

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

'WHATSOEVER DOTHTH MAKETH MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

We have received with pleasure a dainty little pamphlet, 'Andrew Jackson Davis and the Harmonial Philosophy,' being an Appreciation of the great American seer by Margaret Vere Farrington. The articles comprised in the book are a reprint of those which appeared in 'LIGHT' a few years ago. There are some who did not see eye to eye with Davis in his direction of the affairs of his personal life, but, on the other hand, those who have made a close study of his career and motives maintain that his actions were always dictated by a regard for the highest good. With these aspects of the matter, however, we are not greatly concerned. The personal element of all lives is a prolific fountain of misunderstanding. 'Be thou chaste as ice, pure as snow, thou shalt not escape'—criticism. Those who have studied Davis's works sympathetically are generally agreed that they form a magnificent body of teaching, resolving the chaos and complexity of life into unity, and presenting in a form hitherto unimagined the order and harmony of the Universe. Our valued contributor, Mr. E. Wake Cook, deserves the thanks of all students of spiritual philosophy for his labours as a commentator on the 'Great Harmonia.'

'Old Moore's Monthly Messenger' for June has some references to the late Mr. W. T. Stead, from the astrologer's point of view, which it may be of interest to our readers to quote; howbeit not all of them will attach any great significance to the astrological side of the matter. The writer (it is 'Sepharial') remarks:—

Mr. Stead was all impulse, and his actions were characterised by that 'scorn of consequence' which attaches to the enthusiast in all phases of pioneer life. He believed with Mr. Gladstone that 'psychical research is by far the most important work that is being done in the world,' but the astrologer may be pardoned in suggesting that Mr. Stead was of all men the least fitted by nature to undertake it.

Opinions will differ on that last point. It may be true that some of Mr. Stead's psychical enterprises—'Borderland,' for instance—were failures, but some failures are as important and useful as successes. 'Sepharial' notes that no word of definite warning came to him from 'Julia' to 'save him from his death voyage,' but in this respect we may, with 'Sepharial,'

presume he was wanted elsewhere, and leave the problem of spirit guidance exactly where he found it.

Time is the great revealer in these matters. 'God,' said the old divine, 'buries His workers but carries on His work.'

'Cutting It Out' (Forbes and Co., Chicago, thirty-five cents) is the somewhat slangy title of a book in which the drink question is handled in a breezy and eminently sensible way. The author, Mr. Samuel G. Blythe, is a humourist, and his racy Americanisms add pungency to his arguments in favour of total abstinence. Telling the story of how he abandoned the liquor habit, he writes:—

I knew I was sound everywhere. I wasn't sure how long I could keep sound and continue drinking. So I decided to stop drinking and keep sound. . . . Soon after I was forty years of age I noticed I began to go to funerals oftener than I had been doing—funerals of men between forty and forty-five whom I had known socially and convivially; that these funerals occurred quite regularly, and that the doctor's certificate, more times than not, gave Bright's disease and other similar diseases in the cause of death column.

After a long and severe struggle the author became a confirmed water drinker and realised immense benefits, physically and mentally. The book, of course, has no direct relation to our own particular subjects, but it is in the line of a matter we have much at heart, the return to a simple, natural mode of living, for all human experience shows that it is in these conditions the spiritual side of things has the fullest play.

A visitor from—Mars, let us say—would possibly find a sad significance in the multitude of books designed to promote the health of the community. Such a visitant might come to the conclusion that it was symptomatic of a diseased humanity. But, of course, there is another aspect of the matter. The 'intelligent foreigner' in the old story, struck by the British passion for frequent baths, concluded that Britons must be an uncleanly race to need so many ablutions! That, we know, was a mistaken interpretation. Similarly, the multiplication of books on health doubtless denotes only an unusual interest in hygiene, in itself a symptom of mental health at least. 'Ways to Perfect Health,' by Irving S. Cooper ('The Theosophist' Office, Adyar, Madras, 1s. 6d. net), is one of the latest contributions to hygienic questions, and although it figures as the second of a series of 'Manuals of Occultism,' it contrives to be very practical and matter of fact, especially in its treatment of the subject of diet. It is a powerful plea for vegetarianism; and few will quarrel with its denunciations of the use of alcohol, tobacco and drugs, although in this rough-and-tumble world 'counsels of perfection' are little heeded. No doubt we should all be better without meat, alcohol, tobacco or drugs. But the average man, faced with excessive hours of work, insanitary offices and workshops, and numerous other evil conditions which he has no power at present to remove, feels, no doubt, that one unhealthy thing more or less makes no great difference. However, we cordially commend the book, which contains many valuable hints on right living.

Mr. A. C. Benson's vision of the world beyond will probably be disappointing to those who will accept nothing but a realm of supernal glories—whether of the mystical or

the theological order—as the abode of the blest, and who, on the other hand, demand a region of darkness and horror for the habitation of those who have fallen short of the beatific state. In 'The Child of the Dawn' (Smith, Elder, 7s. 6d. net), he has pictured for us his conception of the after-death state, and there is a suggestion of something transcendental in the method whereby the story came to be written. The story, he explains, rose unbidden to his mind. 'I was never conscious of creating any of its incidents. It seemed to be all there from the beginning.' That is a statement that makes a direct appeal to us, and, although we know that there are as many heavens (and hells) as there are minds to experience them, we have a cordial welcome for all descriptions of the world beyond that tend to relate it to Nature and Reason. And the philosophy of the book in these regards leaves little to be desired. It is singularly attractive in the broad humanity of its outlook. True it might have benefited by a little more of the 'soaring imagination,' but that is a moot point. We have had too much imagination and too little reality. The book, which deals with the adventures of a human soul after death, is full of interest.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

'THE best of all methods of acquiring self-control, inward peace and poise, is the concentration of thought upon the perpetual presence of the Spirit. Let every thought lead you to a new sense of oneness with the Spirit. Let every moment be inspired by the consciousness that it is not you alone, not your own power and virtue, that accomplishes and builds and perfects; it is the Spirit that worketh in you.'—HORATIO DRESSER.

TRANSITION.—While rejoicing at the spirit's liberation we learn with sincere regret of the loss sustained by Mr. J. A. Butcher, of Thornton Heath, in the passing to spirit life of his beloved wife on Sunday evening last. Mr. and Mrs. Butcher have been Spiritualists, both in word and deed, for about forty years. They were true comrades, earnest workers, and in their cheerful disposition exemplified the sunshine that Spiritualism brings into the lives of those who truly realise its meaning and power to bless. The heartfelt sympathy of all his friends, ourselves included, will go out to Mr. Butcher in his bereavement. The interment has been arranged for Friday afternoon, the 28th inst., at the Mitcham-road Cemetery. Mr. W. E. Long, it is hoped, will conduct the service.

SOME interesting papers on 'The Borders of the Supernatural,' by Oliphant Smeaton, M.A., F.S.A., have been appearing in 'The Glasgow Weekly Herald.' Mr. Smeaton has laid the S. P. R. reports under contribution to good advantage and makes some very readable and striking articles, which should convince the impartial reader that there is not only 'something in it,' but a very great deal more than is popularly supposed. Mr. Smeaton gives an interesting account of his own experience. His father, the Rev. Professor Smeaton, D.D., died very suddenly, in Edinburgh, on April 9th, 1889. At that time Mr. Smeaton was editing a daily morning paper at Rockhampton, Queensland. Getting anxious about the non-arrival of European cablegrams, which he always dealt with himself, he went out into the street to look for the telegraph boy, but could not see him, or anyone else. Turning back towards the office he passed through the outer doorway into the vestibule, and was walking slowly on towards a glass door, when suddenly he saw a figure standing in the doorway. His first thought was that the sub-editor had followed him; then, by the dim light of a gas jet burning overhead, he saw that it was not he, but his father standing gazing fixedly at him. For nearly half a minute they stood face to face, then his father seemed slowly to melt away and vanish, and he knew that what he had dreaded for years had happened at last. At that very hour, allowing for the time difference between the two places, his father had passed away. Mr. Smeaton rejects the idea that it was a case of hallucination and coincidence, and regards the visit as a genuine spirit manifestation.

DR. OCHOROWICZ ON ETHERIC HANDS AND THOUGHT PHOTOGRAPHS.

BY H. A. DALLAS.

(Continued from page 295.)

II.

On September 11th, 1911, Dr. Ochorowicz asked his medium during the hypnotic trance whether the double could penetrate a small opening in a bottle, into which he would insert a film, and whether the etheric hand could produce an image within the bottle. He proposed that the orifice should measure about two-thirds of an inch. The medium replied that the task of the 'double' must not be made too easy, or it would become lazy, and she suggested that the film should be put into the bottle, and that the bottle should be closed with a stopper, or by the Doctor's own hand. He shrugged his shoulders, but accepted the suggestion that the experiment should be attempted. After cutting a piece of film rather smaller than a photographic plate, he rolled it close and inserted it into the bottle; when inside, it expanded a very little. The little cylindrical film, as it lay in the bottle, measured about three-quarters of an inch in diameter. He then closed the bottle with the palm of his right hand, and with his left he laid it on his knee and held it there firmly. The medium then placed her two hands on the bottle between his. She seemed excited, and exclaimed that she wished that a small hand might appear. Then she said:—

It is strange! The bottle seems to enlarge under my fingers; but perhaps this is an illusion. My hands swell, I cease to feel them.

An attack of cramp ensued which seemed to affect all her muscles, and caused her to scream aloud. Meanwhile, Dr. Ochorowicz still held the bottle. After a moment or two he let go with his right hand in order to assist her, and she grew calmer. He then attempted to extract the film, but as several attempts failed, he feared to injure it, and broke the bottle instead, and then immediately put it in the developing bath, unrolling the cylinder so as to keep the four edges flat at the bottom of the basin. The image of a hand soon appeared—not a small hand, as the medium had desired, but a large hand, with the thumb posed in line with the index finger, so that it might find room to appear on the film, which was 13 cm. wide. Dr. Ochorowicz adds:—

By what artifice could the hand penetrate the circumvolutions of the film with hardly a millimetre of space between them? How did it produce a straight image of itself on a curved surface without rendering the whole of the surface chaotic?

Whilst the film was being developed the medium remained on the sofa in an exhausted state, but as soon as she heard that the hand had appeared she seemed to recover energy, although still fatigued. Dr. Ochorowicz says that he has no explanation to offer, but that he is absolutely sure that there was no fraud. He proceeds to point out how extraordinary are the alternatives which present themselves. Either the hand of the 'double' must have penetrated through the bottle, or through his own hand, or, the existence of a fourth dimension, 'an astral plane,' must be admitted; or again, thought photography may be suggested, thought photography on a fourth dimensional plane. He reminds us that the last alternative is rendered less probable by the fact that the medium's thought turned towards the production of a small hand, whereas that which appeared was a large one. The hypothesis that it might be the hand of another spirit, Dr. Ochorowicz rejects, because the hand had the characteristics of that of the medium. There is, he says, the possibility that the image was projected on the film after it had been removed from the bottle and plunged in the developing medium. His observations do not, however, dispose him to accept this explanation.

Some weeks later Dr. Ochorowicz questioned the 'double' as to how this phenomenon was produced; and received the following reply in automatic writing, the medium being in the somnambulistic state:—

The sensation experienced by the medium as if the bottle was enlarging was not altogether an illusion; I tried to materialise the glass and so to get into it, but not having succeeded in so

doing, I crept in by a chink between your hand and the orifice in the bottle. [This chink must have been very small, for from my point of view the bottle might be regarded as hermetically sealed.] Then I slipped my hand flat between the folds of the roll, and the light caused itself, I do not know how, I merely took care to make the film opaque.

Dr. Ochorowicz adds :—

It is obvious that I do not guarantee this explanation, which in spite of my habitual precautions, may have been unconsciously suggested to the double. *Relata refero.* Whether correct or not, it is interesting because it is the first time in my experience—and perhaps also in psychical research generally—that an explanation concerning the impersonal double has been given by itself in writing, without the normal consciousness of the medium or the somnambulist consciousness taking any cognisance of it.

Further details are given of experiments arranged by Dr. Ochorowicz, with the object of discovering the thickness of the etheric hand. These experiments seem to indicate, that when materialised, it is less than a millimetre thick. He says that repeated experiments have led him to the conclusion that it is at least very probable that

an etheric hand, sufficiently materialised to cast a shadow, may be flat, and consequently find room in a space too narrow for a normal hand.

The same experiments also assured him that the 'double' can, by auto-suggestion, diminish the size of its hand if it meets with obstacles.

He also says that during the experiments he was conscious of a current of cold air passing between the medium and the film. This has, of course, often been observed at séances.

A NEW PSYCHIC MAGAZINE.

'The International Psychic Gazette' is the name of the official organ of the Club for Psychic Research. In the first issue an account is given of Mr. W. Marriott's address to the club, on May 7th, on 'Some Personal Experiences with Mediums and Physical Phenomena,' in the course of which the speaker explained that in his opinion Spiritualistic phenomena were all tricks, falsehood, bunkum, and rubbish. At the close he was tackled by two ladies—Madame la Comtesse de Tomassevic and Mrs. Beecham Martin—both of whom narrated accurate clairvoyant descriptions and messages given them through mediums who could know nothing about the people or matters described, and asked Mr. Marriott to account for them. Of course, he could only reply that the ladies were deceiving themselves. Mrs. Martin would not let him off so easily. She told him of a case in which a clairvoyant, a stranger to her, described a photograph of Macaulay which, he said, was hanging on the wall of her library, and she asked how that man knew she had that particular photograph in her library. Mr. Marriott replied that it was a fairly safe shot to make, whereupon Mrs. Martin, turning to the audience, asked 'Has any lady or gentleman here present a library in which hangs a photograph of Macaulay?' Replies of 'No' came from all over the room. Mr. Marriott explained 'You have to make shots, and at times you get home.' 'Will Mr. Marriott make another "shot" as to any other photo in my library?' queried the lady. Then another lady innocently asked him to psychometrise a letter for her; but he quickly excused himself and made a rather flustered exit. We trust that the 'Psychic Gazette,' under the editorship of Mr. J. Lewis, will have a useful and prosperous career.

We are pleased to observe that the 'Manchester City News' in its issue of the 22nd inst. gives a kindly notice, accompanied by a portrait, of our old friend Mr. (Councillor) Will Phillips. He is compared to 'the *enfant terrible*, the clever, engaging child who asks awkward questions.' 'Rashly enough the Council has left him a pretty free hand, only placing him on two committees—Libraries and Town Hall. Consequently his ebullient energies express themselves in continual vigorous comment upon the doings of all the committees: none is safe from him.' But 'there is no bitterness in his most vehement attacks upon party or prejudice. For the eyes reveal the inner man, the wistful poet, the lover of his kind saddened by the sadness of the world, smouldering with fires of indignation that stupid wrong and oppression should prevail.' 'Councillor Phillips is a fighter and his side is that of the people.'

CONJURERS AND SPIRITUALISM.

BY JAMES COATES.*

Whatever may be said about physical manifestations and the idiosyncrasies of mediums, and about the conditions—psychological and material—under which the manifestations occur, and with which the patient investigator is familiar, it is certain that no man, least of all the conjurer, is in a position to form a correct estimate of their value after only one or two sittings with a medium. Further, the opinion of the man, or conjurer, who approaches the investigation dominated by a fixed idea of fraud, is untrustworthy.

The conjurer may be thoroughly sincere in his attitude towards psycho-physics, but that it is compounded of prejudice, incapacity and self-interest there can be little doubt. I do not for a moment ignore the possibility of the appearance of fraud in the promiscuous circles; or of actual fraud by mediums, incited thereto by the demands of patrons, but whether apparent or actual, the conjurer is not the person to whom sensible investigators should look for guidance. All his charges should be taken with a liberal allowance of salt. Whatever merit his entertainments possess, they neither imitate nor expose the psycho-physical manifestations of Spiritualism.

I did not witness the séances of the Davenports, who in the sixties created so much excitement and received such brutal treatment. None of the so-called 'experts' were able—under similar conditions—to reproduce the Davenport séances. Hermann, one of the finest conjurers of his day, had—Dr. Sexton informs us—several sittings with the Davenports, and confessed his inability to account for the manifestations. During the past forty years I have known many reputable persons who have not only been present and taken part in the Davenport séances, but who also witnessed the performances of conjurers. They assured me that neither in resemblance nor in condition did the tricks of the magicians approximate to the manifestations in the presence of the Davenports.

In 1874 I witnessed in the Egyptian Hall, London, the travesty of the Davenport séances, which was preceded by conjuring tricks, a supposed levitation in the dark, and the materialisation of 'Miss Bony Part,' a draped skeleton. I was one of the gentlemen on the stage permitted to witness (?) the cabinet performance, and being left accidentally on the stage, I inspected the cabinet before I retired. With what result? The cabinet was beautiful in its simplicity, furnished with trick seats to which the conjurer's hands were tied, and from which they were released the moment the cabinet doors were shut by the attendants. I do not think that anyone familiar with the phenomena of Spiritualism would have been taken in by this amusing performance. I have witnessed many entertainments since then, but not one of them exposed or threw light upon the manifestations taking place at séances.

In the early seventies the clergy were up in arms against Spiritualism. They felt, somehow, that their *calling* was threatened. The scientific world was partly indifferent and partly puzzled with the definite claims of Sir (then Mr.) William Crookes, but mostly antagonistic. The general public was grossly ignorant of the facts. The Church denounced Spiritualism as being of the devil. Medical men professed to know of the thousands Spiritualism sent to asylums. Science talked of the 'whoredom of the intellect,' through Professor Tyndall; of 'unconscious cerebration,' through Professor Carpenter; with scorn and ridicule through Professor Huxley. Yates, Browning and Lewis got on the war path, and the learned professors of the Glasgow University, abdicating their intellect, bowed the knee to Washington Irving Bishop, who played to their prejudices with credit to his bank account and great discredit to his patrons. The performances by Maskelyne and Cook at the Egyptian Hall, always excellent, were boomed by the antagonism of the period, and the alleged 'exposures of Spiritualism' were greedily accepted by the uninitiated public, to whom it never occurred that these so-called exposures never exposed, and that the performances were given under totally different conditions from those

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of the maligned mediums. Not one of the conjuring 'experts' came forward and said: 'Ladies and gentlemen, this is the way the manifestations are made,' and then proceeded to enlighten his audience. They had not the slightest intention of doing that. What must we think of the then leading members of the Society for Psychical Research who permitted their powers of observation and judgment to be dominated by the opinions of a conjurer in their investigations at Cambridge with Eusapia Paladino as medium? For nearly ten years this unhappy medium had been tested by equally competent men, who did not degrade either the peasant woman or themselves by the presence of a conjurer, and the genuineness of her mediumship was abundantly proved, as it has been on many occasions since. But at Cambridge all the movements of the friendless woman, and the imperfect results obtained, due to the atmosphere of antagonism and suspicion by which she was surrounded, were deemed to be fraudulent. Maskelyne had spoken, and so dominated were the investigators with the 'fixed idea' of fraud, that his opinions prevailed and for years have held sway.

At the trial of the late Dr. Slade, the Court—notwithstanding the remarkable array of evidence in favour of the phenomenon of psychography—was influenced by the assertions and performances of a conjurer to commit the medium for trial. Fraud was that conjurer's first, last and only hypothesis. Had he been less obsessed with the fraud idea, so willingly and profitably harboured, he might have seen that, while he was crediting the ignorant American youths, the Italian peasant woman, and Slade with being skilled and astute conjurers, they had, in fact, no astuteness and were singularly indifferent to money consideration, preferring penury and obloquy as mediums to wealth and fame as conjurers.

Members of the Society for Psychical Research have done good work in collecting evidence, in experimenting, and in investigating the play of psychic faculty. The array of evidence has been great, and in religious and scientific quarters it has borne good fruit. So far, so good. But the 'Proceedings' of the Society contain the record, written by the late Dr. Richard Hodgson, showing how Mr. Davey, a member of the Society, imposed upon and misled a few uninformed persons by simulated slate-writing and materialisations. These took place under conditions which no level-headed Spiritualist would tolerate for a minute.

Granting the intelligence and the sincerity of the investigator who condemns mediumship and physical manifestations, no dependence should be placed on his opinions when he is known to have been antagonistic prior to his inquiry, or when his verdict is based on one interview with a medium, or when his visit was made under a false name and false pretences, or when he is a conjurer, whose thoughts, performances, and success in life depend on his skill to deceive.

Vice-Admiral Osborne Moore has held important commands in the British Navy requiring more than usual powers of observation and precision in recording the same. He brought these qualities to bear on modern Spiritualism, and had many opportunities—having taken the pains to discover them—of investigating various phases of the phenomena associated with mediumship. In his work, 'Glimpses of the Next State,' he says:—

I discussed my American experiences with many people, but chiefly with a conjurer whom I believe to be the most modern and clever of his trade, who furnished me with over a hundred explanations on different points. There was *not one* of the various suggestions offered to me that met with the causes of spirit action I had seen; each explanation was more wonderful than the spirit hypothesis. No doubt those who argued with me were at a great disadvantage; they were totally unacquainted with the electric conditions in the States, with the country, and with the psychics whom I have seen. However that may be, the effect on my mind was to strengthen my belief in the genuineness of the phenomena.

The conjurer has his legitimate sphere; his tricks and patter please and puzzle us; we admire the entertainment and willingly pay for it; but the lesson which most persons have yet to learn is to treat the opinions on Spiritualist phenomena of the conjurer, and those who take their cue from him, with modest reserve. Such opinions are no more entitled to respect than those of other

persons, however learned, who are ignorant of the subject on which they pronounce their judgment.

There are signs that the psychic research mind is not altogether comfortable in being dictated to by the conjurer. Not a few have rebelled against his methods, as did Sir Oliver Lodge against the suggestion of fraud made by the late Dr. Richard Hodgson as the explanation of the phenomena witnessed in the presence of Eusapia Paladino several years before the Cambridge sittings.

The fraud hypothesis, however, is about to be dethroned. The conjurer is to stand aside for the physician with a new theory of unconscious fraud, genuinely carried out by mediums in trance, the trance state and the manifestations being accepted as genuine. The fraud is genuinely perpetrated by the personalities dwelling in or created by the subconscious other-self of the medium. We are getting on. Trance and phenomena are admitted, and the conjurer's shallow 'explanations' traversed. The new hypothesis has been found necessary because, while the Spiritists' suggestion of spirit action has to be ignored, the fraud theory does not in all cases cover the ground. Consequently it is held that mediums for physical phenomena are not normal, but they are persons who in hysterical states produce the phenomena.

With due apologies, the foregoing has been deduced by me, after reading a report (of five hundred pages) in the fifth volume of the American 'Proceedings' S.P.R., written by Dr. James Hyslop. I may be wrong in my summary, but I will quote his exact words in dealing with his conclusions as to the futility and the ignorant stupidity of the conjurer. He says:—

One thing is clearly indicated by this report. *It is the absolute* disqualification of the conjurer for experimenting with such cases or for passing judgment upon the phenomena. Had we proceeded with his ideas on this type of phenomena [the physical], we should never have found traces of hysteria or have been able to study the changes of personality involved. The public, both scientific and lay, has accepted too readily the conjurer's point of view and methods in such cases. But I now regard this report as forever shutting out that class of self-constituted authorities, and as justifying the policy of wholly ignoring them in the future. Conjurers have their place, but it is not in the investigation of hysterics or the phenomena that are associated with them.

Substituting for hysterics certain neuropathic peculiarities detectable in many hypnotic and psychic sensitives, I cordially agree with the learned doctor that conjurers are utterly unqualified to deal either with these sensitives or the phenomena. I confess my doubts, however, as to the new theory of hysterics being satisfactory. With my knowledge of mediums and physical phenomena, I am not prepared to accept the conclusion that the phenomena, although genuine, are fraudulently produced in trance by mediums. This savours too much of a foregone conclusion. That Eusapia Paladino and other unfortunate mediums have become hysterical there cannot be any doubt, but in my opinion that is a result of the harsh treatment that they have been subjected to, rather than the cause of the phenomena.

We are still awaiting the man of science who will walk in the footsteps of Sir William Crookes; a man capable of investigating not only the phenomena, but the health, temperament, and traits of character possessed by mediums. Till then the investigation will be safer in the hands of the intelligent layman who approaches the subject with an open mind and unhampered by *a priori* conceptions of fraud and hysterics.

CHIVALRY AND WOMEN.—Mrs. Isabella Fyvie Mayo, writing in 'The Open Road,' says: 'Not for worlds would one minimise the chivalry of the men who on the decks of the "Titanic" stood aside to let the women occupy the lifeboats, but one is heartily thankful that some women were true to death, and "chivalrously" refused to leave their husbands, or their travelling companions, fathers, brothers, or grown-up sons. Undoubtedly many more women would have done the same had they not been deceived as to the facts of the case, or even, as appears in some cases, forcibly bundled off. Surely deathless love is more than mortal life—and "death together" is an ideal to be longed for rather than rushed from. Does not this "chivalry," unselfish as it was, root itself in the old bad creed that a woman's soul and affection need not be considered, so long as her body is kept safe and "provided for"?'

THOUGHTS ON MANY THEMES.

There is much that will repay thoughtful perusal in the June number of the 'Theosophist.' Mrs. Besant devotes her latest 'Study in Karma' to what she calls 'collective karma'—'the complex into which are woven the results of the collective thoughts, desires and activities of groups, whether large or small.' Not only are the rise and fall of nations brought about by collective karma, but national catastrophes like famine and plague; and she even attributes to it seismic changes, such as earthquakes, volcanoes and floods! We are next introduced by Marguerite M. C. Pollard to 'Theosophical Ideas in American Literature,' chiefly as exemplified in the writings of Emerson, Thoreau and Walt Whitman. An eloquent plea is advanced by Madame A. L. Pogosky for a higher conception of work. She alludes to its beneficent influence when we work not for self, but inspired by the idea of serving someone else, a friend or society at large—how at such times, even when the body droops with fatigue, the spirit rejoices. The laws of good work are love, the true expression of the soul, and creativeness and service, *i.e.*, absence of selfishness. With the violation of these laws, as she truly observes, harmony and beauty disappear and we have the deadlock of our modern conditions. Mr. George Seaver has an interesting article on 'The Dionysus Cult in its Relation to Christianity (as seen in the "Bacchæ" of Euripides).' He points out many striking features of resemblance between the two religions, but in doing so claims that the existence of such resemblances between Christianity and other world-religions, together with the parallels between the lives of their founders and the life of Jesus, 'so far from startling and perplexing him, should rather tend towards stimulating the faith of the believer; for such parallels are not strange, but natural and inevitable.' But perhaps the most remarkable and original contribution to the number is that on 'Ethics and Life,' by the Baroness Mellina d'Asbeck. It is prefaced by an editorial note which informs us that the ideas expressed are the leading ideas of the 'Ligue de l'Education Morale de la Jeunesse,' founded in Paris in 1910 by a member of the Theosophical Society. In the spring of 1912 the League opened in Paris a school for small children, in which the method applied is that of Dr. Montessori—*viz.*, the application of the natural laws of the psychological development of the child. The Baroness points out that ethics, until now, has been based on divine commandments or on metaphysical assumptions sanctioned by religious belief. But ethics must not be allowed to crumble with the crumbling of religious beliefs. What basis can be found for it? As the only certain fact is that we exist, that we are essentially living beings (for life is for us the condition *sine qua non* of all future possibilities), should not this fact, she asks, be a possible basis, and also the true source of all morality? 'Should not moral laws be the laws of life itself, and ethics, as an art, nothing else but the art of living?' Tracing the development of consciousness from its birth to its maturity, she shows that knowledge, love, and self-sacrifice, the highest 'virtues,' are simply the laws of its life, and that whenever these laws are infringed, not only ethics is infringed, but life itself is misunderstood. To the pessimist she replies that there can be nought else but happiness in the full realisation of our own life. 'We have been told over and over again that suffering and sacrifice are one, but that is a mistake. Suffering may accompany sacrifice, but it is not a necessary condition of it. The perfect and natural sacrifice is a joy.' The last feature in the magazine that calls for any special notice is an illustrated study by Josephine Pollard, of the remarkable sculptures by Buddhist artists on the stupas or dome-like structures erected at Sanchii and other famous places over relics of Buddha or of one of the Arhats, or to mark a spot made memorable by some event in the Buddha's life. What other peoples recorded in manuscripts, India recorded in stone, and Mrs. Ransom gives us a very interesting account of the symbolism employed, and of some of the legends and historical incidents portrayed in these strange works of art.

REDHILL.—A subscriber to 'LIGHT,' who resides at Redhill, would be pleased to communicate with others in the neighbourhood who are interested in psychical subjects. Letters may be addressed to 'W. H.,' c.o. 'LIGHT,' 110, St. Martin's-lane, London, W.C.

A SPIRITUALIST FUNERAL.

We have been very interested in reading the accounts given in the local papers of the funeral of Mr. Frederick Barker, of Fairy Grove, Retford. Mr. Barker, who passed away on the 16th inst., at the age of thirty, lamented by a wide circle of friends, was, with his parents, greatly interested in Spiritualism, and did much in a quiet way to spread the cause. He was also an earnest advocate of temperance.

At the funeral, which took place on the 19th inst., the hearse was drawn by a pair of greys and the mourning coaches by bay horses, all the drivers wearing white gloves. The lady mourners wore white dresses trimmed with forget-me-nots, and at the special request of the family, the ladies of the Congregational Church choir, of which deceased was a member, also appeared in ordinary summer attire. During the service the choir sang 'Abide with Me,' and afterwards an earnest and eloquent address was delivered at the graveside by Mrs. Barker, the mother of the deceased, in the course of which she urged that there was no such thing as death, but merely a change, and that the deceased was carrying out his duty in another sphere as nobly as he carried out his work on earth. She stated that he was with them as she spoke, and could appreciate all the sympathy which had been expressed. At the close of Mrs. Barker's address, which greatly affected her hearers, the deceased's father led off the hymn, 'God be with you, till we meet again,' in which all the mourners joined. In expressing our sympathy with the parents (old Spiritualists well-known in Sheffield before they removed to Retford) we congratulate them on the splendid example they have set of how a Spiritualist funeral ought to be conducted.

EYES FOR THE BLIND.

Our readers will, we are sure, join with us in congratulating Mr. E. E. Fournier d'Albe on his wonderful invention, which he calls 'The Optophone,' by which he has succeeded in making light audible. 'The Daily News and Leader,' on Monday last, said:—

Among the many wonderful instruments which attracted a crowd of some three thousand visitors to the Science Museum at South Kensington on Saturday, few excited more interest than a strange-looking box, resembling nothing so much as an elongated magazine camera, in a case by itself, devoid of all advertisement save a single label announcing that a demonstration would be given on Tuesday at noon, when Mr. E. E. Fournier d'Albe, of Harborne, Birmingham, the inventor, would be present. And yet, perhaps, of all the exhibits this was the most humanly interesting, for that box is to be 'eyes to the blind.'

The invention is based on the well-known property of selenium of changing its resistance to light. The blind person simply holds the camera-like box in his hand. Attached to it are two telephone receivers, which fit over the head, and as the blind subject approaches a window a distinct note is emitted by the instrument, which at once changes if an object, animate or otherwise, is interposed. A lighted lamp gives a different note to the glow of a fire, and it is said that even the outline of objects may be traced.

For the invention a wonderful future is predicted by the 'English Mechanic' and other technical papers.

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

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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THE WAY OF FREEDOM.

The soul works in a narrow circle when it works only for itself. Up to a point labour and thought for self are natural and legitimate—self-love is the basis of self-existence. The primary purpose of Nature in evolution was the production of self-conscious life, and to that end, as part of the Divine plan, was implanted the instinct of self-preservation. The unfolding entity struggled to make a place for itself and to maintain its foothold. It fought for its existence against opposing forces, and in that way developed its powers and established its individuality. As the long ages passed and the self-conscious life became firmly founded there came the dawn of something higher—the life for others. It had already shown itself as an instinct—the life for the partner, the life for the family, the life for the tribe. But with the deepening of self-consciousness it passed from an instinct into a moral purpose, and the idea of self-sacrifice, self-abnegation, became part of the life of the soul. Then the race produced its long roll of heroes and martyrs who braved and suffered all for the good of their kind. There were countless thousands of them, for although here and there their histories survive there were—and are—myriads 'whose names on earth are dark,' but the Universe has them all in immortal memory. They live, and their living influence works in every fine thought and every noble impulse that expresses itself in the world to-day. It comes as an inspiration to all those who have grown beyond the narrow circle of self-love, but as a consuming fire against those who, wilfully deaf to the strivings of the Spirit, remain seekers only for their own good. Pent in the little cage of self, they become jaded and world-weary, or cynical and rebellious. Pursuers of fleshly delights, they become at last surfeited and miserable. For them, 'everything passes, everything perishes, everything palls.' Power, place, wealth—there is no lasting comfort in any of these things. Elsewhere the self, intent on self, seeks safety in piety. And then we get the spectacle of the little soul concerned only with its own salvation, and sometimes, under the power of the 'fixed idea,' exhibiting what is known as 'religious mania'—although we should hesitate to debase the name of religion by associating it with such morbid developments. But many things, harmless and even elevating, are in shallow minds blamed for their evil effects on self-seekers who exploit these things for their own ends. What have religious and spiritual movements, for instance, to do with

the evils of fanaticism, phenomena-hunting and 'emotional dram-drinking'? As well blame food for making gluttons and dyspeptics, or knowledge for making prigs and pedants and sickly bookworms. Surely at the root of the trouble is always the 'protruding self.' It is Protean in its disguises, but it is there. Sometimes, to do it justice, it is admirably candid. 'This is all very well,' it says, 'but what do I get out of it?' That is its bold aspect. On its weaker side the cry is, 'But I must protect myself—I must keep out of danger—there is "the wrath to come"—there is the workhouse, there is poverty, there is public opinion.' And impudent and pushful, or craven and cautious, the self goes on its way to disillusion, demoralisation and despair, for its stronghold becomes at last its prison.

So is the good thing—self-love—turned to barrenness by its possibilities of perversion, and we hear long homilies on moral evil from those who little suspect that moral evil is but moral good turned awry, that only by so-called evil is good outwrought and perfected. Down to the minutest detail the Divine order justifies itself. Why does the strong self tyrannise and encroach? Because it is full of energy for which it finds no natural and legitimate outlet. Why does the weak self cower and suffer? Because it is weak and needs that its latent powers should be called into activity. When it is developed it will withstand the encroachments of the strong, undisciplined selves, and force them back into normal modes of expression; and then a new step will be taken towards the order and harmony that has yet to be unfolded in the world. But in the meantime there is travail and unrest for strong and weak alike, and much bemoaning of evil that, after all, 'is only undeveloped good.'

For all the apparent chaos and misery that exist, there are many happy souls in the world to-day—the souls who have learnt by suffering, or some inborn perception, the true limits of self-love. They have found the door that leads beyond the narrow bounds of personal desires—they fret no more behind the bars, but fare forth to range a greater world and breathe a freer air. Great and mysterious joys are theirs. They behold

That Light whose smile kindles the Universe,
That Beauty in which all things work and move.

Life for them has become large and full of fragrance, and although they see and lament the sorrow of the world, and work devotedly for its removal, they have an abiding consciousness that at the heart of things all is well. For these, great visions of things yet to be, sweet voices out of the silence, and the radiant influence of like-minded ones who from homes celestial rain down inspirations on those who, still treading the road of earth, have yet entered into the fellowship of the Greater Love. They have surrendered self but have not lost it. Self-consciousness—self-love—remains, but it has fallen into its place, and now it works as the healthy pulsing of the heart. You cannot dazzle these people with prospects of personal power and aggrandisement, nor can you affright them with visions of poverty, humiliation, or the terrors of the dark world. Such things touch only the personal self, and these have passed beyond its power.

It is probable that only a few of us have yet reached this emancipation in its entirety. Many gain only brief glimpses of the greater life, and even those who have dwelt within its borders fall back from time to time into the nether world of the self to endure the smarts of 'envy and calumny and hate and pain.' But these are 'cleansing fires' from which the spirit rises again and again until at length the last links are broken and it enters eternally into

its own. Driven or led, along tortuous paths or on the great highway of the Soul, sooner or later all will pass into that heritage of freedom and beauty, for

the one Spirit's plastic stress
Sweeps through the dull, dense world, compelling there
All new successions to the forms they wear ;
Torturing the unwilling dross that checks its flight
To its own likeness, as each mass they bear ;
And bursting in its beauty and its might
From trees and beasts and men into the Heaven's light.

ANTI-SPIRITUALISTIC THEORIES CRITICALLY EXAMINED.

BY G. S. COWIE.

There is little that proceeds from Signor Bozzano's skilful pen that does not merit serious attention on the part of all who are interested in the investigation of psychic phenomena, and the distinguished member of the Italian society for such studies has laid us under a fresh obligation in this respect by the recent publication of his able and suggestive analysis of Mrs. Piper's trance communications.

The very voluminousness of the reports referring to this celebrated case constitutes for ordinary people one of the chief obstacles to their arriving at a clear conclusion with regard to the whole of the collected evidence. Confronted with an assemblage of messages, with dialogues and episodes so varied and so extensive, the reader is almost certain, sooner or later, to feel the need of a systematic method of dealing with the various cases, as well as of some criteria which may enable him to estimate the respective applicability of the several explanatory theories that have been put forward.

To those who experience such a want, Signor Bozzano's article is calculated to convey a very considerable measure of assistance.

The following extracts from the principal passages will, it is hoped, with the connecting paragraphs, suffice to give a clear idea of the method adopted by the distinguished investigator in dealing with these manifestations, and of the grounds upon which he bases his estimate of the value to be assigned to the various hypotheses that have been suggested to account for their origin.

After a brief reference to the weakening of confidence in the telepathic hypothesis, and to the growing tendency to seek an explanation of the phenomena in an extended conception of psychometry, the subject-matter is arranged under the following heads : 1. A brief allusion to the formidable problem presented by the imperfections and lacunæ in the messages ; 2. A discussion of the telepathic hypothesis and a reference to the necessity of restricting its importance in the case in question ; 3. A consideration of the intrinsic character and the legitimate application of the psychometric hypothesis, always with reference to the same case.

Under the first heading it is noted that in the course of time two principal objections have been encountered by advocates of the spirit hypothesis. As regards the first, which arises from the defective character of the messages, Signor Bozzano says :—

Since the most recent reports dealing with the question which have been published by the Society for Psychical Research, and, above all, since the last masterly publication of Dr. Hyslop, which summarises and completes the preceding reports of Hodgson and of Hyslop himself (American 'Proceedings,' Vol. IV.), it must be admitted that the multiple causes of perplexity to which the first of the above-mentioned objections gave rise, have one after the other been elucidated to such an extent that we are entitled to affirm that the few remaining without explanation can offer no grounds for serious perplexity, inasmuch as it can easily be shown that they originate in identical causes (interferences and amnesias due to the meeting in one brain of two or more mentalities, of two or more 'psychic auras,' of two or more telepathic currents, accompanied by ready emergence of the subconsciousness) ; so that it is permissible to presume that these in their turn will not be long in obtaining an explanation by means of future investigations.

The first difficulty having been thus practically surmounted, there remains the second—namely, the fact that man has been

proved to possess certain supernormal subconscious faculties which appear capable of explaining the phenomena under discussion as well as the occurrence of the strange errors and confusions already alluded to.

Here the first object of the investigator should be to discover criteria which may serve to distinguish phenomena which may be due to the exercise of telepathic or psychometric faculties on the part of the medium from those that are presumably of extraneous origin.

The writer accordingly proposes to deal with the problem in two divisions—that is to say, in the first place he intends to examine the possibility of arriving at a criterion scientifically adequate for the purpose of enabling the investigator to distinguish facts that are presumably telepathic from those of a different category, and, secondly, to analyse psychometric phenomena with a view to ascertaining the capacity of psychometry to bear the whole burden of explaining the Piper phenomenology.

Now with regard to the first of these undertakings—namely, the attempt to discover a good criterion scientifically capable of supplying a solution or an elucidation of the problem—Signor Bozzano says :—

I will in the first place remark that in my opinion a good criterion, capable of turning the scales of probability in favour of the spirit hypothesis, might be drawn from the fact that every mediumship reveals a constant type of manifestations, that is to say, develops within a well-marked circle of phenomena, outside of which it is unable to travel by reason of the special idiosyncrasies which determine the mediumship itself (hence the great diversity in the forms of mediumship, beginning with that capable of purely physical effects, and finishing with others of a purely intellectual order, with all the multiform intermediate gradations which serve to distinguish them).

Such being the conditions, the circumstance should be noted that every time given supernormal or mediumistic faculties, to the exclusion of certain others, are developed in a subject who has been appropriately exercised, in such cases the faculties so excluded are, as a rule, never manifested, just as those that do not form part of the idiosyncrasies peculiar to the subject ; and if this is so, it appears clear that in computing the probabilities to which recourse is had for the purpose of explaining the phenomena obtained, it will be necessary to take into account the absence or the presence of given supernormal faculties ; so that should some of these be wanting it would not be logically justifiable to invoke them in explanation of the facts.

In other words : To distinguish manifestations of a subconscious order from those of presumably extraneous origin, a good 'criterion for the purpose of discrimination' would appear to be furnished by the accurate inspection and analysis of the quality of the phenomena produced by the mediumship under examination, and then by acting conformably in the investigation of the causes ; that is to say, without exceeding the indicated limit of the supernormal faculties actually peculiar to the medianic subject.

Naturally it would be requisite that the medium should, above all, be sufficiently exercised to attain his or her complete development ; and as in the case of Mrs. Piper such a condition has been fully attained, I think such a test or criterion can be legitimately applied to her mediumship.

The objections which in this connection have been made to the spirit hypothesis may be summed up in these three modes of telepathic extrinsication : 1. Possibility of the transmission of the conscious thought of those present (telepathy properly so-called). 2. Possibility of the reading of the subconscious thought of those present. 3. Possibility of the reading of the subconscious thought of persons at a distance, whether known or unknown to the medium.

With reference to the first of the possible explanations above mentioned, a detailed study of the various communications mentioned in the reports leads the author of the article to the conclusion that 'the hypothesis of the transmission of thought appears to be contradicted by the facts every time the latter allow of its being put to the test.' And from this he infers the corollary 'that the faculty of receiving the conscious thought of those present is, as a rule, not met with in the case of Mrs. Piper ; and this being so, the determination to persist in making use of such a hypothesis in the investigation of the causes in spite of the contrary evidence of the experiments, would appear to be a pretension little in conformity with the rules of scientific induction ; all the more so if instead of utilising it for the explanation of some single and fortuitous incident, there should be a

determination to extend it and make it generally applicable to the whole of the phenomena in question.'

Signor Bozzano proceeds to quote a series of typical incidents from the reports of the sittings in support of his contention.

Stress is laid on the obvious incapacity of the communicating personalities to give the names of people or places well-known to those taking part in the proceedings. Facts, on the other hand, are often alluded to which are temporarily absent from the recollection of the sitters.

Particular attention is directed to the interesting episode in which a manifesting personality expresses evident surprise when it is suggested that a very natural incident, and one likely enough in itself, had taken place—namely, that a visit had on some occasion been paid to his house on the part of one of his friends—and in reply makes the counter-suggestion that such a visit, perhaps, took place after his own death, which was, indeed, actually the case. ('Proceedings' of S.P.R., Vol. XXIII., p. 103.)

It is clear that if thought-transmission had played a part in this dialogue, the communicating personality of Dr. Hodgson would have at once understood the incident referred to in Mrs. James's first question concerning her visit, whereas misunderstanding the reference, the communicating intelligence quite naturally expressed his surprise at the wrongly-inferred suggestion of an untrue fact.

It will be impossible within the limits of this article to reproduce the various passages* which Signor Bozzano quotes in support of his thesis. It must suffice to say that they are given as a typical, and by no means exhaustive, selection of cases which tend to show 'that the first of the above-enumerated modes of telepathic extrinsication—namely, that which contemplates the possibility of the transmission of the conscious thought of those present—appears to be contradicted by the facts every time the latter allow of its being put to the test.'

(To be continued.)

MR. STEAD SPEAKS AT JULIA'S BUREAU.—Too late for insertion in this issue of 'LIGHT' we have received a long and interesting report from Mr. W. Kerlor of a remarkable séance at Julia's Bureau with Mrs. Wriedt, at which Mr. W. T. Stead was both seen and heard. Other spirits manifested, some speaking in Norwegian, and other interesting phenomena took place. Mr. Kerlor's account bears the signatures of all the sitters in attestation of its accuracy. This report will appear next week. Several other communications intended for this issue are also unavoidably held over.

WE have received a copy of an interesting penny weekly journal called 'The Truth,' which is published at Jerusalem. It is printed in English, and is now in its third year of publication. The issue before us is for June 7th, and almost one-half of the paper is devoted to an article on the 'Phenomena of Spiritism,' dealing especially with Mr. Stead's manifestations and messages since his tragic decease. The writer of the article sought the advice of an eminent Rabbi, and says: 'To our query, if he considered the re-appearance of a disembodied soul to human senses at all possible, the Rabbi unhesitatingly replied that it is not only possible, but it is to him a salient fact, within his personal experience.'

* The cases referred to are the following:—

The Hodgson episode in the sitting held with Mr. Dorr ('Proceedings' of the S.P.R., Vol. XXIII., p. 41).

The Junot case ('Proceedings,' Vol. XXIV., p. 405).

The Newbold case ('Proceedings,' Vol. XIV., pp. 9-34).

The 'Mamie' episode ('Proceedings' of the American S.P.R., Vol. IV., pp. 521-522).

The 'Up-and-Dust' episode and the Nichols case ('Proceedings' of the S.P.R., Vol. XIII., p. 374).

The Carruthers episode (American 'Proceedings,' Vol. IV., pp. 536-538).

The Hodgson episode ('Proceedings' of the S.P.R., Vol. XXIII., p. 103).

The case of Samuel Cooper and the incident connected with the death of Professor Hyslop's father (M. Sage, 'Madame Piper, &c.,' pp. 201-205).

The episode connected with the death of Professor Hyslop's wife (American 'Proceedings,' Vol. IV., pp. 545-546).

The case of Miss Macleod ('Proceedings' of the S.P.R., Vol. XIII., p. 351).

The episode connected with 'Ruthy' Thaw ('Proceedings,' Vol. XIII., p. 384).

ITEMS OF INTEREST.

'Nash's Magazine' for July has an article by Miss Stead on her father and his connection with Spiritualism. The editor, in his foreword, says he presents this remarkable contribution without prejudice, but 'perhaps it is not miraculous that the mind which saw the merging of nations has manifested itself across the borderland of worlds.'

With regard to Monsignor Benson's recent lecture at Brighton, a valued contributor to 'LIGHT' says that the lecturer's allusion in that neighbourhood to insanity among Spiritualists was surely unfortunate for him, seeing that only a few miles away, near Burgess Hill, is a very large Catholic institution for the insane (she has been shown over it) which is full of insane Catholics of all professions and walks in life.

Memories of a celebrated law case are revived by the announcement received from Paris of the transition on April 19th last, in her seventieth year, of Mrs. Juliet Anne Theodora Heurtley Hart-Davies ('Sister Espérance'). It is just thirty-one years ago since Mrs. Susie Willis Fletcher, after a trial lasting six days, was sentenced at the Central Criminal Court, in April, 1881, to twelve months' imprisonment, with hard labour, on a charge of having conspired with her husband and Colonel Morton to defraud Mrs. Hart-Davies. A strange feature of the case was that it should have been possible near the close of the nineteenth century to employ against an accused person an obsolete Act aimed at the unlawful pretence 'to exercise and use diverse kinds of witchcraft, sorcery, enchantment, and conjuration'—an Act under which all the scientific investigators of Spiritualism would have been, equally with Mrs. Fletcher, liable to prosecution.

To lovers of animals and to those who distrust the frequent use of the knife in surgery, Dr. Charles Reinhardt's clever novel, 'The Seventh Son' (cloth, 2s. net, Stead's Publishing House, Kingsway), will make a strong appeal. The hero of the story has the misfortune to be an unwanted child, and his boyhood is consequently a troubled one; but in spite of an indifferent father and a worse than unloving mother, who, jealous for her favourite boy, puts every possible obstacle in the path of the unfortunate 'seventh son,' the latter, finding a friend and benefactor in an old sweetheart of his mother's, succeeds by persevering study in making his way, and becomes a skilful doctor. We have followed his fortunes and those of the charming heroine with considerable interest, especially as young Dr. Ravensbury meets with a strong rival for the lady's affections in another budding surgeon, Dr. Bullock (there's much in a name!). Of course, the rival is an ardent devotee of the knife and a more than ordinarily callous vivisectionist, and, equally of course, the hero is opposed to both practices. Certain unpleasant adventures which befall the fair Sylvia's pet dog have much to do with her final choice. The author not only interests us in his characters, but contrives in the course of his narrative to put the causes for which he pleads very strongly and clearly, and to give illustrations and arguments in their support.

That all is not harmony in the Theosophic camp is evident from one of Mrs. Besant's 'Watch-tower' notes in the June number of 'The Theosophist.' She says: 'A few members of the Society are striving with might and main to persuade the public that I am trying to impose my own views on the Society, and to narrow its broad basis. In vain do I urge on members, time after time, the duty of perfect tolerance and mutual respect; in vain do I proclaim in the official gatherings of the Society the perfect liberty of opinion which exists therein, and the fact that nothing is required for membership save acceptance of human brotherhood; in vain do I print in my own journals views at variance with mine. Unless I consent to be colourless, to express no opinions, to be in fact a King Log, and renounce all activity, these members will declare that I want to force my personal opinions on the Society. If they were logical they would see that to teach reincarnation and Karma is quite as "sectarian" as to preach the coming of a World-Teacher, but they happen to agree with the one and not with the other—a personal, not a logical reason for objection. My vigorous teaching of reincarnation and Karma does not "compromise the neutrality of the Society," and I ever declare that no member is bound to accept these because he is a member; nor does my teaching of the coming of a World-Teacher "compromise the neutrality of the Society," for I not only declare that no member is bound to accept this, but have even helped to establish a special Order, *outside the T.S.*, for the spreading of this idea. All my life long I have worked for freedom of thought and speech for others, and have taken it for myself, and I am too old to surrender my own freedom at the dictation of a few members of the T.S.'

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.

Who was Responsible?

SIR,—I quite agree with the Rev. A. J. Toyne (p. 219) that if an iceberg is in the way, it is quite in the natural order of things that the ship should strike it and sink without any special Divine decrees; indeed, I doubt whether there is such a thing as a special Divine decree. But in my view Mr. Toyne does not go back far enough—not far enough to make the occurrence a certainty, existing all along in the world of causes, and therefore capable of being seen before it is ultimated in the world of effects.

The possibility of prevision has been fairly well established, and to see a thing implies that it exists somewhere. We must widen our conception of causes and effects into the infinite past and the infinitely complex. Thus—to take a little section out of infinity—people born with such-and-such predilections and the power to gratify them will develop tastes for luxurious travelling; each fresh discovery of the increasing possibilities of rapid transit will make them more and more eager to do the transatlantic passage in the shortest possible time; taking all converging circumstances into account, a vessel of such and such a size and capacity will be built in such and such a year; that will be followed by bigger and more completely equipped ones, and these by the biggest and best equipped of all. Lastly—the folly of such a course not yet being realised but only the advantages—this biggest vessel will go at rapid speed by the shortest route. On a certain date she will crash into an iceberg. Certain of her passengers and crew will be drowned, in other words will leave this earth plane for the spirit plane. Certain others will be saved; that is, will continue their earth plane existence. Nothing really originates at the moment: every occurrence is a working out of infinitely complex causes.

Now as to the responsibility. The suggestion appears to be that some occurrences are good and some are bad, and that God has some connection with the good ones, but has nothing to do with the bad. But no occurrence—whether it be pleasing or terrible and distressing—can have any moral quality in itself. If its immediate author be man, it is but the expression on the external plane of a moral or spiritual condition. The quality, good or evil, must be in the thing expressed, not in the mere expression. Human actions are the outcome of the struggles for the satisfaction of human cravings and instincts—struggles that are inseparable from human development. As they are necessarily at first ignorant struggles, their first outcome is suffering. What we call evil, then, is simply undevelopment. It does not follow, because we may refuse to believe in 'pure accidents' (whatever that phrase may mean), or to put God outside a large part of His universe, that we must regard calamities (so-called) as judgments, any more than we think of our joyous occasions as rewards. Joys and sorrows are not ends, but means to an end. The sooner we dismiss the idea that life is made up of rewards and punishments the better.

To speak, therefore, of God's 'responsibility' for events, as though we could view them from His side, understand their essential nature and award them our approval or disapproval, is both presumptuous and beside the mark.

But what does Mr. Toyne mean by 'God'? Many of us mean by the term the All Inclusive, the All Source. If there is anything outside of, and apart from, God—any spirit, force, will, initiative—then by 'God' we mean merely one spirit out of many spirits—possibly stronger than most, but only a god among gods. What we call Nature and Nature's laws, instead of being an expression or revelation of God, are, in that case, self-existent. In fact, God as an object of worship ceases to exist. If, on the other hand, God is within Nature, and if human nature, with all its follies, is a part of Nature, then God is equally in the shipwreck, the fall of a factory chimney, the summer sunshine and the earthquake. Is, then, a shipwreck consistent with the outworking of the Divine purposes for humanity? Why not? If men only grow wise by making blunders; if the only school in which they can learn is the school of painful experience, then it is necessary sometimes, and therefore good, that ships should go down and people be drowned. God is the teacher in that school and His lessons will yet be learned. As to the souls of men, they are in His care wherever the morrow may find them; for He is the sole Ruler in His universe, the sole Disposer of events, and not a sparrow can fall to the ground without our Father.—Yours, &c.,

R.

Respecting Documents Concerning D. D. Home.

SIR,—Will you kindly permit me to ask your assistance in an important matter connected with occult inquiry. I refer you to the footnote on page 205 of the June number of 'Uebersinnliche Welt,' which is sent you regularly. I want to ascertain particulars regarding the documents concerning Daniel Dunglas Home left after the death of his widow. Since all my inquiries addressed to private persons have been without result, perhaps an appeal through your columns may bring the needed information.

Thanking you beforehand for your assistance.—Yours, &c.,
D. WALTER BORMANN.

N.W. Neureuther Str. 22, II., München, Germany.

What For?

SIR,—A few days ago a servant left the house for the station. A minute or so after she had gone I discovered I wished to say something to her and went after her with a friend. I saw her, as I thought, sitting on a bench outside the inn about one hundred yards down the hill and said 'There she is,' and my friend saw her too. She disappeared and I went into the inn. No one was there but the landlord's wife. I came out, and we both at that moment saw her turning a corner about three hundred yards away—the same figure, dress, and hat that had left the house and appeared to be seated on the bench. I may add that I caught her up and completed my business.—Yours, &c.,

H. W. THATCHER.

A Premonition of the Fate of Mr. Stead.

SIR,—I have read with greatest interest in 'LIGHT' the communications from Mr. Stead, and also the comments made thereon by Mr. Foote. It may therefore interest the readers of 'LIGHT' to know that in October last I had a forewarning of Mr. Stead's coming death this year.

I had just seen Mr. Stead in Paris (on his way to Constantinople as Peace delegate), and was writing on the subject to Miss Felicia Scatcherd, a mutual friend, when I heard clairaudiently, as I sometimes do, a solemn voice, saying: 'The time is soon coming when he will be called home.' 'What!' I exclaimed, mentally, 'in Turkey?' 'No,' came the answer, 'not till after his return to England. In the first half of next year—in six months.' There was an interval, and then I again heard the voice say, 'His time has come; his career is ended.' Somewhat startled, I mentioned part of what I had heard in my letter to Miss Scatcherd, softening it by saying: 'Of course it may be only my imagination. But lugubrious, is it not?' or some such phrase.

On his return journey Mr. Stead again passed through Paris. As he bade me good-bye, I *knew* I should never see him again—in fact, I felt the fate hanging over him, though I did not know how it would come; and this will explain to certain mutual friends in London the unusual inquiries that I made about Mr. Stead's health, and whether he was being careful of it.

Mr. Stead wrote me in April that he was sailing for New York, but did not mention on what ship. The day after the 'Titanic' disaster I was haunted by an unaccountable perfume of roses, and, remembering that my late mother had been warned of a death by a persistent, uncanny odour, I exclaimed: 'There is someone I know who is dead and trying to make me aware of it.' As soon as I saw in the papers that Mr. Stead was on the 'Titanic,' I knew that he was dead and would not be amongst the survivors.

Mr. Stead had great faith in my psychic powers, but, personally, I am rather sceptical of them. Not that I do not believe in spirit communication, but I think many manifestations can be attributed to either imagination, mind-reading, or the subconscious self. Therefore I do not know whether the mental vision I had of Mr. Stead after the disaster was merely imagination or something more. I saw him, very pale, dressed in black, a Sunday frock-coat, hatless and dripping wet. (Does any one of the survivors remember how he was dressed at the time of the wreck?) I felt his presence some days later, but this time strong, joyous, and full of sunshine.

When discussing the 'other side' last summer, I said to Mr. Stead, 'How wonderful the next world must be!' 'But this world is a wonderful world for those who can see it!' he exclaimed in reply. So I now inquired: 'Well, what do you think of the "other side"? Is it not a wonderful world?' 'Yes; there is this difference, here we see the wheels go round.'

As I have said, I am very 'wary' of my imagination; nevertheless I have had some extraordinary experiences, which prove at least the wonderful power of one's own spirit, and which I hope hereafter to relate.—Yours, &c.,

Paris.

MAY DE WITT HOPKINS.

June 18th, 1912.

P.S.—Miss Scatcherd, whom I saw recently, said she still had my letter (mentioning the forewarning of Mr. Stead's death) and that she would 'look it up.'

Mr. Stead Gives a Message in Denmark.

SIR,—Herewith I send you a message which I have received from Mr. W. T. Stead, with whom I was intimately connected during the last years of his earth life. The message has a story. I received the first part of it three weeks or more ago, and although I myself was convinced of its authenticity, I asked for a proof that it really was from Mr. Stead before I showed or even mentioned it to anyone else. On Wednesday, June 5th, I went to a public séance given by Mr. Vout Peters in Copenhagen. My chief reason for going was the hope that Mr. Peters might see Mr. Stead, clairvoyantly, near me. I knew that Mr. Peters, too, had known him closely, and had for some time been attached to Julia's Bureau. Mr. Peters and I had never met, however, and so far as I knew—and now know for certain—he had never even heard of me. As I have said, it was a public séance, and having lived abroad for some years until quite recently, I have been quite out of touch with the Spiritualistic movement in Denmark, so all the people present were unknown to me.

I was disappointed in my hope regarding Mr. Stead. Mr. Peters gave a very good psychometric description of my own circumstances, by holding a necklace of mine, but that was all. At the close of the meeting the audience was asked to commemorate Mr. Stead by singing 'Nearer, my God, to Thee,' and that was, so I thought, to be all the mention that was to be made of my beloved friend. I then arose and went up to the platform, with others, to get the object I had handed Mr. Peters for psychometrizing. On my way up I was surprised to be addressed by a lady, a total stranger, who came up to me and asked, a little nervously, 'Are you Miss L.?' 'Yes,' I answered, 'I am.' 'I hope you will excuse my speaking to you without knowing you,' she said, 'but during the last half hour that name has continually been repeated to me by some invisible presence, and I was told to go to you and say these words: "Tell her that I have written it."'

'How strange,' I answered, 'I wonder what it can mean!' Then all of a sudden the meaning of the words flashed upon me. About two weeks before I had received the above-mentioned message from Mr. Stead, and, as I have already said, I had asked and prayed very earnestly for a proof that it really came from him, before telling anyone about it—not so much for my own sake as for that of others.

Naturally I was very much impressed, and so was the lady, when I told her what must be the meaning of her message, and that I had attended the séance in the hope of getting into touch with Mr. Stead. The lady, who proved to be the wife of the president of the Spiritualistic Circle which had arranged the séance, introduced her husband and Mr. Peters to me, and I was then asked to spend the evening with them and a few friends on the following Friday. The wonderful things which happened at this meeting must, however, be told next week, as they are not yet written down, and I have been told that this *must* be sent to-day.—Yours, &c.,

LILY LAESSOE.

New Oestergade, 7¹¹¹, Copenhagen, Denmark.
June 14th.

MR. STEAD'S MESSAGE.

May 23rd.—I have been too busy since coming over here to come to you before, but I can wait no longer; I must speak to you, even though so many, who are more in need, are claiming my services. I am much nearer to you now than I ever was, don't you feel it? My one great sorrow when I was called away was for those I left behind, whom I had to leave, most of them, without being able even to make them feel my presence in spirit. It is true that the hundreds in agony around me claimed my help and my presence almost to the very last; but the last, the very last, moments were devoted to my beloved ones in England and all over the world. . . . It is wonderful what one can *live* in the space of a few minutes. During the last minutes, or perhaps seconds, of the physical brain's activity, time, as you understand it, and as I used to understand it, counts no more. It is rather difficult to explain, because there are so many laws and possibilities which are still unknown on your side, but in trying to explain it, I may use this simile: Suppose there existed some beings who, in space, knew only length, not depth. They would be able to work only on a flat space, while all the possibilities of a three-dimensional space would be unknown and practically non-existent to them. But time, like space, has several dimensions, though this is known and experienced by very few on the physical plane except in dreams and in the borderland between what is called life and death. This explains the extraordinary experiences related by those who, for instance, have been called back from drowning, of seeing their whole life, with all its details, pass before them in a few seconds; it also explains how in dreams you may seem to live through a life-story in the fraction of a minute which passes from the moment you begin to be startled into waking

consciousness until you are actually awake. In both these cases you live in *depth*, and not in length.

I had to explain all this in order to make you understand that during the very last moments when I was physically alone, I had time to be with all my beloved ones in spirit, and, with each of them, live through our most beautiful experiences together. Tell them so, each of those dear loved ones who mourn the past, who have been appalled at the sudden severing of our earthly ties. Ah, tell them not to mourn for me, for not for one second was I alone or afraid; their love was with me, and the love and presence of all those waiting on the other side. The only *terrible* thing was the fear and agony of those poor, poor people around me. I did my best to help them, but at the very last I was alone. I did not see or hear them after we went down—in fact, I have no clear idea of what happened after that. I think that my head was struck by something, and that I lost consciousness outwardly; but *inwardly* I was wide awake, and it was those last moments I spent with my loved ones.

I know that you would like to know about the last hours, and all that happened after the 'Titanic' had been struck. It is a curious thing that on this side it is almost impossible to remember clearly—I have been told 'until a very long time has passed'—things as they looked to one while on the physical side, but my memory, which they used to call wonderful, gives me *some* light, where a great many others have clean forgotten everything, and I am delighted it is so because— [Here I was so tired that the pencil fell out of my hand and I went to sleep.—L. L.]

June 14th.—I wish I could finish this, but you are too tired, your brain is in a mist; why have you not tried before? Ah! how the earth and its doings hold even those who should be untiring in their quest for spiritual truth. Good-night, don't fail to send this to 'LIGHT' to-morrow.

Mr. Turvey's Prevision of the 'Titanic' Disaster.

SIR,—A very few weeks before his death I had the extreme interest of making the personal acquaintance for the first time of your late correspondent, Mr. Vincent Turvey. We both knew each other from our respective writings, therefore we had not to go over any explanatory ground concerning our personal views. I had heard merely, and casually, that Mr. Turvey was a confirmed invalid, but I saw at once that this was indeed true. I may say I felt instantaneously drawn to him and favourably impressed, so we proceeded to converse, from our respective stand-points, but *de facto*, both joining issue concerning the condition and relative absolute reality of the next plane of existence. We did not argue; we each listened respectfully to one another's discourse.

I may say I attended with profound interest, as I saw and felt directly that I had the privilege of listening to a *seer*, and no mistake. Although his judgment as to the *cause* of his seer-ship did not entirely accord with mine, he listened with great interest to me, both out of respect to my many extra years, also because he did not disagree at all, only he had not, he said, been able to think things out.

I found also that he had studied deeply, for his extensive library, which he showed me, led me to think that, though it was replete with literature on spiritual subjects, he was likely to learn as much, or more, from his own unique experience as a seer of the real reason and cause, the philosophy, of his abnormal position. In fact, he already knew from his own experience all, and much more than, he found in the authors whom alone, as far as I know, he had studied. At all events, we had a long and interesting conversation. He wrote to me afterwards to say so, and he hoped that I would go and see him again. I did so, and I was again most favourably impressed with him in every way. Only I saw with very sincere compassion that his psychic condition, owing also to the weakness of his physical organism, added very much to his extreme suffering in mind and body. The letter I received (I went on the Saturday, April 13th) on Monday April 15th, which I transcribe, speaks for itself:—

'Perhaps you are wondering if you conversed with a wholesale murderer on Saturday. I gave you a very broad hint of to-day's truly awful disaster to the "Titanic," and told you that "I" caused what "I" foresaw—or "*felt*" as if I did. I explained this with an illustration of Moses and the Deluge. When I said to you, "If I tell you that in two days a great liner will be lost;" when I read it in the papers [I had myself a few hours before this letter arrived also read it with confused consternation, remembering Mr. Turvey's vision], I put it to you as an illustration, and did not make it happen to suit, because "I" knew of it on Wednesday last, and told a man of it on Thursday; so on Saturday I only repeated my knowing to you. If you care to write to "LIGHT" about my broad hint do so, but they would only laugh at the rest, *i.e.*, the causing of it,

and if they believed "I" caused it, they would consider "Turvey" a murderer, because they could not distinguish between "Turvey" and actual "I am." My heart bleeds for the mourners, my whole soul weeps at the loss of life, but "I" thinks no more of it than you would think about the destruction of a dream ship, with dream lives aboard her.

'You now, dear friend, for I took to you at once, know the difference between a true seer, messenger, or point of divine manifestation, and a psychic clairvoyant. Yet men are people who want to see! I don't.—Yours truly,

'VINCENT N. TURVEY.'

The news of the 'Titanic' was so overwhelming, and as I was just leaving home on rather a round-about journey to the North, on account of the strike, I did not write to 'LIGHT.' I have so rarely done so of late years, for various reasons, that I hesitated. On my return home, after a three weeks' absence, I learned that Mr. Turvey had passed away but a very short time after my interview—otherwise I had every intention, as I thought his state of health did not indicate so speedy a departure, of going as soon as possible on my return to the end of Bournemouth where he resided, and renewing our conversation. I am grieved that I had had the last, and under the circumstances I think it my duty to write to you, sir, as Editor of 'LIGHT,' in the hope that you will publish it.—Believe me, sir, yours, &c.,

ISABELLE DE STEIGER.

West Southbourne, Bournemouth.

June 17th, 1912.

'John King' Identified.

[Vice-Admiral Osborne Moore has received the following letter from Jamaica, which he thinks will be interesting to the many readers of 'LIGHT' who are familiar with 'John King.'—ED. 'LIGHT.']

SIR,—I have just procured a copy of your book, 'Glimpses of the Next State,' which I am now reading.

On page 83 you record a séance with Husk on March 28th, 1905, at which 'John King' (Sir Henry Morgan) stated that he had been thrice Governor of Jamaica, succeeding Lynch, and that there had been a Richard Morgan prior to him who had been Governor, and with whom he had been often erroneously confounded. You then state that you had not been able to verify same.

As soon as I read the paragraph I remembered from what I had read of the history of the island that it was true in almost every particular, and determined to write to tell you so, but before committing myself I looked up the record in the official handbook of the island, and am pleased to be able to say that Sir Henry has given you an absolutely correct test of identity. He was, as he states, Lieutenant-Governor three times, but, as he also says, not consecutively. He succeeded Sir Thomas Lynch in 1673, and in 1677 he succeeded Lord Vaughan, and again in 1680 he succeeded the Earl of Carlisle. The other Morgan to whom he refers was Colonel Edward (not Richard) Morgan, who was Deputy Governor in 1664, nine years before Sir Henry first held office.

I may mention that I am deeply interested in the subject of Spiritualism, and am therefore delighted to be able to send you this information, which proves the genuineness of that imparted by the communicating spirit.—Yours, &c.,

C. H. BURTON.

P.O., Box 68,

Kingston, Jamaica, B.W.I.

May 27th, 1912.

[In answer to Vice-Admiral Moore's inquiry, after he had received the above letter, how he came to make such a blunder as to substitute the name Richard for Edward, 'John King' put it down to the fact that the incident happened a very long time ago, and said that he was much pleased that his other statement had been corroborated.—ED. 'LIGHT.']

Automatic Writing Experiences.

SIR,—I have been reading 'LIGHT,' and think that the following account of my experiences may be of interest to your readers. At two periods of my life I have had a tendency to automatic writing: about twenty years and again about six or seven years ago. I once saw lights such as described by one of your correspondents. They were seen at the same time by my mother. The automatic writing chiefly came from (supposed) persons wanting prayers, and symbolic designs were drawn, almost always religious. One, which was done twenty years ago, drawn in pencil, somewhat resembled a large cup on a pedestal, surmounted by a cross. On each side of the cross

are some hieroglyphics, and for years I could not make them out; but later on I visited Egypt, and seeing Arabic, I thought my hieroglyphics looked like it. On my return I sent out the inscription to a friend who speaks Arabic. He immediately wrote home: 'The cyphers you send me are Arabic numbers, 152 and 246.' Since then I never could find out what the drawing could mean. I showed it to a Moslem man who reads the lines in hands, an Egyptian visiting Dublin. I made no remark whatever, but he at once called out, 'Oh, the prophet's banner!' or some such expression, and assured me that the inscription was very ancient Arabic. I had never seen Arabic, and never expected to be in Egypt; it was the last thing I could imagine. I do not know anyone here who would be interested; they would only laugh at it all.

Twice I had warnings of deaths, one by automatic writing. A brain and nerves or blood-vessels drawn, and underneath: 'The fiat for — has gone forth.' She was in good health, but in about two years she died of a bad attack of effusion of blood on the brain. In the other case I awoke saying: '— is seriously ill.' I had not dreamt of him, but a voice came from my mouth speaking without any effort on my part just as I awoke. I know of several ghost stories told me directly by the persons who saw the apparitions. My hand has written very strange things. When a name was given some trait or distinguishing mark was also mentioned, and the handwriting changed for each person. In many cases the spelling was bad, not as I would spell. The fact is I got frightened, for I knew it was not myself, and ceased writing, but at times I feel that, if it was due to the influence of persons who really needed my prayers, it would be dreadful to refuse to aid them. Perhaps someone will kindly tell me what they think of it all.—Yours, &c.,

Ireland.

F. B.

Questions for Spiritualists and Theosophists.

SIR,—I hope that there is someone amongst your readers who is able to give a satisfactory reply to both of the following questions, which, I believe, are of interest to all Spiritualists.

From different spirit-teachings and from the statements of A. J. Davis and other seers we have learned that:—

(a) The spirits of all children who die prematurely are carefully guarded and educated in the next plane, and are gradually growing up just as well as the spirits in the human bodies living on this earth, so that an early bodily death does not at all affect the evolution of the spirit.

(b) When a man is dying, the spirit is slowly and gradually leaving the material body from the top of the head, until the ethereal entity is completely formed, or freed, whereupon the last link between the two bodies is broken for ever.

This being so, the following questions arise in my mind:—

1. As it is proved by the death of thousands and thousands of children that this life is unnecessary, what is the use of earth-life, since the spirit can do just as well without as with that life?

2. How and from which part of the human body does the spirit leave when the life of a man is suddenly cut off by an explosion, in which his body is blown to pieces?—Yours, &c.,

The Hague.

B. H.

SIR,—I shall be pleased if any Theosophical reader of 'LIGHT' can tell me whether there are different kinds of Egos—those who, according to Theosophic teaching, are re-born in human bodies, and those whom Jesus, and some of his apostles, cast out of certain men? Also why, if the last-named are like the others, they also are not re-born?—Yours, &c.,

Camborne.

INQUIRER.

Discrepancies in the Statements of Mediums.

SIR,—In 'LIGHT' of the 15th inst., which, by the way, is even more interesting than usual, I find some, to me, rather conflicting statements. On page 286 it is stated that 'I saw before me a beautiful palace with its stately columns and carved ceiling, that seemed built, as it were, of lovely coral. In the courts of this palace and among its constant dwellers there appeared to me some twelve patriarchs in Eastern costumes and wearing the flowing beard of Oriental countries.' Also, 'In the company of other celestial beings was one of my relatives who died some twenty years ago. *She waved her hand,*' &c. (Italics are mine.)

On pages 283 and 284 Mr. Stead is understood to say: 'We take nothing with us material, but our thought. I haven't even my pen,' &c. 'No earthly body to take around from place to place.' Which account is the correct one?

A medium has informed me that a visitor from the spirit spheres was standing by me 'with wings outspread, as if she were

a guardian spirit.' Now, do guardian spirits have wings? I am sorry to trouble you, but feel that others must be puzzled besides myself by these discrepancies. As far as spirits having wings, I thought this was an old romance of the churches which we had outgrown as a poetic idea, and nothing more. I shall be glad to know if, when we pass over, we shall still have our arms and legs with us, also beards.—Yours, &c.,

C. J

[St. Paul's explanation, 'There is a natural body and there is a spiritual body,' does not seem to have occurred to our friend. That Mr. Stead did not mean that he had been reduced to nebulous, formless vapour is evident from his stating that he saw and recognised his son—'one form in the midst of all this was my son.' If the son had a visible, recognisable form, the father must have had such a form also. In the case of the 'visitor from the spirit spheres,' if the medium had an actual vision, and was not merely conscious of a presence, the impression of the figure being winged might be conveyed merely as a symbol of protecting care. Or the obverse might be the case; the idea in the medium's mind of protecting care might give rise to the impression of outspread wings.—ED. 'LIGHT.']

The International Congress at Liverpool.

STR.—In another week we shall be in full enjoyment of the long-looked-for International Congress at Liverpool; the *entente cordiale*, the fraternal exchange of ideas between the Spiritualists of many diverse countries. Fifteen nationalities will be represented either in person, or by pen. The steady march forward of the main body of the cause, in all lands, is truest evidence of its importance and its value.

The spirit world forewarned us that 1912 was to be a rich time, pregnant with spiritual potentiality. Let us realise the ends they worked for.

The local arrangements are well forward; the catering is just splendid. Liverpool friends have risen to the occasion, and will not be happy unless the Spiritualists of other places do their duty and visit the hub of the universe for the nonce. Cloak rooms will be provided at Daulby Hall for both ladies and gentlemen, *free*.

The bookstall will be a feature of the meetings. All the latest, all the brightest, the most pungent and the most mellowing works will be on sale at prices varying from 1d. to 6s.

There will be also a stall where literature will be sold absolutely for the benefit of the Fund of Benevolence, where every shilling spent will be a shilling given to the sick and needy, who bore the heat and burden of days gone by, men and women whose efforts made our way more easy than theirs was. It is well to make the most of the golden present, to build for the roseate future, but we should never forget the glorious past, from which we gained *our all*. *Verb. sap.*

Lyceumists will meet all trains from 10 to 4 at Exchange, Central and Lime-street Stations, and should be looked for in the neighbourhood of the bookstalls. They will wear the Lyceum 'button.' Now, I have to correct an error. On page 19 of the Report 'Hope Hall' is given for the Monday sessions; this should be 'Daulby Hall.' *My mistake*. On page 18 it is said that tea will be provided at 5.30 p.m., but the Catering Committee have altered this to 5 p.m., as the mass meeting is timed for 6.30.

Tickets for the meals, viz., tea on Saturday; dinner and tea on Sunday, with full printed directions for route to café on Sunday (the Saturday tea will be served in Milton Hall, which is practically an annexe of Daulby Hall), will be on sale on Saturday at 3s. inclusive. As we have to guarantee a certain number, and the café is being opened specially for us (all employees will lose their day's rest to minister to us), we hope that visitors will purchase tickets early. The café is up-to-date, well-fitted, seats two hundred people, and the fare is excellent—I know, for I have tested it.

It now only remains for me to point out that occasions such as this do not from Heaven descend all ready made and prepaid; they have to be worked for, and entail expenditure of time, thought and energy, and money. The initial three have been given freely and ungrudgingly by the respective officers and committees; for the last we rely on every Spiritualist who can get there being in Liverpool, and assisting both by presence and purse to make this Congress an epoch in our history. To those to whom the pleasure of coming is denied, for any reason whatever, permit me to say *your help is needed*, and cheques or P.O.'s are handy means of testifying your appreciation of the labours of the few, and such will be gratefully received and acknowledged by the writer.

Delays are dangerous; procrastination is the thief of realisation of good intent; put not off till too late what you can do now, but write—your mite makes our might—direct to—

HANSON G. HEY,

30, Glen-terrace, Halifax.

SOCIETY WORK ON SUNDAY, JUNE 23rd, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. Horace Leaf delivered an inspiring and encouraging address, followed by successful clairvoyant descriptions.—15, *Mortimer-street, W.*—On the 17th inst. Mrs. Podmore gave many fully recognised clairvoyant descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advertisement on front page.—D.N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long gave addresses. Evening subject, 'Christian Spiritualism.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long. Evening subject, 'The Baptism of Christ.'—M. R.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mrs. Connor gave an address and clairvoyant descriptions. Sunday next, at 11 a.m., circle; 3 p.m., Lyceum prize distribution; 7 p.m., Mrs. F. Gordon. Saturday, 29th, 7 p.m., social, 6d.—W. U.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Evening, Mr. G. R. Symons spoke on 'The Value of Prayer' and answered questions. Sunday next, at 7 p.m., Mr. Harold Carpenter.—W. H. S.

BRIXTON.—8, MAYALL-ROAD.—Mr. Inch gave an address. Sunday next, at 7 p.m., Mr. D. J. Davis, address; 3 p.m., Lyceum. Circles: Monday, 7.30, ladies' public; Tuesday, 8.15, members'; Thursday, 8.15, public.—G. T. W.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Neville gave address and helpful psychometric delineations. Sunday next, at 7 p.m., Mr. Dudley Wright will give a lecture and answer questions.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. F. T. Blake gave splendid addresses and convincing clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Ellen Green; also Monday, at 8 p.m., address and clairvoyance. Tuesday, at 8 p.m., also Wednesday, 3 p.m., clairvoyance.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Jamrach's address on 'Science and the Soul' was much appreciated, as was her clairvoyance. Sunday next, an address will be given by Mr. Percy Scholey, followed by illustrations of clairvoyance.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET, WEST.—Mrs. Mary Gordon gave good addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. G. C. Curry. Monday, at 3 and 8, also Wednesday, at 3, Mrs. Curry, clairvoyance. Thursday, at 8.15, public circle.—A.C.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. W. F. Smith spoke on 'Sowing and Reaping,' and Mrs. W. F. Smith gave recognised clairvoyant messages. Sunday next, at 7 p.m., Mr. H. Leaf, address and clairvoyant descriptions. Monday, at 8, circle.—N. R.

SEVEN KINGS, ILFORD.—45, THE PROMENADE.—Mr. C. W. Turner spoke on 'Where the Spirit Touches,' and gave clairvoyant descriptions. On the 18th Mrs. A. Hitchcock gave an address on 'Our Phenomena' and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. and Mrs. Roberts. Tuesday, at 8 p.m., Miss Violet Burton. 7th, Mrs. A. Hitchcock.—C. E. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, short addresses and good clairvoyant descriptions by Mrs. Alice Webb. Sunday next, at 11.30 a.m., Mr. Ball, address and clairvoyance; evening, Mr. J. G. Huxley, address. Sunday evenings in July, lectures by Mr. T. O. Todd on 'Nature's Divine Revelation of the Pathway to Immortality.'—A. C. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion on Mr. Wrench's paper, 'Spiritualism as a Social Regenerator'; evening, Madame Beaumont, address on 'Love to God and Love to Man,' and clairvoyant descriptions. Solo by Mr. Wrench. Sunday next, at 11.30 a.m., Mr. Hammond, on 'What Spiritualism Reveals'; 7 p.m., Mr. G. Tayler Gwinn. July 4th, several speakers. 7th, Mr. John Lobb.—A. T. C.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning, Mr. W. W. Love spoke on 'The Gift of Charity.' Evening, Mr. G. Tayler Gwinn gave an illuminating address on 'An Unusual Aspect of the Prodigal Son,' and answered questions. Sunday next, at 11.15 a.m., Mr. W. W. Love; at 7 p.m., Mrs. Alice Jamrach. Wednesday, Mrs. E. Webster. July 7th, Madame Maria Zaidia. Lyceum every Sunday at 3.

BRIGHTON.—BRUNSWICK HALL, 2, BRUNSWICK-STREET EAST, WESTERN-ROAD, HOVE.—Sundays, at 7 p.m., address and clairvoyance. Circles: Tuesdays and Fridays, at 8; Thursdays, at 3.30; Wednesdays, at 8, materialising.—L. A. R.

LONDON SPIRITUAL MISSION: 22, *Prince's-street, Oxford-circus, W.*—At 11 a.m., Mr. H. G. Beard, normal address; at 7 p.m., Mr. E. W. Beard, address under influence.—E. C. W.

EXETER.—MARKET HALL.—Morning, address by Mr. William Venn. Evening, address by Mr. George West.—H.