

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,643.—VOL. XXXII.] Registered as]

SATURDAY, JULY 6, 1912.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

| | | | |
|--|-----|---|-----|
| Notes by the Way | 313 | 'Spiritualism Expounded' | 320 |
| Anti-Spiritualistic Theories Critically Examined | 314 | Memorial Meeting to Mr. Stead | 320 |
| God is Spirit | 316 | Notes from Abroad | 321 |
| Professor William James and Methods of Communication | 316 | The Origin of 'Mr. Isaacs,' | 321 |
| Miss Stead's Emphatic Testimony | 317 | The International Congress at Liverpool | 321 |
| L.S.A. Garden Party | 317 | Items of Interest | 322 |
| The Great Gateways | 318 | 'Buddha an Agnostic' | 323 |
| Mr. W. T. Stead speaks at Wimbledon | 319 | Striking Case of Mental Rapport | 323 |
| | | Fakir 'Magic'? | 323 |
| | | Singing Heard at Time of Death | 324 |

NOTES BY THE WAY.

The aim of Miss H. A. Dallas, in her thoughtful little treatise on 'The Trend of Psychological Research' (paper cover, 6d. net, J. M. Watkins, 21, Cecil-court, Charing Cross-road, W.C.), is 'to make a brief but careful review of some of the chief classes of psychic phenomena in order to form a tentative estimate of the trend of the evidence and to examine fairly towards what conclusions it seems to point.' Miss Dallas's view of that trend is clearly indicated in the following passage:—

We cannot yet co-ordinate all the facts, and if ever the day comes when it is possible to do so, the final synthesis will doubtless be full of surprises. What we may do, however, is this: Psychological research has, in the opinion of many, advanced far enough to permit us to affirm with confidence that, whatever the ultimate, all-embracing synthesis may be, it will be one that will involve the admission of certain conclusions which are already substantiated by an overwhelming amount of evidence. Three conclusions which, I believe, we are warranted in expecting to find established in any future synthesis are: 1. The reality of an unseen universe of intelligent life. 2. Man's survival of bodily death. 3. That communication takes place between the (so-called) living and the (so-called) dead. The evidence which is already forthcoming is of a character to place these conclusions on a scientific basis.

'Illusions and Ideals,' by R. Dimsdale Stocker (Elkin Matthews, 1s. net), is a volume of verses of a somewhat subjective cast. The poet, indeed, is given to snatches of moody moralising, and it is a little bewildering to find one poem discoursing of 'Annihilation sweet,' which somehow 'reminds us of our common fate' (as though annihilation could remind us of anything), and further on a poem dealing with 'The Spirit World' as a realm that lies around us. But the eschatology of the average poet is a fearful and wonderful thing. In 'A Meliorist's Faith' we have the cheeriest thing in the book:—

A little world we live in? Truly so;
A world of which the wisest might despair,
Unless it be he had the faith to know
The splendour and the beauty that are there.

A little world, complainest thou, my friend?
Ay, so it were if we discerned the whole;
But in this poor beginning lies an end
No less than perfect for each earnest soul.

Yes, we agree, the world is 'full of grand suggestions, noble things.' That is our own message, the outcome of a knowledge that this world is the foreshadowing of worlds more bright and beautiful.

'God and Democracy,' by Frank Crane (Forbes & Company, Chicago, 1dol. net), seeks 'to show how the idea

of democracy is altering the idea of God.' It consists of a series of brief but well-reasoned essays all revolving around the central theme that with the growth of the democratic idea the conception of the Deity as a monarch of the earthly type (on an enlarged scale) is disappearing. Mankind is learning that—

God is not a vain King who is concerned with our obeisance because it pleases Him, but a sensible Father who desires our obedience because it is best for us. He is not like the heathen gods, taking delight in our mowings and genuflexions, our processions and anthems, our ecstasies and mutilations: He is a Jesus-God who is pouring His power and love into His world, and who wants us to do likewise. All He asks of us is to do our day's work and sing thereby.

There are some racy Americanisms in the little volume which add to its pungency, although they detract somewhat from its literary quality. But it is very readable and full of good sense.

'False Modesty,' by E. B. Lowry, M.D. (Forbes & Co., Chicago, 50 cents), deals in an outspoken but quite tactful way with one of the greatest problems of the age. As the author truly says:—

We have devoted much time to the breeding of hogs, sheep, horses, and cattle. We have given our best energies to combating the blight of wheat and the various other enemies of the 'crops,' but we taboo the discussion of the black plagues that are destroying and maiming the human race.

'There is no darkness but ignorance,' and Dr. Lowry naturally looks to Education as the first and most potent remedy for the evil of which he discourses, and he looks to women to be the leaders in the work.

This is a woman's age, and women are awakening to the fact that they have been suffering unnecessarily, that many of their aches and pains were not due to Providence, but to a lack of knowledge of the laws of hygiene and sanitation.

We feel, too, that a recognition of the dignity and divinity of mankind will be a valuable aid to purity of life. Low ideals of life and conduct have much to answer for, and these are due in a large measure to false teaching. True self-knowledge will bring true self-respect, a powerful preventive of all forms of degraded conduct.

In the course of an article on 'Our Friends the Trees' in the June issue of 'Healthward Ho!' Mr. Eustace Miles writes:—

My wife and I firmly believe that not only servants and animals, but also plants and trees appreciate gratitude; that they like to be greeted and thanked; that this really helps them to work and to flourish.

This is the true fraternity of Nature. We once heard a well-known author say that in some moods he could converse with an oak. It was a dark saying to some of those who heard it—people who had grown away from the old simplicities and who were lacking in sympathy. Talk to an oak! But why not, since Nature has a language of her own? Mr. Miles goes on to tell of some American lady students who gathered round a table on which was placed a rose and then directed their thoughts against it, 'It is

asserted that the rose quickly withered.' It may not, as Mr. Miles says, be a true story, but it is not an impossible one. Everyone knows how cut flowers are affected by contact with different persons. With some they fade quickly, with others they live and flourish for a long period. The emanations of the mind are as real and potent as the forces of the physical world—more so, in fact. There is a vast amount of knowledge to be gathered on these subjects, but it will be attained by the humble and sympathetic far sooner than by the followers of schools and systems.

There is a charming thought as well as lovely music in the following rendering of a Victor Hugo verse:—

Like the bird be thou,
That for a moment rests
Upon the topmost bough.
He feels the branch to bend
And yet as sweetly sings,
Knowing that he has wings.

So, for what is but a moment after all, we mortals 'rest' insecurely upon a yielding foothold: and, unlike the bird, we tremble. If we were as certain of our wings as he, we, too, would sing. This is where Spiritualism so greatly helps in that by its evidences it enables us to sing.

One of the most hopeful signs of the times in relation to Religion is Agnosticism on its gentle and reverent side. It is a drift away from old monstrosities, a wholesome recognition of human ignorance, and an implied confession of the presence of things 'too wonderful for me': and virtually it tells of a waiting and perhaps expectant mood, before the infinite wide sea.

We maintain that the truly great agnostics—the earnest and tender thinkers, not the frivolous negationists—are often really profound believers in God without knowing it. Herbert Spencer was, though he would have denied it, but only because of what custom has put into that word.

What is really fundamental in the idea of God? Not personality in our common acceptance of the word, but a unity of Life and Power from which all things proceed: and if we go on to predicate Righteousness and Judgment, it is only because we affirm Harmony and Law; and if we say that God is just and faithful, it is only because we hold that the Universe is sane and true.

Picture God as we will, then, from the all-pervading unconscious Life of the Universe to the omnipresent conscious and loving Father, to believe in Him and to trust Him is to believe in and trust the manifested Wisdom, Rectitude and Beneficence of the Universe: and that might easily become the prayer of the Breton fisher-folk; 'Oh my God, help me to cross the surging waves: for my boat is so little, and Thy sea is so great!' For there are subtle laws which make practically efficient the calming and sustaining power of trust and prayer.

The Catholic Church enshrined a truth, but in a partial and incomplete form, when it maintained that God's inspiration passed over from the Bible to the Church. The only defect in that was its limitation. Not only the Church but the world received the divine inspiration: not only the popes, but the heretics they cursed, and the martyrs they killed. God's inspiration passed over from psalmists to poets, from seers to inventors, from prophets to reformers, from patriarchs to statesmen, from apostles to the common people. In truth, the inspiration of God is universal, and everyone receives it according to his receptivity and his power.

In like manner, the worship of Mary preserved, in an age of cruelty and terrorism, the gracious and pitiful side of God. But what will happen when, in every gracious and pitiful woman, we see God?

ANTI-SPIRITUALISTIC THEORIES CRITICALLY EXAMINED.

By G. S. COWIE.

(Continued from page 308.)

We now come to the examination of the second of the modes of telepathy put forward by the opponents of the spirit hypothesis as furnishing a possible explanation of these phenomena—namely, that of subconscious thought-transference. And here, as was to be expected from the vague and intangible nature of the theory, the task of subjecting it to an effective test becomes proportionately difficult. Indeed, conclusive evidence in support of the contrary proposition may well be out of our reach for the present. Nevertheless, Signor Bozzano adduces certain considerations which may incline the scales heavily in its favour.

In the first place, he remarks, as a general reflection, that if the evidence of the facts tends to the exclusion of the simpler mode of telepathy (namely, transmission of the conscious thought of the sitters) from the mediumistic process in the case of Mrs. Piper, it is improbable that the more complex mode of thought-transference should play a leading part in the production of the phenomena.

But there are two particular reasons which militate against an acceptance of this extension of the telepathic theory as being applicable to the present case. For

if with Mrs. Piper we are systematically met by the fact that episodes thought of are not transmitted, we just as systematically encounter the other fact of names or incidents undoubtedly existing in the subconscious depths of the sitters or on the threshold of their consciousness (*telepathy à côté*), which the medium, or someone acting through her, fails to discover and reproduce; while at the same time, and to the greater confusion of the telepathic hypothesis, the medium will communicate some names and incidents that are positively unknown to the experimenters.

Passing on to deal with the suggestion made by some investigators that in cases where the entranced medium has revealed incidents unknown to any of the sitters, a capacity for 'reading the subconscious thought of distant persons, whether known or unknown to the medium,' may be the explanation of the phenomenon, the Italian critic draws attention to the fact of the medium's inability to communicate the contents of the sealed packet left by the late Mr. Myers, or even their general purport, despite the fact that the packet had been opened by the committee of the Society for Psychical Research some years before, and that many persons had therefore been in possession of such knowledge all that time. On the assumption of the correctness of the proposed theory of telepathic omniscience, this negative result is all the more remarkable, inasmuch as on many occasions members of the Society in possession of this knowledge were among those who assisted at the sittings.

It may be noted incidentally that the non-success of this and other such attempts to read the sealed message has been plausibly explained by Dr. Hyslop as due to disturbing interferences consequent on the act of communication.

When the conditions, therefore, are such as to enable us to put the question to a definite test, it does not appear that either of the telepathic methods constitutes a normal factor in the working of the mediumistic mechanism in the particular case of Mrs. Piper. And having effected their exclusion as normal constituents of this mediumship, it would be unscientific to invoke their aid for the explanation of such communications as do not exhibit any signs of their presence.

But in this connection it will be better to give Signor Bozzano's exact words. He says:—

It is to be observed that in thus expressing myself I am very far from asserting that the telepathic hypothesis does not appear to be legitimately applicable to other forms of mediumship; I only assert that in the computation of the probabilities to which recourse must be made for the explanation of a given phenomenology, it is necessary above all to take the presence or absence of given supernormal factors into careful account, and that, too, with the object of not falling into the error of making use of them for the explanation of phenomena also in the case in which in the mediumship under investigation there does not

exist a trace of the factors invoked. . . And I do not even pretend that the validity of the 'critical test' proposed ought to be considered sufficiently demonstrated in the case of Mrs. Piper; I solely maintain that it is such that it ought to be taken into consideration, to the intent that we should ultimately control its efficacy by subjecting it to special experimental investigations.

We now arrive at the consideration of the psychometric hypothesis and of the extent to which such a theory is capable of furnishing an explanation of the phenomena in this particular case. Signor Bozzano has no hesitation in admitting its applicability. He says:—

The psychometric hypothesis . . . undoubtedly appears to be legitimate in connection with the mediumship of Mrs. Piper, for whom simple contact with an object that has belonged for any length of time to a given person would seem to have the capacity of awakening in her a real, however limited, power of revelation.

Again, elsewhere he observes:—

According to what has been said at the beginning, everything concurs to show that into the mediumship of Mrs. Piper the psychometric faculty enters to some extent, inasmuch as it cannot be doubted that on presenting the medium in a state of trance with any object that has belonged for any length of time to a given person, there is determined in her a real, though conditionally limited, faculty of divination.

He proceeds to give four typical cases* in support of this observation. They should be referred to in the pages of the 'Proceedings' of the S.P.R.

Commenting on these cases, Signor Bozzano says:—

In the episodes described, it should be noted with what promptness and certainty Phinuit observes the cases in which the objects presented had been in the possession of several persons or in contact with them, thereby strengthening the presumption that something similar to 'a specific influence' must actually emanate from living organisms, and remain with the objects that have come into contact with them, so as to render it possible for sensitives to observe and interpret it. And one would say that such 'influence' consists of vibrations *swi generis* left by our thoughts and sentiments on the objects—vibrations which the sensitives would observe and interpret by virtue of something analogous to the physical process by which the phonograph receives and reproduces the vibrations of sound.

After noting the superposition of influences in one of the cases which led the manifesting entity to make a transposition in the psychometric interpretation of the individual influences, Signor Bozzano goes on to quote in full the remarkable example of a psychometric diagnosis given in Dr. Hyslop's work, 'A Record and Discussion of Mediumistic Experiments' (page 601). In this case at a sitting held by Dr. Hodgson with the medium, no other persons being present, a glove which had been sent to Dr. Hodgson by Dr. Hyslop, and concerning the ownership and previous antecedents of which Dr. Hodgson was completely ignorant, was presented to the medium when in a state of trance with a request for a diagnosis. In the resulting communication made by the operating intelligence

the veridical pieces of information are so numerous and appear to be of a character so varied and specific as absolutely to exclude the hypothesis of 'fortuitous coincidences'; and on the other hand, if we bear in mind that the ownership of the object psychometrically examined was completely unknown to Mrs. Piper and to Dr. Hodgson, I fail to see how the telepathic hypothesis could be applicable in such circumstances . . .

Signor Bozzano concludes from this and other cases that 'the evidence demonstrates the existence in Mrs. Piper of the faculty of acquiring information based on the objects that are presented to her.'

There remains for consideration the problem of the extent to be assigned to the psychometric hypothesis, that is to say, whether we are justified in considering the psychometric faculty 'as practically unlimited and therefore capable of furnishing the explanation of the whole of Mrs. Piper's phenomena, or whether instead it appears conditioned and circumscribed and therefore absolutely inadequate for such a purpose.'

Signor Bozzano's discussion of this part of the subject appears

so able and so suggestive that one feels constrained to give the whole passage *in extenso*. He says:—

I will begin my investigation by observing a circumstance which distinguishes the whole collection of psychometric cases as they are manifested in the instance of Mrs. Piper, and that is that the psychometric analyses would not appear to be conducted by the medium, but undoubtedly by the spirit personalities who control her; a circumstance which naturally cannot present an appreciable inductive value, but which it is in every way desirable to observe and bear in mind.

In the second place it is to be noted that in the case described the mediumistic personality asks Dr. Hodgson whether he needs a diagnosis or a proof of identification; a request which from the point of view of communications with discarnate entities would be explained by the fact that if on the one hand the objects presented should in a limited degree possess the power of furnishing the medium or someone through her with information concerning the dead without the necessity of their being present (a matter which is recognised by the mediumistic personalities themselves), on the other hand the objects in question would appear to be chiefly serviceable for other purposes. Thus, for instance, they would be effective in conducting to put the deceased in touch with the investigators or, conversely, in facilitating the task of tracing the former for the 'spirit guides'; and that, too, by means of the 'psychic aura,' or 'influence' with which they would be impregnated and which would act in a certain way as a *point de repère*. Moreover, the question of their efficacy would be intimately connected with the insurmountable difficulties encountered by the personalities of the deceased in communicating; that is to say, the *influence* left by the dead on objects which belonged to them would possess the power to neutralise partially the disturbing action of the heterogeneous 'aura' in which they would find themselves immersed, and would by this means aid them to maintain the necessary cohesion in their ideas and to remain with greater facility in the psychic orbit of the medium, from which they would normally and irresistibly tend to escape. Very frequently, in fact, 'Rector,' referring to the communicating spirits of the dead, observes: 'Give me some object to enable them to remain and to clear their ideas.'

It follows from this that when the mediumistic personality—still in ignorance as to whether the object presented belonged to a dead person or to a living one—asked Dr. Hodgson if he needed a diagnosis or a proof of identification he evidently had in view the different possible methods of utilising the article; that is to say, that if Dr. Hodgson had asked for a 'proof of identification' the mediumistic personality would have utilised the object in so far as it lent itself to facilitation of the operation of getting in touch with the deceased personality, rather than have limited himself to the extraction of the psychometric analysis.

And the episodes which tend to corroborate the statements of the mediumistic personalities when they assert that they would use the objects presented to them principally for the purpose of getting in touch with the deceased, constitute the prevailing mass of the so-called psychometric phenomena with Mrs. Piper, and are encountered at every sitting. Moreover, I notice that one meets with perfect consistency in the action of the mediumistic personalities every time circumstances allow of its being put to the test. Thus, for example, on different occasions they psychometrically describe such general facts concerning a deceased person as they are able to gather from the 'psychic aura' peculiar to the object presented, and then come to a stop with the remark that if further information of a precise nature is needed, in such a case they would be obliged to enter into communication with the deceased individual in person; and the fact is frequently established that if they are invited to adopt this course, the promised details, in conformity with the asserted intervention, are obtained.

This last observation leads us back to the problem to be solved, namely, that referring to the limits that are presumably assignable to the potentiality of psychometry in connection with the mediumship of Mrs. Piper. And in this special case everything concurs to favour the presumption that the sphere of action reserved to the faculty in question must be that of *general intuitions*, not to be confounded with the *detailed descriptions* having a different origin. In other words, by virtue of such a faculty the medium when in a state of *trance*, or someone acting through her, would penetrate and describe in a marvellous manner the temperament, mentality, obvious or concealed infirmities of the designated individual, as well as his sentiments, habits, emotional crises and the notable vicissitudes of his life; but all that in an intuitively general fashion, and though sufficiently precise to distinguish the facts of the particular case, yet not so much so as to describe their development in the manner in which alone the individual concerned would be able to describe them. But it will be objected that instances

* These cases are the following: The case of the two locks of hair ('Proceedings of the S.P.R., Vol. VIII., p. 19); the case of Mr. Rich (VIII., p. 22); the case of Mrs. Thaw's nurse ('Proceedings,' Vol. XIII., p. 352); the case related by Miss Savage ('Proceedings,' Vol. VIII., p. 101).

are met with in which the article presented has availed to procure a knowledge of such details; and this is true, but in such circumstances it will be constantly observed that the communicating entity has asserted that he is himself the deceased, or if it is a case of dealing with an intermediary entity, then it will be found that the latter uses such expressions or acts in such a manner as to make us presume that he acquires information from the deceased person; but if on some rare occasion that is not verified, it suffices to interrogate the entity in question to obtain the prompt reply that the informant is the deceased himself. For instance, 'Phinuit' asks Dr. Hodgson: 'Who was Margaret in your family?' Dr. Hodgson: 'Can you not say yourself?' 'Phinuit': 'It was your mother.' Dr. Hodgson: 'How did you know it?' 'Phinuit': 'Your father told me.' ('Proceedings' of the S.P.R., Vol. VIII., p. 27.)

(To be continued).

GOD IS SPIRIT.

By E. P. PRENTICE.

God is spirit—personal and self-conscious in man. Nature in her divine purity is the image of Deity, an action of perfect love, while humanity is God's passion assuming different forms. Perhaps the spiritual body is partly self-created; the result of man's free-will being brought into harmonious union with the absolute purpose of the Creator. Note the prayers of Jesus on two occasions: 'Thy will be done,' and 'That they may be one,' &c. The declaration, 'With what measure ye mete, it shall be measured to you again,' seems applicable not only to the creature, but to the Creator. God gives to man the consuming fire of an unquenchable love. From the refining furnace of sorrow and pain He brings him forth as 'tried gold,' and a two-fold benefit accrues—the awakening and happiness of the creature being the brightness of God's jewelled crown, the added lustre of man's willing obedience; the righteous shining in the Father's kingdom. Love in its mighty chastening cleanses all that is opposed to its noble nature, for love is creation's life, and God is love. God in man assumes personality, pours Himself into man that he, partaking of His spirit, may lay hold of the truth of inspiring love and become 'a living soul.' He who has lost ignorant innocence may obtain a higher gift, as the recipient of tested purity, of unsulliable righteousness. The innocence of the child is lovely, but not to be mentioned in the same breath with the perfected holiness of the saint. God has set His mark of approval on those who, girded with His armour, have passed triumphantly through the scathing fire of sorrow and trial, and have quit themselves like men. It is to such that the all-embracing spirit is given without measure. No one can define the subtlety of the universal, all-permeating spirit which gives the dewdrop its brilliance, the flower its fragrance and colour, the bird and stream their joyous music, and the leaf its tender green. To man, the crown of evolving life, it imparts light and unending aspiration. Spirit—wondrous spirit! the grand absorbent of all prodigals returning to the Father's yearning embrace. 'Nearer, my God, to Thee,' is the universal prayer pulsing throughout creation—the cry of exultant and of despairing, wayward souls seeking clearer light and fuller expression. It is the birth-throe of the awakening spirit, and for all creation there rings down the ages the divine solution to the great problems that stir the souls of God's children, 'Ye must be born again.'

Now we are in bondage: the chains of error bind us to a material universe. Truth alone can unshackle and set us free, and show us the spiritual world. It will open our blind eyes to the eternal, so that we shall no longer be the slaves of a servile fear, but, looking into the perfect law of liberty, we shall recognise our kinship to that one great light of which this material world is but a complementary colour, and cry exultingly, 'Abba Father!'

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.

PROFESSOR WILLIAM JAMES AND METHODS OF COMMUNICATION.

The May issue of the American 'Journal for Psychical Research' and the last volume of 'Proceedings' are both of considerable interest. The 'Proceedings' is perhaps the most valuable document on this subject which has been issued from America since the Report by Dr. Hodgson published in Vol. XIII. of the 'Proceedings' of the English Society. Like that able Report it demands close study in order to appreciate its significance. Dr. Hyslop's task has been a very difficult one, requiring enormous patience and concentration as well as all the other virtues which constitute a good investigator. He certainly possesses these to a considerable degree.

The 'Journal' contains a summary of the experiences and conclusions discussed and reported in the large volume. No doubt many persons will be contented with this and will not venture upon the study of the nine hundred and thirty-six pages of the Report; but others will feel that the 'Journal' stimulates their desire for further details. The summary deals chiefly with the experiments which seem to indicate that Professor William James has been trying to communicate. Dr. Hyslop does not by any means exaggerate the results obtained; he regards them, on the whole, as rather poor, although some individual incidents are excellent. A perusal of the Report produces a more favourable impression of these communications than the introduction to the summary leads one to expect.

The two mediums through whom these messages came are Mrs. Chenoweth and Mrs. Smead. Of the honesty of both Dr. Hyslop is convinced, but he, quite rightly, tells us sufficient details to assure a reader that his confidence is not mistaken, and to prove that much of what was given could not have been normally known. In many cases the information given in relation to other communicators was unknown to Dr. Hyslop, but was subsequently verified as correct. Dr. Hyslop spares no pains in laying before students all the reasons which render the material produced through these two mediums valuable. He tells us that 'both psychics were in a trance, tested for anaesthesia and amnesia.'

Among incidents of great interest is the change of method which apparently took place when Professor William James's attempts to identify himself proved unsatisfactory. This was indeed a remarkable phenomenon. Dr. Hyslop says:—

The whole method of control had suddenly changed. . . . Apparently conscious that Professor James was not doing well, the control hit upon the plan of 'mental pictures' under double control. This involved the simultaneous action of Jennie P. and George Pelham. They were to 'drive tandem,' as Jennie P. expressed it. The consequence of this policy was that the result greatly improved.

The method thus adopted seems to have been something of this sort. The spirit wishing to make himself known simply tried to concentrate thought upon the matter to be transmitted. These thoughts became visible to Jennie P. as mental pictures (or in some cases the effect was more like hearing). Jennie P. passed these on to G. P., who was in contact with the organism of the medium, and managed her machine, so to speak. Dr. Hyslop says:—

A most interesting circumstance is the peculiarity of the handwriting under this double control. It is a fusion of that of Jennie P. and G. P. with the distinctive characteristics of that of Mrs. Chenoweth in her normal state, at the same time.

Much light has been thrown on the causes of confusion and the *modus operandi* by these sittings, with the result that Dr. Hyslop has greatly modified the view which he and Dr. Hodgson once held, that the communicator is in a trance state. Professor James assured him that he at least was not in a trance, although he does not assert that therefore no communicator is ever in this state. His messages, although not always clear, are characterised by the carefulness and consciousness of the difficulties to be met, and of the need of as much precision as possible, which one would expect from such a man as Professor James. Even an ordinary reader can recognise this, and Dr. Hyslop intimates that in this respect it is impossible to do justice to the communi-

cations in any printed record. Being so well acquainted with Dr. Hodgson, Professor James and others, he very naturally is in a position to recognise many traits which would escape another person.

George Pelham endorsed the statement concerning the absence of trance made by Professor James. Through Mrs. Piper he had, some years ago, compared the state of the communicator to the sleep state. It was his statements which led Dr. Hodgson to elaborate the theory that the communicator, like the medium, was entranced. George Pelham, however, has now explained that this was a mistaken inference. The analogy between the state of sleep and that of the communicator consists in the fact that in both states it is very difficult, well-nigh impossible, to inhibit thoughts. The result of this is that marginal thoughts are transmitted as well as the central thought on which the mind is concentrated. The control who receives these thoughts (in this case Jennie P.) has to select those images which are strongest, and endeavour to pass these on. If this is the sort of process involved in communication through a medium (in a state of trance or otherwise), the only surprise is that so many coherent things are received.

When reading this account, I recalled a small experience of my own which rather corroborates what is here stated. I was with a medium who was looking into a crystal (she has on several occasions seen correctly for me). I asked her how she seemed to see things, and she replied that she had to *select* what she told me among the visions she saw in the crystal, for often objects appeared which she knew would probably have no connection with me. 'For instance,' she said, 'I saw flags with you just now, and I knew that could not mean anything.' As it happened, however, I had just passed through a street which had been decorated with flags. They had caught my eye and registered a memory picture in my mind; so no doubt this was a marginal thought which had been transferred to her. This illustrates what George Pelham impressed upon Dr. Hyslop, namely, that all our ordinary waking thoughts are accompanied by a host of marginal thoughts. When we are talking to anyone we habitually inhibit these; if we did not we should be regarded as wandering in our minds. But when spirits are trying to send messages they are liable to transmit both central and marginal thoughts together. Those who have had much experience in mediumship will readily see the cogency of this explanation of the causes of confusion. Dr. Hyslop discusses very interestingly the bearing of this on apparitions.

Of course, it would be a great mistake to conclude that because inhibition is so difficult when spirits are communicating, therefore, in their normal condition, inhibition is difficult. We must remember that mediumistic communications are abnormal experiences. It would be as reasonable for spirits on the other side to judge of our normal state from the condition of a medium, or of our degree of intelligence from things said by sitters at one of these experiments, as for us to judge what are the normal powers of discarnate spirits by the manner in which these powers are displayed at a séance. We may, indeed, get valuable hints concerning their conditions by diligently comparing statements made in this way, but we must be on our guard against drawing crude and unreasonable conclusions as to the habitual conditions of the other life on insufficient knowledge, based on our experience of communications through mediums.

With characteristic courage Dr. Hyslop avows his belief in the rationality of the spirit hypothesis. He says: 'To me the only rational hypothesis of such facts is the Spiritistic.' At the same time he fully admits that his conclusions do not rest on any single phase of experience. It is the collective 'experience of the race' that has convinced him of survival; 'all that this body of facts does is to present better credentials than usual for the genuineness of facts that are as old as the human race and as plentiful as those for the doctrine of evolution.' (American 'Proceedings,' Vol. VI., page 40.)

This brief notice does scant justice to either the 'Journal' or the Report, which tém with matter for reflection, and I may find opportunity to refer to some other interesting incidents in another article.

H. A. DALLAS.

MISS ESTELLE W. STEAD'S EMPHATIC TESTIMONY.

Miss Estelle W. Stead, in her article in 'Nash's Magazine' for July, commences with the following emphatic declaration: 'Three weeks after the "Titanic" disaster I saw my father's head and shoulders as plainly as I saw them when last we met on earth. I talked to him about the most intimate things concerning myself and himself alone—things about which the medium could have had no possible idea. The sitting took place at "Julia's Bureau." It was a trumpet séance, and Mrs. Wriedt, of America, was the medium. After showing his face, my father took the trumpet, and, turning to one of the sitters, who had been apt to scoff at our previous sittings when father was present in his physical body, said most emphatically, "Do you believe now? Is not all I told you true?" Had I doubted the nearness of the other world and the possibility of spirit return and communion, this would have removed it all. . . I think the many scoffers and sceptics my father had to contend with during his lifetime would find it difficult to disprove his living, vibrating, unmistakable Ego, and the voice that conversed with me that night in the stillness and quiet of the séance room.' In the concluding paragraph Miss Stead says: 'At these sittings I have heard as many as three voices speaking together and the medium herself talking to them. English was by no means the only language used: Norwegian, French, German, Italian, Swedish and Arabic were also spoken. On Christmas, 1909, this message came to "Julia's Bureau" from the founder: "Soon all on your side will be on our side. And not until you are here will you be able fully to understand the need of my Bureau." And now he who felt the need so strongly and worked so strenuously to bridge the chasm has himself passed over. I doubt not that he, understanding so well the difficulties he had to contend with, and realising the scepticism and the necessity for proofs, having faced and battled on this side so long, will give people to think. Yet I do not know. It is for the masses he will work, to open the way for them—to give to them the certainty of that other world, that they may say, as he did, "Spiritualism has made death other than death for me." The whole article is well worth reading.

LONDON SPIRITUALIST ALLIANCE.

GARDEN PARTY.

Although the weather conditions were not all that could have been desired, a large number (fully one hundred and fifty) of the Members and Associates of the Alliance found their way to 'Rosdene,' Brondesbury Park, on Saturday afternoon, the 29th ult., and received a cordial welcome from Mr. and Mrs. Ellis T. Powell and the members of the Council. The guests found much pleasure not only in the reunion thus afforded, but in inspecting the charming grounds surrounding the house, with their flower and fruit gardens and conservatories, and also the 'moat,' to which, as suggesting antiquarian interest (not, alas! justified by the fact), many visits were paid. The musical portion of the programme was furnished by a detachment of Mr. Karl Kaps' orchestra, and a number of songs were kindly contributed by several vocalists amongst the ladies. Mr. Ernest Meads also gave a recitation, which was greatly appreciated. Croquet and other outdoor pastimes furnished additional amusement to the guests, and tea was served in the gardens and in the house—a necessary arrangement this last, for now and again a heavy shower drove the guests to 'cover.' The weather, indeed, was of the capricious kind, alternate sun and shower; but even so, it might, as was remarked, have been very much worse, for in the morning the prospects appeared to promise a complete eclipse of all possibility of an open-air festival. As it was, the showers came only as cooling interludes in the day's recreations, and the spirit of music was not quenched, the musicians transferring themselves to the shelter of the house. Altogether, the first garden party of the London Spiritualist Alliance was a gratifying success, and Mr. and Mrs. Powell deserve grateful acknowledgments for throwing open their house and grounds to its members in this hospitable fashion.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JULY 6TH, 1912.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pfgr.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE GREAT GATEWAYS.

The knowledge—however it may be gained—that those whom we have mourned as dead have passed into a world in which they are more truly alive than ever they were in this, is only the beginning of the great revelation of life. For those who are content to rest in that knowledge it carries profound consolation, but there are deeper meanings in it—things which transfigure the world's philosophies, solve its problems and unite as by magic all that seems scattered and separate.

To the mind, seeking not only facts but their meaning and significance, the knowledge is a veritable Philosopher's Stone with endless possibilities of transmutation. For a truth is not only vital, it is generative. It grows, becoming ever more splendid and powerful and giving birth to a radiant progeny of new truths.

Man lives a spirit in another world—then he is a spirit here and now. As a spirit *there* he is related to the Centre of Life and Light, as a spirit *here* he is no less so related. That fact, once realised, furnishes the key to many problems. It explains the eternal struggle for liberty and for progress carried on by reformers who, while denying or doubting the doctrine of immortality with pen and tongue, affirm it in their actions. It reveals the causes of human discontent, of the revolt against the limitations of the physical world, the unquenchable thirst for new knowledge and achievement. Man the spirit is moved by the Spirit, he is not suffered to remain in the realm of animal delights, but urged constantly forward. If he is tractable and obeys the voice of his soul, the way is clear and the advance easy and natural. But if he remains obstinate the scourge descends remorselessly, and he is reminded with stripes that he has here no abiding city, and that progress is the law of his being. Yet Psyche is no exacting mistress. So that her monitions are regarded she is content to be denied or denounced. One can imagine her smiling approval on the labours of some servant of humanity, gently amused at his conviction that the soul is a superstition a belief in which would retard his work. For him she has no condemnation, but is reserving some great surprises.

After generations of teaching in which one of the central ideas was that the earth is the only battle-ground of the soul, the only arena in which its powers are determined, it is no wonder that death acquired an exaggerated importance in our minds. Even when stripped

of its old menace and meaning as the final arbiter of man's destiny it still stands out as a mighty fact. 'Death the Gate of Life,' we say, and insensibly acquire the idea that all the great things lie beyond its portals. But it is not wise to place much stress on the idea of death as a gateway to life. It is true, but not in the highest and deepest sense. Here, for instance, in mortal form, is a man who has suffered and conquered, for whom life has unfolded its great mysteries, who has seen and traced the shining way of the Spirit through the mazes of existence. Great visions have come to him, things too deep for utterance, and death for him is but the severing of a link. He has already passed beyond greater gates than death can offer—the Gates of Love and Wisdom. These are the triumphal arches of the soul on its way from the 'sunless marsh of Acheron' to the 'meads of Asphodel.' (The old Greek fantasies are full of beauty and meaning.)

For many this great passage comes in the natural unfoldment of a life confided to Divine direction, and always through self-surrender. For them the occult and the mystical things have no meaning as so expressed, although they have unconsciously realised all their interior beauty and significance. For others contact with such things in their outward expression is needed to give the unifying touch to the struggle with the problems of life. These have sought to cope with the mysteries intellectually as well as intuitionally. They have sought to *think* the Universe into coherent expression, and thereby to make the pathway clear for those who are to follow.

Many still wander in the wilderness. The hints and clues of the occult fascinate them, but the inner meaning eludes them. The 'protruding self' is ever at work obscuring and distorting the message. Seeking the knowledge for personal ends—to accumulate, to aggrandise, or merely to dazzle their fellows with a display of mysterious power and achievement—they are for ever baffled and balked. To what end do we gain the secret of death if the meaning of life is not thereby to be enriched and beautified for us, and for the world at large? But the lesson, though it may take long to master, is learned at last. And one by one the souls pass through the Great Gateways, howbeit in the great majority of cases the passage is not achieved until the pathway of mortal life is trodden to the end.

Voice and vision—all the myriad tokens of the Supernormal that give us evidences of the world behind the veil, are robbed of their full significance until they are welded into the fabric of life. The spiritual life is no 'thing apart' to be lived at some uncertain period in the future—it is for us to live here and now. So potent is it that it needs not to await the transmuting touch of death to work out its purposes, and give to life its great interpretation. It can lead us to the realities long before the time arrives for the great change, 'consuming the last clouds of cold mortality.' It is life, not death, which is the great Revealer.

Let us pass through the Gates now, no longer keeping

With phantoms an unprofitable strife.

There are no great sacrifices to be made, no great obstacles to be surmounted; the way lies not through painful studies of learned tomes. Many a simple and unambitious mind has found it. It is but stepping from the little sphere of the personal self to the greater region in which the soul is made one with the Universal Life, losing its sense of petty sorrows and unworthy cares in that deeper consciousness that lies beyond all the illusions of the external world.

MR. W. T. STEAD SPEAKS AT WIMBLEDON.

On Tuesday, June 18th, at Julia's Bureau, Wimbledon, I sat at one of the most convincing séances which it has been my lot to attend during the last ten years. The medium was Mrs. Wriedt. She is an unassuming woman of middle age, of a rather bilious-nervous temperament. Her head seems to be quite clear, and her judgment well balanced. Not at all eager to impress people with her psychic powers, she is earnest, natural in manner and speech, and heart and soul in her work. She has a strongly characteristic American twang, which, taken seriously into consideration, leaves no room whatever for those critics who tax her with powers of ventriloquism. Her hand-shake is unflinching and firm, although somewhat cold.

During the first half-hour no manifestations occurred, but after we had joined in singing a favourite hymn of Mr. W. T. Stead's, and in reciting the Lord's Prayer, we had not long to wait before several sitters exclaimed that they saw lights—red balls of light flitting about the room to and fro. As we all looked up, beautiful lights appeared on the ceiling, directly above the centre of the circle. Many came and went. Some of these balls of light were at least from three to seven inches in diameter. They first assumed a round shape, and ultimately seemed to burst flat against the ceiling with striking results; somewhat like a soap-bubble bursting against a window pane in a full stream of sunlight, producing a fascinating effect of multifarious colouring. Never shall I forget how, during some fifteen minutes, these lights moved from one corner of the room to the other, hovering about the heads of the sitters, and ultimately vanishing against the ceiling. We wondered what would happen next, but our patience was not taxed for long, for as we were looking about the floor, specks of reddish light appeared to proceed from the draped cabinet on our left hand side, looking as if an electric wire had fused. Immediately after this some six or seven persons, sitting on the left of the cabinet, observed a multitude of spirit lights moving about in the cabinet. These lights, like so many 'will o' the wisps,' were observed by everyone of the sitters present for a period of at least fifteen to twenty minutes. We saw them objectively, not subjectively: in other words, with our complete sense of objective vision.

After some few minutes of these spiritual fireworks, the medium, who throughout the whole of the sitting was normally conscious—that is, completely awake—began to give one or two 'descriptions,' upon which general comment followed. It was then that Miss Harper and Mrs. Wriedt asked me if I had had impressions or visions of things around, to which I replied that I could distinctly see a letter A and the symbol of an anchor.

The lady sitting on my right hand at once exclaimed:—

But that is my husband! He only died a short time ago. That is my name; I am Mrs. Anker, and I feel certain that he will come and speak to me through the trumpet.

This was most interesting, since I had never met the lady before, nor even been introduced to her; and still more interesting on account of the singular way in which the spirit was making his presence known by means of a pictorial symbol.

Then I went on with the description of the profile of a man trying to open his mouth as if attempting to speak. The profile looked, the medium thought, like that of Dr. J. M. Peebles, of America, who, by the by, is still in the flesh. In quick succession to this, Mr. W. T. Stead's face—twice its natural size—appeared right in front of me. It came from the medium's direction. While we were all debating as to the nationality and identity of the profile which I had seen, and as Mrs. Wriedt was speaking quite animatedly, suddenly Mr. Stead's voice spoke through the trumpet in a most stentorian manner, startling everyone, myself in particular. His first words were uttered very emphatically. He said:—

My dear Mr. de Kerlor,—My dear boy, forgive me for not having taken heed of the predictions and warnings you gave me, but what you saw about death, disaster, drowning, and coffins has come absolutely true.

Then, suddenly turning to the other members of the audience, he said:—

I declare, and wish everybody here present to know that this

gentleman, Mr. de Kerlor, did tell me, and was the only one to prophesy to me coming death, troubles, disaster, drowning, and saw me surrounded by coffins and dead bodies, and I regret so much that I did not give more attention to his predictions of last September. I did not like to hear them at the time, but they have proved right in all details.

By that time I was quite overcome with emotion. Quickly regaining my self-control, I reminded Mr. Stead of my last visit to him, some three or four weeks before his departure for America, and of his inability to see me owing to his being busily engaged on an article for his paper.

His voice then became singularly pathetic, and choked with emotion, and he said, 'Yes, yes, I was so busy. Oh, if only I had understood! . . . But time is so short.' A little conversation of a personal nature followed.

He encouraged me in glowing words, and prompted me to go on with the work of proving the truth of spirit return.

When I replied that I had sometimes doubted, but fully believed now, Mr. Stead's tones at once became characteristically emphatic, as he said with great force: 'You must not say you believe—you must say you *know*.'

I then asked him to describe his last moments, and the manner of his transition, to which he replied that he died from a shock against the right side of the forehead and that his physical life was extinct before he reached the water. When the boat plunged he went headlong and remembered no more! After this he reiterated his assertions about those gloomy prophecies of September 16th and 20th, 1911. He greeted Miss Harper by name, 'Edith,' and had a little chat with her. He also said he was very pleased to be among us all, and welcomed everyone, individually, calling each sitter by name and giving glorious messages of encouragement. After this he wished everybody well, but the last words were losing their intensity of assertion, as the voice, by now, after all this exhibition of power, was waning, and the trumpet, which was suspended by the semi-materialised entity, dropped abruptly, with a clatter, on the floor.

We had conversed practically for almost half an hour continuously.

Everyone was delighted at having received such a convincing proof of spirit return—the manifestation was so real, the voice so exactly like his when alive, the words and emphatic assertions in every detail so like himself—the illusion so complete, so impressive, and the reality of Mr. Stead's personality so tangible, that when the voice ceased, one almost asked oneself whether he had not been bodily present, it seemed incredible that we had been listening to one who had so recently passed to the great beyond.

However, we had no time to think much about it, as within a few seconds of Mr. Stead's disappearance the gentleman who had shown me his symbol—Mrs. Anker's husband—began to address his wife through the trumpet, first of all speaking in English, and then in pure Norwegian (for Mr. and Mrs. Anker are Norwegians), and the intercourse between them lasted some little time. There were also in the circle three other Norwegian sitters, each of whom received communications from other spirit friends who continuously spoke in the Norwegian language. To me it was now beyond question that the manifestations were authentic and thoroughly genuine, as I felt that it was impossible for the medium, with her limited knowledge, and strong American accent, to have spoken in this somewhat unusual language.

Again, afterwards, when the Norwegian spirits had ceased to manifest, another spirit voice was heard of one who called himself the 'guide' of an English gentleman present. This spirit gave his name as 'Leo,' and said he was an Italian. He at first spoke in rather broken English, and as several of us, Mrs. Anker and myself in particular, addressed him in Italian he answered us in that language. We cross-questioned him as to his whereabouts when alive. He gave us descriptions of towns and places in Italy, of Rome and Naples in particular, which were well known to us, but when we asked him about a certain place in Venice, he failed to give us the information for which we asked, saying that he did not know much about Venice.

Later in the sitting, several other spirits came and spoke through the trumpet to friends and relatives. Amongst these was an Irishman, related to a lady in the circle. He had formerly

been a singer, and was reminded of the fact that he had had a beautiful voice. He was asked to sing a song, but was somewhat reluctant, saying that a Mr. Platt, who was sitting close to the medium, should first of all give us an exhibition of his vocal powers. He was given a selection of titles of songs and preferred to hear 'Tom Bowling,' which Mr. Platt (who, by the way, was a total stranger to most of us in the circle) then proceeded to sing. The spirit, through the trumpet, expressed his delight at hearing one of his favourite songs. He was prevailed upon by his relatives to sing, and, in a strongly pronounced Irish accent, gave us the benefit of an Irish comic song, the title of which I do not remember.

Before the meeting closed another Norwegian spirit, related to some of the Norwegian sitters, came and gave some loving messages and comforting words to them, and to those who were not present to hear him. To close the meeting 'Julia's' voice was heard through the trumpet and she wished us good-night.

The trumpet dropped on the floor with its usual metallic clatter, and the meeting was ended. It had lasted two hours and a quarter.

After a whole week of careful thought, taking into consideration the fact that at least twenty-five materialised voices of spirits were heard through the trumpet, most of them well known to the sitters, and that a great many of them spoke in languages entirely beyond the ken of the medium and of many of those present; also, the display of spirit lights preceding the voice materialisations, the audible fact that Mr. Stead's trumpet turned away from me to address each one individually and came back again to speak to Miss Harper, sitting on my left; the inflexions in the voices, the clearness of tones in some and the obstructions in others, the many instances when the medium's voice was heard speaking or singing while the spirits were communicating with the sitters—taking all these things into earnest consideration, I can entertain no doubt whatsoever that I have assisted at a most complete and instructive demonstration of spirit return. There could not have been a more convincing proof of the reality of life after death.

W. DE KERLOR.

P.S.—With their permission I send you, sir, the signatures of all the sitters present at the séance, in attestation of the accuracy of the above statements.

TO CORRESPONDENTS.

'ELESTR.'—We see no difficulty in the matter. We understand that reports of the addresses of the speaker to whom you refer are taken regularly, and have been for years.

W. H. EVANS.—Thank you for your note. Glad to receive the greetings of 'The Old Chief.' Trust your work at Merthyr will be very successful.

S. A. MARSON.—We do not know any Spiritualist in Huntingdon—perhaps some reader may be able to help us to put you in touch with one. You will do well to join the London Spiritualist Alliance in October next, when your subscription will continue until the end of 1913.

'R. B.' (Barry Dock)—Your son could not do better than join the London Spiritualist Alliance and read some of the books on occultism.

RAM SMARUPA BHATNAGAR.—We much regret that you have been misinformed; we do not undertake the kind of work to which you refer.

'AN OPEN MIND.'—Your suggestion is not one that we can adopt. We understand that it is quite certain that no such document was ever written.

As will be seen by their advertisement in this issue of 'LIGHT,' Mr. and Mrs. Massingham, proprietors of Benares House, Food Reform Boarding Establishment, 17, Norfolk Terrace, Brighton, have established a Summer School, at which guests will not only have practical experience of the value of a non-flesh diet, and the hygienic and humanitarian principles animating it, but will find the spiritual and intellectual side of their nature catered for by a series of lectures, followed by discussions, while concerts and other entertainments will be given on alternate evenings. Mr. J. L. Macbeth Bain speaks highly of Mr. and Mrs. Massingham's effort and looks forward to being present at times, and participating in the public and private conferences which will take place.

'SPIRITUALISM EXPOUNDED.'

In response to our suggestion, made on page 292, the Rev. W. J. Canton has favoured us with the MS. of his address on Spiritualism, to which exception was taken by Mrs. Bellas. We have carefully read and re-read the rev. gentleman's lecture, and in justice to him, we freely acknowledge that we fail to find in it the statement attributed to him by Mrs. Bellas—*viz.*, that Spiritualism will lead those who 'dabble in it' 'to insanity and death, and a second death, when they will be cast into brimstone and fire and everlasting hell.' The only passage that we can find that in any way resembles this alleged statement is one in which the lecturer says 'neither can it be comfortable for such spirits [our relations] to be limited either to aimless wanderings, frightening poor mortals into fits, or driving them to insanity and suicide.'

We have no wish to comment upon the lecture except to say that the Rev. Canton's ideas of Spiritualism do not represent Spiritualism as we know it, and to point out to him that what he has to say about 'the origin of many, if not all, the tales of apparitions (whether of good or evil spirits)' cuts the ground from under his own feet when he accepts and appeals to the Biblical records of such occurrences. If, as he claims, 'with the march of knowledge we have seen the darkness dispelled and the spirits driven out,' why, then, does he quote approvingly a text which recognises that spirits exist? He cannot have it both ways. If knowledge has 'driven the spirits out,' and they are but the outcome of ignorance, superstition, and imagination—having no real existence—what becomes of the spirits who appeared to Cornelius, to Peter, and others who lived in days when ignorance, superstition, and imagination were more rife than they are to-day?

The fact is, the phenomena of Spiritualism are attested, after the most rigid inquiry, by many of the brainiest and brightest men and women of the day, so that in the main the criticisms of the lecturer fall harmless because they are pointless. We deprecate all 'dabbling' in Spiritualism as strongly as do our critics, and we agree with the Rev. Canton that 'the subject can no longer be dismissed with a sneer or summarily dealt with as a fit subject for jest: it must be thoroughly investigated and its alleged facts critically and scientifically examined.' We go further, however, and affirm that when it has been thoroughly and *impartially* investigated, it has compelled the inquirers to accept the reality of the phenomena.

THE MEMORIAL MEETING TO MR. STEAD.

The great and enthusiastic Mass Meeting which was held at the Queen's Hall, on Wednesday, June 26th, was a fitting memorial to Mr. W. T. Stead, whose manly courage, fidelity to his highest convictions, strenuous labours for so many righteous causes, devoted service for womanhood, purity, peace and progress were eloquently attested by the numerous speakers who addressed the immense audience. Due mention and acknowledgment of Mr. Stead's Spiritualism, and of the fact that he regarded it as of the utmost importance to the religious life of the world, were made, especially by his brother, the Rev. Herbert Stead, M.A., and by the chairman, the Rev. Dr. R. F. Horton. Mr. Herbert Stead's statement that Mr. W. T. Stead would object to being spoken of as dead, for he is not dead but alive, more fully alive than ever, won a hearty round of applause. It struck the hearts of the people, and we believe the day is not far distant when the fact of the reality and naturalness of human survival will be universally accepted and that the recognition of the sequential character of the life after death will exert a splendid spiritualising and encouraging influence on the whole of humanity. At any rate, there can be no doubt that Mr. Stead has done, and is still doing, a great work in helping to establish this conviction in the minds of his fellow men and women—for 'being dead he yet speaketh.'

'DEATH is another life. We bow our heads
As going out, we think, and enter straight
Another golden chamber of the King's,
Larger than this we leave, and lovelier.'

NOTES FROM ABROAD.

The April number of 'Le Journal du Magnetisme et du Psychisme Experimental' is mostly devoted to a lengthy report of the trial of Mme. Dufourny, M. Bonnet, M. Hector Durville, and Dr. Gaston Durville, who had been accused of illegal medical practice at the Durville Institute for Magnetism. The trial lasted many days, but finally the defendants lost their case in spite of the eloquent pleading of their counsel, and although it could not be denied by the prosecution that many sick and suffering had found relief under the treatment of the accused. The French tribunal ordered the defendants to pay a thousand francs damages to the medical syndicate of the Seine, and a further sum of a thousand francs to the medical syndicate of Paris, who were both plaintiffs in this curious lawsuit.

M. Hector Durville, who is editor of the above-mentioned journal, remarks: 'Although we, the accused, have been severely dealt with, it is a source of great satisfaction to us that the court of justice publicly recognised and witnessed to the reality and efficacy of magnetism. In my opinion, those who will hereafter suffer most on account of our condemnation will be the medical men themselves. Lamenais says: "Whoever refuses to give a piece of bread to his hungry brother is responsible for the life of his brother." I go a step further, and add: "He also is the murderer of his brother who possesses the power to alleviate the sufferings of humanity and allows these powers to lie dormant." Therefore, even if I may not in future help those who claim my aid, I shall be happy to teach them how to treat themselves or to avail themselves of the help of some friend.'

We have received a pamphlet containing a record of various interesting incidents which occurred through the mediumship of Mr. Petzold, about whose case we have recently written in 'LIGHT,' and who fared better at the hands of the German judicial authorities than did the above-mentioned defendants before the French tribunal.

Mr. Petzold, who is a magnetic healer as well as clairvoyant, one day visited a patient at Versmold. In the course of conversation the latter asked him whether it was possible for him, when in the open country, to have a clairvoyant vision of any occurrence that might have taken place on the road he was traversing. Mr. Petzold thought it possible, whereupon the two set out for a walk. They had not gone very far when Mr. Petzold suddenly halted and exclaimed 'I sense that a murder has been committed in this locality. The victim lay face downwards. The murderer was of an extremely slight build, he had a stooping gait, and his right coat-sleeve hung loosely from his body.' 'You are perfectly right,' replied the patient. 'What you have seen happened about twenty years ago on the very spot we now stand upon. The facts reported as to the build and gait of the murderer answer exactly to your description, and curiously enough some time previous to perpetrating this horrible deed he had lost his right arm.'

'The Psychische Studien' for May contains in German a short article by A. Vout Peters, entitled 'Spirit Identity.' It was originally written in English, and appeared some time ago in 'LIGHT.'

H. Hänig concludes his discourse on 'The Progress and Aim of Spiritualism,' and Dr. Bernhard Meissner continues to discuss the question, 'Is it possible that the logical desire which attracts the modern soul to science and the psychological desire which leads it to faith can be united in one higher synthesis?'

In 'La Revue Scientifique et Morale du Spiritisme' for April M. Ch. Lancelin continues to write on 'Fraud in the Production of Mediumistic Phenomena,' which he classifies as hostile fraud, fraud produced by error and ignorance, and finally, fraud through suggestion.

The same journal contains a fine reproduction of a mediumistic drawing executed by M. Viret, a well-known spirit painter.

The editor, M. Delanne, gives a lucid reply to an earnest inquirer about clairvoyance and hallucination. He tells his correspondent that, in his opinion, hallucination can easily be distinguished from a genuine vision by the conditions under which both take place.

We have recently read in 'Le Messager' of a needle being threaded by invisible spirit hands; in the May number of 'La Revue Spirite' appears a further account of a knot being undone by the same agency. A gentleman who presided at the séance at which this happened makes the following statement: 'I had placed on a table four threads of cotton of varying sizes. Each thread contained a knot: and the two ends of the thread were tied together and securely sealed. The medium, five other sitters and myself then formed a circle round the table. I had numbered the four threads, one, two, three and four, and begged

the spirit present to point out the thread on which he would operate. He indicated thread number three, which happened to be the finest. We then lowered the light and the spirit promised to give four raps as soon as the knot would be undone. When about fifteen minutes had elapsed we heard four raps on the table. The lights were immediately turned up and on inspection we found that the knot in thread number three had been undone as promised, the seal being intact.' The gentleman who records this incident, as well as the five other persons present, have added their signatures to the account, and one and all vouch for the genuineness of this strange phenomenon.

F. D.

THE ORIGINAL OF 'MR. ISAACS.'

Readers of the late Marion Crawford's novel, 'Mr. Isaacs,' are probably not all aware that the principal character in the story was founded on a real man, a Mr. Jacob, whom the novelist had met in India. If we may believe the marvellous tales told about him, some of which are narrated by Mr. Frederick W. Heath in 'The Occult Review' for July, Mr. Jacob must be regarded as a truly extraordinary personality. A Turk by birth, a Yogi by religious persuasion, and an Adept by profession, he was a man of great wealth, having established himself in Simla as the leading dealer in precious stones. Mr. Heath says:—

All the élite of Anglo-Indian society purchased his goods and visited him at his house, which was one of the most remarkable in all India. It was furnished in the most lavish Oriental style and full of priceless ornaments and jewels. One of the most potent things that drew these pleasure-loving people to this strange man of the East was the power he possessed in the occult. He was known as one who, with the aid of his mysterious master, Ram Lal, whom we meet in Marion Crawford's novel and who is by no means a product of the imagination, could perform 'miracles.'

Here is one of the 'miracles' which Mr. Heath relates:—

At a séance held by Jacob, six army officers were present. All had ridiculed his powers, and he had determined that they should have a taste of his quality. He asked one of them to relate the story of a battle in which he had taken part, and in which he had distinguished himself by a conspicuous act of bravery. The officer complied, and when he had finished Jacob said, 'Look at the wall and you shall see the battle again.' All turned their eyes to the wall indicated, and there they saw a living, moving picture of the battle. Not a detail was missing, and amongst the mass of men locked together in deadly conflict there stood out clear and distinct the face and form of the officer who had told the story of the battle. The officers were painfully surprised, and evidently supposed that their eyes had been bewitched. The picture had faded away, and on examination the wall was to all intents and purposes unaffected. Jacob then asked another officer to tell the story of an engagement in which he had figured. The officer did so, but whether on account of modesty or with the idea of testing Jacob's powers he omitted to mention his own part in the fight. As before, a vivid picture of the fight was flashed on the wall, and the officer in question was clearly seen bearing a wounded comrade from the field. So it was evidently of no use attempting to deceive Jacob. The officers confessed themselves completely mystified and they left Jacob, not as sceptics, but as staunch believers in his uncanny powers.

Very soon the whole of India knew something of these powers.

Gradually he built up for himself a reputation that remains with him to-day, though he who was once the idol of Anglo-Indian society has long been banished from his beloved Simla and, an old and disappointed man, is eking out a precarious existence in Bombay, friendless, and with the loss of his money weighing him down in misery.

INTERNATIONAL CONGRESS AT LIVERPOOL.

As our readers will have seen by the announcements in 'LIGHT,' an International Congress of Spiritualists will be opened at Liverpool to-day and continue until, and including, Monday next. Delegates from various foreign countries are expected to attend, and papers will be contributed by a number of leading Spiritualists. In last week's 'LIGHT' the energetic secretary, Mr. Hanson G. Hey, writing on behalf of the promoters of the Congress, made an earnest appeal for financial assistance owing to the heavy expenses which have of necessity been incurred to make the gathering a success. In response to this appeal the proprietors of 'LIGHT' have contributed five pounds. We shall be pleased to receive other contributions and to forward them to Mr. Hey.

ITEMS OF INTEREST.

We have received a long letter from Mr. A. H. Bathurst, of the 'Christian Science committees on publication,' dissenting from the views incidentally expressed by Mr. E. Wake Cook in his articles on 'Spiritualism as Social Saviour.' Mr. Bathurst unwisely affirms a negative and declares that it is 'perfectly impossible for those who understand and practise the teaching of Christian Science to find any similarity between what Mrs. Eddy has set forth in "Science and Health with Key to the Scriptures" and Spiritualism.' As to that opinions differ. Mr. Cook has been a student of these subjects all his life, and seeks to do as Dr. Davis advises, viz., 'to take the good of all systems and the narrowness of none.' Mr. Bathurst agrees with Mr. Cook that Christian Scientists 'use no prayer as usually understood,' holding, in harmony with the teachings of Jesus, that the making of 'long petitions' is of no avail. We cannot follow him, however, in his lengthy exposition of Christian Science; that was not the subject of Mr. Cook's articles, and the space at our command at the present time will not permit of a discussion of the pros and cons of Christian Science in our columns.

Another correspondent, 'M. H.,' thinks that Mr. Wake Cook is mistaken in his views about Anarchism, and recommends a reading of Prince Kropotkin's penny pamphlet on 'Anarchism' (issued by the 'Freedom' Press, Ossulston-street, N.W.), 'in which he will find that Anarchism is the highest and purest method for organising the community.' 'M. H.' claims that 'Anarchism is the outcome of the highest thought of the most profound thinkers who have the welfare of humanity at heart. When it is practised in its true sense there is no unrest. The regrettable fact is that Anarchism is so rarely understood. The majority of people connect it solely with bomb-throwing, which is quite outside its teachings. Let me urge all Spiritualists to consider this subject and strive to extend the knowledge of its principles.' We quite believe that very much can be said in favour of philosophical Anarchism, but this also is a subject which lies outside the scope of Mr. Wake Cook's main contention.

In 'LIGHT' of May 4th (page 215), we published a letter from 'B. H.,' giving a translation of an article from a Dutch paper drawing attention to the fact that an American novel by Morgan Robertson, entitled 'Futility,' first published some fourteen years ago, practically prophesied the wreck of the 'Titanic.' This book has now been published in London by A. F. Bird, 22, Bedford-street, Strand, price 3s. 6d. net. The author tells of the building of the 'Titan,' the world's largest and most palatial vessel, supposed to be unsinkable and indestructible, which is wrecked by an iceberg in the month of April when speeding along the Northern Lane Route of the Atlantic. The wreck occurs in about the same place that the 'Titanic' disaster took place; there are not sufficient lifeboats and rafts to take off the wrecked passengers, and the greater part of the two thousand souls aboard the 'Titan' are lost. These are not the only coincidences, and, to say the least, the similarity between the story and the facts is really remarkable.

'Did Jesus the Christ Live?' is the title of a stirring controversial pamphlet that has been sent to us, in which both Dr. Peebles and Dr. D. W. Hull take the affirmative. Both writers appear to be conversant with such information as is accessible, and those who are interested in the subject will find this brochure useful. It can be obtained from the Peebles Publishing Company, 519, Fayette-street, Los Angeles, Cal., U.S.A., price 15 cents. It is deplorable that with so much reformatory and constructive work to be done in the world, there should be writers who can expend their powers on endeavouring to disprove the existence of some of the world's historical characters. Whatever may be said by critics the fact remains that Jesus stands for a spiritual ideal, an ideal which, if it were even measurably realised, would undoubtedly prove effective in bettering the conditions of life on this earth, and give to mankind an impetus towards the realisation of that Spiritualism which is a real gospel of glad tidings, and which, in a practical fashion, brings joy to the sorrowing, hope to the despondent, knowledge of the future life to the bereaved, and tends to establish the kingdom of heaven on earth.

Mr. William Marriott sends us a long reply to Mr. Blood, in which he gives his explanations of the 'Mango' and 'basket,' and other tricks of Hindu 'Bazighars,' or conjurers. We have no doubt that Mr. Marriott's explanations apply in the main to the class of Fakirs and Yogis who, as he says, are 'ignorant, fanatical, immoral, utterly loathsome, and the curse of India.' But, if the testimony of many independent and intelligent observers may be trusted, Mr. Marriott's explanations do

not cover all the facts. Apparently there are Fakirs *and* Fakirs—genuine and spurious—and, occasionally, Britishers are permitted to witness the wonderful psychic powers—or hypnotic abilities—of the genuine 'wonder-workers of the East.' We have not space at our command just now to deal further with this subject in 'LIGHT,' but anyone who is sufficiently interested may see Mr. Marriott's letter at the rooms of the London Spiritualist Alliance. N. Cowley writes: 'I wish to confirm the statements made by Mr. I. Blood, in "LIGHT" of June 22nd. I have seen the "rope" trick in Calcutta. A boy was sent up the rope, and disappeared as described by "Cheiro."' See also page 323.

Referring, in an article in the July 'Occult Review,' to the recent re-issue, in volume form, of Mrs. A. J. Penny's 'Studies in Jacob Böhme' (reviewed in 'LIGHT' of May 4th, page 208), Mr. A. E. Waite pays the following very kindly tribute to this journal: 'Mrs. Penny was a lifelong and untiring student of the Teutonic Mystic; but her contributions to the subject were scattered through periodicals, one of which ["Light and Life," a small monthly magazine begun in the North of England] is no longer in existence, while that which remains among us is, of course, out of print in respect of issues belonging to the far past. It is dutiful rather than graceful to mention the journal in question—our contemporary "LIGHT"—which, with unstinted liberality of spirit, gave space to Mrs. Penny's contributions at a period when students of Böhme among Spiritualists could have been comparatively but very few. It is, indeed, to "LIGHT" in the main, or more specifically to the insight and perhaps the personal interest of the Rev. Stainton Moses and Mr. E. Dawson Rogers, that we owe the existence of these papers, for in the days of Mrs. Penny there was practically no other periodical through which they could have been published.'

Ella Wheeler Wilcox, says a writer in 'The Westminster Gazette,' reveals three secrets of perpetual youth—spiritual, mental and physical. 'One is to keep yourself on the spiritual plane as much as possible, and to have absolute belief in the goodness of the Supreme and the kinship of all humanity; to refrain from anger and bitterness, and to feel sorry for all disagreeable people. The second secret is to give the mind plenty of variety. Monotony produces the set lines in the face which are the hallmark of age. The reason why theatrical people keep young is that they are constantly changing their facial expression. . . . The third secret is care of the physical. I study my diet and eat very sparsely. Occasionally I fast for a few days, and now and again I adhere to milk diet for a month. I practise gymnastics, and daily use mental calisthenics in the way of what we call New Thought assertions. I refuse to worry or to think of disagreeable things, and look everywhere for the pleasant things in people and in life.'

Mr. James Coates, of Rothesay, sends us another 'message from Mr. W. T. Stead,' received at his circle on May 3rd, through the mediumship of Mrs. Coates. In it Mr. Stead says: 'A man who is convinced that he is of value to God and to his fellow men will look on life differently from those who are down-trodden and hopeless and for whom life beyond the tomb is of no interest. There are those here [in spirit life] who have not awakened to the fact that they are of value. They are restless, distressed and without hope. But many are awaking and, as light springs into their souls, their first thoughts go out to those they left on earth. Many of these will return as I have done.' He says he is still deeply interested in the work of Spiritualism and will be able to convince many. The freedom and joy of life over there are beyond expression, it is life indeed. In concluding his message he stated that he would be able, through Julia's Bureau, to give further evidence of the fact of life beyond the tomb. This, as will be seen by Mr. Kerlor's report on page 319, he has been doing to good purpose.

A Johannesburg correspondent, writing on the 7th ult., says: 'Mrs. Place-Veary has just concluded seven months' mission in Johannesburg, and has left with the intention of touring South Africa—Pretoria, Kimberley, Harrismith, Maritzburg, Durban, Queenstown, &c. Mrs. Veary has made a large circle of friends through her clear and forcible exposition of the great truth of Spiritualism and her evidential messages from spirit friends. She has done a great deal of good, and has been the means of making hundreds of people begin "to think." A very successful meeting to say *au revoir* to Mrs. Veary and welcome to Mrs. Praed, held on June 5th, was attended by a large number of friends and well-wishers. Mr. Smith having eulogised Mrs. Veary's work and wished her God-speed, welcomed Mrs. Praed, who had lately been on a visit to England. Mrs. Veary was seen off for Pretoria by a great number of friends.'

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.

'Buddha an Agnostic.'

SIR,—May I point out, in reply to Mr. Venning (page 298), that there is some possible error made, very generally, in the interpretation of the meaning of the word 'agnostic'?

The agnostic is neither a theist nor an atheist: he merely is one of a class who disclaim any knowledge of God or of the ultimate nature of things. Huxley himself—who invented the word 'agnostic'—never denied the existence of God; he only went so far as to hold that *if* there be a God He must be outside human experience and so unknown to man. Clement of Alexandria declared that the process of theology is, with regard to its doctrine of God, negative and agnostic, always 'setting forth what God is not, rather than what He is.' In the present day, no few orthodox members of the Church of England hold that, though Jesus Christ manifested and declared the existence of God, He *formulated* His existence in no way.

Now Gautama, I think, was undoubtedly an agnostic and, if so, Max Müller and Bartholomy Saint-Hilaire err in branding him as an atheist. In this opinion I but follow the leading Indian exponents of Gautama's philosophy.

Gautama himself, when asked what resulted after the 'extinction of delusion,' replied positively '*I do not know.*' Again, if Gautama was an atheist, then the later development of Buddhism in the 'greater vessel' was in opposition to his philosophy. But there is no such opposition: the 'greater vessel' is no more than an extension of the 'lesser vessel.' It considers problems untouched by Gautama.

Emanuel Kant, in treating human experience as phenomenal, was in close agreement with Gautama in treating it as mere appearance, deception, illusion or sorrow. Where Kant differs is that he finds it necessary to assume a *soul in man*, in order to explain the facts of human experience.

It is most strange that Kant has been as often accused of denying the soul in man as Gautama has been branded as an atheist.—Yours, &c.,

F. C. CONSTABLE.

A Striking Case of Mental Rapport.

SIR,—As an old subscriber and appreciative reader of 'LIGHT,' I venture to send you an account of a curious experience of mental rapport, or telepathy, which happened to me last April. My home is in the South of France, where I was at the time this occurred. On the night of April 29th, about 11.30, I was reading in bed, when I was startled by a sound as of fists beating on the window panes with a certain amount of violence. My apartment is on the first floor, and all the shutters are closed before night, so that this sound puzzled me very much. I got up and went towards the windows; the sounds increased, then, all over the room, there was an awful noise as if someone were striking the furniture either with a stick or some weapon. The noise was so loud that it woke my husband, who was sleeping in the next room. We went all over the house, but there was no apparent cause for the disturbance, and after a quarter of an hour or so it ceased. I noted down the date and hour.

A few days afterwards I received a letter from a relation telling me that one of my brothers, who was in the North of England, had had some mental derangement. It seems that on the night of April 29th, between 11 and 12, he woke suddenly and shouted that he wished to come to me at once. He smashed a window trying to get out, and when prevented, took an umbrella and beat the furniture—in fact, behaved like one insane. This lasted about twenty minutes, and since then my brother has not been himself. I must tell you that he and I have always been great chums, and in any worries or annoyances he has always turned to me. I suppose his thoughts were so intense, and his desire to come to me so strong, that I could hear all that was going on. The curious part of it is that I never connected this manifestation with him.

I have had a good many psychic experiences, and am very interested in the Countess of Cromartie's writings in 'LIGHT,' as on several occasions I have undergone the same feeling which she describes of being *uplifted* into another sphere, and have more than once seen my guide. It is a feeling which no one can really describe, and which the scriptural phrase 'the peace which passeth all understanding' renders most accurately.

I also quite agree with what Mr. Cochrane says in 'LIGHT' of June 15th, about our spiritual body leaving our infirmities with the material body. I am *very* short-sighted, and yet in my visions or vivid dreams my sight is perfect, and I can see most beautifully, which is such a pleasure to me. Probably it is what the French call 'dégagement.'—Yours, &c.,

AN OLD SUBSCRIBER,

'Spiritualism as Social Saviour.'

SIR,—I have been very much interested in Mr. Wake Cook's articles on 'Social Reconstruction,' and hope he will give us some more. Perhaps he can outline a course of procedure for small businesses to co-operate, or work on co-partnership lines. I think a discussion of these things might help some of us who feel that the present industrial system is immoral.

Can he also persuade his readers not to invest their money in concerns that pay large dividends, because they are invariably earned by the exploitation of labour?

W. S. P. U.

'Who was Responsible?'

SIR,—As the one who forwarded to 'LIGHT' the report of the Rev. A. J. Toynne's sermon on the 'Titanic' disaster I have been intensely interested in the comments it has evoked, especially in those of 'H. K. T.' (page 297), with whom I quite agree. It seems to me that God allows us to exercise our judgment in all things. It is curious that when we make mistakes it is God who gets the blame, but when things go right we praise ourselves. This is humanity's greatest failing. In the case of the 'Titanic,' if those responsible had heeded the warnings received, all would have been well.

God does not cause us needless sorrow. It is chiefly man's fault, and the innocent have to suffer for the guilty as the result of man's folly and conceit.—Yours, &c.,

W. HARRADENCE.

Fakir 'Magic'?

SIR,—Those who are interested in the magic of the Fakirs of India, on which you published correspondence in your issue of June 22nd (pp. 297 and 298), will find a very good account of the subject in Mrs. Handley's capital book, 'Roughing it in Southern India.' She relates how the rope trick was successfully performed at a garden party at Lahore, four of the guests taking photographs the while.

But when the films were developed they showed no rope—no boy—no mangled limbs—nothing.

The writer ascribes the trick to hypnotism.

At another garden party at Bangalore a noted juggler performed his wonders, and was then asked, as an extra wonder, to bring the wistaria off the wall and put it back again. He accepted the challenge and some two hundred persons present agreed that they saw him accomplish the feat. 'Hypnotism again undoubtedly.'

I think these wonders are due to the power of concentration of thought possessed by the workers. They picture the illusion they wish to produce and those present, one and all, *see their thought*, and naturally suppose what they see is being enacted before them in the material world.

I do not know whether this solution has been suggested before. I never met with it, and as it occurred to me while reading Mrs. Handley's book I pass it on to your readers.—Yours, &c.,

58, Harley-street, W.

HENRY A. ROOME.

SIR,—Mr. Blood, on page 298, waxeth sarcastic at my expense. I, too, have seen the 'mango' and 'basket' tricks scores of times done by itinerate jugglers (not Brahmans) in the public streets for a few pence. They are merely legerdemain, nothing more—clever enough in their way, but far behind what one can see in London. For a few rupees anyone can get the jugglers to explain how the tricks are done. I have known men who have obtained a demonstration for Rs.10. Moreover, Western jugglers have explained them often, and done them, too. Mr. Blood's description, too, is poor. The 'stage effects' are, as a rule, better than he describes. Why attribute these simple tricks to some weird occult powers?—Yours, &c.,

R. H. FORMAN.

'Conjurers and Spiritualism.'

SIR,—After reading Mr. Coates's article on 'Conjurers and Spiritualism' (page 303), I thought your readers might like to know that some time ago I entered into correspondence with a conjurer, in the course of which he made the following offer: 'I will pay £100 to any medium who will produce for me manifestations which I cannot produce by natural means, identically the same as the medium uses.' I took the matter up, and offered to arrange six séances, by means of which he would be able to see what it was that he would be required to reproduce, the £100, were we successful in winning it, to be forwarded to the Spiritualists' National Union. The offer was accepted

but with this additional proviso: 'I do not want to waste time over words; I am out looking for deeds. Let us have the sittings by all means, the sooner the better. After I have witnessed the manifestations, I will tell you how they are produced; then I will apply my own conditions, which I know will make trickery impossible. If any manifestations occur under these conditions, I will acknowledge myself beaten, and forward the £100.' This, however, as will be quite clear, was not in accordance with the original offer, so I wrote to him again, keeping him to his former offer, and pointing out very clearly where the difference lay.

I need hardly say that no visit was paid to Manchester, neither has the £100 been sent to the Spiritualists' National Union, which I hold is morally entitled to it. The effect of this experience will be obvious.—Yours, &c.,

H. S.

Singing Heard at Time of Death.

SIR,—There have been recorded fairly numerous instances of singing heard in or near rooms and houses in which physical dissolution is taking place. I send you an instance which has just reached me from one of my pupils—the daughter of a Scotch clergyman. Here are the extracts from her letter, which was written, as anyone can observe, not with a view to publication, but in a conversational style, recording incidentally an occurrence which she had not heard of before.

'My father died three weeks ago. I think you may be interested in a little incident at the end; it may be a fairly common occurrence, but I have never heard of it before.

'He had a brain-lesion three months previously, and for the rest of the time he could not speak, and beyond remarkably acute observation and recognition his intellect seemed entirely dormant. He died in the early morning, and I am very sorry I was not there, but as there was no hope of recovery of consciousness, my mother did not send for me.

'This was what happened. At two a.m. the last rattle began; at 2.2 (my mother looked at the clock), there came from outside the window (upstairs) the most wonderful singing. Her first association was that of a boy she had heard in St. Paul's many years ago, where the sound seemed to come from and go to a rarer air—only in this case there was harmony as well as melody—three or four voices joyful, triumphant. This lasted for eight minutes—until 2.10, when the music gradually died away, and he passed with it—then silence that could be felt.

'I shouldn't think this worth repeating had my mother's been the only evidence, for it would be quite conceivable that in the tension of the moment she might have seemed to hear what ear had not heard. Our nurse was present also, however—typically hard-headed and Scotch of the J. M. Barrie type—had faced death scores of times, when told of the "Titanic" disaster, fairly chuckled and said, "Eh me—what a droonin." She is also slightly deaf. After all was over she suddenly said to my mother (who had not meant to speak of it): "You heard the angels singing. I know you did. I saw you look round to the window twice. Not the angels? Why, what then? I've heard it said they are heard when very good people pass, but I never heard it myself before." It seems to me that this witness, she being quite an outsider, constitutes quite good evidence that—whatever the source—the sound materialised so far. A purely physical origin was impossible owing to the time of night—our locality—no houses in front, just garden and fields. Also, it did not come from the level of the ground, but opposite the window in the air. It was Whit-Sunday morning.

'My father had a sort of clairvoyant faculty, I believe, although the terminology of the occult was unknown to him. Some years ago my younger sister was operated on for appendicitis, and seemed to be progressing favourably, but my father dreamt that, in obedience to a knock at the window, he got out of bed, when he saw a man in uniform who pointed to a white coffin on the lawn. He did not tell his dream to any of us, nor when my sister died did he have anything to do at all with the funeral arrangements. But my mother was most particular about the white coffin; also the day being perfect, and those present being by far too many to go into the house—the service was held on the lawn.

'He dreamt once that a man in a position of trust had a torn coat on, and he knew that something unpleasant would transpire about him. The next day he heard that this man had opened a letter left at his office by mistake, and made use of information therein—and this coming out, he had to make full and public apology. Many other dreams of a like nature were experienced by him.'

The above extracts speak for themselves, and furnish an absolutely authenticated instance of the working of unseen forces in and around the human personality.—Yours, &c.,

ARTHUR LOVELL.

94, Park-street, Grosvenor-square, W.

SOCIETY WORK ON SUNDAY, JUNE 30th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Cannock gave remarkably successful clairvoyant descriptions, all being fully recognised.—*15, Mortimer-street, W.*—On June 24th Mr. Horace Leaf gave very interesting and successful clairvoyant descriptions. Mr. W. T. Cooper presided at both meetings. Sunday next, see advt. on front page.—D. N.

HACKNEY.—*240A, AMHURST-ROAD, N.*—Mr. Horace Leaf gave a good address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. D. J. Davis. Monday, at 8 p.m., circle for members and friends.—H. B.

BRIXTON.—*8, MAYALL-ROAD.*—Mr. D. J. Davis gave an address. Wednesday's excursion was a great success—an ideal day; all enjoyed themselves. Sunday next, at 7 p.m., Mr. G. R. Symons, address; 3 p.m., Lyceum. Circles as usual.

PORTSMOUTH TEMPLE.—*VICTORIA-ROAD SOUTH.*—Mr. Frank Pearce in the morning expounded a chapter in the Gospel of St. John from a Spiritualistic standpoint, and in the evening spoke on 'Man's Nature and Destiny.' July 14th, Mr. E. W. Wallis.

KINGSTON-ON-THAMES.—*ASSEMBLY ROOMS, HAMPTON WICK.*—Mr. Dudley Wright gave an address and answered questions. Sunday next, at 7 p.m., Mr. A. H. Sarfas, address and clairvoyant descriptions.—T. B.

BRIGHTON.—*MANCHESTER-STREET (OPPOSITE AQUARIUM).*—Mrs. Ellen Green gave splendid addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Davies, addresses and clairvoyance. Tuesday, at 3, working party; at 8 p.m., also Wednesday, at 3 p.m., clairvoyance.

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

STRATFORD.—*WORKMAN'S HALL, 27, ROMFORD-ROAD, E.*—Mr. Harold Carpenter's inspiring address on 'The Mystery of Love' was much appreciated by a large audience. Mr. George F. Tilby presided. Sunday next, Mr. Horace Leaf, address and clairvoyance.—W. H. S.

BRIXTON.—*84, STOCKWELL PARK-ROAD.*—Successful meetings; in the evening, Mrs. Mary Gordon gave an address and clairvoyant descriptions. Sunday next, at 11 a.m. and 3 p.m.; at 7, Mr. Karl Reynolds. 10th, Mr. Stebbens, psychometry. 11th, at 8 p.m., important. 14th, Mr. Frank Pearce.—W. U.

PECKHAM.—*LAUSANNE HALL, LAUSANNE-ROAD.*—Morning, address and good clairvoyant descriptions by Mr. Ball; evening, earnest address and answers to questions by Mr. Huxley. Sunday next, morning, Mr. Huxley; evening, the first lecture of series, 'The Temple not Made with Hands,' by Mr. T. O. Todd. Séance, July 22nd, at 3, Mrs. Podmore.—A. C. S.

SEVEN KINGS, ILFORD.—*45, THE PROMENADE.*—Mr. and Mrs. Roberts gave an address on 'What Spiritualism Reveals' and clairvoyant descriptions. On June 25th Mr. G. F. Brown spoke on 'Is Spiritualism a Religion?' and answered questions. Sunday next, at 7 p.m., Mrs. A. Hitchcock. Tuesday, at 8 p.m., Mrs. Neville. 14th, Mrs. E. Webster.—C. E. S.

CROYDON.—*ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.*—Mr. P. Scholey conducted an interesting 'In Memoriam' service for our friend, Mrs. J. A. Butcher. At the close of the address many clairvoyant descriptions were given and recognised. Sunday next, morning service, 11.15; at 7 p.m., Mr. W. E. Long will speak on 'The Medium and the Mystic.'

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Reference to the passing on of Mrs. Butcher was made at both services, conducted by Mr. W. E. Long. The evening teaching on the 'Baptism of Christ' was deeply appreciated. Sunday next, at 11 a.m., Mr. W. E. Long; 6.30, Mrs. Beurepaire, address and clairvoyance. July 14th, 'The Spirit and the Woman's Movement.'

HOLLOWAY.—*PARKHURST HALL, 32, PARKHURST-ROAD.*—Morning, Mr. W. W. Love spoke on 'Spiritualism, Primitive Christianity, and the Clergy.' Evening, Mrs. Alice Jamrach gave an address on 'What is Man?' and convincing clairvoyant descriptions. Sunday next, at 11.15 a.m., Mr. W. R. Stebbens; at 7 p.m., Madame Maria Zaidia. Wednesday, Mrs. Mary Clempson. Lyceum every Sunday at 3.

STRATFORD.—*IDMISTON-ROAD, FOREST-LANE.*—Morning, Mr. Hammond spoke on 'What Spiritualism Reveals'; evening, Mr. G. Tayler Gwinn gave an address on 'The Language of the Soul,' and answered questions. June 27th, Mrs. Neville named two children. Sunday next, at 11.30 a.m., Mrs. Gilling on 'Spiritualism'; at 7 p.m., Mr. John Lobb. 11th, Mr. and Mrs. Hayward. 14th, Mr. and Mrs. Connor.—A. T. C.