

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul

No. 1,335.—VOL. XXVI. [Registered as] SATURDAY, AUGUST 11, 1906. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

| | | | |
|---|-----|--------------------------------------|-----|
| Notes by the Way | 373 | 'Take no heed what ye shall eat,' | 350 |
| Modern Witchcraft | 374 | &c. | 350 |
| A Hint to the Clergy | 375 | Experiences in Investigation | 351 |
| More Religions, not Less | 376 | Who is to Blame? | 351 |
| Mr. Lyman Gage as an Occultist | 376 | Prophets of Evil | 351 |
| A Spiritual Novel | 377 | The Medium Miller in Paris | 352 |
| Evil as an Incentive to Progress | 377 | Levitation Phenomena Photo- | 352 |
| Sir Oliver Lodge's Catechism | 378 | graphed | 352 |
| The Fallibility of Scientific Men | 379 | They all came | 353 |
| The Art of Seeing | 379 | Responsibilities of Mediumship | 353 |
| Spiritualism and Mysticism | 380 | The Séance with Mr. R. J. Lees | 353 |

NOTES BY THE WAY.

'The Review of Reviews,' citing the 'Hindoo Spiritual Magazine' and Dr. G. D'Ere Browne, tells a story which we have heard before, but which is well worth repeating. The incident, it is said, occurred at an Indian festival. The story is all about a Yogi. Says Mr. Stead:—

This yogi stood in the centre of the sacred square, surrounded by a great multitude, and became cataleptic:—

'A group of yogis of the highest order then advanced, bearing a long, narrow earthen trough which had been standing over a smouldering fire. This was filled with melted wax. Into this each emptied the contents of a little white package which he carried. A group from the fifth order prepared the body for burial. They wrapped it in many folds of white muslin, and the two ends were closely fastened and wound with white cord.

'Before doing this, however, they worked for some time on the body. Eyes, nose and mouth were firmly sealed with some specially prepared kind of wax. They lifted the body by the cords and gently immersed it in the melted wax. It was then lifted out and held suspended till the wax whitened by cooling and becoming solid. It was then immersed again and again, eight times in all. A group from another order were at the same time busied in digging a grave. There were about twenty of them at work with spades and shovels, and the work advanced rapidly till the hole was six or eight feet deep.

'The burial followed. To a repetition of the chant and the procession around the square, the three old men placed the body in a rude wooden box which served as the coffin, and it was lowered into the grave. The earth was filled in and heaped up in a mound on top.'

On the eighth day occurred the resurrection. The grave, which had never been disturbed, was opened. The coffin, which had been nailed down with wooden pegs, was opened by means of wedges. The body was found as he had last seen it. The wrappings were unwound, the flakes of wax removed from eyes, nose, mouth and ears. The other yogis then walked three times round the square. At the third round the yogi raised himself slowly to a sitting posture and looked about him like a man awakened from a sleep.

The resurrected one then walked slowly away to his cave in the mountains, where he was to spend the rest of his life in solitary meditation. The ceremony enabled him finally to interwell in the two spheres, spiritual or material, at will. His followers maintained that he could have remained in his grave a year at least and have come forth alive and well.

We elsewhere discuss Sir Oliver Lodge's 'Hibbert Journal' Paper on 'A Basis for Religious Teaching.' In another Paper in the same 'Journal' there is a clever study of Japanese character, in the course of which the writer refers to this same question of education, and the problem of religion. He says:—

The Japanese Government is vigorously teaching morality in the national schools to all its future citizens, and thereby creating good citizen stuff, while we hold our schools as cockpits for the fighting out of meaningless theological squabbles. Let us learn from them at least this one lesson, that, in respect of education, the supreme duty of the State is to saturate the minds of our children with good morals. We may teach better morals than the Japanese do, but we have not yet realised the possibility of teaching them except as a vinegary extract from incomprehensible mythological puzzles which we dignify by the title of theology. Like the Samurai, let us scatter broadcast through our breezes and over our hillside and meadows the fragrance and the blossoms of the wild cherry; learn to love truth for the sake of wisdom, and kindness and charity of spirit, to make real the gentle art of courtesy, and clean conscience for the sake of guidance in the path of duty, and loyalty for the sake of courage and patience and strength to perform our allotted service. Let pure virtue be loved because it is the power that generates good conduct. Would that all classes of our society could learn from theirs that the simple, unostentatious life is the only noble life!

'The Light of Truth' for June 16th (Chicago) contains a profoundly thoughtful communication which professes to be a message from the late Edward Bellamy, author of 'Looking Backward.' We should like to reprint it in full, but must content ourselves with the introduction containing curiously suggestive remarks on mediumship—not exactly new but, in clearness of vision and expression, carrying us farther into the light than usual:—

The wonder that I have passed the Rubicon of Death and survived is not so great as the fact that I am able to manipulate the subtle, imponderable element that makes the universe one, so that I may project my thought upon this, a foreign, brain, and thence through the instrumentalities of a physical organism, give it to the world. There is an analogy between this operation and that by which, let us say, a musician masters a piano, but the analogy is weak because it does not reach far enough to incorporate the wonderful intricacies of the human brain. The piano is a marvellous instrument, but it is an inanimate instrument. It has no intelligence or life except as the player interprets his intelligence and life through it or by means of it. The brain, on the contrary, while an instrument, is of itself a constant voluntary and involuntary activity. It often occurs that a mortal cannot control his own brain, cannot express the Ego as he would wish; thoughts deep and profound stir his being for which he finds inadequate expression; the difficulty of marshalling his thoughts consecutively and in order frequently imperils the manifestation of his mind or soul. This being true of the soul inhabiting a mortal body, how much more difficult and wonderful must be the ability of a foreign soul to manipulate or control the brain of another! The adjustment between my brain and the brain through which I am operating is so fine, so delicate, as to defy comparison with any machine you are acquainted with, except, possibly, the seismograph, which is so delicate that it records tremulous jars of the earth's surface ten thousand miles away from it.

The following passage carries us still further on:—

What you term distance or the separation of one object from another has no meaning when applied to these marvellous operations. Your world is just now coming into a practical realisation of this stupendous truth in the operation of wireless telegraphy, as you call it, and remember that the contrivances by which you are enabled to flash intelligent thought across great distances of space originated in this most marvellous of all mechanisms, the human brain, whether it be mortal or spirit brain. Indeed, the inventors who have thus far perfected

the various apparatus for wireless telegraphy have touched upon and been inspired by the law in conformity to which I am now communicating. And these researches among mortals will go on until the time arrives when the adjustment between brains in the mortal shall become fine enough to enable souls to communicate with one another at a distance without the intervention of any mechanism whatever. You have foregleams of this in what you call telepathic communication; it is the *modus operandi* of the spiritual realms; by it we communicate with one another in the vast community of souls where I am, and this vast group communicates with other groups at enormous distances from it in this way.

Hudson Tuttle, as one of the keenest and best instructed of living Spiritualists, sees the importance to us of the heresy trials of no longer 'orthodox' ministers. Describing one of these, he says:—

The theological dam which held the stream during the Middle Ages bends and threatens collapse pressed by the rising flood of modern times, and the mental weather bureau predicts 'melting snows and cloudbursts on the mountain summits which rise above the clouds of mortal life.'

Look out! The sea that beats in fiercest storms on the restraining dykes of the lowlands is as nothing to the night of the foaming torrents.

Call out the heresy courts and every theologian in the world and set them at strengthening the dam! Brace up the planking of myths and pile on the brushwood and odds and ends of interpretations, explanations and commentaries! Stake them down with the mysteries of God and the efficacy of prayer!

The obstructing barricade cracks, yields, and is borne away on the crests of leaping waves with the yellow foam and rubbish, to be cast by eddies on reef and bar to moulder into dust, while the stream taking its natural channel will flow clear as crystal, sparkling in the light, to the wide ocean of the infinite.

'The stream taking its natural channel' is the stream of heavenly inspiration flowing through the living soul from age to age, freshening and extending its growth, up from the animal to the human, and from the human to the divine. Strange, that it is left to ministers of Religion to suspect that stream and oppose its flow! Strange, that in the name of the free Christ the man of the free spirit should be condemned! But the stream will flow.

'The Phrenological Journal' contains a smart attack on Herbert Spencer, by Dr. Robert Walker, who sets forth to show that Spencer's version of Evolution is really Involution; and he makes out a good-looking case, for Evolution is certainly more like development from within than development by environment only, and by the operation of external physical forces. When Spencer says, 'The transformation of the unorganised contents of the egg into the organised chick is altogether a question of heat,' we feel inclined to cry, 'The Philistines be upon thee, Samson!' and Dr. Walker certainly 'has him on toast.'

The doctrine of development by environment has, of course, much reason in it, but it has been carried too far, and has not taken sufficient account of the subtle and occult forces that lie behind all forms of life, and that direct them from within, as if with far-reaching intention for the production of a determined result.

Still another variation on Cheiro: this time 'Cairo'; the scene of whose performances is in Cape Town.

According to 'The South African News' this practitioner is unusually frank. He confesses to an interviewer that he is a fraud. He laughs as he gains confidence, and shows his correspondence. He disowns Spiritualism and admits that his palmistry is mere patter. His interviewer says:—

All the talk about Spiritualism he admitted, on my putting the question bluntly, was pure nonsense. His art really consists in reading palms with the aid of the cheap books which lie on his table, writing the words on the typewriter, and

posting them to his good-natured customers. He confessed that I or anyone else could do the thing as well, and become as eminent as he if we took pains, and a room and the spare cash of inquisitive and sentimental fools of both sexes. The books Cairo uses can be had of any bookseller.

His circulars make the claim that he is a spiritual medium, that he removes evil influences, and exerts a beneficent influence in lovers' quarrels, and indeed in general troubles. Women especially do business with Mr. Cairo. He gave me an instance of a girl who came to him for help in love. She was growing middle-aged, and saw no prospect of marrying. What was she to do? There can be little doubt that this foolish girl believed that Cairo could bring some supernatural influence to bear on her case and procure her the love of some man. Of course the unfortunate girl might as well have asked a policeman.

When the interviewer confronted him with one of his circulars and said, 'Of course, all this, except the part about the fees, is nonsense,' he chuckled long and loudly, and apparently thought it a good joke.

We confess we have our doubts. Cairos do not give themselves away as cheaply as that. But South Africa is a curious place. It has been proverbially called 'The land of lies,' and everybody who knows it agrees. Perhaps there is something in the air that affected both Cairo and his interviewer.

SPIRITUAL PRAYERS.

(From many shrines.)

Almighty God, with whom live the spirits of those who depart hence, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give Thee hearty thanks for the good examples of all those Thy servants who, having finished their course in faith, do now rest from their labours. And we beseech Thee that we, with all those who are departed at peace with Thee, may find joy in passing on from height to height of spiritual comprehension, but not so as to absolve us from calm and happy service. Here and hereafter, use us as Thy willing servants, for the furtherance of Thy rule and the coming of Thy kingdom. Amen.

MODERN WITCHCRAFT.

Although modern education on scientific principles flatters itself that it has virtually eradicated the belief in witchcraft, along with that in fairies and hobgoblins, there is a remarkable persistence of all these ancient folk-creeds in country districts, and a surprising unanimity in the mode of action both of spell and counter-charm. In the 'Theosophical Review,' for August, Margaret Hounston writes on 'Village Witchcraft,' and gives two instances of reported cures. A man has been lying ill for five years and the country folk say he is bewitched. One woman says she has proved the reality of witchcraft, and tells this story:—

'We had an old woman as lodger once; she took that big room upstairs, and there she'd sit smoking a pipe and doing nothing. We hated her and she hated us. My little boy fell ill; he would not eat, nor play, and he could not sleep, but he would wake up screaming that the old woman was at him. The doctor could do him no good, and at last my husband and I just did what everybody does for that. We put the Bible under the child's pillow and hung the fag hook in the doorway. We felt a bit foolish, but the boy picked up wonderfully, and we had no more trouble with him from that night. But the old woman was in her bed for a week, then she cleared out of the house.'

Another patient 'lay day after day, wasting away, and screaming out night after night that the gipsy woman was in the room, with her basket of tins.' After some unholy—because cruel—rites, a cat was heard 'mowling round the house' and scratching on the shutter and door. It was wounded and driven off, the patient got well, and the gipsy woman was not seen again.

A HINT TO THE CLERGY.

It is obvious to anyone who reads the newspapers, periodicals, and reviews, that gradually but steadily the claims which 'LIGHT' represents are making themselves felt. In the last two issues of the 'Hibbert Journal' the facts for which so much evidence has been produced in our columns are referred to as bearing upon some of the greatest problems of theology. They are not mentioned under the name of Spiritualism, of course; but that is of no account. It is the facts we care for and desire to see recognised; by what term these facts may be denoted is a mere detail.

Ten, or even five, years ago it is highly improbable that spirit manifestations would have been quoted at all in relation to such a subject as the resurrection of Christ; but in the two last issues of the 'Hibbert Journal' this reference is made without apology. This is a good sign; but it seems strange that the claim made by so many thousands of persons that they have had intercourse with those who are called the 'dead,' should have been so tardily heeded. There is one body of men in particular whose attention we should have supposed ought to have been promptly arrested; we allude to the ministers of religion, who are, on the whole, we believe, thoroughly loyal to what they esteem to be their duty, *i.e.*, the spiritual welfare of their congregations and of others who are within reach of their influence. They believe that it is their duty as ministers to strive to lead men into the knowledge of God, and they are now exhibiting much conscientious zeal on behalf of what they individually consider to be important principles in the religious education of the children, and yet they seem to be extraordinarily blind to the fact that a very large number of persons, both inside and outside the Churches, are questioning the doctrine of human survival—one of the most elementary doctrines on which religious teaching is based. Doubt on this point varies from absolute and positive negation to a hesitating and unsatisfying hope. Thus the life of the average man and woman is largely unaffected by the inspiring assurance which is expressed in the Church's Creed, 'I believe in the life everlasting.'

This being so, it is strange that the pastorate, as a body of conscientious men, should take no pains to sift such evidence as may exist for the reality of life beyond the grave, more especially when it is known that the evidence obtained has been sufficient to satisfy men of wide reading and advanced intelligence; men who, on other points, are regarded as authorities.

It seems to us as if all other controversial questions were really of secondary importance to this: for if men and women are uncertain whether or not they will survive the dissolution of the body, the minds of their children will very quickly be permeated by the spirit of scepticism and materialism, and all the denominational and undenominational teaching they may get in day or Sunday schools will be insidiously counteracted by the conversation which they hear at home or in the workshops.

Should not this question of survival take precedence of all others? Not because it is the greatest in itself, but because on the answer which can be given to it the answer to the greatest questions will depend. The greatest article of faith is not faith in the life everlasting, but faith in the Everlasting God; in other words, in the reality of Goodness, in the moral being and the reliability of the Eternal Spirit. But, for man, faith in God's goodness, in His justice and love, is bound up with man's own personal destiny. Whilst he is uncertain whether his own sufferings and joys, aspirations and struggles are purposeful or illusory, it is, for the majority at least, impossible to feel confidence in

the Creative Mind who has awakened him to self-conscious existence.

We feel compelled, therefore, to press this question upon the ministers of religion, and we do it in an entirely friendly spirit, because we recognise that they have great opportunities if they care to use them. Why do they so rarely interest themselves in the subject of the evidence which exists for man's survival? Some might reply, perhaps, that for the most part their congregations are not troubled with doubts on this point. But there is a general complaint on the part of the clergy that congregations are scanty and that men are conspicuous by their absence; and this suggests that those who *have* doubts have so little hope of finding their doubts met from the pulpit, that for this reason they absent themselves. In any case the Master, who is the great type of the true pastor, uttered some significant words to the effect that He 'came not to call the righteous but sinners,' and His followers should surely imitate Him, and whilst not neglecting to build up the souls of believers, should more especially equip themselves to help those whose faith languishes.

Others, again, may tell us that they are already convinced that the study will *not* prove survival. There are many, perhaps, who, if they were quite honest, would give this reason for neglecting it. But this prejudgment is quite indefensible, as they, no doubt, would acknowledge on careful consideration.

Very many will urge, in extenuation of the fact that they give to the subject very superficial attention, that their ministerial duties absorb all their time. But this, again, is a superficial argument. What duty of a minister of religion, we ask, can come before that of restoring to the souls of men confidence in God and hope for the future? Such confidence and such hope cannot fail to react on life as a fresh incentive to holiness and progress. For, after all, it is *this* that is chiefly desirable. Life everlasting, if it is not to be a life of holiness and progress, would be a terrible calamity. It is because the conviction that man is an immortal being acts as a powerful incentive to right living and lofty aspiration, that it is so serious a failure in ministerial duty if the evidence for the fact of survival should be trifled with or ignored.

The whole subject of psychical study is one, moreover, which demands the serious attention of any who aim to become wise counsellors. How many a folly, and injury, and worse, how many a moral error might be averted if the inexperienced could readily obtain the counsel of a man on whose judgment and knowledge in these matters they could rely!

Of course, the study is a complex and difficult one, and we do not wish to imply that the clergy should be expected to be able to solve its problems. All that we would plead for is that those whose office gives them unusual opportunities of giving friendly counsel should qualify themselves by earnest and careful study to use those opportunities in relation to the many men and women who are either hopeless or careless with regard to the possibility of solving these questions for themselves. If they need to be convinced of the importance of the matter we could wish that for a few weeks they might find themselves in the offices of 'LIGHT' and of the London Spiritualist Alliance in St. Martin's-lane.

'SEEING THE INVISIBLE.'—A new book, entitled 'Seeing the Invisible: Practical Studies in Psychometry, Thought-Transference, Telepathy, and Allied Phenomena,' by Mr. James Coates, author of 'Human Magnetism,' 'The Practical Hypnotist,' &c., is in the press, and will be published in September by L. N. Fowler and Co., London. It contains about sixty pages more matter than 'Human Magnetism,' but the price will be the same, 5s. Orders in advance can be sent to 'LIGHT.'

MORE RELIGIOUS, NOT LESS.

Every now and then a Jeremiah arises who laments over the decadence of the race, and looks back, enviously, like Lot's wife, on the 'good old days,' and speaks disparagingly, if not despairingly, of the age in which he lives. The old adage 'comparisons are odious' might well be borne in mind by pessimists of this sort, but one of them, in the 'Daily Express,' has raised the question, 'Are we becoming less religious?' and answered it in the affirmative. The discussion of this subject reminded me of something the Rev. Minot J. Savage had said, and as it is timely I think it may interest the readers of 'LIGHT.' Mr. Savage said:—

'When I was a young man a book entitled "Primitive Piety Revived" was very popular. The writer of it wanted to turn the world round and make it go back, down the centuries, till it came to the first, and to make men try to be as good as they were then. I read the book and then read the New Testament, and found that St. Paul, in one of his Epistles, rebuked one of the early churches (which the writer of the book regarded as a model for all time) for drunkenness at the Communion Table, and for conditions which would not be permitted for a moment, not in a church simply, but in decent society to-day.

'I have made a study of specimen centuries all the way along, and there is not one of them that, for what I regard as true piety, genuine religion, high and noble ethics, can for a moment compare with the average condition of the people in the civilised world to-day.'

From generalities he went on to particularise, and affirmed that:—

'The world was never so truth-telling as it is to-day. Nothing like it ever existed in the past. The commercial life of the world compels truth as nothing has, nothing else can; for it is on its credit and truthfulness that the fabric of our great commerce rests. You may rest assured that there never was so much truth in the world as there is to-day, and there never was such a real care for truth as there is to-day.'

On the matter of intemperance he pointed out that:—

'A hundred years ago it was no disgrace for a man to end his dinner by falling under the table and being put to bed by a servant. It was a common thing. A man would be cast out of society now for certain things that were commonplace then. . . Charles James Fox used to spend night after night gambling for hundreds, sometimes thousands, of pounds and then appear in the House of Commons and make one of his magnificent speeches. It was no disgrace to Fox, but a howl of indignation would arise to-day if it became known that one of our statesmen was so engaged. . . The evils complained of have always existed, and we shall not see the last of them this century or the next, but while we try to lessen the amount of the evil let us not discourage ourselves and the real reformers of the world by magnifying it and making it appear worse than it really is. Vice is still too common, but vice and crime are infinitesimal compared with the clean, sweet, wholesome life of our people, and the world was never so wholesome, and clean, and sweet, morally, as it is to-day.

'And to leave morals for a moment and touch the question of religion. Creeds are not so much thought of as they were a hundred years ago, except in some few reactionary churches. Rituals are not so much thought of. They are not regarded in any of the churches as quite so important a means of salvation as they used to be. But, if we define religion by its essential characteristics, as love for truth, reverence for goodness, desire for the divine life, human helpfulness, sympathy, tenderness, pity, care, then we shall come to the conclusion that there never was so much real religion in the world as there is to-day. The world is not going back in any direction. There never were greater men, never nobler men, never truer men than have distinguished the past hundred years.'

The Spiritualist is a firm believer in the progressive ascent of man—in the fuller incarnation and revelation of the Divine Spirit in humanity—as the centuries go by, and naturally he reads in the signs of the times the evidences of the onward march of man towards the heights. He grows optimistic and rejoices in the opening of all doors; in the increasing liberties of the people, and their power for self-government and self-expression. The Spiritualist strives to read the Divine handwriting in this world, and to find his Kingdom of God here and now. He realises that the Life Supreme is an inspiring spirit within himself impelling him onwards, so that, while making the most and the best of the present hour, 'with its

noblest thought and the duty to be done,' he rejoices to see that the world is growing more truly religious, not less so, and that, as Mr. Savage says:—

'The perfect condition of man is before us, something we are travelling towards, that we look for as an achievement to be attained in the centuries that are to come. Man is not a wreck. This means a new conception of human history. It means a new theology. It means a new religion. It means a new thought about God, a new humanity, a new hope for the race. There is to be no final catastrophe, no smoke of torment to ascend for ever and ever. Man has been the child of God from the very first. The Father has folded him to His bosom from the beginning, and folds him still, and, though it doth not yet appear what we shall be, we know that, as we go on, we are to be more and more like Him.'

ONLOOKER.

MR. LYMAN GAGE AS AN OCCULTIST.

The rumour of the conversion to Theosophy of Mr. Lyman J. Gage, to which we briefly alluded on p. 333 of 'LIGHT,' had been met by a semi-denial from that gentleman, which is printed in the 'Progressive Thinker' for July 21st, along with various comments from those who know him. Mr. Gage is, or was, a leader of finance in Chicago, where for many years he was president of the First National Bank, and he was one of the foremost promoters of the Columbian Exhibition, or World's Fair, of 1893, and still more recently Secretary to the Treasury at Washington.

The 'Progressive Thinker' states that his interest in esoteric matters began in 1895, in the following manner:—

'While at a banquet at the Auditorium Hotel he suddenly, by a flash of inner vision, saw a scene in a far country, in which his brother, a Western mine owner, was the principal figure. He received a distinct impression that his brother was holding a gun and that the weapon exploded. He saw his brother lying dead in a lonely country road. The vision was so vivid that he was disturbed by it, and when a few hours later he received word that his brother had been killed in the same manner as had appeared to him in the vision, he was so impressed that he began to study the theories underlying Theosophy. In the opinion of Chicago students he was a born psychic. He was in the habit of receiving flashes of some indistinct thing that was going to happen to him.

'One of Mr. Gage's first esoteric interests was Spiritualism. An intimate friend of his told of the delight with which Mr. Gage followed this study before the more modern cult of Theosophy was known to the world at large. It was rumoured among his friends ten years ago that Spiritualism was occupying a great deal of his attention, and attempts were made to dissuade him from it.'

Mr. Gage's own statement merely expresses his sympathy with Theosophy and with the Raja Yoga school established by Mrs. Tingley, and states that he is not affiliated with the Theosophical Society except in this friendly way, nor has he been asked to join it. He finds that Point Loma has an agreeable climate, and that there 'one can lead the simple life.' As a commentary on this last phrase we read that another millionaire, whom Mrs. Tingley has converted, 'occupies the handsomest residence in Point Loma.'

A SPIRIT'S PERSISTENCE.—The following story is taken by 'Initiation' from a Cairo paper. Whether true or not, it bears tribute to the value of 'LIGHT' as an advertising organ, and illustrates the way in which beliefs held during life are retained by the spirit after death. A gentleman travelling in Egypt purchased a well-preserved mummy-head and brought it home. Becoming interested in psychic matters, he consulted a medium whose address he found in 'LIGHT,' and was told that a man without a head, dressed in Eastern costume and with a large book under his arm, begged that he would return his head to the tomb. The gentleman could not understand this, but soon another medium said the same thing, and the mummy-head was recalled. It was then sent to a friend in Egypt, but by a mistake in the post-office was returned to the sender. Then the gentleman's family fell ill and his house caught fire, the head being one of the few objects saved. Now the gentleman has sent the head again to his friend in Egypt, who has given it decent burial, and it is hoped that the spirit is appeased. It is well known that the ancient Egyptians had a firm, though as we think mistaken, belief in the necessity for preserving the physical body by embalming.

A SPIRITUAL NOVEL.

Spiritualism has suffered so much misrepresentation at the hands of novelists, even those from whom better things might have been expected, that we welcome with no ordinary pleasure a romance entitled 'The Unguarded Taper,'* from the pen of Helen Prothero Lewis, (Mrs. James J. G. Pugh), author of 'Hooks of Steel,' &c. This is, we believe, the first book in which this author has made the subject of Spiritualism a feature, and here it is the predominant one, with a very sharply drawn distinction between the superficial and the deeper aspects of the subject.

The story opens with the arrival, at an almost deserted house in a town which has become practically a suburb of London, of a gentleman, a relative of the owner, who lives the life of a quiet student and recluse. It is known in the neighbourhood that the new-comer is a Spiritualist, and his mere presence sets all the younger suburbanites reading books on Spiritualism (or more correctly, perhaps, as the author phrases it, on Spiritism):—

'Literature dealing with the subject was stealthily procured and disseminated, and table-turning became the fashionable pastime of the hour. If ever the elders of the house went out to dinner, the drawing-room was darkened, guilty-looking guests arrived, and a séance took place. Automatic writing developed into a rage. Mothers entering their sitting-rooms in the gloaming now, as a rule, found their daughters sitting by the fire, laboriously cultivating a calm receptivity of mind, each with a blank sheet of paper on her knees, and a pencil which meandered over the paper, sometimes at a crawl, sometimes at a gallop, but always—this was excitedly insisted upon—compelled by an extraneous power quite independent of the will of the writer.'

The vicar of the parish is greatly perturbed in mind by the new hobby, and goes to remonstrate with one frivolous young widow in particular. He stumbles into the midst of a séance, with a galloping table in full career. After a somewhat heated protest he goes home to write a wrathful challenge to the supposed encourager of these performances, Mr. Levigne, the new occupant of the Tree House. Just at this time Mr. Levigne's beautiful, motherless daughter, Amaranth, the heroine of the story, comes home after finishing her education by a round of attendances at the services of various denominations, from Catholics to Theists, which only 'made her feel bewildered.' Her father gently and carefully introduces her to the main principles of Spiritualism—the non-existence of death except as a change of life, 'a passing over, a mere incident in a continuous existence,' and the frequent presence of unseen friends and higher influences. Mr. Levigne has almost constant intercourse with spirit friends, but not by any phenomenal manifestations, and he is careful to explain that the spirit world is not 'supernatural,' but, like this world, is governed by laws. Presently, like her father, the girl is impressed with the near presence of her mother.

The vicar's challenge to Mr. Levigne to prove the truth of his theories is answered in a striking manner. He calls at the Tree House by appointment, and is met in the hall, as he supposes, by Mr. Levigne, who beckons him into the sitting-room and confronts him with a calm and composed air. While the vicar is addressing him he suddenly vanishes, and the vicar soon learns, to his amazement, that Mr. Levigne had been taken ill and had passed to another life an hour and a half before the supposed meeting. It is only due to the vicar to say that after this experience he never denied that there was truth in Spiritualism, yet he feared it, as he would an 'unguarded taper.'

After her father's death Amaranth seeks out her cousin, the owner of the house, at Cannes, who is leading a life of what passes for pleasure, and her experiences there need not be gone into here. Her cousin is killed by a motor-car accident, which event cuts a veritable Gordian knot, and she returns to England, terribly overcome by the tragedy she has witnessed. A lady hands her a paper she has been reading:—

'Amaranth took it, thanking her politely. She knew the paper well; it was one which her father had taken in regularly, a "Journal of Psychical, Occult, and Mystical Research," with its heading: "Whatever doth make manifest is Light."'

After a visit to a sympathetic crystal-gazer, and wandering about without being able to remember her own name, she falls in with a former friend of her father's, a member of the same developing circle. This gentleman, under the influence of her father's spirit, recites some poetry which brings back the lost threads of memory, and he preaches to her a gospel of comfort even higher than her father's, for the latter 'had placed God at the end,' whereas her new teacher felt the Divine ever present. This teacher also corrected a false impression which she had gained from a sermon, that the materially-minded or sensuous perish utterly, soul as well as body; and he instils into her a hope that in the Beyond she can help her pleasure-loving cousin to work his way upward. She had become much attached to him, and is consoled for the suddenness of his death by the thought that had he lived longer he might have sunk lower. Very soon she also terminates her earthly pilgrimage, hearing the voice of her father bidding her rest, for she has reached Home.

In this beautiful story, which is told in attractive style and enlivened by descriptions and incidents, the truths of Spiritualism are so forcibly presented that, as we read, we feel the reality of spirit guardianship. We most heartily recommend all Spiritualists to keep this book by them, not only for their own reading, but to place in the hands of all their friends, whether Spiritualists or not, who are likely to appreciate its deep and truly spiritual lesson. T. R.

EVIL AS AN INCENTIVE TO PROGRESS.

The following passages are from a letter written by a Spiritualist to a friend who complained that he had been in touch with various churches and could get 'neither comfort nor satisfaction out of any.' All the comfort the churches afforded him was that he was afflicted in order to bring his soul to perfection. He continued: 'A merciful Father does not continually chasten his children for years in order to bring out the latent goodness in them. So I am not satisfied that any of the churches are trustworthy.' Our Spiritualist friend replied:—

'One result of the recognition of evil, and the experience of suffering, is, I think, to teach us to look for the good, and value it all the more wherever we find it; the greater the evil the more we become dissatisfied with material things and the more we seek reality in the non-material, i.e., in the spiritual. I believe that evil and suffering are necessary results of our being enveloped in matter, and the law of cause and effect must work itself out. We have to bear the evils inherent in our humanity on the material plane, and seek for spiritual comfort to lift ourselves and others above the obsession of matter—above the thought that our material surroundings represent our real place in the universe; and we may comfort ourselves with the thought that creation itself is evolving, partly urged by pain and discontent with its condition, partly led by the innate sense of a higher law and a more perfect state to be attained.

'This is not quite the same thing as a Supreme Power—Father or Judge or Grand Inquisitor—who condemns us individually to suffer in the hope that we may be benefited by it. When we look at our own case only we may be struck with the injustice of our lot; when we regard suffering as the necessary result of our being immersed in material conditions, and as the only means of turning us away from material aims and interests, we get a broader view and a greater sympathy with a suffering world, together with a desire to lift men's minds from things temporal and to fasten them on things eternal. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."'

SPIRITUALISM NOT SUPERNATURAL.—There is nothing supernatural in Spiritualism except in appearance, and because the facts are not generally known. Spirit phenomena are no more supernatural than others which at one time appeared marvellous, but which have been explained by science. They are all governed by general laws as yet insufficiently understood, but as the realm of nature is infinite, wise men will do well to remember that the Utopias of to-day become the realities of to-morrow.—COMMANDANT DARGET.

* 'The Unguarded Taper.' By HELEN PROTHERO LEWIS (Mrs. James J. G. Pugh). London: John Long, 13 and 14, Norris-street, Haymarket. Price, 6s.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, 'AUGUST 11th, 1906.

EDITOR E. DAWSON ROGERS.
Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 23, Paternoster-row, and at 14, Ave Maria-lane, London, and through all Newsagents and Book-sellers.

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

SIR OLIVER LODGE'S CATECHISM.

We have already noticed Sir Oliver Lodge's 'Hibbert Journal' Paper on 'A Basis for Religious Teaching,' but there is more to be said. Sir Oliver does not start well. His first paragraph is a glaring *non sequitur*. Beginning with the statement that 'it appears to be possible to be so keenly interested in distinctive doctrines and special phases of belief, as to feel indifference or even contempt for the broad common substratum of religion on which all Christians can unite,' he should have followed this by the conclusion that this 'broad common substratum' is being assailed or depreciated by the said persons who are specially interested in distinctive doctrines, &c. But no; he follows it by saying, 'it is this common ground of religion that is being now strenuously and somewhat successfully attacked by the militant forces of secularism and so-called agnosticism.' That is, to say the least of it, slovenly.

But on the main road, when once he gets well on the move, he goes on the whole straight enough. He does not believe that the masses of the people are as interested in dogmatics as some professional persons make them out to be; but he does think that these same masses are, in a way, alive as to 'the old deep truths of the Universe'; and, in any case, 'the old familiar problems which group themselves round the fundamental ideas of God, Freedom and Immortality are far more interesting and weighty than questions concerning sacerdotal authority and apostolic succession.' It is a little provoking to find Sir Oliver going on to argue for this proposition in a way which suggests that if we exclude these deep problems from the day schools we dismiss them altogether. This is not so. In fact, the truth may be in the opposite direction. While the day schools are supposed to be responsible for teaching what is called 'Religion,' pastors may slumber, parents may be negligent, and Sunday Schools may languish, but if it were once understood that the day school teacher attended only to his proper work, and left the religious problems alone, pastors would wake up, parents would bestir themselves, and Sunday Schools would come to occupy a very high place in the Church's (and probably the world's) regard.

Sir Oliver is on surer ground when he points out that there is 'a growing conception of religion which regards it, not as a thing for special hours or special days, but as a

reality permeating the whole life.' That hits the centre, and it is precisely this ethical teaching concerning life which ought to interest and unite us all: and this need not in the slightest degree require 'a legal enactment distinguishing secular from sacred . . . reserving the sacred for specifically doctrinal or ecclesiastical treatment alone.' But Sir Oliver would tell us that what we call 'ethical' is not sufficient: that there must be doctrine, and of a substantial character, concerning the cardinal verities of religion. We agree: but why in connection with the day school? The ethical teaching and influence concerning life need not be excluded; but the dogmatic teaching may be: and yet, when we go on to the Catechism which concludes Sir Oliver's paper, we are drawn to retain it for use by teachers who may possibly be sufficiently wise and advanced to make good use of it. But that is just the difficulty. A citation of the questions will be quite sufficient to demonstrate the undesirability of authorising teachers to ask them, and the absurdity of expecting them to stick to Sir Oliver's answers. The questions are these: 'What are you?' 'What is the distinctive character of manhood?' 'What is meant by good and evil?' 'What is the duty of man?' 'How does man know good from evil?' 'What is sin?' 'How comes it that evil exists?' 'Are there beings lower in the scale of existence than man?' 'Are there any beings higher in the scale of existence than man?' 'What caused and what maintains existence?' 'How may we become informed concerning things too high for our own knowledge?' 'What then do you reverently believe can be deduced from a study of the records and traditions of the past in the light of the present?' 'What do you mean by the Life Eternal?' 'What is the significance of "the Communion of Saints"?' 'What do you understand by prayer?'

Sir Oliver gives, on the whole, quite rational answers to these highly critical and controversial questions, and possibly, if the average teacher could understand, accept, and stand by these answers no harm would be done, but does any practical person believe that this is possible? Fancy suggesting to the average teacher that he ought to expound and reply to the questions: 'How comes it that evil exists?' and 'What caused and what maintains existence?' Take only the first of these two questions. Here is Sir Oliver's answer: 'Acts and thoughts are evil when they are below the normal standard attained by humanity. The possibility of evil is the necessary consequence of a rise in the scale of moral existence, just as an organism whose normal temperature is far above "absolute zero" is necessarily liable to damaging and deadly cold. But cold is not in itself a positive or created thing.'

This is probably good science and excellent philosophy, but there are many hundreds of teachers who would be unable to translate it into good school food for Sarah and James: and, besides, many hundreds of them, if they were instructed to ask and to answer the question, 'How comes it that evil exists?' would fall back on 'Simple Bible teaching,' and tell the story of 'The Fall,' with all the adjuncts of the Garden, the Tree, the Serpent, and the Sword.

No; it will not do. The cobbler had better stick to his last. Every teacher ought quite naturally to be a good help to practical life, and it might be both an easy and a delightful duty—to throw a light upon the little pilgrim's path: but that points to much simpler and much less burning and bothering subjects than many of those indicated in Sir Oliver's singularly enlightening but strangely unpractical Paper.

Much of its teaching, however, is, as we say, 'enlightening,' as, for instance, in the following question and answer: 'What do you mean by the Life Eternal?' 'I

mean that whereas our terrestrial existence is temporary, our real existence continues without ceasing, in either a higher or a lower form, according to our use of opportunities and means of grace; and that the fulness of Life ultimately attainable represents a state of perfection at present inconceivable by us': or in the following passage:—

The old attempt to partition off a region where Divine action is appropriate from another region in which such action would be out of place, the old superstition that God does one thing and not another, that He speaks more directly through the thunder of catastrophe or the mystery of miracle than through the quiet voice of ordinary existence—all this is beginning to show signs of expiring in the light of a coming day. Those to whom such a change is welcome regard it as of the utmost importance that this recognition of a Deity immanent in History and in all the processes of Nature shall be guided and elevated rather than curbed and frustrated.

It is on the lines of such teaching as this that Sir Oliver is always strongest in pursuing his avocation as theologian.

THE FALLIBILITY OF SCIENTIFIC MEN.

The able Presidential Address delivered by Professor E. Ray Lankester to the British Association of Science, at York, on Wednesday, the 1st inst., was mainly of interest to Spiritualists, first, because the name of Professor Lankester became unpleasantly familiar to them a good many years ago in association with that of Dr. Slade, whom he prosecuted for alleged fraud on very inadequate grounds, and, secondly, because in his Address he frankly admitted that the opinions put forward a few years ago by scientists in regard to the probable duration of life upon this earth, and indeed of the earth itself, as also of the sun, were based upon insufficient knowledge and have now been all upset. He said that he regarded the discovery of radio-activity and of the element radium as of such importance that his hearers 'might account it a supreme privilege that it had fallen to their lot to live in the days of this discovery. . . . It was now evident that the earth's material was not self-cooling but self-heating, and . . . it now seems probable that there is enough radium in the sun to keep up its continual output of heat, and enough in the earth to make good its loss of heat by radiation into space, for an almost indefinite period. Our ideas as to the permanence and immutability on this globe of the chemical elements are destroyed and must give place to new conceptions'; especially as, according to 'the discovery by Rutherford and others,' radium is continually being formed afresh from uranium.

The alarmist statements regarding the probable comparatively early end of the world, and the death of the sun, which were prevalent only a few years ago, were therefore erroneous and, like many other materialistic assertions put forward in the name of science, misleading and untrustworthy. The fact is that science has as little ground for dogmatism as orthodox theology has, and neither is in the position to denounce and ridicule scientific or philosophic Spiritualism. The cock-sureness of the representatives of both science and theology is rapidly becoming a thing of the past and the true spirit of the 'researcher' is taking its place. Professor Lankester displayed becoming modesty when he declined to become an expositor of the meaning of the great discoveries to which he referred, and admitted that that field belonged to that group of men, the modern physicists, who possessed an almost weird power of visual imagination in addition to their wonderful power of mental manipulation, exact statement, and ingenuity and delicacy in appropriate experiment.

It would, perhaps, have been well for him had he recognised his limitations and exhibited the same modesty when he visited Dr. Slade; he might then have experimented more patiently and thoroughly, and with very different results. It is impossible, however, to alter what has been, and we congratulate Professor Lankester on his Address—both as to its matter and its spirit.

THE ART OF SEEING.

The writer of an article entitled 'Taking Notice,' in 'Broad Views' for August, quotes the recently published autobiography of the late Duke of Argyll as showing 'how even that versatile and brilliantly-gifted scholar and scientist was capable of allowing significant occurrences to pass by him unnoticed as regards their meaning, even as though he were no more qualified than the man in the street to draw inferences from his observation.' One case in point relates to a curious occurrence associated, during the Duke's early life, with the death of his elder brother. He says:—

'Immediately opposite the window of the room where my brother died, and where his body lay, there were two large ash trees, the branches of which approached the walls of the castle within some twenty or thirty feet. On the day after my brother's death, when I first looked out, I saw a white dove sitting on the end of a broken bough which was nearest to the window of the darkened chamber. The bird was sitting in a crouched attitude and quite motionless. It commanded my immediate attention and surprise, because not only had I never seen a pigeon sitting on that tree before, but I knew that, as a rule, tame domestic pigeons never do perch on trees, unless in places where the position of the dovecote leaves them no choice. So surprised was I that it was some time before I could satisfy myself that my eyes were not deceived. My astonishment, however, was much greater when, many hours later in the day, I went out with my father to take a walk, and in passing the ash tree I saw the white pigeon still on the bough. To verify the fact I took a pebble from the gravel and chucked it gently up towards the dove. She drew herself up as if in momentary alarm, and then immediately resumed her vigil in the same attitude as before. The same thing was repeated during the whole of that day and of the next, after which the bird disappeared. If I had been surprised and struck by its appearance on the first morning, the impression made on me by its persistence on the next became one of a mysterious reverence. I had directed my father's attention to it on the first morning, and I could see, although he said little, that it had a comforting effect upon him. . . . He was not one of those who assume that we know all the laws of the physical world, or still less of the spiritual world which is the dwelling place of the mind of man. The means of our communication with that world are very various, and may well be as incapable of demonstration as so much else which belongs to our most certain knowledge in the moral and spiritual spheres of our daily life. . . . I have ever since remembered it as a real response to that yearning for greater light which, in the face of death and sorrow, is often so distracting and oppressive. Those who think that the spirit of man can receive no intimations from the spiritual world, conveyed through the special use of means within what is called the ordinary course of nature, may repudiate as impossible the interpretation which was forced upon me. But I have never seen any rational defence of the impossibility, or even the improbability, which is thus assumed.'

The writer in 'Broad Views' remarks that surely so acute a thinker as the late Duke of Argyll, having realised from even so small an indication that it might be possible to receive intimations from the spiritual world, would have been led 'to make inquiry in a reasonable manner as to whether other such intimations had been coming through.' At the period referred to, in 1837, 'the huge wealth of super-physical manifestation was not yet available for even the most intelligent inquirer.' Not even when the Duke 'made Professor Gregory's acquaintance at Edinburgh, and saw wonderful manifestations of clairvoyance, was he impelled to recognise that a new study of entrancing interest was available, pointing to an altogether enlarged conception of human nature and its possibilities.'

At a party at which the Duke, Lord Macaulay, and Bishop Wilberforce were present, the subject of table-turning came up, and an impromptu séance was held, at which the heavy table gave 'a sudden jolt or jump in an upward direction.' Macaulay jumped up, peered under the table, and began to ask the other guests whether they had pushed the table. Bishop Wilberforce made the 'ridiculous reply,' 'Well, I am not sure that I may not unconsciously have given it a little push.' The Duke records his conviction that

'the Bishop's half-suggested explanation was absolutely inapplicable to the case. The table was not one of those small and light tables at which the experiment was often tried. It was a

large and heavy dining-table, resting on several legs, upon a carpet offering much friction to any movement upon its surface. If all the guests at the table had agreed to push in any one direction at one and the same time, they could never have produced the motion we all felt, even if they could have produced any motion at all.'

Surely, as 'Broad Views' points out, there was a possibility thus indicated which, if followed out, would have eclipsed in interest the scientific pursuits to which the Duke was so devoted. But he missed the opportunity.

SPIRITUALISM AND MYSTICISM.

The 'British Weekly' devotes a prominent article to the consideration of the career of Thomas Lake Harris, mainly from the point of view set forth in the writings of Laurence Oliphant. The writer concludes with some remarks on 'false mysticism,' and, we are sorry to see, on Spiritualism also. Speaking of communities which have been wrecked by evil tendencies 'cloaked by fine names,' and by the arrogance and luxury of their founders, the article continues:—

'Occult manifestations are generally present to overawe and to deceive. There may be truth in the claims of Spiritualism. We are quite prepared to believe that there are forces the secret of which has not been mastered. But Spiritualism has nothing to do with religion. It is not possible by psychical research to discover anything of the Divine. Where there is no sign of sanctity the research is vain. What though it were proved that writing can be produced between slates that are undoubtedly locked? This would not bring us an inch nearer to spiritual knowledge. We are still in the realm of phenomena, and as far as ever from the great last secrets. In fact, it is not uncharitable to say that the development of the psychic man generally hinders the development of the spiritual man. The saints have not been spiritualists, and the spiritualists have not been saints, and for our part we know no surer way of injuring the character, the intellect, the religious vision than the study of the phenomena of Spiritualism.

'Purity, then, and detachment are essential to progress in the Divine knowledge. Before a man can discover spiritual truth he must cleanse his way. There are in the Christian Church mysteries, initiations, wisdom, visions. But initiation is a practical process. The spiritual secret cannot be communicated by writing. Those who would enter the Temple must ascend by the steps of the Temple. Those who would know the grand mystery of which St. Paul was a steward must consecrate themselves to God. Neither intellectual research nor psychical research, taken by themselves, will help the traveller up the steep and flaming road that leads to union with the Supreme.'

This writer makes the common mistake of those who take a partial and superficial view of what Spiritualism really is. We claim that it includes everything that is connected with the boundless realm of spirit, whether manifested through the spirits incarnate in our own bodies, or through the discarnate spirits of our friends who have cast off the body, or whether it be a revelation aroused in the depths of our spirit consciousness, by influences which do not manifest by any outwardly perceptible phenomena. Hence a 'Spiritualist' may be anything from a recent convert from materialism to a mystic having exalted transcendental experiences.

We therefore cannot admit that 'Spiritualism has nothing to do with religion.' Every religion is spiritual, unless it be a mere system of outward observance, and therefore Spiritualism in the true sense includes, and supplies the groundwork for, every real religion. Phenomena cause people who might otherwise deny the existence of anything unexplained by the known laws of matter and force, to expand their conceptions so as to embrace the idea of religion, apart from rigid creed or formalism. If in the search for phenomena people lose sight of the principles by which the phenomena are possible, that is their own fault, and must not be charged against Spiritualism. The 'saints' have always been Spiritualists, though they may not have called themselves by that name; we frankly confess that few Spiritualists are 'saints,' but that is no proof that they have been injured, or hindered on their upward way, by Spiritualism.

'TAKE NO HEED WHAT YE SHALL EAT,' &c.

The question of food is one which greatly interests the world at the present time, and perhaps it was equally much in thought when these words were spoken by the Great Teacher. There is no doubt a spiritual meaning beneath all the sayings of the Master, but in those days the words were probably taken literally as they are by the general mind in the present day. In regard to food, much time, thought, and contention are wasted on the subject of 'What shall we eat and what shall we drink?' Apparently it is quite a fixed idea with many that we shall be converted into saints and angels if we desist from partaking of animal food, and the chief thought of their lives is how to purify and cleanse the physical body (the outside of the cup), quite ignoring the power of spirit or mind over matter. Some people believe that man derives his animal propensities from a diet of flesh food, and therewith the attributes of the carnivora, whose instinct leads them to secure and devour their prey—a very wise provision, or we should be overrun by wild and savage animals, as man often is by unrestrained passions in his own physical kingdom. This does not occur, however, because he is a flesh eater, for there are other and more effective causes of the animal characteristics in man, which are useful to him for the battle of life on the physical plane. Man's instinct, however, is governed and ruled by intuition and reason, and in exercising these higher qualities he can convert the fierceness of the lion and tiger into courage, bravery, and boldness; the cunning of the fox into finesse and diplomacy; the skulking into care and caution. As a rule, man does not obtain his flesh food from the carnivora; his best food is prepared in Nature's laboratory. The ox and the sheep are so organised that they can convert the coarser foods and grains of the vegetable kingdom into a plasma stored in their flesh ready for the use of man, producing strength and energy.

The philosopher and student do not need the same diet as the physical worker, and many others do not require so much flesh food as they think they do. Man is constituted for a general and mixed diet, and, unlike the animal, can convert any kind of food into a sustaining power, which enables him to live in any part of the world. Flesh food does not make the civilised man a savage. The reasonable man, functioning on a higher plane, transforms the flesh of the ox into essential elements, which are elaborated throughout his system, at the same time raising the animal nature to a higher stage of evolution, as the animal had previously done with the vegetable.

We have frequently heard the anxious inquiry, 'Will any kind of food help me to develop? Would you advise vegetarian diet?' People forget the words of the Master, 'It is not that which entereth into the mouth that defileth the man.' No kind of food can corrupt the soul of man; if properly appropriated it is received into that natural alchemic laboratory, man's digestive apparatus, where the process of psychological chemistry begins by extracting the essential soul principle contained in every atom of vegetable and animal food, converting it into psychic pabulum ready for the formative processes of the astral or etheric soul—the disposal or transmutation being in harmony with the nervous mental attitude of the transformer. If we confine our thoughts to one line of argument we can always get sufficient evidence in support of our theory. Those who have a horror of animal food we see giving their babies fresh milk as new as they can get it. Do they know that the animal heat or life remains in that milk about twelve hours, and so constitutes animal food?

We need have no fear as to what we shall eat, or what we shall drink, if the first process of decomposition is allowed to take place in our own stomachs instead of that function being performed at Chicago and other like places. All we require is to take from the bounteous stores of Nature. The earth is the Lord's and the fulness thereof, and if labour were supplied to cultivate the waste places, with the facility of transport and united service, there would be sufficient to supply all people with the fruits of the earth, and cattle from the hills, without depending upon obscure preparations. As man develops vegetation improves, and we look for the time to come when man will have attained that stage of evolution when a fruit diet will be most acceptable. Till that time man must be a law unto himself in regard to food.

E. C.

EXPERIENCES IN INVESTIGATION.

The following experiences of my own in the investigation of Spiritualism will, I think, be of interest to the readers of 'LIGHT':—

Two friends of ours, a gentleman and his wife, the former a schoolmaster, could not speak bitterly enough against Spiritualism, and they were simply amazed at an 'intelligent fellow' like myself wasting my time in the pursuit of it. Personally, this did not trouble me in the least, for it did not destroy our esteem for each other, and I felt quite contented in my own mind that I was employing my time profitably. But it greatly troubled my wife, her mother and her sister, who were all anxious to prove to their friends that there was something in Spiritualism, and that they were not hysterical people subject to delusions. At last they persuaded these friends to 'waste' an hour or two in witnessing some phenomena themselves. Accordingly, one afternoon the five of them sat down to a table and after waiting patiently for some time the table showed no sign of moving. This naturally confirmed our friends in their scepticism, for they were quite ready to confess, they said, if the table only moved, that there was something in it. Then the Ouija board was tried, and most ridiculous words and messages were spelt out, which drove my relations to despair and made my friends jubilant.

When I reached home at tea-time I was asked if I would join the circle to see if we could get better results, and as my friends were willing to sit again, though they felt certain it would be time unprofitably spent, I consented. Accordingly, about an hour after tea we sat at the table, and in about ten minutes it began to move to me. We asked for whom the spirit had come, and my friend received the reply that it was for him. In answer to further questions, 'Emma Saville' was spelt out, which was the name of my friend's mother. This astonished him and aroused his interest and curiosity. He said, and quite naturally, that if she was his mother she ought to know her maiden name. Then, proceeding in the same manner, the table spelt out the name 'Bosley,' a name so uncommon that I had never heard it before, but my friend said it was perfectly correct. He was now more than amazed, and we asked how long she had passed away and how old she was, and the answers came correctly, six years and fifty-eight years respectively. In reply to my friend's request that she would spell her husband's name, the table gave us 'George,' which was also correct. Then it answered a series of questions, all the time moving to me, telling where his brother lived, and giving facts about the family which my friend could not dispute. To make assurance doubly sure, I asked both my friends to ask mental questions, questions relating to their own lives and experiences, and truthful answers were given to all.

To say that this was telepathy, is absurd, for if I understand human nature, I should say that instead of helping me my friend would strive his utmost to put difficulties in my way, merely to save his own intelligence and not to make him look foolish. My friend may or may not conclude that it was the invisible spirit of his mother answering his questions. All he knows is that he associates intelligence with a mind and not a table, and that neither my mind nor that of any other person present round the table knew the mental questions he was asking, nor even anything about his family. As it is an experience familiar in its kind to all Spiritualists I think it is in accordance with common-sense and fairness to accept their explanations until they have been disproved. At any rate, if we accept any of the sceptical theories—and we can make our choice from a great number of them—we gain no satisfaction whatever, for according to them the phenomena ought to be of daily and hourly occurrence, whereas sceptics are utterly unable to prove their theories by test and experience. If the theory of thought transference be correct, considering the millions of thoughts that vibrate through the ether every minute, thought-reading ought to be one of the commonest of experiences and we ought to be able to read each other's secret thoughts without effort and to know everyone's private business as well as we know our own. If animal magnetism is alone necessary to move tables it ought to be a risky thing to sit down

to our meals for fear that all the crockery ware would fall into our laps or crash on the floor. Table moving, therefore, ought to be as natural as day and night, or as walking and sitting, but, as it is not so, animal magnetism cannot account for the strange and rare things we see and the wonderful knowledge we acquire.

W. W. W.,
Fellow of the Institute of Journalists.

WHO IS TO BLAME?

In his 'Notes of the Month' in the August number, the Editor of the 'Occult Review' raises a point which deserves careful consideration—especially by those who frequent materialisation séances. He says:—

'The only occasion on which I ever saw Craddock was a number of years ago now, and perhaps in those days he was less given to fraudulent practices. At least, I took the opportunity, the instant the séance was over, of going up to the cabinet and seeing the medium for myself. I may safely say that I never saw a more pitiable wreck of humanity in all my life. The medium was in a state of the most abject, hopeless collapse, and it was with some little difficulty that he could even be lifted into a chair to partially recover himself. Eventually, he was half dragged, half carried out of the séance room. I made a mental note at the time that, if he went on at this sort of game, holding séances two and three times a week, he would be a dead man in six months. And so I daresay he would. But what are we to say of the people who leave a medium the option of physical ruin on the one hand or fraud on the other? Is it the medium we ought to blame?'

PROPHETS OF EVIL.

Dealing with the question, 'Why do not people have prevision of good as well as of evil?' Grace MacGowan Cooke says in the 'Nautilus,' for August:—

'While fear is stronger in them than faith in the All-Good they recognise only the foreshadowings of evil. As they develop spiritually they can see the foreshining of good.

'This premonitory spiritual vibration, like all messages from the subjective, is formless. Mrs. Wigg's "happy feelin'" is about as far as it goes, unless we begin to tincture it with our subjective intelligence, the faith that is strong within us, and apply it to enterprises which we have on hand. Then we say, "I know that I shall succeed with this or that because it makes me happy whenever I think of it."

'This emotion is quite different from a strong desire to succeed, or a mad resolution to put through certain enterprises. It never comes to you till you have relaxed on the proposition, left it in the hands of the All-Good, and received back from the All-Good (which is also the All-Bountiful) assurance that what you deserve will come to you.

'Premonitions of good—we live on them. What else makes the spiritually healthy happier than the morbid? It cannot be the mere enjoyment of the *now*, though that has its big place, it is the vague yet satisfying knowledge of the shining procession which is on its way to us-ward out of the future.'

SUCCESSFUL PSYCHIC TREATMENT.—'The Psycho-Therapeutic Journal,' for August, contains an analytical account, by Miss McGrigor, of the cases dealt with by the Psycho-Therapeutic Society during the year ending June 30th last. The number of persons treated was 362, as against 230 the previous year, and the number of treatments given was 2,847. As ninety of the patients required diagnosis by advice only, this gives an average of about ten treatments to each patient. Many persons cease coming as soon as they feel better, and some live too far away to come regularly. But thirty-three patients are reported to be definitely cured, including cases of insomnia, neurasthenia, general debility, sciatica, neuralgia, paralysis, nasal catarrh, weak eyesight, deafness, &c.; also cases of weakness of will-power, memory, or power of concentration, mental and moral cases. In more than one instance operations were avoided, a cyst and a glandular swelling being made to disappear entirely. One of the most remarkable cases, in our opinion, is that of the arrest of growth of cataract in both eyes; the patient sees better, and the oculist advises continuation of the psychic treatment, which has had such wonderful results, and says that no operation will now be necessary.

THE MEDIUM MILLER IN PARIS.

The Californian medium, Miller, whose visit to Europe has several times been announced, has been holding some remarkable séances in Paris, to judge from an account of the first one, reported by M. and Mme. Charles Letort in 'L'Echo du Merveilleux' for August. It is stated that Miller had already left San Francisco and was on the ocean at the time of the earthquake and fire, which destroyed his business house. Since then he has been in Italy for some weeks to recruit.

M. Letort describes Miller as a man not yet forty years of age, and of a calm temperament. He is amiable, sympathetic, and in the exercise of his mediumship he does not fall into convulsive trances, but remains quiet throughout.

The séance in question was held in M. Letort's dining-room, and the arrangements are fully described—examination of curtains and chair, seals on doors, &c. A very faint light was afforded by a lamp around which were rolled four thicknesses of newspaper; the lamp was placed in an adjoining room, the door between being left open.

The medium at first sat outside the cabinet, close to M. Gabriel Delanne, who kept his elbow in contact with the medium's. Under these circumstances several forms appeared, coming out of the cabinet; some were completely visible, others indistinct. Mr. Miller was perfectly conscious, and spoke to the forms and gave explanations to the sitters concerning some of them.

Presently, the control, 'Betsy,' asked that the cabinet be again searched, which was done, and the medium then took his place in it. The sitters joined hands, and the musical-box was set going. M. Letort says:—

'After a few bars had been played an astonishing manifestation occurred. We had been told that Lillie Roberts would materialise outside the cabinet. A white ball appeared on the ceiling, floated slowly in front of the curtains, descended to the floor, grew larger, came close up to my wife, and developed into an irregular pyramid; then it kept on increasing and assumed a human form, so that a tall woman soon stood before us, more perfectly formed than any of those which we had hitherto seen. She said she was the daughter of Jonathan Roberts, who founded "Mind and Matter," an early spiritualist journal, and that she had died in 1866.'

Several spirits materialised in well-defined form, and some were recognised by sitters. There is an interesting point of contact between this sitting and the one with Mr. Peters, briefly alluded to by a correspondent on p. 360 of 'LIGHT.' The American gentleman and his wife, whose son had been killed in Brittany, were present at the séance with Mr. Miller, and this son materialised:—

'A spirit, larger than the previous ones, appeared; it was a young man, and he went forward to Mr. and Mrs. White. He gave both his names; we heard the name of White, but could not catch the first one, which was a Norwegian word. He said, "Mamma, Papa," and then added, "Harry." His mother asked, "Harry is with you?" and he replied, "Yes." Another form then came, turned towards the Whites, and said very distinctly, "Margaret Temple." As Mr. White did not seem to remember, she added, "Grandmother." Then Mr. White assented, saying, "That was my grandmother's name."

'Later in the séance, we heard a whistling, and a tune was rapped out on the wall, which reminded the Whites and ourselves of the tune hummed a few months before in the same room by Mr. Peters under spirit influence; it was a favourite tune with young White while on earth, and a very characteristic manifestation.'

One dramatic little incident occurred when the control, 'Betsy,' at first within the cabinet and afterwards outside, fully materialised, and sang a negro melody as a duet with Mrs. White. At the close, the medium was forcibly projected out of the cabinet, and yet, to the sitters' surprise, he was somehow saved from falling to the floor. M. Letort insists particularly that during the first portion of the séance 'the medium, wide awake, was among us by the side of Gabriel Delanne, and he talked both to us and to the spirits. This in reply to those who ascribe everything to fraud, and to those who claim that the spirit is the medium's double.' A report of further séances is promised in a future issue of 'L'Echo du Merveilleux.'

LEVITATION PHENOMENA PHOTOGRAPHED.

Signor Eugenio Gellona, of Genoa, to whose experiences with Eusapia Paladino we have several times referred, sends us photographs showing four separate levitations of a table in full daylight in the presence of the same medium. He writes that on July 10th of this year Mme. Paladino came to stay at his house, for two or three days, on her way from Paris to Naples, accompanied by Mlle. A. As she was to leave on the evening of the 12th, Signor Gellona asked her, on the morning of that day, to pose for a photograph along with the members of his own family sitting around a table. Accordingly, about half-past ten in the morning the following incidents occurred, of which we quote Signor Gellona's own account:—

'I was standing by the camera, intent on posing the group, when, on uncovering the lens, I saw to my surprise that the table was levitated about eight inches from the floor. The picture was taken, and then the table fell back to the floor, giving signs of *vitality* and *intelligence*. I then went to the table and took my place in the circle; I asked the spirit present whether it could favour me with another negative, and the table rose three times in sign of assent.

'Removing the slide, I substituted another, and asked Mlle. A. to open and close the lens of the camera. As soon as I was again at my place the table rose and remained in the air while the negative was being taken. The same thing happened a third and a fourth time; on the last occasion the exposure was given by my son Ernest. The negatives have not been retouched, and can be seen by those interested.'

Eusapia Paladino sat at the end of the table, directly opposite to the camera. Her hands were held above the table by her neighbours to right and left, who also had their feet on those of the medium.

The table is a light wooden one, rectangular, with four legs, and weighs about eight pounds. It is too slightly made to allow it to be lifted by pressing the knees against the legs and then raising them; this attempt, Signor Gellona says, would certainly break the legs of the table.

In the four photographs sent to us the position of the sitters' hands can be fairly well seen, and in most cases they are raised some inches above the table. Of the table legs, only the two nearest the camera can be distinctly seen, but these are evidently raised above the ground, and in some cases the table has moved during the exposure. In the fourth photograph the whole table is on the quiver, and Signor Gellona says: 'All who have had experience of table levitations with Eusapia Paladino know that the spirit manifesting, when it wishes to give a sign of pleasure, makes the table quiver while it is levitated.' The fact that the table is not standing on the ground is emphasised by one side of it being raised higher than the other. It does not appear that the group was arranged in expectation of any phenomena occurring in full daylight.

How to Grow Young.—Mr. J. Austin Shaw, a horticultural journalist of New York, has published a book with the title 'The Best Thing in the World, Good Health—How to Keep it for a Hundred Years' (L. N. Fowler and Co.), in which he tells how he fasted for forty-five days, drinking abundance of water, and occasionally lemonade or unfermented grape juice by way of a change. In 1902 he weighed 235lb. and then began a series of short fasts which reduced his weight to 175lb. In April, 1905, he weighed 200lb., which was at least twenty pounds too much, and he therefore commenced a fast which, finding no inconvenience from it, he extended to forty-five days. During this time he performed an immense amount of work, and led the 'strenuous life' of a busy New Yorker. During the first five days he lost a pound a day in weight, and during the last forty days he lost twenty-one pounds only. He speaks in glowing terms of the sensation of radiant health and renewed life and youth, and the photographs taken at various times bear testimony to the same effect. The book which inspired him to undertake this fasting treatment was 'Perfect Health,' by C. C. Haskell. An account is also given of Captain G. E. D. Diamond, who on May 1st, 1905, was 109 years 'young,' and looked like a well-preserved man of eighty.

THEY ALL CAME.

The following cutting from the 'Progressive Thinker' may be of interest to the readers of 'LIGHT.' The incident, if correctly reported, was certainly an amusing one, but it was also a good test of the powers of the clairvoyante. The 'Progressive Thinker' says:—

'To have her three husbands, who had passed away into spirit land, come to her simultaneously with a message of good cheer was the singular fortune of one of the women in the audience at last night's meeting of the Wisconsin State Spiritualist Association at Lincoln Hall, where Mrs. Amanda Coffmann, of Grand Rapids, Mich., was giving tests in connection with a lecture by Mrs. Cora L. V. Richmond, of Chicago.

'The recognition of these three husbands was highly dramatic. Mrs. Coffmann announced that three persons, whose names were Simeon, George, and Caspar, came to her with a message to a woman in the audience. After a moment's hesitation, she picked out a little, black-gowned, elderly woman in the middle of the house to whom the message was addressed.

"This George—he was your husband, was he not?" asked the medium.

"He was," replied the woman in black.

"And Simeon gives me the sensation of also having been your husband."

'Again the woman assented.

"And Caspar, he, too, appears to me as your—"

'Mrs. Coffmann was not given time to complete her sentence.

"Yes, he was also," came the quick response, while the audience burst into loud laughter, which apparently discomfited the three husbands. They did not reappear.'

THE RESPONSIBILITIES OF MEDIUMSHIP.

'The Messenger,' published at Brunswick, near Melbourne, Victoria, says, with regard to mediumship and mediums:—

'It should be clearly understood that it is against the best interests of our cause to encourage on our public platforms, as leaders and teachers, any but those who are truly spiritual mediums; the proper place for those who are merely *spirit* mediums being their own *séance* rooms, where they can always attract a following of test seekers to whom they can bring all that their present inclinations require, whilst the conditions of public gatherings are totally opposed to the production of test work of a sufficiently high order to satisfy an audience the majority of whom may be disbelieving, biassed, or critical to an unfair extent. And, in order to give the spiritualistic cause a much-to-be-desired impetus, it has become imperative that we individually realise the necessity of encouraging would-be platform workers to develop their *spiritual* natures to an extent that will bring them in closer touch with the denizens of much higher planes of the spirit world than the very great majority of them enjoy at present; thus we realise that mediumship, to produce worthy results, cannot, as is so commonly the case, be taken hold of lightly as a profession, nor yet played with by those using it as a means of livelihood.

'Mediumship is a sacred trust from Nature's storehouse which is the abode of that supreme, creative, all-ruling, infinite Intelligence known in all corners of the earth, north, south, east, and west, by the name of God. And they who are entrusted with this gift are expected by that Great Intelligence to make it their life's unfoldment, and, in acknowledgment of His beneficent purposes, use it for God's glorification and mankind's regeneration, so that there may arise a peaceful, heavenly existence for all humanity, a state of affairs that can only be realised through mediums making the greatest sacrifices of which their mundane proclivities are capable.'

'THE TWICE-BORN' is a story written by 'a late Associate of the Society for Psychical Research,' and dedicated (without permission) to Sir Oliver Lodge. The book is a curious production, neither Psychical Research nor science. The vagaries of novel writers are proverbial, but the alleged psychic features of this story are simply incredible. The hero and heroine are much concerned about their 'spiritual' or 'psychic' bodies, which are engulfed in their physical bodies, like a prisoner in a dungeon. They marry, of course, but their 'children' are said to be born in the spirit world, from which they have to get into this world by incarnating as the children of another married couple! These children afterwards recognise the hero and heroine of the story as their *spiritual* father and mother, and on the death of their parents they are left in the charge of those to whom, for the purposes of the story, they are considered rightfully to belong. This is the sort of stuff that makes the judicious grieve. We are glad it is not put forward in the name of Spiritualism.

LETTERS TO THE EDITOR.

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

The Séance with Mr. R. J. Lees.

SIR,—The account of Mr. Lees' *séance* in 'LIGHT' of July 28th moves me strongly to doubt whether the controls are reliable. That account says that Mr. Lees 'passed under the control of a spirit who stated that he had been with the angel hosts who had to do with the development of Jesus of Nazareth; he had been one of God's messengers in the Old Dispensation and had been present as *his right* at the awful moment of the demonstration of immortality by the resurrection of Jesus.' What can he have meant by the words, 'as his right'? These words arouse the gravest suspicion as to the *bona fides* of this 'control.' His right as against whom, and from what standard does he judge? Is the purely human convention of personal right likely to find a place in the consciousness of an angel having, as is implied, direct relations with God? And then the idea of an Old Testament angel using the phrase 'Old Dispensation,' a phrase which was only coined by Christian dialectic to mark an entirely arbitrary division of time. Then again, he speaks of the demonstration of immortality by Jesus. What! he, one of God's angels of the Old Testament period, and yet ignorant of the demonstration of immortality afforded by the resurrection of Samuel to King Saul and the woman of Endor, on record in the Canonical Jewish Scriptures for all the race to read and to accept! And what of Christ's own demonstration *before* his resurrection, of immortality, exemplified in his argument, 'God is the God of the living, not of the dead, for *all* live unto Him'? This 'control's' statements are based on the assumption that Christ's death and resurrection were part of a Divine pre-arranged scheme to convince the world of immortality, but Christ's own words as quoted above show that no such demonstration as his resurrection was needed or contemplated. And where was this member of the angel hosts when 'the graves were opened before the resurrection, and many of the bodies of the saints that slept arose'? And again, what of the appearance of Moses and Elias on the Mount of Transfiguration?

We read that a gentleman said the 'removal of the body of Jesus from the tomb was a difficulty.' Now mark how 'Myhanene' answers: 'Where is the difficulty? There is no difficulty. The churches believe that Jesus appeared to different persons after His resurrection. What became of those material bodies?' But how can it be an answer to the gentleman's difficulties to tell him that 'churches believe that Jesus appeared after His resurrection,' and how can his difficulty of the removal of one body from the tomb be met by the assertion that certain other men believe that Jesus appeared in numerous other bodies, which they are compelled to believe were disposed of somehow? Is not that multiplying instead of removing the gentleman's difficulties? But is it a fact that the churches believe that Christ appeared in different materialised bodies? On the contrary, their belief—based on the narratives in the Gospels—is that Jesus appeared after His resurrection in precisely the same body that He had before, and that He ascended to heaven with that same body, and that He possesses it still.

Then, again, where is the 'control's' authority for the assertion that Jesus appeared on twelve occasions? Matthew and Mark give only three, Luke two, and John four. Is it possible that the control has confounded Paul's statement as to the appearance of Jesus to the 'twelve' with an appearance on twelve different occasions?

What a charming *non sequitur*, moreover, is involved in the argument that it was necessary for the body to disappear or the testimony of the disciples to his resurrection would have been of no use! Were not the Pharisees believers in spirit return and was it not possible for Jesus to have demonstrated his resurrection to their consciousness by spiritual means, as he did to Paul? The argument implies that the body having disappeared, that fact was an attestation of the resurrection and was therefore the chief means of convincing the world that Christ had risen from the dead. By all the laws of logic, then, the Temple authorities ought to have been convinced of the resurrection of Christ. But they were not; *ergo*, the argument fails. So far from the disappearance of the body having been necessary, it was the chief obstacle in the way of belief, for who could expect that the minds of the Temple authorities were so nicely trained in the laws of spiritual alchemy as to conclude from the disappearance of the body that its erstwhile tenant had dematerialised? They naturally fell back on a materialistic explanation, and with justifiable mental lethargy they concluded that the Roman guard

had slept and the disciples had stolen the body away. If the 'control' challenges us as to the logical necessities of the case, then I say that it was necessary that the body should not disappear, but that it should arise from the grave intact under the very observation of the guard, and should appear boldly to the Temple authorities, compelling their belief in its resurrection, just as they believed the sun was in the heavens, from the evidence of their senses. One has a right to expect that God's angels should show more regard to the claims of accuracy and logic than is displayed by these supposed 'controls.'—Yours, &c.

B. STEVENS.

77, Stibbington-street, N.W.

'Notes of a Private Circle.'

SIR,—My attention has just been called to 'LIGHT,' of June 30th, and to an article therein entitled, 'Mrs. Britten controls a medium.' In company with my wife and several other persons, I was present at that meeting on March 25th last, and heard the address as you have reported it, only more fully, and I was very much struck with the language which came from the lips of the medium, Mrs. Coates, whom I have known for many years, and the various members of her family, and although she is a very intelligent woman, I do not consider that she, of herself, is capable of such a flow of language, and I could not credit her with the composition of that address. The revelations at the same séance, which were made to a gentleman who had never been at a meeting of such a nature before, and which were reported in 'LIGHT' of the 4th inst., were quite startling, and gave good evidence of spirit presence and identity.—Yours, &c.

J. S. P.

Psychic Visions: Animal Survival.

SIR,—The experience at Whitby Abbey described in the article by 'Arjuna' in 'LIGHT,' p. 364, is an exactly analogous vision to that of the (now) Dowager Countess of Radnor and her friend, in Salisbury Cathedral, as recorded at length in Augustus Hare's Biography, and, as a relative of my own was chaplain to Lord Radnor at the time, I was able to get confirmation of it.

On the question of the survival of animals and their being seen after physical death, I may say that a favourite fox terrier, which I lost twenty years ago, comes at times to our family circle and acts as in life. One day our living cat was in the room; 'Rack' (the dog) came and with him a favourite cat which my daughter had lost in India; our living cat set its back up and looked very scared and uncomfortable.—Yours, &c.,

E. W.

A Good Case of Prevision.

SIR,—As good testimony is borne to the correctness of clairvoyant prevision given by 'Clairibelle' to the writer of the communication I now enclose, I have ventured to forward the same to you, hoping that you will place it on record in the pages of 'LIGHT' as one of the many evidences of the continued interest in us and our mundane affairs which is still taken by our dear ones who have passed from the mortal to the immortal sphere of life.—Yours, &c.,

ALFRED CAPE.

11, Round Hill-crescent, Brighton.

[ENCLOSURE.]

SIR,—In August last I attended one of 'Clairibelle's' séances at Brighton. She then stated that on my return to my school I should be called upon to teach a subject I knew nothing about.

On the first Monday in September I was called upon to instruct a large class of youths in theoretical bakery, a subject I most certainly knew nothing about up to that time, and what is more, I did not wish to know, and but for 'Clairibelle's' timely warning I should have declined to have anything to do with it. The series of lessons have now come to a close. I had not the faintest idea of any such subject ever having been even thought of by our school committee. I think this case of successful clairvoyance should be put down to the credit of 'Clairibelle.'—Yours, &c.,

JOSEPH CLAYFIELD.

A 'Medical Man' on Mediums.

SIR,—Can you tell me if it is true that mediums are all diseased or insane? A medical friend assures me that—after reading one of Mr. Stainton Moses' books—the only fact he gleaned from it was that the writer was 'simply diseased'; that he 'undoubtedly suffered from epilepsy and other manifestations of a diseased and defective circulation, and if these things were true and were in need of revelation, why should that revelation come through a diseased and tainted source?' My medical friend further says that the 'myth of an immortal soul has arisen for

the most part from a mis-translation of a Greek word in the original,' and continues, 'I have a body, and a mind which is but one of its functions and which varies with every alteration of its circulation, so that it can be played on like a piano. Both mind and body cease at death, but for those who believe and are worthy, death is but a sleep and is followed by resurrection: "I will raise him up at the last day;" "When Christ, who is our life, shall appear"; "We live in Him, that is in hope but are otherwise as dead as the dust of the earth."'

It seems strange to me to find one of the clearest thinking men in his profession writing as above. Perhaps a list of eminent Spiritualists who are or were in good health, yet possessed mediumistic powers, would appeal to this and other unbelievers of our 'gospel.' We sometimes forget, while reveling in the 'finer forces of our nature,' that outsiders are not ready to enjoy our treasures of hope and rest and love. And yet no 'gospel' is worth the name whose believers are not ready and willing to pass it on, with gratitude, to those 'without the gates'—who may be very near the Kingdom, and may even be 'filled with the spirit,' without knowing their wealth.—Yours, &c.,

A. S. H.

[We print our correspondent's letter, but do not propose to open our columns to a discussion of the theological points raised by the medical man referred to. His contentions that the mind is one of the functions of the body, and that both mind and body cease at death, are grossly materialistic, and while indicating the nature of his prejudices they show that he has much to learn. With reference to the question 'are all mediums diseased or insane?' and the assertion that Mr. Stainton Moses was 'simply diseased,' we would remind our correspondent that we published in 'LIGHT,' of August 5th, 1905, a long list of the names of prominent Spiritualists and mediums who were over seventy years of age—many of them over eighty, and one a hundred and two years of age. There are many mediums now living who are of good age, and who are still well and strong, sane and sound in body and mind. As regards Mr. Stainton Moses, all who knew him will testify that he was one of the shrewdest and most level-headed of men, and his strenuous life of labour for truth and for humanity is the best answer to detractors. He was not constitutionally diseased in body, and most certainly he was not unsound in mind, for he had an unusually clear and active intellect. Moreover, it is surely reasoning in a 'vicious circle' to assert that a man through whom such revelations came must have been 'simply diseased,' and then to say that revelations would not be likely to come through a diseased mind! No amount of 'epilepsy' could account for the physical phenomena which were produced in the presence of Mr. Stainton Moses. See his biography prefixed to 'Spirit Teachings.'—ED. 'LIGHT.')

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Roberts, of Leicester, gave a trance address and convincing clairvoyant descriptions. Next Sunday Mrs. W. J. McLennan will give a trance address.—H. B.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington gave interesting replies to questions from the audience. Two of the Lyceum children sang a duet. On Sunday next, at 11.15 a.m., circle. Speaker at 7 p.m., Dr. Stenson Hooker.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last, in the absence of Mr. and Mrs. Connor, Mr. Haviland, late of Australia, gave an excellent address and related interesting experiences. On Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Atkins. Thursday, August 16th, at 8 p.m., circle.—E. A.

OXFORD CIRCUS.—22, PRINCE'S-STREET.—On Sunday last Miss Burton gave a helpful and interesting address. The secretary stated that the committee look forward to increased activity during the coming autumn and winter. On Sunday next, at 6.30 p.m., Mrs. Effie Bathe will speak on 'The Soul-body of Man.'—P. E. B.

FULHAM.—COLVEY HALL, 26, FERNHURST-ROAD, S.W.—On Sunday last Mr. F. J. Jee's interesting and thoughtful paper on 'The Nature of Spirit and of the Spirit World,' was much appreciated. Trance address on Sunday next by Mr. Connolly. The hall will be closed on Wednesday evenings during present month.