

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

The question of what constitutes 'proof' is always an interesting one. Count Solovovo raises the point in his letter on page 451, when he says that 'apports have never been strictly proved—not one of them.' Of course the difficulty here turns on his use of the word 'strictly.' We have never read of more stringent test conditions than those that were employed at Sydney with Charles Bailey when, at the last minute, a sceptic produced a pair of boxing gloves and, after putting them on to Bailey's hands, securely tied them round the wrists and carefully sealed the knots. Yet while Bailey was thus tested and was seated alone inside a securely fastened cage, apports were produced. We may be reminded that Bailey has been charged with cheating. Our reply is, every séance must be taken on its own merits. The object of strict test conditions is to eliminate the medium as a possible factor in the production of the phenomena. The question then arises what constitutes a fraud-proof test condition? Apparently no one knows. When once a medium has been severely tested and triumphs over the difficulties, a host of would-be 'experts' arise to improve upon the tests employed and to impeach the skill and competency of the observers in that special case, and again the demand is made that the medium shall submit to the new tribunal and the new tests, and all former successes are discounted. Very frequently, too, the new conditions are found to be unsatisfactory, or some ingenious individual invents some fresh trap, or difficulty—very often calculated to render the manifestations impossible rather than to eliminate possible fraud on the part of the medium—and so the merry game goes on. Surely it is time that some agreement was arrived at as to what would constitute 'strict proof'; some plan formulated by which the truth-seeker—not the would-be discoverer of fraud—may be convinced of the genuineness of the phenomena and justice be done to the medium.

Count Solovovo includes the passage of matter through matter among the phenomena which he regards as suspect and unproven. But Dr. Alfred Russel Wallace, when lecturing at San Francisco in 1887, cited Professor Zöllner's remarkable experiences with Slade, when, in broad daylight, in his presence and that of two colleagues, under what, as described, were fraud-proof conditions, knots were tied in endless cords, coins were taken out of sealed boxes, and solid rings were passed over a body far too large for them to pass over by any natural means. Continuing, Dr. Wallace said: 'I have frequently myself seen, in good light, sticks and handkerchiefs pass through a curtain, yet

an examination of the curtain immediately afterward did not show any change in it whatever.' Of course it is open to Count Solovovo to declare that all human testimony is untrustworthy, that the observations made by the witnesses were faulty, the conditions imperfect, and the phenomena not 'strictly proved'—but argument on those lines, carried to such an extreme, simply leads us into a *cul-de-sac*. Absolutely nothing can be 'strictly proved'; all human beings are fallible; all testimony is suspect; entire elimination of possibilities of fraud is impossible; and only one thing is certain, viz., nothing *can* be proved. The only alternative apparently is this: Let everyone investigate and discover truth for himself, and 'be fully persuaded in his own mind.'

In the course of an article on 'Psychic Research and Religion,' in the August number of 'The Journal of the American Society for Psychical Research,' Dr. Hyslop offers the following incisive remarks:—

To me the great mistake which religion or Christianity has made for many centuries was in identifying itself with art instead of science. Its first stage was an attack on idolatry which was based upon sensible or materialistic conceptions of the divine, borrowed from polytheism and Greco-Roman art. It insisted that the divine and spiritual was supersensible. . . . But the moment that the Church introduced images and painting into its order it surrendered its relation to science. It began to return to materialism, and aesthetics or art will always favour that view until a spiritual interpretation of the world has been established by science. Modern science, with its ions, electrons, ether, and various occult physical forces, is far more reconcilable with religion than is art with its sensuous ideas and ideals.

We are certainly disposed to agree with Dr. Hyslop in this matter, although we must do the Church the justice to say that it set up and held by the idea of a spiritual world (of a sort), and to that degree offered a challenge to Science. And it is conceivable that modern scientific discoveries in the direction of psychical facts have been to some extent the outcome of the ambition of scientists to demolish the spiritual idea. In the meantime Spiritualism has stood between the combatants as a peacemaker, its message being that the conflict which they insisted upon was entirely needless, the spiritual idea being quite compatible with the claims of both Religion and Science.

Our desk is frequently covered with a mass of pamphlets and papers dealing with mental science in all its phases. Much of it is sane, wholesome and inspiring work, to be read with pleasure and profit, but here and there we are confronted with a farrago of flippant and flatulent nonsense dealing with 'treatments for business success' at so many dollars, and the like. It leaves a nasty taste on the mental palate, but our disgust is rarely mixed with surprise. Some of the finest poetry has to be disinterred from masses of woeful doggerel, and we have to 'beware of spurious imitations' in every department of life. To sift the false from the true gives us a little extra

trouble, but the task is educative. The hawk which preys on the pigeon, the knave who battens on the fool, are part of the natural order—at present.

'The Spiritual Journal' (Boston) for August contains a note on 'Transcendental Consciousness,' by Vivekananda, from which we take the following as bearing on an aspect of mysticism:—

The mind itself has a higher state of existence beyond reason, a superconscious state. This transcendental knowledge sometimes comes by chance—a man stumbles into it, as it were, without previous knowledge of it. Then he interprets it as from the outside. The disadvantage of stumbling into this higher consciousness, through sheer effort of will, or emotion, is that those who do so generally have, along with their inspiration, some absurd, or even harmful, superstition or idea belonging to the lower consciousness.

The process of 'stumbling into' the state of transcendental consciousness by an 'effort of will' is a trifle obscure. Otherwise the description appeals to us as suggestively illustrating the condition of some reputed mystics. Further on, the same writer remarks:—

Whenever you hear a man say 'I am inspired' and then talk the most irrational nonsense, reject it.

We do!

'The International Theosophical Chronicle' is the organ of that section of the Theosophical movement which acknowledges Mrs. Katherine Tingley as its 'Leader and Teacher'—in fact, it proclaims her as the 'official head of the Theosophical movement throughout the world.' We have no particular concern with the historic dispute between the rival schools, and therefore content ourselves, as detached observers, with recording the fact. It is a neatly printed publication, containing a number of articles of interest and value. We are chiefly struck with a striking reproduction of 'The Path,' a mystical and symbolical painting by Mr. R. Machell, the artist, who some years ago joined the Theosophical colony at Point Loma (California). Mr. Machell gained considerable repute in this country by his symbolical paintings, and that branch of the Theosophical movement to which he has attached himself is to be congratulated on having gained the services of a fine artist.

In a lecture, quoted in 'The Sunflower' (Hamburg, N.Y.) of the 5th ult., Mr. Bruce Calvert, editor of 'The Open Road,' administered a severe castigation to modern systems of education:—

Man himself is lost sight of, submerged in the educational system. As administered in our schools and colleges, education has lost its soul. It is a lifeless shell having the letter but not the substance. Teaching is everywhere now but a mechanical maintenance of discipline.

This is decidedly drastic, and we hope it is not altogether true. Certainly there are in many quarters signs of a strong reaction against hide-bound systems of all kinds. And we know there are many attempts to substitute free and natural methods of education for the narrow mechanical systems that have so long cramped and fettered the minds of children. It would be strange if it were not so in an age when spiritual forces are so intensely active.

'COMFORTING SPIRITUAL COMMUNION.'—Owing to unforeseen circumstances our kindly correspondent who furnishes us with his interesting experiences, under the heading, 'Comforting Spiritual Communion,' finds himself unable for two or three weeks to continue his narrative and craves the indulgence of our readers. He will resume it as soon as possible and assures us that 'the best is yet to come.'

LONDON SPIRITUALIST ALLIANCE, LTD.

ON THURSDAY, OCTOBER 12TH, AT 7 P.M.,
A CONVERSAZIONE

Of the Members, Associates and Friends of the London Spiritualist Alliance will be held

IN THE SALON OF THE
ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL EAST, S.W.,

At which CLAIRVOYANT DESCRIPTIONS of spirit people present will be given by Mr. Alfred Vout Peters.

Music, Social Intercourse, and Refreshments during the Evening.

Miss Lillian Whiting (author of 'The World Beautiful,' 'After Her Death,' &c.), if still in London, will give a short address upon 'The Value of Spiritualism.'

MEMBERS and ASSOCIATES may have tickets for themselves and their friends on payment of the nominal charge of one shilling each: OTHER VISITORS two shillings each.

To facilitate the arrangements it is respectfully requested that Members and Associates will make early application for tickets, accompanied by remittances, to Mr. E. W. Wallis, Secretary, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings:—

Oct. 26.—Abraham Wallace, M.D., on 'The Churches and Modern Spiritual Science.'

Nov. 9.—A Symposium on Some Unorthodox Systems of Healing.

Mrs. Home will speak on 'The Principles of the Science of Being.'

Mr. G. Spriggs on 'The Work of the Psycho-Therapeutic Society.'

Mr. W. S. Hendry on 'Vital Magnetic Healing.'

Mr. Percy R. Street on 'Direct Spirit Healing.'

Mr. J. L. Macbeth Bain (if in London) on 'The Immanent Christ the Healer of Soul and Body.'

Nov. 23.—Rev. Edgar Daplyn on 'A Modern Aspect of Immortality.'

Dec. 7.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America and Other Countries.'

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, October 3rd, Mr. J. Isherwood will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHICAL SELF-CULTURE.—On Thursday, October 5th, the first meeting of the Psychic Class, for Members and Associates only, will be held at 4 p.m. Tea will be provided, after which Mr. Horace Leaf will give an address on 'The Development of Psychic Gifts' and clairvoyant descriptions.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, commencing on October 6th, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Fridays, commencing October 6th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

SIGNIFICANCE OF THE EVIDENCE FOR 'BILOCATION.'

The articles on 'Bilocation,' translated from the work of Mr. Ernesto Bozzano, which have appeared in our columns, and which were concluded on p. 424, merit reconsideration on account both of the method of treatment and of the subject matter itself. Mr. Bozzano has followed the true scientific method in first accumulating his facts and then arranging them in different categories, and the care and cautious reserve shown by him in grouping his facts into the three categories—(1) when the subject, fully conscious, sees his own double; (2) when the consciousness of the subject is transferred to the double, which perceives its own body; (3) when the double is seen by a second party, the subject of duplication being ignorant of the duplication—naturally impress the reader with the value and weight of the accumulated evidence for the fact that human personality is at least threefold; that, in addition to consciousness, *i.e.* spirit, and in addition to the physical body, there is a third something which is more closely knit with the spirit than the corporeal body. This something may appear as an object of perception, it may be the seat of consciousness, *i.e.*, with the spirit it may pass away from the corporeal body which has an objective existence apart from it yet linked to it, or it may even appear as an objective reality to another consciousness.

Typical cases of these three types of activity will repay examination. Boru No. 1 sees Boru No. 2 ('LIGHT,' p. 256). A German lieutenant investigates the work being done in the tunnel while his body lies in a state of asphyxiation (p. 315); a Parisian engraver investigates the contents of the neighbouring room (p. 327); later, in a state of ordinary consciousness, both the lieutenant and the engraver verify the accuracy of the things they noted in a state of duplication. A lady in Paris perceives the double of her relative (p. 363). These cases typify three kinds of phenomena, and with the accumulated facts of the same kind quoted by Mr. Bozzano, show conclusively that human personality is capable of double objectivity. In addition to the objectivity in the realm of matter, which is the ordinary occurrence of our daily lives, there are possibilities of objectivity in relation to a realm which is assuredly not material.

Stated in this way, apart from any consideration of spirit control or existence after bodily death, the result of Mr. Bozzano's researches is a striking confirmation of the fundamental postulate of the philosophy of Spiritualism—that human personality is not limited to the material realm as the sole domain of objective reality of which it can attain consciousness. The material realm, though we do not know it completely, is the one we know best; but Mr. Bozzano shows us another realm, of which we form a part no less definitely than we form a part of the material world of our life, wherein our physical body is the outward symbol.

This, however, is not the sole result of Mr. Bozzano's work. It is clear from his investigations that these two realms of activity are not independent; in fact, there are indications, especially in relation to the fact that conscious doubles may perceive the complete and intimate workings of the internal organisms of the corporeal body, and that consciousness in the double is more acute and more powerful in relation to the realm of matter than is consciousness under ordinary circumstances. The repeated evidence of the existence of a filament of connection between the conscious double and the corporeal body is but confirmation of the evidence of the clairvoyant that in some cases of mediumistic trance the control of the medium is effected by means of a filamentary connection between the medium and the control who remains at a distance. As to this we may refer also to the evidence of mediums who are entranced who state that during the trance condition they are put, as it were, outside their physical body. In this way Mr. Bozzano provides confirmation of the second fundamental postulate of Spiritualism: that there is a realm of existence other than the material world in which the human personality may be conscious of the material world as we ordinarily know it—in fact, in which this consciousness may be keener and more penetrating than under ordinary material conditions.

We are indebted to Mr. Bozzano for an important contribu-

tion to this line of investigation, which cannot but profoundly influence the philosophy of both Spiritualism and psychology, and it remains for other investigators to continue the work and to accumulate and classify facts which will lead to an extension of our knowledge of this second realm of personal existence. Records of similar facts and experiences should be sent to 'LIGHT' for publication.

It will be interesting to know if any readers of 'LIGHT' have had experiences of the following kind: A sensitive, a clairvoyant, frequently felt during the early periods of sleep as if she were out of the body, floating in the air above the body, which she perceived inert below her upon the bed: and always at this time there was perceived the feeling of connection with the brain, a feeling that the return to the body depended upon this connection, and that that return must not be too long delayed.

Further, how many brain workers have had feelings of the following kind? At times of strain the skull contains moving activities: fibrillary movement within the skull appears as the necessary accompaniment of thought, and this movement can be felt when the brain is specially sensitive from great strain. At other times there is a feeling that the whole consciousness is imprisoned within the brain, that gradually from the feet upwards the power of sensation leaves the lower parts of the body, and that but a little barrier prevents the launching forth of consciousness outside the physical body altogether.

How many readers habitually regard the physical body as really something objective, something which is a part of the 'not-me,' something to which they are bound solely in order to remain in *rapport* with the other persons ('not-me' units) who surround them?

Experiences similar to these may or may not be common to many persons, and it would be well to have them placed on record, as, from the consideration of a wealth of phenomena, our hypotheses will multiply and our knowledge grow.

B. C. W.

LUTHER BURBANK ON CHILD-TRAINING.

Two articles in the August number of 'The Harbinger of Light,' accompanied by an excellent portrait, are devoted to Luther Burbank, the great horticulturist, who has solved the 'food for stock' problem for the immense arid area of Western America by evolving from the barbed cactus, a plant avoided alike by man and beast, a spineless and wholesome edible variety, much relished by cattle, and capable of growing almost anywhere. Professor Larkin's description of Mr. Burbank's beautiful garden in Santi Rosa, California, introduces the reader to a veritable floral paradise, while the quotations which Mrs. Annie Bright gives us from Mr. Burbank's book on 'The Training of the Human Plant' make it clear that he would have the same loving care bestowed on the training of the human race that he devotes to his flowers and trees. In one chapter he says:—

Not only would I have the child reared for the first ten years of its life in the open, in close touch with nature, a bare-foot boy with all that implies for physical stamina, but I would have him reared in love.

Love must be at the basis of all our work for the race; not gush, not mere sentimentality, but abiding love, that which outlasts death. A man who hates plants, or is neglectful of them, or who has other interests beyond them, could no more be a successful plant-cultivator than he could turn back the tides of the ocean with his finger-tips. The thing is utterly impossible. You can never bring up a child to its best estate without love.

Keep out all fear of the brutal things men have taught children about the future. I believe emphatically in religion. God made religion and man made theology. . . I have the largest sympathy for religion and the largest contempt I am capable of for a misleading theology. Do not feed children on maudlin sentimentalism or dogmatic religion; give them nature. . . The injury wrought by keeping too young children indoors at school is beyond the power of anyone to estimate. . . Preserve beyond all else as the priceless portion of a child the integrity of the nervous system. Upon this depends its success in life. . . By surrounding the child with sunshine from the sky and your own heart, by giving it the closest communion with nature, by feeding it with well-balanced, nutritious food, by giving it all that is implied in healthful environmental influences, and by doing all in love, you can cultivate in the child and fix there for all its life all lovable and beautiful traits.

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 Psychical Research, PROFESSOR W. F. BARRETT in the chair.

(Continued from page 437.)

Among premonitory dreams that I have had, the following stand out in my memory with remarkable clearness.

A friend of mine has for some years been trying to get into Parliament. We used at one time to correspond with one another, but of late years, he having got married, I have not followed his movements so closely, and it never seemed probable that there should be any telepathic communication between us, nor do I consciously think often about him unless he is recalled to me by other friends. Long ago I had dreams and premonitions in connection with him, for candour obliges me to admit that in those days I was much interested in him, but for the last eight or nine years other interests have engaged my attention. Last year I was told that he was likely to contest a certain constituency, and I expressed interest, but was not 'dans mon fond' preoccupied at all—I am not concerned at any time about politics, and never read the Parliamentary news. At the time of the general election in 1910, I woke up one morning very early, and, finding it too early to rise, fell into a sort of slumber in which I generally have what I call my 'Vision' dreams. They are always most realistic. In this dream I saw my old friend enter a room in which I was sitting and was shocked to see how worn, dejected and miserable he looked. He flung himself into a chair and exclaimed 'Oh!—[a pet name]—I have failed again!' and I understood that he had been beaten by his opponent, and had not 'got in' after all. I was much upset in my dream, and tried to cheer him up, but when I went down to breakfast I said to my cousin—who is a keen politician in her way and always reads the results of the polling aloud to me without my paying the slightest attention—'Do look and see what has happened about G—. I have been dreaming about him.' There was no mention of his borough that morning but we looked carefully every morning and at last found the confirmation of my premonitory dream. He had not got in. It is worth noticing in connection with this case that I had not dreamt of my friend for years.

I will now give an example of how thought may, during the life-time of a person, leave a sort of aura, or atmosphere, in a place, and how a sensitive can, years after, sense that thought and go over again, as it were, the mental scenes pictured to the mind of a total stranger. It will take me some time to tell you this story but you must follow me carefully, for I consider the case a curious one.

After the death of my *Rancé*, who, as I have told you before, was shot in action, I left South Africa and came to live in this country with friends. I was given a nice bright room at the top of the house—a room that could only inspire cheerful thoughts and that had almost always been lived in by cheerful people: guests on a short visit (ladies as a rule) or ladies' maids. It was the least 'haunted' looking room you ever saw and the view from the windows was extensive. But my state of mind at this time was so disturbed and inclined to melancholy that I passed a miserable six or more months there—dreaming terrible dreams, tortured by mental visions of horror that even now I recall with a shudder, and haunted perpetually by thoughts of my dead lover's untimely and cruel end. I have a diary still, written at this time, which is full of most lugubrious passages referring to my dreams, my waking trouble of mind and the peculiar hallucinations which then made my nights a veritable purgatory. I will read you a passage or two just to prove to you how disturbed I then was in my mind. And yet by day not a sign of this distress appeared and I was considered most resigned—a model of calm courage, in fact.

Here is an entry from the journal I speak of:—

February 13th, 1902.—'I had a perfectly ghastly dream the night before last. In it I seemed to have died, and the process was awful. . . ' February 26th: I had a desperate night

some time ago; I was fighting for your life, holding you as I thought, in my arms (I was not asleep) and trying to shield you from your enemy, but he prevailed, and you were shot—through me, as it seemed—in my arms! And I heard the bullet thudding against your heart. . . the hallucination of your presence was upon me. . . I feel that weird, inhuman, indescribable nearness—or, rather, that dual sensation which makes me feel as if I were not myself alone, but you too. . . my individuality seems merged entirely in yours during these moments. . . I never thought, nearly six months ago, when I heard of your death, that it would be possible, months after, to suffer as I did yesterday. . . 'Some night I shall pass out of my body in one of these states. . . (April 18th). . . I think I very nearly passed through on to your side last night [I generally wrote then as if to my lover himself.] I was aware, in a kind of agony almost insupportable, of a crushing weight pressing the life (breath of human life, not the true life) out of me. . . I think death must be like this—a wrench and spasm of the earthly frame, an escape of the soul as if from the hands of torturers.'

These short extracts give you an idea of the more than ordinary nature of the sorrow I experienced at this time, and I want you particularly to note two things in connection with my state then. I somehow felt as if dying with my lover, and yet went through all the horrors of trying to protect him in vain. Both in my dreams and in the waking state I was haunted by the thought of death and battle. I became a soldier in my visions. Mark this well. I did not inhabit this room for more than a few months, and later on was given a larger one next door, where, though still unhappy for some time, I had no more distressing experiences of the kind. About a year or so later I left my friends altogether—I mean that their house was no longer my home—and went to live in London. About this time my friends engaged a new governess for their children—a lady I had never seen, but with whom I found myself, when we had met a few times, in great sympathy. We became great friends, in fact, and she was of opinion that I was the most cheerful person she had ever met. She used to say she could never imagine me as anything but a joyous person. I went sometimes to the house of my friends in the country where my sad experiences had taken place, but was given other rooms and tried as much as possible to forget the old times. On one occasion the governess and I were left alone, my friends having been invited to spend a night or so away, and we dined together for company and had some most interesting talks. One night she told me that she had been having most horrible experiences. She said they had lately moved her into a new room—the room I used to have when I stayed first with my friends—a charming room but one in which she had gone through terrible moments. 'I thought I was going to die there at first,' she said, 'I suffered from the most indescribable feeling of oppression; it was as if I were being crushed to death, and I also had fearful dreams. I dreamt I was a soldier who was shot in battle, and yet, on another occasion, I was trying to stand between the soldier and the one who wished to shoot him; it was terrible, I suffered so much both in my dreams and when awake. I felt I should die in that room.' As I heard her describe her experiences a creepy and almost guilty feeling stirred me. I knew that my thoughts had been laid bare, nothing was new or strange about these troubles of the mind; evidently my sorrow itself-haunted that room. 'I felt,' said my companion, 'that some very sad thought was present in that room; if I knew whose it was I could destroy it' (she is a Christian Scientist, I should tell you, and does not believe in any such thing as a haunted room). I told her all about my former visits to the house, how I occupied that room when I first returned from my travels abroad, and how I suffered there, mentally; and she said she quite understood her feelings, then, about the soldier who was shot, and yet who seemed to be herself. I think you will admit that this is a very strange case of haunting and one which gives one a very clear idea as to how on occasions thoughts can even be objectified and give rise to phantom apparitions and actual scenes lived over again.

I hope on a future occasion to give you an account of the visions I have seen and of other supernormal phenomena which have occurred in my life, but I think for to-day I have said enough about dreams, as I wished particularly to refer only to those which dealt with telepathy and cases of premonition, as

my preface gave you to understand that I would. I feel that I have not by any means exhausted the subject of my own dreams, but then many of them are extremely difficult to describe and still more difficult to class, and therefore I must leave a great number of the most vivid ones for a subsequent paper.

SPIRITUAL EXPERIENCES OF AN AMATEUR HEALER.

BY G. W. MAKIN.

(Continued from page 437.)

One night Mrs. P. had been to North Wales in her sleep, and described a relative (in the flesh), stating that she was ill and looked as though she was going to pass on. Mrs. P. had not visited this relative bodily for a long time. Two days later she came to me and said that she had had a good test. It appeared that she and her husband had cycled over to North Wales and seen the relative referred to. The latter, on being told how she had been observed, said that she had been so ill that she did not think that she would recover, but asked how Mrs. P. knew? When told, she called Mrs. P. 'a witch.'

When Mrs. P. was quite young her father was a railway contractor's 'ganger,' or foreman. The men had to live, at times, in impoverished wooden dwellings, yet they often cultivated flowers. In one of her sleeps she began to talk to a person invisible to me, saying: 'I do not know you.' I desired her to ask the person's name. She replied, 'He sits by the fireplace laughing'; and she demanded, 'Why do you not give me your name?' Shortly, she smiled and said, 'Now I know you.' She addressed me and said, 'He showed me a torn glove and then a beautiful red rose. It is Mr. W., for whom my father worked. One day he was coming to see father and fell down the "tip" (where the excavated material was cast) and split his glove; when he was going away, after my repairing his glove, I gave to him a red rose out of our garden.' She had not seen the gentleman since she was a girl, and did not know that he had passed on.

Many of her remarkable psychical travels have not been recorded. It is impossible for words to picture the delighted gestures caused by the glorious scenes visited: some of them confirmed by her friend. Adjectives are poor substitutes for sight and feeling. The power of suggestion given during the mesmeric sleep is, at times, remarkable. Mrs. K. had an attack of nausea at the thought of food, and her family feared the consequences. I put her to sleep, and suggested that she was very hungry, that she would relish her food, and that it would do her good. She acquiesced. I woke her and left. The day following, her husband wanted to know what I had done to her. If she continued to eat like she had done after I left her, his wages would not supply her. I put her again to sleep, and suggested moderation. That answered the purpose.

A man whom I had put to sleep on several occasions for spasmodic asthma and bronchitis came to my house early on a Sunday morning before I had risen. His left eye had got a white film over it, completely blocking out the sight. He was led to my bedside. I took hold of his hands and suggested sleep. When he had passed into the mesmeric sleep, I suggested, orally, that his eye was all right, and that he should remember that fact when he awoke. On waking, his eye was quite well, and remained so. The whole time occupied was not more than a few minutes. He has suffered many years from the spasmodic ailment. It is almost certain that it is the result of discarnate influence, as he goes to bed perfectly well, yet is affected badly upon waking. Nothing except the mesmeric sleep has been known to dispel it. Unfortunately, the suggestions do not altogether rid him of the influence permanently. I have had several peculiar experiences with him during his magnetic sleeps. He is clairvoyant and somewhat clairaudient in his sleep. On one occasion, seeing that he was disturbed, I demanded to know what was the matter. A strange voice said, 'Wait a minute till I get this man out of the road.' Then the stranger, who had taken the patient's place, said that he was the father of the patient's wife, and had

come to thank me for the interest I had taken in his daughter's family. He bade us 'Good-night, God bless you all,' and was gone. At another time we had a similar visit from a man who had been a veterinary surgeon in earth-life, and for whom the patient had worked when a boy. In this case the visitor stated that he had passed on some time before from Ireland; also that 'Decca' (my unseen helper) had enlisted him in his band, and had deputed him to come to see me operate upon his former servant. I told him that he evidently did not intend to let the grass grow under his feet, seeing that he managed to effect control on the first attempt. He promised to do his best to help his former servant, but, as yet, he knew so little; still, he now hoped to progress rapidly.

It is affecting to witness the emotion of the sleeper when one of the bright and shining ones come. He is so struck with the sight that he places his head between his hands and bows low, saying, 'Oh, how beautiful!' Tears will rain down his face, whilst he exclaims, 'Shall I ever become like that, so grand and sweet?'

He has become quite accustomed to the visits of my arisen sons. He always refers to them by their 'new names,' the eldest being known as 'Starlight' and the youngest as 'Lampbearer.' Recently the youngest asked the sleeper to sing for him as he was going away. The subject of the hymn was 'A Home Eternal,' and the words and music were said to be supplied by my son to the sleeper. I tried to join in, thus feeling that we were still one family in heaven and in earth.

The same patient was present when a gentleman brought his son, who was said to be badly afflicted. I put the patient to sleep, and then turned to the son. He was just going to sleep, when the one already asleep sprang to his feet, clenching his fists, and called me by name to help clear out an invisible, objectionable presence, saying: 'Get out of this place, you are no good to the young man.' Of course, this kind of thing could not be allowed to continue, as the patient was chasing about the room. I therefore broke the psychical connection by suggesting the disappearance of the invader. The same invader almost obtained control of the patient on another occasion. The latter had been to sleep, quietly resting for some time, when he began to wrestle with his own head. I formed contact and dispelled the influence. The patient said it was the same man who was troubling the young man. I asked the patient why he seemed to have a difficulty with his head. He replied that he first was conscious of a net-like feeling, which was getting tighter, and caused him to become aware that something was wrong. As soon as he became aware of his opponent he fought to remove the 'net' from his head. The young man was asleep at the time. I asked him to give me an explanation of his connection with the intruder. He said he was a former schoolmaster, named —, at such and such a school. Suggestion to break the connection was given. When awake, I asked him if he had ever known a man named —. Before I could complete the question he flew into a rage, put his face close to mine, and glared like a maniac. After I had quieted him (an epileptic) he gave me a very succinct story of his school days, of the ill-treatment he received from the invader who also had defrauded him out of a legacy, and how, if he should ever meet him in heaven or hell, if a thousand years had to pass, he would be revenged. This proved a psychological puzzle; the father declared that his son never went to such a school, nor ever had a schoolmaster of that name; neither had he ever been defrauded out of a legacy. He had never complained of excessive correction whilst at school, or spoken of these things at home at all. The question remains unsolved.

My daughter asked permission to try an experiment when next I put anyone to sleep. She came into the room without noise, and motioned to me to ask who was in the room? My daughter was observed—(this was quite different from Mrs. P. and Mrs. K.). The experiment proved effective; my daughter concentrated her thoughts on a mental change of clothing, and also on a nimbus, and both were described by the patient. Tests have been made at my command by several patients, whilst mesmerically asleep, with their arisen friends, who, at request, have changed their clothing in the twinkling of an eye from terrestrial to celestial, repeating the operation at will.

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THE COMING OF THE NEW.

Newly-born forms are often strange, ungainly, sometimes actually repulsive, in appearance. Even the new-born baby is an uncouth object (to masculine eyes at any rate!) New truths, new forms of thought, new social orders at their inception are apt to seem equally unattractive. Not until they have become established and have adjusted themselves to the normal scheme of things do they find general acceptance, and leave us wondering why they at first appeared so objectionable.

During the last generation we have seen the birth of many new things in all departments of life.

We recall the time when, in journalism, for example, the course of events was along old and well-beaten paths. The topics of the hour were dealt with in an orderly, dignified fashion, and the men who mould public opinion produced day by day long and sedate articles on conventional lines. Then, almost violently, swept in the spirit of change. Speed, sensation, and brevity became the order of the time. New ideas and new fashions were demanded. One after the other the old-established journals were crowded out of existence or forced to revolutionise their methods, and writers trained in the ancient school had to adapt themselves swiftly to the new order or find their occupations gone. Novelty, variety and originality were imperatively called for, and the old jog-trot was speedily changed to a gallop.

One after the other all departments of the working world were invaded by the new spirit. Old machinery was 'scrapped' and new engines installed. Old workers were sent adrift and younger ones appointed in their places. 'Hustle and bustle' were features of the new régime, and a fierce light was turned on all the dim corners of every commercial establishment. Nobody and no thing was safe that could not justify existence on the grounds of economy, expedition, or efficiency.

Nor did the mental world escape. Dusty old theologies, cobwebbed creeds, antique political and scholastic doctrines were dragged out from their abiding places and cast on to the dust-heap. Nothing was sacred to the invading hordes of revolutionaries and iconoclasts. They went everywhere and challenged everything. 'Under which king, Bezonian? Speak or die!' was the motto. Old philosophies were arraigned and required to give a reason for their existence. If they prosed or maundered, out they went!

And then the wheels began to go round very fast, and those who could not keep up with the new movement went

down and 'went under.' Greybeard Custom and old, blind 'Use and Wont' wept in the market-place over the destruction of their idols, and the Churches shrieked 'Modernism!' 'Materialism!' 'Heresy!' pleaded, threatened, and launched excommunications. The apostles of the New only smiled contemptuously at their thunders. Meantime the grey working world toiled harder, for the stress of competition grew ever more and more severe, and a new doctrine was preached, the favorite text of which was, 'Get on or get out!'

Then came some ominous, rending cracks in the new structure that was being so rapidly built up. The enterprising builders had been going ahead a little *too* quickly, and had inadvertently left Nature and Humanity out of their calculations. There were intellectual and spiritual revolts—there were strikes. The fabric began to totter and the architects, after looking at each other blankly, have now set to work to examine the foundations. Let us hope they will find the true causes of the threatened catastrophe.

We have said that they left out of account Nature and Humanity. But there was still another important item, also (most regrettably) overlooked—the Soul.

Now it was a good work to remove the old husks on which the human spirit had been so long compelled to feed, and to pull down the mouldy old structures in which it had been doomed to dwell. But the spirit cannot be properly nourished on bank balances, economic doctrines, enterprise and commercial efficiency, alternated with bursts of feverish pleasure. Nor can it dwell with any satisfaction in ugly habitations filled with noisy machinery and clamorous with the shouts of struggling crowds all possessed with the idea, 'Let us eat and drink, for to-morrow we die.' It demands leisure and beauty and ideals, and 'the glory of going on.' And the leaders and organisers of the world who construct social fabrics that leave the soul out of account do so at their peril.

Fortunately, in the providence of things these errors are corrected by greater architects, none the less potent because they are invisible. These have not made the mistake of the human builders of supposing that they are working with soul-less materials subject to mechanical laws—they know that it is a living social organism that is being built up. Indeed, it is rather a birth than a building—the birth of a crude, misshapen form that some among us regard with fear and dismay. But we doubt not that it will come 'slowly to its stature and its form,' helped to maturity by other newly-born embodiments at present also somewhat strange and unshapely to the uninitiated eye—new systems of thought, new spiritual philosophies, new theologies. The votaries of the past cry out upon them as weird and terrifying things. But in the fulness of time each will become

transfigured into angel guise,
Welcomed by all that cursed its hour of birth
And cast it like a serpent from their hold!

Amongst them we have an abiding confidence that we shall find Spiritualism—the science of the soul—passing from a sprawling and ungainly youth to a lusty and beautiful maturity. And when the 'ugly duckling' has grown into a swan how many will regret that, like the farmer's wife in the old Norse tale, they drove it from their doors!

'THE PROGRESSIVE THINKER' says: 'That Spiritualism has become a new World Power in the realm of religious thought is growing more manifest day by day,' and it finds evidence of this in the fact that the Pope is said to be alarmed and, as announced from Rome, will shortly 'publish an encyclical against the practice of Spiritism.'

COUNT SOLOVOVO'S DILEMMA.

It will be remembered that in 'LIGHT' of the 2nd inst. (p. 415) we criticised Count Solovovo's assertion that

as regards Stainton Moses there can be no doubt that the great majority of his phenomena (apports included) can be explained by fraud on his part—necessarily conscious fraud in some cases, perhaps unconscious in others.

In a letter just received, headed 'About my Dilemma,' the Count writes:—

I must confess it makes one feel very uncomfortable if found guilty of 'the crassest prejudice' ('LIGHT,' p. 416). Such is, at least, my position in the face of so damaging a verdict. (But, after all, may I not be too thin-skinned?) And Mr. C. C. Massey's phrase has, it would appear, been applied to me because I think it easier to believe in deception on Mr. Stainton Moses' part than to believe that he was really endowed with genuine 'apportic' powers.

Let the position be reversed. Let us suppose that a wonderful physical medium has at last appeared; that his phenomena have been repeatedly obtained under test conditions, and that he has not been so far convicted of fraud. Whereupon a Mr. X. appears, who flatly declares that the medium in question is nothing but a cheat. And on being asked to prove the fact he merely maintains he *knows* this to be true, but declines to bring forward any evidence in support of his statement.

'I am an honest man,' he will say, 'and all my friends believe me incapable of deceit. You must take me on my word.'

'Yes, he is honest,' the chorus of his friends will add. 'The crassest prejudice will and must recoil from even suggesting a doubt of X.'s truth and honesty.'

Well, even supposing this X.'s public reputation to be really unimpeachable, and at least on the same level as Stainton Moses', what would be the Spiritualists' line of action in such a case?

I am afraid they would simply tear X.'s reputation to shreds without paying the smallest attention to his distinguished friends' testimony.

Now let us turn to Stainton Moses' real case. It will, I think, be admitted on all hands:—

1. That it is easier to believe a given medium to have been guilty of fraud than to possess an authentic faculty of producing apports—this leaving all question of reputation aside.

2. That these apports are in themselves improbable.

3. That they have never been strictly *proved* to exist—not one of them. (And of this I find evidence in the very number of 'LIGHT' where my dilemma is discussed. For Sir W. Crookes's experiment with a small bell is probably the *best* apport we have, evidentially speaking. Yet 'LIGHT' says it occurred under *almost* perfect conditions (p. 415). If 'almost,' therefore *not quite*. 'Almost does not count,' says a Russian saying. And this, I repeat, is the best case.)

4. That, on the contrary, apports have been repeatedly proved to be of fraudulent origin.

And it will probably be further conceded that a *séance* given under no test conditions (as all Stainton Moses' sittings were) is equivalent to X.'s supposed unsupported assertion mentioned above. For in both cases we must rely on people's honesty—and nothing else.

But, as I have shown, it is highly probable, nay absolutely certain, that Spiritualists will not believe X. on his word alone and will insist on having positive evidence—in which, I think, they will be justified. And yet the fact in which X. asks us to believe is infinitely more plausible and credible than the issues involved in admitting Stainton Moses' good faith.

But if so we sceptics shall be equally justified in refusing to admit the genuineness of Stainton Moses' apports so far as that admission is based on mere belief in his honesty.

One more word about *a priori* improbability. I did not lay particular stress on this objection in my paper in the S.P.R. 'Proceedings.' I merely called attention to the fact that the more a phenomenon is improbable, the more we are entitled to be particularly exacting so far as evidence of it is concerned; but that with the physical phenomena of Spiritualism the case seems to be exactly the reverse. And this I still maintain. But apparently my critics prefer to ignore this part of my argument—as well, it is true, as many others. Their task is thus considerably simplified.

For our comments on the other points raised by our correspondent in his article in the S.P.R. 'Proceedings' for August, we refer the reader to 'LIGHT' of the 9th inst.

We do not for a moment dispute the right of the sceptic to decline to admit the genuineness of any phenomena, so far as that admission is based solely on mere belief in the medium's

honesty; such a suspension of judgment is only wise and right. We have already explicitly stated, on page 427, that unless the phenomena are of such a character as to afford proof of their supernormal origin, they are valueless for evidential purposes unless they occur under strict test conditions. But we are now dealing with quite a different matter—*viz.*, the charge that Mr. Moses was guilty of conscious fraud. This is a personal matter; a man's character and honour are at stake—a man who has passed on and is now unable to defend himself against this aspersion; hence our protest.

Unquestionably it is 'easier' to assume and assert fraud on the part of mediums than it is to believe that they really possess genuine mediumistic powers, and it is far 'easier' to repudiate all the testimony of reputable witnesses on the ground that they are incompetent, or are untrustworthy because they were 'friends' of the medium, or were too credulous to make accurate observations, or were too careless to correctly report the results. That is the *easy* way of disposing of the whole business. The man-in-the-street sums it up more tersely when he declares that the whole thing is 'impossible,' and only 'rogues and fools' have aught to do with it. If it is scientific and permissible to adopt the 'easiest' explanation, so-called, and to believe only what accords with one's preconceived ideas of what is possible and probable, then Count Solovovo's position is unassailable; but we have always thought that the scientific spirit prompted men to search for *truth* and to follow its lead without bias, fear, preconception, or prejudice—to study unusual and seemingly improbable phenomena with especial care, recognising that it has been in this realm that the most important discoveries have been and are still being made. 'Apports,' we are told, 'have never been strictly *proved* to exist—not one of them.' A sweeping assertion, truly, and one which turns on the meaning of the phrase 'strictly proved.' As employed, it means that they have not been proved to Count Solovovo's satisfaction. Those investigators who have had the good fortune to witness these phenomena under what they regard as satisfactory conditions consider that they have had convincing evidence. Who then is to decide? Surely those who, as the result of their investigation and experience, testify to the occurrence of genuine apports occupy stronger ground than those who have not witnessed the phenomena—or have not observed them under satisfactory conditions.

Count Solovovo, as we anticipated, catches at the word 'almost,' which, in our description of the 'bell' incident reported by Sir William Crookes, we intentionally employed as a concession to his hypercritical attitude. We recognised that objection might be raised on the score that the incident was unexpected, that no preparatory tests had been instituted by Sir William, and that the corroboration rested solely on the testimony of two boys. But that objection, in our opinion, does not invalidate the value of the testimony of Sir William because, as a matter of fact, as he distinctly shows, test conditions actually existed, better tests probably than he would have instituted himself, and this was the case in some at least of the Stainton Moses phenomena. But let us give Sir William's record of the occurrence in full:—

Miss Kate Fox had promised to give me a *séance* at my house one evening in the spring of last year. Whilst waiting for her, a lady relative, with my two eldest sons, aged fourteen and eleven, were sitting in the dining room where the *séances* were always held, and I was sitting by myself, writing in the library. Hearing a cab drive up and the bell ring, I opened the door to Miss Fox, and took her directly into the dining-room. She said she would not go upstairs, as she could not stay very long, but laid her bonnet and shawl on a chair in the room. I then went to the dining-room door, and telling the two boys to go into the library and proceed with their lessons, I closed the door behind them, locked it, and (according to my usual custom at *séances*) put the key in my pocket.

We sat down, Miss Fox being on my right hand and the other lady on my left. An alphabetic message was soon given to turn the gas out, and we thereupon sat in total darkness, I holding Miss Fox's two hands in one of mine the whole time. Very soon, a message was given in the following words, 'We are going to bring something to show our power': and almost immediately afterwards we all heard the tinkling of a bell, not stationary, but moving about in all parts of the room: at one

time by the wall, at another in a further corner of the room, now touching me on the head, and now tapping against the floor. After ringing about the room in this manner for fully five minutes, it fell upon the table close to my hands.

During the time this was going on, no one moved and Miss Fox's hands were perfectly quiet. I remarked that it could not be my little hand-bell which was ringing, for I left that in the library. (Shortly before Miss Fox came, I had occasion to refer to a book which was lying on a corner of a book-shelf. The bell was on the book, and I put it on one side to get the book. That little incident had impressed on my mind the fact of the bell being in the library.) The gas was burning brightly in the hall outside the dining-room door, so that this could not be opened without letting light into the room, even had there been an accomplice in the house with a duplicate key, which there certainly was not.

I struck a light. There, sure enough, was my own bell lying on the table before me. I went straight into the library. A glance showed that the bell was not where it ought to have been. I said to my eldest boy, 'Do you know where my little bell is?' 'Yes, papa,' he replied, 'there it is,' pointing to where I had left it. He looked up as he said this, and then continued, 'No—it's not there, but it was there a little time ago.' 'How do you mean?—has anyone come in and taken it?' 'No,' said he, 'no one has been in; but I am sure it was there, because when you sent us in here out of the dining-room, J. [the youngest boy] began ringing it so that I could not go on with my lessons, and I told him to stop.' J. corroborated this, and said that, after ringing it, he put the bell down where he had found it.

Now, if in considering this incident we were to employ Count Solovovo's method of 'explaining' away the facts in the Stainton Moses phenomena we should be driven, logically, to declare something like this: 'As this alleged apport is a "physical impossibility" (or, as now amended, "improbable"), and as the boys both declared that they had seen the bell after their father had locked them into the library, and that one of them had actually rung the bell until asked to desist by his brother, "there can be no doubt" that this alleged apport "can be explained by necessarily conscious fraud" on their part; they must have consciously cheated, and lied, and conspired with the medium to deceive their father.' We should be compelled to this conclusion because 'it is easier to believe' given persons 'to have been guilty of fraud than to possess an authentic faculty of producing apports—this leaving all question of reputation aside.' We trust Sir William and his sons will excuse us for even seeming to suggest such conduct—but it forcibly illustrates the actual significance of Count Solovovo's so-called explanation, as applied to Stainton Moses.

We hold that no one is entitled to charge his neighbour with fraudulent practices—not even if that neighbour is 'only a medium'—unless he is in a position to fully substantiate his charge. The burden of proof falls on the accuser, and not only does Count Solovovo not adduce even a shadow of evidence to support his allegation, but so far as we are aware no such charge was ever made against Mr. Moses in his life-time, nor has there ever been any evidence forthcoming to prove that he cheated.

The hypothetical reversal of the position as regards Mr. Moses which Count Solovovo makes does not help him, for he admits that Spiritualists would be justified in refusing to believe his 'Mr. X.,' 'on his word alone,' when he declared the medium to be a cheat—and that is our justification for not only declining to accept his own assertion that Stainton Moses was guilty of conscious fraud, but for our protest against what we cannot but regard as an outrageous attack upon an honourable man.

MR. AND MRS. HUGO AMES are laying claim to the £1,000 offered by an advertiser for evidence of telepathy. They state, in a letter to 'The Daily News,' that telepathy is of almost daily occurrence between them. Mrs. Ames says that one day, her husband being in Staffordshire and she in London writing, her pen suddenly wrote 'consciousness' three times, then stopped. She realised that she was in telepathic communion with Mr. Ames and that he was 'stuck' on a point respecting consciousness in his writing for his new book. She says: 'I went to my bookshelves and took down a book containing an article by Annie Besant on Bose's description of consciousness in the vegetable and animal kingdom. I then put my own papers aside and began to write on my own experiences of consciousness, supplemented by Bose's theory. I caught the post, and sent Mr. Ames this paper, with a letter telling him why. The next morning, August 22, I received a telegram: "Wonderful! Letters crossed. Discovered Bose's theory yesterday."'

WHY DOES SPIRITUALISM DISAPPOINT SO MANY?

(Continued from page 442.)

The more eager the nature, the more prone to disappointment and the more cruel the blow. The eager expect too much and at once. We expect in a fallible world infallibility. We can never reach infallibility through earthly agents. We may receive advice that may possibly—probably—exceed the value of mere human advice, but it will not be infallible. If we received and depended upon infallible advice in everything our brains would atrophy. All through life people expect impossibilities and are disappointed. We have to remember that we are but 'children of a larger growth,' and the spiritual food we are able to digest is very light. In our conversation with children we withhold much that we know they would be incapable of understanding: even things which their intellects can grasp, we know the understanding of the heart is as yet too feeble to bear, and we have to restrain ourselves, to withhold information, even to permit, at times, an imperfect conception that shall suffice for the present, but shall later lead to important truths. We use our judgment and our spirit friends use theirs. Shall we blame them? Yet this is one of the causes of our disappointment.

Another is the enormous difficulty that the spirit people find in getting mediums suited to convey the exact class of thought they may wish to convey. Just as we require to use different vessels for different purposes, so do they. We do not hand water in a colander, and cannon balls on flimsiest porcelain. In like manner the vessels for the other side have to be chosen for their fitness. A flood of impressions cannot pass through a brain incapable of holding those impressions long enough to turn them into language; nor can the heavy commonplaces of existence find expression through a brain too finely framed to support their weight. The spirit people have an added difficulty; we can carry water to anyone in a suitable vessel, but they, perhaps, having found a suitable vessel, can only convey water through it to a small percentage who come thirsting. The organism of the medium does not suit every inquirer, or, more truly, does not suit the spirit friends of all inquirers. Those who investigate soon find that certain friends will come to them more easily through certain mediums than through others. In short, the difficulties of communication are still enormous. Again, there is the further difficulty of proving the identity of the spirits who communicate, since their messages must receive some colouring from, or be limited by, the medium they come through.

What can we do to save ourselves disappointment? The safe thing and the right thing is to cultivate our 'inner sense.' We are all conscious of that inner sense. Some people call it conscience. Let them call it what they will. 'What's in a name?' To acknowledge it and cultivate it is the main thing. Let us encourage it, let us obey it. It will soon move out of its little, restricted corner to wider fields! We must prove it every inch of the way—first in little things, and gradually, as faith increases and self-confidence grows, we shall learn to rely upon it more and more, so long as its dictates are honourable and right. It will move on from what is merely right and wrong to what is expedient. Your welfare will be safeguarded in every direction. To each one I would say: 'Trust your inner self.' Say to it, 'I trust you. You come from the All Good, and cannot therefore fail me.' Little by little its voice will grow stronger; little by little someone you loved and lost will seem to speak through it; loneliness will vanish; confidence in the All Good will permeate your being. You will presently say, 'If this is Spiritualism, thank God for it!' This is your own—that which no man can take from you. As long as you preserve your attitude of loving faith towards it, it will never fail you, and you will say, 'God's in His Heaven, all's right with the world.' The world will become to you a bit of blue heaven dropped straight at your feet. I cannot lay too great stress on the value of this self-culture. If, like myself, you are no medium, you will find details lacking, and these, a good reliable medium, one in

sympathy with your spirit friends, will be able to supply. But do not blindly obey, taking everything for gospel truth. Here let your own gift speak. Accustom your soul to weigh the advice, or, rather, to take the swift impression that comes to your own soul. Prove this, test it. You will be amazed at its unswerving fidelity. Let it prove to you its correctness in little daily happenings, and as your confidence in its power grows, the power itself will grow. Hold steadily to it and though your logic may not always be able to follow its behests, if you have proved it right in its more easy guidings, trust it with prayer in the larger issues whose immediate consequences have been hidden from your finite view. It behoves you to be cautious. Remember the character of your guidance rests entirely with yourself. Shirk responsibility as you may, responsibility is yours, in the smallest detail of your life. The spirit friends you have will be your own choice, and the voice that you obey will be your own responsibility.

S. B. J.

FAREWELL RECEPTION TO MRS. PRAED.

A well-attended social gathering of Members and Associates of the London Spiritualist Alliance was held on the afternoon of Thursday, September 14th, at 110, St. Martin's-lane, W.C., to bid farewell to Mrs. Praed, of Melbourne, Australia, on her departure for South Africa. After tea, Mr. H. Withall, vice-president, took the chair. He said they were met together with very mixed feelings—feelings of sadness and gladness. Of sadness because they were so soon to lose the presence of their good friend, Mrs. Praed, who, in the short time she had been with them, had endeared herself to many; and of gladness that they had made the acquaintance of so excellent a medium. They had had the privilege of having her in that room on many occasions. The officers of the Alliance were constantly asked whether they could recommend mediums, and among others they had recommended Mrs. Praed, and though no medium could succeed with everybody, owing to the necessity for *rapport* and other conditions, she had given much satisfaction. He did not mean to say that she was the best medium—only that she had been the best for those with whom she had been successful. She was what might be called a born medium, belonging to a family in which the grandmother had psychic power well developed. Mrs. Praed's chief control had told him that his attention was drawn to her when she was nineteen months old. He had hoped to make her a materialisation medium, but circumstances arose which made him alter his plans, and he developed her instead in the direction of clairvoyance. Mr. Withall proceeded to refer to two fully-verified descriptions given through Mrs. Praed to ladies whom she met at his own house, and with whom she was unacquainted. He had had a private sitting with her to consult Mr. Rogers, Mr. Hopps, and Mr. Stainton Moses about the work of the Alliance, and he got what he wanted. It should be borne in mind that messages coming through mediums might be distorted. What was needed was to keep a level head in all these investigations, and then all would be well. In this case he exercised his reason on the counsel he received through the medium, saw that it was good, and acted on it. He attributed Mrs. Praed's success largely to her sympathetic nature. She really felt people's sorrows and troubles, and all through her work she was animated by a desire to be of service to the world and help forward the cause of Spiritualism. Mr. Withall then moved the following resolution:—

That the Members and Associates of the London Spiritualist Alliance, assembled in this meeting for the purpose of bidding farewell to Mrs. Praed on her departure for South Africa, desire to testify to the satisfactory nature of her mediumship and to express their sincere appreciation of her services to the cause of Spiritualism during her stay in London. They wish her God-speed in her spiritual work and assure her of a hearty welcome should she at any future time decide to return to this country.

The resolution was carried unanimously—Mrs. Lucking, who seconded it, and Mrs. Bell and another lady, who spoke in its support, all giving instances of excellent evidences of spirit power they had received through Mrs. Praed's mediumship.

In a few words of acknowledgment Mrs. Praed said that, while sorry to leave, she felt she would be able to be of greater service where she was going than she had been here. The resolution handed to her would always bring to her mind the great kindness she had received from the Alliance.

Mrs. Praed proceeded to give a number of clairvoyant descriptions, many of which were recognised. Mr. Withall then welcomed a new friend present, Mr. Joseph Isherwood, from Australia, who would also give a few illustrations of clairvoyance. Mr. Isherwood, before giving his interesting descriptions, expressed his great pleasure in meeting the London friends, and said that he had worked in the North of England, before he went to New Zealand, Australia, and South Africa. He would only be in London for a few weeks before he returned to Australia. Mr. J. A. Wilkins announced that the Psychic Class would reopen on October 5th, with a social meeting, tea at 4 o'clock. A happy fraternal spirit prevailed in the meeting, which augured well for the success of the work of the Alliance during the coming season.

A REMARKABLE DANCING EPIDEMIC.

A special correspondent of the 'Times' sends from Troad an interesting account of the dance known as the 'Taranta.'

'Come, *tchelebi*, come and see the girls dancing in the bean-field,' said a Greek ploughman, running up to him one hot afternoon in June last; and, when asked why they were dancing 'when they should be pulling beans at this time of day,' went on to say: 'They are dancing because they can't help themselves, poor things. St. George has got them in his power and keeps them hopping.' The writer continues:—

I was too busy at the moment to go. But the same evening a shrill outcry arose from the women's quarters. Cries of 'The girls are dancing again' were heard on all sides. Making our way to the room whence proceeded the loudest hubbub, my wife and I found it filled with a crowd of shrieking, weeping, gesticulating women, in the midst of whom were the four afflicted girls, their legs, arms, and bodies in twitching motion like those of marionettes. Two of them were executing a sort of slow dance, closely resembling the dance which they who are bitten by the tarantula are under compulsion to perform. A third was taking a series of terrifying 'headers' on to the cement floor that might have been expected to break her skull; though, strange to say, when the fit was over she appeared without a scratch or a bruise. The fourth was working her arms backwards and forwards with a kind of sawing, Swedish drill-like movement. That all were suffering great distress was evident from their staring, anxious eyes and laboured breathing.

The correspondent discovered that these manifestations have been epidemic for three years past in the townlet of Yenishehr, which supplies most of the female labour. They begin about a week before the feast of St. George (May 7th). Persons of all ages and both sexes are affected. The epidemic reaches its height on that day, but continues with diminishing intensity till the end of June. As the people do not deem it a disease, they do not call in medical aid. The spirit of St. George being the cause of the marvel, it is believed that many of the 'possessed' become 'seers' and mediums for the working of miracles. Accompanied by a friend, the writer drove to Yenishehr and visited the famous Church of St. George:—

Although it was a week-day, there were about a score of people in the church, of whom some were plainly afflicted with the now familiar spasmodic symptoms. In front of the image a young woman with dishevelled hair stood writhing and groaning. While we looked her agitation increased; she worked herself into a paroxysm, flung herself at the image, pressing her face and breast against it in an ecstasy, then tried to encircle it with her arms (which, of course, was impossible, as the picture is embedded in the panel of the altar screen). Giving up this attempt, she next carefully and deliberately set about climbing the altar screen—a feat that would have done credit to a professional acrobat, for the screen is fifteen feet high, and there was apparently nothing projecting from its smooth surface that could support hands and feet. We watched her nervously as she made her way up, and felt relieved when she got to the top. I do not know how wide the foothold may be up there. It cannot be more than a few inches. But she now gave free vent to her paroxysm. Uttering a succession of piercing shrieks, she ran along the narrow ledge, twisted herself into fantastic attitudes, suspended herself by her hands, then by her hands and knees, with head

down and hair wildly floating. And all the while others of the 'possessed'—three girls, a man, and a small boy—were displaying a variety of contortions in the nave.

Ultimately the writer believes there can be no doubt that 'we are here in presence of a revival of the weird epidemic that raged in Europe from 1374 to the beginning of the sixteenth century.' The present epidemic seems urgently to claim the attention of modern medical science, and also, perhaps, of the societies for psychical research.

W H Y ?

An observant correspondent, who thinks that attention should be given to the present method, or lack of method, of conducting public Spiritualist Sunday services, in order to effect improvements, has sent us the following questions for the serious consideration of all those who are concerned, together with his own answers and suggested remedies. He asks :—

1. Why is it that the various Spiritualist societies do not start their meetings punctually? If the members come late, this is no excuse for delaying the opening for twenty minutes or half an hour. It is not fair to the speaker, and it is trifling with the unseen powers who come to assist.
2. Why is there so much trifling and irreverence prior to the commencement, more particularly on the Sunday evenings? Speakers should find the atmosphere prepared for them, and not be compelled to exercise their energy and deplete their forces in order to raise the tone of the meeting before giving off their best for the benefit of the audience.
3. Why is there so much coughing in the audience? Every loud cough is like a painful stab to the sensitive.
4. Why is the singing at the public and private services so discordant?
5. Why is it that the halls are not opened till just before the beginning of the services?
6. Why are the services held?

Our correspondent's answers and remedies are as follows :—

1. Start punctually, and get the audience into good habits; you will thus obtain the best results from the speakers. Remember that if you start half an hour late, you rob the audience, perhaps, of half an hour's clairvoyant descriptions. The clairvoyant has sometimes to travel for two hours across London before home and rest are secured.
2. Create a devotional atmosphere by singing and harmony in every form, and forget not that it is to your own interest to get the very best manifestations. Think also of the effect on strangers, who may be with you for the first time.
3. By practice, you may dispense altogether with this objectionable habit. In other words, refuse to cough, and if compelled to do so against your will, keep your mouth closed. People who are afflicted with this habit have to draw in a long cold stream of air which makes the liability to cough greater. At least you can use a handkerchief to deaden the sound and thus prevent it interfering with the speaker's delivery and being a nuisance to your neighbours.
4. Appoint a musical director, who shall be responsible for the hymns and solos, and secure the services of some leading singers. You will then be able to present a creditable performance, instead of, as at present, one that is anything but attractive or admirable.
5. This is a serious matter. Some halls are opened only five minutes before the time advertised for the beginning of the services; and in those few minutes the place has to be lighted and warmed. This is really scandalous; it means that the speaker, whether *male* or *female*, may have to walk up and down in the wet and cold, sometimes in poor and dangerous districts, until shelter is offered. What is likely to be the condition, both physical and psychical, of such a speaker?
6. Why are the services held? Is it not in the first place to worship the Infinite Being and to learn somewhat how to live here and prepare for the hereafter? Think this out for yourselves. Do not blame the audience if the management is at fault. All faults and failures can be remedied by prayer.

'THEY talk of Woman's Sphere,
As though it had a limit;
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing, or a woe,
There's not a whisper, yes or no,
There's not a life, or death, or birth,
That has a featherweight of worth,
Without a woman in it.'

—'Banner of Light,' 1896.

THE POTENCY OF KIND THOUGHTS.

Mr. W. H. Terry, writing in 'The Harbinger of Light,' says :—

While experimenting with a sensitive in whom I had developed by magnetism lucid clairvoyance whenever what is called the 'sleepwaking state' was induced, I gave (without comment) a letter I had received from a widow lady, who I had reason to think was suffering from some mental troubles which I might be able to remove; telling her to find and describe the writer. In a few minutes she found and identified her, and I then put my first question on which I wished enlightenment; but although my sensitive was in her usual condition of lucidity, she complained of inability to see what was required of her on account of a cloud that surrounded the lady. I told her to try again, as I felt a deep sympathy for the lady and would like to help her. After waiting with patience the result of the sensitive's further efforts, I was pleased to be told that she could see better; in a short time she gave me all the necessary information I sought for, clearly and concisely, and then relapsed into a quiescent state, as though absorbed with something she was witnessing. In a little while she turned to me and said: 'I have learned a lesson,' and on my asking her what it was, she replied *that no kind thought is ever lost*, and that when I had expressed my heartfelt sympathy for the lady she was observing, she saw a line of light extend from me to the subject and disperse the cloud that was around her, and so enable her to fulfil the mission I had given her. This, she was impressed, was not an exceptional case, but in accordance with the sincerity of the thought and the receptivity of the recipient was the effect, though the latter might be quite unconscious of the cause. If this great truth were known and acted upon, what a beneficent influence it would have on humanity, and what an incentive it would be for the cultivation and expression of benevolence!

ITEMS OF INTEREST.

Once more the time of the year has come round when most people begin to resume the intellectual and spiritual activities which they temporarily suspended during the hot days and the long light evenings of summer. Rested and refreshed physically, they naturally seek mental and spiritual food and exercise, and welcome the return of autumn days because they bring renewal in these directions. The announcements made by the London Spiritualist Alliance on page 446 indicate that the Council of that society are determined to do all that is possible to meet the wishes and supply the wants of the Members and Associates. The *Conversazione* on October 12th will be a welcome opportunity for renewal of friendly social intercourse and a prelude to the more active intellectual exercises which will follow. At a recent meeting the Council decided that, in future, Members may attend the Tuesday afternoon séances for illustrations of clairvoyance free of charge, and that those members who reside outside the London postal area can have books from the Library sent to them post free, but must pay the return carriage or postage. Both Members and Associates are welcome to attend freely the Friday afternoon Social Gatherings, and 'Talks with a Spirit Control.' Those of our readers who contemplate joining the Alliance should do so now, as their subscription will cover the whole period from October 1st until the end of next year. It is now possible for inquirers to subscribe to the Library only, without joining the Alliance, at the usual fees: for three books at a time, £1 1s.; for one book 10s. 6d.

It is admitted on all sides that we are passing through a transitional period and are making history rapidly, and we think that one of the most significant and hopeful signs of the times is the growing earnestness and confidence of women. Many of the foremost mediums and exponents of Modern Spiritualism, from its inception, have been women, and they have rendered invaluable service to humanity. The affirmative attitude of the ever increasing host of progressive and thoughtful women, the vigorous and buoyant spirit of the young and hopeful workers for human betterment may well give pause to those who dread change and fear every forward step, but it is certain that, as women grow increasingly conscious of their needs and realise their power, remarkable changes will speedily take place. How those changes will be brought about and what the immediate effects will be we do not pretend to know, but we rejoice to witness the awakening that is going on, and we have faith that good will be the outcome. We welcome everything that will broaden, sweeten, dignify, and uplift humanity and make life on earth more livable and beautiful, and we feel confident that the influence of enlightened, thoughtful, aspirational, and wise women cannot fail to be beneficial.

Several years ago Mr. Wake Cook, in one of his admirable lectures to the London Spiritualist Alliance, told the Members and Associates the remarkable story of the Bahaist movement that had sprung up in Persia and was spreading rapidly in the East. The present leader, Abdul Baha, who is on a brief visit to London, has been explaining that Bahaism does not ask any man to abandon his faith, but to live it to the utmost, and to show that behind all systems and creeds there is but one religion, that of love and truth and goodness, and one God. Bahaists, he said, believe in equality in the treatment of men, and in the equality of men and women.

Abdul Baha is an old man of medium height. His face is strong and venerable. He has kindly looking eyes, and beneath his white beard a smiling mouth. He denies being a prophet, and makes no claim to supernormal powers. He is 'a servant of God,' and believes that the foundation of divine religion is one and cannot be changed; but that there are seasons in the religious life of the peoples of the earth, and that it has been winter, there have been strife and coldness, but there are signs everywhere of an awakening; a spiritual springtime has come again. We agree. Bahaism and Spiritualism are at one so far as we can judge. Every personality and every movement that makes appeal to what is best, purest, and noblest in mankind has our fraternal sympathy and good-will.

Mr. J. P. Brawn, of the Leicester Fruit Farm, Great Glen, writing to the 'Daily News,' mentions the fact that water in the early part of this year being urgently needed on the farm, a well was sunk, but no water could be obtained. A local water-diviner was called in, and within a quarter of an hour he had specified eight spots where water could be obtained. At one place, he said that at about eighteen to twenty feet down there was a plentiful supply that would yield about two thousand gallons a day. On digging at the spot marked, to a little beyond eighteen feet, 'a strong supply was struck in four feet of gravel,' yielding a steady flow of about two thousand gallons a day, even after all the recent dry weather. The 'Daily News' says: 'Only a considerable series of experiments, carried out by a committee of men of science, could be of any scientific value.' Apparently Professor Barrett's experiments, and those of many others, count for nothing. When it was first rumoured, many years ago, that gold had been found in Australia, scientific 'experts' were sent to investigate. After examining the ground in the district they sent home an unfavourable report, but the commonplace miners went with their picks and shovels, and they dug up the gold which, according to the experts, was not there.

Miss Marie Corelli has given us another novel on psychic lines in her new work, 'The Life Everlasting.' It is a compound, or blend, of hypnotism, theosophy, new thought, Spiritualism, reincarnation, occultism, and mysticism, with a dash of rationalism thrown in. There is much in it that is true and beautiful, some fine thoughts finely expressed, and a high tone is maintained almost all through. This book will do much to familiarise the public mind with psychical subjects, but we are doubtful whether its influence on some points will tend to the best results. There are the usual touches with which one is familiar in Miss Corelli's works. Although she advocates spiritual science, she does not consider Spiritualism, as we understand it, worthy of consideration, as she makes her heroine speak of it as 'sheer nonsense and self-deception.' That is her limitation, apparently. The hero and heroine, 'pre-ordained mates,' seem to have gone through 'battle, murder, and sudden death,' and other extreme experiences during their everlasting career, vainly trying to satisfy the love-longing to be together. After all these preliminary trials, temptations, tortures, tribulations, and tantalising separations, loving with the love that lasts, they at length reach the goal of their desire and destiny, and the heroine rapturously—or should we say hysterically?—exclaims: 'I knew that I had found my love—that it was Rafael Santoris who thus held me in his close embrace . . . that I had won all I wanted in this world and the next, and that nothing would ever separate our souls, one from the other, again!' After all this ecstasy and rapture, the prosaic duties of daily life, with its altruistic services for the benefit of others, and patient and cheerful performance of everyday work, must come as an anti-climax. These two, apparently, and as is usual, were prominent personages in their former lives, their main object being the satisfaction of their own all-absorbing Love, with a capital L.

This is the oracular way in which Miss Corelli disposes of Spiritualism and all its works: 'Sir Oliver Lodge conceives it even possible to communicate with departed spirits—while I, who have no such weight of worldly authority and learning behind

me, tell you that such a thing is out of all natural law, and therefore can never be. . . . By this divine law and system we have to learn that the so-called "dead" are *not dead*—they have merely been removed to fresh life and new spheres of action, under which circumstances they cannot possibly hold communication with us in any way unless they again assume the human form and human existence. In this case (which very frequently happens), it takes not only time for us to know them, but it also demands a certain instinctive receptiveness on our parts, or willingness to recognise them.' Apparently evidence counts for nothing—assertion is everything. In saying that spirit communion 'can never be,' Miss Corelli implies that she possesses absolute knowledge of 'all natural law.'

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 Order of the Star in the East.'

SIR,—It is safe to take for granted that readers of 'LIGHT' are sympathetic to any movement affecting the spiritual interests of humanity, and are interested in current occult activities, therefore I feel I need make no apology for bringing to their notice 'The Order of the Star in the East,' introduced into England in May of this year by Mrs. Annie Besant, President of the Theosophical Society.

During the last few years Mrs. Besant has been proclaiming her belief in the near coming of a great World Teacher, who is to found a new world religion, and to strike the keynotes of a new civilisation now germinating amongst us. This teacher, she affirms, is to be no less a person than the Christ of Christianity, expected under different names by the Eastern religions.

In presenting a religious message to the world the history and qualifications of the messenger must necessarily be taken into account. Dr. R. F. Horton, in a sermon preached at Lyndhurst Congregational Church on Sunday evening, August 6th, dealing with Mrs. Besant's prophecy, says of Mrs. Besant that 'in making this forecast of a great World Teacher she has seemed almost unconsciously to play the rôle of John the Baptist.' It is certainly a significant sign of the times that the Baptist's part is now played by a woman, but as I recall the facts of Mrs. Besant's past life, it seems as if all its experiences were planned to fit her for her Baptist rôle. Mrs. Besant has, wherever she goes, an audience, and also a following of personal friends and pupils who will at least accord to any of her teaching careful and deliberate attention.

It is characteristic of Mrs. Besant, practical mystic as she is pre-eminently, that her belief in the Second Advent should so soon materialise in 'The Order of the Star in the East,' which Order, she writes, 'has been founded to draw together those who, whether inside or outside the Theosophical Society, believe in the near coming of a great spiritual teacher for the helping of the world. It is thought that its members may, on the physical plane, do something to prepare public opinion for his coming, and to create an atmosphere of welcome and of reverence; and, on the higher planes, may unite in forming an instrument of service ready for his use.' There are no rules and no subscription.

The Order, which has already obtained a large membership in England, has a message to the public, to herald the Lord's coming, 'to prepare his ways and to make straight his paths,' and a mission to its members; and lastly, to belong to it is a privilege the members treasure. They must endeavour by their own exertions to fashion in themselves the Christlike nature, so that when he comes they may recognise him by their similarity of character. Like is ever drawn to like, and the Christlike alone will know and love the Christ when his feet tread our earth again. And the proud privilege of some then will be to 'present themselves, their souls and bodies to be a reasonable, holy and lively sacrifice' to him for his service. That will be their 'bounden duty and service,' and deep persisting joy.—
Yours, &c.,
ELISABETH SEEVERS.

'Light' in Public Libraries.

SIR,—It may interest your readers to know that the officials of the Public Library, Romford-road, Manor Park, have accepted my offer to place a copy of 'LIGHT,' weekly, in the reading-room. If this could be done in other districts it might be the means of bringing the paper and our philosophy to the notice of many who otherwise would remain in ignorance of them.—
Yours, &c.,
(MRS.) ALICE JAMRACH.

Some Interesting Questions.

SIR,—Will you permit me to suggest to 'E. R. B.' that he will find a satisfactory answer to his questions if he will read 'The Perfect Way,' by Dr. Anna Kingsford and Edward Maitland, especially the chapters entitled 'The Nature and Constitution of the Ego,' 'The Soul and Substance of Existence,' and 'The Discerning of Spirits.' Also an article written by Sir Oliver Lodge on 'The Immortality of the Soul,' in the 'Hibbert Journal,' January, 1908. These great writers handle the very subjects under discussion. They are certainly treated in abstract, not in detail; but they deal with the constitution of the soul and the body, and they lead to a right placing of them both in this world and the next.

'E. R. B.' will realise after reading them that God is perfect Justice, and that it is only limitation of spiritual knowledge which prevents one understanding the balance of things.

Will he permit me to explain that when in my former letter I spoke of the future meeting of Jack and Jill in the angelic world, and of their *growing* into a fuller knowledge and perception of love, and of the divine, I spoke of this development as something ultimately attained, not as being immediately arrived at, at the moment of the soul's passing.

In the short space available in so valuable a paper as 'LIGHT,' my attempted reply to the questions of 'E. R. B.' was of necessity written very briefly, and perhaps I failed to make my meaning clear.—Yours, &c.,

LAES.

A Recognised Spirit Photograph.

SIR,—Recent reference in your paper to the passing of Mr. Edward Wyllie called to mind an experience of which it seems to me a record ought to be made.

Some seven or eight years ago Mr. Wyllie was in this city. I called upon him and sat for a photograph. I had not the slightest confidence and was not at all surprised to get a fair photo of myself with a dim outline of a patriarchal face close to mine. The face was unknown to me and it is needless to say I did not repeat my call.

However, shortly afterwards a Unitarian minister, at that time living in Berkeley, called on me with the statement that he had heard that I was investigating psychic phenomena, and that he had had an experience which he thought ought to be recorded. In his boyhood he was a resident of a lumber district in Wisconsin. As he grew into manhood he forsook the saw and axe for the ministry, and on getting his degree returned to the scenes of his boyhood for work among his fellows. Later he found his way to California, and while temporarily located in Alameda County received a letter from former Wisconsin friends who, having prospered, had retired, and were living in comfort in Los Angeles. One of the sons had died very suddenly, and the bereaved family had sent over four hundred miles to their old-time friend and pastor for his services and consolation. He took the first train south, and on his arrival was at once impressed with the cheerful mien of the members of the family. He could not at first account for it, but during the day learned that they were Spiritualists. In fact, they asked him to attend a meeting that same evening. He was not greatly impressed, but a few days later agreed to sit for a photograph with the late Mr. Wyllie, at that time living in the Southern city. He was profoundly moved to find, in addition to his own portrait, a striking likeness of his own mother. He stated that, as his mother had died before photography had made much progress, no picture of her had ever been taken. It left no open questions in his mind, and he suggested that I should make a record of it and pass it to the knowledge of those interested.

I regret to say that the minister's name and some other important details were burned with other memoranda in the fire that followed the great earthquake of 1906, but the main facts, as above, are clearly in my mind. I am ready to substantiate the above under oath if it will be of interest to anybody.—Yours, &c.,

San Francisco.

EWING.

Spiritualists' National Fund of Benevolence.

SIR,—I regret to record the fact that during the month of August not a single donation came to hand from any Spiritualist in the United Kingdom; the only amount received being an anonymous donation of £1 from 'A Friend, Madras,' to whom I tender my gratitude. I should like to impress upon all Spiritualists the importance of supporting this fund, which is entirely sustained by voluntary contributions, and any diminution of income necessitates curtailing the usefulness of its work. Donations will be thankfully received and acknowledged by, yours, &c.,

9, High-street, Doncaster.

A. E. BUTTON,
Hon. Secretary.

SOCIETY WORK ON SUNDAY, SEPT. 17th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mr. E. H. Peckham gave a deeply interesting address on 'Some Invisible Realities.' Mr. W. T. Cooper presided.—15, *Mortimer-street, W.*—On September 11th Mrs. Imison gave many well-recognised clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advt.

SPIRITUAL MISSION: 67, *George-street, W.*—Morning, Mr. E. W. Wallis delivered an address on 'The Cry of the Unseen.'—22, *Prince's-street, Oxford-circus, W.*—Mr. Wallis spoke on 'The Triumph of the Spirit.'—E. C. W.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. D. J. Davis gave a helpful address. Sunday next, at 7 p.m., Mr. Horace Leaf, address and clairvoyant descriptions.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Sunday next, September 24th, Mr. Pattison. Sunday, October 1st, Anniversary, Mr. John Lobb. Monday, October 2nd, Mrs. Imison and Mr. D. J. Davis; tea on Sunday, adults 6d.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Miles Ord gave an address. Sunday next, at 7, Mrs. Imison (Nurse Graham). Thursday, 28th, at 7.30, social evening. Other meetings as usual.—G. T. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Harvest Festival. Mrs. Mary Davies gave an appropriate address, followed by clairvoyant descriptions. The hall was nicely decorated. Sunday next, Madam Hope, address and clairvoyance.—H.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning and evening, Mr. W. E. Long delivered addresses on 'The Mystic and the Medium' and 'Prophecy.' Sunday next, Mr. W. E. Long; at 11 a.m. on 'Symbol Sermons,' and at 6.30 p.m. on 'Christian Evidences.'—E. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Clarke gave excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. D. J. Davis. Tuesday, at 8 p.m., and Wednesday, at 3 p.m., Mrs. Clarke's circle for clairvoyance. Thursday, at 8 p.m., members' circle.—A. M. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. F. A. Hawes gave an address on 'Mediumship' and answered questions. Sunday next, at 7 p.m., Mrs. Podmore, clairvoyant descriptions. Monday, at 8 p.m., Miss Fogwill will give a trance address and answer questions. Friday, at 8.30 p.m., healing circle.—N. R.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—A good address and excellent clairvoyant descriptions were given by Mrs. C. C. Curry. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Karl Reynolds. Monday, at 3 and 8, also Wednesday, at 3, clairvoyance by Mrs. C. C. Curry. Thursday, at 8.15, circle.—A. C.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'The Mystic Life' and 'The Nearness of Spirit' and gave clairvoyant descriptions. Evening, Miss Violet Burton gave an address on 'The Storehouse of Plenty.' 13th, Mrs. Mary Davies gave convincing clairvoyant descriptions. Sunday next, see advt.—J. F.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Cannock delivered instructive addresses and gave well-recognised clairvoyant descriptions. Sunday next, Mr. E. W. Wallis, at 11.15 a.m., 'Inspiration in the Light of Spiritualism'; and at 7 p.m., 'Lord, What is Man that Thou art Mindful of Him?' Members' quarterly meeting, at 8.30 p.m.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, helpful circle; evening, Mr. H. Boddington spoke on 'The Ills of Society Work and their Cure.' The usual after-circle. Sunday next—morning, circle; evening, Mrs. M. Gordon. Tuesday, healing; Thursday, public circle at 8.15. Harvest Festival, Sunday, October 1st, Mrs. F. Roberts will give addresses and clairvoyance.—A. C. S.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—An interesting address was given by Miss M. Brown on 'The Eucharist from Christian and Spiritualistic Standpoints,' and psychometrical readings by Miss Davis. Mr. E. P. Noall presided. Sunday next, at 7 p.m., Mrs. E. Neville, address and psychometry.—W. H. S.

THE UNION OF LONDON SPIRITUALISTS' Annual Conference with the Manor Park Spiritual Church, Shrewsbury-road, Romford-road, will be held on Sunday, October 1st. At 3 p.m., Mr. Brown (treasurer of the Union) will read a paper, to be followed by discussion. Tea at 5 o'clock. At 7 p.m.—speakers, Messrs. G. T. Gwinn, T. Brooks, G. T. Brown, and Geo. F. Tilby; soloists, Mr. and Mrs. Alcock Rush.