NOTES BY THE WAY.

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

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

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

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

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

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

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

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

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

Mr. Miles makes it clear that he does not include the system known as 'Christian Science' in this objection. Nevertheless, as regards the rest, we cannot think it is wrong that doctrine and practice should be first expressed by the individual for the individual. 'Individual improvement is the basis of general advancement,' is a maxim from one of our foremost speakers. When the individual has outworked the process for himself he will begin to propagate his truth by example as well as precept. All the
same, we have no sympathy with certain sinister American systems—loathsome, parasitic growths—that teach mental culture with a view to success in money-getting, and the attainment of success in dominating other minds for selfish purposes.

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

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

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

If the experience of the last two thousand years counts for anything, its inevitable lesson is that with a waning Church a waning morality and spiritual life set in. No calamity to the three great Protestant nations could be imagined equal to the closing of the churches. But the churches cannot endure without prayer and worship and contemplation of God, and if, with an estranged good population indifferent to it, while at the same time evil men hate it, there must be attachments, serve it devotedly, or soon it will become as nothing, with an estranged good population indifferent to it, while at the same time evil men hate it. At once and as all present at this second seance were anxious to see him, so we asked him to show himself again, which he did, but was only

We learn with much regret that the Council of the Catholic Apostles, a society which has been in existence for nearly forty years, and during the last fifteen years has carried on its meetings at Cavendish Rooms, is compelled to make an urgent appeal for funds to enable it to continue its labours. Although of late the expenditure has been less than formerly the income has seriously diminished, and the reserve fund has been drawn upon to such an extent that it is almost exhausted. Consequently, unless substantial assistance is speedily forthcoming, there is every probability that the work of the society will have to be abandoned. The Council, however, hope and trust that the friends of Spiritualism in London will not suffer such a catastrophe to take place, and ask that contributions will be sent to the honorary treasurer, Mr. W. H. Lord, 18, Portman-road, Paddington-green, London. The Lord-in waiting of five years of valuable service to the cause it would indeed be little short of disastrous if this Association failed and Cavendish Rooms were closed.

EXPERIENCES WITH MRS. CORNER.

By Alfred Youn Peters.

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

As Mrs. Corner's seances were held in the light, I describe the general arrangement of one seance it will suffice for the others. In this case two curtained windows were fixed in one corner of a room on a rod. A chair was placed in the cabinet, as the space behind the curtains was called, and the medium was fastened to the chair with tapes. She did not object to being tied, but would not have the tape round her neck for she would not see the seance she might, while in the trance condition, be strangled. Generally someone tied her who thought, or knew, that it would be impossible for her to get out of the tape under normal conditions. In this case the task was entrusted to a man who had been a sailor, and who performed it very thoroughly. The curtains were drawn together, and across them were thrust out of the opening of the curtains, and 'Marie' said, in French, asked that I should sit near the curtains, which I did. Now, Mrs. Corner did not know me as a medium, nor, indeed, anything about me. The voice was that of the spirit who used to materialise with Mrs. Corner, and whose name was Marie. We did not obtain much phenomena, across, that arm and legs were thrust out of the opening of the curtains, and 'Marie' said, in French, 'Bits of spirits are materialising.' We waited some time, but Mrs. Corner came to her normal self, and asked if the curtain could be lifted as the room by that time was terribly hot. Now comes one of the greatest proofs of the truth of trance phenomena to me of which I can give a true account. The seance was held on a Monday. On the Saturday before I had assisted at a seance with the materialising medium, Cecil Husk. At that seance my dear spirit friend, 'Moonstone' (who is known to many of my friends wherever I have visited) materialised and promised that he would show himself with Mrs. Corner; but, seeing that the conditions were so bad, I thought it would be impossible for him to do so. Mrs. Corner sat with her back close up against the curtain; in fact her body was leaning upon Mrs. H. Boddington. We all sat still, when suddenly the curtains were thrust aside and there stood 'Moonstone.' His form and face, which

| 410 |
| L I G H T . |
| [September 2, 1911. |
room was not in total darkness because there was a small gas jet burning the whole time, giving quite sufficient light to enable us to see the time by our watches. We were then told to talk, not to sing, for the quality of the singing that usually takes place in connection with establishing the identity of the medium is a lover. Presently we heard a deep manly voice, whose owner asserted that he had been a sea captain and had died at the house of Mrs. Corner. He said, however, he was not dead but in the dark. He never showed himself at any of the séances, but only spoke. A very curious set of circumstances, which I will relate later, occurred in connection with establishing the identity of this man. But to return to our séance. Very soon 'Marie' showed herself to us by lifting the curtain and we all saw her. I must confess that, although I am a medium myself, and although I have assisted at many séances, yet in my mind was always the doubt that the materialising was a clever piece of trickery. Mrs. Corner's séances, however, were so natural that there was nothing to alarm anyone, nor was there any hocus-pocus about them. 'Marie' came to the side of the cabinet where I was sitting and drew me to her, telling me to look well at her. I did so. At her desire I put my arms round her, and I found that they consisted of a living, breathing woman, apparently of about twenty-five to twenty-seven, slight of figure and as tall and myself, with long dark hair and a beautiful complexion. Mrs. Corner was at that time about forty-three or forty four, she was shorter than I, full in figure, and with quite different hair from that of 'Marie,' so that I am sure of the identity of 'Marie' apart from her medium. These early days instructions on how to conduct the séances were often given us in direct writing. Paper and pencil were put into the cabinet, the spirit would be heard writing and the instructions would be handed out to us. I have preserved both Mrs. Corner's writing and that of the spirits, and they are clearly not the same.

As Mrs. Corner was holding regular séances, I asked her to give a sitting at Forest Gate (a little way from London) where I lived, to my own circle, one which I had conducted for three months. Before going to the séance the medium was frightened by an accident, which we found interfered with the phenomena, but the medium's spirits could not entrance her. I had promised through me that he would manifest, but the conditions were so bad that I really thought we should give a sitting at Forest Gate (a little way from London) where I was a staunch Spiritualist, for many years a member of the London Spiritualist Alliance, and a helpful friend to 'LIGHT.'

PROFESSOR M. T. FALCÓMER ON SPIRITUALISM.

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

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

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

Since 1890, however, we have had proofs with new important phenomena of the existence of soul out of the body and surviving bodily death; proofs so reliable that they would have sufficed to convince even Mr. Gladstone.

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

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

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

TRANSITION.—Another link with the past has been broken by the passing of Mrs. Charlotte H. Swanton, aged 98. She was a staunch Spiritualist for many years, and was a member of the London Spiritualist Alliance, and a helpful friend to 'LIGHT' and other allied causes. Her generous sympathy and kindness endeared her to so many that her transition will be felt as a personal loss by a large circle of friends.
THE REAL CARLYLE.

By James Robertson.

In 'William Allingham's Diary,' published by Macaulay, there are glimpses of many of our great men by one who had the vision to see and the gift to record. Carlyle, Browning, Tennyson appear and reveal themselves by their conversation. Allingham's poems long ago won my admiration, and so I felt that anything which he had to tell was worth of perusal, but I scarcely looked for such a mine of good things as are contained in this volume. Close, indeed, was Allingham's acquaintance with Carlyle and Tennyson; day after day he was in their society. Mrs. Allingham, who was a good artist, has furnished us with one of the best pictures of Carlyle I have yet seen. Allingham was not a Spiritualist and had no disposition to be convinced of the truth of Spiritualism, and although he talked much on the subject with Dr. Alfred Russell Wallace, Mrs. de Morgan and others, persuasion was hopeless. He tells, however, some incidents which point to the great truth that Spiritualists prize. He knew Sir Percy Shelley, the son of the great poet, and records a conversation that he had with his wife, Lady Shelley. Before she married Sir Percy she had known Mrs. Shelley, Mary Godwin, the wife of the poet, and was with her before she died. Mrs. Shelley lay ten days motionless and speechless, only sometimes opening her eyes wide. When she died Lady Shelley said, 'I felt that Shelley was in the room, but his head was indescribably large.' When Carlyle was hearing dissolution, and had to be tended by female hands, lifting his head at moments, he murmured, 'Ah, mother, is it you?' The day before the last, Mary, his niece, heard him saying to himself, 'So this is Death; Well!' His very last words were, 'I am seeing things that you know nothing of.' It is marvellous to read notwithstanding his friendship for Darwin, Tyndall, and so many Evolutionists, the detestation Carlyle had for Darwinism. He could not see that this new revelation of law did not necessarily exclude a spiritual guiding force. The old story of Creation seemingly held him. Great was the old abhorrence of it that I have in my heart of hearts, but it was difficult to know exactly where he stood. He did not necessarily exclude a spiritual guiding force. He was at one time in his head at moments, he murmured, '.Ah, mother, is it you?' the vision to see and the gift to record. Carlyle, Browning, Tennyson appear and reveal themselves by their conversation. Allingham's poems long ago won my admiration, and so I felt that anything which he had to tell was worth of perusal, but I scarcely looked for such a mine of good things as are contained in this volume. Close, indeed, was Allingham's acquaintance with Carlyle and Tennyson; day after day he was in their society. Mrs. Allingham, who was a good artist, has furnished us with one of the best pictures of Carlyle I have yet seen. Allingham was not a Spiritualist and had no disposition to be convinced of the truth of Spiritualism, and although he talked much on the subject with Dr. Alfred Russell Wallace, Mrs. de Morgan and others, persuasion was hopeless. He tells, however, some incidents which point to the great truth that Spiritualists prize. He knew Sir Percy Shelley, the son of the great poet, and records a conversation that he had with his wife, Lady Shelley. Before she married Sir Percy she had known Mrs. Shelley, Mary Godwin, the wife of the poet, and was with her before she died. Mrs. Shelley lay ten days motionless and speechless, only sometimes opening her eyes wide. When she died Lady Shelley said, 'I felt that Shelley was in the room, but his head was indescribably large.' When Carlyle was hearing dissolution, and had to be tended by female hands, lifting his head at moments, he murmured, 'Ah, mother, is it you?' The day before the last, Mary, his niece, heard him saying to himself, 'So this is Death; Well!' His very last words were, 'I am seeing things that you know nothing of.' It is marvellous to read notwithstanding his friendship for Darwin, Tyndall, and so many Evolutionists, the detestation Carlyle had for Darwinism. He could not see that this new revelation of law did not necessarily exclude a spiritual guiding force. The old story of Creation seemingly held him. Great was the old abhorrence of it that I have in my heart of hearts, but it was difficult to know exactly where he stood. He did not necessarily exclude a spiritual guiding force. He was at one time in his head at moments, he murmured, '.Ah, mother, is it you?'}
were brought to my notice. White was not an orthodox Swedeborgian, but a Spiritualist rather, to whom it was believed that spirits pass daily from earth and come back to earth once more when they feel they can give counsel and consolation. He was a close friend of Mr. Andrew Gedlinning, and spent much time in his company. He wrote a little work entitled "Other World Order," which is quite a gem in its way, one of the books of real value in spiritual literature. Many times have I gone through its pages gathering real knowledge. White had an idea of the man's gentle nature, 'Spirits who depart from this truly the literary gift, and it is not to be wondered at that

"Other dispute that spirits

following:-

"Other

"Other

famous

Prevorst,"

wrecks in

a place of birth, and not of abode-of experience and not of existenr.

THE HYPOTHESES OF 'BILOCATION' CONSIDERED.

BY EMMETTO ROZANO. Translated from 'Annales des Sciences Psychiques.'

(Continued from page 309.)

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

'Spirit in its divine eternal sense as sent by God, is the life soul (that is the ethereal body), and it is the soul which gives the spirit its life, because it is circumscribed to the outside and its personality. Circumscribed it completes it; it is, as it were, the body of the spirit, and it is therefore capable sometimes of being spiritualized with it, sometimes of conquering the spirit by degenerating it and materializing it altogether. Neither one nor the other can exist alone. They are intimately united. I cannot say how this is done; there are spiritual links which I cannot see. The soul contains the interior sense of man, and the spirit uses its powers, but, although this happens, there is a third substance which adds to the soul and moves and vitalises the body. This substance comes from the essence of the soul, but in consequence of its bodily activity it participates more in bodily nature than in that of the soul. Considered by itself this substance or nervous fluid is the indispensable instrument by means of which the soul is united to the external world. The nervous fluid by nature becomes corporeal and grows, is destined to separate itself from the soul and to be dissociated whilst the soul gradually rises, and approaches the condition of the spirit. On the death of the subject, the nervous fluid separates itself immediately from the nervous fluid, and earthly souls joyfully impersonate themselves with it, which gives them the power to take up again a human form and to render themselves visible to the living or to make them bear, or to touch them, or to make sounds and noises in the terrestrial atmosphere. (Quoted by Ms. de Morgan, 'From Matter to Spirit,' page 193.)

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

As regards the nervous fluid, she said that it was the bond which united the soul to the body and the body to the world. The facility with which in her case this fluid freed itself was the cause of her abnormal state. By its action souls which are still in the middle region are put into possession of the atmosphere with the substances which allow them to make themselves heard and felt by means of the methods of the psychic absence. The nervous fluid does not continue to adhere can no longer appear. ('La Voyante de Prévorst,' page 88.)

As we have seen, the statements of hypnotic sleep or

eostatics who lived before the birth of modern Spiritualism agree exactly with those of the mediums, some of whom, like Eusapia, are so ignorant that we cannot suppose them capable of fine points of theory of this kind. The above considerations can therefore be summarised in the three following propositions:

1. In his time mortar revealed itself under the form of exteriorisation of sensibility. 2. In the case where consciousness is transported into a doubled phantom which sees its own inanimate body at a distance, we must conclude that we are concerned with an authentic-phenomenon of the duplication of the ethereal body, noticing also that e priori it is neither logically admissible nor philosophically conceivable that the spirit can leave the body without its envelope, that is to say in a condition of pure bodiless spirit. 3. To explain certain complex episodes where the phantom has simultaneous consciousness of the peripheric sensibility and the power to provoke physical results, nothing prevents us from recognising the possibility of the freedom of the ethereal body grounded with a partial impregnation of the odic substance.

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

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

(To be continued.)
L I G H T.

[September 2, 1911.

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'SPACE AND SPIRIT.'

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

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

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

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

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

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

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

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

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

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

Very illuminating, too, as illustrating Mr. Kennedy's standpoint is his remark that—the whole spacial universe of matter and energy might hurl itself into the fathomless depths of a single spiritual individuality without effect. The finite cannot affect the infinite without the acquiescence of the infinite.

We have already spoken of our author's concept of a 'Spiritual Pylmatom.' The Pylmatom of Yoga was a material point or particle consciusly endowed with a unit of consciousness and permanently occupying a place in three dimensions. The Spiritual Pylmatom of Mr. Kennedy involves an individuality having the power to exist, in a variety of states of which three dimensional matter is but one, and in all its states willful, conscious and energetic, although capable of self-restraint in respect of all its attributes.

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

The article by Count Perovsky-Petrov-Solovovo on 'The Physical Phenomena of Spiritism: Some Difficulties,' in the August number of the Society for Psychological Research, is important because of the fact that its author says he has studied the subject under its different aspects for twenty years and has "gradually developed an attitude of scepticism and denial," and because it embodies the objections which are advanced by many distinguished investigators. Sir Oliver Lodge ably disposes of the initial 'difficulty,' that 'the physical phenomena of Spiritism are improbable a priori' (see page 400), and we need only notice Count Solovovo's assertion that while we should show ourselves increasingly difficult to convince just in proportion as the alleged facts appear improbable, in Spiritism 'the more a phenomenon is improbable the less the proofs which are advanced in favour of its authenticity are satisfying.' Especially is this the case, he thinks, respecting apports, the passage of matter through matter, materialisations, spirit photographs and direct writings. The passage of matter through matter he regards as 'humanly speaking, impossible,' and finds it 'few serious witnesses and not a single truly conclusive fact.' For apports the evidence is even less scientifically conceivable and probable, 'expressly speaking, impossible,' and finds 'few serious witnesses and not a single truly conclusive fact.' As to these latter, 'apart from the proofs usually associated with the name of Stainton Moses,' he says, 'I know almost no cases worthy of detaining our attention.' Then we get this remarkable and unsupported—and in our opinion unanswerable and untrue—assertion:

As regards Stainton Moses there can be no doubt that the great majority of his phenomena (apports included) can be explained by fraud on his part—necessarily conscious fraud in some cases, perhaps unconscious in others. It is certainly improbable that a man in his position should amuse himself for years, without either his name being associated with the name of Stainton Moses in the papers (pp. 96-70)—

* * *

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

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

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

* Pages 96 and 97.

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

Yet, in face of this emphatic attestation, Count Solovovo does not hesitate to charge Mr. Moses with conscious fraud—this, too, is a novel mode of procedure, no less because he can find any evidence that Mr. Moses was a cheat, but solely because it is the only way by which he can escape from having to admit the occurrence of phenomena which he, on a priori grounds, decides to be outside the range of possibility. Could what Mr. C. C. Massey aptly designated 'the crassest prejudice' go further or arrive at more unscientific and unjust conclusions?

SUBMERGED ATLANTIS RESTORED.

In 'Louvre' of July 32nd there appeared a brief review of a book entitled 'Submerged Atlantis Restored.' From a perusal of this work I find that it differs from others dealing with Atlantis and instead of being the outcome of the exercise of some special faculty, and the reading of an hypothetical record in the Akashia, it claims to be the work of spirits who lived in Atlantis. From the Spiritualist position, granting that Atlantis existed, there is nothing unreasonable in the idea that certain Atlantean spirits should give to the world, through suitable mediums, what knowledge they possess. The writer of this work, Mr. G. Ben Leslie, with the help of Mrs Carrie C. Van Dyke, has spent many years in getting the information now published, and surely a period of years is sufficient for the information to pass to the present day through those who communicate with him. No sane Spiritualist puts faith in spirits whom he has found to be untrustful, and I take it that these spiritual monitors have proven their fidelity to Mr. Leslie, and that is the best credential which they can give. The tone of the work is reasonable through out, and whether be an actual history of Atlantis or not, it is worth reading and comparing with other productions of a similar nature.

The causes assigned for the submergence of Atlantis are very different from others I have read. The usual theory seems to be that the people of Atlantis made a bad use of their psychic powers, and incurred the displeasure of the gods. There is in this a linking of physical effects with moral causes. In this book, however, we are told that the submergence of Atlantis was a result of certain physical changes, chiefly volcanic in origin, and had nothing to do with the morality, or otherwise, of the people. The attempt to draw in physical causes as a result of the immorality of the race is fatal. The two act independently of each other. A city is not destroyed by earthquake because it is within the earthquake zone, and is the most vulnerable point at the time.

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

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

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

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

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

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

To Mrs. Etta Wriedt, of Detroit, Michigan.

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

London, August 17th, 1911.

E T. HARPER.

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

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

By G. de Robeck

Since we profess to believe that He whom we call God—the Eternal Spirit—is nearer to us than anything else in the universe (whether known or unknown), closer in every way and more intimately related to our 'self' than it is possible for us to realise, surely chief our duty in life should be the attempt to discover everything possible about Him—the mystery of His being; the nature of our being in Him, and the more intimately related to our 'self' than it is even possible for us to conjecture. When we are unfaithful, Is it enough to go to church once a week to worship Him? Six days already have we worshipped in the temple of Mammon; what is one day? Nay, the agnostic is more enlightened, for he passes much time in thought about those things that are truly of moment to the physical man, and though he says 'I find no proof that a God such as you describe to me exists,' he seeks for the secret song, whereas the professing Christian very often leaves all to the last.

Sometimes it is God Himself who comes to man: as Christ He stands at the door and knocks. It is always thus at first, though He says 'I find no proof that a God such as you describe to me exists.' These doors must all be made ready the guest-chamber for Thee, Beloved Master, for the Angels and Ministers of His Will, who, as even the least philanthropic of ordinary mortals could not help doing! Why, if He were truly 'loving,' should He wait until sufficient prayers had been addressed to Him in order to grant release from suffering to the agonised petitioner and good to him who asked of Him all at the same time I recognised always a measure of truth in the various creeds—Buddhism, Mohammedanism, Roman and Protestant Catholicism, and all the 'new thought' and so-called metaphysical systems which to-day seem to be springing up like saplings in an ancient forest of old beliefs. 'What's in a name?' might well be asked when some new form of belief is set up by a novel thinker, and desired by those of more conservative ten- democratic; each of the great religions contains a grain of imperishable truth, the mustard seed (or esoteric faith), which one day is to become the tree of universal science, spreading its branches from earth to heaven. Yes, the God I believe in and worship is so supreme in might and majesty, so universally present at all times and in all places, that it is a melancholy and pitiably distorted, of the man himself, who set it up and worshipped it? Sometimes the hidden shrine is empty; when opened naught can be found where once a Holy Likeness was said to be treasured, save a little dust—the dust of decayed images. This does not happen alone in the case of the agnostic, who may, indeed, keep most un

When first I looked 'within' and examined myself as to my spiritual state and private doctrine I found that the God of ordinary religion could no longer satisfy me, I did not believe in Him at all. I did not believe that any of my so-called misfortunes in life had been sent to me by Him as trials of faith; I did not believe that He had 'accepted the sacrifice of His Son's death on the Cross as a means of being reconciled with the world.'—I do not believe to this day any of these things as I am supposed to do—the visitor who came to me in the night of my despair sought otherwise, and I am convinced that he knew. This is how I then believed: if there were Gods many, that God might be one of them—perhaps a principle, a person, in the mystic sense—but not the Supreme 'I Am.'

No conception of God which made Him responsible for the woes of existence, or the world as I saw it then, was high enough, great enough, universal enough for me: I was not a Pantheist, in the ordinary sense, because God, to my thinking, could not be both matter and spirit; He could not be in things that were born and died, in things that decayed and perished. And yet, of a truth, nothing could actually be without Him. As an Immanent power, He must be in all things. Truly to say that He had 'created all things' was an insufficient explanation of the relation existing between Him and the visible world. Only after emptying my mind of all humanly acquired knowl- edged, and, as it were, leaving it bare and clean-swept, did I call on the Heavenly Visitant to take up His abode within me for good—and it was then that I learnt to call Him my Father and God, and realised why it was that the Gods of ordinary religion (for even in the Orthodox Church there are so many Gods, i.e., ideas of what God is, that it is impossible to say that every Christian worships the same God) could no longer be my Gods. The God I conceive as existing thus in all things—whether visible or invisible—who transcends and yet is immanent in all things (containing and not contained)—could never be described as 'jealous,' 'vengeful,' 'temperamental' 'or 'a God of war'—for then what of His attributes of 'love,' 'justice,' 'mercy'? How could He make men weak and then 'punish' them for falling? How could He 'cause earthquakes, or fires, or floods' and let man suffer without comforting him, as the least philanthropic of ordinary mortals could not help doing! Why, if He were truly 'loving,' should He wait until sufficient prayers had been addressed to Him in order to grant release from suffering to the agonised petitioner and good to him who asked of Him all at the same time I recognised always a measure of truth in the various creeds—Buddhism, Mohammedanism, Roman and Protestant Catholicism, and all the 'new thought' and so-called metaphysical systems which to-day seem to be springing up like saplings in an ancient forest of old beliefs. 'What's in a name?' might well be asked when some new form of belief is set up by a novel thinker, and desired by those of more conservative ten- democratic; each of the great religions contains a grain of imperishable truth, the mustard seed (or esoteric faith), which one day is to become the tree of universal science, spreading its branches from earth to heaven. Yes, the God I believe in and worship is so supreme in might and majesty, so universally present at all times and in all places, that it is a melancholy and pitiably distorted, of the man himself, who set it up and worshipped it? Sometimes the hidden shrine is empty; when opened naught can be found where once a Holy Likeness was said to be treasured, save a little dust—the dust of decayed images. This does not happen alone in the case of the agnostic, who may, indeed, keep most un
not only the offspring of an ape-descended man, not flesh and blood alone, but primarily spirit (like his true life-giver), and that he need not for ever continue to weave about him a garment of flesh, concealing his proper manhood in the caves and rock-shelters of sense, but must emerge at last, little by little, into the light, and put on that higher body originally made for him in the image of his Father in Heaven.

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

Therefore is the Kingdom of Heaven mine, also, by inheritance, the Lord of Heaven my brother. Well know I that the things I look on now are a part of Him (yet this is when I see with the other eyesight, for matter as I seem to see it is illusion), but I can see His purpose as a man sees his brother face to face (in my brother-man I shall see Him as an ordinary person also in myself) when the God in me is more truly expressed. I know that as my Father, God (in the beginning) gave me life—I am His child, and address shall not be published. He vouches for the accuracy of his statements, and our readers may rest assured that he speaks the truth.

And so in the sons of God the seed of holy thought dwells, and they cannot die because that thought is a living and quickening thought. Therefore is the Kingdom of Heaven mine, also, by inheritance, the Lord of Heaven my brother. Well know I that the things I look on now are a part of Him (yet this is when I see with the other eyesight, for matter as I seem to see it is illusion), but I can see His purpose as a man sees his brother face to face (in my brother-man I shall see Him as an ordinary person also in myself) when the God in me is more truly expressed. I know that as my Father, God (in the beginning) gave me life—I am His child, and address shall not be published. He vouches for the accuracy of his statements, and our readers may rest assured that he speaks the truth.

As the writer of the following interesting account of 'personal experiences in Spiritualism' occupies a high official position on the other side of the Atlantic he stipulates that his name and address shall not be published. He vows for the entire accuracy of his statements, and our readers may rest assured that we are satisfied that his narrative is a bond fide setting forth of facts as they appealed to him. Our contributor is well known to us and is one of the oldest subscribers to 'Light.'

(Continued from page 405.)

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

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

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

(To be continued.)

MR. MASKELRYE'S VISION.

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

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

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

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

'The Literary Guide' for September devotes nearly two columns to an article on Mr. J. Arthur Hill's 'New Evidence in Experiences.' Mr. Hill urges that 'The only conclusive proof would be given by the evidence which has convinced him [Mr. Hill] that the human mind survives the death of the body,' and expresses the opinion that 'we have no right to be intellectually convinced of the existence of some very rare and apparently "super-normal" happening, merely by reading other people's testimony. Nothing short of personal knowledge, severely discounted by reflection on one's own incompetence as a witness, can give any right to personal conviction.' On such lines it is impossible to establish anything by the testimony of witnesses. But the strength of Spiritualism is that it is not given by people who lack "personal knowledge," and the weakness of the thesis is that they lack that personal experience which is possessed by those who take the affirmative. We are told that 'the question as to the identity of the control is a matter for the control itself.' It is not possible to determine the identity of the controlling forces merely by reading the personal experience of witnesses. The account is extremely interesting, but one vital point appears to have been overlooked, viz., that when thinking intently with one's own personal experience of the identity of the control is a matter for the control itself.' It is the control which could be taken, after the alleged event, would be sufficient for the purpose, or could avoid the operation of "the myriad shafts of chance." The only conclusive proof would be the intentional reproduction of the occurrence; and in order to accomplish this it would first be necessary to determine with scientific precision what were the conditions of success. Apparently the careful experiments and records of theodolites is one not for researchers at which they arrive, they are immediately met with the assertion that researchers count for nothing. Evidently they are not 'competent experts in this realm, publish the conclusions at which they arrive, they are immediately met with the assertions that their evidence is inadequate, or that they are of questionable competence as witnesses, and are told that 'a trustworthy and competent opinion' is needed! We are inclined to ask, how much personal and original experience is required to render a writer competent to judge what constitutes evidence, or convincing evidence, in this realm, and what amount of actual knowledge does this 'Literary Guide' critic possess?

Another writer, this time in 'The Times,' of August 29th, does not appear to have the same point of view. 'The instances, or supposed instances, have never been examined with sufficient care by competent persons to exclude the innumerable possibilities of coincidence, and it is even doubtful whether any care which could be taken, after the alleged event, would be sufficient for the purpose, or could avoid the operation of "the myriad shafts of chance." The only conclusive proof would be the intentional reproduction of the occurrence; and in order to accomplish this it would first be necessary to determine with scientific precision what were the conditions of success. Apparently the careful experiments and records of theodolites does nothing for wrecker, and winnows out the instances, whenever these conditions are fulfilled, we fear that no efforts will have any better result than to add to the number of the 'ignes fatui' by which the public are deluded. The stage is not yet been beguiled.' Surely, now that we understand what is required, we shall proceed on the right lines; but would it not be well to invite these gentlemen of the Press to help us by themselves conducting the experiments, so that we may at last have competent expert testimony?

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

Countergroups.

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

OMNIA VINCIT AMOR.

Should Inquirers be Warned?

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

The only danger that I can see is that one is apt to give too much time to the study, and might neglect ordinary business and home affairs. I do not think that any great harm will come to me from the study, but I am sure that I am better fitted to make my investigations if I devote my whole mind to that pursuit alone. I think that very likely this was the cause of my failing so much opposition.—Yours, &c.,

J. W.

Thought Photographs.

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

Leo.

Mrs. Besant's Attitude towards Spiritualism.

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

One of the tenets of Spiritualism is to regard all men as brethren; therefore we can welcome those who come to us, even if they are of the lowest grade, as members of the one great brotherhood. If one class of denizens from other spheres are able to pierce through the veil of matter why not another? There is no doubt we derive benefit from spirits friends, and great is our joy when we can truly say, 'I know in whom I have believed,' because of evidences of identity. Let us do our utmost to discover the evidences that exist in Great Britain and circles those who are able and willing to impart to us the knowledge they have obtained.—Yours, &c.,

Leamington.

C. B. N.

Sir,—Your correspondent, Mrs. Hopper, should not allow herself to be disturbed. She speaks of an 'authority'! There never was an authority on the survival of man—there are authorities on the evidence, i.e., Spiritualistic phenomena, of the continuity of existence. She should trust the evidence of her senses (there is nothing else to be trusted) and deal with and accept demonstrable facts. One sitting with Mrs. Wright, the direct-voice medium, in 'Light,' August 26, 1887, was the first of all the theories and speculations ever invented!—Yours, &c.,

W. Cooper Libbenden.
Forgiveness and Progress after Death?

Sir,—The letter on page 306, dealing with 'Forgiveness and Progress after Death,' is most interesting, and should elicit replies from those who are well versed in the subject. 'Trying the spirits' is always commendable, but first of all be sure that you are trying spirits.

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

I remember some years ago being greatly impressed by a picture called 'The Chetaway.' It was a poor man afloat on a sailing vessel, for some time, walking slowly along the deck of his eyes hungrily roving for a glimpse of a passing vessel, for some vestige of human life. How eagerly that poor soul would welcome any ray of hope that might come to lighten his dark despair.

I do not think that now, or hereafter, any aspiring soul need dwell in darkness, and we know that 'the effectual fervent prayer of a righteous man availeth much.' How much none knowingly roving for a glimpse of a

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

It is no doubt true that some of the highest teaching and of the noblest deeds of the past have been the outcome of trance and ecstasy. St. Paul was caught up into the third heaven and heard words unspeakable. Socrates would stand rooted to the ground, insensible to all that was going on about him, and in those states received great messages for mankind. But the religious leaders of the later, these divine communications have been few in comparison. And something appreciative, about the 'super-conscious' after the deluge we have had of the 'sub-conscious' after the Nativity of Christ, the Enochian, and the Golden Book. This has been the source of much of the modern revival in the study of the teaching concerning bondage to the past, and its effects on the mind.

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

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

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

Always we find, when analysing the curious terminology in which some persons discourse concerning spiritual things, that we are merely dealing with old friends under new names. Much of this terminology is derived from Oriental brethren and although we freely recognise that our Oriental brethren are quite properly and legitimately employed in using their own terms, we have never quite seen the necessity of importing them into the Western sphere, especially in the face of the copious psychological vocabulary devised by the late Mr. F. W. H. Myers, Tantric, Guru and Sakti—we suppose some persons find a certain intellectual satisfaction in using such terms in place of their English equivalents. They sound portentous and mysterious. But why not say 'cosmic consciousness,' 'spiritual guide,' 'Divine energy'—even though the Hindu names are shorter? There is no real need to disguise spiritual realities in alien forms of speech.

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

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

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

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

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

As regards the New Testament we are told that—

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

It is indeed true that the positive scholars, in making these concessions, still claim that they have not sacrificed any of the fundamental facts of redemption. It is not true that many of the old orthodox doctrines are now accepted only in a Pickwickian sense etc., the virgin birth of Christ was a decade ago already declared by the conservative Dr. Kuhler, of Halle, as not belonging to the essentials of the Christian system. What theologian accepts the 'descent into hell' in the old traditional sense? And who does not spiritualise the words 'ascended into
heaven and sitteth at the right hand of the Father'? Rech­
otology, too, has been materially modified in the current
theology of the day. Every day it is being more and more recog­
nized that a truly religious spirit and life are compatible without
the recognition of the so-called 'Hilatsachen' (reden­tion facts) intellectually and dogmatically.

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

The 'Christian Commonwealth' draws attention to the
fact that there are also 'heresy' cases in Australia, South
Africa, Canada and the United States, and says:
These all tell the same story, the growing human spirit
bursting the bonds of ancient dogma. It is very signif­i
icant that the same forces and influences are simultane­ni­
ously operating all over the world. What people of limited vision regard as
attacks upon or denials of the
influences of ancient dogma.

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

Brother, brother, follow hence !
Ours the wild, unflagging speed
Through the outer walls of sense,
Follow, follow where I lead !

Love and hate and grief and fear—
'Tis the geocentric dream;
Only shadows linger here
Cast by the Eternal gloom !
Follow, follow, follow fast !

Somewhere out of time and place
You shall lift the veil at last,
You shall look upon your face,
Look upon my face and die,

Sorcerer of the Mystery !
I am you, and you are I,
Brother, brother, follow me !

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

LONDON SPIRITUALIST ALLIANCE, LTD.

Afternoon Social Gathering.

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

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

EXPERIENCES WITH MRS. CORNER.

BY ALFRED VOUT PEETERS.

(Continued from page 411.)

Some of the most remarkable sances that I have ever attended
were held at the hospitable home of Mrs. Effie Bathe, who at
that time held sances at which she endeavoured to bring to­
gether the sort of people who harmonised with each other.
At one of the sances Dr. Abraham Wallace brought some surgeo­n's silk to bind the medium's hands and waist. This silk does not
stretch, so that it would have been impossible for Mrs. Corner
in her normal condition to get the silk over her hands or from
her feet. But after the doctor had tied her the medium went
into the cabinet, and almost instantly the silk was handed out
to him without a knot untied. On another occasion I put
'Moonstone,' materialised at my side of the cabinet, the left side,
and all who were sitting near me could see him. Mrs. Bathe
asked him to come over to her side. He did so, standing quite
clear of the cabinet, and we all saw the tall figure of our kind
hostess and the slight dark figure of our spiritual visitor. On
another occasion Mr. Robert King and I were sitting together,
when we were conscious of a very disagreeable scent, and as Mr.
King was sitting next to the cabinet, and I next to him, we
could both see what the others could not. Talking in an under­
tone, we informed them that we saw a man's face which was
half eaten away, but his 'ghostly brother' bids him break his gyves and
burst his prison. Here is a stanza:­­­;

Brother, brother, follow hence !
Ours the wild, unflagging speed
Through the outer walls of sense,
Follow, follow where I lead !

Love and hate and grief and fear—
'Tis the geocentric dream;
Only shadows linger here
Cast by the Eternal gloom !
Follow, follow, follow fast !

Somewhere out of time and place
You shall lift the veil at last,
You shall look upon your face,
Look upon my face and die,

Sorcerer of the Mystery !
I am you, and you are I,
Brother, brother, follow me !

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

Light.
BARON DR. VON SCHRENK-NOTZING AND SIGNORA LUCIA SORDI.

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

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

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

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

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

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

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

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

CHAIR WM. TUNBRIDGE.

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

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

(Continued from page 413.)

I extract the following passage from the story told by Dr. Sollier in the 'Revue Philosophique' for January, 1908:—

Jeanne passed her hand across her brow, threw back her head, bent her back, then straightened it and said, 'Some little machines are open there.' What are these little machines? 'Little machines which sleep.' 'What is inside them?' 'A little round hole with points, with a pencil like a needle. The little rooms, that is, Ego.' Doesn't all this imply the idea that these little columns which contract and extend feel like a machine in vibration except those which sleep and remain quite still? 'Where are these images you talk about?' 'In the little holes. When the little points commence to move and vibrate, that makes an image come before my eyes. When the image comes I see the little holes no longer, the image occupies my forehead, but I know that they are inside, for the image comes from them. But the images are held by threads—here she shows the network formed by the optic lodes of the brain—'because when they sleep I feel nothing there, but when they come with colours I feel this thing draw back, and the front begins to move and vibrate.'

Dr. Sollier adds the following note: 'All the invalids who recover their cerebral sensibility speak likewise of little boxes, which are put into order as their ideas grow clearer. From our point of view the fundamental idea of these quotations is that the subject sees in cerebral cells small internal cavities, or little rooms, with fibril prolongations which extend and vibrate, and cause the psychic image to appear in an objective form in the interior of the little rooms. In other words, during the psychic process of ideation, everything would be produced as if the images exist in the cellular cavities, whence the fibrillar vibrations force it out over the surface of the cerebral cells and also in part on the refinement and fibrillary vibrations force it out over the surface of the cerebral cells and also in part on the refinement and fibrillary prolongations which are put into order as the lodes of the brain—'because when they sleep I feel nothing there, but when they come with colours I feel this thing draw back, and the front begins to move and vibrate.'

If that be so, we must argue that the physical side of the process of ideation consists in this: that by means of vibrating fibrils prolonged into a region of the cerebral material, the necessary rapport is established between the cortical centres which register automatically the various vibrations which come to them as sensations, and the ethereal body which is the depository of the corresponding images. This conception of the cerebral functions in reference to the extrabrain states of the body that arise in the process of psychic ideation will be fertile in theoretical application if it lends itself to a better comprehension of the nature of the sub-conscious Ego, where would be contained the true human personality, and also if it leads to the better comprehension of the relative value of the psychic-sensory faculties as functions of the spiritual personality during the psychical or terrrestrial existence. They would serve thus to explain admirably the enormous difference which exists between individual and individual—with brains of equal size and development—in intellectual capacity, a difference which would depend in part on the higher or lower excellence of the fibrillar morpological prolongations within the cortical cells and also in part on the reflexions and receptivity, more or less keen, of the ethereal body, whence we could explain the possibility that a genius might have a brain below the normal in size.

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

What, then, were the conclusions or the discoveries of all these schools of philosophers? The reply is easy. They came to no conclusion at all, for they discovered nothing, and, beyond the fact that each system contained some germ of truth, they came to no conclusion because they could not. The time was not yet ripe to discover a synthesis sufficiently comprehensive on the problem of knowledge. The hard groundwork of facts was insufficient for philosophic speculation. But the advent of metapsychical research, which by suddenly revealing the existence of the psychic region previously unsuspected, opens the door to new inductions, new syntheses and new hypotheses, to new theories capable of conciliating the two poles of modern philosophic thought, criticism, and positivism. In fact—to confine ourselves to the section of psychic phenomena with which this article deals—if later research should be able to demonstrate the existence in man of an ethereal body, which really enters into rapport with its own instrument, i.e., the brain, in the way in which we have spoken, and if it should be established that the process of psychic ideation is exterior to the brain although this latter organ is indispensable to the whole idea of consciousness, and if this ideation occurs during the earthly life, or, in other words, if we prove that it is not the brain which thinks but the spirit, although the two cannot enter into rapport with the exterior world except by means of the brain, it will be possible to formulate a new theory of knowledge capable of conciliating the fundamental Spiritualistic basis with that of the materialist, and the puritanism of psycho-physical parallelism will see their point of view admirably enforced, but with this gain—that they will be forced to recognise the wisdom of the attitude which they have adopted in not clearing up the antithetical thesis of the inapplicability of the mental to the physical and the physical to the mental. They would now find this thesis sufficiently elucidated to become conceivable—that is, conceivable within the limits imposed by nature on human knowledge, to which has been attributed the domain of phenomena whilst that of nonmonism is closed—and this is sufficient to satisfy the intelligence and the heart and to be an act of true science. We notice then that modern psychologists fall into the same error as the philosophers tell the astronomer to confide Copernicus who, by not trusting to the witnesses of sense, could have no doubt about the daily movement of the sun and their own, while he did not believe it was the contrary which happened. The physiologists and psychologists in dealing with their facts apparently no less certain had no doubt of the absolute rapport of the state of consciousness with the cerebral functions, when in reality what happens is the exact opposite of what they deduce with a certainty equal to that of the pre-Copernican astronomers.
TENNYSON AND DR. ALFRED RUSSEL WALLACE.

BY JAMES ROBINSON.

Tennyson occupies a large portion of 'Allingham's Diary,' and therein are given many clear glimpses of the poet's home life and conversation. The poet was larger in mind than Carlyle and both Spiritualism and Evolution were received by him with a welcome spirit. Readers of Tennyson can see at a glance how he had often conversed with his tricks, which he readily believed, but which belief Mr. Myers, Robert Browning all about D. D. Home and what Browning called a believer in with Dr. Wallace, and that he, Wallace, was a thorough-going a welcome spirit. Readers of Tennyson can see at a glance how of the great spiritual truths—when he had faced the phenomena which brought home to him that his loved ones who had died were still near him—all his previous objections became changed. He wrote that Spiritualism had reddened multitudes from atheism and agnosticism by making it clear that there was a non-material universe, whose inhabitants could mingle with us. S. C. Hall, in his 'Retrospect of a Long Life,' tells us that as he was returning one night from a séance at Newton Creedsland's (at which Robert Browning had been present) Chambers told him that Spiritualism had entirely changed his opinions and views concerning immortality, and that because of this he had burned a manuscript on which he had been occupied for years, namely, 'A History of Superstition. Tennyson had more than a distant sympathy with Spiritualism. It was a subject about which he knew a great deal, while Frederick Tennyson, whose poetic genius was somewhat eclipsed by his great brother, was an outspoken Spiritualist. Articles by Frederick appear in the old 'Spiritual Magazine,' while he was a frequent correspondent to the pages of 'The Medium and Daybreak,' and contributed freely to all objects associated with the movement. God knows what the result may be from all this. Allingham was walking with Tennyson, the subject of Dr. Wallace's visit again became the conversation. Tennyson said, 'It is a very strange thing that, according to Wallace, none of the spirits that communicate with men ever mention God or Christ, to which Allingham responded, 'I always felt that the Deity was infinitely above us, another step will bring us no nearer.' Tennyson had evidently been much impressed with his interview with Wallace, as he kept saying, 'Wallace says that I conceive matter not as a substance at all, but as points of energy, and that if these were withdrawn matter would disappear.' Tennyson agreed with what Dr. Wallace said, as it was something like his own notion. Some months later, when Allingham was walking with Tennyson, the subject of Dr. Wallace's visit again became the conversation. Tennyson said, 'It is a very strange thing that, according to Wallace, none of the spirits that communicate with men ever mention God or Christ, to which Allingham responded, 'I always felt that the Deity was infinitely above us, another step will bring us no nearer.' Tennyson had evidently been much impressed with his interview with Wallace, as he kept saying, 'Wallace says that the system he believes in is a far finer one than Christianity. It is eternal progress.' There is much else in the 'Diary' of deep and abiding interest. Allingham afterwards met with Browning and told him about his neighbour Wallace, and how he had arrived, as it were, at the opposite goal from Darwin on what are called supernatural questions—Darwin at last believing almost nothing, Wallace almost everything. I have shown enough to make evident that the book contains many gems of thought. Allingham himself was a poet of too fine a strain for popularity, but he was in every way full of charm, and loved by all with whom he came in contact. Rich as his poetry is, perhaps this Diary will bless the world more than anything else he has penned. He was for long the editor of 'Fraser's Magazine,' succeeding Froude in that position.

To Correspondents.—Owing to pressure on our space several communications intended for this issue, including 'Commuting Spiritual Communion,' are held over until next week.
Cu.non's victory. Sufferable piece of pedantry; so long as there are people after a wordy warfare, cleared his ground in the following vigorous words:

More than a smattering of the spiritual philosophy of because the result is apt to be unsatisfactory. Defended by the Christian world of to-day, and we propose on this occasion to leave that side of the question out of. It is not possible for opposing parties, that draw iniquity with cords of vanity conclusive as views. So long will it be possible for opposing parties, not to be defiled by them: I am the Lord your God, and we are introduced yet once again to that writings may lend the slightest shadow of verisimilitude to their thought of a remote past, that we were minded on this occasion to put the question by as a weariness of the flesh.

But the good Canon apparently is guilelessly unaware of this. The Canon based his sermon on that old text (Leviticus xix., 31—Revised Version): 'Turn ye not unto any spirit to be governed by reason and experience in the thought of a remote past, that we were minded on this occasion to put the question by as a weariness of the flesh. But certain aspects of the Canon's treatment of his theme appealed to us. There is a favour of reason as well as of antique theology about it—a dangerous mixture, by the way, for the two things do not blend well, and indeed have a tendency each to neutralise the force of the other. But the good Canon apparently is guilelessly unaware of this.

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

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

We have made a rather lengthy citation from the Canon's discourse in order to convey an idea of the spirit in which he approaches his theme. It admirably summarises the attitude of large classes of warring sects and controversialists. Their standard is not what Truth or Reason dictates, but what is said in this or that ancient record that is the final Court of Appeal for those minds, and if one side can quote two sayings in favour of its view, while the other can only quote one, then the side with the larger number of 'authorities' can 'march away' claiming the victory. (Victory for Truth, victory for Humanity! Alas! no; too often the attitude is one of victory for 'our side,' and 'our opinions.' And this is why the result is so apt to be unsatisfactory."

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

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

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

Let us quote once more from the preacher:

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

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

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

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

COUNT SOLOVOVO'S 'DIFFICULTIES.'

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

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

In illustration, our critic points out that whereas it is said that darkness is necessary, some mediums always operate in the light. Again, the chain of joined hands is considered essential, as 'nothing will be produced once it is broken;' yet many phenomena are reported to have occurred where hands were not joined. Mediums are said to require to be isolated from the sitters, yet some willingly, others unwillingly, allow their hands to be held. For materialisation, a so-called essential condition is the enforcement of the medium, isolated from the sitters, yet in many reported instances the mediums have not been entranced nor isolated. A certain spirit now speaks who formerly maintained that materialised forms could not speak; others speak freely. It is held that to produce movements of objects without contact, the medium must have then need to him, or the experiment fails—yet in some cases distant objects are moved, or transported long distances:—

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

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

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

In support of his last statement Count Solovovo cites an instance of a man who denied fraud, and yet, for six years, sharing which was reported to have occurred where hands had been put forward first of all by the spirits—whom one could not see the slightest crevice in the armour of the medium. His words, and was careful not to bear all the scourging and pounding its enemies can administer, and emerge from the ordeal only the stronger and brighter. But it is always more satisfactory when our opponents take the trouble to know something of the subject they are attacking before commencing hostilities. And it grieves us to find Canon O'Connell a victim of that 'little learning' which is such a 'dangerous thing.'

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

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

As regards witnesses, the case of the man who acted as the
confederate of the medium was purely exceptional. Dr. A. R. Wallace has well said:—

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

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

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

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

Mr. Edward T. Bennett endorses Dr. Wallace's statement, and says: "I was present on this occasion, and certify that Dr. Wallace's account of what happened is correct." In his 'Death a Delusion,' the Rev. J. Page Hopps, after mentioning that writing was produced on a slate placed on top of a large table, and covered with four hands, his own and those of the medium, says:—

To guard against trickery, I purchased a slate a few days after, marked on one side, with a small mark in a minute corner of it, took it at once to the same room without warning, unwrapped it at the table, dropped paper and string by my chair, put the slate on the table, with a moral of pencil underneath, and awaited results. After a short experiment or two, the test experiment was tried, and, in the end, my slate was covered with writing from top to bottom. It had not left the table for a second, nor was it ever taken from it. I know that trick slate-writing is practised, and have carefully read the most elaborate accounts of it, and, in the end, my slate was covered with writing from top to bottom. It had not left the table for a second, nor was it ever taken from it. I know that trick slate-writing is practised, and have carefully read the most elaborate accounts of it.

In 'Lucy's' September 27th, 1884, Mr. J. S. Farquhar reports some writing experiments with Mr. W. Eglington of the medium, last of which was of a crucial character. There were three sitters present—Mr. H.; Mr. E. Dawson Rogers, and Mr. Farmer, and the sunshine streamed into the room. Mr. Farmer says:—

A single slate was taken and a piece of pencil put under a small tablecloth possible. Both were then put under the table close to the corner, the top of the table being pressed against the under surface of the table top, held there by the slate in Mr. Farmer's right hand, his left being joined to that of Mr. H., and the under surface of the table top, held there by the slate in Mr. Farmer's right hand, his left being joined to that of Mr. H., and the slate was held in the same manner as in the previous experiments. From within the cabinet, filmy white substance appeared at the medium's side. From within the cabinet, filmy white substance appeared at the medium's side. From within the cabinet, filmy white substance appeared at the medium's side. From within the cabinet, filmy white substance appeared at the medium's side. From within the cabinet, filmy white substance appeared at the medium's side. From within the cabinet, filmy white substance appeared at the medium's side. From within the cabinet, filmy white substance appeared at the medium's side. From within the cabinet, filmy white substance appeared at the medium's side. From within the cabinet, filmy white substance appeared at the medium's side. From within the cabinet, filmy white substance appeared at the medium's side.

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

As regards materialisations, the Count seems inclined to admit that "hands" have appeared, but not that full forms have been materialised. Probably in this he is not accurately informed and emphatic evidence for these latter phenomena. If he will turn to Epes Sargent's 'Scientific Basis,' he will find that Sir William Crooke's testimony to the reality of the full-form manifestations of 'Katie King' through Miss Cook's mediumship is supported by Dr. J. M. Gully, the father of the late Sir John.M. Gully. In his 'Testimony' to Mr. Sargent, dated July 29th, 1874, Dr. Gully said:—

To the special question which you put regarding my experiences of the materialisation of the spirit form with Miss Cook's mediumship I must reply, that after two years' examination of the phenomena I have arrived at the conclusion that the manifestations of trickery was in the room. I have tied, sealed, and held the medium in every possible manner; I have undressed the medium and re-dressed him in clothes of my own providing. And notwithstanding all tests and all precautions, phenomena have taken place that are utterly inexplicable by reference to any known physical or psychological law. All this I have done with the cold eye and steady pulse of a scientist. I am prepared to give £100 to any man or woman who, by trickery, can produce similar phenomena under similar conditions.

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

Mr. E. Dawson Rogers was one of a large number of sitters at a séance at which, with the entranced medium standing close beside him, in a good light, he and all the sitters saw a cloudy, filmy white substance appear. From this substance a fully-formed individual emerged, moved round the circle in full view, shook hands with some of the sitters, and then returned to the medium, who, in the meantime, had been swaying on his feet, and in all probability would have fallen had not Mr. Rogers put his hand and supported him. The form drew near, put his arm round the medium's neck, and then led him slowly to a small room which had been set apart as a cabinet. Two persons were seen to go into that room, and at the close of the séance, one of them, came out of it. Every precaution had been taken against trickery.

To the end of his long and honourable life, Mr. Rogers, who was not only a clever amateur conjurer, but one of the shrewdest, most cautious, and exact of men, set the greatest value on that experience as being absolutely convincing to him of the reality of materialisation. He always admitted that personal experience is necessary for belief, but he was equally emphatic that personal investigation should alone warrant denial.

We have barely begun to cite the evidence for the phenomena that are doubted by Count Solovovo, yet we must stop. Let us emphasise the fact, however, that the point to be remembered, and it is the most important, is this—those persons who have investigated these phenomena thoroughly, conscientiously, persistently and sincerely, and who therefore can speak with the authority of knowledge, are the very persons who are most emphatic in their affirmations. The words of Mr. Hopps, a thoroughly compe-
tent and honourable inquirers, may be taken as typical of the position of most convinced Spiritualists, who have become such as the result of their own researches:

The facts that have come home to me are facts so singular and yet, apparently so simple, and certainly so far removed from all the accepted views of others or facts, that I have no choice but to yield. If evidence can prove anything, this is proved—that, in certain circumstances, unseen somethings, exhibiting intelligences of a lower order, are able to indicate their presence and prove their independence of material conditions.

PREMONITIONS AND TELEPATHY IN DREAMS.

A paper read by Mrs. Geraldine de Robeck, on February 9th, 1911, at a Meeting of the Dublin Society for Psychological Research, Professor W. F. Barrett in the chair.

Since I was quite a small child I have been given to having 'presentiments'—shadows of the things to come in my life occurring to me as if by a voice within, or by so-called 'Presentiment,' which I have

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

My sister, Mrs. M. C., and I have always been more or less in telepathic communication with one another, and I have on many occasions, while not awake or asleep, obtained results which may kind has threatened her, or hers, been warned. beforehand of the impending event. It would take me too long to give you instance of all the weird premonitions I have had in connection with her, not quite two years ago she and her husband, accompanied by their large family (they have five children, three girls and two boys), went to the Free State for the alleged 'enthusiastic description' in 'Light,' and discovered that it was written and signed by Mr. Blackburn himself ('Light,' August 20th, 1882), and that in it he said:—

'The Beginnings of 'Phantasms of the Living' there is a record of seven instances as proving not only that events may be foreseen in dreams but that thoughts may be tapped before they are consciously known. The only preface I will make to the story I am about to relate to you is this, that, although very devoted to my sister, I have not often, during the last fifteen or more years, met her, nor have I got to know her children, she living for the most part in the Transvaal or the Orange River Colony—the Free State, as it used to be called—while I remained in Ireland or England. At one time also, she was put against me by friends of hers, who for some reason or other had a grudge against me, and we did not even correspond, but we were always subconsciously en rapport, as I know by my dreams and states of mental distress, which always corresponded with the like states in her. Not quite two years ago she and her husband, accompanied by their large family (they have five children, three girls and two boys), went to the Free State.

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

(To be continued.)

AN ANTI-TELEPATHIST'S 'CONFESSION.'

On Friday, September 1st, the 'Daily News' printed an article by Mr. Douglas Blackburn to the effect that about thirty years ago, as the result of an enthusiastic account in 'Light' of some experiments in thought-transference that he had made with Mr. G. A. Smith, Esq., Mr. W. T. Stead, and others, the S.P.R., visited Brighton to investigate, and that their experiments with himself and Mr. Smith 'have been accepted and cited as the basic evidence of the truth of thought-transference' ever since that time. He went on to say that, in the case of truth, as he was the 'sole survivor,' he would make the facts of the case known to the public. These alleged facts were that he and Mr. Smith houndwelled the gentleman from the S.P.R. by employing codes and devising tricks which those gentlemen not only failed to detect, but were only too ready to accept as evidence. On reading this extraordinary communication, we looked for the alleged 'enthusiastic description' in 'Light,' and discovered that it was written and signed by Mr. Blackburn himself ('Light,' August 20th, 1882), and that in it he said:—

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

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

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

Not content with this Mr. Blackburn wrote to the S.P.R. to the same effect, claiming to have obtained remarkable results in thought-reading or will impression. Some correspondence followed, in the course of which Mr. Blackburn gave details of his experiments with Mr. Smith, and to Mr. Smith, and to Mr. G. A. Smith, who said:—

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

In conclusion, Mr. Smith said:—

In 'Phantasms of the Living' there is a record of seven hundred and two cases of spontaneous thought-transference
verified up to the hilt. Mr. Blackburn, by his own showing, has surrendered his 'pet theory that most human evidence is unreliable.' He repeats his assertion that the joint performances of himself and Mr. Smith were obtained by Mr. Smith's skilful misdirection, and says that most human evidence is unreliable-therefore the question for the readers to solve is, were the results alleged to be genuine or were they obtained by tricks, and gives an ingenious description of what he calls their 'great feat,' which, he says, 'if genuine would establish telepathy beyond cavil.' He asserts that after receiving a drawing from Mr. Myers he secretly copied it on a cigarette paper, which paper he concealed in a pencil case that was afterwards washed by Mr. Smith, who, while washed in the blanks, reproduced the drawing by the aid of a luminous slate and thus deceived the observers. Apparently the S.P.E. investigators were not so incompetent and compliant as Mr. Blackburn intimates in his former communication, since he now admits their skill and caution, for he says: 'I confess that their irregular drawings completely mystified our psychic power which, according to Mr. Smith, I possessed without knowing it'—or, in other words, they foiled his little tricks if tricks they were. However, the case stands thus: Mr. Blackburn charges Mr. Smith, 'The Lesson of the Strikes.'—We see a phenomenon of disturbance a symptom of departure from the ways of Nature. Thus you write in your lead of last August. I most cordially agree. Wherein then is the departure? Speaking from the purely material aspect, or, in the interest of God (or 'Nature,' if you prefer it) gave us the land for our maintenance, and we, in our wisdom (1), employ five millions of people on it instead of forty millions of slaves (or 'Nature,' if you prefer it) for the production of forty-five thousand tons of coal per annum or per cent of our food stuffs to feed our forty-three millions, whereas we could feed eighty millions. This is not fiction, but fact, and the result is that these millions always are on the verge of starvation, while $300,000,000 per annum goes in poor rates and $100,000,000 per annum in private charity; all thrown into a bottomless pit. The solution of the problem of poverty is no worse; we are asked to replace the able-bodied by the able to refuse their self-reliance. Clearly there is some great propelling force behind all this unrest, and, in my humble opinion, that force is the tilling of the soil for the support of the people. There is a higher aspect too—you cannot 'instil high thoughts into hungry bellies.'—Yours, &c.,

R. H. FORMAN.

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

Some Interesting Questions.

Sir,—Kindly permit me to thank 'Laes' for the interesting reply (page 407) to my questions, which appeared in 'LIGHT' of August 5th, p. 362. 'Laes' tells us that a disembodied spirit does not eat and drink. 'Laes' seems to forget that, according to one of the most well-established beliefs of Spiritualists, man's physical self is the outward expression in form of his spiritual self, and I certainly do not believe God would give digestive organs to the spiritual body if they were not to be used; and how could man's spirit body be the image of man without them? Moreover I find in a communication made by Wilberforce, Bishop of Winchester, through Mr. Stainton Moses, that the Bishop tells us there are 'flowers and fruits and pleasant landscapes' on the other side. Now, as God never creates anything in this world without there being a use for it, I do not believe he would give use to one in the next. Therefore why the fruit without the ability of the spirits to eat it? In answering my question regarding the love of Jack and Jill, 'Laes' tells us that when Jack has passed on, 'in the bright light of the angelic world he begins to see, to know, to understand,' and afterwards 'goes to him pure and lovely'—assertions which, seeing that I have already stated they were made by highly developed souls, are entirely without foundation. As I understand Spiritualism teaches conclusively that character remains the same after death, at least for some time. Hence, How can a man's character be the same when the body is no more? As Jack was an ordinary good-hearted fellow but not particularly elevated or refined, he would not be fitted to abide in that angelic world straightaway, neither would Jill, nor would Jill be so much purer and lover her than when on earth. Allowing for the changes in the times in which the story was told, this subject, it takes many years (perhaps centuries) after their
Do Spirits Eat, Drink, and Sleep?

Sir,—The following extracts from communications received by me from Spiritualists, and at 'Lesse' seems to have had to forego the teachings of Spiritualism to answer (or attempt to answer) them. I should like replies from others of more spiritualistic beliefs.—Yours, &c.,

E. R. B.

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

A few weeks later the husband died. Of course the poor woman was very much upset, and desired all my attempts to comfort her she cried all day long. After a week, however, she was calmer and told me that since her husband's death she dreamt every night of him, and that he always begged her to cook his favourite dish. Every day, when she served the dinner, and at the moment she placed the plate on the table, a knock was heard on the sideboard. This went on for about a fortnight, but I never mentioned it before cook, as I never talked with her about spiritualism. I was not sure that when, once a week, ten or twelve friends came to me, they came for a séance, she thought it was only an 'at home' day. Then, one day, cook said to me, 'Madam, have you not noticed that since poor husband died, every day when I bring the dinner there is a loud knock on the sideboard?' 'Yes, I have noticed it, and half-jokingly I added, 'maybe we have an unseen spirit for dinner.' She said she was sure we have and that it is my poor hungry husband. 'Do you believe such things?' I said to her. 'Every good Christian must believe that only the body dies, the soul is everlasting,' said she, and I am a good Christian.' That's right, I replied, and the conversation ended.

The knocks continued daily as before, but one day there was no knock. 'Oh, explained cook, 'he did not come to-day,' but she scarcely finished speaking, when the knock again came, this time so loud that the tumblers and tumbler tinkled. Three months later my cook left me and the knocks ceased immediately she was gone, my unseen guest never coming to dinner any more.—Yours, &c.,

Budapest.

(Mrs.) VILMA KISS.

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

GEM.

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

MARKLEIGH SPIRITUALIST ASSOCIATION, 61, Montbretter-street, W., an annual outing.—Messrs. Mann, Davis, and闵er gave a large and deeply interested audience on 'Thought and Vibration.' Their clairvoyant descriptions were mostly fully recognised. Mr. Leigh Hunt presided.

SPIRITUAL MISSION: 67, George-street, W.—Morning, Mrs. M. H. Wallis gave an address on 'The Unseen.' Her clairvoyant descriptions were mostly fully recognised. Mrs. Leigh Hunt presided.

SPIRITUAL MISSION: 67, George-street, W.—Morning, Mrs. M. H. Wallis gave an address on 'Faith in, and Knowledge of, Spiritual Truth.' Her clairvoyant descriptions were mostly fully recognised. Mrs. Leigh Hunt presided.

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We are certainly progressing. Of old it was the custom to deny mediumship altogether, and to attribute all physical phenomena to conscious and wilful trickery. We have ourselves witnessed many genuine physical manifestations which could have been produced by mundane methods, only we know that they were not so produced. But we would never attempt to convince any sceptical friend (who was not a witness of the occurrences) that such phenomena were of psychical origin. And that is the great difficulty in connection with these matters. If the manifestations could not have been produced by normal methods, then—

...they did not happen! If they could have been produced by such means, then—

...we must agree with Dr. von Schrenck-Notzing's claim that all psychic phenomena should be subjected to the severest test and criticism, we feel with M. Marzorati that the publication of the article was premature—further investigation might have negatived Dr. von Schrenck-Notzing's conclusions. And then there is always the danger—we have seen it too frequently—of the effect of the attack on the medium. Genuine mediums are not so numerous that their services to psychic research can be lightly lost.

Readers of 'LIGHT' will doubtless remember a remarkable little book entitled, 'An Adventure,' issued some months ago. The authors, Elizabeth Morison and Frances Lamont (the names are admittedly pseudonyms) relate that while visiting Versailles, they explored the Petit Trianon and saw various scenes, objects and people of the past—the period, in fact, being that of the French Revolution. Not until long afterwards did they ascertain this by inspecting pictures and records of the time. In the July number of 'The Journal of the American Society for Psychical Research,' Dr. Hyslop reviews the story, which he describes as being as 'romantic and incredible as any ever told in the annals of psychic research.' He is puzzled by one aspect of it. What were the figures—Mary Antoinette, the Comte de Vaudreuil and the rest—seen by the two ladies? 'Is the after-life but a dream of the past!' asks Dr. Hyslop, dealing with the matter from the standpoint of 'the average layman and Philistine.'

For our own part, we are disposed to accept the interpretation frequently given from spiritual sources regarding these visions of people long dead, who are seen to be pursuing the avocations they followed in earth-life, viz., that for the most part they are thought-forms projected on the consciousness of the seer. After all, we have many illustrations of the matter in clairvoyant descriptions. The carpenter appears in his working clothes, brings his saw and plane and sets to work on a plank; the artist comes to conscious and wilful trickery. We have our—

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We are struck with the number of movements which are projected nowadays to cope with what are described as 'national evils,' or 'gigantic vioes,' while in the majority of cases the mischief lies not in the things denounced but merely in their excess or perversion. Even the murderer is exercising a faculty—destructiveness—which if turned in the right direction, viz., the breaking down of barriers to progress or the conquering of difficulties, would be of immense advantage to the race. Here we have, for example, Mr. J. Godfrey Raupert, in his recent paper, denouncing Spiritualism as a 'gigantic evil,' which he describes as 'ruining countless souls.' His letter, with its lurid language and reckless mis-statements, is an example of the violent exaggeration which defeats its own ends, so that we are not greatly concerned to controvert it. There are evils of misdirection and excess in all phases of human life, and it is a wise and useful work to correct these faults. Wholesale and indiscriminate abuse is the mark of the feeble and immature critic. Besides, there is a pithy proverb about 'glass houses' which Mr. Raupert would do well to remember.

We take the following suggestive passage from an article, 'A Study in Karma' by Mrs. Besant, in the August number of 'The Theosophist':—

Even in the lower worlds where the measures of time are so different from each other, we catch a glimpse of the increasing limitations of denser matter. Mozart tells us of a state of consciousness in which he received a musical composition as a single impression, although in his waking consciousness he could only produce that single impression in a succession of notes. Or again, we may look at a picture, and receive a single mental impression—a landscape, a battle; but an ant crawling over that picture would see no whole, only successive impressions from the parts travelled over.

The quotation reminds us indirectly of the many instances of 'direct writing' in which whole pages of closely-written script were produced in a few seconds (Mrs. Everitt's mediumship afforded notable examples of this). Such things suggest something akin to the reception of a musical composition as a single impression, although occurring as a physical instead of a mental phenomenon.

We cull the following from a leading article in 'The Times.' It is a sharp rebuke to those who, for example, value a beautiful work of art either because it is antique or because it is worth so much money. But it has an all-round application. After saying that 'a man whose main object is worldly success has his experience coloured and perverted by that object,' the writer utters the following momentous piece of wisdom:—

It is one of the chief symptoms of feebleness and bewilderment and a faint experience of life to value everything in terms of something else. To great artists, as to great men, there are many of their values, and their art itself has absolute value because it expresses and communicates these.

In a recent issue of 'The Progressive Thinker' an observant writer offers a theory to explain the conflicting and inconclusive statements so frequently received from spirits communicating through a medium. In his view a communicating spirit controlling a medium is 'in the same state that it was before it left its physical body in the earth life.' As a result, the spirit is subject to all the limitations of the earth condition, and, when describing scenes in the spirit world, describes them just as his fancy had pictured them while yet in the physical body. There is certainly a great deal that lends support to the idea, but unfortunately (or fortunately) it does not cover the whole ground. What of those cases in which the returning spirit expresses surprise (sometimes, it may be, disappointment) at finding the life beyond so different from what he had imagined it before passing over?

Our own view of the matter is that while the theory referred to may account, in part, for the defects of communication, they are due quite as much to the mental conditions of the medium and sitters. How often it has been observed that a communicator from beyond echoes obediently the prophecies and opinions of the persons present, or endorses some pet notion of the medium! Yet, as we know by long experience, given favourable conditions, a highly trained medium and a powerful control, the communications take an independent form, often running counter to the views of both mediums and sitters. Nevertheless, even in these cases we have the limitations imposed by a physical environment. However graphic the language employed by the spirit operator, he must perform these the spirit world in terms of matter. At the best it is a case of seeing 'through a glass darkly.'

In 'Science and the Key of Life' (Vol. II) we read:—

Physiological science reveals that for weakness or defect in one organ, Nature provides abnormal development of others which fortifies against loss of vitality. Also that some of the most powerful human frames are not symmetrical in form.

This is a principle that applies also to the mental region where a deficiency of resolution may be counterbalanced by a full development of 'continuity,' or a lack of self-esteem by strong 'approbativeness.' But even more remarkable, to our thinking, is the way in which Nature sometimes imparts to a delicate, sensitive frame a degree of vitality and endurance for which many an athlete would bar half his strength.

SPIRITUAL PRAYERS.

(From many Shrines.)

Our Father, we thank Thee for all the simplicity and everyday blessings of life, and for all the riches we enjoy day by day—the things which no money can buy. We thank Thee for all the true friendship that has come into our life, for the sweet companionship of human heart with human heart. We thank Thee, those of us who have them, for the blessing of home and all the spiritual uplift and fellowship there. We thank Thee for such influences in our life as help to make us better men and better women, and for the example and influence of good lives which are an inspiration and an incentive to high endeavour. And though we have not always been faithful to the heavenly vision we rejoice that it has never been entirely removed. Forgive, we beseech Thee, all our worldliness, hardness of heart, our running after the things of the flesh, forgetfulness of higher revelations, disloyalty to the best we have seen. Forgive the selfishness of our joys as well as the selfishness of our sorrows, and forbid that we should utter these words lightly and carelessly. Take from our hearts all that hinders the coming of Thy spirit within us revealing Thy love. Grant that everyone of us may now put himself into Thy hands and rise as Thou wouldst have us rise into higher service, and enter into nobler regions of thought and feeling and achievement. Amen.

LONDON SPIRITUAL ALLIANCE, LTD.

We have pleasure in announcing that arrangements have been made with Mr. Percy R. Street to attend the rooms at 110 St. Martin's-lane, W.C., on Mondays, Wednesdays and Fridays, from 11 a.m. to 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.
In 'Light' of June 3rd last (p. 263), I made a short statement regarding the first seance given by Mr. Charles Bailey after his arrival in England. On that occasion there was an extraordinary absence of conditions, and therefore the result was quite inconclusive so far as forming an opinion in regard to his alleged powers as an 'apport' medium.

A test meeting was arranged, and Mrs. Foster-Turner, under whose auspices Mr. Bailey came to London, kindly instructed me to form a committee of responsible individuals to investigate under conditions to be mutually arranged. On the evening of July 6th I invited a selected circle, the majority being medical men who were in sympathy with spiritual science. There were also present two well-known members of the Society for Psychical Research, a friend of mine who is a distinguished conjurer, another friend who is a professor of Oriental languages, the editor of a psychical magazine and my son. There was also present, by invitation of Mrs. Foster-Turner, a well-known occult student, with whom I have formerly had psychic experiences. I was thoroughly satisfied with the bona fides of the entire circle. Mrs. Foster-Turner and Mr. Abbott were also members of the circle; as, however, the meeting took place in their rooms, to avoid any question of confederacy, they were so placed as to be under complete control. A large cabinet, somewhat resembling the one in the office of 'Light,' was used, after it had been critically examined by members of the committee. Three members of the circle, including myself, and also Mr. Abbott, took Mr. Bailey to another room, and there he divested himself of all his clothing. Outwardly there was not any indication of any article—certainly no living creature—being secreted in his clothes or on his person in skin-coloured plastrons or sheaths. He replaced his clothing, including his boots, and was led back to the seance room and securely locked in the cabinet.

After several 'controls' had spoken, sometimes with a slight slip in grammar, one, purporting to be a Hindu, 'took possession,' who made a salaam, but when addressed in Hindustani by the professor, he immediately subsided into broken English, and seemed not to understand his native language, which was rather strange. The room was dimly lighted by an electric lamp covered with red material. When the light was extinguished, and after an interval of complete darkness, during which singing took place, what was stated to be a bird's nest was seen in the medium's hand. He was said to be under control of 'Dr. Whitcombe,' who, unfortunately, tore the nest asunder, so that when it had been critically examined by members of the committee it was found that the whole of her thirteen cards had been played for a pot of earth and a basin of water in the hope of producing a growing plant or a live fish. On this occasion we had provided articles which the 'control' seeing them within the cabinet, asked what they were, and when reminded of the request previously made a great altercation arose, as if the control was quarrelling with someone. We unfortunately had not with us the Ore, as we considered it unnecessary for the Hindustani supposed to be spoken. The medium was at this time standing, and suddenly toppled over, and in falling tore the inner net, although I had carefully warned 'Dr. Whitcombe' that if the inner net was not intact the result would be vitiated.

We observed a large rent forming in the anterior surface as he fell, but at the upper anterior right-hand corner there was a double imperfection, whether produced during the fall or not we could not say. The question whether the birds were true 'apports' or not is left unsolved. My verdict is the truly Scotch one of 'not proven;' others might give a more definite one.

To avoid being called upon to answer the question—'How were the birds produced if not by supernormal means?' let me say that I have seen a much larger bird concealed on the person of an imitator of supernormal phenomena who had been examined by several persons without detecting it. It depends on how the bird is treated and how it is held in its hiding-place with extended legs.

Two letters on telepathy in the 'Daily News' prior to the Blackburn-Smith episode, were more than usually interesting. While some narrated personal experiences, spontaneous or experimental, others gave explanations of the modes operandi for experimental investigation, while one at least propounded a theory purporting to account for the phenomena. A 'Manchester correspondent' related some successful experiments which were conducted at his own home by the late Mr. Edward Ward, one of the founders of the Manchester Microscopical Society, with Miss Lillian Bibby, then eleven years of age. Although her eyes were covered with small linen bags, containing damp tea leaves, which were held in position by a band round her forehead, over which a folded cloth or handkerchief was tied round her head, she was able to play whist, and at the end of the game it was found that the child had correctly 'read' the thing that had been written without error. When one of the players won a trick by trumping it, she at once laughingly said, 'He has trumped it.' The child having been taken out of the room, Professor Balfour Stuart selected letters and arranged them so as to spell 'rose' on a board with two ledges. On being placed before the easy Lillian quickly picked out the required letters and placed them in a fairly good order on the second ledge, and then arranged them until they were an exact copy, and immediately under the word above. Professor Stuart silently substituted a 'y' for the 'e,' and as soon as it was pointed out to her that a change had been made, Lillian took down the 'e,' searched for and found a 'y,' and completed her word. From the description given, it is difficult to tell whether this was a case of clairvoyance, or, if telepathy, who transmitted the thoughts other experiences, as described, seem to indicate clairvoyance power rather than thought-transference.
PREMONITIONS AND TELPATHY IN DREAMS.

A paper read by Miss Geraldine de Rosnay, on February 9th, 1911, at a Meeting of the Dublin Society for Psychical Research, Professor W. F. Barrett in the chair.

(Continued from page 430.)

Neither my sister nor her husband had ever been to America, nor had I ever been interested in that continent, except as being the home of Emerson, Thoreau, and Whitman. Of legends in connection with it I knew nothing, neither had either of the family. They had lived in Montreal for a while, and then I heard of their having moved to a little place called Port Daniel, near Gaspe, on the Gulf of the St. Lawrence, a very rough spot, I was given to understand—a few houses of wood, newly built, nothing like ruins or old buildings suggesting ghosts, nothing at all, to put boyish ideas into the heads of either grown-up people or children. At first my sister wrote in raptures about the wildness of the coast, the splendid sea, the Northern lights, the gorgeous effects of sunrise and sunset, moonlight nights and terrors of the storm. She was enchanted with the place, and said all were happy. Somewhere about December of last year—I write in 1910—I little expected to have to must have nightmares. I repeatedly dreamed about my sister's children—that they were having nightmares and were terrified, that the little boy (Hastings) had taken to walking in his sleep, and that they found their quiet little house was haunted. I suffered very much from these alarming dreams, and was also much bored; they seemed so stupid and meaningless. If I remember rightly, it was in January that I heard from my sister that they had discovered that the house was haunted, that the little boy—sleep, but with his eyes wide with terror—had frightened them all by flying downstairs at night, screaming out that he saw people. The little girl (Olivia) had seen faces of hungry staring people, my sister had seen lights and heard sounds, and her husband had also heard unaccountable sounds. There were old tales, folk-tales, my sister said, about the coast—tales of shipwrecked crews, of lights seen at sea, of phantom ships and wreckers. All the coast was haunted with horror.

On getting my sister's letter I was much interested, and sent to the London library for a book—now out of print—called 'Legends of the Sea,' by Basset, and looked up 'Legends of the St. Lawrence.' Here I found weird allusions to the lights seen on the rocks near Gaspe—strange tales of the sea, indeed, which I passed on to my sister. She then made further inquiries, and by good fortune happened upon a book called 'Legends of the St. Lawrence,' which contained many interesting notes in connection with old wrecks and stories of pirates and starving crews. I must tell you that Port Daniel is a mere village; it probably did not exist at all some years back. The sounds echo so much that one can hear what goes on in the days of the wreckers who robed the bodies of the early settlers thrown up on that coast. This is what my sister, in answer to my questions, tells me about the hauntings at their house:—

Hauntings at Mr. Nadeau's house, Port Daniel East, Gaspe Peninsula, Canada.

Research the house was a sandy cellar, reached by a trap-door in kitchen floor.

The sounds—footsteps in kitchen and shed, in dining-room, &c., tapping at windows of bedrooms, attempts to open kitchen door (when shed-door had been closed), sound of men's and women's voices heard wailing, groaning and calling for help from the sea—heard most distinctly from little boy's room—have been heard by my sister's two eldest children in particular, and other members of the family repeatedly, and, as a rule, from 9 p.m. till 2 or 3 a.m. The figure of a man in sea-boots and coat was seen by my sister from the window of the little girl's (Olivia) room on several occasions, and she went downstairs to look for him; he was dressed in strange clothes, such as are not worn these days. Most of the men also had beards, whereas the average Canadian is clean-shaven. Most of them carried spears and arrows, and women's voices heard wailing, groaning and calling for help from the sea, the splendid sea, the Northern lights. The sounds floated over the waters at night. The mountains of St. Anne, close to Gaspe, are also full of stories. A common report that, as soon as a house is built there, something comes into it. Also there is a place further along the coast, called Perce, where something always happens when they try to bring the trains over the line for trial trips, to see if it is safe. Two accidents happened while we were at Port Daniel, and always at the same spot. Some of the old inhabitants declare that no line will ever get through, as it is not intended to. To give the coast a fair trial, the searches after experiences should go in the autumn and stay until the end of February. Port Daniel, or Perce, would make the best headquarters, and some of the party should be proficient in French, so as to be able to chatter to the French Canadians. I think if I had the expected document I should have had some more experiences.

I should here relate a strange experience which I once had in connection with thought-transference. I was staying in London at the time and my sister was also in town, but we were not living in the same house. I was in Trebovir-road and she was in Eardley crescent, a few streets separating us. All our letters used to be forwarded to me, and I passed them on to her. She was particularly anxious to get a certain letter containing a draft for some money due to her, and we had been watching the post eagerly. One night a large sealed envelope was handed to me just as she and I had parted for the night—we used to spend the evenings together, as a rule—and I was in despair because it was too late for me to run round to her with the precious document. I took it up to my room, and when I got into bed I did my best, mentally, to convey to her that the expected document had arrived. I imagined myself walking downstairs, along part eventually told, but only towards the end of her stay at Port Daniel, long after my dreams and the experiences of the children and she.

The house at Port Daniel was built on the sand where some sixty or seventy bodies of men and women were buried after having been washed up by the tide. These people were drowned in the wreck of the steamer 'Coburn,' which ill-fated ship was lured to destruction by wreckers on a misty night. Only one man was saved. It is supposed that the rest were either washed up as corpses or killed by the wreckers; all were robbed. Looking over some old letters of my sister's, I find that she had more to say about this haunted coast than I could at first recollect. I will quote from these letters fragments that may be of interest:—

Many thanks for the cuttings from the 'Sea Legends.' They refer to what I read in 'The Chronicles of the St. Lawrence,' by Leenois. Did I ever tell you about the phantom sleigh-bells? One night I heard sleigh-bells passing the house, so fast that it was bright, why do you not suggest that it would be well worth being coddling in my arms, I should have jumped up and tried to see out of the window, but the windows were frozen so hard that they would have been impossible to see out of them. When I mentioned this afterwards to our servant-girl, she got very red, and said that these sleigh-bells have been heard by several people; but no one has ever been able to see anything, with the exception of one case, in which a man driving in a horse-drawn carriage from curs, who declares that when he looked out he saw men in sleighs and on horseback, dressed in strange clothes, such as are not worn these days. My brother-in-law, who had also been to Canada, is clean-shaven. Most of them carried spears and arrows, and women's voices heard wailing, groaning and calling for help from the sea, the splendid sea, the Northern lights.
of Warwick-road, and up Eardley-crescent, until I found myself in her room, and there I fell asleep, my message on my phantom lips. The following morning I tore round as fast as I could to her lodgings, and bounced into her room, shouting out, 'It has come!' She cried out almost at the same moment, 'I knew it had come last night. Give me the letter, quick!' I cannot now recall whether it was in a dream or when still awake that the information was conveyed to her, but the fact remains that on that morning I brought her no news, having telepathically set her mind at rest the night before. (To be continued.)

SPIRITUAL EXPERIENCES OF AN AMATEUR HEALER.

By G. W. MAKIN.

The following account of some of my experiences as an amateur healer may be of interest to the readers of 'Light' and be of service as a sequel to the incidents already related on pages 387 and 400.

Two ladies, Mrs. P., who suffered from gout, and Mrs. K., who complained of difficulty in breathing, were repeatedly put into the mesmeric sleep by me and treated alternately while they were in that state. Mr. P., who was always present, had a lame ankle, the result of an accident. I could not put him to sleep in the ordinary way and had to act suddenly and unexpectedly before I succeeded. Both ladies were clairvoyant and clairaudient while in the magnetic sleep.

On many occasions Mrs. P. would enjoy the company of her arisen child. She would embrace and kiss him and ask her husband to do so also, saying that the little one had his arms round his father's neck, &c. Unfortunately, the father was not clairvoyant; nevertheless he would go down on his knees beside his wife and together they were happy with the boy. To the mother, the child seemed as real as though he was in a physical body, but, from her description, far more beautiful. Sometimes there would be described as with him a little dark-complexioned girl, named 'Violiet,' who was said to be in the same group, or school, as the boy, whose teacher, 'Starlight' (the ethereal name of my arisen son, who was a minister in earth), was lying on a couch, the other seated in a chair. I often tested them, asking come back immediately when I called her. I impressed on her to out her knees and had to say, 'Mrs. K., get rapidly well. My wife ascertained, by the sleepers until the contact was broken. When this took place they were no longer seen, although still, in the room.

My experience of Mrs. K., besides friends, would come into the service of a sequel to the incidents already related on pages 387 and 400. Mrs. K. was greatly disappointed at not finding an immense quantity of flowers. Sometimes 'Starlight' was described as with them here. 'Violiet' was fond of bringing flowers. One day I told Mrs. P. to ask for some to take home. She spread out her hand and had to say, 'Stop!' as it seemed to her that the flowers were falling on her lap to the floor, even when she tried to prevent them by her bent arms. She dilated upon their fragrance. When she returned to her normal state, she was greatly disappointed at not finding an immense quantity of violets, but said, 'Never mind, I have seen 'Silky,' her boy.

Both patients, being mesmerically asleep, one laid on a couch, the other seated in a chair, I often tested them, asking if both could see and hear alike. Sometimes they could not unless I took a hand of each; then they could. Mrs. P. often said, 'My grandmother is here' (she had passed on many years ago), and that she wanted to take Mrs. P. to see her spirit home. I often allowed her to go on condition that she would promise to come back immediately when I called her. I impressed on her to remember where she had been, what she had seen, and to whom she had spoken, and tell me all about it when she awoke. After the lapse of a minute or so I would speak to her, but obtained no answer. Her breathing was very meagre, her pulse slow, and her limbs apparently useless; her hands would remain hanging if taken off the lap, the head remaining wherever placed. Her husband was very nervous and fearful lest she should not return.

On one occasion, to verify her absence, I asked Mrs. K. where her friend was. She replied, 'I don't know.' This seemed strange, because she saw me put her to sleep; furthermore, she was very under the influence of my mesmeric sleep, and on the slightest word I could suggest that she was sitting. I took Mrs. K.'s hand and placed it on her friend's knee, and again asked. She again said, 'I don't know.' I asked, 'Whose knee are you touching?' She replied, 'Mrs. P.'s dead body! She is not there.' Mr. P., in a moment, was on his knees by his wife's side, begging her to speak one word to him. I made him promise his seat, and commended Mrs. K. to go and find her friend, and come back the moment I required her. Like her friend, in a minute, she was 'non est,' limp, useless. Shortly she returned and said that she had been to Seacombe, passed many people going over the bridges (at the dharma), to see her friend. I again commanded her to go and find the missing one. After a few minutes she returned, as though she had been hurrying, and said that Mrs. P. was sitting talking to some relations and past earth friends, but would take no notice of her. She replied, 'If you do not fetch her back soon, you will never get her back.'

Another scene with the husband followed. However, I kept as cool as possible, and commanded Mrs. P. to return at once, but there was no response. I made several urgent demands, but without avail. Things were getting serious, so I took both her hands in mine, gripped my nails into her palms strongly, gave them a good shake, and said, 'Come! Come back at once!' At this she did come back, but complained that I was most unkind to disturb her whilst she was so happy and comfortable. As she had not obeyed me nor kept her promise, I told her I was seriously thinking about not letting her go away again. She begged of me not to take that course, and declared that she would never disobey again. The husband rejoiced as though she had been raised from the dead. I was thankful on my own account, as I had had no experience to guide me. Mrs. K., when she returned, was indignant with Mrs. P. at the slight offered her by not speaking. On waking out of the mesmeric sleep, both ladies were unconscious of the difficulty experienced, except that Mrs. K. complained about the slight. Mrs. P., however, was not aware of it. Both mentioned the same names of the persons to whom Mrs. P. was talking. The latter gave a delightful description of where she had been, and she expressed her pleasure at having seen her arisen relations and friends. When I told her that she had experienced 'dying,' she replied, 'What! Is dying like that?' I said 'Yes.' She remarked, 'Then I am ready any minute.'

Whilst making full-length 'passes' over Mrs. K., she said, 'My aunt Bridget is here.' I asked, 'Is she bright (or good)?' She replied, 'Yes.' Then I asked, 'Give her my warmest love and ask if I am to expect such a visit?' She waited a short time and then said, 'My aunt says you are not doing the work correctly.' 'Oh! I replied, 'ask her for instructions.' After a little delay I was told to make passes without contact, and in specified directions. 'Is there a reason for that!' and it was told that there was a reason, but no further explanation was given. The course suggested was followed, and Mrs. K. got rapidly well. My wife ascertained, privately, from Mrs. K., the nature of her ailment; the passes suggested were quite adapted to the aim. Mrs. K. had not cared to mention to me anything but her breathing. Both Mrs. P. and Mrs. K. said they could not sing (normally), but to break the monotony while they were in their sleep, I got them to sing 'The Holy City,' which they did very creditably. When they had finished they both asked if I could hear some beautiful music and singing from an arisen choir? I had to confess that I had eyes and saw not; ears, and heard not. Sometimes, other members of my family, besides friends, would come into the room, but the sleepers failed to see them, unless at my request each one in turn approached within a foot of me and placed a hand upon my shoulder. As they did so they were observed by the sleepers until the contact was broken. When this took place they were no longer seen, although still in the room. On another occasion when I had given Mrs. P. possession to travel, she returned, in a very short time, panting, as though she had been racing, and exclaimed, 'I have found it out.' In reply to my inquiry what it was that she had found out, she said, 'I have often wondered how I could leave my body and return to it.' She explained that, after leaving her body, she looked back to see where it was, and observed a word attached to her. That word she saw is, she was back again in her body. Is this the meaning of the phrase in Ecclesiastes xii., 16, 'Or ever the silver cord be loosed?' (To be continued.)

NEXT WEEK we shall give Count Solovoev's reply to the articles which appeared on page 418 with reference to Mr. Stainton Moses.
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In Search of the Soul.

We remember reading many years ago a thrilling story of a sailing ship that on a voyage to America was besailed
for so long that the supply of drinking water ran out, and
by the time the wind enabled the vessel to resume its
voyage all on board were suffering agonies of thirst. They
were in the last extremities when another vessel was
sighted. Seeing their signals of distress, the second ship
approached and inquired how it could assist them.

'We are dying of thirst. Send us some water,' was the
frantic appeal in reply. 'Dip it up,' came the answer from the
other vessel, which then resumed its course in an apparently
heartless fashion, leaving the distressed mariners bewildered
and indignant. Finally a quick-witted sailor let down a
bucket over the side and drew it up full of fresh water!
They were near the mouth of one of the great American
rivers which discharge the salt water for many miles—and
had drinking water all round them!

This pleasant and suggestive little anecdote recurred to
us recently while listening to the argument of a materialistic
thinker who expressed a willingness to receive evidence of
a spiritual world—if it could be furnished. He did not
want to be a materialist, he explained pathetically. He
was so by necessity rather than choice. He was really
anxious for more light on the mystery of existence. Let
someone show him a phenomenon which he could not
explain on a physical hypothesis, and he would be grateful.
He had heard much from people who had seen marvels,
but none ever came his way. After all, he felt to be content
with the normal world, which, after all, was governed by
law and reason, and was an intelligible world where things
proceeded on an orderly basis. That, he feared, was more
than could be said of the fantastic regions into which
Spiritualists and Theosophists had penetrated. Still, he
was open to conviction. 'Dip it up!' we said laconically,
and when he looked perplexed we narrated the little
'yarn' with which we commenced this article.

It is, indeed, wonderful how many otherwise acute
intellects go through life without seeing how essentially
spiritual this so-called material world really is. They talk
of the reliability and invariability of material laws, as
something on which they can rest securely, and yet all the
time their ideas on these questions are being rudely
shocked. Even the most materialistic medical man, for
instance, can tell of patients who do not die, when by all
he knows of physical laws they ought to do so, and of
people who persist in thinking and reasoning when their
brains have been so injured or diseased as to render think-
ing impossible, if the 'laws of Nature' would only behave
themselves! Many thoughtful Spiritualists could show our
materialist friend hosts of spiritual marvels without once
taking him to a spirit circle. They could prove to him
that in many instances what he fondly calls the laws of
Nature do not obey the rules of the game (as he under-
stands it). Given certain factors, he tells you such and
such a result can always be confidently predicated. And he
is right, so long as he confines his argument to the lower
forces. Two parts of hydrogen and one of oxygen will
always result in the production of water. It is when he
gets into the human world that his reasoning will be con-
tantly set at naught, for here he is dealing with a world
of higher laws and forces, many of them not yet under-
stood even by advanced psychologists. So that the
position of a materialist anxious to be convinced, who
wanders amongst his fellow men demanding evidences
of a spiritual world is really a droll one. Possibly he can-
not appreciate the evidences because they are all around him
in such multitudes. 'One cannot see the wood for trees,' is
a pithy piece of proverbial wisdom that applies shrewdly
to such cases.

The true philosopher knows that the mere raising of
the hand is a spiritual phenomenon, while the exercise of
the mental powers entails the use of spiritual laws and
forces so exalted and complex that the levitation of
material objects at a seance by psychic power is utterly
dwarfed as a marvel by comparison. He knows, too, that
the reason the materialist is so constantly baffled and per-
plexed when he applies his physical-law system to human
life is that in the human realm higher spiritual laws are
transcending the lower ones to an ever-increasing degree.
Those spiritual laws seem to some of us strangely capricious
and unstable in their action, but on deeper observation
they are seen to be, if it were possible, more unalterable
and unchanging than even the physical laws to which the
materialist pins his faith.

But why is it that the materialist cannot see all this—or
at least some of it? It is that his demand to see a spiritual
phenomenon implies the expectation of something
abnormal, as though nothing normal and natural could
by any possibility be spiritual? Well, it has been the custom
to blame Science in this matter, but we think the real
offender is that false system of theological thinking that
utterly divorced the two worlds and made the human
being and the human spirit two entirely distinct entities.
And really it is almost comical to think that materialistic
science, with its boast of having thrown off the shackles
of theology, should still be so much under its influence.

The awakening is coming slowly but surely. One
of these days the few survivors of the materialistic school
will realize that they were using spiritual powers to deny the
very existence of those powers, and looking curiously for
some hint or evidence of spiritual phenomena in a world
simply full of them.

Still we have no quarrel with the scientific materialist.
We are quite content to wait for him, and we remember,
too, that he is a thinker, however short-sighted and mis-
directed may be his perceptions.

No, the materialists for whom we feel most concern are
not those of the intellectual variety, but those who are
submerged mind and soul in the material side of things.
They belong to no school of thought, not being thinkers.
They have no vision and go through the world 'hugging
their bodies round them,' for

Lo! how they wander round the world, their grove,
Whose ever gaping maw by such is fed,
Gibbering at living men, and idly rave.

'We only live, but ye are dead.'

Alas! poor fools, the anointed eye may trace
A dead soul's epitaph in every face.

But even for these there is hope, although the awaken-
ing will be a tragic and painful one.
Mrs. Etta Wriedt, of Detroit, Michigan, U.S.A., arrived on her first visit to England last May, as the guest of Mr. W. T. Stead, of 12, St. James's Square, London. Her reputation as the preeminent medium for 'the materialisation of voices,' as she herself describes her gift, had already preceded her through a series of articles by Vice-Admiral W. Usborne Moore, entitled, 'The Voices' (to which the reader is referred), which appeared in successive numbers of 'Luzon,' from April 22nd to May 20th, of the present year, and which, the world had been made acquainted with deep interest her arrival. Would the psychic power—that force so delicate, subtle and mysterious, by which the Silence speaks—sur vive the long journey, the change of climate, the strange environment, the absence from home and kindred? 'Julia' had already predicted with confidence that such would be the case. The real point at issue, said Mr. Stead, was not the testing of Mrs. Wriedt by us, but the testing of us by Mrs. Wriedt!

The sitters numbered considerably more, and Mrs. Wriedt's total number of sitter's circle sittings. The private sittings were found to have been: (1) Messages given in foreign languages and dialects—French, German, Italian, Spanish, Norwegian, and others—with which the medium was quite unacquainted. On one occasion a Norwegian lady present (well known in the world of politics and literature) was addressed in Norwegian by a man's voice, claiming the responsibility for her husband's voice singing it with her, even to certain characteristic phrasings and modulations peculiarly his own.

Another frequent manifestation was a luminous round disc like the full moon, and nearly as bright, which would hover round the circle and pause sometimes for a few seconds in the centre. Often the sitters were lightly sprinkled with drops of water, and very frequently a current of cold air would play perceptibly over us.

Many 'physical phenomena' occurred at different times, such as the moving of heavy articles from place to place, books, chairs, &c. Twice a chair was lifted over the heads of the sitters and dropped with a bang into the middle of the circle. Mrs. Wriedt said that these happenings were not a characteristic of her own seances at home. 'John King' claimed the responsibility for them here. These physical phenomena did not occur at every seance, but did the etherealisations, nor the singing. Indeed, every sitting differed markedly from the rest, and as anxious and lost awhile,' but unmistakable to the two who listened. When the emotions are touched and the inner voice of the ordinary mundane conditions of the 'diviner air' in which they dwell. Darkness is necessary in order to see the etherealised forms, which would be invisible in the light, as the stars in the sky are invisible in the daytime. That darkness is not necessary in order to hear the voices has, however, been proved here many a time and oft. The trumpet has frequently been brought down from the sacred precincts of the seance-room into the ordinary mundane conditions of the drawing-room at tea-time, and Mrs. Wriedt being engaged in needlework or conversation, the familiar voice known to us as 'John King's' has talked clearly and audibly, as also have the voices of others, 'loved long as her husband had sung it with her, even to certain characteristic phrasings and modulations peculiarly his own.

Another frequent manifestation was the frequent sound of singing through the trumpet, sometimes alone, sometimes joining when the circle sang in unison, and sometimes singing with some other spirit, whom one was addressed in Norwegian by a man's voice, claiming the responsibility for her husband's voice singing it with her, even to certain characteristic phrasings and modulations peculiarly his own.

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run of human kind. Equally one might fill many pages in giving detail after detail of results obtained. If we consider, when the attention was entirely focussed on one or two persons whose friends could communicate with them at greater ease than in the presence of a gathering of strangers, however sympathetic.

A word concerning the wonderful 'instrument' herself. Although this is her first visit to the old country, Mrs. Weirich has been for thirty years a medium and is well known and highly respected in her native land. Her family and home surroundings were in no way psychic, and she had to endure a good deal of scolding from her practical and uncomprehending mother, when first as a child of eight her dawning powers of clairaudience and clairvoyance began to assume importance. Through her mediumship, the Anerican Mrs. Weirich is proud of her Welsh descent from a family that has lived for generations upon its native soil of Cardiganshire. On returning home at the close of her visit she carries with her, in addition to many tangible expressions of goodwill, the gratitude and affectionate wishes of the many from whom she has lifted the burden of grief and despair, and for whom through her mediumship it has been granted once more to feel 'the touch of a vanished hand' and to hear 'the sound of a voice that is still.'

THE SYMBOL OF THE CROSS.

By W. H. Evans.

The beauty of symbols lies in the fact that many lessons can be combined in one form. In early days the natural mode of written expression was by picture writing, which gradually gave place to signs expressive of the advancing thought and evolving consciousness of man. In the realm of religion there are certain symbols common to nearly all systems, from which it would seem that they all have a common origin. It matters not, for our purpose, whether the origin be assigned to the solar myths or to the needs and soul-yearnings of humanity; certain it is that the sun and the stars which shine in the purple dome of night could have no message to any but beings who were capable of exercising thought and imagination. The mythopoeic faculty of man is, after all, but an expression of consciousness, and man's consciousness may well be but a finite manifestation of a vast consciousness, which is also expressed in sun and star. This being so, the story of the passage of the sun through the signs of the Zodiac may well be an eternal prophecy of man himself, who, in a spiritual sense, is truly a sun of righteousness when the divine within him is kindled into a glow of living flame.

The sign of the cross has for the Christian a particular sacredness. It is the symbol at once of sorrow and joy, of death and victory, and the thought is well worth following out even on the usual orthodox lines. For those gifted with the open vision many of the cruelties of Christian dogma possess a glory and beauty which even the most zealous believer does not see. But I wish to put down a few thoughts of my own—not very new, perhaps, yet conveying, it may be, a suggestion which will be helpful to some.

The cross is generally presented standing upright on three steps, but I feel strongly impressed that there should be a fourth, because the four-sided figure is expressive of the four states of Being. In the evolutionary sense the four steps would be representative of the four kingdoms—mineral, fish, vegetable, and animal—also of four states of consciousness arising out of the subjective side we see the outflow of divine energy expressed in an ascending scale. In the mineral, life is embodied in such a low state that it has been termed the inorganic kingdom. Certainly, a few years ago no one would have thought that there was life in the mineral, yet since life is omnipresent in all the physical world, we may well think of the kingdom of minerals as the workshop of the Divine. In all worlds the mighty forces are the workshops of the Divine. In all worlds the mighty forces are the workshops of the Divine. In all worlds the mighty forces are the workshops of the Divine. In all worlds the mighty forces are the workshops of the Divine.

But how suggestive is the story of evolution when considered in the light which Spiritualism gives, instead of as the interplay of unintelligent forces, whose results, although in harmony with the concept of law, were yet thought to be the outcome of a fortuitous combination of circumstances. Well may the Spiritualist linger over the wonderful story. Each kingdom, be it the mineral, the fish, the vegetable, or the animal, represents a vast laboratory wherein the grade of consciousness peculiar to that kingdom patiently elaborates and refines the material with which it works, fitting it for the mighty crescendo of Being. Step by step through the varied kingdoms has spirit ascended, each form of life expression serving in turn as a laboratory to work out the invisible will of the Cosmic Mind, until at last the fourth form, the human, the progressive, grows out of the last step. So is man linked to the kingdoms beneath him. In his form he carries the marks of his relationships. Without the labour of the humble organisms he could not have been. Every minute cell is a builder in the mighty scheme of life, and everywhere in Nature we behold these cells busily engaged, working towards the kingdom of the divine.

None can view with more joy than the Spiritualist the great promise contained in this story of evolution. The varied adaptations of means to ends, the glorious beauty and symmetry of form, call forth the admiration of the materialist, but how dimmed must grow his vision when he reflects that all this is but the outcome of blind forces, which will be uprooted and all in the dust, and that man, whose mighty intellect perceives and traces the marvellous process, shall likewise sink beyond the horizon of the known to the great oblivion.

The cross of the cross is representative of man placed on the spot of the pyramid of life. All forces of being converge in him, and his arms outstretched are linked to the mighty chain of the vast invisible, peopled with beings like unto himself, who, having accomplished the journey of earth life, are now in that advanced state of existence called by us the spirit world. But truly all worlds are spirit worlds. All worlds are the workshops of the Divine. In all worlds the mighty forces go to express the Divine idea. Through patient suffering and fiery trial, so well expressed in the symbol of the cross, is the Divine man perfected. He has descended into the nether kingdoms and has worked through them by herculean labours; but other tasks await him. Bestial passions and fierce brute desires have to be transmuted into refined spiritual forces that he may be fitted for angelic companionship.

The cross, far from being a symbol of shame, is a symbol of spiritual glory, since no soul can gain perfection without the purgatorial trial of Gethsemane and the crucifixion. The events narrated in the Gospels have more than a mere historic interest. In their mystic sense we gather the inner truth relating to us ourselves. In the birth of the Divine, symbolised in the birth of Jesus, must take place in the soul before one can enter into the realisation and power of the Christ consciousness. The infant Christ must be born in the cave of a man's heart.

Beautiful, indeed, is that spiritual experience which has come to some wherein they behold in the midst of their being a sun of transcendent loneliness. In their moments of calm meditation they have seen, with the spiritual vision, a dove come out of the heavens and nestle in their breast, bringing with it that divine peace which passeth the understanding of the outer world. Having reached this stage, they look within, and lo, they find that all is one. Although in the outward world all is diversity and confusion, they recognise the purity and divine image of God in their fellow men. With a song in their hearts and led by the light of the spirit they take up the cross gladly, willing to suffer the world's contempt and neglect so that the 'Christ within be lifted up.' Then, in this spirit, they turn the other cheek and bless those who would desolately use them, gazing before the face distorted with passion and beholding the divine image beneath, the brother Christ. Through fiery temptation, through a world of misunderstanding they advance until the crucifixion looms before them, the inevitable trial of all souls, where the last enemy, Death, shall be swallowed up in victory. Fierce desires will assail them, the seductions of the world will lure, but their eyes have seen the
glory of the Lord, and they know that within the soul is the
divine pearl of great price.

Taking up the cross they walk the valley of shadow, endur-
ing the ordeal of Golgotha, and ascending at last in clouds of
being in sublime harmony. The transforming power of the
spirit takes them far beyond the mere materialism of the
world. They have looked within and there found the cross,
the crown, the divine light and glory of the Christ.

COMFORTING SPIRITUAL COMMUNION.

As the writer of the following interesting account of "per-
sonal experiences in Spiritism" occupies a high official posi-
tion on the other side of the Atlantic he stipulates that his name
and address shall not be published. He avouches for the entire
accuracy of his statements, and our readers may rest assured
that we are satisfied that his narrative is a
symbolised in the four steps and the
Know that within the soul is the

IN PERSONAL EXPERIENCES IN SPIRITUALISM.

September 16, 1911.

LIGHT.

441.

(Continued from page 418.)

In the early autumn of 1908 Paul's attention was called to
an article by the Rev. B. F. Austin, of Rochester, New York,
describing a séance in Toledo, Ohio, the medium being
Joseph Jonson, of that city. This article appeared in "Reason
for the preceding August. The simple narrative of the mani-
festations of that evening, the deep impression produced
within the curtain directly in front of the sitters. Within
through the curtain directly in front of the sitters. Within
there was a comfortable easy chair for the medium, a small drum
or tambourine and a diminutive musical box. A night-light
was lighted and the electric light extinguished. We three sitters
sat in a row in front of a fold in the curtain which could be
parted when required. Mrs. Jonson sat on our right and her
daughter, a girl of eighteen, was on our left; her function was to
manipulate and adjust as the necessity arose. We were left to
assist in hymn singing from time to time. The light, sufficient
to read watch time, was veiled at times by a shutter under the
control of the girl. With the clock hand set at the precise
moment of Lord's Prayer and speech of Lead, Kindly Light, I
which had hardly finished a verse when a small white form parted the curtains,
peeped out a few moments and retired like a shy child would.
However, on Mrs. Jonson addressing her as "Kitty," it reappeared, walked in front of the sitters and welcomed them heartily.
To me she said: "Good evening, Mr. Paul, I am real
glad to see you; your friends are all here too, and they're awful
glad you're come.

Before going further, I must tell my readers something of
"Kitty," 'Viola,' 'Gray Feather' and 'Tim O'Tool,' in the order of
their activities and prominence as cabinet controls, or mediums
on the spirit side of life, who produce the most interesting
manifestations with the physical forces supplied by Mr. and Mrs.
Jonson and the sitters at their séances. 'Kitty' has assisted Mr.
Jonson for about fifteen or eighteen years. She just presented
herself one day as a rather undeveloped, unenlightened spirit,
and remained attached to him ever since. Her short earthly
career as well as her acts in the cabinet are at once intelligible and
remarkable.

Born of dissolute, worthless—perhaps criminal—parents, a
waif of the slums and streets of New York, clad in shreds of
clothing from the dust and refuse heaps, she eked out a miserable
existence by dancing for pennies when grinning organs gathered
a few children together, by selling papers, and by other more or
less reputable means; her home was any backyard doorstep or
shed she could crawl into. One stormy winter's night she was
received in a nameless home for such as she, but her curiously
associated pushed her out into the street. She wandered into
a back yard, where she found an empty goods box. In this she
huddled herself, covered with her scanty rags. Bewildered with
cold, half-starved, she fell asleep—her last sleep. The following
day a little frozen corpse, covered with drifted snow and ice,
was found in the goods box, and was removed to the morgue.
A coroner's inquest, a quick verdict—found dead, name
unknown, unclaimed, the morgue undertaker's scanty dressing
of the little body, a plain box, potter's field, these are 'Kitty's'
recollections of her earth-life.

How different her career as a spirit! What treasures of happiness, of joy, of hope, of spiritual insight this poor waif has been instrumental in bringing to
many in the past, and will continue to bring for years to come,
I hope! On one evening last fall, in the presence of five or six
friends who were familiar with the mediumship of Joseph
Jonson, she put on a little picture of a child of nine or ten.
Under a thick shock of black hair, her face is a remarkably intelligent and pretty face, thin and pale; eyes
dark and very expressive. Her garment consists of a white
nightgown; falling barely to the knees. Her legs and feet are
covered with coarse white cotton stockings, loose-fitting and
wrinkled, for her limbs are very thin. A lady once gave her
a cheap lace tippet and blue glass necklet; these she wears occasion-
ally, dematerialising and rematerialising them every time.
She is fond of and accepts flowers, and sometimes a box of
sweets, which disappear with her, though what use she can make
of the latter is hard to surmise. She is a particularly
sensitive little spirit, and is very fond of the nightlight
which is naturally a great favourite at these séances. She is usually
the first to appear, but during the last couple of years she has not
been so frequent in her visits through her tendencies to
all the disturbances with 'Viola' or 'Tim', often enough makes itself
heard—probably purposely, in order to vary the rate of vibrations.

(To be continued.)
WHY DOES SPIRITUALISM DISAPPOINT SO MANY?

Which of us has not felt disappointed in our experiments in Spiritualism? Where do we place the cause of disappointment? Most of us in the mediums. Where should we place it? In ourselves. Here is the whole crux of the matter. Human nature is the same as when the world began. And as Adam was pleased to blame the woman—and indirectly the God who gave her—(I always notice that little mean touch—the woman whom Thou gavest me!) so do we, disappointed in our pursuits to-day, take pleasure in blaming anything and everything but ourselves.

The beauty, or the reverse, of Spiritualism lies in ourselves. We plunge into its mysteries with a perfused zeal, expecting it to make a new heaven and a new earth for us. So it will; but we must put ourselves into it. What we put into it, that we must put ourselves into it. What we put into it, that we shall get out of it. If we rush into Spiritualism and expect it to give us a great deal while we give nothing we shall be disappointed. If we give idle curiosity we get back idle curiosity; if we go to it for mere mundane matters, we get like mundane matters; or if our spiritual friends want to lead us to a higher plane, we probably get nothing at all, and go away and blame the medium. The medium gets the cause of everything. Nobody considers that the spirit people may be purposely withholding truths from (or him). People go away saying, 'He (or she) is the one who may be so good by mediums open to an unfair temptation—the temptation to give something whether they get it or not. Then they are called charlatans. I do not say for a moment there are not charlatans among them—people who have so little of the gift of mediumship that they have no business to practise—but my own experience has been that the majority are gifted men and women, anxious to give the best they can. I think I have been singularly fortunate in this way. I do not recall a single case of a medium trying to impose on me. Human nature is human nature, of course, if you are guilty you will always find people to gull you. It is not to this class of disappointed person that I would speak. I wish to speak to those who are genuinely anxious to prove to themselves whether Spiritualism is a great truth or a great fraud—it must be one or the other—and whether, presuming it to be truth, it is of any practical use to them. Will it make life less sorrowful? I think I could add to this one question a dozen others, but in this class of question everything is comprised. Will it make life less sorrowful? Yes, because it will teach us to obey impressions that will save us from disasters—spiritual, physical, and financial—and, more than all, because it takes the sting from death.

It is the latter hope that most people are longing to have corroborated. The longing to prove that there is another world drags most people into the controversy, and it is just along this very line that proof is most difficult.

To those who, like myself, are neither clairvoyant nor clairaudient the only means of communication is through a medium until they are satisfied. Afterwards, when the gate has been opened for the spirit friends and for ourselves, it is possible for each one to get manifestations—nothing compared to those of the mediums, perhaps, but something of which he can say 'A poor thing, but mine own.' It is impossible to exaggerate the infinite joy of this to each individual soul. It does more towards persuading one of the actual truth than anything else can do. All the wonderful proofs of spirit return that mediums have been able to give become from that moment our own, and linked to us by the personal touch that the soul has so longed for. When we reach this stage, disappointment is no longer possible. But so many may turn away long before they reach this. The one who has not been to the stations of the mediums will be so enchanted with their spiritual friends is far intenser. It is as if the one you love gazed into your eyes and turned away, saying, 'I know not the man.'

The cruelty of the verdict to both sides is heartbreakingly.

When I began my investigations I was fortunate in finding a medium of great power, who was able to give me marvellous proofs of the identity of the friends who spoke through her. It did not mean very much to me then, never having lost anyone who was dear to me, but I have no hesitation in saying that it subsequently changed the whole complexion of my life. I am one of those (to use a common expression) who put all their eggs in one basket. It is a common saying that grief never kills, but I sometimes think that without this wonderful faith of Spiritualism it would have killed me. As it is, I have never had to bear the grief of loss, because I have never been separated from those I love—spirit companionship is such a living, ever-present reality to me.

I could have written all this ten years ago, but I preferred to wait. Would the wonderful glory and freshness of it wear away with time? Time has answered me. Hence this article. Let me try to help others to hold what is so beautiful to me.

S. B. J.

APPARITION OF A DOG.

'The Animals' Guardian,' recently reprinted several stories of apparitions of animals contributed to 'The National Review' by Captain E. T. Humphreys, who had collected them in the course of his travels in many lands. Their general character may be judged from the following, which the captain states was narrated to him by a friend and his wife, whose statements he has no reason to doubt:—

When resident in South Africa, their bungalow was situated close to a railway line to which the train was habitually run off by a dwarf wall. At this time they owned a fine mastiff dog which, owing to its perfect manners, was allowed to roam about. Unfortunately one evening, having stayed on to the line, and stepping out of the way of the engine at a gateway on the line to be closed by another. Some months afterwards the engine-drivers of two evening trains always gave prolonged whirls with their engines. This was very annoying to the dog's late owner; the wife, too, was in delicate health and often lying down about that time. The husband waylaid one of the drivers after duty one evening and asked if the whistling was really necessary, as there were not any expedients to stop it. The driver expressed some surprise that his employer should object. The man at first hesitated, but asked:—'Is it often heard?' 'Yes, always.' The man then said that the dog's friend had the remedy in his own hands, as the whistling was only done to prevent his dog being run over, for he was often trespassing on the line, and never moved unless so warned, when he usually passed off over the low wall already spoken of. The description given of the offending dog agreed in every detail with the one that was run over. This apparition continued for some months at frequent intervals.

ITEMS OF INTEREST.

Probably there are many metropolitan readers of 'Light' who have not heard of the statement to which Spiritualism has permeated and become an integral part of the life of the people in our Northern towns, especially in Lancashire and Yorkshire. This fact is well illustrated in 'The Messenger and Monthly Plan,' the organ of the Yorkshire Spiritualist Societies, of which Mr. J. W. Hayward is president. This 'Messenger' gives the speakers' plans for September of some fifty societies (ten of which own the buildings in which they meet), the name and address of each society, and of its secretary, the appointments of the speakers for the different services, and also a list of names and addresses of upwards of sixty speakers in membership with the Union. The Union holds monthly conferences and carries on its work in a thoroughly business-like way. Truly, in these Northern centres Spiritualism is the religion of everyday life.

There seems to be a difficulty in some minds respecting what it is that Spiritualism stands for. Certain persons who are quite prepared to admit that the survival of man after bodily death has been demonstrated are not prepared to affirm human immortality—in the sense of never-ending life. Now, as we understand it, Spiritualism stands for continued consciousness after the incident of death. We recognise the futility of affirming Immortality, in the sense of everlasting conscious personal existence, because such affirmation pre-supposes all knowledge. But surely, survival of death being admitted, it is but a natural inference that self-consciousness will continue to enjoy a perfect time, and become self-conscious and comprehending rather than less so. Surely, a spiritual conception of the realities of existence lifts us to a plane beyond what we think of as time and eternity, that realisation, known as Cosmic Consciousness, which is as close the assurance and guarantee of eternal life.
For some years past the iron ore industry in the Furness mining district has been in a state of decline, but it is said that owing to the success which has attended some divining operations recently carried out by Mr. Lincoln Toothill and Mr. H. Chappel, there is now great hope of its revival. Reports from abroad have already given many surprises by the proved existence of large bodies of the metal in places indicated by the divining rod, and that the diviners expect to be able to prove that there are even larger deposits than have hitherto been worked in the district.

Mr. T. O. Todd is unfurling. We understand that he has never had a holiday for twenty years, but that he has resolved this year to take one of ten days, and has gone down to Exeter to enjoy it. This is Mr. Todd's notion of "enjoying" a holiday: He will give a series of five lectures on 'Nature's Divine Revelation of the Pathway to Immortality' at the Exeter Spiritualist Church, Marshborough Hall, Bullomash-road, Holloway-street, on Sunday next, at 11 a.m. and 6.30 ; Friday, the 22nd, at 2, and Sunday, the 24th, at 11 and 6.30. On Monday, the 25th, at 8 p.m., he will lecture at Teignmouth in the Assembly Rooms, London Hotel, on 'Hand-in-Hand with the Angel World.'

In the September number of 'The Literary Guide' the fact is mentioned that Messrs. Watts and Co., the publishers of Usborne Moore's book, 'Glimpses of the Nether World.'

We understand that he has been opposed by the following assumed 'caution': 'We need have no fear that the idea that Mr. H. Chappel, there is now great hope of its revival. Reports from abroad have already given many surprises by the proved existence of large bodies of the metal in places indicated by the divining rod, and that the diviners expect to be able to prove that there are even larger deposits than have hitherto been worked in the district.

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The Psycho-Therapeutic Society has just published its report and financial statement for the year ending June 30th, 1911, being the tenth since the society's foundation in 1901-2. In the first year of its existence the society attended to fifteen patients, to whom it gave a hundred free treatments. Last year, the number of patients was five hundred and fifty-seven and the number of treatments given was three thousand eight hundred and two. The receipts during the year amounted to £505 12s. and the expenditure to £478 12s., leaving a surplus of £27 10s. 7d. and the expenditure to £478 12s., leaving a balance at the bankers of £27 0s. 7d. Against this, however, has to be set liabilities for rent, printing, stationery, &c., amounting to £38 6s. Indeed, the report remarks that the only disappointing features about the past year are the lack of increase of membership and the insufficiency of the income to meet the expenditure. If the society desire to be able to work on the lines upon which their early days with ever increasing sympathy, as she has turned her face towards the light. A widening thought and increasingly sympathetic attitude towards those who do not see the light is the result of her individual and gradual reception of the love principle of the universe. But Mrs. Besant cannot reasonably be supposed to have an immunity from ordinary psychological laws and their consequences, any more than other people.

When the Theosophists of twenty-five years ago insisted so strongly upon the 'shell' theory and the deceptive appearances of everything on the astral planes (dwelling very justifiably on the creative power of thought) they omitted to leave loopholes for their own psychical evolution, which has since taken place ; as has also the case as regards the Society for Psychical Research. The same thing has happened in the two societies. Each has been carried forward by the scientific trend of the last ten years or more. Each, in turn, through its most prominent members, has personally investigated the claims for materialisation, spirit-photography, spirit communications, &c. Mr. Sinnett, Mrs. Annie Besant, Mr. Everard Fielding, Miss Alice Johnson, and many other prominent inquirers in both societies, have thrown away previous prejudices and have investigated at the fountain head now that science has at last woke up and begins to take an interest in it.

The verdict now is reversed, or at least profoundly modified. Not 'Shells' pur simplici—not 'astral plane delusions' alone—not mediumistic frauds alone. The modern verdict is 'These things are possible; they may even be useful in cases of obstinate and confirmed materialism; but they are generally untenable'. The theosophical rider may be put into six words. 'Often generally useful—but definitely not dangerous.' So is it fire dangerous if we use it to burn our house down instead of to warm it.

Each society expects general and whole-hearted recognition of its present attitude, and this is just what it cannot always command; for in either case the critical pronouncements of the past have been two-edged and cut both ways. The S.R.P. presents us with a series of interesting but sometimes obscure and involved cross-correspondences, and is met by the suggestion that its own experiments may be corrected by the thought-cor­

In our next issue we shall give particulars of the arrangements of the London Spiritualist Alliance from October to Christmas, and Mrs. Besant's exact attitude towards Spiritualism, and treated from the psychological and scientific witnesses is presented to them. It is not true that having Moses and the prophets and the New Testament, they should be the first to be persuaded to seek the evidence, to welcome the glad tidings of life after death.

Why should they be so afraid?

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The proof of the pudding must always remain in the eating, and we shall be sensible people if we eat our pudding and say grace after it. If we wait to ask Theosophists—Hindus or Mohammedans—that the pudding really exists is merely a thought creation of the brain—well, we shall certainly lose the pudding, and, if logical, we may even end by persuading our-selves that the pudding exists by the same process of thought creation for anything we can absolutely prove to the contrary.—Yours, &c.,
E. KATHARINE BATES.
Southbourne-on-Sea.

COUNTERTOPS?

Sir,—A correspondent, on page 418, asks for the truth about 'Countertops,' to which I should like to add 'if there is any.' Another question arises,—"What does it matter?" Suppose it be true that the primal soul is a unit, and that it somehow, somehow, and somewhere splits into halves, which halves become respectively male and female when expressed in material bodies, then I think it wrong to say that those two halves are 'affinities,' and must come together again, and that any other union is imperfect and destined to be broken?—I trust Spiritualists are not going to advocate this pernicious nonsense. In her 'Twenty Years of Modern American Spiritualism,' Mrs. Emma Hardinge Britten tells the painful story of the 'Free Love' movement among Spiritualists. 'Some hunters of spirits, in one of their hunting expeditions, indulged in an unwise and wicked, individuals, by their wilful and extravagant claims and conduct, both outside and inside our movement, brought discredit on the whole Spiritualist movement. So is there any reason why, because they investigate phenomena which prove continued conscious existence, Spiritualists should be supposed to know all kinds of truths and unproved and unanswerable assertions? Surely there are enough difficulties, temptations, and 'burning questions' associated with our common everyday life, requiring to be dealt with rationally and righteously, to engage our time, thought, and energy without manufacturing other and unnecessary problems.—Yours, &c.,
F.

Should Inquirers be Warned?

Sir,—J. W. asks, in 'LIGHT' of September 2nd, that inquirers may be warned against giving too much time to the study of Spiritualism and neglecting ordinary business and home affairs, but surely, sir, such warnings are constantly being given. If inquirers, and some Spiritualists, would read and act upon the calm common-sense advice given by 'M. A. (Oxon),' especially in the last paragraph of his 'Advice to Inquirers' on 'the conduct of circles,' there would be much less justification for the talk about the 'dangers' of Spiritualism. The trouble is, however, that enthusiastic, foolishly credulous persons will not be advised, or cannot understand the advice to be given to them, and they rush into all manner of stupid extremes and fanatical excesses, thus bringing trouble upon themselves and reproach upon the whole Spiritualist movement. Thoughtless persons, unbalanced,-headed, and vain, do more harm than good. We have it on good authority that 'Evil is wrought by want of thought as well as want of heart,' and if advice to the unthinking will cause them to think, to be rational, to keep in touch with this world and its practical (spiritual) duties and responsibilities, and to regard spirit people as human beings—not angels, authorities, or masters—then let them be given such advice—line on line and precept on precept. But, will they take it and act upon it? Judging from observation I very much doubt it.—Yours, &c., A. M.

FAREWELL RECEPTION TO MRS. FOSTER-TURNER.

On the evening of August 31st a soiree musicale and farewell reception was given at Carton Hall, Westminster, in honour of Mrs. Foster-Turner, the well-known Australian psychic. There was a large attendance of friends to express their appreciation of her work during her short sojourn in this country.

The chairman, Dr. Abraham Wallace, presented to Mrs. Foster-Turner a beautifully illuminated address, which was accepted by her theinas recognised the spirit presence of those present, including the chairman, Mr. W. T. Stead, and other representatives of our movement. Needless to say that Dr. Wallace only performed the duties of the chairman, but expressed the hope that the great of the evening would return to this country to help in spreading the light of spiritual science. Dr. Wallace also handed to Mrs. Foster-Turner a beautiful diamond and pink pearl ring, which had been forwarded to him from an anonymous client of hers as a token of esteem and gratitude. Thereafter, Mrs. Foster-Turner gave a short demonstration of her clairvoyant and psychometrical powers, all the guests being perfectly successful.

The music was under the direction of Madame la Comtesse de Tonnescu, formerly and better known as Madame Mabel Munro, the Scotch singer of ballads and folk songs, accompanied on the harp, which she plays under inspiration.

COB.

SOCIETY WORK ON SUNDAY, SEPT. 10th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Ouseburn Rooms.—In the absence of Mrs. Imison, Mr. Leigh Hunt kindly gave clairvoyant descriptions, which in a large number of cases were fully recognised. Mr. D. Neal presided.—15, Mortimer-street, W.—On the 4th inst. Mr. Horace Leaf deeply interested members and friends with clairvoyant descriptions, many convincing details being given. Mr. W. T. Coddington presided.

SPIRITUAL MESSIAH : 67, George-street, W.—Morning, Mrs. Miles Ord delivered an address on 'Did Christ Die for a Sacrifice Circle.' E. K. Bates, in his address on 'The Last Day,' related a remarkable experience, that those two almost, among the countless hosts of human beings, are 'affinities,' and must come together again, and that any other union is imperfect and destined to be broken? I trust Spiritualists are not going to advocate this pernicious nonsense. In her 'Twenty Years of Modern American Spiritualism,' Mrs. Emma Hardinge Britten tells the painful story of the 'Free Love' movement among Spiritualists. 'Some hunters of spirits, in one of their hunting expeditions, indulged in an unwise and wicked, individuals, by their wilful and extravagant claims and conduct, both outside and inside our movement, brought discredit on the whole Spiritualist movement. So is there any reason why, because they investigate phenomena which prove continued conscious existence, Spiritualists should be supposed to know all kinds of truths and unproved and unanswerable assertions? Surely there are enough difficulties, temptations, and 'burning questions' associated with our common everyday life, requiring to be dealt with rationally and righteously, to engage our time, thought, and energy without manufacturing other and unnecessary problems.—Yours, &c.,
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COB.

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CONTENTS
Notes by the Way ........................................ 445
L.B.A. Notices ........................................... 446
Significance of the Evidence for 'Rilation' ................. 447
Luther Burbank on Child-Training ........................................... 447
Promotions and Telepathy in America ................................. 448
Spiritual Experiences of an 'Anatomy Reader' ......................... 449
The Coming of the New ........................................... 450
Count Solovovo’s Illusions ........................................... 451
Why Does Spiritualism Disappear? ................................. 451
Doctor’s Notes ........................................... 451
Forewarned is Forearmed ........................................... 452
A Remarkable Dancing Epidemic ................................. 452
Why? ...................................................... 453
Potency of ‘Kind Thoughts’ ........................................... 454
Items of Interest ........................................... 454
‘Order of the Star of the East’ ................................. 455

NOTES BY THE WAY.

The question of what constitutes 'proof' is always an interesting one. Count Solovovo raises the point in his letter on page 415, when he says that 'apports have never been strictly proved—not one of them.' Of course the difficulty here turns on his use of the word 'strictly.' We have never read of more stringent test conditions than those that were employed at Sydney with Charles Bailey when, at the last minute, a sceptic produced a pair of boxing gloves and, after putting them on to Bailey's hands, securely tied them round the wrists and carefully sealed the knots. Yet while Bailey was thus tested and was seated alone inside a securely fastened cage, apports were produced. And, after putting them on to Bailey's hands, securely tied in endless cords, coins were taken out of what, as described, were fraud-proof conditions, knots were tied in endless cords, coins were taken out of boxes, and solid rings were passed over a body far too large for the medium as a possible factor in the production of the phenomena and justice be done for the cases where the medium is present, the difficulty here turns on the use of the word 'strictly.'

When once a medium has been severely tested and triumphs over the difficulties, a host of would-be 'experts' arise to improve upon the tests employed and to impeach the skill and competency of the observers in that special case, and again the demand is made that the medium shall submit to the new tribunal and the new tests, and all former successes are discounted. Very frequently, too, the new conditions are found to be unsatisfactory, or some ingenious individual invents some fresh trap, or difficulty—very often calculated to render the manifestations impossible rather than to eliminate possible fraud on the part of the medium—and so the merry game goes on. Surely it is time that some agreement was arrived at as to what would constitute 'strict proof'; some plan formulated by which the truth-seeker—not the would-be medium—would have freedom to set up and hold by the idea of a spiritual world (of a sort), and to that degree offered a challenge to Science. And it is conceivable that modern scientific discoveries in the direction of psychical facts have been to some extent the outcome of the ambition of scientists to demolish the spiritual idea. In the meantime Spiritism has stood between the combatants as a peacemaker, its message being that the conflict which they have so long fought and the like.

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

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

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

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

To me the great mistake which religion or Christianity has made for many centuries was in identifying itself with what is not science. Its first stage was an attack on idolatry which was based upon sensuous or materialistic conceptions of the divine, borrowed from polytheism and Graeco-Roman art. It insisted that the divine and spiritual were supersensible. But the moment that the Church introduced images and painting into its order it surrendered its relation to science. It began to return to materialism, and aesthetics or art will always favour that view until a spiritual interpretation of the world has been established by science. Modern science, with its ions, electrons, ether, and various occult physical forces, is far more reconcilable with religion than is art with its sensuous ideas and ideals.
trouble, but the task is educative. The hawk which preyed on the pigeon, the knave who battens on the fool, are part of the natural order—at present.

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

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

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

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

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

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

Man himself is lost sight of, submerged in the educational system. As administered in our schools and colleges, education has lost its soul. It is a lifeless shell having the letter but not the substance. Teaching is everywhere now but education, a trifle mechanical, without discipline.

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

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

In the same issue is an advertisement of special services to be held at 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis of spiritual gifts and clairvoyant readings. For full particulars see the advertisement supplement.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

Of the Members, Associates and Friends of the London Spiritualist Alliance will be held in the Royal Society of British Artists, Suffolk Street, Pall Mall East, S.W., at which CLAIMANT DESCRIPTIONS of spiritual people present will be given by Mr. Alfred Vont Peters.

Music, Social Intercourse, and Refreshments during the Evening.

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

MEMBERS and ASSOCIATES may have tickets for themselves and their friends on payment of the nominal charge of one shilling each; other visitors two shillings each.

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

Meetings will also be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings:

Oct. 5.—Abraham Wallace, M.D., on 'The Churches and Modern Spiritual Science.'

Nov. 9.—A Symposium on Some Unorthodox Systems of Healing. Mrs. Hart will speak on 'The Principles of the Science of Being.' Mr. G. Sprigen on 'The Work of the Psycho-Therapeutical Healer.' Mr. W. S. Hendry on 'Vital Magnetic Healing.' Mr. Percy R. Street on 'Direct Spirit Healing.' Mr. J. L. Macheth Bain (if in London) on 'The Immanent Christ the Healer of Soul and Body.'

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

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIMANT DESCRIBERS.—On Tuesday, October 24th, Mr. J. Isherwood will give correct descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Associate; Members free; for friends introduced by them, 2s. each.

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

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

TALKS WITH A SPIRIT CONTROL.—On Fridays, commencing October 8th, at 4 p.m., Mrs. E. Wallis, under spirit control, will reply to questions relating to life here and on the other side, mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s. ; Members and Associates free.

MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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

The articles on 'Bilocation,' translated from the work of Mr. Ernesto Bozzano, which have appeared in our columns, and which were concluded on p. 306, merit reconsideration on account both of the method of treatment and of the subject matter itself. Mr. Bozzano has followed the true scientific method in first accumulating his facts and then arranging them in different categories, and the care and cautious reserve shown by him in grouping his facts into the three categories—(1) when the subject, fully conscious, sees his own double; (2) when the consciousness of the subject is transferred to the double, which perceives its own body; (3) when the double is seen by a second party, the subject of duplication being ignorant of the duplication—naturally impress the reader with the value and weight of the accumulated evidence for the fact that human personality is at least threefold; that, in addition to consciousness, i.e., spirit, and in addition to the physical body, there is a third something which is more closely knit with the spirit than the corporeal body. This something may appear as an object of perception, it may be the seat of consciousness, i.e., with the spirit it may pass away from the physical body, which has an objective existence apart from it yet linked to it, or it may even appear as an objective reality to another consciousness.

Typical cases of these three types of activity will repay examination. Boru No. 1 sees Boru No. 2 ('Light,' p. 360). A German lieutenant investigates the work being done in the tunnel while his body lies in a state of hypnosis (p. 315); a Parisian engraver investigates the contents of the neighbouring room (p. 327); later, in a state of ordinary consciousness, both the lieutenant and the engraver verify the accuracy of the things they noted in a state of duplication. A lady in Paris perceives the double of her relative (p. 302). These cases typify three kinds of phenomena, and with the accumulated facts of the same kind quoted by Mr. Bozzano, show conclusively that human personality is capable of double objectivity. In addition to the objectivity in the realm of matter, which is the ordinary occurrence of our daily lives, there are possibilities of objectivity in relation to a realm in which is assuredly not materialistic.

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

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

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

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

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

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

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

B. C. W.

LUTHER BURBANK ON CHILD-TRAINING.

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

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

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

Keep out all fear of the brutal things men have taught children about the future. I believe emphatically in religion. God made religion, and man made theology. . . . I have the largest sympathy for all who have the largest sympathy for religion and the largest contempt I am capable of for a misleading theology. Do not feed children on mandolin sentimentalism or dogmatic religion; give them nature. . . .

The injury wrought by keeping too young children indoors at school is beyond the power of anyone to estimate. Preserve beyond all else the priceless portion of a child the integrity of the nervous system. Upon this depends its success in life. . . . By surrounding the child with sunshine from the sky and your own heart, by giving it the closest and most constant companionship with nature, by giving it a healthy, balanced, nutritious food, by giving it all that is implied in healthful environmental influences, and by doing all in love, you can cultivate in the child and fix there for all its life all lovely and beautiful traits;
PREMONITIONS AND TELEPATHY IN DREAMS.

A paper read by Miss Geraldine de Rochez, on February 9th, 1911, at a Meeting of the Dublin Society for Psychological Research, Professor W. F. Barrett in the chair.

(Continued from page 437.)

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

A friend of mine has for some years been trying to get into Parliament. We used at one time to correspond with one another, but of late years, he having got married, I have not followed his movements so closely, and it never seemed probable that there should be any telepathic communication between us, nor do I consciously think often about him unless he is re-called to me by other friends. Long ago I had dreams and premonitions in connection with him, for candour obliges me to admit that in those days I was much interested in him, but for the last eight or nine years other interests have engaged my attention. Last year I was told that he was likely to contest a certain constituency, and I expressed interest, but was not 'dans mon cœur.'

It is worth noticing in connection with this that I general wrote then as if I were not myself alone, but you too. My individuality seems merged entirely in yours during these moments of premonition. I never thought, nearly six months ago, when I heard of your death, that it would be possible, months after, to suffer as I did yesterday. 'Some night I shall pass out of my body in one of these states. (April 16th.)' I think I very nearly went to death, and I used to pass through episodes of great happiness of humanity in the country (out of me). I think death must be like this—a wrench and spasm of the earthly frame, an escape of the soul as if from the bonds of torment.
my preface gave you to understand that I would. I feel that I have not by any means exhausted the subject of my own dreams, but that there are many others. They had a similar visit from a man who had been a veterinary surgeon in earth-life, and for whom the patient had worked when a boy. In this case the visitor stated that he had passed on some time before from Ireland; also that 'Decus' (my unseen helper) had enlisted him in his band, and had depicted him to come to see me operate upon his former servant. I told him that he should not expect to let the grass grow under his feet, seeing that he managed to effect control on the first attempt. He promised to do his best to help his former servant, but, as yet, he knew so little; still, he now hoped to progress rapidly.

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

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

The same patient was present when a gentleman brought his son, who was said to be badly afflicted. I put the patient to sleep, and then turned to the son. He was just going to sleep, when the one already asleep sprang to his feet, clenching his fists, and called me by name to help clear out an invisible, objectionable presence, saying: 'Get out of this place, you are not wanted here.'

I therefore broke the psychical connection by suggesting the disappearance of the invader. The same visitor had almost obtained control of the patient on another occasion. The latter had been to sleep, quietly resting for some time, when he began to wrestle with his own head. I formed contact and dispelled the influence. The patient said it was the same man who was troubling the young man. I asked the patient why he seemed to have a difficulty with his head. He replied that he first noticed it was conscious of a net-like feeling, which was getting tighter, and caused him to become aware that something was wrong. As soon as he became aware of his opponent he fought to remove the net from his head. The young man was asleep at the time. I asked him to give me an explanation of his connection with the intruder. He said he was a former schoolmaster, named ——, and that the patient had a wish to break the connection was given. When awake, I asked him if he had ever known a man named ——. Before I could complete the question he flew into a rage, put his face close to mine, and glared like a maniac. After I had quieted him (an epileptic) he gave me a very succinct story of his school days, of the ill-treatment he received from the invader who also had defrauded him out of a legacy, and how, if he should ever meet him in heaven or hell, if a thousand years had to pass, he would be revenged. This proved a psychological puzzle; the father declared that his son never went to such a school, nor ever had a schoolmaster of that name; neither had he ever been defrauded out of a legacy. He had never complained of excessive correction whilst at school, or spoken of these things at home at all. The question remains unsolved.

My daughter asked permission to try an experiment when next I put anyone to sleep. She came into the room without noise, and moticed me to ask who was in the room. My daughter was observed—this was different (Mrs. P. and Mrs. K.). The experiment proved effective; my daughter concentrated her thoughts on a mental change of clothing, and also on a nimbus, and both were described by the patient. Tests have been made at my command by several patients, whilst unasked for and in ordinary sleep, their auras and clothing, when at request, have changed their clothing in the twinkling of an eye from terrestrial to celestial, repeating the operation at will.
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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE COMING OF THE NEW.

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

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

One after the other all departments of the working world were invaded by the new spirit. Old machinery was 'scraped' and new engines installed. Old workers were sent adrift and younger ones appointed in their places. 'Hustle and bustle' were features of the new régime, and a fierce light was turned on all the dim corners of every commercial establishment. Nobody and nothing was safe that could not justify existence on the grounds of economy, expedition, or efficiency.

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

And then the wheels began to go round very fast, and those who could not keep up with the new movement went down and 'went under.' Greybeard Custom and old, blind 'Use and Want' wept in the market-place over the destruction of their idols, and the Churches shrieked 'Modernism!' 'Materialism!' 'Heresy!' pleaded, threatened, and launched excommunications. The apostles of the New only smiled contemptuously at their thunders. Mean while the grey working world toiled harder, for the stress of competition grew ever more and more severe, and a new doctrine was preached, the favorite text of which was, 'Get on or get out!'

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

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

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

Fortunately in the providence of things these errors are corrected by greater architects, and the new-borners are made less potent because they are invisible. These have not made the mistake of the human builders of supposing that they are working with soul-less materials subject to mechanical laws—they know that it is a living social organism that is being built up. Indeed, it is rather a birth than a building—the birth of a crude, misshapen form that some among us regard with fear and dismay. But we doubt not that it will come 'slowly to its stature and its form,' helped to maturity by other newly-born embodiments at present also somewhat strange and unshapely to the initiated eye—new systems of thought, new spiritual philosophies, new theologies. The volatiles of the past cry out upon them as weird and terrifying things. But in the fulness of time each will become transfigured into angel guise.

Welcomed by all that cursed its hour of birth And cast it like a serpent from their hold!

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

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

It will be remembered that in 'Light' of the 2nd inst. (p. 415) we criticized Count Solovofo's assertions as regards Stainton Moses there can be no doubt that the great majority of his phenomena (apports included) can be explained by fraud on his part—necessarily conscious fraud in some cases, perhaps unconscious in others.

In a letter just received, headed 'About My Dilemma,' the Count writes:-

I must confess it makes one feel very uncomfortable if one finds guilty of the 'crassest prejudice' ('Light,' p. 416). Such is, at least, my position in the face of so damaging a verdict. (But, after all, may I not be too thin-skinned?) And Mr. C. M. Crookes' assertions have been involved in this exposure because I think it easier to believe in deception on Mr. Stainton Moses' part than to believe that he was really endowed with genuine 'apport' powers.

Let the position be reversed. Let us suppose that a wonderful physical medium has at last appeared; that his phenomena have not repeatedly been obtained under test conditions and that he has not been so far convicled of fraud. Whereupon a Mr. X. appears, who flatly declares that the medium in question is nothing but a cheat. And on being asked to prove the fact he merely says, 'I am an honest man, and all my friends believe me incapable of deceit.' You must take me on my word.

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

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

I am afraid they would simply tear X.'s reputation to shreds because it is easiest to believe a given medium to have produced apports—this X. declares that the medium in question is nothing but a cheat. And on being asked to prove the fact he will say, 'I am an honest man, and all my friends believe me incapable of deceit.' You must take me on my word.

Almost does the term 'light' mean to me what would be the Spiritualists' line of action in such a case?—for they would simply tear X.'s reputation to shreds because it is easiest to believe a given medium to have produced apports—this X. declares that the medium in question is nothing but a cheat. And on being asked to prove the fact he will say, 'I am an honest man, and all my friends believe me incapable of deceit.' You must take me on my word.

One more word about a gross improbability. I did not lay particular stress on this objection in my paper in the S.P.R. 'Proceedings.' I merely called attention to the fact that the more a phenomenon is improbable, the more we are justified in suspending judgment on it, unless we have more satisfactory conditions than that it has been obtained under test conditions, and that the phenomena are of such a character as to afford proof of their supernormal origin, they are valueless for evidential purposes unless they occur under strict test conditions. But we are now dealing with a different matter. It is clear that Mr. Moses was guilty of conscious fraud. This is a personal matter; a man's character and honour are at stake—a man who has passed on and is now unable to defend himself against this accusation; hence our protest.

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

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

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

We sat down, Miss Fox promising to bring something to show our power. I was sitting by myself in a chair in the middle of the room, with Kate Fox behind me and the other lady on my left. An alphabetic message was given soon given to turn the gas out, and we thereupon sat in total darkness, I holding Miss Fox's hand in mine and Miss Kate's hand in the other one of mine. The message was very clear and distinct. Very soon, a message was given in the following words, 'We are going to bring something to show our power; and almost immediately afterwards we all heard the tinkling of a bell, not stationary, but moving about in all parts of the room: at one
time by the wall, as another is a further corner of the room, now touching me on the head, and now tapping against the floor. After ringing about the room in this manner for fully five minutes, it fell upon the table close to my hands. When the bell was there, sure enough, was my own bell lying on a corner of a book-shelf. The bell was on the book, and I put it on one side to get the book. That little incident had impressed on my mind the fact of the bell being there, the gas was burning brightly in the hall outside the dining-room, so that this could not be opened without letting light into the room, even had there been an accomplice in the house with a duplicate key, which there certainly was not.

I struck a light. There, sure enough, was my own bell lying on the table before me. I went straight into the library. A glance showed that the bell was not where it ought to have been. I told him to stop. 'J. corroborated this, and said that, after ringing it, he put the bell down where he had found it.

Now, if in considering this incident we were to employ Count Solovovo's method of explaining away the facts in the Stanton Moses phenomena we should be driven, logically, to declare something like this: 'As this alleged apport is a physical impossibility' (or, as now amended, 'improbable'), and as the boys both declared that they had seen the bell after their father had locked them in the library, and that it was there, although the youngest boy had actually rung the bell until asked to desist by his brother, 'there can be no doubt' that this alleged apport 'can be explained by necessarily conscious fraud' on their part; they must have consciously cheated, and lied, and conspired with the mediums to deceive their father.

We should be compelled to this conclusion because 'it is easier to believe given persons to have been guilty of fraud than to possess an authentic faculty of producing apports—this leaving all question of reputation aside.' We trust Sir William and his sons will excuse us for even seeming to suggest such conduct—but it forcibly illustrates the actual significance of Count Solovovo's so-called explanation, as applied to Stanton Moses.

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

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

Mr. and Mrs. Hugo Ames are laying claim to the $1,000 offered by an advertiser for evidence of consciousness. They state, in a letter to 'The Daily News,' that telepathy is of almost daily occurrence between them. Mrs. Ames says that one day, her husband and she were in their study, and she was writing. Her pen suddenly wrote 'consciousness' three times, then stopped. She realised that she was in telepathic communion with Mr. Ames and that he must be 'keeping up' her consciousness in his writing for his new book. She says: 'I went to my bookshelves and took down a book containing an article by Annie Besant on Bose's description of consciousness in the vegetable and animal kingdom. Then I put my fingers aside and began to write on my own experiences of consciousness, supplemented by Bose's theory. I caught the pen, and sent Mr. Ames this letter telling him why. The next morning, August 22, I received a telegram: "Wonderful! Letters crossed. Discovered Bose's theory yesterday."'

WHY DOES SPIRITUALISM DISAPPOINT SO MANY?

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

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

What can we do to save ourselves disappointment? The safe thing and the right thing is to cultivate our 'inner sense.' We are all conscious of that inner sense. Some people call it conscience. Let them call it what they will. 'What's in a name? To acknowledge it and cultivate it is the main thing. Let us encourage it, let us obey it. It will soon move out of its little, restricted corner to wider fields.' We must prove it every inch of the way—first in little things, and gradually, as faith increases and self-confidence grows, we shall learn to rely upon it more and more, so long as its dictates are honourable and right. It will move on from what is merely right and wrong to what is expedient. Your welfare will be safeguarded in every way. To each one I would say: 'Trust your inner self.' Say it is, 'I trust you. You come from the All Good, and cannot therefore fail me.' Little by little its voice will grow stronger; little by little someone you loved and lost will seem to speak through it; loneliness will vanish; confidence in the All Good will permeate your being with an unshakable conviction. The All Good has preserved you to your fellow-creatures, dear one, to cultivate spiritualism, thank God for it! This is your own—that which no man can take from you. As long as you preserve your attitude of loving faith towards it, it will never fail you, and you will say, God's in His Heaven, all's right with the world. The world will become to you a bit of this heaven dropped straight from your feet. I cannot lay too great stress on the value of this self-cultures. If, like myself, you are no medium, you will find details lacking, and these, a good reliable medium, one in
sympathy with your spirit friends, will be able to supply. But do not blindly obey, taking everything for gospel truth. Here let your own gift speak. Accustom your soul to weigh the advice, or, rather, to take the swift impression that comes to your own soul. Prove this, test it. You will be amazed at its unwavering fidelity. Let it prove to you its correctness in little daily happenings, and as your confidence in its power grows, the power itself will grow. Hold steadily to it and though your logic may not always be able to follow its behests, if you have proved it right in its more easy guidings, trust it with problems in the larger issues where immediate consequences have been hidden from your finite view. It behoves you to be cautious. Remember the character of your guidance rests entirely with yourself. Shirk responsibility as you may, responsibility is yours, in the smallest detail of your life. The spirit friends you have will be your own choice, and the voice that you obey will be your own responsibility.

S. B. J.

FAREWELL RECEPTION TO MRS. PRAED.

A well-attended social gathering of Members and Associates of the London Spiritualist Alliance was held on the afternoon of Thursday, September 14th, at 110, St. Martin's-lane, W.C., to bid farewell to Mrs. Praed, of Melbourne, Australia, on her departure for South Africa. Mr. H. Withall, vice-president, took the chair. He said they were met together with very mixed feelings—feelings of sadness and gladness. Of sadness because they were so soon to lose the presence of their good friend, Mrs. Praed, who, in the short time she had been with them, had endeared herself to many; and of gladness that they had made the acquaintance of so excellent a medium. They had had the privilege of having her in that room on many occasions. The officers of the Alliance were constantly asked whether they could recommend mediums, and among others they had recommended Mrs. Praed, and though no medium could succeed with everybody, owing to the necessity for rapport and other conditions, she had given much satisfaction. He did not mean to say that she was the best medium—only that she had been the best for those with whom she had been successful. She was what might be called a bora medium, belonging to a family in which the grandmother had psychic power well developed. Mrs. Praed's chief control had told him that his attention was drawn to her when she was nineteen months old. He had hoped to make her a materialisation medium, but circumstances arose that it might be called a born medium, belonging to a family in which the grandmother had psychic power well developed. Mrs. Praed's chief control had told him that his attention was drawn to her when she was nineteen months old. He had hoped to make her a materialisation medium, but circumstances arose which made him alter his plans, and he developed her instead in the direction of clairvoyance. Mr. Withall proceeded to refer to two fully-verified descriptions given through Mrs. Praed to ladies whom she met at his own house, and with whom she was unacquainted. He had had a private sitting with her to consult Mr. Rogers, Mr. Hopps, and Mr. Stainton Moses about the work of the Alliance, and he got what he wanted. It is not meant to say that she was the best medium—only that she had been the best for those with whom she had been successful. She was what might be called a born medium, belonging to a family in which the grandmother had psychic power well developed. Mrs. Praed's chief control had told him that his attention was drawn to her when she was nineteen months old. He had hoped to make her a materialisation medium, but circumstances arose which made him alter his plans, and he developed her instead in the direction of clairvoyance. Mr. Withall proceeded to refer to two fully-verified descriptions given through Mrs. Praed to ladies whom she met at his own house, and with whom she was unacquainted. He had had a private sitting with her to consult Mr. Rogers, Mr. Hopps, and Mr. Stainton Moses about the work of the Alliance, and he got what he wanted.

A REMARKABLE DANCING EPIDEMIC.

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

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

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

The correspondent discovered that these manifestations have been epidemic for three years past in the town of Yenishehr, which supplies most of the female labour. They begin about a week before the feast of St. George (July 14th). The girls are dancing again were heard on all sides. Making our way to the room whereon proceeded the loudest hubbub, my wife and I found it filled with a crowd of shrieking, weeping, gesticulating women, in the midst of whom were the four afflicted girls, their legs, arms, and bodies in twitching motion like those of marionettes. Two of them were executing a sort of slow dance, closely resembling the dance which they who are bitten by the tarantula are under compulsion to perform. A third was taking a series of terriying 'header' on to the cement floor that might have been expected to break her skull; though, strange to say, when the fit was over she appeared without a scratch or a bruise. The fourth was working her arms backwards and forwards with a kind of sawing, Swedish drill-like movement. That all were suffering great stress was evident from their staring, anxious eyes and laboured breathing.

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

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

WHY?

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

1. Why is it that the various Spiritist societies do not start their meetings punctually? If the members come late, this is no excuse for delaying the opening for twenty minutes or half an hour. It is not fair to the speaker, and it is trifling with the unseen powers who come to assist.

2. Why is there so much trifling and irreverence prior to the commencement, more particularly on the Sunday evenings? Speakers should find the atmosphere prepared for them, and not be compelled to exercise their energy and deplete their forces in order to raise the tone of the meeting before giving off their best for the benefit of the audience.

3. Why is there so much coughing in the audience? Every loud cough is like a painful stab to the sensitive.

4. Why is the singing at the public and private services so discordant?

5. Why is it that the halls are not opened till just before the beginning of the services?

6. Why are the services held?

Our correspondent's answers and remedies are as follows:

1. Start punctually, and get the audience into good habits; you will thus obtain the best results from the speakers. Remember that if you start half an hour late, you rob the audience, perhaps, of half an hour's clairvoyant descriptions. The clairvoyant has sometimes to travel for two hours across London before home and rest are secured.

2. Create a devotional atmosphere by singing and harmony in every form, and forget not that it is to your own interest to get the very best manifestations. Think also of the effect on strangers, who may be with you for the first time.

3. By practice, you may dispense altogether with this objectionable habit. In other words, refuse to cough, and if compelled to do so against your will, keep your mouth closed. People who are afflicted with this habit have to draw in a long cold stream of air which makes the liability to cough greater. At least you can use a handkerchief to deaden the light extend from me to the subject and disperse the cloud that was around her, and so enable her to fulfil the mission I had given her. This, she was impressed, was not an instance of the superhuman thought and the receptivity of the recipient was the effect, though the latter might be quite unconscious of the cause. If this great truth were known and acted upon, what beneficial influence in whatever light it would have on humanity, and what an incentive it would be for the cultivation and expression of benevolence!

ITEMS OF INTEREST.

Once more the time of the year has come round when most people begin to resume the intellectual and spiritual activities which they temporarily suspended during the hot days and the long light of summer. Not only, as we know, geologically, they naturally seek mental and spiritual food and exercise, and welcome the return of autumn days because they bring renewal in these directions. The announcements made by the London Spiritualist Alliance on page 446 indicate that the Council of that society are determined to do all that is possible to meet the wishes and supply the wants of the Members and Associates. The Conversations on October 12th will be a welcome opportunity for renewal of friendly social intercourse and a prelude to the more active intellectual exercises which will follow. At a recent meeting the Council decided that, in future, Members may attend the Tuesday afternoon séances for illustrations of clairvoyance free of charge, and that those members who reside outside the London postal area can have books from the library sent to them; also, that the carriage and postage to return carriage or postages. Both Members and Associates are welcome to attend freely the Friday afternoon Social Gatherings, and a new feature is a Spiritist Circle for women, who contemplate joining the Alliance should do so now, as their subscription will cover the whole period from October 1st until the end of next year. It is now possible for subscribers to attend the Literary only, without joining the Alliance, at the usual fees; for three books at a time, 2½ ls.; for one book 10s. 6d.

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

*Tiny talk of Woman's Sphere, As though it had a limit; There's not a place in earth or heaven, There's not a task to mankind given, There's not a blessing, or a woe, There's not a whisper, yes or no, There's not a place in earth or heaven, There's not a blessing, or a woe, There's not a whisper, yes or no.

'They give me all the necessary information I sought for, clearly and concisely, and then relapsed into a quiets state; as though absorbed with something she was witnessing. In a while she turned to me and said: 'I have learned a lesson,' and on my asking her what it was, she replied that no kind thought is ever lost, and that when I had expressed my heart's sympathy it was most significant; the light extended from me to the subject and disperse the cloud that was around her, and so enable her to fulfill the mission I had given her. This, she was impressed, was not an instance of the superhuman thought and the receptivity of the recipient was the effect, though the latter might be quite unconscious of the cause. If this great truth were known and acted upon, what beneficial influence it would have on humanity, and what an incentive it would be for the cultivation and expression of benevolence!

---Banper of Light,' 1896.

THE POTENCY OF KIND THOUGHTS.

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

While experimenting with a sensitive in whom I had developed by magnetism lucid clairvoyance whenever what is called the 'sleepwalking state' was induced, I gave (without comment) a letter received from a widow lady, who I knew had thought she was suffering from some mental troubles which I might be able to remove; telling her to find and describe the writer. In a few months she had found and identified her, and I then put before her the strange way in which I wished to express sympathy with her sensitive. She certainly felt sympathy for the lady, and was impressed. Without a doubt this was one of the causes of the result. After waiting with patience she received the result of the sensitive's further efforts, I was pleased to be told that the lady, who had never been able to find a handkerchief suitable for her purposes, now always used one. This is a remarkable fact, which shows that our best friend and ally is thought; our aid is always ready and waiting; he needs no command. If you will but do your best, you will succeed.

---Banper of Light," 1896.

[September 23, 1911.}
SIR,—It is safe to take for granted that readers of "Living" are sympathetic with the special efforts that the different religious sects and systems of humanity, and are interested in current occult activities, therefore I feel I need make no apology for bringing to their notice "The Order of the Star in the East," introduced into England in May of this year by Mrs. Annie Besant, President of the Theosophical Society.

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

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

It is characteristic of Mrs. Besant, practical mystic as she is pre-eminently a woman of action in the belief in the near coming of this great World Teacher. Of her, as of the others who have so soon materialised in "The Order of the Star in the East," which Order she writes, "has been founded to draw together those who, whether of Indian or Western origin, yet believe in the near coming of a great spiritual teacher for the helping of the world. It is thought that its members may, by the physical plane, do something to prepare public opinion for his coming, and thereby create an atmosphere of reverence; and, on the higher planes, may unite in forming an instrument of service ready for his use." There are no rules and no subscription.

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

Yours, etc.,
ELIZABETH SEDGWICK

"Light" in Public Libraries.

SIR,—It may interest your readers to know that the officials of the Public Library, Romford-road, Manor Park, have accepted my offer to place a copy of "Living" weekly, in the reading room. If this could be done in other districts it might be the means of bringing the paper and our philosophy to the notice of many who otherwise would remain ignorant of them.

Yours, etc.,
(MRS.) ALICE JAMIESON.
Some Interesting Questions.

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

'E. R. B.' will realise after reading them that God is per­fect Justice, and that it is only the elimination of evil, sin, and vice, that he has made the earth and world, and of their growing into a fuller knowledge and perception of love, and of the divine, I spoke of this development as something ultimately attainable, not as being immediately arrived at, at the moment of the soul's passing.

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

L.E.B.

A Recognised Spirit Photograph.

Srm.—Read reference in your paper to the passing of Mr. E. W. Wyllie as if I had a knowledge ofJ including the whole world, and of their growing into a fuller knowledge and perception of love, and of the divine, I spoke of this development as something ultimately attainable, not as being immediately arrived at, at the moment of the soul's passing.

Some seven or eight years ago Mr. Wyllie was in this city. I seek refutation for a photograph that was not the slightest confidence and was not at all surprising to get a fair photo of myself with a dim outline of a patriarchal face close to mine. The soul was known to me and it is needless to say I did not repeat my call.

However, shortly afterwards a Unitarian minister, at that time living in Berkeley, called on me with the statement that he had had an experience of a photograph that was not the slightest confidence and was not at all surprising to get a fair photo of myself with a dim outline of a patriarchal face close to mine. The soul was known to me and it is needless to say I did not repeat my call.

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

L.E.B.
The Gospel of Simple Life,' from which we take the following excerpt:—

Young men were asked to practise simplicity in thought. Many of them loved to indulge in subtle questionings which ended in veiled scepticism or avowed atheism. The problem of life must be solved by life, not by categories of abstract thought.

Trust the Universe, remembering that true thought will interpret, not deny, the ineradicable instincts of life.

It is a true word. How well we know that 'subtle questionings'—the outcome of intellectual vanity—and those vain efforts to solve the problems of existence by 'categories of abstract thought': 'I convince by my presence,' said Walt Whitman. And that is what Truth does, when, with its divine simplicity, it approaches the enlightened mind.

We have received a pamphlet with the homely title 'Good for Everybody,' by the Rev. Evaristo Hurtado, of Boston (Mass.). It consists of letters and essays (somewhat naively expressed) on religious subjects, and is described as a 'wonderful book' by the author himself! There is in it much in the way of reasonable interpretations of Bible Teachings, and some very friendly references to Spiritualism: Thus: In one of his letters, the author remarks—

These ideas, you will say, are somewhat like those of Spiritualists, and they certainly are, but Spiritualism teaches the truth, as many wise men now testify. You know there is a society of learned men who have been studying Spiritualism for many years, and they now say that the possibility of having communion with spirits under certain conditions is true, and they have reached such a conclusion by facts:—demonstrated to them in a scientific manner.

That is certainly the case, although (ungrateful as it may seem) we do not regard the little 'book' as a prodigy, even by reason of its acceptance of Spiritualism as throwing light on Biblical matters:—

From an article in 'The Christian Life.'

We call the following as an example of a sentiment very popular nowadays and yet perhaps not wholly true:

Think of the haste and speed and whirl of modern life, of the way in which men and women are hurried along in the turmoil of daily work and business absorbed in the ceaseless rush of securing somehow the means of living and never getting the opportunity to live. The grip of it from morn till eve every day... is gradually killing the souls (and for the matter of that even the bodies also) of thousands and thousands of our citizens.

And yet, not long ago, we met an aged journalist, still 'in harness' after a strenuous life, who declared that things were ever so much better to-day than in his youth. We had, he said, infinitely more comforts and conveniences. The trouble, from his standpoint, arose from the fact that people are more sensitive than they used to be. There is comfort in that thought. It suggests a progress of the kind in which we believe.

We frequently hear and read about the sins of the fathers being visited on the children, and of the terrible injustice endured by those who are visiters of their
heredity, &c., but the other side of the story is too seldom recognised—the fact being that in the main the benefits derived by the past far outweigh the burdens. This fact was ably emphasised recently by a popular writer, who said:

A boy born in 1911 is the inheritor of all the ages. For him lived Homer, Aristotle, Galileo, Newton, Shakespeare, Darwin, Fasolday. For him Nature has been compelled to yield her secrets. For the elemental forces have been yoked. He, the ordinary average boy, may, in the first twenty years of his life, take up the grand inheritance of knowledge, and live in his world as the diligent spectator of natural curiosities, an gifted participant in its labours. His life may be full of interest. He may find sermons in stones or in workshops, books in brooks or in the wood-heap, as has produced the printed page. All life will speak to him of evolution and of the infinite possibilities of human progress. He, the ordinary average human, may live a life of nobility, and rejoice in his great inheritance, count himself a rich and a powerful man.

Some recent remarks in 'Light' on the subject of the intellect and the emotions are recalled to our mind by the following significant passage, which we take from an article on 'Vedanta and the West,' in the August number of our Indian contemporary, 'Prabuddha Bharata':—

We must always learn to distinguish between thought and emotion, between idea and passion, between the elements within the prison, which can have only relative values... Philosophy of itself is barren. It is of character and account only as it relates itself to the emotions. Otherwise prana, Vedanta and every other system of human speculation can have significance and power only as the terms of thought can be translated into terms of feeling, only as the abstract in thought can be made the actual in feeling.

This too, by E. Temple Thurston, will bear consideration:

It is just as well that men should be sentimentalists! They would be drones indeed fit simply for the massacre, without. For sentiment is the great and wonderfull duty which is hers. It is the emotional consciousness. The greatest thing he brings into the world is a religion. Only that which they move the faith of all...

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

Music, Social INTERCOU RSES, and Refreshments during the Evening.

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

MEMBERS and ASSOCIATES may have tickets for themselves and their friends on payment of the nominal charge of one shilling each; other visitors two shillings each.

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

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK STREET, FALL MALL EAST, S.W.

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

Music, Social INTERCOU RSES, and Refreshments during the Evening.
VISITS TO DREAMLAND.

By Salome Isabel Lakeman.

Sleep and dreams are necessarily very intimately connected, and yet they are vastly different, inasmuch as the one has to do with the physical, the other with man's higher bodies. Sleep, the 'twin sister of death,' is, as we know, the time of rest and refreshment for the physical body, and while it lies all hushed and still in slumber, the soul (and I use this word in its widest possible sense) often finds an easier opportunity of gaining its own, and communicating in work our higher planes. But it is not of sleep that we would now think, but of the soul's flight into the mysterious land of dreams, in whose praise poets have written and minstrels sung; of whose beauty seers have spoken in rapture, while from the hermit's cave and the monk's cell come countless legends of the wonders and strange significance of the visions that come to us, since many of earth's wisest and best have bestowed so much attention on, and have attached so much importance to dreams, surely we cannot afford to turn from the subject with indifference, or waive it from our thoughts with contempt; but will, at least, let it command some amount of serious consideration.

Long ages ago, in the glorious East, long before the Western world had awakened to the realities of the unseen, dreams were honored and studied; they were regarded as direct messages from the spirit world, as warnings, as mediators of guidance and help, or as conveying some special revelation of truth; and much care, therefore, was taken that, as far as possible, clear and holy visions might be had and treasured. Among the Egyptians, it was taught that in order to prepare the way for such dreams, great care was to be observed as to conversation and conduct for some time before lying down at night to sleep, and even the thoughts were to be strictly guarded from pollution. Wise, though ancient people! With all our boasted civilisation and learning, we are only, in some directions, beginning to grope for the light in which they lived and rejoiced.

What are dreams? Often has this question been asked and just as often answered in various ways, and yet there still lingers in our minds a vague sense of uncertainty and hazy vagueness as to the real cause of the visions that come to us.

Although dreaming is such an ordinary occurrence, and experienced more or less by all, yet this fact does not of itself make it easier to give a definite and scientific reason for the phenomenon. Dreams have been the object of much study, and much earnest consideration has been directed upon them by the peoples of all nations and times. Dreams might be roughly divided into two classes—their the physical body and those in the astral. To the first class belong those disorganised, confused, and broken dreams, which are by far the most common, and are caused by the partially unconscious brain receiving confused and heterogeneous impressions from the astral and physical planes while the physical body is absent during sleep. The master, controlling force is away, and the grotesque, chaotic dreams so often experienced are the best that can be produced under these circumstances. A very homely illustration may make this clearer. A schoolmaster, as long as he remains in the schoolroom, maintains control and discipline; but as soon as he is absent, we all know how quickly this state of things is reversed. The physical brain during sleep, when left to itself, is exactly like the unruly boys.

But it is of the second class of dreams I wish to speak, namely, those which are seen entirely on the higher planes under the control of the ego, and therefore connected, reasonable, vivid, and often of significant and symbolical meaning. In those old times to which I have referred dreams took great care to describe their dreams correctly. Where the meaning was obscure an interpretation was sought, whose truth time alone could prove. Possibly, were we to devote some care to the study of our dreams, we also might perchance learn what could be acquired in no other way.

We know that during sleep the soul leaves the physical body for higher planes, and that, therefore, very different conditions are met with from those which obtain on the lower, and it is these conditions which convince us of the character and purpose of these astral dreams. In journeying through an hitherto unseen country the traveller's interest and curiosity are awakened at every turn; everything that passes before his eyes is noted; nothing escapes observation. The physical features of the country, the cities, the people, the climate, and a hundred other things clear up the dream. But what of it with regard to our visits to dreamland—that strange and, in some ways, still undiscoved country; that enchanted land, whose impressions and influence abide with us, not only at the waking moment but for months, for years, perhaps for ever. It is just because the physical body is hushed in sleep that the soul can go forth with greater ease and freedom into the land of dreams.

Among many others, there are four things which generally strike the visitor with wonder. The first is the light. Here, on the physical plane, the light, and consequently the atmospheric efforts add much interest, but in dreamland it is often different, though almost indefinably so. It is mellow, soft and golden, yet intensely penetrating; the sunshine is clear but not burning; bright but not blinding, for its brilliance is veiled, yet undimmed, by an almost imperceptibly gauzy hazy blue. This beautiful light is everywhere, the scenery is bathed in its peace and glory, while the mountains rise in their calm grandeur from the caressing mist at their feet. This golden light illumines not only everything around, both far and near, but seems to penetrate even to the very soul, filling it with an exquisite sense of joy and brightness.

Secondly, the scenery. This is in many ways like our own. There are gently swelling hills and towering mountains, while an idea of the wonders and strange vividness of dreams, they are, as far as we can prove, the result of the real cause of the visions that come to us. Possibly, were we to devote some care to the study of our dreams, we also might perchance learn what could be measured of their mysteriousness would have vanished.

(To be continued.)
HAPPINESS, LOVE, AND JOY.

By M. DE VERE.

Masterlinck's exquisite allegory on happiness, 'The Bluebird,' has been seen by a large number of persons, but I wonder how many of those who appreciated it most realise in what happiness really consists! In 'The Bluebird,' the poet-dramatist depicts it as an ideal, and as, therefore, elusive. He is right; happiness is both, because perfect happiness can be obtained only by the pure spirit which has put on immortality, and therefore attained completion. The knowledge of our incompleteness gives us pain, and the greater our growth the more our limitations and imperfections call us. As human beings we can only grow up towards this ideal, as we are, for our physical limits both our vision and our capacity for realising it in its entirety. But even in this more or less limited existence we can attain to happiness—not, indeed, to that perfection of joy which is ecstasy and which is the heritage of the immortal spirit, but at least to a happiness which is abiding, strong, and permanent. The elixir of life, which so many have vainly sought for, the secret of happiness, is in ourselves; it is the unfolding of the spirit within, the realisation and awakening of love! For the spirit is love, happiness, beauty, truth, and in each one of us is this radiant self imprisoned!

Speak, appeal to, touch the spirit of man, and what appears in his eyes, on his face, in his very being, is not love! A chance word, a look, a book, music, anything may cause love thus to reveal itself in another, and to awaken an answering response within ourselves; for in each of us is it permanently abiding, only asking our acquiescence to let it permeate and control our lives. If only more people realised this wonderful fact in its fulness, how different the world would be! The ethical teaching of every religion can be reduced into one word, love. That is why Christianity and the personality and teaching of Jesus contain such a direct appeal to all hearts, because they embody the gospel of love. Jesus was, indeed, the son of God, for he was the embodiment of love; and we, too, are 'sons of God and inheritors of the kingdom of heaven,' because we, too, have the royal birthright within us, the spirit and power of love, with its attendant tenderness and joy.

'The kingdom of heaven is within,' said Jesus, and that kingdom is the realisation of love. The darkness of self, of fear, of doubt of unattainability, of dismay, these fade away in the light of truth; they are illusory, and born of man's limitations and imperfections. The eternal verities, the seemingly elusive ideals, are truth, beauty, and joy—that joy which is the consummation of love. And if we give out love, no matter who they be with whom we come in contact, life will become fraught with new and happier meanings; even all that is real happiness, will come to us, for love is synonymous with happiness; it is the way, the truth, the life eternal, the knowledge of God who is Love.

Enjoyment undoubtedly there is, and pleasure, but neither of these is happiness; they are the lesser joys that gratify the lesser self, and pain can sweep away their power at one touch. Happiness can only come through the power and growth and knowledge of love.

Man is composed of body, soul and spirit; the spirit being the infinite essence, the divine ego in each of us, the Christos, love embodied. Therefore the more spiritual a man is, the greater will be his power and depth of love towards all, the deeper and more perfect his sympathy and tenderness.

Are we not happiest when we are with those we love, or are doing service for them? Even selfish love brings more happiness than when our hearts are cramped from want of tenderness, or love. When, through estrangement, force of circumstances, or any other cause, we have lost contact with those we love, the sense of blankness, of emptiness, the most poignant note of all in our sorrow? We are conscious of a void which nothing else seems to fill; it is because we miss and feel the need of the outpouring of our love. I do not mean to convey the impression that the void left by a great individual love can be filled up entirely by the outpouring of our love on others; the mystery and attraction of individual and great loves are entirely beyond man's control, and are as inexplicable as the mystery of personality. It is said that 'we do not form our affections, it is they that form us, and that in despite of our protests.' Yes, it is true—only too pathetically true sometimes; for a great love, as we have come into its possession, brings us irrecoverable great pain. The need of the loved one forever remains—and must remain if the love has been deep and true—yet we shall find as time, the great healer, helped by love extended to others, fills up the void of bitterness and grief, peace and happiness once more steal over us and the eternal joy which is ever in six flood our hearts whenever we capture again our own irrecoverable love.

To love is the greatest need of our natures, infinitely more so than to be loved. The latter need belongs to the human side of our nature, which ever seeks to retain; but to give love is the yearning of our whole being—body, soul and spirit. That is why motherhood means so much Instruction, for love is spiritual and is the heritage of all, irrespective of creed, race, or sex; because the demand on love is so great, and the pent-up devotion and self-sacrifice can at last find an outlet, and, therefore, happiness.

There is no need to be either a mother or a lover to give out love in its fulness, for all with whom we come in contact need it, and the more we pour out, the greater our joy, and the broader, more tender, more selfless our love becomes.

Perhaps you who read these lines may be thinking, 'People don't want my love.' But they do; the whole world is starving for want of love. Pour it out; let it radiate from you into the great spiritual universe around, that sad heart may be gladened and that weary spirit may be comforted. Have you been happiest in the deepest meaning of the word? Has it not been when you were giving love, either to God, to mankind, or to some individual man or woman or child? Love has many aspects, and I cannot possibly treat of them all. Its limitations are necessary to us, for only through struggling and resisting hearts we can attain to. And here we touch the fringes of that other great mystery—pain, love's correlate!

Everything has its opposite; and pain, which is the opposite of happiness, must in consequence go hand in hand with love, which is merely another name for joy. Only so can love become victorious and paramount and immortal, for love is spiritual, and is the heritage of all, irrespective of creed, race, or sex; because the demand on love is so great, and the pent-up devotion and self-sacrifice can at last find an outlet, and, therefore, happiness.

I daresay many will say here, 'How can love be happiness, when with love comes also pain?' To me that proves, almost beyond everything else, that the realisation of love is happiness; because pain is its correlate, and there is never, and never will be, in this life, great individual love without its accompaniment of great pain; the one begets the other. It is a spiritual fact, and only follows the great law of opposites and their seeming paradox. For all, we are both mortal and immortal, spiritual and physical, sons of God. As sons of men our heritage is pain. Therefore as we are both mortal and immortal, spiritual and physical, sons of men and sons of God, so we claim both heritages, both love and pain!

I am not stating anything that cannot be proved individually. All who are willing can test its truth by themselves living lives of loving-kindness and charity. I am only repeating what Jesus taught, and what the early Christians understood and revealed in their lives, but the spiritual significance of which has been lost sight of by many Christians to-day. 'See how these Christians love one another,' even their persecutors ex claimed, 'it astonishes;' recognising what was the all-constraining force and motive of their religion. We have the perfect pattern, the perfect example of sonship ever before us, we who have been so blessed as to have been born and reared as followers of Jesus. But all peoples, no matter what their creed or religion, if they, too, as children of God, fulfil themselves in love, attain the promises and the realisation of the kingdom, then, it is true, the sacrifice of self for the sake of the race, or sex; it is in each one of us, and love alone is the revelator.

There is only one thing in this world that gives happiness, and by that I do not mean mere enjoyment or pleasure. Love, whatever form it takes—whether of child, parent, brother, sister, teacher, friend, or humanity—love is the heart, the soul, the source of happiness. Happiness only appears illusory because in this life we cannot in any one of these forms realise love in its completeness; and the spirit feels and yearns.
The Admiral shrewdly observes: 'Long since I came to the conclusion that genuine and fraudulent phenomena were frequently mixed at a séance, especially promiscuous séances. We may be sure of this: It is easier not to cheat, and false methods are not resorted to until power fails.' That will bear a lot of thinking about.

His six hundred odd pages are packed full of extremely readable and instructive matter, and 'Glimpses of the Next State' is a book which should have a large sale and be of help to inquirers and Spiritualists.

INVESTIGATIONS INTO THE AURA.

Since the publication of Dr. W. J. Kilmer's experiments with regard to the human aura, it has transpired that other investigators have been at work on the same lines of research. Speaking to a representative of the 'Daily Chronicle,' recently, Mr. G. F. Lewis, a civil engineer in the City, said:—

I went to Lelant, near St. Ives, in Cornwall, where it was believed there were considerable deposits of radio-active substances. I collected about a hundredweights of material and placed it in a dark room for testing purposes. I conducted the tests with a special form of microscopes and a chemical screen, and had not tested more than half a dozen pieces before my microscope became self-brightening. I gave the hand test on the screen, and I saw my hand behind it showing on each finger faint luminous rays of yellow and crimson. As the experiments went on, the glow becoming more intense I became drowsy and go to sleep. At a later stage I discovered that the material was acting upon my system, and that I had a more or less abnormal vision.

In support of his statement, Mr. Lewis showed a series of water-colour sketches made by himself in illustration of his experiments. One was a drawing of his four fingers seen through the screen, with luminous rays projecting from the sides, and tips. Mr. Lewis described this as a 'golden glow,' and asserted that, while in his system it was as, it were, charged with the radio-activity from this strange material, he could see emanations from his body:—

I could see the golden glow from my hand, and, if I moved it slowly, the glow followed; but, if I moved it rapidly and with a jerk, the glow was left behind for an appreciable time and then it followed the hand. That shows, in my opinion, that it is a material substance, separable from the human body, yet not measurable by any unit known to scientists.

Mr. Lewis said that, carrying his experiments further, and covering his eyes with his right arm, he saw, through the flimsy part of it, his left hand surrounded by the 'golden glow.' He added:—

It is alleged, and I believe correctly, that the absolutely blind have something, not touch, or hearing, or smell, which enables them to attain this through every one of their senses at the same time. In my experiment on this subject I was in, after the tests in the dark room, I could see in a way through the side or back of the head.

Mr. W. Harris Shaddick, in a letter to the 'Chronicle,' states that for some time he has been conducting experiments, the results of which, attested by many photographs, go to show that the aura is not confined to the substances that are classified as 'radio-active.' He says:—

Ordinary dark room conditions are of no use at all. Anent this part of the subject, the question may be asked: 'Did Major Durant obtain a photograph of a bottle, &c., through thought aura?' Employing ideal photographic arrangements, from a dark room point of view, I have obtained similar photographs, merely because such objects were in the so-called 'dark room'; but in all my cases of photographs an absolute conclusiveness is impossible. Added to the darkness of the room, the rigid use of light-tight envelopes and similar contrivances is absolutely necessary. In this way I am gradually building up a strong case that the aura is a something belonging as much to objects about us as to the human species.

The UNION OF LONDON SPIRITUALISTS' Annual Conference with the Manor House Spiritual Church, Shrewsbury-road, Romford-road, will be held on Sunday, October 1st. At 3 p.m., Mr. Brown (treasurer of the Union) will read a paper, to be followed by a discussion. Tea at 7 p.m.—speakers, Messrs. G. T. Gwinn, T. Brooks, G. T. Brown, and Geo. F. Tibly; soloists, Mr. and Mrs. Alcock Rash.
For centuries, the one great eager cry of preachers and priests has been: 'You need forgiveness. Come and find it here!' As a rule, this cry has been accompanied by threats of perdition to follow the failure to secure the boon: and the conditions for obtaining it have been so contradictory and confusing that the world, at last, seems making up its mind to ignore the priests and preachers and take its chance.

In one respect, however, the conditions set forth have agreed. They have all assumed that forgiveness is what Dr. Watts called 'Acts of pardon passed' by God, in consideration of something being done or believed by the sinner: the forgiveness then being granted as an act of grace, although the price has been paid. But, in any case, forgiveness has been always described as from without, like a royal pardon or reprieve.

Of course, this notion is part of the old-world thought of God as intensely personal, self-contained and self-willed, just as a judge or Czar is. But that thought is waning, and we are inevitably passing on to a vision of God which presents Him as an inner life and power, ever creating, renewing, destroying or saving from within. Like Charles Kingsley's grand, silent Mother, in 'The Water Babies,' He makes things make themselves: ay! and He makes things forgive themselves.

In that most exquisite story of the woman who was 'a sinner,' told by Luke, there are two lines of amazing significance: 'I say unto thee, that her sins, which are many, are forgiven, for she loved much.' The meaning may partly turn upon the thought that her sin was blended with affection, that she had loved unwise and perversely, and was now penitent: and, in that case, 'for she loved much' had in it an element of saving grace. But the 'saying also appears to have reference to what was then happening.

She is turning her face to the light. She is listening and she understands. She has followed this gatherer in of sorry souls, and is showing her love for the shepherd who is leading her into the fold. She is working out her own salvation, and winning forgiveness from her love. The Pharisee neglected the customary oil, but this woman brought costly ointment; and, for common water, she gave precious tears: and she is forgiven, said the great brotherly heart of the shepherd, for she loves.

The pearl of great price in all this is the deep and beautiful truth that love works its own forgiveness which is not from without but from within. It is a spiritual condition, not a granted boon. You are forgiven in the inner self in so far as you love, for love releases: it is hatred that binds. Love cleanses: it is hatred that defiles. Love wings its way to God who is love: it is hatred that creates and sinks to hell.

It will well repay anyone to see how natural this is. Love conquers all antagonisms and revolts. Rules get what they deserve, loyalty for kindness, sullenness for neglect, hatred for injustice, bombs for callous cruelty. Contrast Russia and Switzerland. In the one, both rulers and people are suffering from autocracy tempered by superstition, and cruelty made possible by the concentration of brute force. In the other, a contented and happy people rejoices in its free national housekeeping with boundless patriotic love for its laws, its liberties and its home. It is love that makes all the difference. No one wants to rebel and offend where everyone is a member of an affectionate household.

Besides, love gives wisdom or a kind of inspired guidance that tends to keep from sin or to escape the perils of it. It is somewhat delicate and difficult ground, but this saying of Christ's comes very near to the occupation of it, with the doctrine that love atones. Is it a reasonable thing to say that any kind of love is better than none? Love, like Lytton, in one of his plays, makes one of his characters daring and deep enough to say:

'The same love that tempts us into sin
If it be true love, works out its own redemption.'

But, short of sin, life, on its frivolous or butterfly side, may be full of semi-silly affections, and what we call 'attachments' that seem, to experienced and prudent people, quite undesirable: and yet, with possibly only a few exceptions, the love works out its own wisdom, its own atonement, even what Lytton calls its own redemption; and thousands of sunny homes come of these butterfly affections, in spite of the grave prudent people; and so they work out their justification or 'forgiveness,' to use Christ's word.

Still further, love opens the eyes to or actually creates the beautiful. Ten thousand times every day it is said, 'I cannot imagine what she sees in him.' Precisely, 'I cannot imagine'—'I cannot image. And you never will until love gives you the same eyes. Even the artist's eyes are very much the artist's love. Wordsworth, with deep penetration, said:

'Therefore am I still
A lover of the meadows and the woods
And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye and soul, what they half create
And what perceive.'

So love brings an accession of life to the deep inner self. It has, indeed, been held that love has proved the keener and most effective instrument in the creative hand of God, and not only in the rough work of creation but for all the finer effects of life. It is the chief provocer of Art and Poetry, Eloquence and Music, and all the sunny effects on the sunny side of life. In this sense it has forgiven everything, even God in His seeming harshnesses. So that when the soul has once risen up to love God, and found that great wonder, that treasure hid in the earth field, it is simply thrilled with inflowings of life from above. They say that love is blind. Not so: it is almost the only thing that sees.

By this path we may best find our way to God and His forgiveness which is the fruit of love: for God's forgiveness is not a decision; it is a fragrance: it is not an act of His will; it is the response to our love. It is love.
answering love. It is not necessary in order that the soul may be saved from Hell; it is a result of the soul’s being already within the enfolding arms of heaven: and that begins at the moment when the prodigal says, ‘I will arise and go to my father.’ In the end, it is the loving much that is much forgiven.

But what is it to love God? ‘I can never understand it,’ said a thoughtful woman; ‘How can I love a being I have never seen?’ We ought to be able to sympathise with that, and to feel the necessity for thought of God within the compass of life’s daily experience. Surely it might well content us to see God in all the blessed and faithful laws of life which, although they press hardly upon us at times, are always really our guardian angels.

Find Him in the creative love of the world and in the wonderful order which keeps everything in its place, from the fibrous rootlet of a blade of grass to the tremendous energy of a sun. Find Him in the thrice and thrill of human sympathy which is, in the social world, what gravitation is among the stars. Find Him in all the subtle and most sacredly binding relationships of life which are the secret springs of all life’s interests and of all life’s deepest joy. Find Him where you find yourself, and everywhere find this—that the cleansing stream is within, that forgiveness is under your own control. Love much and you will be free of the world. No one will bear a grudge against you; no one will want to harm you; no devil could touch you; no hell could hold you; no God need do anything but help you; for Love is Life, and Forgiveness Heaven.

‘THE BEGINNINGS OF SEERSHIP.’

We referred briefly, in a recent issue of "Light," to a book modestly entitled, ‘The Beginnings of Seership,’ by Mr. Vincent N. Turvey (Stead’s Publishing House, cloth, 3s. 6d.), to which, as a really notable record of psychic experiences, we have pleasure in now giving a more extended notice.

Mr. Turvey’s name has long been familiar to our readers in connection with instances of his seership which he has from time to time contributed to our pages, and, in connection with instances of his seership which we have often felt that the most marvellous psychical phenomenon, when related solely to human beings in the flesh, has but a partial significance as regards the life of the soul. There is a Materialism that can take in forms of clairvoyance, previson and telepathy, and remain Materialism. But when the powers of the mind become related to and capable of cognizing the action of beings on other planes of life the question takes on an entirely different aspect. We get, in fact, a double proof. We prove the existence of the soul in physical embodiment, and we prove it apart from that embodiment, and are thus able to correlate the two. It is a valuable element in Mr. Turvey’s records of his experiences that many of them are thoroughly authenticated by the testimony of witnesses. We have not to appeal to a comparison with similar experiences in the lives of other seers, although that is a powerful factor of proof.

At certain times I see a sort of film or ribbon continually moving, as does an endless belt or a cinematograph film. This film in colour is of a very, very pale heliotrope, and it seems to vibrate with great velocity. Upon it are numerous little pictures; some appear to be engraved on the film itself, others are like pale blue photographs stuck on the film. The former I have found to refer to past events, the latter to those about to happen. The locality of the event is judged by scenery and climatic hint. I have to estimate dates by the clearness of the picture.

This clairvoyant perception of events in the form of a series of pictures is a phenomenon not uncommon, we believe, amongst seers. It was a feature of the clairvoyance of Miss ‘X,’ for example, who stated, in an address before the London Spiritualist Alliance, that at times she saw scenes from the lives of the persons she met, delineated in pictures around their heads. Now this is so distinct from the more usual psychic ‘impressions,’ which, cloudy and formless, have to be resolved into their true significance by a mental process on the part of the seer, that it raises a question in our minds. How are these pictures formed?

Are they actually existent in the spiritual atmosphere, or are they received as impressions and transmuted into pictures by strong visualising power on the part of the seer; or, again, are they projected on the mind of the clairvoyant by some friend or guardian in the unseen?

Mr. Turvey predicted the alliance of England with Japan, the war between Japan and Russia, the victory of Japan, a collision in the English Channel, and numbers of other national and public events, in many cases with minute details. When he has foreseen a murder or an accident he has actually received, as a physical sensation, the pain (from blow or bullet wound) of the victim. Such things are pregnant with suggestion. They give us curious hints of the illusive nature of time; they set us to wondering how far world-history is pre-determined by higher minds, and they point in a subtle way to the underlying unity of life. ‘Why,’ asks the seer in such cases, ‘why should I see and suffer from an accident or tragedy which is to occur to some person, an entire stranger, whom I never met?’ Why, indeed, unless in the wondrous economy of the unseen world there is a vital relation between every soul?

In regard to this question of the part played by the denizens of the higher worlds in these matters, we find the chapter on ‘Spirit Visitations’ of no small significance. We have often felt that the most marvellous psychical phenomenon, when related solely to human beings in the flesh, has but a partial significance as regards the life of the soul. There is a Materialism that can take in forms of clairvoyance, prevision and telepathy, and remain Materialism. But when the powers of the mind become related to and capable of cognizing the action of beings on other planes of life the question takes on an entirely different aspect. We get, in fact, a double proof. We prove the existence of the soul in physical embodiment, and we prove it apart from that embodiment, and are thus able to correlate the two.
tion by putting 'spirit' between quotation points!) they afford ample evidence of their independent individual existence. We find matter for speculation in the chapter entitled 'Functioning in "Mental Body,"' in the course of which Mr. Turvey refers to an experience wherein my body, soul and spirit (or my bodily physical, astral, and mental—it all functioned simultaneously!)—in other words, the physical body (A) was smoking and talking while the 'astral' body (B) and the mental body (C) were each apparently engaged on separate psychical tasks at a distance. To all appearance three entities were at work. It is a curious problem; but, from our standpoint, it does not affect the idea of the consciousness as a unity. A, B and C engaged on different occupations simultaneously have their correspondences on lower planes of life. We have the homely instance of the buttermaker, who makes butter by day while he carries on a political discussion with a customer, and withal keeps an alert eye on the shopboy; or the more august example of Julius Cesar, who could dictate seven letters at once, at the same time writing his memoirs. One could multiply examples. All the same, Mr. Turvey's achievement is both marvellous and significant. In conclusion, we have only to say that we cordially welcome his book as a valuable contribution to evidence which are of the highest importance to humanity.

**WHERE IS MY SOUL-MATE?**

The idea of counterparts, twin-souls or soul-mates, seems to be rather prevalent just now, and to be worrying a good many people, for we find Mrs. Longley, in "The Progressive Thinker," answering: 'A Discreet and Wise!' who writes: 'I am unhappy; married but not mated. Where is my soul-mate? What shall I do to make happiness in my home?' Mrs. Longley very sensibly says:—

Be faithful to duty and to the family trust imposed upon you. Do the best you can, and think of the good things more than of the unpleasant. Follow the counsel of the poet, and 'Count your blessings, one by one,' each day. Surely you will find that your life holds much of good cheer that you would miss were it taken away. Be harmonious yourself and harmony will flow from you throughout the home. Don't moan or brood over ill—real or fancied—but look life cheerfully in the face and use good common sense in dealing with it. Don't worry over the question of a 'soul-mate.' Perhaps your misunderstanding or wilful husband is, after all, your spirit counterpart, and it may only be that the conditions and circumstances of earth life have blinded you both to the fact. Perhaps both of you are a little warped by over-sensibility, and by the acquired habit of expecting or exacting too much in every way from each other. If both will try to be harmonious and considerate, heaven or happiness will reach your hearts and home, and the question of genuine matrimony will settle itself. A good deal of nonsense has been circulated on the theme of soul-mates, and, if sensible people would be willing to hear and forbear, there would be more of true unity in each home and less of mental gloom on the subject of affinities.

Mrs. Longley's prescription seems to us to be worth more than the traditional 'guineas.' But will the 'discreet and wise' take it and benefit by it? We wonder.

**A COMFORTING ASSURANCE.**

By E. Katharine Bates.

A few days ago a friend of mine, who was married last year, was confined with her first child, which was stillborn. The grief that it occasioned her was unutterable. Her husband was very young; her husband's profession forces him to be away from England for months at a time; she has also suffered intensely this year from shattered nerves, brought on through unfortunate circumstances connected with her previous home life. In the beginning of this year she was, in fact, forced to spend three months in bed, with a trained nurse in attendance, and went through much physical suffering in addition to nervous troubles.

For months past, however, all had been going well, and when husband and wife separated once more in July last, it was with the happiest anticipations of their next meeting, which would be about a month after the birth of the little child, so ardently hoped for by both husband and wife. All went well up to the very last, and then came the tragedy. A beautiful little boy—stillborn! Neither the doctor nor anyone else can suggest any reason. When the notary came to me, I could see no rift in the clouds for a time. Then the kind friends in the unseen put it into my head to write to the friend who is with her, and say, 'Please tell E. that the most beautiful and helpful messages received from the other side have often been from stillborn children.' Then the little spirits who dwell on this physical plane, but who must, nevertheless, have had a separate existence, since they are capable of communicating with their parents and friends on this side.' I think there is a case in point in Florence Marryat's book, 'There is no Death. I remember distinctly that Miss F. J. Theobald (so well known years ago as a scrupulously truthful and conscientious Spiritualist) told me of her personal experiences with reference to a little sister born under these conditions.

I have known various other cases at first hand, and therefore felt justified in sending this message to my poor friend; to be given to her as soon as it was considered advisable. I may add that the lady is not herself a Spiritualist and knows very little on the subject, but has an open mind.

Her friend wrote to me yesterday, 'Accept my very grateful thanks for your most helpful letter. It was a great spiritual comfort and consolation to E., and I gave it to her; as she liked to be able to touch it and have it under her pillow.'

Imagine the contrast between feeling that all the pain and weariness and discomfort, all the hopes and fears and happy anticipations for the future, all the endless little preparations so joyfully made, had been worse than wasted—simply a cruel and tantalising illusion—and the joy of realising that her little son functioned at once.'

In conclusion, we have only to add—one could multiply examples:—

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THE SPIRITUAL ORIGIN OF MAN.

By Stanley Crouch.

Eternal source: perennial font of grace

Of every flower that wakes or bird that sings,
Of every sight and sound that fill in human ears.
Or spurious bloom alive with angels' wings.
Of every bright ascent from every sod.

Love—Beauty—Wisdom—Truth—Eternal God!

Not as we once had deemed, nor face to face,
Thou dazzling Sun of contemplation's sky!
That through the Savoirs of a sorrowed race
Art still incarned with pure compassion's eye!

But we though neither know, nor see, nor hear,
We feel Thee like the radiant atmosphere!

E. M. Holden.

At the present epoch in the world's history the spiritual origin of man is a subject of paramount interest to the human race. It is interesting to the student whether of science or psychology, but still more to the man who believes in himself, who believes that man is more than the result of evolution and that he is the flower and fruit of creation under Divine guidance and plan. It is impossible to treat the subject scientifically, because it is above science. The man who puts his trust in cold materialistic knowledge is out of place here; he would treat all gifts, we are gradually learning whence we came and whither we are going.

It is becoming increasingly certain that there was an object in the creation of man. All through the progress of the earth's formation, the development of the vegetable and animal kingdom and the slow growth of rudimentary or prehistoric man, the object in view was the gradual development of a being who should possess the godlike gift of reason, be capable of evolving love, and produce those higher mysteries of art, music, literature, and spiritual intuition, which lead us to moral and spiritual emancipation, and to a better understanding of what had hitherto been obscure.

To get at the heart of the subject is somewhat difficult, as we were originally taught that the whole human race were derived from one pair. At the present time this is very much doubted. We observe several distinct families, tribes and breeds of men occupying parts of the earth far distant from each other. Each race has distinct characteristics of colour, colour, and cranial formation. Moreover, each race, in the course of Nature, consort with sorts of its own kind. This is according to natural law and is observable also in various classes of birds and beasts. It is, therefore, quite in order to believe that the Adam or physical body that was formed in the garden of Eden was the earth itself. Then the earth might also mean or imply a period, or epoch of time. When the earth was in a fit condition to support human life man appeared in various parts of the earth.

The greatest cataclysm we have any record of was the sinking of Atlantis during what we historically know as 'the Flood' — when the earth shook like a jelly and immense tidal waves resulted in destroying millions of lives. But we cannot accept the statement of the Old Testament, so plausibly believed by our forefathers, that the earth was re-peopled by eight persons. The Hindus, Brahmins, Medes and Persians and other ancient races claim to have lived on earth thousands of years before the Flood. Modern travel and research, the inter-communication between distant nations of ancient origin, have enabled us to compare notes and find out truths which were hidden from our forefathers. The Hindus, for instance, are a race much superior to ourselves in spiritual gifts and moral power. To look at the heads of these people, if physiology teaches us anything, is to see how much superior they are to the Anglo-Saxon race. Every student of history knows that the European nations have only very recently emerged from barbarism and horrid cruelty.

The Darwinian theory explains a great deal, but leaves a great deal unexplained. There are gaps in it, and these gaps, these riddles, can only be answered by the theory of Involution—that is, of the descent of Spirit into matter.

'Out of nothing nothing comes,' and we fail to find traces of the anima divina, in fact mind at all, in anthropoid apes. Man has distinct capacities, progressive powers and spiritual intuition, which he could never have got from what are called his humble relations—the tiger and the ape. I contend, therefore, that there must have been a descent of Spirit into matter to account for the attributes, capabilities, and perfection of the human mind. The subject is one of great importance, because so many people think that they are the products of what they call 'modern civilization' and that death ends all. These are most deadly doctrines, and the worst of heresies, because such teachings throw mankind back, and are detrimental to human progress and spiritual development, creating as they do the most dangerous thoughts, denying the immanence of God in man, and making man a prey to his own vices, selfishness and degradation.

Belief in the common Fatherhood and Immanence of God in man is absolutely essential to the moral and spiritual progress of humanity. It is most painful to read many modern authors and writers of fiction, who, thinking themselves smart, clever and well-informed, wave away and sneer at all ideas of religion as completely exploded and outgrown, without even substituting for the cast-off myths clearer and deeper doctrines, more acceptable to modern knowledge and reason. One can only remark of such scribblers: 'The fool hath said in his heart, there is no God.'

The minds of our great poets and divines could never have evolved out of nothing, or out of the brains of apes. Tennyson, Wordsworth, Keble, the minted Francis of Assisi, Fenelon, Lacordaire, and a thousand lesser lights, were indeed living and visible proofs of inspiration in the soul of man—and the Lord God breathed into his nostrils the breath of life; and man became a living soul.'

We must recognize our spiritual parentage and not talk so much of our animal ancestors. We should emphasize the fact that the Divine 'breath of life' ever actuates man, leading him upwards and onwards, purifying his thoughts and exalting his nature; then, with a clearer understanding and a wider grasp of its meaning, we can say, 'Our Father who art in heaven.'

In teaching children I would venture to suggest, after the manner of Charles Kingsley, that on every possible occasion attention should be drawn to the beauties of Nature in flowers, animals, birds, and insects, and to the Universal Immanence and Fatherhood of God. The minds and intellects of children would then be lifted up unto the Lord. Through His own works they would learn to see God in Nature, and finally, as they grew up, recognize God-given gifts in their own beautiful minds. Man, in his spiritual essence, originally came forth from God, and to God he returns. His body, or the Adam, from the dust of the earth, to the dust of the earth shall return. We learn the dignity of his soul; but having finished with it, he casts it aside and exclaims: 'Lord now lettest thou Thy servant depart in peace, for mine eyes have seen Thy salvation.'

A SPIRITUALIST MAYOR-ELECT.

We are pleased to see by the 'Walsall Observer' that our good friend, Mr. John Venables, has been chosen by the Walsall Council to be the next Mayor. Mr. Venables has our hearty congratulations. He has rendered faithful and efficient service on the Council, especially on the Education and Gas Committees, during the past nine years. The 'Observer' says: 'The traditions of the office of Chief Citizen should be safe in the hands of Councillor Venables, for, we imagine, he is something of a stickler for dignity. Apart from his services to the public life of the borough, the Mayor-Elect is well-known, of course, for his generosity to the Hospital, which owes to him the possession of an up-to-date X-Ray apparatus.' Walsall's choice in this matter is a noteworthy sign of the times, because Mr. Venables has been a leading and an outspoken Spiritualist for nearly forty years. Evidently the old prejudices against Spiritualism and Spiritualists are dying out, and honesty and worth are winning rightful recognition.
ITEMS OF INTEREST.

We understand that a new volume from the pen of Mr. James Coates will shortly be published entitled, 'Photographing the Invisible, being Practical Studies in Spirit Photography, Spirit Portraiture, and other Rare But Allied Phenomena, with Nineteen Portraits.' According to 'The Rambler,' the book is not written for experts or pedants, but for the man in the street. The style is easy and popular, and the volume is well worth of the attention of all who are prepared to approach the subject with an open mind, and to follow truth wherever it will lead them."

The exceptionally beautiful summer that we have just passed through has been such a delightful change that most people have spared no pains to take advantage of the time. Indeed, so much has been read, even of novels, than for many years past. This has been bad for publishers and booksellers alike, but now that the cooler weather and the longer evenings are coming we all of us experience, more or less strongly, the desire to read, to think, to study, and to investigate. The time is opportune, therefore, for the commencement of home circles, for the formation of study groups and psychic classes, and for the presentation of the Spiritualist Alliance, and making full use of the library.

Under the heading 'A Voice from the Dead,' the 'Southend Standard,' on the 14th inst., reported an address delivered by Mr. W. Rundle, under what was claimed to be the control of the late Bradlaugh. Bradlaugh was followed by a protest from an 'unbeliever,' who declared that 'the voice, the style of address and the language were not Bradlaugh's.' In the issue of the 21st there appeared a protest that 'it was nothing like him.'

In the issue of the 21st there appeared the heading, 'A Look Round,' the writer of which had to be removed to an asylum merely through has been such indignity of exposing his naked body to four persons; having his ears, mouth, armpits, fingers, toes, hair, &c., critically examined, and his clothes searched minutely, with the result that neither living creatures nor articles are found on his body or in his clothes. Reclothed and carefully guarded, he is placed in a cage—most useless in the way of making him bear witness. Instead of this time a bird's nest and two small eggs—one speckled and the other blue—are obtained. The report does not state whether the eggs were native or foreign, stale or fresh. Strange omisions! As the nest was seen whole, before it was torn open, it must have contained three or more eggs, for in that time a bird's nest and two small eggs would not make, and the eggs were seen whole, before being broken by the control, to prove—most conclusively—they were fresh, as there were so many present, mostly specialists in the way, possessing more than usual acuteness of sight and smell, why is not the condition of the eggs stated?

Assuming it has changed since the seance took place, I should like to ask the following questions:—

1. Have any steps been taken to find similar nests on sale in London or elsewhere? Are they a marketable commodity anywhere? Have the eggs of the talismanic shell been examined? If so, by whom? What are the results of these examinations? If not, why not?

2. What examination of plumage, feet and habits, was made of them one or two days after casing?

3. As to the nest, inerentially assumed to be concealed within the body of the medium, what examination was made of its condition?

4. What is the evidence for this outrageous and unsavoury change?

None is forthcoming. Evidence is required showing that the nest, placed in a packet and carefully sealed, was opened and examined by an analyst, who had no information as to where the nest was supposed to be obtained. If this was done, what was his report?

As to the loop-hole, the medium's boasts, why were these not thoroughly examined by this special committee of four, so as not to require to be more 'thoroughly examined?'

The medium left the room. No wonder! This has been called a test seance. The title is correct, but it was not a test of the medium, but a test of those engaged in the stuflification of the phenomena. It represents what curious ideas obtain from the way in which metapsychical phenomena should be examined. Even those the medium's boasts are made up of men of science, with a conjurer to direct the proceedings, it does not possess the qualifications for obtaining the best results.

I am not a skeptic, accept either the possible verdict 'Not proven' or the implied one of fraudulent procedure on the part of Bailey. The evidence will not stand examination. Poor Bailey! Although he has been denounced as a fraud by investigators, he has been given abundant evidence of the reality of the phenomena of apports in the past, and will again when seances are conducted in a manner worthy of scientific research.

JAMES COATES.

Rothesay, September 20th, 1941.

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.

'Test Seances with Mr. Charles Bailey, of Australia.'

Sir,—As the special seance with Mr. Bailey, reported by Dr. A. Wallace on page 435, took place on July 6th, the Doctor's report has not been rushed, and demands attention from the first that has been written by one of high standing and repute in psychological research.

There is much more in that report than appears on the surface. The verdict is 'not proven,' but the implication is that Bailey the performer has a most contemptible character. This, apparently, is the opinion of the select few. They were able to arrive at this conclusion with the expert assistance of a distinguished conjurer.

The procedure, as reported, does not furnish evidence for the conclusion which, although not definitely expressed, has been arrived at. I find a medium—a friendless and much maligned stranger—having to submit to the needless indignity of exposing his naked body to four persons; having his ears, mouth, armpits, fingers, toes, hair, &c., critically examined, and his clothes searched minutely, with the result that there has been less reading done, even of novels, than for many years past. This has been bad for publishers and booksellers alike, but now that the cooler weather and the longer evenings are coming we all of us experience, more or less strongly, the desire to read, to think, to study, and to investigate. The time is opportune, therefore, for the commencement of home circles, for the formation of study groups and psychic classes, and for the presentation of the Spiritualist Alliance, and making full use of the library.

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JAMES COATES.

Rothesay, September 20th, 1941.
interested in this matter to note carefully the following paragraph, which I take from his letter:

How much more satisfactory it would have been if such a phenomenon had been obtained by a competent and sympathetic committee, with the medium in a cabinet like that at the office of 'Light.' I hope the London Spiritualist and the Edinburgh Spiritualist Research and (note) a friend of his who is a distinguished conjurer, &c., and the Doctor tells us that they had a cabinet "somewhat resembling the one in the office of 'Light,'" which was "critically examined by members of the committee."

Three members of the circle, including himself and I, presume, his friend the conjurer, then took Mr. Bailey to another room and there the medium divested himself of all his clothing, even to his boots. Outwardly there was not any indication of any article, and nothing was secreted in his clothes. Now look for yourselves at the result, passing over the unfortunate slips in grammar by the control. The light was extinguished, and, after an interval of complete darkness during which singing took place, what was said to be a beak of a bird was seen in the hands of the medium.

The Doctor has his doubts about it being a nest, as the control tore it up, but he admits, however, that it consisted of fibres so described when he comes to London. The eggs of complete darkness during which singing took place, what was said to be a beak of a bird was seen in the hands of the medium.

Does he want us to believe, as he seems to do, that Mr. Bailey had these fragile eggs in his boots, or that he had a nest of complete darkness? Does he want us to believe, as he seems to do, that Mr. Bailey had a nest of complete darkness, which singing took place, what was said to be a beak of a bird was seen in the hands of the medium.

The Doctor has his doubts about it being a nest, as the control tore it up, but he admits, however, that it consisted of fibres so described when he comes to London.

Mr. Bailey had these fragile eggs in his boots

The last sitting with Mr. Bailey was on July 6th. Does he want us to believe, as he seems to do, that Mr. Bailey had these fragile eggs in his boots?
Counterparts and Soul-Love.

Sir,—My object in asking for information respecting 'Counterparts' was not to stir up controversy, but to elucidate the truth. I thought that possibly some of your readers might be able to enlighten me from their own personal experience, for an ounce of knowledge is worth a ton of theory. But 'F,' in 'Lionry' of September 16th, asks 'if there is any truth in the idea of 'counterparts,' speaks of it as 'pernicious nonsense,' and lightly dismisses it with the remark, 'What does it matter?' His attitude reminds me of that of certain friends of mine, whenever I mention Spiritualism, politely informs me that if it is true it is from the devil. I would ask those who have met and loved their soul's mate with a pure, unselfish soul-love, to express an opinion — whether whatever matter whether they are to be united in the bright land or not? Would 'F' have us eliminate love as of no account? Has he never known what it is to love a love stronger than death itself? Is not the thought of all the love that one has ever given to a spirit who materialises that one's soul's mate, and who speaks to me in the 'direct voice.' To reply I was assured that every soul has its counterpart, and that the theory of twin-souls is quite true. This spirit spoke with authority, and I have no reason to doubt his veracity or godlike faith. — Yours, &c.,

OSMIA VINCIT AMOR.

Sir,—I would state that every soul, male and female, has its twin-soul or counterpart of the opposite sex. The meeting and unification of such souls is one of the eternal laws of such love as but comparatively few human beings know of. The union of twin-souls in marriage on this earth is of infrequent occurrence, but sooner or later they are bound to meet and be joined together as one soul, if not on this planet, then in one of the spiritual spheres.

Some years ago, I put this question about twin-souls or counterparts, to a Mr. Atchelstoke, who materialises that he is a seer, and who speaks to me in the 'direct voice.' To reply I was assured that every soul has its counterpart, and that the theory of twin-souls is quite true. This spirit spoke with authority, and I have no reason to doubt his veracity or godlike faith. — Yours, &c.,

Berwick-on-Sea.

R. B. STAN.

Sir,—I heartily agree with 'F.' (page 444) respecting the wickedness of the nonsense written and propagated regarding 'counterparts.' Few, I fancy, of such a nature, unless it would be well to let the inquirer's while to read a book, a semi-scientific story, in the 'British Museum called 'Counterparts,' followed up by 'A Vision of Acheron,' published in the sixties, I believe. — Yours, &c.,

FLORA AMER.

Sir,—With reference to 'E. R. B.' s question in 'Lionry' of August 16th regarding Jack and Jill, it appears to me that he answers himself when he says that the love between Jack and Jill was the great soul love, and that the other was a love of convenience. Again, he goes on to ask, 'How will Jack regain his rightful place if now will 'E. R. B.' explain how real soul love can ever be in such a position as to have to regain its rightful place? If it is once soul love, nothing here or anywhere else can alter it.

Jack, if he were a Spiritualist, would not suffer, as he would know soul love was the greatest love of all and what the other man had was not having, but having, and when he had passed over, they would naturally meet; the other man is left and would therefore have to find his soul love, so that when they passed over they, too, like Jack and Jill, would be ever and ever one. — Yours, &c.,

East London. G. G. GULLION.

Spiritualism in Aberdeen.

Sir,—After much patient seed-sowing by a few interested friends, a society has been formed in Aberdeen. Opening ceremonies were held on Sunday, the 17th inst., when Mr. Duncan gave an able trance address. Several prominent people have expressed a wish to join. Mr. Joseph Stevenson, of Gateshead, and Mr. James Lawrence, of Newcastle-on-Tyne, have voiced our philosophy in the Granite City. The meetings are held near the top of Union-street. The secretary may be seen at 55, St. Nicholas-street. Mr. Elder gives promise of being an able president. — Yours, &c.,

N. C.

Psychical Research at Newcastle-on-Tyne.

Sir,—The resuscitation of the Psychical Research Society at Newcastle-on-Tyne took place on Friday, the 2nd inst., at the Roma Café, when a goodly company of earnest ladies and gentlemen met to consider the matter. Mr. Young was chairman pro tern. Among the members elected were: Hon. president, Rev. Alfred Hall, M.A. (Unitarian minister), Mr. Alfred Rowe; minute secretary, Mr. H. Clarke, M.A., B.Sc., treasurer, Mr. Nicholson; and a strong committee, including useful workers like Messrs. W. H. Robinson, J. Stevens, Boothroyd, Jas. Lawrence, Thompson, and Young. — Yours, &c.,

TYNEFINDER.

SOCIETY WORK ON SUNDAY, SEPT. 24th, &c.

Prospective Notice, not exceeding twenty-four words, may be added to reports if accompanied by stamp to the value of one shilling.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, Mortimer-street, W. — Crescent Rooms. — Mrs. Place-Verye gave a number of successful clairvoyant descriptions to a large and deeply impressed audience. — 15, Mortimer-street, W.—On the 18th inst. Mrs. Cannock gave interesting clairvoyant descriptions and helpful messages to members and friends. Mr. Leigh Hunt presided at the evening meeting. — D.N.

LONDON SPIRITUAL MISSION: 67, George-street, W. — Morning, Mr. Frederic Fletcher gave answers to questions. — 29, Princedale-street, Oxford-square, W.—Evening, Mr. Fletcher delivered an address on 'The Science of Soul-Saving.' — E. W.

BRITON.—84, Stockwell Park-road.—Mrs. Harvey gave good addresses. Sunday, October 6th, at 11 a.m., 3 p.m., and 7 p.m., health, healing, and soul service and song. Speaker, Mr. Karl Reynolds. — W. U.

KINGSTON-ON-TAMES.—Assembly Rooms, Hampton Wick. — Mr. Davis gave an address on 'The Mission,' with clairvoyant descriptions followed. Sunday next, at 7, Mrs. Neville, address and psychometrical definitions. — J. H.

STAFFORD.—Edensor-road, Forest-lands.—Madame Hope gave an address, followed by clairvoyant descriptions and messages. Sunday next, Mr. and Mrs. Roberts, address and clairvoyant descriptions. Thursday, October 8th, Mrs. Webster, psychometrist. — H.

CROTTON.—Elwood Hall, Elwood-road, Broad-green. — Mr. E. W. Wallis delivered eloquent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Laverack (of Australia), topic, 'Address on 'The Message of the Mother,' and 'Soul-Saving.' — J. M. S.

SOCIETY WORK ON SUNDAY, SEPT. 24th, &c.

Next, at 8, Mr. Price, of the 'Misericords,' topic, 'Speeches of Mr. Whitaker.' — N. M.

BRAY.—8, Mayall-road.—Mrs. Imison gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., new officers will preside: 3 p.m., Lycceum. Circles: Monday, at 7.30, ladies; Tuesday, at 8.15, members; Thursday, at 8.15, public. — G. T. W.

BRIGHTON.—Manchestcr-street (opposite Aquarium).—Mr. D. J. Davis gave two helpful addresses. Sunday next, Mr. A. Beddington, addresses and clairvoyance. Thursday, at 8, members' circle. — A. M. S.

HINDHEAD.—Gosforth hall, Gosforth-road.—Morning and evening, Mr. Joseph Laverack gave uplifting addresses on 'The Garden of Gehenna;' and 'Spiritual Memory After Death,' to members only. Also convincing clairvoyant descriptions. 30th, Madame Maria Scott gave clairvoyant descriptions. Sunday next, see adv. — J. P.

Cressing.—New-road.—Burry Masonic Hall.—Morning, Mr. W. E. Long spoke on 'Symbols,' and gave funny readings. Evening, he gave an address on 'Christian Evidence.' Sunday next, at 6.40 a.m., Mr. W. E. Long; 6.30 p.m., Mr. Tacey. — E. S.

POLAND.—Fearnhead-road.—Rev. Mr. Pattinson delivered an address. Sunday and Monday, October 1st and 2nd, anniversary services conducted by Mr. Imison and Messrs. Cobb and Davis. October 4th, Mrs. Gilbert of Derby, clairvoyant. — F. H.cbceta;—(H. C.)