

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Telepathy, as we know, has now been so conclusively proved that it is eagerly seized upon to explain cases which are only completely explicable by the idea of independent spiritual agency. 'The Spiritual Journal,' Boston, for September, under the title 'Long Distance Telepathy,' gives an interesting and well-attested example of telepathic communication, as related by Mme. de Vaux-Royer, of New York. She dreamed that a friend, Dr. Boirac, Rector of the University of Dijon, was in mourning, also that he was about to publish a book. She subsequently received a letter from Dr. Boirac confirming the reality of the impression. His aunt had died at about the period of the dream, and he was on the point of publishing his well-known work on 'Unknown Psychology' ('La Psychologie Inconnu'). The facts are testified to by Dr. Zeligson of Cleveland, Ohio, to whom fortunately Mme. de Vaux-Royer had written in the meantime, and to whom she subsequently forwarded the letter from Dr. Boirac. It is, as Dr. Zeligson observed, a remarkable psychic experience, and he suggests, as an explanation, a meeting between the two friends in the psychic realm. But let it stand, for the benefit of the cautious investigator, as an example of telepathy. To us it appeals as an instance of the value of recording such a psychic experience at the time. There are doubtless hundreds of similar cases only lacking complete verification because of the neglect to record them before the facts communicated could be verified through external channels.

In the 'Journal of the American Society for Psychical Research' for September appears an article on 'The Problem of Obsession' by Dr. James H. Hyslop. Referring to the fact that 'all records of human experience are saturated with alleged facts which suggest some such ideas as demoniac possession,' Dr. Hyslop remarks:—

Modern psychiatry, however, has reduced the phenomena to abnormal mental states of the patient, and has not sought an explanation in agencies outside the organism of the sufferer. A materialistic interpretation of Nature could hardly take any other view of the phenomena, and demoniac possession could not possibly be revived until the existence of spirit in some form could be restored to human belief.

The old conflict between what are arbitrarily distinguished as 'natural' and 'supernatural' explanations rises up again, of course, and Dr. Hyslop shrewdly comments on the attitude of the religious mind which on this question of obsession assumes the position of the materialist while at the same time nourishing a mental bias in favour of a spiritual interpretation of abnormal mental phenomena,

It is natural enough. The religious mind is in the difficult position of having to reconcile ancient testimony with modern experience which, relating as it does, for the most part, to materialistic conceptions of life affords no foothold for the idea of obsession from agencies outside the individual.

Dr. Hyslop rightly points out that for the materialist the existence of spirits must first be proved before he can be reasonably expected to listen to explanations based on the idea of spirit agency. Until he has that proof he cannot be blamed for assigning all the phenomena of obsession to physical causes, such as brain lesions. But the Doctor finds a convenient 'half-way house' in connection with the possibilities of telepathy. Admit telepathy—and that is no great step for the scientist nowadays—and you open up possibilities of foreign influences determining the fact of obsession. It is not a theory which Dr. Hyslop himself supports, but it enables him to turn the tables upon the opponent of Spiritualism, which he proceeds to do by some acute reasoning, for, says he,

if we assume that telepathy is any such process as those represent it who wish to eliminate Spiritistic theories, it must carry with it very serious liabilities of obsession;

and,

strange to say, it is Mr. Podmore who gives us the excuse for advancing the possibility of obsession on a large scale in the hypothesis which he advances to get rid of spirits.

Mr. Podmore, in short, had to take account of the action of mind upon mind, and thus to admit the reality of that idea of obsession which he and his like have been so anxious to dispose of. By consequence,

they set up a situation perfectly incurable, save by destroying every person except the clairvoyant [medium]!

In 'The Nautilus' for October, Orison Swett Marden has an excellent article on 'Our Mental Radiations,' the observations in which will be readily endorsed by all those who are sensitive enough to feel the influence of strong personalities.

Timid, shy employes are often so affected by the aggressive, critical, mental radiation of their employer that they are not themselves in his presence. . . . The atmosphere of some people is absolutely poisonous to other personalities. I know people who are made ill by being for any length of time in the presence of certain persons.

How practical the question has become nowadays is shown by the author's statement that in an American aquatic competition the manager of a Harvard boat crew, cautioned his men about being influenced

by the mental antagonism of the spectators who favoured a rival crew, and [he] showed them how to neutralise the hostile thought currents that would be exerted against them.

Briefly stated, the cure is to expel all thoughts of weakness and fear and take up a quiet, positive mental attitude. The body 'will be weak or vigorous according to the thought.'

'The Theosophist' for September contains the concluding portion of a deeply interesting article on 'Investigations into the Super-physical' by the Editor, Mrs. Annie Besant. She clearly sees the importance of the personal equation in all investigations of the super-physical world, and the extent to which the things seen will differ in appearance according to the mentality of the seer, especially if unskilled in psychic analysis:—

A Roman Catholic untrained seer will find in Heaven the Madonna and Child, the Christ and the Saints; the Hindu will find Shri Krishna and Mahadesa; the Buddhist will sit in rapt contemplation before the Buddha; angels and devas will be seen crowding round; the *mise-en-scene* belongs to and varies with the prepossessions of the seer.

The trained seer has learned to correct and interpret his impressions, realising that 'each makes his own image and that the image is vivified for him by the one divine Life.' And amongst other excellent advice we read:—

If the intuition of any reader sets itself against any discovery of any investigator, let the former be patient and suspend his judgment. He may be wrong and may be mistaking prejudice for intuition; if so, he will presently find it out. But *he may be right*, and while the fact, if it be a fact, must remain true, the view taken of it and its meaning may be wrong; if so, further knowledge will presently correct the error.

A book dealing with the problems of death and the after-world, the author of which has apparently not a glimmering idea of the reality and significance of the discoveries of modern psychical research, is becoming a rare phenomenon in these days. In 'Two Stumbling Blocks, or With Blunt Tools' (Elliot Stock, 3s. 6d. *net*), Lieutenant-Colonel M. A. Alves has made an earnest attempt to arrive at light on these questions by way of Biblical exegesis. All the dreary old arguments *pro* and *con* are weighed and balanced against each other. The Greek and Hebrew terms are painfully considered and there is much citation of theologians accepted as authorities on the state of the soul after death. It is, indeed, a little difficult to disentangle the author's own conclusions on the subject from the mass of theological opinion quoted. It seems, however, that he disagrees with eternal torment, and pleads for the idea of 'judicial suffering ending in everlasting death.' That the 'lost soul' should be tortured everlastingly is apparently distasteful to him. On the other hand, that it should pass into extinction without first being punished offends his idea of justice. The book impresses us with a sense of old, forgotten, far-off things. It is a cry from the past, and, much as we respect the author's evident earnestness and sincerity, we regret that he should have spent so much time over 'the letter that killeth.' The 'cave dwellers' of the mental world have only an anti-quarian interest for us.

Mrs. Whitney in her story, 'The Practice of the Presence,' in 'The Nautilus' for October, gives us the following helpful thoughts:—

When you like or love anyone, are you always expecting her to show it by being very grateful and constantly telling you? Are you always wondering if your friend loves you as much to-day as she did yesterday? Are you often pitying yourself because you are alone and have to work? That is the quickest way in the world to check love and friendship. Self-pity and coercion stifle the very things we long for most. Keep in mind that wise service is divinely noble; really the only thing that makes life worth living. It is not running about from place to place, nor expecting others to be grateful for what we do for them; nor anticipating favours in return; nor serving because we cannot help ourselves, that makes us happy. It is the doing in love and wisdom that brings joy. We all can do some things better and with more joy than others, but not one in a thousand, possibly, stops to talk to God, and gain thereby a clear vision of what he best would like to do, and best can do. He who does this, through faithful apprenticeship, often finds

that the thing he best can do, and best would like to do, is the thing he chooses to do, and is surprised to discover that he joyfully chooses that which comes to hand. If you get discouraged sing to yourself, 'He restoreth my soul.'

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (*near the National Gallery*), on

THURSDAY EVENING, NOVEMBER 14TH,

WHEN AN ADDRESS WILL BE GIVEN BY THE

REV. ARTHUR CHAMBERS

ON

'Spiritualism as it Affects us in our Outlook upon Human Life and Experience.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. 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 Thursday evenings:—

Nov. 28—Mr. E. Wake Cook, on 'The Great Problems in the Light of Spiritualism.'

Dec. 12—Mr. H. Biden Steele, on 'Psychic Investigation from Several Aspects,' with some illustrations.

The arrangements for next year will be announced shortly.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, November 5th, Mrs. Minnie Nordica will give clairvoyant descriptions of spirit people 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 *next*, November 7th, at 5 p.m. *prompt*, an address, to be followed by discussion.

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

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, November 8th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience 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.—Daily, except Thursdays and Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

SPECIAL NOTICE.—Every Wednesday during November special Evening Meetings will be held at 110, St. Martin's-lane, W.C., at 8 o'clock, at which Mrs. Minnie Nordica will give clairvoyant descriptions. Admission 1s. each.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

SPIRITUALISM: ETHICS, MORALITY, AND RELIGION.

A Paper contributed by MR. G. P. YOUNG, of Canada, formerly of Glasgow, and read by MR. E. A. KEELING at the International Congress at Liverpool on Sunday, July 7th last.

Are we justified in claiming the phenomena of Modern Spiritualism as the basis of an ethical, moral, and religious philosophy?

The accumulating evidence of Spiritualism has in recent years been carefully recorded, verified, and more completely classified; thus the masonry of our philosophic temple has been well and truly laid. Scientific method, thanks to Modern Spiritualism, is now applied to the study of the 'divine realm.' The language of science is fast becoming universal and thus proving a powerful influence in promoting brotherhood among mankind.

Scientific research removes many popular delusions and strengthens and purifies our convictions. It banishes the belief in proximate or apparent causes and points out the more fundamental causes of phenomena. Early astronomers, judging from casual appearances, believed that the sun revolved around the earth. Later, closer observation proved that the converse was the case. So also in the early days of psychic study the incoherencies of the trance condition, the vague, baffling and confused messages received through automatic writing, were ascribed to the agency of evil and malicious spirits. But with more complete study of the evidence and more knowledge of the conditions of communication—intrac cosmic and mediumistic—through which the messages come, the superstitious belief in evil spirits, which was so decided a hindrance to our propaganda, is being banished. The very trivialities and broken speech of the messages constitute a strong claim on our gratitude when the difficulties to be encountered are realised. The trammelled utterance, the fragmentary, dream-like message, have increased our appreciation of the loving service of our arisen ones and inspirers. They are evidence of that purified love and abiding interest which survives death and tries to bridge the gulf of separation.

Spiritualism welcomes the advance of science, for its truths are mighty and must prevail. Scientific investigation has strengthened and ennobled our conceptions of man's inherent capabilities, and our ideas of the grandeur of his destiny. Spiritualism satisfies to the full the most intense cravings of the human intellect and confirms the deepest intuitions of the human heart.

Science, however, is but the handmaid of philosophy. The work of science is the description of facts, the aim of philosophy their interpretation. Philosophy reaches forward to a constructive system by taking account of the data which science furnishes. Science provides the raw material, but philosophy weaves the finished pattern of the fabric. The scientist's sphere of knowledge is limited by the boundary-lines of the finite, by facts based on experience. The constantly aspiring human spirit, however, is not satisfied with this knowledge. The fleeting manifestations which form the material sphere of existence cannot exist by themselves; there must be something permanent and eternal, some hidden energy, something similar to our own will, something infinite, everlasting, and absolute, which is the cause of all reality, and which the language of religion calls God.

It is therefore our duty to build on the basis of the phenomena—carefully and systematically studied—a philosophy, ethical, moral, and religious, which shall treat of the *really existent*. Philosophy recognises that beyond the realm of appearance or phenomena there is a world of reality which gives it its chief significance. The craving and yearning for knowledge, the desire to pierce the mists of illusion, to raise the veil of Nature, to penetrate her secrets, and know the truth, will be everlasting in the human breast.

Mighty revolutions in the domain of thought will solve old riddles, upset deep-rooted conceptions, and shatter old creeds and ideals, but humanity must have new ones. To solve the ever-rising, hydra-headed riddles; to work for the realisation of new ideals; to set up a new truth in the place of the old—one

to which humanity can cling and by which it may shape its action and conduct—has for ever been and will continue to be the aim of philosophy.

Some psychical researchers object to basing or elaborating a philosophy on the facts or phenomena revealed to-day. They claim that we cannot fully understand these facts. But science cannot treat of essentials; it cannot explain the meaning of its most familiar terms—matter, force, energy, life, motion. Science only treats of surface appearance and not of the fundamental underlying realities beyond sense-perception. To explain the vital meaning of Nature's phenomena, philosophy, poetry and inspiration must come to our aid.

This great service Spiritualism has performed for humanity. The facts of psychical study have demonstrated the existence of realms of conscious existence beyond the physical. This has rendered a purely materialistic view of things untenable, and afforded a rational basis for prayer, inspiration, and the loftier strivings of the human soul. More than all, the investigation of psychical facts has been the means of enabling many to graduate from the limitations of materialism to the higher view-point and vantage ground of philosophy. The lessons or inspirations of literature, art, music, poetry, history and the drama can then be more fully apprehended. Thus does Spiritualism contribute to the unfoldment and education of the race.

Our continental friends, with a lively recollection of the past tyranny of priestcraft, object to consider the religious implications of Spiritualism. Institutional and ceremonial religions have always been based on second-hand traditions of the founders of religious systems, never on personal religious experience. We submit that a religious philosophy founded or built on present-day, constantly recurring revelations, can never enthrall the minds or enslave the actions of mankind. Priesthoods can claim no monopoly, can establish no oligarchies, as the evidence and revelations are free to all who develop their faculties in order to receive and apprehend. Supernaturalism has no existence, and mystery-mongering disappears before the clear light of understanding. What we consistently claim is that Spiritualism is compatible with the highest spiritual, mental, and physical freedom. Its ethical teaching is of the clearest and loftiest character, its moral philosophy sustaining, and its religious revelations of the sublimest and most inspiring nature. To-day we may realise the truth expressed by one of our great psychical investigators:—

An age of religion is approaching, or seems to be approaching to those who can observe the signs of the times, when, freed from superstition, and allied with instructed and progressive knowledge, it will no longer remain the solace of a few, but be recognised as a genuine comfort by the many and become a vivifying influence among the masses of mankind.

Ethics, in the generally accepted sense, concerns itself with the development of the individual; morality is usually associated with the ordering of his relationships to others. The solidarity of the human race is taught by our economic experience in the material or mundane life, but the lesson is amplified by the teachings of spirit inspirers. Therefore it is practically impossible to separate ethics from morality. Spirit-progression and even worldly experience demonstrate that the higher a man can raise himself in the scale of existence—by education, right conduct, and persistent effort—the more he may be able to help his fellows.

Ethics, therefore, asks, 'What ought to be the aim and purpose of man to which he is striving to attain by his actions and towards which he directs his will?' Its object is not only to understand human strivings, modes of conduct and their effect on life, but also to guide and influence the human will, to discover the moral reason of things, to determine the value of things in so far as they depend upon our will, and to advise us how to mould and shape our life, how to fashion our deeds so as to realise the ideals of life for our own good, welfare, and perfection, and for those of our fellow-men.

The central consideration in the adjusting of ethical values and the realisation of ideals lies in the question of the survival of personality. Here personal experience and conviction are of the greatest moment to the individual. It banishes pessimism, dread, and despair, and thrills him with altruistic love and en-

thusiasm. In the beautiful, triumphant tones of Frederick Myers we exclaim: 'What can there be at once more intimate and more exalting than the waking reality of converse with beloved and enfranchised souls? So shall a man feel the ancient fellow-labour deepened, the old kinship closer still; the earthly passion sealed and hallowed by the irreversible judgment of the blest.'

The desire to facilitate intercourse, to deepen the fellow-labour, to draw closer the old kinship, is a powerful ethical stimulus. Only by developing the best within us, and living a life of unselfish endeavour, can we furnish the conditions which make communion and communication possible and profitable.

For the general public, not having first-hand experience of psychic facts, the matter of the survival of human personality may be studied in the literature of the Society for Psychical Research, especially in those publications dealing with the ingenious scheme of cross-communications. The *form* of the cross-communications proves that some conscious being was producing them; their content serves to identify their author. We have evidence in the communications of the manifestations of the earnest, ardent nature, exhibiting the tastes of the classical scholar and lover of literature, the poet, and lover of humanity. Summarising his conclusions on the investigation for which he has been largely responsible, Mr. J. G. Piddington says: 'On the problem of the real identity of this directing mind, whether it was a spirit or group of co-operating spirits, or the subconsciousness of one of the automatists, or the consciousness or subconsciousness of some other living person, the only opinion which I can hold with confidence is this—that if it was not the mind of Frederick Myers it was one which deliberately and artistically imitated his mental characteristics.'

That conclusion is as far as a purely scientific statement may go. Added to this is the personal conviction of his close friends and colleagues, who assure us: 'Frederick Myers has survived bodily death. He retains his former characteristics; the subjects which occupied his thoughts and energies in this life interest him in his present state.'

This assurance of survival, which Spiritualism brings home to all, leads to a readjustment of ethical values. Those who die to the physical environment do not forget and leave behind the highest interests of their earthly life. We know from studying the purport and content of the messages from spirit inspirers that all that is material is forgotten as of no consequence. Spiritual growth on earth will help us to progress in the spheres beyond. 'Those who have turned the pursuits of the earthly life into a means of spiritual progress will have a fuller, richer memory of the past than others who have only lived on the surface of life here and have harvested little that is worth remembering.'

This gives us a new scheme of ethical values. It is folly to suffer the higher life to be crowded out by cares and riches and pleasures of this life. The character developed and the experience gained become our enduring possession henceforth. True wealth consists, therefore, in the enlargement of ideas, the growth in knowledge, the acquisition of friendships, the skill, power and serviceableness attained by us. The man who wins the esteem and affection of his fellows is truly rich and not he who has accumulated an abundance of material possessions.

The possibilities of further human development have been clearly indicated by Spiritualism. Human perfectibility has been the theme of enthusiasts and the dream of saints, reformers, and lovers of human kind. Primitive, barbaric man doubtless had vague, visionary ideas of achievements realised to-day, as we ourselves postulate or predict for the future race an increase in moral, mental, and physical health and vigour. We may date the modern advance in the system of Eugenics or schemes of human betterment from the labours of Darwin and his co-workers. Their researches and discoveries in biology gave us a deeper insight into Nature, a more complete grasp of the principles in operation, a completer understanding of our complex human nature. The factors hitherto recognised as contributing to human evolution have been natural selection or the survival of the fittest, sexual selection, and the improvement in the material environment due to the advance of science. A new

factor emphasised by Spiritualism is the recognition and development of the genius in all. By development of genius is meant the power of utilising a wider range of faculties, innate, though latent, and awaiting unfoldment in all. Physical science recognises that the gateways of knowledge are the familiar organs of sense; physical science indicates that these gateways can be occasionally transcended. 'The conscious self, with which we are familiar in our waking life, is but a portion of a more comprehensive consciousness, a profounder faculty which for the most part remains potential so far as regards life on earth, but which re-asserts itself in all its plenitude after the liberating change of death.'

A careful study of the lives of men and women of genius reveals to the discerning Spiritualist that these inspiring examples of development were sensitives open to the directing influences of the transcendental world of life. They are prophetic of the future type of humanity.

(To be continued.)

HEALTH AND WEALTH.

'The Vineyard' keeps steadily to its aim of cultivating 'everything that has proved essential to the real progress of man'—his true 'wealth,' in the sense in which Ruskin defines the word. The opening article in the October number consists of an earnest protest by 'G. McD.' against the ideas propounded by the writers of the new volume entitled 'The Great State,' especially those of Lady Warwick. He says that, according to this lady, 'the simply wise peasant, with his love of the earth, his country lore and practical efficiency—not recognised in the text books, and therefore in full process of destruction by the schoolmaster—his devotion to wife and family, his patient toiling under ignorant masters and with hopeless outlook, is, if you please, to find redress in an easy access to the theatres, big shops, and fashionable society! . . . The one dominant note is the destruction of ideal hopes and personal strivings.' Of the other contributions we may mention 'Letters of a School-ma'am,' full of humour and practical sense; 'The Schoolmaster,' one of the simple stories of German peasant life which Peter Rosegger invests with so much homely pathos; a third instalment of Allen Clarke's vigorous indictment of the factory system; a charming description of life in an Italian vineyard, by Mary Argyle Taylor, and a useful illustrated article by Mrs. Godfrey Blount on the making of homespun.

The 'Herald of Health' (quarterly) utters its message in the clear, ringing tones one expects from a herald, whether it is denouncing 'misleading, useless and vile experiments on poor helpless animals,' pointing out the grave effects which alcoholism in mothers has on infant mortality, advocating sensible and hygienic dress, or insisting on the importance of some practical measures being taken to secure to the very poorest an ample supply of fresh milk. Salt, as an article of diet, comes in for unsparing condemnation, the arguments in its favour being cleverly combated. The reader is also given some very striking records in cycling, pedestrianism, rowing and tennis achieved by vegetarian athletes.

The call of 'Healthward Ho!' is to health of spirit as well as of body. To a narrow-minded correspondent who objected to the introduction into its pages of the religious element, the editor retorts that 'religion which does not penetrate into every other part of life is a mistake. . . No department of life can be isolated from any other.' He instances the example of General Booth. The General, we are told, took up food reform and brought it under the notice of the officers of his Army, showing that he paid attention to the salvation of physical health as well as the salvation of the spirit. Mrs. Eustace Miles writes on 'Asking a Blessing.' Holding that prayer is one of the greatest unseen forces in the world she regards the old custom of blessing everyday acts and undertakings as very beautiful and worthy of extension. 'Why,' she asks, 'should we not have a consecration service when people enter a new home, or undertake a new business?' One of the most practical series of articles in the magazine is concerned with the ailments of children. We also find many useful hints and recipes under the heading, 'Sixpence a Day for Food.'

DR. OCHOROWICZ ON ETHERIC HANDS AND THOUGHT TRANSFERENCE.

BY H. A. DALLAS.

The August 'Annales Psychiques' contains the concluding article by Dr. Ochorowicz on etheric hands, &c. As the 'double' seemed to intimate that the thought-photography experiments could not continue, he asked that it would suggest another experiment. He had been receiving *apports*, but this kind of phenomenon was not what he wanted. Suddenly Mlle. Tomczyk said:—

'Put a plate on your head and sit as far off as you can, I will remain on the sofa.' 'And what will happen?' 'I do not know; I have this idea.' 'Very well, you must command now, and I must do as you desire.'

He carried out her directions, sitting at a distance of about three yards from her. He continues:—

After a few moments of waiting I perceived, first, several luminous points. They appeared one after the other, changed their position and lasted scarcely a few seconds. She saw them also, but not all of them. It was I who saw the most, which was an exception to the general rule.

Dr. Ochorowicz considered that this was due to the fact that the 'double' was between her and some of the lights (which appeared at the tips of her fingers and were directed towards him), and was opaque enough to hide some of them. The lights appeared to advance and retire; he saw no figure with them, but she saw a figure detach itself from her and advance, and retire again as if into herself.

Finally after a quarter of an hour of oscillations, during which they appeared sometimes near the ceiling, I saw them quite close to me, and a hand touched me and pinched me several times. At this moment the medium was seized with fear, and I heard her weeping and trembling. 'Be reasonable,' I said; 'you are afraid of your own double.' She was calmed a little, then she uttered a cry of pain, and the experience terminated.

On the photographic plate a hand appeared, a little smaller than that of the medium.

A slight border of light surrounds the fingers, and in front of each digit may be seen a distinct, regular circle—that in front of the little finger being smaller than the other four. Their structure, faintly delineated, is concentric; first there is a clear circumference, then a darker circle, then another lighter circle, then darker, then a nucleus which is lighter. This nucleus is not always in the centre. The circle in front of the little finger is hardly visible, and partly nebulous; the nebulosity, which is also very faint, touches the little finger tip, is bent backward, and then mounts upward in a straight line.

He adds that the appearance is that of the 'ideoplastic moons' with a slight flattening, which is not the same in each. He was 'much surprised by this result, and did not know what to make of it.'

Some automatic writing followed. The reply given to a question respecting the circles of light was, 'I placed my hand on the plate and the circles were formed of themselves, as they lit up my fingers.' When he asked how his hat was taken through two closed doors, he was told, 'It became fluidic with my aid.'

If these answers are only, as they claim to be, the replies of the medium's double, they may, or may not, be correct, they may be only what the medium thinks concerning these phenomena. Normally Mlle. Tomczyk probably takes the view which Dr. Ochorowicz takes, so these statements may be nothing more than the echoes of his thought and her own.

When asked if 'it' can concentrate thought apart from the medium, 'it' replies that it cannot, but states that this does not apply to 'la Petite Stasia.' Dr. Ochorowicz asked: 'She is then an independent spirit?' 'Yes, a spirit united to a very small body.' 'What body?' 'A body which resembles yours but is invisible to you.'

Those who followed the account of the manifestations of 'la Petite Stasia' (who seems to have been not a very welcome visitor to Mlle. Tomczyk) will not be surprised that this entity should have impressed her as an independent one. It will be remembered that a photograph of 'la Petite Stasia' was obtained when the medium was not in the same room, and apparently in

the case of 'la Petite Stasia' the medium felt as if she were in contact with an independent mind and will—in fact, a spirit—whereas in the later experiences she was not conscious of external agencies, and seemingly the automatic writing expressed her own subliminal thoughts.

I should like to add a few words to supplement and partly qualify a remark in 'LIGHT' of September 21st, by which I desired to guard myself from being understood as myself accepting Dr. Ochorowicz's terms, 'the double' and 'impersonal phantom,' as adequately denoting the phenomena under consideration. It would have been better if I had waited until I had seen this final article; for I now gather that he does not apply the terms unqualifiedly to *all* the phenomena with Mlle. Tomczyk, but mainly to the externalisations of limbs and to the performances which claim to come from the same source as the above-quoted utterances of the medium in her trance state, which bear no evidence of having any other source than her own subliminal consciousness. I now recognise the appropriateness of the terms he uses in *this connection*. They denote the character of the phenomena as they impress him; but they do not preclude the possibility that other agencies may also be at work. They leave untouched the question how far it is possible for a medium to develop his, or her, own intrinsic psychic powers and yet remain entirely dissociated from other entities with whom these psychic faculties may bring about a contact, and who may avail themselves of them for their own purposes.

In an earlier article by Dr. Ochorowicz, a translation of which appeared in 'The Annals of Psychological Science,' October-December, 1909, Dr. Ochorowicz makes a distinction between the phenomena attributable to the 'double' and another kind of experience. He writes:—

A problem of the highest theoretical importance—that of the personality of little Stasia—remains unsolved. It appeared clear to me at first that it was a simple etheric psychological double. My later experiences have somewhat shaken this 'animic' point of view, using the phraseology of Aksakof, and especially an unexpected phenomenon, the obtaining of little Stasia's photograph, as announced by her and realised in an empty room, with all light excluded, while the medium, in a normal condition, and myself were in an adjoining room. This phenomenon, I say, threw a new light—or rather, new doubts—on the problem of this strange personification. From the psychological point of view I do not possess any serious proof in favour of the independent existence of this 'spirit,' who said herself that she was not the spirit of any dead person. On the other hand, it seems that the early statements of the medium, who herself considered it as her 'double,' were based on a misunderstanding: From the physiological point of view, the dependence, while certain, cannot be immediate. This strange 'person,' who does not seem to exist outside these phenomena, sometimes manifests herself, however, in an unexpected manner, now sympathetic with the medium, now playing mischievous tricks on her—always at the expense of her forces. It is certainly a part of her being, but an almost autonomous and independent part. In a word, until I have more ample information I wait expectantly, keeping to my animic point of view, yet without preconceived notions. And if I do not publish all the details of the photograph 'of a spirit without the presence of the medium' it is because I wish first to complete the study and verification of the phenomenon, dividing it into its constituent parts, since the integral repetition of it is for the moment impossible! (p. 532).

This paragraph shows that I was mistaken in supposing that Dr. Ochorowicz applies the terms 'double' and 'impersonal phantom' indiscriminately to all the manifestations; and although, apparently, at present unconvinced as to the 'spirit hypothesis,' he does not dismiss it as absurd, or prejudge it as impossible.

LADY (Associate L.S.A.) seeks admittance to circle of earnest Spiritualists sitting for development of psychic gifts, and spiritual unfoldment, rather than phenomena.—'Seeker,' care of 'LIGHT.'

THE many-friends of Mrs. J. J. Morse among the readers of 'LIGHT' will join with us, we are sure, in extending to her our deepest sympathy in the sudden and tragic bereavement which has befallen her. Early in the morning of the 8th ult. a fire occurred in the City-road, E.C., in which the sister of Mrs. Morse, the sister's husband, and a nephew were all burned to death.

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THE LAUGHING PHILOSOPHY.

The sense of humour has been well described as representing in one aspect a sense of proportion. And it is certainly an instructive fact that pompous and pretentious folk—especially those who pose as heaven-ordained prophets with great missions and important revelations for the world—are, as a rule, exceedingly serious people. A flash of wit, a touch of caustic humour, is sometimes enough to probe their mystery and bring the whole fabric of pretence rattling about the ears of its creators. Laughter is in a sense one of the touchstones of truth. One may assail imposture with a whole battery of angry denunciations, and it will many times survive the onslaught. But if once it can be shown to be absurd in any real sense, then its doom is sealed—it can be 'laughed out of court.' But the truth can never be made ridiculous, however much it may be laughed at by those whose laughter is of the kind described by Solomon as resembling 'the crackling of thorns under a pot.' There is nothing funny about any of the great realities of existence. We may meet them with a smile, if we have been so happy as to have learned their inner beauty and meaning, but we do not laugh at them. There have been people who have cracked jokes about death, but only when they conceived it to be at a safe distance! A critic of mysticism recently observed that he had noted as a prominent characteristic of the mystic a deplorable absence of humour. And certainly the vagaries of some reputed mystics amply justified the criticism. But he was fair enough to quote as exceptions those happy saints, St. Francis and St. Teresa, who had a literally holy horror of solemnity, and whose religion moved with song and dance. But it is not necessary to be a saint or a mystic to realise that there is no essential connection between sanctity and seriousness. A famous religious leader in directing the musical services of his followers said he saw no reason why the devil should have all the good tunes. And there is as little reason why he should have all the jokes and nine-tenths of the laughter.

We have heard some serious-minded persons express concern lest a general diffusion of fun in life should lead to levity and light-mindedness. A quite needless anxiety—society is in no danger whatever on that score. Indeed, the reverse is the case. Modern conditions are such that the average individual is often in grave danger of taking himself and his affairs much too seriously. And there is plenty of room for the laughing philosopher, be he learned or simple. We meet one here and there, but they are all too few. Generally their cheerfulness is a gift—some Robin Goodfellow of Fairydom presided at their birth.

More rarely they gained their genial outlook on things by hard contact with the world which gave them in some way a sense of the relative unimportance of the things that make their brethren fret and scowl. Consciously or unconsciously they gained an abiding conviction of the essential beneficence of life. They discovered, like one of the truly joyous souls amongst the mystics, that even in the mire of the material world 'something always sings.' 'Such a cheerful idiot,' was the description given of one of these Mark Tapleys by a sad and cynical man of the world who sighed as he uttered the fraternal sentiment, doubtless realising inwardly which was the greater idiot of the two.

Life is all the time on the side of the merry soul. It shows an inexhaustible elasticity. Pinched, pressed and pounded on every side by crime and war, the competitive struggle, and a thousand instances of social discord and injustice, Life surges out ever in new directions and the equilibrium is always maintained. Suppress it *here* and it breaks out *there* with redoubled energy. Starved in one place, it emerges rotund and exuberant, having banqueted elsewhere on mysterious viands of the whereabouts of which it alone possesses the secret. Always one of its fabrics is about to totter and fall, according to the reports of scared and serious onlookers.

But if it is a structure of any importance it never topples, although it may shake ominously. Perhaps it is merely because Life the architect sits laughing inside. The cheerful philosopher is in the secret (Heaven knows how) and he laughs too. It is a great joke and he is in it. When he has gained a complete grasp of it he becomes fairly irrepressible. It is the best of all possible good stories. Everything that is weak conspires against him. Everything that is strong conspires to make him secure. Shackle his body and the mind soars unfettered. Capture the mind, and set it to dull tasks, and forth comes the soul and sets its persecutors at defiance. There are chains for the soul, too, but never any beyond its strength to snap when it knows its power. And it is wondrously elusive. It knows so much, its vision is so keen, it has so many unsuspected friends who are not to be bribed to reveal its secrets. Cage that white bird at night and the cage is empty in the morning. Perhaps it was never there at all. Logic and Science discuss the question with grave faces and perturbed minds, and the Laughing Philosopher retires to indulge his mirth apart. It would not be polite to smile in the presence of those reverend greybeards. Besides they would not understand. If they only knew perhaps they would laugh too. And then the world would be a happier and a wiser place, for the wisdom that is sorrow is merely the 'beginning of wisdom.'

THE WISDOM OF FOLLY.

A quaint legend of the Middle Ages tells how a nobleman on his deathbed called for his jester in order to bid him farewell. 'Fool,' said the noble, 'I am about to depart on a long journey.' 'A long journey, gossip? And, prithee, where?' 'I know not, fool,' replied his master. 'But in good sooth thou wilt have made thy preparations for this journey?' 'Nay, fool,' was the answer. The jester removed his cap and bells and gravely handed them to his master. 'Take them, gossip,' he said, 'thou art the fool!'

'THE soul grows into lovely habits as easily as into ugly ones, and the moment a life begins to blossom into beautiful words and deeds, that moment a new standard of conduct is established, and your neighbours look to you for a continuous manifestation of the good cheer, the sympathy, the ready wit, the comradeship, or the inspiration of which you once showed yourself capable.'—KATE D. WIGGIN.

TELEPATHY ATTACKED AND DEFENDED.

'Bedrock, a quarterly review of Scientific Thought,' has been the arena of a breezy encounter over telepathy. In the July number, Dr. Ivor Ll. Tuckett, M.A., charged into the ranks of the psychical researchers, discounting the value of the facts marshalled in support of the telepathic theory, and suggesting that 'the will to believe' has made Sir W. F. Barrett and Sir Oliver Lodge 'ready to accept evidence obtained under conditions which they would recognise to be unsound if they had been trained in experimental psychology.' This attack is repulsed with spirit by Sir Oliver Lodge and Mr. J. Arthur Hill in the October issue. Heading his reply 'Fair Play and Common Sense in Psychical Research,' Mr. Hill rebukes Dr. Tuckett for rushing into print on the subject without apparently the least shred of actual experience. As to the doctor's free use of such phrases as 'will to believe,' 'bias in favour of the occult, or a preference for the unknown,' Mr. Hill sharply retorts:—

This may be true of some people; I am pretty sure it is not true of any of the leading members of the Society for Psychical Research; as to myself, I deny it point blank and emphatically. I dislike the occult and unknown. Nor am I biassed in favour of a 'future life'—more accurately, survival of personality. . . I had and have a strong 'will to disbelieve'; but facts are facts, and some of the facts of my experience and that of my intimate friends are, in my opinion, most rationally interpreted by the provisional hypothesis (I will not be driven further, even by facts) of discarnate minds still active and able to communicate.

Mr. Hill charges Dr. Tuckett with a loose use of language in saying that 'in psychical research it is extremely difficult to take what are most necessary precautions for guarding against fraud.' This, Mr. Hill admits, would be true of physical phenomena of the Eusapia kind, but 'in some branches of the subject fraud is excluded with comparative ease,' and he proceeds to refer to a good case of the kind, in which the sitter was a friend of his. He wishes Dr. Tuckett would do a little investigating! Moreover, the doctor again drops into curious confusion in the logic of his subject:—

He says that the chief difference between the Ray Lankester and the Lodge-Barrett school is that 'the former demands evidence which is capable of verification and is based on experiments or observations that can be repeated under definite and known conditions, while the latter is satisfied with evidence that does not come up to this standard.' If Sir E. Lankester and his school require evidence 'based on experiments that can be repeated,' &c., in one science, I suppose they will require it in another also if they are consistent. What about volcanic eruptions, fall of meteorites, globular or, indeed, any form of lightning, and the thousands of phenomena which cannot be 'repeated' at will? . . . We cannot create a comet and launch it into space in order to see what will happen. We observe and record. And that is what we do in spontaneous phenomena of psychical research; with this advantage, that on some sides of the subject we can experiment, more or less, as in automatic writing. Consequently psychical research ought to be recognised by biologists as being quite as scientific as astronomy—rather more so, in fact.

Dr. Tuckett's remark that 'quantity does not take the place of quality in the evidence either for the sea-serpent or for telepathy' holds (in Mr. Hill's view) just enough of truth 'to make it dangerously misleading.'

In psychical research, as, indeed, in all inductive science, the facts are sticks in a faggot, not links in a chain. One supports another. You may break them singly, but the whole is unbreakable. Therefore, while agreeing with Dr. Tuckett that quality is desirable (who, indeed, would disagree?), I deny his insinuation that quantity counts for nothing. We consider as large a collection of facts as possible, and then we construct an hypothesis; as Dr. Tuckett presumably collects as many facts as possible by stethoscope, thermometer, analysis, &c., before diagnosing. Our hypothesis may be wrong; so may his diagnosis. But I suggest the proper scientific method has been followed in each case.

Some time ago Dr. Tuckett published a book called 'The Evidence for the Supernatural: A Critical Study made with "Uncommon Sense."' In allusion to this, Sir Oliver Lodge entitles his dignified and temperate rejoinder to the doctor's attack, "Uncommon Sense" as a Substitute for Investigation.' The antagonism felt to the facts of telepathy is due, in Sir

Oliver's opinion, to its appearing to be a non-physical process of communication between *minds*, not as usual between *brains*, thus tending to suggest a doctrine intolerable to materialistic philosophy:—

Hence the curious way in which Dr. Tuckett proceeds to support his creed, saying, among other things, that it would puzzle anyone who read what we investigators have to say on that subject to account for the fact that a prominent Fellow of the Royal Society like Sir Ray Lankester, K.C.B. . . . unhesitatingly repeated this year the following statement: 'Modern biologists (I am glad to be able to affirm) do not accept the hypothesis of "telepathy" advocated by Sir Oliver Lodge, nor that of the intrusion of disembodied spirits pressed upon them by others of the same school. We biologists take no stock in these mysterious entities.' I find no difficulty whatever in accounting for Sir E. Ray Lankester's making that statement. He made it, I presume, because it is true. I could make it myself on the same ground if I omitted the parenthetical remark about being 'glad.' I am not glad about it. I am rather sorry that some distinguished biologists—so distinguished as to be not only F.R.S., but also K.C.B.—should at present shut their minds to phenomena which are occurring in our midst, and of which they might be skilled investigators; and I feel some regret that Dr. Tuckett himself should expend his energies in a crusade against truth, especially as he occasionally descends to rather unfair methods of controversy,

Proceeding to adduce some examples of unfairness and lack of information in his opponent's criticism, Sir Oliver says:—

We must remember, however, that the 'sense' with which Dr. Tuckett claims to be endowed is 'uncommon,' for he illustrates this attribute in his remarks on cross-correspondences. 'The subject,' he says, 'is extremely complex,' and 'I have made a wholly inadequate study of them,' but 'I am satisfied that in the great majority of cases the coincidences of thought and expression are sufficiently explained by the natural association of ideas in minds preoccupied with the same themes.' That is not the view to which careful students of the subject have been led. If I entered into detail I might ask him why, for instance, Mrs. Verrall and Mrs. Piper should in February, 1907, have both been preoccupied with the theme of a 'laurel wreath,' and how Mrs. Piper knew—for some part of her certainly knew—that Mrs. Verrall had been so preoccupied; but I will content myself with merely saying that for a scientific man he is very easily satisfied. Few of us could say the same after 'a wholly inadequate study' of 'an extremely complex subject.' It looks almost as if he were basing his conclusion on nothing stronger than prejudice.

Sir Oliver feels that in this curious region no written record will carry conviction. But he holds that the Society's records ought to establish a *prima facie* case for investigation, and he thinks that by far the greater part of the evidence which it has actually published—especially the evidence for telepathy—ought to be received with reasonable respect.

Perhaps the most significant part of Sir Oliver's article is that in which he says that he is seriously contemplating the publication of his older observations of Eusapia—

because they have been indirectly confirmed in many ways, and because I realise that physical phenomena of an unusual and supernormal kind do occur in the neighbourhood of certain persons. . . . I have hitherto refrained from publishing anything about psycho-physical phenomena . . . but loyalty to comrades who have testified to unpopular and unlikely occurrences, as well as—if I may say so without posing—some sense of loyalty to truth, will probably necessitate publication before very long.

With reference to Mr. Podmore, Sir Oliver Lodge admits that his mind 'was proof against a certain class of fact, no matter how well substantiated it might be'; but as regards telepathy, he says that Mr. Podmore accepted it so fully 'that he was willing to press it as an explanation into places where, in my view, it does not belong.'

A BIRMINGHAM writer says: 'Everybody hopes that Mrs. Brown Potter will realise her aim "to raise Western humanity to the level of that bliss which should be the aim of all"; but one fancies she will have to be a little clearer about the way it is to be done than she has been so far. Imagine the poor middle-class householder listening for a couple of hours to a string of sentences like "Gosainthan occultism can satisfy my longing for further enlightenment, and has, indeed, already made me realise the vast difference between I and my and the bridge that spans the gulf." Hegel is light reading for Sunday afternoons compared with this.'

BERGSON AND SPIRITUALISM.

BY E. WAKE COOK.

Somewhat incautiously I recently promised to write an article for 'LIGHT' showing the relation between Bergson's Philosophy and Spiritualism, but I fear it is a very distant relationship, if any. It is like comparing a mole with a skylark; the mole burrows among the roots of things, letting in the air, and turning up some of the soil into the sunlight, while the lark views things from a higher standpoint, and sings ecstatically as it soars heavenwards. So do Spiritualists rejoice in their soaring and their vast outlook; while M. Henri Bergson is busy among the foundations. Still he is the most talked-of philosopher of the time, and we should have some idea of what he is saying. On the principle that he who is not against us is for us, it might be said that his work tends to strengthen our foundations; although he does not deal with the larger problems, so far as I know. Philosophers have hitherto aimed at creating complete systems, which have generally been somewhat out of date before they were complete; or, at all events, other philosophers were criticising, and building other systems to supersede them. Bergson has a truer idea of the magnitude of the task, and he says that philosophy, like science, should be built up gradually by all the workers in the field, and continued by succeeding generations of philosophers. His own work rests on wide scientific foundations. This is a step in our direction, as Spiritualism is a compound of science, philosophy, and religion—blended in a way never before thought possible.

Bergson condemns the mechanistic explanation of Nature as inadequate, and, indeed, all materialistic explanations are condemned. In this he is supported by enlightened scientists, Professor J. A. Thomson, in 'The Hibbert Journal,' for October last, speaking out plainly against them as partial and inadequate. In impugning these materialistic systems, Bergson, so far as we are concerned, is only killing the slain. That a greater part of outer Nature obeys something like mechanical laws is admitted, but to suppose that all can be brought under mechanism, and that mechanical laws are a sufficient cause, is as fatuous as to suppose that a locomotive constructed itself, and that intelligence had nothing to do with it. Scientists by their methods and principles are bound to simplify everything down to the lowest principles which will explain them, before looking for higher ones; but that so many intelligent men should rest content with materialistic and mechanistic principles, and be so loth to admit anything higher, needs explaining.

It must be remembered that until recent years many religionists pictured their God rather as a malignant fiend than a God of Love—as One who had virtually condemned the mass of mankind to destruction, leaving but few to find the straight and narrow way. The destiny of the 'lost' was the most horrible conceivable by the mind of man, and was to be of eternal duration. Against this hideous nightmare all the more noble-minded people inwardly or openly revolted; and scientists worked with tireless energy to destroy all belief in such a 'God,' clutching at any materialistic explanations that shut out the possibility of there being such a Creator, or such a horrible after-life. These mediæval nightmares prejudiced them against religion, the idea of a God, and the possibility of there being an after-life at all. This is the explanation of the indifference to our work and the active hostility to it; and it is the reason why so many otherwise intelligent men cling to materialism.

Bergson draws a new distinction between instinct and intellect which throws some light on the tendency of intellect to be satisfied with materialistic explanations. He declares that time is a reality, that life and all things are in flux, flowing on ceaselessly, dragging an ever-lengthening past which colours the present and helps to determine the future. Instinct, as a part of the ever-flowing life, sees things from the inside, so to speak; while intellect, being on another line of development, sees things from the outside. To picture anything for the intellect to grasp, it has to be arrested, as it were, and isolated. The very act of conceiving and defining, so essential for science and philosophy, is like taking a photograph of a moving object: it gives arrested motion, puts boundaries to it, cuts it out from an

ever-moving infinity, that the intellect may contemplate it. It takes static rather than dynamic views of existence. While instinct, feeling, and, I might add, the higher intuitions, are one with life and its movement, the intellect is more at home with static conceptions, especially when it can reduce them to geometry and deal with them mathematically. Obscure as this is to the non-philosophical reader, it has significance for the philosopher, and it will be left for a later generation of thinkers to develop the idea to clearness, and reveal its full meaning.

As I said years ago, every fact is rooted in infinity; to conceive it in thought is to isolate it, to cut it away from its relations with the stupendous whole, and to falsify it to that extent; so it needs always to be supplemented by the feelings, instincts, and the intuitions. Bergson likens intellect to a luminous focus amid a sea of vague feeling; or it might be thought of as a luminous nucleus amid a nebula of misty light. The tendency of his teachings is to dethrone the proud, dominating, and materialistic intellect from its pride of place, and to show the need of those higher faculties which have given us the glorious philosophy of Spiritualism.

These few points, obscure enough in the original, and more obscure in my brief and imperfect exposition, will indicate the region in which Bergson is working; they point to results which may yet be important to us; but at present we are so far ahead that he cannot help us; and while many of his views will gradually creep into general literature, at present they have interest only for students of Philosophy.

Let me try to give one of his views on which he lays great stress; and then contrast it with our views on the same point. The title of his chief work, 'Creative Evolution,' is one of his brightest inspirations; it supplies what was missing from the earlier idea of Evolution. Bergson likens life to an impulse which is continually hampered and thwarted by matter; it does the best it can under the conditions; if it cannot find expression in one direction it tries another. It becomes exhausted, and comes to the end of its tether in many promising lines of development. But, while it can get on, it is continually creating something new and incalculable. I suppose this is his version of what are called 'sports,' or those unexpected variations which play so large a part in the Darwin-Spencer scheme. Although this idea is repeated in various forms, I do not see that he takes us much further.

Now let me conclude with a quotation from that most delightful little book, 'Concerning Spiritualism,' by Gerald Massey—a mine of wit, wisdom, philosophy, and good common sense. The passage cannot be too often reprinted; it gave me years ago in a flash what I had been vaguely groping for, and it transformed my thought. Massey is expounding a doctrine of Swedenborg's in his own clear and poetical way, one dealing with the same notion as that which Bergson insists on; and in doing so he also throws some light on the question raised by Professor Shæfer as to the origin of life:—

To those who grant this creative life from which all life is as well as was, and allow it to have volition, there can be no more difficulty with regard to the visible beginning of mundane things than in the continuity of creation which we see going on around us to-day by means of a motion for ever re-creating the material forms of manifestations which we say are spiritual. We still see the whole of creation performed; the spiritual atom clothing itself in material form, the transmutation of will into energy, of energy into force, the conversion of one force into another, of motion into generative power, of inert matter (so-called) into live protoplasm, of vitality into mental consciousness, of consciousness into thought, of thought into love, of love into life, and in the creative act, of mind curdling and projecting, as it were, and being materially ultimated, and, in the final transformation scene, the dead changed in a moment into living spirits, without science being able to understand it. Here, again, what we do not see is the underlying spiritual world of causation, with its spiritual sun and atmosphere of spirits, its breath that we breathe spiritually, and so set the body breathing, its influx of light, heat, and other shapes of spiritual sustenance, its swarming monads of mind and germs of thought-life being sown on human soil, and its ceaseless waves of the Eternal Will. This influx, which can only be described as from God, whatsoever the medium, is instant, irresistible, illimitable, and may be formative, informing, or transforming; and to figure forth its motion as a wave of force—say heat—the same vital vibration

may be received at one moment, in an infinite series of difference, through all the worlds of matter and mind; may become the fervency of the seraph aglow with God, the beam that burns on the beloved in the human eye, the sun-ray that opens the flower with its transforming touch, or the sun-stroke that pierces the human brain; the life-ferment of a seed down in earth or sea, or fiercer fire of hell to spirits that consume with selfish lusts; so variously is it differentiated by the recipient conditions, so many are the forms of use or abuse that have power to translate the one meaning of God's wisdom, the one life of His love, into their own languages of expression, and thus the life-wave is ultimated, as is that of the sun, in such a diversity of shape and colour. All Nature, in its degree and according to its kind, is conscious of this influx from the Divine, and yearns back toward the source in response, until it reproduces, like a longing woman, some likeness of the object longed for—some faint image of the infinite in the smallest things.

With inspiration such as this we can teach the philosophers much more than they can teach us. That is Swedenborg's philosophy; Spiritualism is its apotheosis!

DECEASE OF MRS. WILKINSON.

A link with the past has been broken by the passing on of Mrs. Margaret Wilkinson at Stretford, Manchester, from heart failure, on Thursday, the 25th ult. Mrs. Wilkinson was the only sister of Mrs. Emma Hardinge Britten, a name which is inseparable from the early story of the Spiritual Movement. Mrs. Wilkinson, like her notable sister, was a woman of considerable intellectual powers. She had a tenacious memory of the incidents of her long life, of the struggles which the movement had gone through and of the eminent men and women who, carried along by the magic of its truth, had given themselves up to its propagation. In all Mrs. Britten's career as a speaker, her faithful sister stood beside her as the closest of companions, and they were endeared one to the other by more than a sisterly attachment.

Mrs. Wilkinson was a sincere and devoted Spiritualist, and, though never a public worker, was a living influence, ever seeking to plant the standard of truth in a rational and dignified way. In the long ago I have heard 'Emma' speak in the sweetest strain of her 'dear Margaret,' and since the promotion of the eloquent pioneer, the loving presence and counsel of the enfranchised Emma has been a great factor in Mrs. Wilkinson's life. For a long period she has cheerfully awaited the summons, and I know she would welcome it, transferring her, as it has done, to closer union with those who had gone before. The weary one is now assured of rest, and the physical ailments from which she suffered can affect her no more.

What a pleasure it has been to me for many years to number her amongst my close friends, how interesting to listen to her memories of the past and of the people she had known! Glimpses of Judge Edmonds, of D. D. Home, Andrew Jackson Davis, and the Fox Sisters would pass before my view, for she was a charming conversationalist, her narratives and descriptions being most delightful and characteristic, while her correspondence was ever clear and brilliant, not only revealing a capable mind, but a sweet and gentle nature. All who were privileged to enjoy her friendship were drawn to her and loved her with sincerity. I never passed through Manchester without availing myself of an interview with her. As a family we held her in the sweetest regard. She has spent days in our home, where all learned to love her for her own sake. She would have been with us often but for the frail state of her health. Mr. J. J. Morse, Mr. A. W. Orr, and other friends were close in their attachment, visiting her with regularity and giving her marks of kindness. For several years she occupied the post of foreign Librarian in Manchester, and after her sister's decease she edited and published the 'autobiography' of Emma. Much as we loved her, there is a sense of relief that the gate has now opened for her, and the wayfarer is relieved of her load. One by one the old workers pass from our view. May we be as faithful as they were to the glorious message that has helped to guide and illumine our lives, and look forward without fear, but rather with hope and joy, to the change that awaits us.

JAS. ROBERTSON.

[Having had the privilege of close association with Mrs. Wilkinson for a good many years, we concur most heartily in all that Mr. Robertson has said and gladly record our high appreciation of her character and steadfast devotion to the principles of Spiritualism.—ED. 'LIGHT.']

LIFE WITHIN AND WITHOUT THE VEIL.

By L. V. H. WITLEY.

III.

Even those who believe in the unseen, and realise something of its nearness, are too apt to be so immersed in the things of time and sense that they more or less unconsciously put off the conscious entrance into a fuller and deeper life until they 'shuffle off this mortal coil.' This is a tragic mistake. We may enter into life now—Life with a capital L—the Life of the Divine Spirit.

For many reasons, we cannot afford to defer this close contact with the unseen and the eternal. We need all the reinforcement we can obtain in order to maintain our footing against the allurements of passion and evil; we cannot expect to progress in spiritual things unless we allow something of their glamour to influence us continually; further, every advance we make is adding to our spiritual effectiveness in a world which stands in sad need of greater exemplification of the power of the things of the spirit.

We are spirits now just as much as ever we shall be, and in so far as meaning can be given to mortal life at all, it must be looked upon as a school in which we are placed to learn much-needed lessons at the hands of experience. Whether we shall be given another chance to learn these lessons elsewhere, if we neglect to take advantage of our present opportunities, need not concern us at the moment. The fact that life here is always more or less of a struggle against environment or against allurements to evil should put us on our mettle as spiritual beings, not only to overcome difficulties, but to be the stronger for the conflict. The Red Indian thought that if he killed a brave or wise warrior, something of the bravery or wisdom of the conquered entered into the conqueror. Certain it is that every moral conflict won helps us to overcome in succeeding struggles.

To the Spiritualist, as to the mystic, there should be no sharp dividing line between secular and sacred. All life—physical, intellectual, spiritual—is the outbreathing of the Divine; therefore all life is holy. And we live the eternal life now, for eternal life is not so much a matter of quantity as of quality, not so much a matter of length as of depth. We need not wait until the portals of death are entered before living the heavenly life—in fact, if the spirit of heaven is not familiar to us now, we shall not feel at home when we get there. 'Heaven' and 'hell' are expressions of spiritual consciousness. We each go to 'our own place'—the place which we have fitted ourselves to dwell in.

Do you ask, 'How shall we enter into this life?' There is no need to consult priest or prophet. You may enter of your own accord into conscious contact and communion with the Eternal Father. The way is open. The Divine arms are outstretched to welcome you. However eager may be your longing for Him, His yearning for you is infinitely deeper. You need look for no cataclysm, no miracle. Do the duty that lies nearest. Yield every day to the highest and best that you know. Commune with your own heart in the stillness and the silence. Give up the sense of separateness and devote yourself to the common weal. Seek to minister rather than to be ministered unto. Look for the good in everything and everybody. Judge not. Do unto others as you would they should do to you. Lie back upon the Everlasting Arms. Seek to do the will of God, as it is made known to you. Above all, let the spirit of love, which is the spirit of God, rule in your heart and life, and as you give yourself to the Divine, the Divine will give Himself to you.

WE understand that 'The Daily News and Leader' purposes shortly to enumerate the attendances at churches in London. The audiences at Spiritualist meeting-places will doubtless be included. While it will be interesting to have the figures (which, we hope, will be those of the evening meetings) the total will, of course, give no adequate idea of the number of Spiritualists, since the bulk of those who are convinced of the truth of spirit communion do not attend our public gatherings—more's the pity!

BENEFICIAL INFLUENCE OF SPIRITUALISM.

Our post-box frequently contains letters of much interest, and a considerable part of our time is occupied in answering the questions of inquirers and giving advice to persons in difficulties. Many who seek our aid are not Spiritualists; they have been recommended to write to us or to call here because we are supposed to know how to advise them. We are always pleased to be of service, if possible, and are glad to know that in many instances our efforts have not been in vain. Sometimes we get curious 'life-stories' which we should like to share with the readers of 'LIGHT,' but many of these are of too intimate a character to be made public. Now, however, that there is so much being said of the dangers and the injurious influence of Spiritualism, the following testimony to the good that Spiritualism has done, in a case that has recently been reported to us, is timely. The lady who writes states that her daughter was married and became a mother when she was in her teens. We have slightly condensed the mother's letter. It is as follows:—

When I came to see more of her again, I found out by degrees that her life had been a real 'hell' for a long time. She had had a son, the child had died, and she looked hunted, pinched, and miserable. The thought of her husband's displeasure brought a look of absolute terror into her eyes, and yet she would tell me nothing and declared he was very fond of, and kind to, her. Then came a long spell of absence, almost of silence. I had troubles of my own, and perhaps I took for granted too willingly that all was right. When at last she did come to see me, she looked dull, miserable, reckless, and was taking drugs. One day she arrived home—a friend of her husband's brought her—more dead than alive, black and blue with bruises, and half mad with terror. I sent for our doctor and got him to say he would be a witness to her condition if necessary. She remained with me for months. Her husband begged her to return, but she had no idea of doing so. Then her youngest child was taken suddenly ill. At the child's death-bed (for she died) she could not refuse to give her husband another chance, but she went back unwillingly. For a time she found life very dull and wretched. He was not violent, but always morose and bitter. What do you think changed this man? Spiritualism. It is a fact! His wife says it acted on his nature like magic. He believes that the child who died returns to them and holds communion with them both through automatic writing and other signs. She says she is now perfectly happy, that it would not be possible to find a husband kinder, gentler, more unselfish—that he is as different from what he was as night is from day; and their eldest child—the only one living now—says the same. Isn't it extraordinary? His wife now looks as if she had never known a trouble. At the same time she studies the deepest of books and devotes an hour a day seriously to meditation.

MRS. BESANT AND CHRISTIAN MISSIONS.

At the Wesleyan Conference the Rev. Philip Cape of Benares stated that whatever Mrs. Besant might say in England, 'in India she was always hostile to Christian Missions.' This complaint has drawn from Mrs. Besant an explanation in the October number of 'The Theosophist.' She says:—

The Theosophical idea of religions is difficult for the ordinary missionary to grasp. We regard all great religions as divinely inspired and seek to strengthen the noblest side of each in its own domain. . . . I explain and justify the faiths of the country in which I am lecturing and I grant that this weakens the position of the missionary, who seeks to destroy them. As regards the missionaries, I have praised their educational work, except on its religious side; in the latter they promote infidelity and materialism, by destroying the boys' belief in the faith of their fathers, while unable to implant their own; I have protested against the use of ridicule and insult as weapons against Hinduism, and Christians should not object to that, as they go much further in England, and punish blasphemy with imprisonment; to me blasphemy against the Object of worship of the Hindus is as offensive and in as bad taste as blasphemy against the Object of worship of the Christians. The missionary medical work is splendid, and deserves the highest praise. I have often spoken to Christian audiences in England against the attempts to injure the great Eastern faiths, and have found much sympathy with this position. I make no effort to conceal my own views, and often have been blamed in England for stating frankly: 'I am not a Christian.' To me personally, Hinduism, in its noblest form, is the highest exoteric expression of religion, but I never seek to force it on an English audience. In speaking to Christians I put spiritual ideas into a Christian garb, as I speak French when addressing Frenchmen.

'THE SECRET OF LIFE.'

'Life pervades all space and all matter. The Kosmos is builded, as it were, upon a framework of Spirit. There is no such thing, therefore, as dead inert matter.' So writes Mr. Henry Proctor in a preliminary note to his book, 'The Secret of Life' (L. N. Fowler & Co., Ludgate Circus, E.C.), and probably few readers will feel inclined to dispute the proposition. Of those who accept it, however, not everyone will be able to follow him in all the dicta he proceeds to enunciate. After postulating the Bible as a miraculous book—miraculous 'in regard to its circulation, preservation, and confirmation by archæology, by the Book of Nature, and by the teaching of the Spirit, which are steps in the ladder which leads us up to God, the Fountain and Source of Life'—Mr. Proctor attacks the problem of evil by declaring that evil is inseparable from the creation of matter. Evil, he says, is the limitation of good, and 'for aught else to exist than God, there must be that which by limitation is inferior to God.' 'Redemption means the salvation of the whole Creation from all evil. . . . It is brought about by the return of matter to Spirit, to its original condition of purity, but individuated and enriched by all that it has passed through and gained through the processes to which it has been subjected, results which but for matter could not have been.' 'Creation by evolution is the cause of suffering, but this very suffering is the procuring cause of redemption.' Mr. Proctor endeavours to reconcile the various discordant views of the Atonement, and to show how all men may pass into 'that perfect self-abnegation or selflessness exemplified in Christ, which is the highest spiritual attainment possible on earth.' Reincarnation he holds to be necessary for the unregenerate, but not for the dead in Christ. For them all probation is passed. 'They will not live any more in corruptible mortal bodies, but will shine forth as the sun in the kingdom of their Father in glorified, immortal, spiritual bodies.' The physical body and life are not, however, to be regarded as vile and worthless. The salvation of the body is the 'very acme and crown of redemption,' and this can only come 'as the result of a life of perfect sexual purity and the conservation of the sexual element.' The problem of how to conserve all the life generated in the body is 'the secret of life,' of health, strength, vigour, long life, and all the virtues.

It is closely connected also with the exercise of spiritual powers, for the energy of the soul pours through the sex-nature and the volume of energy is in proportion to the capacity of the nature through which it flows, being drawn from the limitless ocean of energy with which the spiritual part of man is connected—the great ocean of *Prana*, or universal life.

Apparently Mr. Proctor is acquainted with the phenomena of clairvoyance, for he quotes a clairvoyant description of the separation of the spiritual body from the physical organism of a dying woman, but he declares that such a person 'clearly cannot be in the same condition as that of disembodied spirits who materialise bodies in order to manifest at séances, or those who seek to obsess and possess the bodies of others.' Evidently he regards these spirits as among the unregenerate who will have to be reincarnated.

ITEMS OF INTEREST.

An Australian correspondent desires to know if we have any connection with 'The Order of Light.' We are not aware of the existence of such an 'Order'; perhaps some reader can enlighten us.

In our 'Notes by the Way' of September 21st we quoted Mrs. Besant's account (which we remarked on as 'quite a romance') of how the Master K.H. (Koot Hoomi) sought Mr. A. P. Sinnett to aid him in establishing the Theosophical Society. Mrs. Besant says: 'Mr. Sinnett goes as usual to Simla; Madame Blavatsky goes up thither to form the link; Mr. Sinnett is drawn within the immediate influence of the Master,' &c. We have since received some correspondence that has passed between Miss Katharine Bates and Mrs. Gordon (widow of Colonel W. Gordon) on this matter, in which the latter makes it clear that she was acquainted with Mr. Sinnett before Madame Blavatsky 'came on the scene in India,' and that Madame Blavatsky went to Allahabad and there met Mr. Sinnett before the Simla days referred to by Mrs. Besant.

Vice-Admiral Moore, we understand, contemplates shortly issuing in book form the articles on 'The Voices' which have been appearing in 'LIGHT,' together with others which we have been unable to find room for in our columns. This, we know, will meet the wishes of many of our readers.

We are pleased to know that our old friends, Mr. and Mrs. John Venables, during their term of service as Mayor and Mayoress of Walsall, have won golden opinions for the impartiality, urbanity, and ability which they have displayed in the performance of their duties, and that the councillors of the town, in token of their appreciation, have invited Mr. Venables to retain his office for another year. This Mr. Venables has agreed to do, and on the 9th inst. he will be duly re-elected as chief citizen of Walsall. We congratulate Mr. and Mrs. Venables and Walsall alike.

The daily newspapers report that in the trial at Bow-street, on Thursday, October 24th, of a palmist known as 'Altarah,' Mr. Muskett, for the prosecution, stated that the police had been trying to stop advertising by palmists, clairvoyants, &c., and that their caution had been obeyed in every instance except that of the defendant, who had flatly refused to stop advertising. Her statements as to the past lives of two married women who were sent to her were absolutely wrong. 'Altarah' was fined £20 and costs, with the alternative of six weeks' imprisonment, the magistrate saying that there was no doubt she had been practising her palmistry on silly people who had gone to her to be misled by her nonsense.

An 'Investigator' inquires whether there are 'any occult schools in England such as Cabalists, Hermetists, Rosicrucians, Yogaists, &c.,' and whether any readers of 'LIGHT' can enlighten him on 'the method adopted to develop trance mediumship and how to proceed to cultivate physical or materialisation mediumship.' We should recommend 'Investigator' to join the London Spiritualist Alliance and read the books in the library—from which he can obtain all the information that he desires. At the same time we would warn him against giving heed to 'experts,' 'adepts,' 'masters,' 'gurus,' and other folk who profess to be able to elucidate all occult mysteries in 'a course of lessons'—for anything from five guineas up to fifty! Hindoo 'mysteries,' so-called, seem to be 'the fashion' just now; but, so far as we can learn, the information acquired is not worth the price that is asked for it. There is nothing secret about true Spiritualism, or about genuine mediumship.

M. Emmanuel Vauchez, Chevalier of the Legion of Honour, well known for his labours in the cause of French national education, his earnest advocacy of international peace, and his contributions to literature (he is the author of several important works, notably 'The Earth: Its Past, Present, and Future'), is keenly interested in Spiritualism—especially in psychic photography—deeming it the only thing to keep people from materialism and the nations from consequent moral and mental decline. We learn that he has recently started and headed a subscription to forward any invention or discovery that may enable anyone to take his own psychic photographs. To regulate the matter, a committee of prominent scientific men has been formed under the title of 'The Committee for the Study of Transcendental Photography,' with M. Vauchez as general secretary. We cordially wish M. Vauchez success in his efforts in this newest field of psychic research.

The Hull 'Daily Mail,' on October 22nd and 23rd, contained reports of the speeches delivered in the course of a two-nights' debate on Spiritualism by Mr. R. H. Yates and the Rev. J. Maurice Turner, the subjects being 'Is Spiritualism True?' and 'Does the Bible Condemn Spiritualism?' Considerable public interest was displayed and, on the opening night, the Rev. Turner admitted that the testimony to the occurrence of the phenomena was irresistible, but he disputed the claim that they were due to incarnate human beings, and preferred to attribute them to evil spirits, or devils. Mr. Yates seems to have made out a good case. The debate on the second night turned very largely on the interpretation of passages of Scripture—always a thankless and unsatisfactory business. Mr. Turner is reported to have said that 'If he saw miracles worked to-day he should put them down as the work of devils.' In that case, of course, both argument and evidence would be useless. 'The Spiritualist Messenger,' just to hand, states that the debate 'has been a tremendous triumph for Spiritualism.'

PORTRAITS OF 'JULIA.'—In response to our inquiry on behalf of several correspondents, Miss Harper, of Cambridge House, Wimbledon, kindly informs us that she has a few portraits of 'Julia,' which she can supply at one shilling each.

'Success and Failure' is the subject of Mr. Elbert Hubbard's New Thought reflections in the November 'Nash's.' Mr. Hubbard regards failure in life as the exception. 'There is no such thing as an absolute success; neither should there be absolute failure. Failures can be traced to definite causes, and almost without exception moral bankruptcy precedes the financial smash. And while we all fail, in certain things, every day, the man who fails absolutely is a very, very rare case with something abnormal in his constitution. . . . The number of failures seems large because more publicity is given to bad news than to good news. Success and good news are not proclaimed from the housetops. The happy, efficient, successful people go quietly about their business, and these are in the vast majority. Failure is the rare exception. Man was made for success. He who has nobly and patiently worked at a worthy task has already succeeded. And even Omnipotence cannot make the past never to have been. The past is ours, and death cannot rob us of it. It is good to live!' To which we may add, and to know that we cannot die,

A friend, writing from Bombay, suggests that some sign should be universally adopted, or some symbol or badge be worn, by Spiritualists so that they may recognise each other. He says: 'In India, for instance, there may be persons who believe in spirit return working together in one establishment, or living in one street or town, who are unaware of the fact. There are no Spiritualist societies here, and, owing to conflicting religious views, one feels reluctant to express one's ideas, or to speak freely of one's experiences, but if Spiritualists wore some badge or charm, such as those worn by Freemasons, they might exchange ideas with mutual advantage, instead of remaining isolated and unknown.' We may say that efforts have already been made in this direction both in America and in this country, but they have not been taken up with such a degree of enthusiasm and unanimity as to make them successful or of such service as to warrant their continuance.

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.

Satisfactory Physical Phenomena at Bournemouth.

SIR,—The Bournemouth Spiritualist Society have recently enjoyed the privilege of a visit from Mr. J. Taylor, the physical medium of Manchester, some account of which may be of interest to your readers.

During his visit eight séances were held, one of which was attended by some medical gentlemen and other capable and level-headed investigators. The phenomena were of a remarkable and convincing character, quite inexplicable except the theory of spirit manifestation is accepted. At the medium's request two of the strongest and heaviest of the sitters endeavoured to hold the table down, but in spite of their efforts it was lifted off all four legs at once. All hands, joined together, were then held above the table, which thereupon rose without contact—all four legs again off the floor at once—to a height of about one foot. Next the medium's left leg was tied to a chair by a skilled yachtsman who could tie a knot. The right leg was then tied to the yachtsman's left leg, so that any movement of the medium could be detected. The table was again levitated and the knots found secure—so secure, in fact, that the first one could not be untied, although considerable efforts were exerted. Instantly the knot was loosed by the controls and the medium lifted his leg over the table, the handkerchief, free from knots, being found on the floor. Several other manifestations of spirit power were given, exemplifying a force which none of the company could explain by any known science, and forcing them to the conclusion that they had witnessed manifestations by incarnate human beings. This part of the séance was held in red light, sufficiently strong for everything in the room to be visible.

The lights were then extinguished and a beautiful display of spirit lights was given by the controls. The lights were of various forms, and appeared over the medium and several of the sitters—some being as large as an orange, while others were mere dots forming designs and symbols.

It is only just to Mr. Taylor to explain that he brings with him no member of his family or friend, so that any suspicion of a confederate is eliminated, and that he is willing to submit to any reasonable test. At this time, when physical mediums of the honest type are so rare, it is pleasant to be able to record that in him we have a medium who is entirely above suspicion, and absolutely reliable.—Yours, &c.,

D. HARTLEY

(Secretary, Bournemouth Spiritualist Society).

An Offer of Musical Service.

SIR,—I am an organist and choirmaster, at present disengaged. Feeling that my work for the future should be with the Spiritualists (as it is through Spiritualism I understand myself), I shall be pleased to put my musical gifts at the service of the movement, and would gladly undertake the duties of organist and do all in my power to further the cause and be, perhaps, a blessing to others.

The fact that I am a natural musical medium was revealed to me a long time ago through the mediumship of Mrs. Everitt, and I have a great desire to see Spiritualist services on as high a plane as possible.—Yours, &c.,

Brondesbury.

H.

[We shall be happy to forward letters to our correspondent.—Ed. 'LIGHT.']

Is this a 'Cross Correspondence'?

SIR,—On October 14th, while Mr. G. Smith, Mr. J. Williamson, Mrs. Wann and myself were sitting in circle at the table, there was rapped out, 'I am Stead.' The message continued as follows: 'As the sun rises in the east, to enliven the day, so shall the spirit of man bring to earth the dawn of a new era, pregnant with potentialities for the race.' Asked what this referred to, he replied, 'Send this to "LIGHT." It is continued, as begun elsewhere.'

I am well aware of the many alleged visits of the late W. T. Stead, and therefore make no comment on the above, but simply send it to you, as requested. Should any of your readers know of anything to which the communication might refer, I should be pleased to hear from them.—Yours, &c.,

CHAS. E. H. WANN.

2, Westminster-avenue,
Holderness-road, Hull.

A Record from a 'District Visitor.'

SIR,—As a district visitor I have come across some very interesting psychic incidents. Here is one of them: A poor cottage woman, wife of a carpenter, had a family of five children. The last born—a child of heavenly beauty, the admiration of everyone—died at the age of six months, leaving the mother heartbroken. The woman told me that she fretted so much for this little one that it seemed to take away all the love she had for her other children. One night she dreamed that she saw the heavens open and a glorious angel descend to earth and come towards her, bearing something which, as the heavenly messenger drew nearer, she discovered was her own darling child clothed in a shining white garment. Then a great fear came over her that the babe would be left with her, for somehow the mother now realised that it was too beautiful for this earth. She begged that it might be taken back, and in compliance with her prayer the angel, still carrying the child, reascended, and was soon lost to view. 'After that dream,' said the mother, 'I never shed another tear for my baby. I knew it was too good and beautiful to exist on this earth.'—Yours, &c.,

COMFORT.

SPIRITUALISM AT EASTBOURNE.

The propaganda meeting held at the Town Hall, Eastbourne, on Wednesday, October 23rd, was fairly well attended, a good contingent of friends from Brighton helping to swell the audience. Vice-Admiral W. Osborne Moore ably presided. Mr. E. W. Wallis delivered a serviceable explanatory address and answered questions. Mr. F. T. Blake, president of the Southern District Union, explained that the meeting was held to help in the foundation of a society, and promised the assistance of the speakers of the Union. Mr. F. G. Clarke, of Brighton, proposed a hearty vote of thanks to the chairman, the speaker, the workers, and the gentleman who had generously undertaken to defray the expenses. The resolution, seconded by Mr. H. Everett, was unanimously adopted. Ladies and gentlemen wishing to attend the circle shortly to be established in Eastbourne, or to assist in forming a society, should communicate with Mr. Herbert Everett, 9, Buckingham-place, Brighton, Hon. Sec. Brighton Spiritualist Society.

UNION OF LONDON SPIRITUALISTS' Annual Conference on Sunday, November 3rd, with the Stratford Society at Workmen's Hall, Romford-road. At 3 p.m., paper by Mrs. Mary Davies, followed by tea (6d. each). At 7 p.m., speakers, Mrs. Maunder, Messrs. G. T. Brown and E. Alcock-Rush. Soloists, Mr. and Mrs. Alcock-Rush. Annual Conference on 10th inst. at Grovedale Hall, Grovedale-road, Upper Holloway, N. At 3 p.m., paper by Mr. T. C. Dawson. Tea, 6d. each. At 7 p.m., speakers, Messrs. Tayler Gwinn, Tilby, and Alcock-Rush. Soloists, Mr. and Mrs. Alcock-Rush,

SOCIETY WORK ON SUNDAY, OCTOBER 27th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Imison gave successful clairvoyant descriptions to a large audience. Mr. A. J. Watts presided.—15, Mortimer-street, W.—October 21st, Mr. Horace Leaf gave fully-recognised clairvoyant descriptions and helpful messages. Mr. Douglas Neal presided.—Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 22, Prince's-street, Oxford-circus, W.—Miss Morse spoke in the morning on 'The Spiritual Message,' and answered written questions in the evening. Sunday and Thursday next, see advertisement on front page.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—11.15 a.m., service and circle; 7 p.m., Mr. Scott. Thursday, at 8 p.m., Mr. and Mrs. Brownjohn, address and clairvoyance.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Speaker, Mr. Sarfas; good meetings. Sunday next, Miss Violet Burton. All heartily welcome.—W. N.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Mrs. Burton gave an excellent address. Sunday next, at 11 a.m., Mr. Eveleigh; at 7 p.m., Mrs. Webster. Thursday, at 8, Mrs. Connor.—M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Horace Leaf gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Cannock, address and clairvoyance.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. J. S. Baxter gave addresses explaining the 'many mansions' and the 'many Christ manifestations' in all ages. Sunday next, at 6.30 p.m., public service. Monday, healing; Tuesday, developing; Wednesday and Friday, circles; all at 7 p.m.—J. S. B.

WEST HARTLEPOOL.—BARNARD-STREET.—Addresses by Mr. James Knight, of Bolton, and Mr. H. J. Webster, of Sheffield. Mr. Knight kindly described the different auras. October 23rd, a successful social and dance, Mr. Lewis Griffiths, of Middlesboro', acting as M.C.—A. H.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. J. G. Nicholson's address on 'The Higher Life' was thoroughly appreciated. Mrs. Bryceson presided. Sunday next, 3 and 7 p.m., annual conference of Union of London Spiritualists. Various speakers.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Jamrach gave good addresses and 'descriptions.' A crowded audience in the evening. Sunday next, at 11.15 and 7, Mrs. W. Paulet, addresses, and questions answered. Tuesday, 3, working party; at 8, also Wednesday, 3, circles; at 8, members.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. G. C. Curry gave good addresses and clairvoyant descriptions. Sunday next, at 11.15 and 7, Mrs. Mary Gordon. Tuesdays, at 3 and 8, also Wednesdays, at 3, Mrs. Curry, clairvoyante. Thursdays, at 8.15, circle.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, homely talks followed by good clairvoyant descriptions by Mrs. Alice Webb. Sunday next, morning, Mr. Williams; evening, Miss Ridge, address and clairvoyance. November 4th, at 3 p.m., Mrs. Jamrach. Public circle, Thursdays, at 8.15 p.m.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Cannock's interesting address on 'Christianity and Its Relationship to Spiritualism' and 'descriptions' were much appreciated. Sunday next, at 7 p.m., Mrs. Jamrach, address and clairvoyance; at 11 a.m., usual service. Members' general meeting after evening service to receive balance-sheet and elect officers.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Miss Woodhouse gave clairvoyant descriptions; evening, Mrs. Mary Davies addressed a crowded audience on 'Knowledge,' and gave 'descriptions.' 24th, Mrs. Neville gave illustrations of psychometry. Sunday next, at 11.45, Mrs. Davies, on 'Man, Know Thyself.' At 7, Mr. Savage. 7th, Mrs. Harrad.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. Harris Shaddick gave a splendid address on 'Spiritualism and the Churches.' Sunday next, at 7 p.m., Mr. Robert King on 'Woman and Man, from an Occult Point of View.' Monday, at 8 p.m., circle; inquirers welcomed. Thursday (members only), 7.30, healing; 8.15, circle.—N. R.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. R. G. Jones spoke on 'Love' and gave clairvoyant descriptions. Evening, Mrs. Hylda Ball gave an earnest address on 'A Universal Religion.' October 24th, Mrs. E. Neville, address and psychometric delineations. Sunday next, at 11.15 a.m., Mr. J. Abrahall; 3 p.m., Lyceum; 7 p.m., Mr. Horace Leaf. Wednesday, Mrs. S. Podmore. 10th, conference with the Union of London Spiritualists.—J. F.