

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable, at present, to reply to letters of a private or personal nature.

NOTES BY THE WAY.

The Open Court Publishing Company in Chicago, and Messrs. Kegan Paul, Trench and Co., in London, have just published a translation of Leibniz' 'Discourse on Metaphysics,' the Correspondence with Arnauld and 'Monadology,' with an important Introduction by Paul Janet, Member of the French Institute. The translator is Dr. G. R. Montgomery, who has succeeded in presenting a translation of singular lucidity and evenness.

The Leibnizian speculations, although they have been before the world for more than 200 years, have a curious piquancy to-day. His theological notions can hardly be rehabilitated, but his scientific guesses have many affinities with very modern ideas. The little Essay on 'Monadology,' with its ninety numbered paragraphs, has much food for thought in it.

His attempted demonstration of the spirit's persistence beyond death or, rather, of physical disintegration, is highly attractive, and the concluding speculation on the difference between ordinary souls and spirits, and the 'social relationship' of spirits with God, though extremely simple, is almost sublime. Because spirits can image or reflect the mind and thoughts of God, He is to them 'what a prince is to his subjects, and even what a father is to his children. Whence it is easy to conclude that the totality of all the spirits must compose the city of God. . . This city of God, this truly universal monarchy, is a moral world within the natural world. It is what is noblest and most divine among the works of God.'

Mr. Wilton Hack tells a queer story in 'The Theosophist.' He says that about three years ago he heard the Bishop of Bombay lecture in one of the large rooms attached to Gloucester Cathedral, the Bishop in the chair. The subject, of course, was Christianity in India. Here is the culmination of Mr. Hack's reminiscence:—

The lecture as such closed, when a chance question from one of the aged clergymen present was put: 'What chance do you think there is for the conversion of India to Christianity?' There was an appreciable pause before the Bishop of Bombay replied: when he gravely said: 'None whatever.' The answer was so extraordinary, so unexpected, that for a moment all stared at each other in amazement.

The lecturer then by request explained in a lengthy speech what he meant. He said that practically the only natives of India that had accepted Christianity in large number were those of the Mahar or outcast community; and that this alone was an additional reason *why* the high castes would have nothing to do with the Christian faith; and he said that Christianity was contemptuously spoken of amongst the high caste Hindus as the Mahar or outcast religion. Another reason he assigned for the non-success of missionary propaganda was the fact that there had been during recent years a remarkable revival amongst the Hindus of interest and study in the ancient literature and teaching of their own great Rishis.

I could not help admiring the splendid honesty of the Bishop who so fearlessly announced the truth on this question; though the manipulation of the Press report of the lecture which appeared the next day was not so honest. It was quite silent on this subject, there being no reference to the question asked and the answer given; but the public were told that the field was 'white to the harvest and the labourers few.'

Dr. Josiah Strong, of New York, believes that the 'revivals' of the future will not be doctrinal or mystical or emotional, with the saving of one's soul as the result of them. Quite the contrary, he believes the revivals of the future will be social and altruistic. He says:—

It is quite obvious that the great questions peculiar to our times are social. The industrial revolution has produced a social revolution; we have passed, within three generations, from an individualistic to a social or collective type of civilisation. Relations which a hundred years ago were few and simple are now becoming many and complex. New questions concerning rights and duties are being asked. Society is gaining self-consciousness, which marks one of the most important steps in the progress of the race. We are beginning to see that society lives one vast life, of which every man is a part. We are gaining what Walter Besant calls 'the sense of humanity.'

This ideal he traces back to Jesus Christ, holding that 'the social ideal of Jesus is precisely what is needed to inform and spiritualise and perfect this new social ideal,' and that 'the social laws of Jesus' are what are needed to educate the new social conscience. These 'social laws' he states thus:—

(1) THE LAW OF SERVICE. Our substance, our time, our powers, our opportunities are all entrusted to us for service. Life itself is a sacred trust, and the whole life of every disciple of Christ is to be spent, like that of his master, in the service of the Kingdom, and in hastening its full coming in the earth.

(2) THE LAW OF SACRIFICE. The spirit of sacrifice gives all, and longs for more to fill the measure of the world's sore need. It is the high prerogative of conscious and intelligent man to offer conscious and intelligent sacrifice. He receives according to his need that he may give according to his ability; receives food that he may give strength, receives knowledge that he may give it forth as power.

(3) THE LAW OF LOVE. This is the supreme social law, the great organising, integrating power, precisely as its opposite, selfishness, is the great disorganising, disintegrating, anti-social power. Disinterested love is divine; it is the love that God is, and makes possible Christian service and Christian sacrifice.

A highly instructive and thought-provoking little work is Henry Harrison Brown's 'Not Hypnotism but Suggestion,' published by 'The "Now" Co.,' San Francisco, U.S. By this time we are all fairly well acquainted with his main

proposition, but we have not often seen it driven to the front with such happy animation.

Mr. Brown rescues Suggestion from the implication that it means the surrender of self to another's will, and hurries it up to Self-Suggestion, which makes a very different thing of it. He does not believe in the power of the operator, except to induce self-suggestion: and he holds that we have here a mighty power for the control of one's self and one's circumstances. By self-suggestion, he maintains, we can make the world what we desire it to be to us. But here are a few glimpses of his way of putting it:—

Telepathy has as clearly demonstrated Thought to be Force as have the experiments in the laboratory demonstrated electricity to be a mode of motion. Professor Elmer Gates has demonstrated by chemistry that Thoughts of envy, jealousy, hate, anger, and all others we call evil, produce a poison in the system which ultimately produces disease. Thought controls bodily conditions. This again demonstrates the efficacy of Mental Healing.

Each one has the power of affirmation; and in that power of choosing affirmations lies the power of creating Destiny as desired. Destiny ceases where choice begins. Desire, through choice, becomes master of life.

All things centre in the simple fact of sensation, 'I feel,' and its corollary,—'Because I feel, I think.' Now affirm, would you be master—'I have learned what to think that I may feel what I choose, and I have learned not to feel or think that which I do not wish to feel or think.'

To learn how to will is the most important thing in education. When one has so trained his Will that it will seize upon a chosen thought with the same tenacity that it seizes in ordinary men upon a thought born of chance suggestion, and will hold that chosen thought as long, and as persistently, as does he whose body fails under the unwelcome strain of worry, anxiety, fear, sorrow, remorse, and kindred conditions, then is that individual Self-Centred, Self-Poised, Self-Controlled.

Have any of our readers ever heard of 'Cosme Colony'? It is an ideal Labour Settlement in Paraguay, with a population of about ninety persons. Its little monthly organ 'Cosme' is always interesting, giving as it does many glimpses of what a simple, unconventional life might mean to 'nice' people who were tired of stays, and loved simplicity, fresh air and work. Here, for instance, is a significant touch of 'Cosmenian' nature:—

Cosme people are in no way religious from the orthodox goody-goody standpoint. Some people coming along would no doubt be shocked to find on our Sunday evenings programme an item from Moody and Sankey sandwiched between Dooley and Shakspeare. . . . As for Sunday observance, all labour of a communal kind is suspended as much as possible, but animals want attending to: official clerical work, for want of more labour strength, is mostly left over till Sunday.

This article is sabbath born; while our Editor, who is milkman, has just made his second delivery of milk for the day. Our single men take turns at cooking Sunday's dinner in co-operative galley, our housewives have the same amount of domestic duties to perform, and, however much the married men wish to remember the Sabbath-day and keep it holy, they must not forget the hewing of wood and drawing of water. We on Cosme are face to face with Nature, and cannot be far from God, and need only attune our lives to the harmonies around us, to have a religion with a broad base, free from the cramp and clash of creeds.

SPIRITUAL PRAYERS

(From many shrines).

God of mercy and comfort; with reverence and fear, with humble confidence and strong desires, I come to Thee, begging of Thee mercy and protection, pardon and salvation. O my God, I am a sinner, but sorrowful and repenting; and Thou art my Lord and Father, merciful and gracious. Be pleased to take away my sins, and heal my soul, that I may never any more sin against Thee. Lord, open my eyes, that I may see my own infirmities, and watch against them; and my own follies, that I may amend them; and be pleased to give me perfect understanding in the way of godliness, that I may walk in it all the days of my

pilgrimage. Give me a spirit diligent in the works of my calling, cheerful and zealous in religion, fervent and frequent in my prayers, charitable and useful in my conversation. Give me a healthful and a chaste body, a pure and a holy soul, a sanctified and a humble spirit; and let my body and soul and spirit be preserved unblameable. Amen.

THE GERMAN PSYCHICAL JOURNALS.

The interesting account given by Signor Vassallo of Eusapia Paladino's sésances in Genoa, in December and January last, at which he was present, is continued in the 'Uebersinnliche Welt' of this month. I will give only a brief sketch of the two sésances here described, because Signor Vassallo writes in conclusion that at the fourth sésance—an account of which will appear in the July number—much more important events took place which were to him perfectly convincing, and it may therefore be advisable to give a fuller account of what occurred on that particular occasion.

At the second sésance the same persons were present as before, only somewhat differently arranged; Signor Vassallo being farthest away from the medium, whose hands and feet were controlled in the same way as at the first sésance, while she remained wide awake all the time. At this sésance great exhibitions of power were shown, purporting to come from 'John King'; beautiful lights were seen floating about, and all those present had the consciousness of spirit presences close to them, who whispered to them and with whom they held converse; while in several cases the purport of the confidential communications convinced the recipients of the identity of their spirit friends. Signor Vassallo felt the youthful hand of his son placed in his, which he kissed and held for some time.

At the third sésance the manifestations, says Signor Vassallo, were still more powerful than at the two preceding ones. There was one change among the sitters; Signor Prati, who was absent from Genoa, being replaced by Professor Mirelli. Eusapia was slightly entranced, and when the room was darkened, unusual manifestations of power on the part of the 'invisibles' took place; one of which was that the very heavy writing table, which stood between the windows, and on which was a caraffe filled with water, and glasses, was carried into the middle of the room. 'John' filled a glass with water and gave each of the company some to drink, placing the glass against their lower lips, so that they could drink freely—this in perfect darkness. Signor Vassallo says that one evening recently he and six of his friends tried a similar experiment in total darkness; one of the company—a very clever young fellow—took a glass of water, which he tried to hold to the lips of the others, but in only one case did he even get it near the face, when he presented it to the chin; all the others were wide of the mark.

The lion's share of the manifestations on this occasion seemed to come to Professor Mirelli. In total darkness he was conscious of a being standing close to him who embraced him and whispered something in his ear, which almost convinced him that the presence was that of his mother.

Then the red light was demanded, and when this was turned on and all present could distinctly see the half-slumbering medium sitting among them as before, the dark curtain, which was of some soft thin material, was seen by all to bulge out, as though a lightly-draped figure were behind it; the form of the head and arms being clearly seen. This figure approached Mirelli, caressed him, pressing his hands tenderly, and then suddenly passed an uncovered hand between the curtains and beckoned with it. This wonderful and touching scene—says Signor Vassallo—lasted a long time and was seen in full light by all present. A very remarkable and convincing proof of the figure being that of his mother was then given to Professor Mirelli, after which, when the room was darkened, wandering lights appeared, followed by some of 'John King's' wonderful and occasionally humorous performances.

A brief account is given by the Editor of a sésance he had on March 21st, with the medium *femme masquée*. This appears to have been a sort of test sésance, to ascertain that

the raps which indubitably occur in this medium's presence are not caused by herself. She was placed on a wooden table, while sheets of sensitised paper were put under each of her feet; the raps—some of which were very loud and heavy—came all the same, while other experiments were devised, some with magnets, all satisfactorily proving that the medium did not herself cause the phenomena which took place. This short protocol is signed by Max Rahn, and endorsed by Dr. Jur. Richard Wrede, Editor of the monthly journal, 'The Critic,' who bears witness to the exactness of the account.

Baroness von Ungern-Sternberg gives an interesting account of the phenomenon of the 'Double,' which, it appears, is common in the family of the Counts of Steenbock. The narrative of these occurrences was communicated to her by her friend, Emilie v. Tritthof, a daughter of the deceased Count Magnus Steenbock, whom the writer had once seen, and describes as a kindly old man, with silvery hair. It was this old gentleman whose 'double' most frequently appeared, when he himself was sound asleep; sometimes to several persons at the same time. He was never told of these appearances for fear of his being alarmed.

The phenomenon of the 'Double' is one of the most curious and inexplicable known to modern occultists. Some, I believe, attribute it to the 'second,' 'subjective,' or 'subliminal' self of the person seen, who probably possesses some medial faculty; but this utterly hypothetical being—so popular with German occultists, as accounting for the séance-room phenomena which they are unwilling to attribute to discarnate spirits, and who, if it existed, must, in spite of all its mendacity, be possessed of considerable cleverness—could scarcely be so silly as to wander about in an aimless manner, clothed in the semblance of its other real and respectable self, for no apparent object whatever, unless it be for the sake of getting a little air and exercise.

Another and more probable theory is one held by Dr. Alfred Russel Wallace, who, I remember, expounded it in a paper in 'LIGHT' some years ago. This singularly clear-minded thinker is a consistent Spiritualist, and considers that 'Spiritualism,' or the action of disembodied spirits, covers *all* the phenomena called supernatural. The 'double,' I remember he said, though I have not the paper to refer to, may be attributed to discarnate spirits, who, for some object of their own, though it is quite inexplicable to us, occasionally borrow the appearance of someone still in the flesh.

Whatever may be the true theory, the writer gives a number of instances, well accredited, of the appearance of the 'double' in the Steenbock family; and besides this peculiarity, they appear to have possessed the unenviable gift of 'far-sight,' that is, they occasionally saw things happening at a distance. Of this several instances are given; but neither these nor those in which the 'double' was seen appear to have been of the least practical use as warnings or otherwise; and it is to be hoped that these uncanny gifts are dying out in the family, for the Baroness writes that although her own great-grandmother was a member of that ancient race, neither her children, grandchildren, nor great-grand children had inherited the slightest trace of these visionary powers.

I learn from a paragraph in 'Psychische Studien' that the Rothe-Jentsch trial is to take place this month. It is expected to last at least a week, as some four hundred witnesses are to be examined. M. T.

WHAT OTHERS THINK ABOUT US.—An American monthly magazine entitled 'Psychic and Occult Views and Reviews,' says: "'LIGHT,' a weekly journal of psychical, occult, and mystical research, with a strong leaning towards Spiritualism, gives, in an April issue, quite an amount of space to an account of the recent capture of the German bogus spirit medium, Frau Rothe. Translations are made from German papers on the subject. It seems that this medium has carried on her work for years, and that her capture by the police is to be directly attributed to the order of the Emperor, who looks with so much disfavour upon the increasing interest in aristocratic circles shown in Spiritism and Christian Science. One fact the opponents of Spiritualism rarely take into account is that when the work of any so-called medium is discovered to be bogus, Spiritualists are the first to expose the fraud, and to announce it in the columns of their own papers.'

POISONING BY SULPHONAL.

I shall be greatly obliged if you will kindly allow me to express in your paper my personal experience of the great danger people generally, more especially women, run in taking as a harmless sleep-producing agent the above-named drug, *Sulphonal*. For years the majority of medical men have assured too trusting patients that sulphonal was a perfectly harmless opiate, as harmless, according to their description, as a bread pill. Our American cousins—so one of their doctors informed me—discovered some time ago that not only did it cause temporary insanity if not taken with extreme caution, but that an unusual number of sudden deaths from heart failure occurring during the past ten years had been traced to its pernicious influence.

A comparatively small number of medical men of late have advised caution in the use of sulphonal on the ground that its abuse resulted in temporary insanity, but few mention that taken constantly it will cause death as surely, after a time, as arsenic or strychnine. It undermines the strength very gradually, so that the victim is only aware that she feels weak, and languid, and ill. These sensations increase till in a longer or shorter period, if the drug continues to be taken constantly, serious symptoms appear which culminate in coma and death.

Three cases of poisoning by sulphonal have lately come to my knowledge as undoubted facts, and I feel it is a matter of conscience to publish what I know in the hope that it may prove a warning to many who take this drug in the firm belief that it is quite innocent.

A medical man, who was deeply interested in one of the above-mentioned cases, as, unhappily, I was myself, has lately written to me on the subject, and I quote an extract from his letter, with his permission, in the hope that such a decided expression of opinion from a rising man in the profession may prove of weight with any inclined to treat my warning too lightly.

Speaking of the victim, he writes as follows:—

'I must say that surely there was lack of wisdom in her guidance if she took sulphonal for any continued period of time, under medical advice. It is strange that some, even many, people have done that. But it is now years since it was well-known to the profession that there was danger. Fatal results were recorded from various quarters, and many papers written on the subject. Personally I never use sulphonal now, though an occasional dose, ordered by a doctor, is quite safe, but there are other drugs, even safer, and acting in the same way. To take sulphonal daily, for a long period of time, is to run a direct risk of extreme danger. In any case it is never a cure or a proper treatment of any patients whatever to give them hypnotics continuously. At one time sulphonal was supposed to be perfectly safe, but to my own knowledge, since 1893, the dangers attending it have been well known.'

I trust the above may prove of use to the ignorant and too confiding public.

ONE WHO MOURNS.

DR. SILVA.

Dr. Silva, the famous magnetic healer, who has now been in London for nearly a year, has successfully treated a large number of cases, a few of which have been reported through the columns of 'LIGHT.' We understand that Dr. Silva has some thought of returning to South America, so that those who contemplate taking advantage of his remarkable powers would be well advised to do so at once lest they should otherwise be too late. The following letter has just reached us from a grateful patient who has derived great benefit from Dr. Silva's treatment:—'I am now nearly nineteen, and when five and a-half years old I got some lime-mortar into my eye, and since then have not been able to see at all clearly out of that eye (the left) until I went to Dr. Silva. After two visits I was able to see much more distinctly, and to read what formerly I could not read with that eye. I make this declaration of my own free will, and am only too pleased to form one of the many proofs of Dr. Silva's power, which I believe surely will entirely cure me.—CHAS. W. WALL, Jun., Holy Cross House, Thurles, Co. Tipperary, Ireland. March 14th, 1902.

THE DIVINING ROD.

BY JOSEPH DE KRONHELM, PODOLIA, RUSSIA.

(Continued from page 297.)

Jacques Aymar, then, guided by his rod, commenced his pursuit of the murderers of the wine-merchant. Still accompanied by the officials appointed, he followed the bank of the Rhone, stopping at last about half a league from the last bridge in Lyons. There foot-prints of three men were observed in the sand on the bank of the river. These traces were followed up as far as a post to which boats were fastened. There they ceased, and from this it was inferred that the murderers had embarked on the Rhone. After some deliberation Aymar and his companions decided to take a boat and follow the course of the murderers on the river, Aymar having assured the 'lieutenant criminel' that water was no obstacle to the exercise of his power. A boat was hired of a fisherman, and Aymar and the officials embarked, and Aymar soon showed that he was able to find traces of the murderers on the water with as much certainty, though not so quickly, as he had done on land.

The boat was guided by the rod under an arch of the bridge of Vienne through which no one ever passed, and from this Aymar and his escort concluded that the fugitives had no one to guide their course; and they had certainly had good reasons for not taking a boatman. During this strange voyage, which lasted several days, the man with the rod went ashore at several places where the supposed murderers had landed. He went to their lodgings, and pointed out with confidence the beds in which they had slept, the tables at which they had sat, and even the glasses they had touched.

Travelling in this way they came to a military camp, temporarily established at Sablons, between Vienne and St. Vallier. Here Aymar became more agitated than he had hitherto been. Among the soldiers who crowded the camp it seemed to him that he perceived the presence of the murderers. He was firmly persuaded that they were there, but he dared not make use of his rod to confirm his opinion, lest the soldiers should object and treat them roughly.

Being thus deterred by fear from pursuing his investigations in the camp, and judging it both useless and imprudent to go further, Aymar resolved to return to Lyons. On receiving the report of his proceedings, the magistrates of Lyons gave him papers authorising him to visit the camp at Sablons. When he returned thither a week later, he declared that the murderers had gone, after being there for six days. With the approval of his escort, Aymar, still guided by his rod, resumed the pursuit of the murderers, keeping a record in his itinerary of the beds in which they had slept, and the tables at which they had sat. Following the course of the Rhone, he came to the little town of Beucaire, opposite Tarascon. Here, Aymar asserted, the fugitives had separated. Guided by his rod he passed through the streets and squares—which were crowded with people, for it was the time of the great annual fair of that town—to the door of the prison. Here he stopped, asserting positively that one of the murderers was there. He obtained permission from the judicial authorities to enter, and was at once confronted by fourteen or fifteen prisoners. Among them was a hunchback who had been arrested only an hour before for a trivial theft committed at the fair. The rhabdomancer applied his divining rod to all the prisoners in succession, but it turned on the hunchback alone, whereupon he declared that this was one of the accomplices in the murder of the wine-merchant and his wife at Lyons. The hunchback eagerly repelled the accusation, but the rhabdomancer maintained his statement with all the heat of conviction, and every time that he applied his rod to the hunchback it turned rapidly and continuously. Thus one of the accomplices was discovered, and it remained to find the whereabouts of the other two. The rhabdomancer was determined not to give up the search, but, having ascertained by means of the rod that the murderers had left Beucaire by a little foot-path leading into the road to Nismes, he decided to return to Lyons for the present, which he did, accompanied by the 'lieutenant criminel' and the police officers who formed his escort. The hunchback was also taken to Lyons.

(To be continued.)

THE DIVINE ESSENCE.

It was with much pleasure I read your remarks on the subject of God, in your issue of March 22nd. You say: 'The really spiritual thought . . . does not picture God at all, but holds by Him as the inmost secret of all things, as the basis of all Reality, the security of all Law, the vital force of all Life.' I always try to think of God as the pervading essence of all things, the life-energy underlying and actuating all being, the effulgent Light that illumines the spiritual spheres. As, on this terrestrial planet, all things depend for their very existence, life, and growth upon the Sun, so, in a deeper, more esoteric sense, all things spiritual as well as material depend upon the Light of the God-head.

If God is simply thought of as the Divine Essence by and in which we live, move and have our being, it will be found, as you say, that 'there is infinite staying power in it,' compared with the old idea of an exaggerated Man-God. But the Divine Essence should also be regarded as the source of all Wisdom and Love, of all Beauty, Goodness, and Truth, and Purity, and Grace, and Sweetness, union with all which means happiness, peace, and content. And as God is immanent as well as transcendent in His universe, all we do and think and are, is the result of His qualities.

To meet the objectors who will probably say that this makes God responsible for the evil and sin in the world, I would say that I hold man to be a rational being, free to choose good or evil. If he wilfully chooses the latter he reaps the result of his sowing, and is, as we say, sick or in sorrow or trouble; but this condition is only temporary. All things work together for good eventually, when Man at last learns that good is preferable to evil, and out of discord harmony is evolved.

For what is the cause of sin and sorrow? Is it not that Man imagines himself a self-centred, separate individuality, quite distinct from God, with all his energies bent on self-seeking and the pleasures of the self, and consequently living in hell?

As soon as he finds out that he is in reality one with the essential spirit of the universe, the beautiful and loving God, he resigns all selfish desires, limits all personal wants as much as possible, and is actuated solely by desires that are unselfish and consecrated to the service of others, consequently pure and good in every way, and he lives in heaven.

Both evil and good, as they appear to us, are from God, as everything must be, but the former is for the purpose of weaning the selfish, animal man from himself and his separateness, and forcing him to recognise and understand the reality of the oneness subsisting between God and His universe.

This is practical Spiritualism. Anyone can test it for themselves. It is also practical Christianity as taught by Jesus, for I am convinced that early Christianity, before it was corrupted and turned to worldly ends, was one and the same thing as Spiritualism. Let anyone who doubts this read the Bible with spiritual senses open.

A. K. VENNING.

Los Angeles,
Cal., U. S. A.

MR. W. J. COLVILLE'S many lectures in different London districts are being largely attended and exciting great interest. Attention is called to the advertisement on the first page, also to the lecture on Sunday next, June 29th, at 7 p.m., at 22, University-street, on 'The Keys of the Kingdom of Heaven,' followed by an impromptu poem. The public cordially invited. Voluntary offerings.

BODY, SOUL, AND SPIRIT.—Dr. E. D. Babbitt, in an article on 'The Broad Thought' in the 'Banner of Light,' deals with the vexed question of the meanings to be attached to the words 'soul and spirit,' and says: 'The body itself is duplex, consisting of the animal form and the psychic form, both of which are material. We know that both exist, for very many persons have been able to stand in the psychic body and look down on the animal body, and clairvoyants have often seen the psychic or spiritual body, as St. Paul calls it, rising from the head of its animal encasement at death. The psychic body combined with spirit constitutes what is called the soul in this life, but is termed a spirit when it becomes detached from the body and goes into the future life.'

TWO RECENT SÉANCES.

By 'AN OLD CORRESPONDENT.'

(Continued from page 295.)

III.

Prior to April last I had no personal acquaintance with Mr. Bournsell, but I knew of his gifts as a psychic photographer from a close friend of mine, who has sat with him at intervals for three years past with remarkable results, and so complete is the rapport between my friend and Mr. B., that at these photographic sittings it is quite a common thing for Mr. Bournsell or his wife to sit while my friend takes the entire charge of the camera and plates throughout. The plates (whoever is the sitter) are always brought by him to Mr. Bournsell's studio, and are often privately marked by him; they never leave his sight, and after each exposure are placed by him in the dark room till the séance is closed, and thereafter made up into a parcel and taken by my friend to his own home, where they are developed at his leisure. The result of this series of séances with Mr. Bournsell has been the production of a very large number of spirit photographs of 'all sorts and conditions' of men and women, some of whom can be easily identified, while the greater number are quite unknown to either the medium or the sitter. I have deemed it necessary to make these preliminary observations before dealing with our own experiences with Mr. Bournsell.

In pursuance of the request made to me by my son, while speaking to me at Mrs. Treadwell's, I called on Mr. Bournsell at his studio in Shepherd's Bush, and stated to him that I was a Spiritualist and desired to sit with him for spirit photographs, as I had been told that I might get something through him, at the same time informing him that should nothing come on the sensitive plates I would not blame him but only hold the conditions to be unfavourable for the experiment. He stated that he would be glad to give me a sitting at the earliest moment he could spare; and fixed Monday, April 21st, at 11 a.m., for the séance. Before leaving him on my first visit I informed him of the fact that Mr. — (my friend) had told me of his successful sittings and that I had seen the photographs, but beyond that statement nothing further passed on that occasion.

On April 21st, accompanied by my wife and one of my sons, we visited Mr. Bournsell and sat with him for spirit photography. He had not been informed that more than myself should attend, and therefore the presence of three persons in his studio on this occasion was unexpected.

Shortly after entering, and while I was conversing with him, Mr. Bournsell informed me that he saw a boy by my side, apparently between four and five years of age, and in a second or two he said again, 'I see him now as apparently about eighteen years of age.' My reply was, 'I quite understand.' It was certainly a coincidence that my son passed on at the age of four and a-half years in 1889, and had he lived on earth till now he would have been close on eighteen years of age; but I forbore making any observation at the time. In a minute or two after Mr. Bournsell described another person as being close to me, and said, 'I get the name "Carlisle."' Again I said, 'I understand.' That was because, in the year 1890, two messages were automatically written to me through my clairvoyante relative, purporting to be from a friend of that name, who passed on during the year 1888. He certainly was not in my mind on the present occasion; but, as the description seemed like Mr. Carlisle, I accepted it as a possibility that he might be present.

At my request my wife sat first and a plate was exposed. Mr. Bournsell informed us that there appeared behind her the figure of the boy he had seen close to me. Another plate was then exposed with the same sitter, and Mr. Bournsell informed us that behind her appeared the face of an old man who 'might be her father.' A third plate was then exposed with the same sitter, and Mr. Bournsell described the face of a beautiful young woman as being close beside her. He then asked me to sit, and before exposing the first plate mentioned that he saw the person

named Carlisle, previously described, close beside me. Another plate was exposed while I sat, and he informed me that near my shoulder he saw a beautiful young woman with a very pretty order or badge of light on her breast. His third and last exposure while I sat was then made, and before doing so he described the face of a rather spiritual and intellectual lady with distinctive features.

My son was the last sitter. When the first plate was exposed, Mr. Bournsell stated that he saw near him a face in profile of a gentleman with nice aquiline nose and short whiskers; and when the second plate was exposed with the same sitter, Mr. B. informed us that a young woman with rather a round full face in profile was close to him. Eight plates were exposed altogether; and as I was going for a holiday in Yorkshire during the ensuing fortnight I left my address with Mr. Bournsell to forward to me the copies after being printed off, if they were ready before my return to town; and five days thereafter the copies were forwarded to me at my Yorkshire address.

Previous to their arrival in Yorkshire my clairvoyante relative had joined us, and I at once informed her of the séances, and requested her to ask her medical control, the ex-Lancashire doctor (Dr. S.), who I expected would likely be present on this occasion, (1) if my son had been able to appear at Mr. Bournsell's, and (2) what was his opinion of the séance generally? In reply next day, and before the photographs came to hand, she informed me that Dr. S. had said the whole of the photographs taken were genuine, and he thought my son would be on one of the plates, although it struck him at the time of the exposure that his position was a little too far behind his mother to come out as well as he would have liked. As my clairvoyante relative is not at present in very robust health, and her spirit doctor rarely controls her to write till her complete recovery, I am at present precluded from writing to Dr. S. in the manner I usually do (*viz.*, by placing the letter in the hands of the clairvoyante for his perusal), and asking Dr. S. to write me as soon as it is safe to control her; but this will be done at the earliest opportunity, and his reply communicated either to the Editor, or publicly to the readers of 'LIGHT' if circumstances justify this latter course.

I next deal with the copies of the plates sent me, but this will necessitate another article.

(To be continued.)

'PREVENTION BETTER THAN CURE.'

The 'Harbinger of Light' gives some useful and necessary advice to investigators, especially to those who desire to become mediums, and cautions them against the practice of indiscriminate self-surrender to 'any intelligence on the other side who may come along.' The following extract puts the matter clearly and forcibly:—

'The uninformed investigator is like a person who, with his eyes bandaged, sits himself down in a public place exhibiting a placard inscribed "Who will come and magnetise me?" and would be much more likely to be operated upon by persons actuated by selfish than disinterested motives, or made the sport of larrikins. And the spirits who hover about the earth plane are not the *élite* of the spirit world, but usually those seeking to participate in the sensuous pleasures of their earth life by association with those of like dispositions. Such as these delight to control a sensitive, but can only do so by the willing submission of the latter to their influence, but when they have, through the ready acquiescence of the sensitive, obtained control, they are often difficult to get rid of, through the ignorance of the subject of the laws of spirit domination. The spirit operator takes the *role* of the electro-biologist, and by suggesting to his subjects their inability to resist him, imbues them with the belief that they are helpless to do so. This, however, is not the fact. If they are on a higher spiritual plane and know it, they can by focalising their will and calling for the aid of good spirits (whether in the body or not) throw off the influence and be free; but prevention is better than cure, and the wisest course is to get an understanding of the laws of mediumship before offering yourself as a subject to strangers, visible or invisible; let reason guide and you will not go far wrong.'

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THE LASH AND LOVE.

The mystery of life centres and darkens in the mystery of pain: and pain, as a rule, presents itself as penalty. The poets delight to sing of Nature's loveliness and of God's beneficence,—and we find it easy to join them, on summer evenings,—but the best of them have stood aghast at Nature's cruelty, and at the seeming heartlessness of God. Nature, said John Stuart Mill, is guilty of atrocities greater than those for which we hang our vilest criminals; and the awful miseries of life still stand in the way of thoughtful belief in God.

On the plane of the exterior life there seems to be no satisfactory solution of the unlovely problem. But, on the plane of the interior life, the light, thank God! is increasing. The theologians of an earlier day constructed their terrible creed on the basis of an offended God, a lost world, a cursed earth, a fallen race, and a ruined man; and Nature sided with God, they thought, in tormenting or threatening them. It was a crude and clear case of sheer vindictiveness, beginning with a banishment from Eden and ending with a driving into Hell: and still there lingers around us the angel with the flaming sword. But we have made way, thanks as much to science and philosophy as to religion and the church. We are slowly coming to see that Nature is an inexhaustible fountain of blessings, and that many of her so-called 'curses' were blessings misunderstood or misused. We have even come to understand that her lash was only a manifestation of her love, helpful for discipline, education and guidance.

Much more is this becoming true of the Ideal we call 'God.' There has been a steady revolt—a devout and intelligent revolt—against the old terrorism. The theology of John Calvin, which once divided the rule of Christendom with Roman Catholicism, had its root in the fatal error that the relationship between God and man was an antagonism, and that the Church was an ark of safety from the deluge of God's wrath—a notion as unspiritual as it was unnatural. Even to our own day, this has survived. A modern writer, explaining the creeds of our State Church, says, of the passage 'He descended into Hell,' 'We here learn, not only that the body of Christ had been delivered up as the price of redemption, but that a greater and more excellent price had been paid, to wit, that he had undergone, in his soul, the dire tortures of a man damned and lost.' And the most widely accepted revivalist of the past twenty years once said:—

If you had lived for fifty years without committing one sin or having one wrong wish or thought, and just then you had an evil thought, and afterward lived another fifty years

and died, aged one hundred, with only this one evil thought (not even a word or an action), when you came to stand before God in judgment He would put you beside all the off-scourings of the earth, men who for a hundred years never had a good thought, and He would say: 'There is no difference.'

Of course, all this is doomed. There is no such God as Calvin imagined and as Moody described. The only God of the Universe is that exact and infinite Justice which uses every law and every force of Nature to maintain the balance between effect and cause: with whom the lash and love are alike manifestations of inexorable righteousness.

In truth, with a profound reservation, which turns upon the presence in Nature of all-pervading consciousness and will, God is as impersonal as Nature, and His severity is as passionless as His pity—His penalty as natural and desirable as His love. 'Whatsoever a man soweth, that shall he also reap,' is not a vindictive sentence; it is a protecting law. It is the mandate, not of tyranny, but of love. 'I must be cruel to be kind' is everywhere true in life, and it is true with God. In the 'Inferno' of Dante we read that over the gate of Hell there is this inscription: 'Through me is the way into the doleful city; through me into the eternal pain, through me the way among the lost. Justice moved my High Maker; Divine Power made me, Wisdom Supreme and Primal Love.' Is that difficult to understand? Not entirely. It is just that man and his actions should be united. It is wise that the action and the result should be united in the man. It is love that moves and works through the infinite exactitude of all. But it is necessary to supplement Dante, and to see light beyond the limits of the darkness that he knew. The 'Hells' of Nature and of God are all, indeed, within the spheres of Justice, Power, Wisdom and Love, and therefore they all belong to the blessed processes of Evolution. The all-ruling Power is a destroying Power only against the forces and the consequences of error and evil, to bring about a true 'survival of the fittest'—the fittest to love and to be loved, the fittest to develop the angel-side of man—that the Universe may keep its upward march out of chaos, on to order; out of discord, into harmony; out of darkness, into light.

Here we find the meeting-place and blending of all the conflicting forces in Nature—the meeting-place and the blending also of the goodness and severity of God—ay! the meeting-place and blending of Heaven and Hell. God is no longer for us a tremendous man, smiling and beneficent to-day, and to-morrow hurling thunderbolts of wrath;—now dispensing blessings, and then blasting with His 'judgments': No, but He is the All in All. Apart from the thwartings of man (and these have their place in the larger harmonies of cause and effect), if we use aright what comes from Him we find the harmony, and know the hidden truth of this in relation to the receiver; but, if we abuse or misuse it, the music will be marred, the harmony will turn to harshness, the very good will change to seeming evil; and, through the travail of the soul, it will learn—here or elsewhere; for only by soul-experience can harmony be appreciated or good received.

Then, at last, we catch a glimpse of the deepest truth of all—that all these seeming differences in God are really differences in us, and that the Heavenly Face is what we make it, as the earthly wayfarer weaves, with his thoughts and actions, the veil of saintliness or sin. So man is master of his fate, and the worker out of his own salvation, after all.

THE HAPPINESS OF DUTY.—I cannot but think that the world would be better and brighter if our teachers would dwell on the duty of happiness as well as on the happiness of duty. For we ought to be as cheerful as we can, if only because to be happy ourselves is the most effectual contribution to the happiness of others.—J. LUBBOCK.

AUTOMATIC COMMUNICATIONS.

THROUGH THE HAND OF MISS E. KATHARINE BATES.

(Continued from page 296.)

III.

'Ye shall be as Gods.'

With the knowledge of good and evil and the power of choice, came of necessity the possibility of choosing evil (separation from God the Source), under the idea that such separation might lead to a separate sovereignty over animate and inanimate things.

This is where Satan comes in; the Prince of this world, of the lower material creation, living its animal life and enjoying its animal powers apart from God.

Man, emerging from the instinctive into the conscious or *soul* existence, looked around and found that he could exercise much power over the rest of creation, that he was the prince of this world, because endowed with that *soul* consciousness not yet evolved by the vegetable and lower animal kingdoms, and which gives him power over these.

It was but a small step further to imagine that he was sufficient to himself, to die under that impression, and thus by degrees people those spheres of darkness which St. Paul refers to when he speaks of the 'world rulers of this darkness,' and of spiritual 'hosts of wickedness in high places.'

It might well be conceived that the gift of choice involved all these possibilities, nay probabilities. Were it not so, choice would have been a mere fraud; for choice where you can only choose in one direction, is a misuse of the word, as we have seen. The God of Truth cannot profess to give something without giving it in its entirety. Therefore it became possible for men to choose separation—personality—as opposed to Divine Union and Divine Individuality.

And this is exactly what has taken place.

God's laws work on all planes irrespective of whim or fancy. Those who appeal to spiritual law receive their reward if they obey the spiritual law. Those who appeal to physical and higher physical (or psychic) law receive *their* reward if they obey that higher physical or psychical law. The sun shines on the just as on the unjust. The rain falls on the righteous as on the unrighteous.

Therefore advancing man, arrived at his soul consciousness, soon finds that he can live and 'enjoy life,' as he would call it, without appealing to any power outside of himself. He learns and obeys the laws of health, and is healthy. He learns and obeys physical laws of another kind, and gets the desired results.

He goes further and explores the domain of the occult forces, and finds that it is only necessary to obey *those* laws in order to realise certain results on that plane also.

He can employ his will-power in various and very marked channels with obvious success. He can summon to his aid other powers affirmatively related to himself, and can exercise, within a certain area, an almost omnipotent influence, so soon as he *knows* and *obeys* certain laws connected with those realms.

Small wonder that so many millions have fallen into the snare of supposing themselves self-sufficing, and, judging by their own power of manipulating their surroundings, they may well be tempted to say, 'We are as Gods.' This is what many *have* said, and they may live on this and on other planes of existence, perhaps for centuries, under this delusion.

The 'far country' in their case is very, very far off; but one day the husks will be eaten amongst the swine, and the *soul* consciousness will then dimly recognise the *God* consciousness and begin the long pilgrimage of returning to the Father—as free and not as slaves.

In evolution alone lies the possible solution of the problem of evil.

This transcendent problem has led to many desperate attempts at solution. Of late years the most favoured and

popular of these has been the attempt to make out that evil is *not* evil but 'undeveloped good.'

At first sight this is a very specious way out of the difficulty. It sounds plausible and reasonable. But look into it and see how quickly one runs up against difficulties as great as the initial one awaiting solution.

What negative and 'undeveloped goodness' lies in the vile enjoyment that some men and women—highly cultured even—have been known to take in witnessing the torture and misery of their fellow creatures? History can furnish any amount of examples of this kind, apart from our own daily experiences.

The fact that public opinion nowadays limits the powers of these human fiends, does not in the slightest degree affect the possession of the instinct nor the desire for its gratification. How can this proceed from any Fountain of Goodness? It cannot plead ignorance, for it is as often found in persons of high intellectual capacity as in those of low and undeveloped mentality. The special method of gratification is the sole difference. The labourer takes up a poker. The cultivated and intellectual cruelty fiend whips and cuts the tortured spirit and lashes it with words which are like the sting of a scorpion. Where is the Fountain of Goodness from which this can flow, no matter in how crude and undeveloped a state?

It is a mere quibbling with words to say that as there is no true existence but Good, therefore Evil can have no place.

There is no *eternal* existence but God; but that is a very different proposition. As well say at once that the physical world has no existence because we believe that it has not an eternal existence!

But to say that Evil can proceed from Good, and is only good in an arrested condition, lands us in every sort of quandary in the desperate attempt to back up our premiss. Better far to face the facts. There is no doubt much that is called evil that is in its nature *relative*; but beyond this we must face absolute and unconditional SIN, *which sees the Good and deliberately chooses the Not-Good*. We gain nothing by ignoring this fact and trying to believe that the moment a man *sees* a thing to be good he invariably chooses it, and that evil choosing is therefore solely ignorance, for which he is not responsible. Again and again we turn deliberately away from what we know to be good because we are more attached to and attracted by that which we hope and expect will be pleasant or profitable.

This is the instinct which cannot be ignored by honest men and women, and which cannot, by any juggling with words, be considered the offspring of goodness in any form of crudity or undevelopment.

This *sinning against knowledge* can only be accounted for by the fact that evolving man arrived at the stage where free choice was given to him as a necessary condition of his growth towards Goodness or God. It involved his fall from those purer yet more elementary conditions of growth under the protection of God-given instincts; but it involved also his ultimate victory. It was eating the fruit of the tree of the *knowledge* of good and evil that made man a responsible being—the only sort of being worthy to be called a Son of God. Seen in this light, the Powers of Darkness, the spiritual wickedness in high places, Satan, the Devil, the age-born questions of a dual government and a divided sovereignty between the Powers of Darkness and the Powers of Light—all fall by degrees into place and are polarised by the one transcendent necessity that man, made in the image of God, should be a responsible being—loving the Good and choosing the Good of his own free will, apart from all compulsion, *even from divine compulsion*.

In this sense we are indeed co-workers with God. We *must* turn to Him of our own free will, or our freedom of choice would be a mere farce. It is *because we are His children* that the choosing of Good is possible to us even under conditions which give all the apparent advantages to the choosing of evil. The feeblest cry to the God within is answered by the Father coming to us when we are 'yet a great way off'; but the cry must be heard before it can be answered.

(To be continued.)

CLASSIFICATION OF PHENOMENA.

More than a year ago ('LIGHT,' March 23rd, 1901) you published a draft classification of spiritistic phenomena, and invited the opinion of readers on this subject. I beg to send you a further suggestion for a classification, but wish to remark in advance that the subject is rendered difficult by the great confusion in the terminology of the subject, many of our common phrases involving more or less of a *petitio principii*, while again, as in other realms of natural science (for the word supernatural only conveys to me an idea of self-contradiction), there is such an overlapping of observed facts that rigid classification is almost out of the question.

Every classification must relate either to the external form of the phenomena to be classified, or to the causes and methods of their production, and as different minds take different views, it follows that the whole point in dispute will often be to what class a given phenomenon must be referred, as regards its cause, and this latter classification, difficult as it is, is the only one that can serve any practical use.

Let us dismiss briefly and regretfully—

Class I. *Spurious*, that is to say, either fraudulent or imaginary phenomena, the latter being those which rest upon an evidently diseased state of the physical senses, as in the case of *delirium tremens*.

We will just note in passing that some of the phenomena exhibited by those said to be insane are not necessarily to be classed under this head.

Class II. *Personistic* phenomena, those depending entirely on the action of the human mind or Ego, through the senses of the 'astral' body. These might be divided into

(a) *Subconscious*, depending on the subliminal consciousness apart from any new perceptions, but rather on memory or reflex action.

(b) *Superconscious*, depending on the higher powers of perception of the same Ego, the cognitions of the 'astral' organism on the astral plane, such as intuition, sense of locality, psychometry, and other manifestations of the inherent psychical powers under conditions of greater or less development according to the individual.

Class III. Here I am beset with a difficulty, for I am tempted to brave the wrath of 'animists' and 'spiritists' alike, by inferring that the difference between them is not so great as they suppose. But I want them to think it well over. Therefore:

(a) *Animistic*. Phenomena in which the Ego is placed in communication with another incarnate Ego, otherwise than by the use of the five normal senses.

This head includes telepathy, and the peculiar form of automatic writing described by Mr. Stead, about which I do not remember to have seen anything lately, in which one incarnate Ego wrote with the hand of another. Perhaps under this head I should include projection of the will, or 'telekinesis,' as one correspondent calls it.

(b) *Animo-Spiritistic*. Phenomena in which the Ego leaves the physical body and acts for the time being as a disincarnate Ego. Of such nature are the reputed 'phantasms of the living,' and somnambulism while the physical body remains quiescent; also those phenomena often related to occur when near the time of final passage from this life into the Beyond.

These phenomena appear to form a section very difficult to investigate, and little studied except by the higher occultists, who (as I infer, though not myself an initiate) guard it as one of their most cherished secrets.

(c) *Spiritistic*. I do not like this name, because I have to make a distinction between it and spiritual, as will be seen. I use it to denote phenomena including some which are similar to those last named, but relating to disincarnate Egos, the so-called 'return' of the departed, communications from 'spirits,' phenomena involving conscious action on their part, hence all evidences of 'spirit identity,' 'materialisations,' 'spirit photography,' automatic writing by spirit agencies, raps, clairaudience and clairvoyance, when these are used to communicate with the departed.

Another reason why I do not like the drawing of a sharp line of demarcation or even of opposition between 'animism' and 'spiritism' is because similar phenomena seem to be produced by both incarnate and excarnate Egos, given favourable conditions and developed powers. There would even appear to be incarnate Egos who can manifest themselves by impressing others quite as successfully as some excarnate ones, and not all excarnate Egos have this faculty or skill in equal degree.

Since commencing to write the present hasty sketch I have read the address by Mr. Colville, in 'LIGHT,' of May 31st, and note with glad surprise that he discusses the very same question in a very similar sense. I think this article cannot be too carefully read and pondered.

Class IV. *Spiritual*. There is a large class of phenomena especially relating to the sphere of religion, which appear to be determined by the action of spirits on a higher plane, usually referred to as the teaching of angels, of the Holy Spirit, the direct revelation of the will of God, &c. These appear to be quite distinct from the very human communications received from those whom we have known in the flesh, and have left our plane but a little way behind. The prime factor in these higher messages is the universal spirit of love, or charity (St. Paul), which is also light and knowledge, the spirit which animated Christ, and which returned to illumine the hearts of those of his followers who were able to receive it, who has promised to abide with us, and whose mission is to enlighten everyone that cometh into the world.

The moral I would inculcate is this: There are those who seek phenomena, and these are not to be despised. There are those who seek for messages from spirit friends, and who derive the greatest comfort from these opportunities. But let us not forget to seek in any case the Kingdom of Heaven, which is the reign of the Logos in our hearts, that the will of the All-Father may be done by us on earth as it is by the obedience of matter to physical laws, and by the host of Heaven in accordance with the spiritual law. To put ourselves in harmony with this divine law of Love, the Logos, the Truth, the Light, the Bringer of all knowledge, this is the whole essence of spiritual religion.

J. B. S.

PUBLIC MEDIUMS NEEDED.

There exists a strong prejudice in the minds of many inquirers into Spiritualism against paid mediums, but, since few people will undertake the slow and tedious work of developing their own powers, or forming private circles for the discovery and development of mediums, how else can the requirements of investigators be met? The 'Harbinger of Light' very truly says:

'To set our face against professional mediums as a class would be impolitic and unwise. A genuine test, or *bona fide* phenomenon, through a paid medium is in itself just as good as through an unpaid one, and where persons have to abandon the occupation from which they have derived the means of support to enable them to utilise mediumistic faculties which they have proved to be of value to their fellows, it is quite legitimate for them to demand and receive a reasonable fee or remuneration for their services, and so long as the advancement of truth is their primary object they will be assisted by honest spirits who are in sympathy with that object; but directly the commercial spirit takes precedence, these disinterested co-operators withdraw, and "commercial spirits," or spirits akin to the prominent desire of the medium, take their place. They may be clever, and often are faithful to the medium, indeed, too much so, for when the conditions are unfavourable to produce legitimate phenomena they will co-operate with their medium to substitute bogus ones. There are only two ways of meeting this evil, either by placing those who have demonstrated the possession of useful mediumistic gifts in a position to exercise them without charge, and so removing temptation, or to raise the moral tone of mediums. Certainly a big task to undertake, but one that might be measurably carried out.'

MR. W. GRAHAM, of 97, Brinkburn Avenue, Gateshead-on-Tyne, the inventor of the 'communication board' described in 'LIGHT,' of June 21st, writes to say that he would willingly commence a circle for the purpose of obtaining independent movements of the indicator, and would be pleased to hear from earnest unbiased people who would be willing to co-operate with him for that purpose.

'STRANGE HAPPENINGS' IN CANADA.

In his bright little monthly, 'The Sermon,' the Rev. Dr. B. F. Austin, B.A., of Toronto, gives an interesting account of some 'strange happenings' in a Methodist home in Edmonton, in the North-West Territories of Canada. He says: 'Let me give the history in brief outline:—

'About a year ago I received a letter from a Mrs. E., in Edmonton, who was then in deep anguish of mind and heart over the death of a favourite brother in British Columbia. He met his tragic death under very painful circumstances, and the sister, nearly crazed with grief, turned to her religious teachers for consolation. She wanted information concerning her brother's condition. Was he in heaven? Among the lost? Was he "conscious" or "sleeping"? Was he ever near her? Was it possible to communicate with him? These were the questions that were rending her soul and she turned to those called "spiritual teachers," those who are supposed to have received the same call the Galilean fishermen received to preach "Jesus and the resurrection," "healing of the sick," "prophecyings," "discernment of spirits," &c., but found them utterly unable to give her anything definite and consoling concerning her lost brother. They all seemed to have forgotten the prophetic charge, "Comfort ye my people." They had no comfort to offer but gave her Old Theology which to a bereaved and sorrowing heart under her present grief was like the mirage of shining green oases and sparkling waters which mocks the dying gaze of the famished soul on the burning sands.

'She had heard of a heretic in Ontario expelled from his Conference because he dared to say he found no satisfactory explanation of the spiritual phenomena but spirit communication.* She wrote to me and I could sense the agony of a sister's heart behind each question of her lengthy letter, and I replied and told her some of the things I had learned concerning the so-called dead. I directed her reading and study, and tried—as a necessary preliminary to spirit communion—to calm and comfort her mind by removing the hideous misconceptions the church has created in orthodox minds concerning the future life. She was earnest, grateful, and soon became an interested student of the spiritual philosophy. Learning that there were possibilities of communion in the "home circle" without the presence of recognised mediums, she organised one and "waited" upon the spirit world, but apparently in vain. Discouraged, she gave the sittings up but afterwards resumed her "home circle." One evening her boy, then nine years old, said, "Mamma, let me sit at the table," and permission was given. Almost instantly his hand was controlled and began to write, and marvellous messages from spirit realms came in great number and convincing evidence from the child's hand, demonstrating to the satisfaction of her heart that "there is no death," that her loved and lost brother was with her and longing for the opportunity to communicate. This was followed shortly after by clairvoyance and clair-audience, prophetic vision and crystal gazing, until several phases of mediumship in a few weeks manifested themselves, each demonstrating its own genuineness and rendering doubt impossible.

'As illustrating some of the many messages given through the boy take the following: She and her boy had arranged a trip to Ontario and to her brother's in New York State. Before the date of leaving, and when all the family fully expected them to go, the boy said one day, "Mamma, I see a train going from our station and you and I are on it, but it has 'forty miles' written upon it on the side of the car. There, it is stopping at K—n (just forty miles away), and you and I get off, and now the train is gone. There comes a man across the street: I see his name above his head: it is Mr. P—w. He comes to us and takes us across the street to a hotel to dinner. The hotel is called the 'Criterion,' &c." Now within a week their plans changed. She resolved to teach school this summer and make her visit to Ontario in the fall. She obtained a school at this very station; she and her boy made the exact trip described, and were met at the station by the gentleman indicated; they went to the same hotel, in short fulfilled to the letter what the boy had foreseen before there was the slightest thought or intention of taking such a journey.

"Now," writes this happy woman, "we are in almost daily communication with my lost brother and my spirit friends. Our hearts are comforted. I have thrown off the black weeds of sorrow. I am the happiest of women."

'What Spiritualism has done for this once heart-broken woman it can do for the millions who suffer needless torment over the saddening views of the spirit world taught by the churches.'

* The Rev. B. F. Austin himself.

DR. PEEBLES ON REINCARNATION.

In a letter to the 'Otago Daily Times,' New Zealand, Dr. J. M. Peebles dealt with 'Spiritualism and Theosophy,' and among other things said:—

'I have been told by clairvoyant Theosophists and two or three Spiritists that I lived on the banks of the Ganges 16,000 years ago; that later I was the Greek Herodotus, the traveller and father of history; and again, that I was a priest in a temple of Osiris when the Great Pyramid was being built; and later still, I have been informed that I was, in my previous reincarnation, Peter the Hermit. Now, then, admitting all these reincarnations to have been true, what benefit are they to me or anyone else, providing I have not the slightest recollection of any past life in the human body?

'If India has been blessed with the Mahatmas, with the sacred books of the East, and the teachings of the masters for long, weary centuries, how do you account for the degeneration of India until it is to-day the stupidest, poorest, and most superstitious country of the world, or was such till Western science and enterprise began to arouse it from its deadly torpor?

'If kings and sages are reincarnated in accordance with Hindu transmigration, may not—MUST not—thieves and murderers be also, and may they not grow worse and worse during each reincarnation?

'With me, Spiritualism rooted in God, who, as Jesus said, "is Spirit," infinite and immutable, enwraps and overshadows all that has been absolutely demonstrated under the name of Theosophy, including its various cults, ancient and modern. Indeed, Spiritualism is the original religion. It is founded upon the divinity in man. All the old religions of the Orient were built upon spiritual phenomena adapted to the spiritual consciousness and constitution of man, during the era of those remote dispensations.

'Mr. Maurais, referring to the "chasm" between Theosophists and Spiritualists, says: "The former (the Indian sages) struck away all those things that the latter (Spiritualists) cherish; the continuing personality, the eternal heaven, and . . . even the thing that men called love had to go."

'If this be true, that the conscious "personality" has to be stricken out, and that the "thing that men called love has to go," then good-bye to such Theosophy for thinkers; for, strike out a man's personality, which implies consciousness, intelligence, and purpose, and strike out his "love," which is a divine soul-emotion, and he is little more than a stick or a stone, ultimating into the non-consciousness of unconditional impersonality, which would be the rankest old-time Buddhism.'

NEOLITHIC MAN.

There was once a Neolithic man,
An enterprising wight,
Who made his chopping implements
Unusually bright.
Unusually clever, he,
Unusually brave,
And he drew delightful mammoths
On the borders of his cave.

To his Neolithic neighbours,
Who were startled and surprised,
Said he; 'My friends, in course of time
We shall all be civilised!
We are going to live in cities!
We are going to fight in wars!
We are going to eat three times a day
Without the natural cause!
We are going to turn life upside-down
About a thing called gold!
We are going to want the earth, and take
As much as we can hold!
We are going to wear great piles of stuff
Outside our proper skins!
We are going to have diseases!
And accomplishments!! and sins!!!'

Said one: 'This is chimerical!
Utopian! absurd!
Said another: 'What a stupid life!
Too dull, upon my word!
Cried all: 'Before such things can come,
'You idiotic child,
You must alter Human Nature.'
And they all sat back and smiled.

CHARLOTTE PERKINS STETSON.

WITHIN OR WITHOUT.

In the pursuit of knowledge we fearlessly lay the whole earth under command to contribute to our enlightenment. Desiring to understand the causes of things, we investigate the forces of Nature and question the heavens for the solution of the riddle of existence. In our self-scrutiny we seek to interpret the play of our feelings and to ascertain the source of our impulses and desires. The problem before us is the same old question which faced our forbears and, if we may judge from the tendencies of the times, we are but little in advance of those who preceded us and who devoted time and thought to the attempt to solve the question, 'Is man fated or free?'

Thinkers seem to be divided, broadly speaking, into two classes—those who trace results to outside causes, and those who think that man is a centre of power and may gain dominion by the intelligent exercise of his own inherent forces. 'The greatest force in the world, so far as we know the world, is the human will, and this will, instead of being determined, determines all other things'; at least so says one of this latter school of thinkers.

Writing in the 'Chicago American,' in response to an inquirer who asked the Rev. Thos. B. Gregory if he had any confidence in phrenology, palmistry, astrology, &c., the rev. gentleman quoted from a speech by Edmund, in the play of 'Lear,' who is made by Shakespeare to say:—

'This is the excellent foppery of the world! that, when we are sick in fortune (often the surfeit of our own behaviour) we make guilty of our disasters the sun, the moon, and the stars; as if we were villains by necessity; fools by heavenly compulsion; knaves, thieves and teachers by spherical predominance; drunkards, liars, and adulterers by an enforced obedience to planetary influence; and all that we are evil in by a divine thrusting on. An admirable evasion of wicked man to lay his disposition to the charge of a star!'

Here we have depicted in a few words the tendency which so many display to seek to evade responsibility and deny their culpability for wrong-doing by blaming fate, necessity, heredity, environment, wicked men, evil spirits, or the devil anything, so long as they can find excuses, and a scapegoat—rather than admit their own vice, folly, or criminality.

'But turn to your Shakespeare once more, young man,' says the Rev. T. Gregory, 'and read what is said in the play of "Othello" by that bad but very wise fellow, Iago. Says Iago to the discouraged Roderigo:—

"'Tis in ourselves that we are thus or thus. Our bodies are gardens, to the which our wills are the gardeners, so that if we plant nettles or sow lettuce, set hyssop and weed up thyme; supply it with one gender of herbs or distract it with many; either to have it sterile with idleness or manured with industry; why, the power and incorrigible authority of this lies in our wills."

'Putting these two speeches together—the one from Edmund and the one from Iago— you have, from the greatest intellect ever on this planet, the answer you ask for in your letter.

'The various "sciences" and "philosophies" which would make automatons of men and women were, in the opinion of Shakespeare, but "the excellent foppery of the world." And so, young man, you must learn that it is not palmistry but pluck, not phrenology but perseverance, not astrology but assurance, that determines things in this world.

'You may depend upon it and govern yourself accordingly. Never mind about the star that happened to be in the ascendant when you were born; no matter, either, about the lines in your palms, or the outline of your head. If you've only got the right sort of stuff inside of your head, and the right sort of ambition, nothing can stop you.'

As an illustration of the importance of a right mental attitude the foregoing is valuable. It may not be wholly true, but it is certainly better for us to look within for power and rely upon our own resources, spiritually and mentally, than to depend upon 'something turning up.' Better to move than be moved:—

'All the stars that twinkle in the firmament are powerless to affect the man of imperial will; all the creases in the hands, and all the bumps and sinks on the head of the man of unconquerable spirit count for nothing as against the determining force of his resolute and undaunted disposition.'

The attitude of one who is optimistic and persevering will carry him over or through difficulties which, were he pessimistic and weak of will, would prove insurmountable.

The Spiritualist, who recognises that the spirit Ego—the real self—is the source and centre of power, of creative energy, should be the last person in the world to grow dispirited and despairing, or wait upon fate, the stars, or the spirits to decide for him his course in life. The disposition to 'have your fortune told,' to visit mediums to learn from the 'dear spirits' how and when to act, or to consult the prophets (?) of the stars or the 'betting ring,' seems to be on the increase. No great harm comes of it, perhaps, so long as people keep their heads level and their wills strong; but unless they take the advice they receive for what it is worth, and recognise that 'a man's own thought is a man's own fate'—or should be—they are likely to experience some rude shocks and a rough awakening to the realisation that everyone must live his own life, form his own character, and work out his own salvation; and to achieve that result must learn to use and rely upon his own powers and express the purposes of his own spirit.

VRIL.

'DIE UEBERSINNLICHE WELT.'

APPEAL.

Any persons possessing photographs or pictures of occult processes, of haunted places or ghostly apparitions, of persons hypnotised, magnetised, or in a state of somnambulism; also of interesting occurrences at séances, of materialisations or odic radiations, or pictures of apparatus employed for testing and recording, as well as pictures of persons who have become well known in connection with the occult movement, are entreated to send such to the undersigned Editor. The pictures will be copied by ourselves, so that we can thus ensure that they will be returned uninjured.

The value of such a collection need hardly be specially pointed out, either with a view to its use for propagandism or for the historic development of mediumism, Spiritualism, and occultism. Later on these pictures might be brought before the public in explanatory lectures with lantern illustrations; therefore, wherever short descriptions or accounts could be given with the pictures they would be most valuable and welcome.

The Editor, being convinced of the importance of his request, trusts it may not be in vain.

MAX RAHN.

Berlin N., Schönhauser-Allee 12, Redacteur der 'Uebersinnlichen Welt,' Organ der Wissenschaftl. Vereinigung Sphinx in Berlin v. der Gesellschaft für Wissenschaftl. Psychologie in München.

RIGHT FOR RIGHT'S SAKE.

Shortly before his 'passing over,' the Rev. George H. Hepworth wrote the following strong and characteristic thoughts. His sermons were truly spiritual stimulants:—

'Some men do right and keep the commandments with the hope of thereby getting to heaven. It is the principle of *quid pro quo*, and is not to be tolerated. The right is the right, and though you were damned for doing it, it would still be your duty. You have nothing to do with rewards or punishments, and the more largely they enter into your calculation the lower the moral level you will occupy. Goodness is goodness, and the result it produces in the development of character, in sturdiness of manhood, in the fine mettle of honour and nobleness, is the only reward you can honestly look for. No man ever went to heaven without having a heavenly heart. His creed has nothing to do with his getting there. A thousand creeds will not save you unless there is something behind them. Not what you believe is of consequence, but your attitude toward whatever is good and true and noble. A good motive is far more effective spiritually than a good thought, for you may have the thought but not the deed which is its natural result, whereas if you have the motive the deed will follow without being urged.'

'BIAS.'

Few persons realise, apparently, to what an extent their views on all subjects, even those upon which they profess to speak with the authority of the expert, are due to bias or predilection. It is no real refutation of this assertion, as all truly earnest students of mental phenomena will agree, to say that the individual is utterly unconscious of the existence of this tendency within him or her self. 'We are such stuff as dreams are made of,' says one of the creations of the Immortal Bard; what that stuff is we have, with all our boasted civilisation and high critical acumen, yet to discover. It is undoubtedly true that science has advanced of late by leaps and bounds; but it is equally true that it is possible to sacrifice efficiency in the attempt to unduly accelerate pace. The knowledge which comes from reading is very useful in its way; but unless Occultists are grievously at fault, there is a knowledge which as far transcends mere book-learning as 'the heavens are high above the earth.' The present writer recently came across the following in the 'Fortnightly,' for March, 'Extracts from the Private Papers of Henry Ryecroft,' edited by Geo. Gissing:—

'No; the public which reads, in any sense of the word worth considering, is very, very small; the public which would feel no lack, if all book-printing ceased to-morrow, is enormous. . . Gather from all the ends of the British Empire the men and women who purchase grave literature as a matter of course; who habitually seek it in public libraries; in short, who regard it as a necessity of life; and I am much mistaken if they could not comfortably assemble in the Albert Hall.'

If this statement be somewhere near the truth as regards really serious readers, what shall we find if we attempt to go a step further, and estimate the number of those who are making even a feeble attempt to tread what Buddhists call 'The Path'? Truly, 'Strait is the gate and narrow is the way; and few there be that find it!' Those few are they who have made strenuous efforts to shake off the bias which, clinging like ivy around them, tends to drag everything down to the material plane of thought—which refuses belief in aught save what can be 'scientifically' proven. There is, deep-rooted in every child of earth, a mysterious, inexplicable, involuntary *Something* (call it by whatsoever title we choose) which, more or less frequently, makes itself heard or felt. It is so easy to philosophise, and so very hard to put into practice the simple idea so often stated that we are 'Spirits here and now.' If it be literally true that in our present physical condition we 'see through a glass darkly,' the logical inference is that it should be possible for the glass to be, if not altogether removed, while we remain 'here in the body pent,' at least cleaned and polished, so that it may serve rather as a lens than as an obstruction; thus enabling us (apparently at all events) to discern 'the things of the spirit,' and learn how, 'laying aside every weight,' we may 'press forward toward the mark, for the prize of our high calling,' viz.: the unfoldment and development of those higher faculties for the cultivation of which a power greater than our own has permitted us to become pupils in the school of earthly experience.

RALPH STEWART.

Chesterfield.

THE COMFORT OF SPIRITUALISM.—The 'New Zealand Times,' of May 10th, published at Wellington, said: 'Speaking in the New Century Hall, at the reception to Dr. J. M. Peebles, Mr. Nation, of Levin, remarked that many present were aware that his son Percy had fallen in the recent desperate fight at Bothasberg. Mr. Nation went on to say it was proof of the comforting nature of the belief in the spirit life that he and his family had been much cheered by receiving a message from Percy's spirit, which had given convincing proof of its identity by recalling incidents which were not present in the mind of any of those at the sitting. The spirit added that it was a comfort to him that he had learned while on earth how to communicate with those left behind, for there were many in the spirit world who wished to communicate, but could not do so for lack of knowledge.' The 'Times' also printed a good report of the proceedings at the reception referred to above, which was evidently a very happy affair.

SPIRITUAL SUPREMACY.

There is no greater fact with which the present age has been made acquainted than that of the survival by man of the change called death; death which is but transition from the physical sphere to the spiritual. Man is thus shown to be a spirit entity, separable from the body which he occupies for a brief period. This, though a simple fact, and recognised by all who have thought of their relations to the world, is of little weight unless established by undeniable evidence such as we are now obtaining on every hand. People are content to think that they 'have a spirit'; to form an intellectual conception of man as a spiritual being; but, unless it be demonstrated, unless the spirit man can be shown to the eyes clothed by some subtle process, then the fact of existence after death is nothing to them, much less the view of themselves as a double entity, spiritual and physical. But how different life and its opportunities appear to us when we see ourselves as spiritual beings, come from the vast mystery behind and going on towards the vast mystery before; individualised for a short time in bodies which are but instruments for the reception of impressions upon our senses, and which, to conform to the conditions of our existence in this state, should last till the experiences of earth-life have prepared us for the higher and brighter spheres of the spirit.

This attitude towards ourselves is productive of the sublimest relations to our fellow men. How can we hide the fraternity of man, seen behind the mask of race and geographical location? Social and domestic relations, and everything pertaining to the material side of life, must assume new aspects. We are forced to see the temporary nature of the things of this planet. We attain a sense of aloofness from the grossnesses which belong to our flesh, and are enabled thereby to realise our higher selves and to mount above the influence of our environments.

In the world of intellect the sublimest figures are they whose spiritual nature predominated over the physical. The poet is a centre of spiritual forces not unmixed, in most instances, with emotional elements; but to the extent that his spirit is supreme is he great or small in the eyes of men; according to his spiritual insight is his reputation as a true poet, an interpreter of life. Likewise the artist and the sculptor must in no small measure be possessed of this insight if they are to enjoy a reputation—a standing in the esteem of gifted men. But what I wish to note particularly is the potency of the spirit that is trained to the attitude by which it puts in operation its inherent spiritual force—the power to conquer conditions which otherwise threaten to engulf the better part of man. How many of our brightest spirits have been tenants of frail houses which have tormented their lives! Stevenson all his life was the victim of a frail physical constitution. Yet did he fall under it? How could he? His spirit was supreme. In his writings have we not many a beautiful passage which we call 'spiritual'? Milton—although without his instruments of sight, his eyes—did not repine. His mighty spirit worked heroically behind the material darkness in spiritual brightness, and as a result we have his masterpieces. So, too, Scott, strong against all his misfortunes and trials, laboured to the last. But there is no need to multiply instances. The spiritual attitude gives us power to conquer our baser selves—our passions, our appetites and inclinations. If inclined to accede to evil propensities, let us remember that we are spiritual in our nature, and let us each one affirm: 'The flesh tempts, but I will not, dare not, permit my own subjugation to these appetites.'

T. S.

SPECIAL NOTICE.

On Monday next, June 30th, Mr. W. J. Colville will lecture, at 3.30 p.m., on

'HOW TO MAKE THE BEST OF BOTH WORLDS HERE AND HEREAFTER'

(followed by answers to questions)

in one of the new rooms (No. 14) of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C. Admission 1s.

LETTERS TO THE EDITOR.

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

Are Animals Immortal?

SIR,—On the question 'Are animals immortal?' I find that opinions are divided among Spiritualists, and there seems to be little hope of any settlement being arrived at, since so many people are swayed by their sentiments or their prejudices for or against. Dr. J. M. Peebles attempts to draw a line of demarcation between animals and human beings in the following passage, taken from one of his recent lectures in Australia, namely: 'Insects and animals of any grade do not philosophically converse, do not worship, nor build hopefully or consciously of any immortality. Mentally and spiritually they are incomplete structures. They are not expectantly endowed. They are not phrenologically gifted with the cranial keystone of spirituality. They are neither religious nor reverential. They are of the earth, earthy. Their destiny is dust, to appear perchance in other forms. They are incomplete formations, and no logician would affirm of incompleteness what he would of a well-rounded wholeness—of a segment what he would of the whole circle. Swine and wild forest brutes will feast and fatten upon fruits and acorns, but never look up gratefully or appreciatively to the tree from which they fell; while enlightened man, conscious of his consciousness, and in view of justice and eternity, humbly, thankfully looks up reverently to the great overshadowing Infinite One—the absolute uncaused Cause.' I should like to know what some of the advocates of animal immortality have to say in reply to this.

R. B.

The Late Colonel Vollum, M.D.

SIR,—Many of the readers of 'LIGHT' will be sorry to learn that in Munich recently, after a brief illness, there has passed away a humanitarian reformer whose zeal and energy in arousing public opinion on the subject of premature burial were untiring and beyond all praise. I refer to Colonel E. P. Vollum, M.D., a veteran in the Medical Department of the U. S. Army, who occupied for many years the responsible position of Inspector of Hospitals in the United States, and was justly held in the highest esteem by all who had the privilege of his acquaintance.

It was Colonel Vollum who first inspired the valuable researches of his personal friend, Dr. Franz Hartmann, into the occult phenomena of apparent death and living burial, the results appearing in a volume which has gone through several editions. Dr. Vollum became interested in the important question in consequence of his own very narrow escape from live sepulture, having been pronounced dead from drowning, and prepared for interment, when consciousness, happily, returned spontaneously. On more than one occasion Dr. Vollum was instrumental in rescuing persons from the most horrible imaginable of fates, in spite of the opposition and ridicule of physicians, priests, and relatives, who loudly protested against any delay in the obsequies of those whom they erroneously declared to be unmistakably dead. Numerous articles and letters from his pen appeared in the English and American Press—extracts from which you have kindly allowed me to quote in 'LIGHT'—on the danger of judging by appearances, and hastily diagnosing that dissolution had taken place, and he strongly maintained that putrefactive decomposition is the only sure proof of death. The deceased was also the author of a very useful 'Plan for forming Associations for the Prevention of the Burial of Living Persons,' which has passed through four editions, and a fifth will shortly be published. By the lamented death of this eminent doctor the London Association for the Prevention of Premature Burial has suffered irreparable loss, and at a meeting of the Executive Committee, on June 4th, the following resolution was unanimously adopted: 'That the Committee having heard with great sorrow of the death of Colonel Edward Perry Vollum, M.D., who, by his collaboration with Mr. William Tebb in the production of that now well-known work, "Premature Burial, and How it may be Prevented," as well as in various other ways, actively promoted the cause of the Association, desires to express its deep sympathy with his family, and its sense of the great loss which the movement has sustained by his decease.'

I should be pleased to send a copy of Dr. Vollum's 'Plan' on receipt of a stamped addressed envelope. Thanking you in anticipation.

JAS. R. WILLIAMSON

1, Egbert-street,
Regent's Park, N.W.

Prediction Regarding the War.

SIR,—Some months ago I appealed to professional mediums and others through your columns to assist me in investigating the subject of prediction. I regret to say that the response has not been at all encouraging, as but few have taken any notice of my request. On January 1st of the present year I received a very exact prediction from Mrs. William Paulet 'that the war in South Africa would terminate in the first week in June.' This information I communicated to several friends. On the evening of May 7th, the same medium made in a séance the more precise statement 'that there would be peace on June 5th.' When the country thrilled with the message that there was peace at last on the afternoon of June 1st, one naturally felt a slight regret that the medium's statement had not been verified to the letter; but, wonderful to say, the prediction has been proved to be literally true, for we have since learned that some men were killed on June 4th in an outlying district which had not received the news of the proclamation of peace. So far as I have noticed that was the last day on which fighting occurred, thus making the sensitive's prediction absolutely exact.

MEDICUS.

P.S.—If any predictions are sent to me through your care they will be duly acknowledged when confirmed.

SIR,—We do not hear that any of the best-known clairvoyants of London have predicted the unexpected advent of peace, but to the writer it was foretold last February by Madame Parry, of 47, Beauchamp-road, Brompton-road. She also foretold Lord Methuen's reverse the week before it happened, and the disasters to Lovat's Scouts and at Vlaksfontein at the very time they were taking place, with an exact description of the localities as afterwards described in the papers. Madame Parry is a clever psychometrist, and her spirit messages are most convincing. She certainly deserves to be more widely known.

'VERITAS.'

Florence Marryat's Inaccuracies.

SIR,—As a further instance of the inaccuracy of Miss Florence Marryat, I should like to call your attention and that of your readers to the fact that Mr. William Crookes (as he was then) is again and again referred to in her work, 'There is no Death,' as Mr. Alfred Crookes: see pp. 191-2, 198-9. This unfortunate blunder, which is likely to be very misleading to foreigners and others who are not acquainted with the facts, could only have been due to sheer carelessness on Miss Marryat's part, for she most certainly must have known better.

READER.

Is there any Hope for Him?

SIR,—I know of a young man, twenty years of age, who has been laid up for sixteen weeks with inflammation of the spinal cord. The doctors appear to be unable to help him, and I should be glad to hear whether magnetic, hypnotic, or other similar treatment would be of use.

S. H.

NEW PUBLICATIONS RECEIVED.

- 'Psychic and Occult View and Reviews,' for June. 239, Superior-street, Toledo, Ohio, U.S.A. Price 10 cents.
- 'The Theosophical Review,' for June. London: 3, Langham-place, W. Price 1s. 2d., post free.
- 'Eleanor Kirk's Idea,' for June. 696, Greene-avenue, Brooklyn, N.Y., U.S.A., or English agent, George Osbond, Devonport.
- 'At the Change of the Moon.' By BERNARD C. BLAKE. London: Greening & Co., 20, Cecil-court, Charing Cross-road, W.C. Price 2s. 6d.
- 'Henry Drummond in Spirit Life' (Through Mrs. Caroline E. S. Twing, Medium). The Star Publishing Company, 91, Sherman-street, Springfield, Mass., U.S.A. Price 17 cents.
- 'The Phrenological Journal'; 'Literary Digest'; 'Astrological Magazine'; 'Prabuddha Bharata'; 'The Sermon'; 'Review of Reviews'; 'World's Advance Thought'; 'Radiant Centre'; 'Sunflower.'
- 'The Origin of Man. An inspirational address by William Denton, through the Mediumship of Mrs. E. A. Hodgson.' Standard Printing Works, 102, Hunter-street, W., Newcastle, N.S.W.

TO CORRESPONDENTS.

'X. R. H.'—Will oblige by sending us his name and address, which have unfortunately been mislaid.'