. The newspaper disappeared, but during the evening of the same day, at a séance held in a distant part of London, it came down from the ceiling. He told us also that he had not believed in God or devil, or a life after death. At first he used to swear in a manner full and free, but later on his language became less lurid. All this was very interesting, but we were unable to get it confirmed. One day, however, a well-known clergyman called upon Mrs. D., and, the conversation turning upon Mrs. Corner, he inquired where she lived. On being told he remarked: 'That is curious. I used to visit there an old sea captain who died of cancer; he was an unbeliever as to the life after death; his language was very strong, and always upon his bed was "Reynolds' Newspaper."' This coming from an independent source was a good test of identity.

Raps were always being produced when we were at table, joining in our conversation and sometimes making jokes. But the most remarkable séance took place when only three were present, namely, Mrs. Corner, Miss Corner and myself. We had been visiting a mutual friend and had endeavoured to obtain some table phenomena, but owing to the restlessness of a boy in the room could get nothing. Mrs. Corner said to me, 'Let us go home,' which we did, and there we sat round her dining table. First we obtained some looking-glass writing, then there was lifting of the table and loud raps. The table was lifted and stood on one of its legs. We all held hands, as I must confess we were all too frightened to move. Behind me was a fender and behind Miss Corner a sofa with pillows. We received communications by means of lifting and dropping of the fender; the sofa and chairs were moved: then an interval of silence ensued. In a corner of the room, right away from us, was a shadowy something building up. It was 'Marie'; she spoke to us and we all saw her. When we lit the gas the room was in great disorder. Cushions were balanced on the gas bracket, the chairs were all moved, but no damage had been done.

One could not be in Mrs. Corner's company very long without the spirit people manifesting their presence. On one occasion a gentleman called to take lunch with her. I was present, having also been invited. Mrs. Corner at that time wished to relinquish mediumship, and for a wonder there were no raps on the table, but Miss Corner and I knew that something was going to happen. Presently Mrs. Corner laid her hands on the table, when up it went—much to the astonishment of my fellow-guest—with all the things upon it. Nothing was damaged. I have been clasped round the ankle by a hand and felt the distinct pressure of the fingers on my leg. I have heard the direct voice speaking to us when there was no séance being held; things have been taken away by spirit power and brought back again. How little we valued the phenomena then! They were of daily occurrence and we got so used to them that we ceased to wonder at them. To Mrs. Corner everything seemed to be quite natural; I never met a medium who understood her own mediumship so little as she did hers. Naturally of a cheerful disposition, she was a bright and witty hostess, always happy when in the company of friends. She loved beautiful things; a bunch of flowers brought by a friend would give her keen pleasure. Herself, ever kind and ready to help others, this warm-hearted little woman was at times terribly imposed upon by the so-called critics. I remember that for weeks she had to wear a bandage upon her wrist because burning-hot sealing wax had dropped on it when she had been bound by a careless sitter. On another occasion, in locking handcuffs on her wrists, a large piece of flesh was caught, and a bad bruise was the result. I still have one of the large lead pellets that were used in a so-called scientific séance, where she was bound by string. All these things she took with the utmost good-nature.

In penning these lines I have only endeavoured to put into print a few memories of my experiences with a most wonderful medium who neither understood herself and the wonderful powers with which she had been gifted nor was understood by others.

BARON DR. VON SCHRENCK-NOTZING AND SIGNORA LUCIA SORDI.

Considerable commotion has been caused in Italian psychic circles by the publication of an article in the German 'Psychische Studien' from the pen of Dr. von Schrenck-Notzing, in which he gives an account of his experiences with Signora Lucia Sordi. He attended two of the series of sittings now being held under the direction of a special commission with that medium, and on both occasions endeavoured to prove the existence of defects in the construction of the cage, through the bars of which the head and body of the medium were made to emerge under spirit control. He made certain experiments between the séances with a lump of wood fashioned to the size and shape of Lucia's head, finding it possible to pass this object in and out of the flexible wooden bars without damaging the structure or breaking the seals.

In the current number of 'Luce e Ombra' (Milan), Dr. Schrenck-Notzing's deductions are somewhat loftily criticised by Signor Senigaglia, who points out that:—

Having been able by force to squeeze between the bars of the cage a wooden egg of the exact dimensions of the cranium of the medium, he reasons thus: 'If the head can pass through, so can the chest; once the chest gets through then out comes the whole body!' Certainly he admits that this needs extraordinary gymnastic ability in a lady of forty years, but accounts for it in the abnormal accretion of great muscular strength to mediums when under spirit control.

Much is made of the fact that the Doctor discovered no trickery but only expressed *an opinion* that the results *might* have been obtained by the use of purely mechanical means alone, and Dr. Giorgio Festa—one of the sitters at the second séance, at which Signora Lucia wore gloves and a ring fastened to the fourth finger by means of a thread, one end of which was tied to her wrist—goes into much detail concerning this ring and its suggested mechanical manipulation, proving the existence of errors in Dr. Schrenck-Notzing's measurements. In a recent letter to Signor Senigaglia, Dr. Festa writes:—

I have read Dr. Schrenck's article concerning the two sittings in which we took part together, and while I leave you to occupy yourself with the dispute of the phenomena of the cage, upon the interpretation and importance of which our minds were fully in accord, I shall be grateful to you, if in publishing your article you will see your way for the truth of the facts, to take into account also some of my other observations with reference to the experiment of the ring.

In his article Dr. Schrenck affirms that, in feeling the hand that was offered to him during the sitting he certainly found it destitute of a ring, but *noticed that the thread from the wrist was intact*. This declaration which, in view of the end he proposes to reach, would have been of great importance, is, I am bound to state, made much too late, and was not included in the general statement written out immediately after the sitting and signed by himself.

In this experiment with Signora Sordi, as in many others of truly great importance at which we have assisted—and always with the greatest possible surveillance—we have always had a clear and precise impression of her genuineness. All that Schrenck writes must therefore be considered as a purely personal appreciation and certainly not as the result of mature consideration. He can, of course, please himself in the expression of his own *a priori* judgment, but should not rise up and decry the importance of phenomena of the truthfulness of which others have already expressed their conviction, not from the results of one experiment as he did, but of many experiments repeated under the severest test conditions.

It is interesting to note that, in spite of Dr. Schrenck-Notzing's adverse criticism, Signora Lucia Sordi's sittings continue to prove successful under approved test conditions.

CHAS. WM. TURNER.

MRS. ANNIE BESANT, on Sunday morning last, laid the foundation-stone of the new 'headquarters' building of the Theosophical Society on the site in Upper Tavistock-place, Tavistock-square, W.C. The stone was laid with Masonic honours in the presence of a number of members and friends, and the ceremony was an interesting one. We congratulate our Theosophic friends, and trust that their anticipations of increased usefulness will be fully realised.

THE HYPOTHESES OF 'BILOCATION' CONSIDERED.

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

(Continued from page 413.)

I extract the following passage from the story told by Dr. Sollier in the 'Revue Philosophique' for January, 1903 :—

Jeanne passed her hand across her brow, threw back her head, bent her back, then straightened it and said, 'Some little machines are open there.' 'What are these little machines?' 'Little machines which sleep.' 'What is inside?' 'A little round hole with points, with a pencil like a needle. The little rooms, that is, the little holes I saw just now which sleep, are pressed together.' 'What use are they?' 'They enable me to think, these little columns which contract and extend feel like a machine in vibration except those which sleep and remain quite still.' 'Where are these images you talk about?' 'In the little holes. When the little points commence to move and vibrate, that makes an image come before my eyes. When the image comes I see the little holes no longer, the image occupies my forehead, but I know that they are there inside, for the image comes from them. But the images are held by threads—here she shows the neighbourhood of the optic lobes of the brain—'because when they sleep I feel nothing there, but when they come with colours I feel this thing draw back, and the front begins to move and vibrate.'

Dr. Sollier adds the following note : 'All the invalids who recover their cerebral sensibility speak likewise of little boxes, which are put into order as their ideas grow clearer.' From our point of view the fundamental idea of these quotations is that the subject sees in cerebral cells small internal cavities, or little rooms, with fibril prolongations which extend and vibrate, and cause the psychic image to appear in an objective form in the interior of the little rooms. In other words, during the psychic process of ideation, everything would be produced as if the images exist in the cellular cavities, whence the fibrillary vibrations force it out over the surface of the conscious Ego. Does not all this imply the idea that psychic images exist in some fashion exterior to the cerebral organ? Are not the cellular interstices—here called little rooms—the presumptive ground of activity of the ethereal body? If that be so, we must argue that the physical side of the process of ideation consists in this : that by means of vibrating fibrils prolonged into a region reserved for the action of the ethereal body, the necessary *rapport* is established between the cortical centres which register automatically the various vibrations which come to them as sensations, and the ethereal body which is the depository of the corresponding images. This conception of the cerebral functions in reference to the extrinsication of thought will be fertile in theoretical application if it lends itself to a better comprehension of the nature of the sub-conscious Ego, where would be contained the true human personality, and also if it leads to the better comprehension of the relative value of the psychical-sensorial faculties as functions of the spiritual personality during the psychical or terrestrial existence. They would serve thus to explain admirably the enormous difference which exists between individual and individual—with brains of equal size and development—in intellectual capacity, a difference which would depend in part on the higher or lower excellence of the fibrillary amœbic prolongations within the cortical cells and also in part on the refinement and receptivity, more or less keen, of the ethereal body, whence we could explain the possibility that a genius might have a brain below the normal in size.

From the point of view of philosophy we shall be able at last to determine in a satisfactory way the eternal conflict between the multiple schools which have tried in vain for almost thirty centuries to solve the formidable problem of knowledge, from the Spiritualistic schools, which affirm the substantial dualism between matter and spirit, between spiritual and bodily substance which are extrinsic to each other (Aristotle, Plato, Anaxagoras, Pythagoras, Descartes), to the other Spiritualistic school of Monadism, whose teachers divine spirit as a concomitant reality without extent (Leibnitz, Herbart, Lotze) to the Scotch school which considers it as an empirical reality. (Here the

author reviews very briefly and succinctly the main positions of the various schools of philosophers.)

What, then, were the conclusions or the discoveries of all these schools of philosophers? The reply is easy. They came to no conclusion, they discovered nothing, and, beyond the fact that each system contained some germs of truth, they came to no conclusion because they could not. The time was not yet ripe to discover a synthesis sufficiently comprehensive on the problem of knowledge. The hard groundwork of facts was insufficient for philosophic speculation to found thereon its theories; and this alone could have drawn the philosophers from the giddy and deceptive altitudes of pure abstraction and brought them down to the practical groundwork of experimental induction and deduction.

In fact, how could they reach conclusions? On the one side the spiritualistic school insisted in affirming the absolute independence of spirit from matter, in spite of their manifest powerlessness to ruin the phalanx of contrary proofs legitimately presented by the materialistic school?

On the other side the materialistic school by showing a deplorable inability in philosophic speculation (even so far as not understanding that thought and movement will remain eternally irreducible), believed itself authorised to proclaim the absolute dependence of spirit on matter, basing this upon proofs which in reality do not concern in the least the formidable problem of knowledge as understood by the philosophers. However, the school of psychico-physical parallelism forces us to affirm the incontestible correlation between the opposed activities, morphologic and psychical (in the signification of a parallel correspondence, and not in that of an absolute conversion), and if this school should act really wisely, on the one hand, it would recognise at the same time the irreducibility of the two facts. If, on the other hand, it should condemn itself to conclude nothing, to solve nothing, to conciliate nothing, then it would force itself to leave this question open by maintaining an attitude purely critical and experimental. It is necessary to recognise, nevertheless, that this attitude was the only one available to science before the advent of metapsychical research, which by suddenly revealing the existence of a psychic region previously unsuspected, opens the door to new inductions, new syntheses and new hypotheses, to new theories capable of conciliating the two poles of modern philosophic thought, criticism, and positivism. In fact—to confine ourselves to the section of psychical phenomena with which this article deals—if later research should demonstrate the existence in man of an ethereal body, which really enters into *rapport* with its own instrument, *i.e.*, the brain, in the way in which we have spoken, and if it should be established that the process of psychic ideation is exterior to the brain although this latter organ is indispensable to psychic ideation so long as it occurs during the earthly life, or, in other words, if we prove that it is not the brain which thinks but the spirit, although the two cannot enter into *rapport* with the exterior world except by means of the brain, it will be possible to formulate a new theory of knowledge capable of conciliating the fundamental Spiritualistic basis with that of the materialist, and the partisans of psychico-physical parallelism will see their point of view admirably enforced, but with this gain—that they will be forced to recognise the wisdom of the attitude which they have adopted in not clearing up the antithetical thesis of the inseparability and irreducibility of the psychic and morphologic activities. They would now find this thesis sufficiently elucidated to become conceivable—that is, conceivable within the limits imposed by nature on human knowledge, to which has been attributed the domain of phenomena whilst that of noumena is closed—and this is sufficient to satisfy the intelligence and the heart and to be an act of true science. We notice then that modern psychologists fall into the same error into which fell the astronomers who preceded Copernicus who, by not trusting to the witnesses of sense, could have no doubt about the daily movement of the sun and the stability of the earth, when in reality it was the contrary which happened. The physiologists and psychologists in dealing in their turn with facts apparently no less certain had no doubt of the absolute *rapport* of the state of consciousness with the cerebral functions, when in reality what happens is the exact opposite of what they deduce with a certainty equal to that of the pre-Copernican astronomers.

TENNYSON AND DR. ALFRED RUSSEL WALLACE.

BY JAMES ROBERTSON.

Tennyson occupies a large portion of 'Allingham's Diary,' and therein are given many clear glimpses of the poet's home life and conversation. The poet was larger in mind than Carlyle and both Spiritualism and Evolution were received by him with a welcome spirit. Readers of Tennyson can see at a glance how open he was to the reception of the thought of the biologists. As early as 1844, when Robert Chambers' 'Vestiges of Creation' appeared, he was keenly interested, and got his publishers to forward him a copy. He had gathered from the talk about it that it came nearer an explanation of the Cosmos than anything before it. He trembled as he cut the leaves, but, alas, satisfaction did not come from its perusal. When Chambers got hold of the great spiritual truths—when he had faced the phenomena which brought home to him that his loved ones who had died were still near him—all his previous conceptions became changed. He wrote that Spiritualism had redeemed multitudes from atheism and agnosticism by making it clear that there was a non-material universe, whose inhabitants could mingle with us. S. C. Hall, in his 'Retrospect of a Long Life,' tells us that as he was returning one night from a séance at Newton Crosland's (at which Robert Chambers had been present) Chambers told him that Spiritualism had entirely changed his opinions and views concerning immortality, and that because of this he had burned a manuscript on which he had been occupied for years, namely, 'A History of Superstition.' Tennyson had more than a distant sympathy with Spiritualism. It was a subject about which he knew a great deal, while Frederick Tennyson, whose poetic genius was somewhat eclipsed by his great brother, was an outspoken Spiritualist. Articles by Frederick appear in the old 'Spiritual Magazine,' while he was a frequent correspondent to the pages of 'The Medium and Daybreak,' and contributed freely to all objects associated with the movement.

Gerald Massey has told me that all the family were Spiritualists, and once when I asked him what book Tennyson had referred to when writing him a commendatory letter, he said: 'It was my little book, "Concerning Spiritualism."' I do not think that Allingham, who was not himself favourable to the subject, had any idea how familiar the poet was with it. Allingham was Collector of Customs for some years at Lympington, which was conveniently near to Tennyson's home in the Isle of Wight, so he was a frequent visitor. Tennyson was a student of science, and once showed Allingham a paper by Sir William Crookes on 'Four Kinds of Matter,' solid, liquid, gaseous and another which is imperceptible to the senses (sometimes called 'Ether'). He said: 'I believe we never see matter, what we count the material world is only an appearance.' There is little doubt but that he was familiar with the scientist's study of the phenomena of Spiritualism, which had appeared some years before this date (1880). Once he said to Allingham: 'If I ceased to believe in any chance of another life, and of a Great Personality somewhere in the universe, I should not care a pin for anything. . . Two things I have always been firmly convinced of—God, and that death will not end my existence.'

Allingham was the neighbour of Dr. Alfred Russel Wallace while Wallace was resident at Godalming. He tells about sitting under a tree and conversing with the great naturalist on Spiritualism, apparitions, mediums, &c. Wallace said to him that probably about one person in ten is a medium, and spoke with unqualified praise of the books and writers on the Spiritualistic side. William Howitt, Professor de Morgan, Professor Barrett and F. W. H. Myers were all discussed. 'He gave an account,' says Allingham, 'essentially Swedenborgian, of the state of spirits in the next world.' On Allingham's next visit to Tennyson a few days afterwards he told him all about his conversation with Dr. Wallace, and that he, Wallace, was a thorough-going believer in Spiritualism. Allingham, as I have said, had no place into which he could fit such a belief. He had heard from Robert Browning all about D. D. Home and what Browning called his tricks, which he readily believed, but which belief Mr. Myers satisfactorily proved had no basis. He had often conversed with

Mrs. de Morgan, witnessed table-tilting, and heard raps, which he designated tiresome nonsense, so that what he heard from Dr. Wallace was not likely to affect his strong bias against the subject. Tennyson, who knew all about Dr. Wallace's books on Natural Selection and Tropical Nature, was anxious to see him, and got Allingham to bring him over with him on his next visit. Dr. Wallace deals briefly with the interview in his Autobiography, where he says it took place in 1886 or 1887, but Allingham's Diary is more likely to be correct, and he places the date as November 7th, 1884. They had a long talk on Tropical Nature, the poet asking him (reading from a poem) if he had produced a correct picture of some tropical scenes. They then went to the study, where Dr. Wallace gave details of table-rapping, &c., giving his own experiences and those of other people. When Wallace was asked why the spirits so often gave foolish and misleading answers, he replied, 'Yes, as might be expected; that only proves them to be human beings.'

Wallace continued explaining that it was absurd to suppose matter could move itself. The phenomena were manifestly governed by an intelligence like our own. The means of communication between the unseen world and ours were few and difficult. Tennyson put it, 'A great ocean pressing around us on every side, and leaking in by a few chinks.' Tennyson had great praise for Dr. Wallace's work on Tropical Nature, and remarked, 'You have said something very bold about matter. I think matter more mysterious than spirit. I can conceive in a way what spirit is, but not matter,' to which Dr. Wallace responded, 'I conceive matter not as a substance at all, but as *points of energy*, and that if these were withdrawn matter would disappear.' Tennyson agreed with what Dr. Wallace said, as it was something like his own notion. Some months later, when Allingham was walking with Tennyson, the subject of Dr. Wallace's visit again became the conversation. Tennyson said, 'It is a very strange thing that, according to Wallace, none of the spirits that communicate with men ever mention God or Christ,' to which Allingham responded, 'I always felt that the Deity was *infinitely* above us, another step will bring us no nearer.' Tennyson had evidently been much impressed with his interview with Wallace, as he kept saying, 'Wallace says that the system he believes in is a far finer one than Christianity. It is eternal progress.' There is much else in the 'Diary' of deep and abiding interest. Allingham afterwards met with Browning and told him about his neighbour Wallace, and how he had arrived, as it were, at the opposite goal from Darwin on what are called supernatural questions—Darwin at last believing almost nothing, Wallace almost everything. I have shown enough to make evident that the book contains many gems of thought. Allingham himself was a poet of too fine a strain for popularity, but he was in every way full of charm, and loved by all with whom he came in contact. Rich as his poetry is, perhaps this Diary will bless the world more than anything else he has penned. He was for long the editor of 'Fraser's Magazine,' succeeding Froude in that position.

TO CORRESPONDENTS.—Owing to pressure on our space several communications intended for this issue, including 'Comforting Spiritual Communion,' are held over until next week.

'GLIMPSSES of the Next State; the Education of an Agnostic,' by Vice-Admiral W. Osborne Moore, is the title of a book which will be published on the 15th inst. by Messrs. Watts and Co., Fleet-street. (Cloth, pp. 666; 7s. 6d. net.; post free from the office of 'LIGHT,' 7s. 10d.). In 1903 Admiral Moore published a small book called 'The Cosmos and the Creeds,' in which he, incidentally, declared himself an agnostic as regards the destiny of man and the persistence of the ego after bodily death. As the readers of 'LIGHT' already know, since that time he has investigated Spiritualism and has been led by a spirit relative, who passed away nearly forty years ago, to abandon his agnostic attitude, and adopt one more consistent with truth. Impressed many times by this spirit-guide that the publication of a large part of his experiences is a duty which he owes to her and her friends in the next state who are endeavouring to arouse the attention of earth-spirits to their true destiny, he, in this volume, gives his records to the world, in the hope that they may be of use to waverers, materialists and conjurers, and possibly afford some consolation to those who, having been bereaved, fear that they may have lost their loved ones for ever.

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'CONTRARY TO HOLY SCRIPTURE.'

Our attention has been drawn to the report of a sermon, 'Spiritualism: Contrary to Holy Scripture,' delivered the other day in Belfast by Canon O'Connell. We have already dealt with this subject in 'LIGHT' so many times in the past, exposing so completely the fallacy of appeals to isolated texts of Scripture and to the modes of thought of a remote past, that we were minded on this occasion to put the question by as a weariness of the flesh. But certain aspects of the Canon's treatment of his theme appealed to us. There is a flavour of reason as well as of antique theology about it—a dangerous mixture, by the way, for the two things do not blend well, and indeed have a tendency each to neutralise the force of the other. But the good Canon apparently is guilelessly unaware of this.

The Canon based his sermon on that good old text (Leviticus xix., 31—Revised Version): 'Turn ye not unto them that have familiar spirits, nor unto wizards, seek them not out to be defiled by them: I am the Lord your God,' and we are introduced yet once again to that moss-grown and mildewed example, Saul and the 'witch' of Endor. Well, we have referred many times before to the things that were prohibited by the Mosaic law, and yet are practised and defended by the Christian world of to-day, and we propose on this occasion to leave that side of the question out of account. It is unnecessary to labour the point with intelligent minds conversant with the Bible records, and with more than a smattering of the spiritual philosophy of to-day.

In the course of his introductory remarks the Canon cleared his ground in the following vigorous words:—

Personally, I am loth to have recourse to Holy Writ in dealing with a matter like the present subject under discussion, because the result is apt to be unsatisfactory. So long as there are people who consider a solitary verse like, 'Woe unto them that draw iniquity with cords of vanity' conclusive as against the use of church bells; or, 'He sealeth up the hand of every man' as proof positive of the truth of palmistry; so long as there are people who believe in the inspiration of the English authorised version and regard any reference to the original Hebrew or Greek or readings of the ancient versions as an insufferable piece of pedantry; so long again as there are people who are quite ready to pooh-pooh as obsolete and no longer binding passages which run counter to their pet opinions while clinging tenaciously and triumphantly to whatever in those same writings may lend the slightest shadow of verisimilitude to their views . . . so long will it be possible for opposing parties, after a wordy warfare, to march away each confidently claiming victory.

We have made a rather lengthy citation from the Canon's discourse in order to convey an idea of the spirit

in which he approaches his theme. It admirably summarises the attitude of large classes of warring sects and controversialists. Their standard is not what Truth or Reason dictates, but what is said in this or that ancient record—that is the final Court of Appeal for these minds, and if one side can quote two sayings in favour of its view, while the other can only quote one, then the side with the larger number of 'authorities' can 'march away' claiming the victory. Victory for Truth, victory for Humanity? Alas! no; too often the attitude is one of victory for 'our side,' and 'our opinions.' And that is why the result is so 'apt to be unsatisfactory.'

'Spiritualists,' said the Canon, 'have appealed to Holy Scriptures.' It is true. But all the intelligent members of that body are as well aware as the Canon himself of the futility of an appeal to isolated instances, and their attitude is based on the broad and general aspects of the matter. They claim, and they rightly claim, that the Bible throughout is permeated with the idea of a spiritual world and its interaction with this. And in his interpretations of special passages the intelligent Spiritualist claims (just as the Canon does, in effect) to exercise his own judgment, and to be governed by reason and experience in the conclusions he draws.

If the Christian world to-day is out of harmony with the spirit and teachings of the New Testament—and there is no room for doubt on that point—it is still more out of touch with ancient Judaism, so we will pass over the Canon's appeal to the Old Testament. As regards the New Testament, we note that he refers to the denunciations of 'witchcraft' and 'sorcery' in Galatians and Revelations. Does he really think that, in an age when communion with the spiritual world was widely believed in, no one ever sought that communion but with a bad motive? Surely it is a commonplace that in all ages men have sought the aid of spiritual powers for pure and high purposes as well as for the furtherance of schemes of vengeance and self-aggrandisement. We could multiply historical instances of spirit communion sought for both good and bad purposes. And is it not readily conceivable that the prophets and seers of Biblical times would denounce the evil side of the matter in severe terms?

St. Paul had his own test in 'trying the spirits'—he accepted only those spirits who admitted that Jesus Christ had come in the flesh. That is not a touchstone which is employed by all Spiritualists, although (as Canon O'Connell may be surprised to learn) there are not a few who adopt it. But Spiritualism is a very wide term and embraces people of an infinite variety of creeds and opinions. The fundamental and uniting article of faith is a recognition of the reality of a spiritual world and spiritual beings, and of communion between that world and this, and it is because the Church has drifted away from this faith, and whittled it down into something remote, academic and unnatural, that it has lost its hold on the modern world, for 'where there is no vision the people perish.'

Let us quote once more from the preacher:—

There is no single instance of a human spirit being controlled by any other than an evil spirit in the whole of the New Testament. On that hypothesis, then, we are justified in claiming that the spiritual controls of the present day are evil in their origin, and the practice of submitting to such controls is highly dangerous to the mental, physical and spiritual health.

Now what is it that inspires such a statement as this? Malice? Surely not, for the Canon, according to his lights, is an intelligent and fair-minded opponent. No, we think it is an instance of that 'ignorance, simply ignorance,' to which frank old Dr. Johnson pleaded guilty when he was

asked why he had defined 'pastern' as the knee of a horse.

We note that Canon O'Connell disclaims belief in the cases of demoniacal possession recorded in Scripture:—

I am inclined to hold myself that these persons really suffered from mental disorders, affecting their personality; that they spoke, as they still speak in similar cases, in terms of popular belief, and that our Lord, in dealing with them, simply used the phraseology of the times.

We think of Huxley's controversy with Gladstone on the so-called miracle of the devils and the Gadarene swine, and wonder what the late Mr. Spurgeon and other stalwarts of the 'old light' would have said to this example of 'down grade theology' and the 'higher criticism'! In this case it will be seen the Canon has found it necessary to make an appeal to his own judgment, as against the records on which he relies! When he has made a thorough and impartial study of the subject he is denouncing, and again searches the Scriptures in the light of the knowledge thus acquired, his views of Spiritualism may undergo a change. We have numerous precedents (even amongst the ministry) of those who 'came to scoff,' but who 'remained to pray.' Meantime we have only to say that we are never greatly perturbed by these attacks. If our Spiritualism is a truth it will bear all the scourging and pounding its enemies can administer, and emerge from the ordeal only the stronger and brighter. But it is always more satisfactory when our opponents take the trouble to know something of the subject they are attacking before commencing hostilities. And it grieves us to find Canon O'Connell a victim of that 'little learning' which is such a 'dangerous thing.'

COUNT SOLOVOVO'S 'DIFFICULTIES.'

That there is, unfortunately, too much ground for Count Solovovo's contention, in the August issue of the 'Proceedings' of the Society for Psychical Research, that 'the conditions which favour phenomena also favour fraud' will be conceded by those who are familiar with public promiscuous dark séances—against which, as is well known, 'LIGHT' has protested for many years. Doubtless also most readers of 'LIGHT' will agree that séances for physical phenomena held in total darkness, or in such conditions of semi-darkness as suffice only 'to render darkness visible,' are valueless for evidential purposes unless strict test conditions are instituted or the phenomena are of such a character as to carry conviction.

Considerable stress is laid by our critic on the various ingenious, and by no means always ingenuous, theories that have been propounded of the alleged 'laws' which govern the phenomena. These theories, he remarks, 'are generally formulated *ad hoc* to explain this, that, or the other particular case, previously not questioned,' and in his opinion these 'new excuses for fraud,' or what looked like fraud, are calculated to open up new facilities for trickery. It is noteworthy, he thinks, that these theories, so useful for themselves, do not seem to have been put forward first of all by the spirits—whom one would have thought to have been the best informed—but spirits and mediums prefer to leave the initiative to certain simple Spiritists, or psychists—glad, doubtless, to intervene and to give their sanction, once the ground has been sufficiently well prepared. Further, the extraordinary variety of the conditions said to be exigent upon the phenomena is also of such a nature as to give rise to scepticism.

In illustration, our critic points out that whereas it is said that darkness is necessary, some mediums always operate in the light. Again, the chain of joined hands is considered essential, as 'nothing will be produced once it is broken,' yet many phenomena are reported to have occurred where hands were not joined. Mediums are said to require to be isolated from the sitters, yet some willingly, others unwillingly, allow their hands to be held. For materialisation, a so-called essential condition is the entrancement of the medium, isolated from

the sitters, yet in many reported instances the mediums have not been entranced nor isolated. A certain spirit now speaks who formerly maintained that materialised forms could not speak; others speak freely. It is held that to produce movements of objects without contact, the medium must have them near to him, or the experiment fails—yet in some cases distant objects are moved, or transported long distances:—

The most essential laws of the phenomena are thus turned topsy-turvy, but the spirits do not show themselves troubled about it. . . . The impression which emerges from all this is that the so-called laws are only the fruit of the fancy of the mediums—when not of their ingenuity. One fact—almost one only—never varies: the conditions of the investigation are not those which the observer desires but those which the mediums will.

Paid mediums are far from being the only frauds. There may be unconscious fraud. All who pretend to special powers should be suspect. Confidence in anyone in ordinary affairs of life is no guarantee of confidence for these other matters.

If we pass from the phenomena and the mediums to the witnesses we find that a very large number of the statements of the latter are valueless.

In support of his last statement Count Solovovo cites an instance of a man who denied fraud and yet, for six years, during which marvellous phenomena occurred, he allowed mediums to deceive and defraud by loosing the hand of the medium which he was understood to hold tight.

We have endeavoured to summarise fairly Count Solovovo's 'difficulties,' because we sympathise with him, the more so because we gather that he has been victimised by tricksters, and in consequence is inclined to take a very pessimistic view. But we should have anticipated that, during his twenty years' study of the subject, he would have realised that many of his objections are based on misapprehensions, and are not material to the main issue.

For instance, all the assertions about the possibilities and impossibilities and so-called 'laws' are of little moment. Doubtless some of the 'explanations' have been invented by, or on behalf of, pretenders to mediumship, to enable them to carry on their nefarious business—others, possibly, to excuse the misdoings of mediums who, when undeveloped, or temporarily out of condition, or in the hands of inimical sitters, have yielded to temptation and substituted their own practices for the genuine phenomena. But theories, speculations, and assertions do not alter facts. All the statements about the laws and limits of the phenomena may be mistakes, conjectures, or excuses—the point to be settled is one of fact, not of theory. And all along the line investigators have done their utmost to elicit phenomena under conditions which precluded fraud on the part either of the medium or of confederates. It is true that most mediums have been charged with fraud—just as Count Solovovo has unjustly charged Stainton Moses with fraud—but it is not equally true that the guilt of the accused persons has been established. That physical phenomena have been imitated by conjurers is true, but that the conjurers have 'reproduced' the phenomena, as the Count says that they have, has not been proved. The Rev. John Page Hopps, an extremely cautious observer, a man who weighed his words, and was careful not to overstate his facts, assisted at a great many experiments, observed and reflected for over thirty years, and then said:—

I have seen and heard things far more astounding than I ever saw at 'exposures,' and the odd thing is that I was often sharp enough to see the *modus operandi* of the tricks of the professional conjurers, surrounded by their careful preparations, though I could not see the slightest crevice in the armour of the simple and homely 'medium' standing by my side at home. The truth is that the 'exposures' did as much as anything to make me a believer in the thing exposed.

We are told by Count Solovovo that 'when the prestidigitator can do nothing, the medium, ninety-nine times out of a hundred, succeeds no better.' This may or may not be true—it certainly is not proved—but if *one* case remains—if one genuine materialisation, or direct writing, or apport, or passage of matter through matter remains—then we have sifted from the chaff one grain of solid wheat—and where there is one there will surely be more.

As regards witnesses, the case of the man who acted as the

confederate of the medium was surely exceptional. Dr. A. R. Wallace has well said :—

It must be remembered that we have to consider, not absurd beliefs or false inferences, but plain matters of fact ; and it never has been proved, and cannot be proved, that any large amount of cumulative evidence of disinterested and sensible men was ever obtained for an absolute and entire delusion. . . I maintain that human testimony increases in value in such an enormous ratio with each additional independent and honest witness, that no fact ought to be rejected when attested by such a body of evidence as exists for many of the events termed miraculous or supernatural, and which occur now daily among us.

Since Count Solovovo admits that table movements and raps are well-established facts, by virtue of the abundant and contemporaneous testimony of competent witnesses, it is evident that he is open to conviction if sufficient evidence of a trustworthy character can be adduced to prove that he is mistaken in his estimate regarding direct writing and materialisation. If he will read 'Psychography,' compiled by Mr. Stainton Moses, giving due weight to the valuable and cumulative evidence that it contains, it seems to us that he *must* recognise that the testimony is of such a character as to warrant a more favourable conclusion than he now entertains.

On pages 78 and 79 Mr. Moses gives a letter that appeared in the 'Spectator' of October 6th, 1877, in which Dr. A. R. Wallace relates a 'direct' slate-writing experience that he had with Dr. F. W. Monck at a private house at Richmond, Surrey. The light in the room was sufficient to see every object on the table, and Dr. Wallace says :—

The essential features of this experiment are : that I myself cleaned and tied up the slates ; that I kept my hand on them all the time ; that they never went out of my sight for a moment ; that I named the word to be written, and the manner of writing it, *after they were thus secured and held by me*. I ask, How are these facts to be explained, and what interpretation is to be put upon them ?

Mr. Edward T. Bennett endorses Dr. Wallace's statement, and says : 'I was present on this occasion, and certify that Dr. Wallace's account of what happened is correct.'

In his 'Death a Delusion,' the Rev. J. Page Hopps, after mentioning that writing was produced on a slate placed on top of a large table, and covered with four hands, his own and those of the medium, says :—

To guard against trickery, I purchased a slate a few days after, made the tiniest possible lead-pencil mark in a minute corner of it, took it at once to the same room without warning, unwrapped it at the table, dropped paper and string by my chair, put the slate on the table with a morsel of pencil underneath, and awaited results. After a short experiment or two, the test experiment was tried, and, in the end, my slate was covered with writing from top to bottom. It had not left the table for a second, and my eyes were never taken from it. I, of course, know that trick slate-writing is practised, and have read careful descriptions of how it is done, but I have never seen or heard any explanation which seemed to at all cover my experiences. At another sitting, with a different medium, slate-writing came freely. Morsels of crayon of various colours were put between two slates, and when in position for writing, and in full view, I was asked to say in what order of colours the words should be written. I chose, for instance, first word blue, the next two words red, the fourth grey, and the rest yellow. This, or whatever it was that I selected, was done.

In 'LIGHT' of September 27th, 1884, Mr. J. S. Farmer reported some writing experiments with Mr. W. Eglinton as medium, the last of which was of a crucial character. There were three sitters present—*viz.*, Mr. 'H.', Mr. E. Dawson Rogers, and Mr. Farmer, and the sunshine streamed into the room. Mr. Farmer says :—

A single slate was taken and a piece of pencil put under a tumbler placed upon it. Both were then put under the table close to the corner, the top of the tumbler being pressed against the under surface of the table top, held there by the slate in Mr. Eglinton's right hand, his left being joined to that of Mr. 'H.,' who also clearly observed both feet of the medium. Writing was soon heard, and Mr. 'H.,' having received permission to do so, looked under the table, and, as he himself certified, 'distinctly saw the last word being written with the crumb of pencil, which moved without any visible cause.'

Mr. E. Dawson Rogers testified that Mr. Farmer's record was strictly accurate.

As regards materialisations, the Count seems inclined to admit that 'hands' have appeared, but not that full forms have materialised. Probably he is not acquainted with the abundant and emphatic evidence for these latter phenomena. If he will turn to Epes Sargent's 'Scientific Basis' he will find that Sir William Crookes's testimony to the reality of the full-form manifestations of 'Katie King' through Miss Cook's mediumship is supported by Dr. J. M. Gully, the father of the late Speaker of the House of Commons. In a letter to Mr. Sargent, dated July 20th, 1874, Dr. Gully said :—

To the special question which you put regarding my experiences of the materialisation of the spirit form with Miss Cook's mediumship I must reply, that after two years' examination of the fact and numerous sésances, I have not the smallest doubt, and have the strongest conviction, that such materialisation takes place, and that not the slightest attempt at trickery or deception is fairly attributable to anyone who assisted at Miss Cook's sésances.

What can be stronger or more definite than the following statement by Mr. T. P. Barkas, for years a town councillor at Newcastle-on-Tyne :—

I have experimented and investigated under every kind of reasonable test I could devise ; in my own private rooms, in the private rooms of personal friends. . . I have examined the rooms with utmost care ; have personally fitted up the recesses for the reception of mediums ; have personally provided everything connected with the sésances, and am certain that no arrangement for trickery was in the room. I have tied, sealed, nailed and held the mediums in every possible manner ; I have undressed the medium and re-dressed him in clothes of my own providing. And notwithstanding all tests and all precautions, phenomena have taken place that are utterly inexplicable by reference to any known physical or psychological law. All this I have done with the cold eye and steady pulse of a scientist. I am prepared to give £100 to any man or woman who, by trickery, can produce similar phenomena under similar conditions.

The above concise and precise statement had reference mainly to sésances with a boy named William Petty. This boy stripped himself absolutely naked, he was then re-dressed in dark clothes, provided by Mr. Barkas, not a white or light coloured article among them. Mr. Barkas provided the cabinet, excluding everything that had the appearance of whiteness. Yet, under these conditions, a figure draped in white, about four feet high, came out of the cabinet and moved about the room, in the presence of two ladies and seven gentlemen.

Mr. E. Dawson Rogers was one of a large number of sitters at a sésance at which, with the entranced medium standing close beside him, in a good light, he and all the sitters saw a cloudy, filmy white substance appear at the medium's side. From within that drapery a fully-formed materialised individual emerged, moved round the circle in full view, shook hands with some of the sitters, and then returned to the medium, who, in the meantime, had been swaying on his feet, and in all probability would have fallen had not Mr. Rogers put out his hand and supported him. The form drew near, put his arm round the medium's neck, and then led him slowly to a small room which had been set apart as a cabinet. Two persons were seen to go into that room, and at the close of the sésance only one, the medium, came out of it. Every precaution had been taken against confederacy. To the end of his long and honourable life, Mr. Rogers, who was not only a clever amateur conjurer, but one of the shrewdest, most cautious, and exact of men, set the greatest value on that experience as being absolutely convincing to him of the reality of materialisation. He always admitted that personal experience is necessary for belief, but he was equally emphatic that personal investigation should alone warrant denial.

We have barely *begun* to cite the evidence for the phenomena that are doubted by Count Solovovo, yet we must stop. Let us emphasise the fact, however, that the point to be remembered, and it is the most important, is this—those persons who have investigated most thoroughly, patiently, persistently and sincerely, and who therefore can speak with the authority of knowledge, are the very persons who are most emphatic in their affirmations. The words of Mr. Hopps, a thoroughly compe-

tent and honourable inquirer, may be taken as typical of the position of most convinced Spiritualists, who have become such as the result of their own researches :—

The facts that have come home to me are facts so singular and yet, apparently, so simple, and certainly so far removed from all contact with impostors or fools, that I have no choice but to yield. If evidence can prove anything, this is proved—that, in certain circumstances, unseen somethings, exhibiting intelligence and a command of forces, are able to indicate their presence and prove their independence of material conditions.

PREMONITIONS AND TELEPATHY IN DREAMS.

A paper read by MISS GERALDINE DE ROBECK, on February 9th, 1911, at a Meeting of the Dublin Society for Psychological Research, PROFESSOR W. F. BARRETT in the chair.

Since I was quite a small child I have been given to having 'presentiments'—shadows of the things to come in my life seeming ever to be thrown in advance on the path I trod—and I am glad to say that in almost all cases I paid heed to the warnings of my unseen helpers (if you will allow me so to call the entities who presumably watched over my comings and goings) and retraced my steps if I found myself getting into danger. I cannot say that any actual voice, audible to the objective sense of hearing, has ever been the means of conveying the warning message to me, but I should call the subjectively sensed monition a 'voice' all the same, and am much tempted to think that some surviving human personality—known to me in earth-life—is actually occupied with my future concerns, and present, somehow, when I am menaced with misfortune; though in what way I am not in a position at present to suggest. Also I have been given, throughout my life, to vivid dreaming and occasionally to what is commonly called 'nightmare,' which I usually account for by supposing that some relation or friend is suffering mentally at the time—and I have much reason for thinking that this is a fact. Whenever my sister is worried I dream horrible dreams and invariably hear from her that she has been in distress of mind. No really important event has occurred in my life without warning either of the kind obtained through dreams, or by so-called 'presentiment,' which I have concluded means that I, subconsciously, am all the while aware of what certain moves of my own on the chess-board of existence will result in. I do not pose as a 'prophet,' but I maintain that every individual already possessing this gift should accept a presage of the kind as coming from the 'subconscious self' and act upon it as he would upon the advice of an enlightened human being.

Without further preamble I will pass on to experiences in connection with premonitory dreams that have left an enduring impression on my mind. The first of these is in connection with the death of my mother. I was passionately devoted to her, and, until quite shortly before her fatal illness, had never, since I can remember, been away from her for so much as a day. She was remarkably strong and possessed of such extraordinary vitality that the thought of illness for her never suggested itself to our minds. When for the first time in my life I left home to pay a round of visits at the houses of various relations and friends, I went with regret—I seemed to be doing something fateful. While away I had a horrible dream. I had left my mother in robust health, looking the very picture of it, a splendid specimen of capable womanhood in the prime of life. In this dream I saw her changed, reduced almost to a shadow, and apparently ravaged by some cruel disease. She appeared to be suffering greatly, and stretched out her arms to me as if appealing for help. I awoke in a state of absolute misery, weeping and hysterical, and cried out to the cousin whose room I shared, 'I am going back to mamma, she is ill!' Of course I was told it was nonsense, only a dream! So I stayed some time longer, I cannot now recall how long, as I am speaking of some twenty years or more ago, but it may have been a few weeks. When I joined my mother there was already a change, and within a year—I do not like to make the time too short for fear of exaggerating, but in reality her illness only lasted some months—she died of one of the most cruel maladies known to science, her

sufferings being most intense, her appearance towards the last just such as she had assumed in my dream, and her emaciation so great that she was almost reduced to a shadow. I nursed her during a great part of her illness, and she at one time appealed to me to protect her from the trained nurse who had been in charge of her, the latter having been harsh to her on some occasions, and not over-sympathetic, to say the least of it. I think it was on the morning of the day she passed away—it may have been a morning or two previously—that I was startled out of my sleep by the sensation of a heavy weight on my chest—something that felt alive and human and oppressive, and heard a voice close to my ear, in my neck, calling me by name as if at a great distance. I was terrified, and gasped out, 'Yes, mamma!' but on opening my eyes I found the room dark, and, shaking myself, found the weight gone. Nothing remained of this hallucination but an impression of a very faint 'skull and cross-bones' outlined before me on the darkness. The only comment I will make on this weird experience is that my mother was quite unable to leave her bed at this time, and could not—unless in a somnambulistic state—have visited my room; she was never known during my lifetime to have walked in her sleep.

I had in my possession, as a girl, some very beautiful and valuable jewels. These I treasured, not because I was a lover of ornaments, but because I had a taste for geological studies, and fine stones appealed to me as being 'specimens.' One night I dreamt that the jewels were taken from me, or rather, that I was told I should have to part with them. I awoke in tears, and made up my mind never to let them see the light of day. I put them away accordingly, suspecting everyone of having designs on them. Some months later circumstances made it necessary for me to part with them, my own illness being the chief reason. In this dream I 'saw' no jewels; it was a foreknown event, no doubt, that I was going to have a bad illness, and that the expenses connected therewith would necessitate my converting these valuables into ready money.

A lady in whom I am much interested has been married thirteen or fourteen years, and this year a dream that I had before her marriage—when she announced her engagement to me—has come true. The dream was a horrible one, and it made a lasting impression on me. Someone told me in this dream that she was dying (not that she had died) of rapid consumption, that one lung was badly affected, and that she would appeal to me for money and to protect her from her husband, who, through drink, had become very violent. This was thirteen or more years ago, and this year my friend has been at death's door—'active tuberculosis' of the lung, and not considered likely to live. She has appealed to me for pecuniary assistance, which I have been able to procure for her, and her husband has been discovered to be an habitual drunkard, who was at one time shut up in a home for violent acts consequent on this sad habit. It would take me too long to give all the incidents in connection with this sad story relative to 'prevision,' 'telepathy,' and 'dreams,' but I will refer to it in another part of my discourse.

Some ten years ago—that is, at the time of the South African war—I made up my mind to go and live with my only sister, then married, and living at Bloemfontein. No one exactly understood why I did so. I was then 'doing' as another than my ordinary self desired; I was pushed into doing so; I could not help myself. I dreamt one night—and this was a vivid dream of the 'vision' order—that I was walking along a lonely road in a wood, similar to the wood described by Dante in the opening lines of the 'Inferno':—

Nel mezzo del cammin di nostra vita
Mi ritrovai per una selva oscura,
Che la diritta via era smarrita.

I came to cross-roads and paused, wondering which was the right road for me. A man came up to me, a traveller, like myself. He was very young and clean shaven, not unlike someone I had been attracted by before—it was a type I liked. He took my hand and said, 'I am a lonely boy, alone in this strange country; will you walk with me as far as our roads lie together?' The clasp of his hand was so realistic that I sensed it still when I awoke. We walked a bit of the way together,

and presently came to a wide and open space where were many vehicles and many people. He said, 'Here we part,' and entered a large omnibus which stood close at hand. I looked into this stage coach, or omnibus, and saw that it was full of those friends and acquaintances of mine who had passed on to another life previously—those who had lately done so sat nearest the door. Arrived in Bloemfontein I made the acquaintance of a young man to whom I subsequently became engaged and whom I recognised as the subject of that dream. When he asked me to write to him from Johannesburg—to which town I was going next—he said, 'I am a lonely boy, alone in this strange country; will you write to me?' and as I gave him my hand I recognised the handclasp. Not a year later he was shot in action. At the time of his death, but three weeks before the news of it reached me, I said to my friends, 'It is no use my finishing this waistcoat for C., he is dead.' I sometimes 'sense' death in a peculiar and not quite explicable way, and had done so on this occasion—I call it 'smelling death': the idea is revolting, of course, but I am now telling you facts, not selecting merely romantic episodes. The peculiar atmosphere of the death chamber (flowers, disinfectants, &c.) is detected by me on these occasions, and I 'know' that the person in my thoughts is no more. On this particular occasion I sprang out of bed and ran round my room, wildly repeating, 'He is dead! he is dead!' On the night that I parted from my *fiancé* I felt that we were not going to meet again 'on this side,' and I said, pointing to a spot above his heart, 'They will hurt you'; and it is strange he was shot through the lungs, just above the heart.

My sister, Mrs. M. C., and I have always been more or less in telepathic communication with one another, and I have on most occasions, when danger or change of any kind has threatened her, or hers, been warned beforehand of the impending event. It would take me too long to give you instances of all the weird premonitions I have had in connection with her, but one or two should by now be known to the Society, and I select them because they appear to me to be especially interesting as proving not only that events may be foreseen in dreams but that thoughts may be tapped before they are consciously present in the mind of the distant individual. The only preface I will make to the story I am about to relate to you is this, that, although very devoted to my sister, I have not often, during the last fifteen or more years, met her, nor have I got to know her children, she living for the most part in the Transvaal or the Orange River Colony—the Free State, as it used to be called—while I remained in Ireland or England. At one time too, she was put against me by friends of hers, who for some reason or other had a grudge against me, and we did not even correspond much, but we were always subconsciously *en rapport*, as I know by my dreams and states of mental distress, which always corresponded with the like states in her. Not quite two years ago she and her husband, accompanied by their large family (they have five children, three girls and two boys), went

Canada to start a new life out there, having been among the unfortunate people who, about three years ago, were 'retrenched' and with great unfairness dismissed by the South Africa Railway Company in favour of Dutch individuals.

(To be continued).

THE 'Stead Publishing House,' Bank Buildings, Kingsway, have just issued a work by Mr. Vincent N. Turvey, entitled 'The Beginnings of Seership; or, Supernormal Mental Activity.' Its two hundred and thirty pages are full of interesting details of really striking experiences—a few of which have already appeared in 'LIGHT.' Now that the question, 'Is Telepathy True?' is agitating so many minds, the accounts given by Mr. Turvey, who is a non-professional psychic, of his uncommon supernormal clairvoyant and other experiences are timely, and should be of great service to those who are inclined to investigate in this realm. As many of the incidents have been verified, and the verifications are attested by the witnesses, doubters and sceptics will here find evidence that should 'give them furiously to think.' This is a book which should be of more than ordinary interest to psychological researchers, Spiritualists, and students of the occult generally. There is a valuable 'preface' written by Mr. W. T. Stead.

AN ANTI-TELEPATHIST'S 'CONFESSION.'

On Friday, September 1st., the 'Daily News' printed an article by Mr. Douglas Blackburn to the effect that about thirty years ago, as the result of an enthusiastic account in 'LIGHT' of some experiments in thought-transference that he had made with Mr. G. A. Smith, Messrs. Myers, Gurney, and Podmore, of the S.P.R., visited Brighton to investigate, and that their experiments with himself and Mr. Smith 'have been accepted and cited as the basic evidence of the truth of thought-transference' ever since that time. He went on to say that, in the cause of truth, as he was the 'sole survivor,' he would make the facts of the case known to the public. These alleged facts were that he and Mr. Smith bamboozled the gentlemen from the S.P.R. by employing codes and devising tricks which those gentlemen not only failed to detect, but were only too ready to accept as evidence.

On reading this extraordinary communication, we looked for the alleged 'enthusiastic description' in 'LIGHT,' and discovered that it was written and signed by Mr. Blackburn himself ('LIGHT,' August 26th, 1882), and that in it he said:—

I have had the satisfaction of experiencing some demonstrations of mind-sympathy which are, I believe, almost without precedent.

Describing Mr. Smith's experiment, Mr. Blackburn proceeded:—

He places himself *en rapport* with myself by taking my hands; and a strong concentration of will and mental vision on my part has enabled him to read my thoughts with an accuracy that approaches the miraculous. . . . The sympathy between us has been developed to such a degree that he rarely fails to experience the taste of any liquid or solid I choose to imagine.

Not content with this Mr. Blackburn wrote to the S.P.R. to the same effect, claiming to have 'obtained remarkable results in thought-reading or will impression.' Some correspondence followed, in the course of which Mr. Blackburn gave details of his experiments with Mr. Smith, and Messrs. Myers and Gurney, being favourably impressed, went to Brighton to experiment.

It will thus be seen that Mr. Blackburn in 1911, denies the truth of what he said in 'LIGHT' in 1882. He now declares that he and Mr. Smith were animated by an 'honest desire to show how easily men of scientific mind and training could be deceived,' and to gratify the 'vanity of the schoolboy who catches his master tripping.' However, on Monday last the 'Daily News' stated that a member of its staff had spent several hours on Saturday, the 2nd inst., in the company of Mr. G. A. Smith, who said:—

Let me say at once that Mr. Blackburn's story is a tissue of errors from beginning to end. I most emphatically deny that I ever in any degree, in any way, when working thirty years ago with Mr. Blackburn, attempted to bamboozle Messrs. Myers, Gurney, and Podmore. Had such a thing been possible, I had too much admiration and respect for them, and too much respect for myself, to try. These gentlemen, long before they met us, had spent years in investigating psychic phenomena, and were aware of every device and dodge for making sham phenomena; they were on the watch, not only for premeditated trickery, but for unconscious trickery as well. . . . They were the best trained and best qualified observers in London, and it makes my blood boil to see them held up to ridicule. Were it not for the teaching of Myers and Gurney on the unreliability of human evidence, Mr. Blackburn could not say what he has said. He is merely repeating what they taught him. . . . He says we formed a compact to 'show up' the professors; we did no such thing. Blackburn at that time was a serious investigator, and assuredly I was. He wrote a shilling book on thought-reading which sought to establish its existence; this proves he was serious. He says I was the most ingenious conjurer he ever met outside the profession, whereas I am the worst conjurer in the world, and cannot even conjure away a serviette ring at the dinner table to amuse my children, or palm a penny, without detection. He says we had a code of signals; we had not a single one; we never contemplated the possibility of coding until we learnt it from Mr. Myers and Mr. Gurney themselves. He says we practised together and brought off startling hits; we never did anything of the kind.

In conclusion, Mr. Smith said:—

In 'Phantasms of the Living' there is a record of seven hundred and two cases of spontaneous thought-transference

verified up to the hilt. I wholly agree with Mr. Wallis, the editor of 'LIGHT,' whose letter appeared in your columns to-day, that Mr. Blackburn, by his own showing, has surrendered every claim to attention.

On Tuesday last Mr. Blackburn, replying to Mr. Smith, supports his 'pet theory that most human evidence is unreliable.' He repeats his assertion that the joint performances of himself and Mr. Smith were tricks, and gives an ingenious description of what he calls their 'great feat,' which, he says, 'if genuine would establish telepathy beyond cavil.' He asserts that after receiving a drawing from Mr. Myers he secretly copied it on a cigarette paper, which paper he concealed in a pencil case that was afterwards picked up by Mr. Smith, who, while swathed in blankets, reproduced the drawing by the aid of a luminous slate and thus deceived the observers. Apparently the S.P.R. investigators were not so incompetent and complaisant as Mr. Blackburn intimated in his former communication, since he now admits their skill and caution, for he says: 'I confess that their irregular drawings completely snuffed out the psychic power which, according to Mr. Smith, I possessed without knowing it'—or, in other words, they foiled his little tricks if tricks they were. However, the case stands thus: Mr. Blackburn charges Mr. Smith with having deliberately deceived Messrs. Myers, Gurney, and Podmore; Mr. Smith emphatically denies having tricked them. Mr. Blackburn, at the outset, claimed that he and Mr. Smith were obtaining genuine thought-transference results that were 'little short of marvellous,' he now denies it and says that most human evidence is unreliable—therefore the question for the readers to solve is, were Mr. Blackburn's statements in 'LIGHT' in 1882 reliable, or are his present assertions, contradicted as they are by Mr. Smith, to be accepted as true?

Mr. Blackburn, unfortunately for himself, forgets that Professor W. F. Barrett was present at the 'great feat' experiment, and in the 'Daily News' for Wednesday, the professor gives 'an emphatic verdict for Mr. Smith.' He also says that subsequently he carried out a series of extremely drastic tests with Mr. Smith at Dublin, and that he regards thought-transference as 'established beyond the possibility of challenge to those who really examine the evidence.' Mr. Blackburn's circumstantial description of how the great feat was effected is categorically denied by Mr. Smith, who characterises it as 'the most amazing piece of invention ever brought to my notice. All the essential points are untrue, and I deny the whole story from beginning to end.' Mr. Smith then quotes the published report in the S.P.R. 'Proceedings,' Vol. I., which disproves point after point of Mr. Blackburn's recently published romantic narrative, and claims that it is Mr. Blackburn's business to substantiate his asserted ability to repeat the tricks with the aid of any intelligent confederate, by means of his alleged 'most complete and effective code ever used by conjurers.' Mrs. Verrall, in a short letter, wisely points out that 'those who are interested can confer no greater benefit on psychical research than by themselves carrying out experiments on thought-transference at a distance, and so adding to the reliable criteria for telepathic communication.'

ITEMS OF INTEREST.

'The Occult Review' for September is a specially interesting number, containing, as it does, an article by Miss H. A. Dallas on 'Progress in Psychical Research,' 'Some Experiences of a Psychic' by Hereward Carrington, 'Our Next Step Forward' by W. J. Colville, and an appreciative sketch of Professor W. F. Barrett, accompanied by an excellent portrait. The writer of the last-mentioned refers to Professor Barrett's experiments in thought-transference and his long and careful investigation of the phenomena connected with the use of the divining rod. He also gives an account of the professor's connection with the formation of the Society for Psychical Research, but omits to mention that it originated in a conversation with Mr. E. Dawson Rogers, who suggested that such a society should be formed.

Not only in occult matters has Professor Barrett shown that a profound scientist may also be a man of wide and liberal thought and of fearless courage in the advocacy of unpopular views. It is but a year or two since he retired from the occupancy of the chair of Experimental Physics in the Royal College of Science in Ireland, which he had held for thirty-six years, and it is interesting to learn in

this connection that he was instrumental in first opening the classes in the College to women, and took an active part in the early battle for the medical training and the recognition of the rights of women to enter for medical degrees. Several well-known ladies who have risen to positions of note were, we are told, among the women students who received their theoretical and practical training from him. The meeting which led to the foundation of the Association for the Technical Instruction and Employment of Women also owed its initiation to his efforts. The writer further informs us that Professor Barrett has always been keenly interested in the welfare of the working classes and in all philanthropic and social efforts, and that the promotion of peace and temperance has occupied much of his time. Indeed, his activity would appear to be many-sided, for in addition to scientific pursuits and social work he is an enthusiastic and successful gardener.

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.

'The Lesson of the Strikes.'

SIR,—We see in the present wave of disturbance a symptom of departure from the ways of Nature.' Thus you write in your leader of August 26th. I most cordially agree. Wherein then is the departure? Speaking from the purely material aspect, I say, in the murder of our agriculture. God (or 'Nature,' if you prefer it) gave us the land for our maintenance, and we, in our wisdom (!), employ five millions of people on it instead of sixteen millions, importing seventy-five per cent. of our food stuffs to feed our forty-three millions, whereas we could feed eighty millions. This is not fiction, but fact, and the result is thirteen millions always on the verge of starvation, while £30,000,000 per annum goes in poor rates and £100,000,000 per annum in private charity; all thrown into a bottomless pit. The solution of the problem of poverty is no nearer; we are only pauperising the people and ruining their self-reliance. Clearly there is some great propelling force behind all this unrest, and, in my humble opinion, that force is to be found in the neglect of a fundamental law of Nature, *viz.*, the tilling of the soil for the support of the people. There is a higher aspect too—you cannot 'instil high thoughts into hungry bellies.'—Yours, &c.,

R. H. FORMAN.

[We heartily agree, but the problem is a huge one. How to get people back on to the land is the question of the hour, and of necessity it involves, among other things, the Nationalisation of the land and of the railways. But we are unable to open our columns to a discussion of this subject.—ED. 'LIGHT.']

Some Interesting Questions.

SIR,—Kindly permit me to thank 'Laes' for the interesting reply (page 407) to my questions, which appeared in 'LIGHT' of August 5th, p. 362. 'Laes' tells us that a disembodied spirit does not eat and drink, but seems to forget that according to one of the most well-established beliefs of Spiritualists, man's physical self is the outward expression in form of his spiritual self, and I certainly do not believe God would give digestive organs to the spiritual body if they were not to be used; and how could man's spirit body be the image of man without them? Moreover I find in a communication made by Wilberforce, Bishop of Winchester, through Mr. Stainton Moses, that the Bishop tells us that there are 'flowers and fruits and pleasant landscapes' on the other side. Now, as God never creates anything in this world without there being a use for it, I do not believe he would do so in the next. Therefore why the fruit without the ability of the spirits to eat it?

In answering my question regarding the love of Jack and Jill, 'Laes' tells us that when Jack has passed on, 'in the bright light of the angelic world he begins to see, to know, to understand,' and afterwards 'Jill goes to him pure and lovely'—assertions which, seeing that I have already stated they were not highly developed souls, are entirely without foundation. As I understand it Spiritualism teaches conclusively that character remains the same after death, at least for some time. Hence my question, How can a man's character be the same when the body is no more? As Jack was an ordinary good-hearted fellow but not particularly elevated or refined, he would not be fitted to abide in that angelic world straightaway, neither would Jill, nor would Jill be so much purer and lovelier than when on earth.

Going by every Spiritualist authority I have read on this subject, it takes many years (perhaps centuries) after their

bodies have perished, for the average man or woman to gain that bright angelic world or summerland ; yet 'Laes,' it seems, would have us believe that Jack passed on to it straightaway (and 'Jill came tumbling after !') and has entirely omitted the long years in the preparatory spheres. Such spheres, nevertheless, must exist for all who are not of the highest development (gold unrefined is only clay). It is in these preparatory, or intermediate spheres, surely, that Jack would go through the long suffering and humiliation, which it seems to me, he would not deserve. And so I ask again, 'How can the teaching of Spiritualism be true and God be just?'

In conclusion, I wish it to be remembered that my questions were for Spiritualists, and as 'Laes' seems to have had to forsake the teachings of Spiritualism to answer (or attempt to answer) them. I should like replies from others of more spiritualistic beliefs.—Yours, &c..

E. R. B.

Do Spirits Eat, Drink, and Sleep?

SIR,—The following extracts from communications received by automatic writing, which bear on the question by 'E. R. B.,' may be of interest to your readers. My mother writes:—

'We eat fruit grown in our own gardens, and have some sort of fluid to drink that is like water, but clearer and more sparkling. We go out into our gardens to eat, and never bring food into the house except for those who are newly passed over. They have a special diet, to eliminate all the drugs and unwholesomenesses from their systems. It is specially prepared by spirits, who undertake that work as their contribution to the world—I mean to help the world.'

A third sphere spirit, writing, said: 'Our ether is replenished by what is beyond it, and which is inhaled by spirits beyond the fourth sphere (until the fourth sphere we inhale ether), and what is beyond ether is inhaled both for air purposes and for nourishment, and no other nourishment is taken after the third sphere. Here, we still have some nourishment, which we acquire by magnetic processes of assimilation. It is collected and assimilated and distributed through our systems by a mental action only, and it is all composed of ether; although the ether is caused to take three different forms, which portions are combined. They are the necessary concomitants of our three mental processes: our spiritual sensitiveness, our soul purification, and our translucent but necessary vehicle for functioning in this sphere.' The same communicant in giving the tidings of a friend passed over the year before said, 'And she helps her husband from earth with his work, but here they are only dear friends. They were not affinities, so are not here united one to the other. Her soul's complement is not here, but still on earth, and some day they will meet—should they both develop on the right lines, and realise and understand the pure psychic life.'

Again he said, 'And every woman who has met her male affinity sees and receives impressions for him and also bears his children. Yes, of course, people have children over here—why not? They are not conceived, not born as on earth; but if the souls of the two truly unite they can produce thought-children—children formed from their best spiritual thoughts and their nervous force. Thus thought-child life is succoured by the woman and through the woman, and is taken by both to see and receive impressions from the most beautiful things, and is put *en rapport* (the woman can do this by the same methods as you make it possible for me to write) with the waves of celestial thought best adapted to mentally develop his or her character and faculties.'

'And, finally, when its body—of a marvellous translucent appearance and radiating a wonderful gleaming light—is developed for it to act in, and its mind has become capable of self-control, they both teach it to think and to act for itself, but never to blindly obey. They always help it to progress, and are filled with joy for it to far exceed themselves. Only the pure and far-advanced in helpfulness can produce child life over here, and the beings so produced are what are called angels.'—Yours, &c.,

EDITH BAKER.

SIR,—On the question whether spirit people eat or drink I have had a very striking experience. Two years ago I had a cook. She was a better class woman, but her husband being unable to work, having already been two years in a hospital suffering from a cancer in the stomach, she was obliged to earn her living as best she could. Every week she went to see him. On her return I always asked how her husband was getting on, and she invariably replied that he was unhappy, that he complained of not being given enough to eat and being dreadfully hungry.

A few weeks later the husband died. Of course the poor woman was very much upset, and despite all my attempts to comfort her she cried all day long. After a week, however, she was calmer and told me that since her husband's death she

dreamt every night of him, and that he always begged her to cook his favourite dish. Every day, when she served the dinner, and at the moment she placed the plate on the table, a loud knock was heard on the sideboard. This went on for about a fortnight, but I never mentioned it before cook, as I never talked with her about spiritualistic matters—she even did not know that when, once a week, ten or twelve friends came to me, they came for a séance, she thought it was only an 'at home' day. Then, one day, cook said to me, 'Madam, have you not noticed that since my husband died, every day when I bring in the dinner there is a loud knock on the sideboard?' 'Yes,' said I, 'I have noticed it,' and half-jokingly I added, 'maybe we have an unseen guest for dinner.' 'Oh,' said she, 'I am sure we have and that it is my poor hungry husband.' 'Do you believe such things?' said I to her. 'Every good Christian must believe that only the body dies, the soul is everlasting,' said she, 'and I am a good Christian.' 'That's right,' I replied, and the conversation ended. The knocks continued daily as before, but one day there was no knock. 'Oh,' exclaimed cook, 'he did not come to-day,' but she scarcely finished speaking, when the knock again came, this time so loud that the tumblers and glasses tinkled. Three months later my cook left me and the knocks ceased immediately she was gone, my unseen guest never coming to dinner any more.—Yours, &c.,
Budapest. (Mrs.) VILMA KISS.

SIR,—At one of our little sittings, my daughter asked 'Dr. Jock' if he ever ate or drank anything. His reply was, 'An' wheer 'd I pit it, lassie?'—Yours, &c.,

GEM.

SOCIETY WORK ON SUNDAY, SEPT. 3rd, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Mary Davies addressed a large and deeply interested audience on 'Thought and Vibration.' Her clairvoyant descriptions were mostly fully recognised. Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 67, George-street, W.—Morning, Mrs. M. H. Wallis gave an address on 'Faith in, and Knowledge of, Spiritual Truth.'—22, Prince's-street, Oxford-street.—Evening, Mrs. Wallis spoke on 'Spiritualism: A Motive Power for Good.' Sunday next, see advt.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Maunder gave an address on 'Harvest.' Sunday next, at 7 p.m., Miss Fogwell; 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, 8.15, public.—G. T. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Mr. D. J. Davis spoke earnestly on 'Spiritual Growth.' Sunday next, Mr. G. T. Gwynn; at 3 p.m., Lyceum. October 1st and 2nd, Anniversary Services.—H. C.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Miss Violet Burton gave a good address on 'The Next Step.' Sunday next, at 11 a.m., Mr. E. A. Keeling, of Liverpool; at 3 p.m., Lyceum; at 7 p.m., Mrs. Beaurepaire. Sunday, 17th, at 7, Mr. Symons.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. W. E. Long gave an eloquent spiritual address on 'Woman, the Church, and the State.' Sunday next, at 11.15 a.m., and 7 p.m., Mr. G. R. Symons.—J. E.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Jamrach gave an address followed by clairvoyant descriptions. Sunday next, at 7, Mr. Beresford on 'The Power of Authority.' Important members' meeting to be held afterwards.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. F. G. Clarke (having changed dates with Mrs. Boddington) gave interesting addresses and answered questions. Sunday next, Mrs. H. M. Wallis, addresses and answers to questions. Tuesday, at 8, and Wednesday, 3, open circle for clairvoyance. Thursdays, at 8, members' circle.—A. M. S.

BRIGHTON.—OLD TOWN HALL, HOVE, 1, BRUNSWICK-STREET WEST.—Good addresses and clairvoyant descriptions by Mr. Sarfas. Sunday next, at 11.15 and 7, Mrs. Gordon. Monday, at 3 and 8, also Wednesdays at 3, clairvoyant descriptions by Mrs. Curry. Thursday at 8.15, public circle.—A. C.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—In the absence of Mr. J. A. Wilkins, an interesting paper on 'Social States in Spirit Life' was read by Mr. W. H. Such, and supplemented by convincing illustrations of psychometry by Madam Beaumont. Mrs. E. P. Noall presided. Sunday next, address by Mrs. Annie Boddington.—W. H. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, and evening, Mrs. A. Webb gave short addresses and good clairvoyant descriptions. It is hoped that friends will support the society's first conversazione on Thursday, September 21st, 6d. Sunday next, morning, circle; evening, Mrs. M. Davies. September 17th, Mr. H. Boddington. Healing circle on Tuesday, 8.15. Prayer meeting, 7.30, Thursdays.—A. C. S.