

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

In the second volume of Mr. Myers' 'Human Personality' there is a page respecting the harm or harmlessness of automatic writing which has value. His remarks are based on the consideration of at least fifty specimens of such writing as to which 'there was every reason to suppose that the writing was genuinely *automatic*; albeit in most of the cases it was uninteresting and non-evidential.' He says:—

In two cases I think that the habit of automatic writing (carried on in spite of my warning by persons over whom I had no influence) may have done some little harm, owing to the obstinate belief of the writers that the obvious trash which they wrote was necessarily true and authoritative. In the remaining cases no apparent harm was done; nor, so far as I know, was there any ill-health or disturbance in connection with the practice. Several of the writers were persons both physically and mentally above the average level.

My own conclusion is that when the writing is presumptuous or nonsensical, or evades test questions, it should be stopped, since in that case it is presumably the mere externalisation of a kind of dream state of the automatist's; but that when the writing is coherent and straightforward, and especially when some facts unknown to the writer are given as tests of good faith, the practice of automatic writing is harmless, and may lead at any moment to important truth. The persons, in short, who should avoid this experiment are the self-centred and conceited. It is dangerous only to those who are secretly ready—and many are secretly ready—to regard themselves as superior to the rest of mankind.

This, from a Discourse by the Rev. H. H. Saunderson, on 'The Bread of Life,' is another indication of what is in the air. Men need not be Spiritualists in name in order to teach Spiritualism now:—

We live in a material world. But in and through this material world is a spiritual world. The material world is a world of things. The spiritual world is a world of meanings. We build our bodies out of the substances of the material world: out of the ground we are fed. But even in this the building power within our bodies is the spirit, and our spirits are sustained by the truths and realities of the spiritual world. In our experience we find times, we find places, we find things which have, for the higher life, a larger meaning than that which is seen with the eyes. We are able to find in houses of worship, in times of prayer, on the pages of books, in a multitude of associations, inspiration for our ideals, strength for our wills, the deepening of the sense of the reality of those unseen forces which impel us toward righteousness and with restraining hand hold us back from sin. We cannot afford to neglect the use of these things which nourish and sustain the higher life. They are our bread upon the journey of life.

The struggle for life is very real in more senses than one, and far more real and grave in the moral and spiritual

than in the physical world; for, in the physical world, to which the phrase usually applies, the struggle is only for the production of a physical beast better equipped for the fight, while, in the moral and spiritual world, it is a struggle for the supremacy of love and goodness in the soul.

A deep meaning of our Spiritualism for us ought to have relation to this last. The fully developed Spiritualist is a combatant for God against the forces of evil: and this is so even though evil is a factor in evolution. It is our business, says Martineau, to live with resistance in our will, and die with protest on our lips, and make our whole existence, not only in desire and prayer, but in resolve, in speech, in act, a remonstrance against whatever hurts and destroys in all the earth:—

Between the Christian faith, teaching the Fatherhood of God and the Immortality of men—between this and the degradation of large portions of the human family, there is an irreconcilable variance, an internecine war, to be interrupted by no parley, and mitigated by no quarter: and if faith gives up its aggression upon the evil, the evil must destroy the faith. If the world were all a slave-market or a gin-palace, what possible place could such a thing as the Christian religion find therein? Who, amid a carnival of sin, could believe in any deathless sanctity? or, through the steams of a besotted earth, discern the pure light of an over-arching heaven? or, through the moans and dumb anguish of a race, send up a hymn of praise to the All-merciful? And are there not thousands already, so environed and shut in, that their world is little else than this? In proportion as this number is permitted to increase, does Christianity lose its evidence and become impossible. Sensualism and sin cannot abide the clear angelic look of Christian faith; but if once that serene eye becomes confused and droops abashed, the foe starts up in demoniac triumph, and proclaims man to be a brute, and earth a grave.

We are sorry to have grieved a valued reader who says 'As a rule I thoroughly endorse what appears in "LIGHT," and I would as soon miss my dinner as go without my weekly copy.' But, 'whatever is is right' (p. 258) has been 'too much' for him. We are sorry, but he needs to re-read what we wrote.

There is a difference between a thing being right because it is what is liked, and a thing being right because it is the natural effect of an adequate cause. Our friend refers to the 'horrible physical results' of life in a chemical works and mentions 'the phossy jaw': and he of course finds it easy to ask, 'Is that right?' We answer, 'Yes,' and also 'No.' It is right that effects should follow causes: it is wrong that we produce such causes. It is right that a wheel going over the limb of a child should crush it. It is wrong that an insolent or wanton driver should be allowed to have the control of such a wheel. It is right that a rascally built bridge should give way and precipitate the train into the flood beneath. It is wrong that the rascal who put it together should pollute this planet. That is the substance of what we said. 'Nature is bound by Law,' and must work within 'Law's limits,' and whatever happens is right in this sense—that effect should follow cause: and, in that sense—and a very profound sense it is—there are no

accidents, and 'whatever is right.' But, when we turn from effects to causes, we are often tempted to say, 'Whatever is wrong.'

A certain Gerald Stanley Lee has been reading us a curiously optimistic lesson on Trusts and big Corporations. As far as we have gone these have stood largely for corruption and fraud. But they have been found out; from which Mr. Lee argues great and good things. He holds that big businesses are bound to lead to honesty. Thus:—

Nearly all of the trusts are learning that they are up against the whole world in business, and that they will have to get great men, men who know a whole world, and who see it and live in it, to conduct their business. The things the modern men are trying to do are too big and too permanent not to be moral. It is merely a matter of a few more experiments and everybody will believe it. A big house has to be permanent; and, if it is to be permanent, it must have a great deal of capital, and, if it is to have a great deal of capital, it must make people believe in it—and believe in it a hundred years ahead—and it is not practical for such a business house not to be good. The more successful and prominent business men propose to be, the more they are driven into doing right. If they are big enough men to make their business everybody's business, everybody is going to watch it. Instead of having firms, as we have for some time, that are too big to have to do right, we are going to have firms very soon that will be so big that the right will be the only practical course left open to them. This is what we are coming to.

'The way of the transgressor is hard' in a world with the printing press and with the electric light in it. 'The way of the transgressor is hard,' instead of being an old, worthy, and rather helpless remark tucked safely away in a Bible, is being writ large across the world. It is seen in shop windows now as well as in Sunday Schools, and is attracting attention.

We hope this is all true: and there really does seem to be sense and logic in it. After all, the world is a self-acting machine bent on arriving at equilibrium and getting the average right.

SPIRITUAL PRAYERS (From many Shrines.)

Almighty Lord our God, direct our steps into the way of peace, and strengthen our hearts to obey Thy commands; may the dayspring visit us from on high, and give light to those who sit in darkness and the shadow of death; that they may adore Thee for Thy mercy, follow Thee for Thy truth, and enjoy Thee in Thy sweetness for ever. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

CLAIRVOYANCE.—On *Tuesday next*, June 16th, Mr. J. J. Vango (and on the 23rd Mr. Ronald Brailey) will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

SPIRITUAL HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

TO CORRESPONDENTS.

HARRY PYE.—Your long letter respecting 'Determinism' being, as you say, little more than a re-statement of your previous statements, we are unable to afford space for it. What to you 'seems to be obviously true' may be, and is, regarded by many as neither obvious nor true. Both sides have now been pretty fully placed before our readers, and we see no benefit in prolonging the discussion.

A NEW WORLD OF THOUGHT.*

Anything from the pen of Professor Barrett is sure to be read with attention by Spiritualists, or at least by those who are also students, and of these we know there are many. His new volume bearing the title 'On the Threshold of a New World of Thought' has, however, an additional claim upon them, for it is the expanded form of an Address delivered to members of the London Spiritualist Alliance upwards of twelve years ago. To this fact he refers in the Introduction, adding:—

Although not a member of that body, and to some extent differing from their opinions, I feel that all engaged in psychic work should gratefully recognise the work done by these and other seekers after truth who, in spite of frequent contumely, have been the courageous pioneers in this difficult region of inquiry.

The fact that the book originated in an address of this description gives to it a character which will, for many readers, increase its attractiveness. Whilst every page is characterised by the mental qualities of an experienced man of science, and a patient and open-minded psychical researcher of long standing, the essay does not claim to be an exhaustive scientific treatise, and is devoid of the dryness which almost necessarily belongs to a work of that nature. It will be favourably received by readers of various opinions, and cannot fail to exercise considerable influence on the large number who are now *almost persuaded* that the operation of discarnate beings is indispensable to the interpretation of indisputable facts.

In the Preface he tells us that the book was printed and ready for binding in 1895; the long delay in its appearance being due to the adverse impression made upon members of the Council of the S.P.R. by the Cambridge séances with Eusapia Paladino held in the summer of that year. After these séances, Professor Sidgwick strongly advised Professor Barrett to withdraw the paragraph in which he had referred to other experiments with her, and particularly to those held in 1894 by Sir Oliver Lodge and Professor Richet in the Ile Roubaud. So convinced was Professor Sidgwick that Eusapia was entirely discredited, that he added, 'We of the S.P.R. should always be prepared to lose our reputations, but there is no reason why we should throw them away.' Professor Barrett says:—

It was impossible to ignore the opinion of one for whom I entertained so profound a respect and affection, and yet it appeared equally impossible to ignore the searching investigation made in 1894 by Sir Oliver Lodge, and also by other eminent scientific men on the Continent, which had led them to testify strongly in favour of Eusapia's power. It seemed better, therefore, to wait until fresh and more conclusive evidence was forthcoming. Moreover, I felt that if Eusapia were really nothing but a clever and systematic impostor, able to deceive such trained scientific investigators as Lodge, Richet, Schiaparelli, and others, this would certainly shake the value of *all* testimony to the supernatural and undermine the stability of many of the conclusions reached in this volume. Hence I decided not to publish this Address if Eusapia were further discredited, and meanwhile suspended my judgment on the whole matter.

Although for some reasons this delay seems regrettable, it must be admitted that the book as a whole will carry more weight on account of it. As the Professor points out, it cannot be said that his conclusions are the result of hasty and superficial examination, being the result of thirty-five years of experimental investigation, and having been withheld from publication for upwards of twelve years, in order to await further corroborative evidence. This corroborative evidence has been forthcoming in abundance. The experiments of professors of neurology, physiology, &c., in the universities of Genoa, Turin and Naples have recently, as readers of 'LIGHT' are aware, re-instated Eusapia as a genuine medium for physical phenomena. The results of these experiments are briefly summarised in Appendix E of this book.

* 'On the Threshold of a New World of Thought.' By PROFESSOR W. F. BARRETT, F.R.S., &c. (London: Messrs. Regan Paul, Trench, Trübner and Co., price 2s. 6d. net.)

It is to be hoped that opinions laid before the public under such conditions of caution and deliberation will carry weight with those who have hitherto held aloof altogether from examination of the facts whilst they have considered it no duty to be equally reticent about expressing their opinions with regard to the subject. We do not expect either careful, unprejudiced study or reserve of judgment from the man in the street, but from intelligent and educated persons, and more particularly from scientific men, we have a right to expect either the one or the other, if not both: these men, however, are, as we know, often extraordinarily rash in pronouncing judgment on Spiritualism and all the phenomena included under the term.

On pp. 14 and 15 Professor Barrett quotes the following definition of Spiritualism from the 'Spiritual Magazine':—

A science based solely on facts open to the world through an extensive system of mediumship, its cardinal truth established by experiment being that of a world of spirits and the continuity of the existence of the individual spirit through the momentary eclipse of death,'

and after stating that he finds nothing in this definition to dissent from, he continues: 'Speaking for myself I do not hesitate to affirm that a careful and dispassionate review of my own experiments extending over a period of twenty-five years,* together with the investigation of evidence supplied to me from trustworthy sources, compels my belief in Spiritualism as so defined' (see also pp. 20, 36, 46, 58, 60, 62, and 126, in which he refers to his own views on the subject).

It would, of course, be possible to review at considerable length a book so packed, as this one is, with interesting and suggestive matter, but to do this would be to needlessly forestall the pleasure which the perusal of the book itself is sure to give. I will therefore only quote one incident among those to be found in its pages:—

I was staying at a friend's house . . . and found my hostess . . . had accidentally discovered that her hand was occasionally impressed by some power she could not control; long messages, the purport of which were at the time unknown to her, were thus written. The curious feature of this automatic writing was that it came on her suddenly; when writing up some household accounts she fell into a dreamy or semi-trance like state, and then felt the fingers of another hand—belonging apparently to an invisible person sitting *opposite* to her—laid on her right hand, and a sudden vigorous scribbling ensued; but the writing was all upside down, each line beginning at her right hand side of the page, and could only be read by turning the page round. Mrs. Z. assured me, and I have no reason to doubt her word, that it was quite impossible for her to write a single word correctly in this way in her normal state, and anyone who will make the attempt will find how difficult this is to execute, especially in the clear and characteristic caligraphy, quite different from her own, of these automatic communications. No serious attention was given to this abnormal writing until a message came containing certain specific statements, wholly outside the knowledge of herself or her husband, and which they subsequently discovered to be perfectly true incidents in the life of the deceased relative who asserted he was present and guiding the lady's hand. Other communications followed which also were verified.

Here follow extracts from some of the communications, one, of special interest, describing the experiences of the communicator immediately after death, and closing as follows:—

I saw the earth lying dark and cold under the stars in the first beginning of the wintry sunrise. It was the landscape I knew so well, and had looked at so often. Suddenly sight was born to me; my eyes became open. I saw the spiritual world dawn upon the actual like the blossoming of a flower. For this I have no words. Nothing I could say would make any of you comprehend the wonder of that revelation, but it will be yours in time. I was drawn as if by affinity to the world which is now mine. But I am not fettered there. I am much drawn to earth, but by no unhappy chain. I am drawn to those I love; to the places much endeared.

There are several such incidents introduced, though the greater part of the book is not occupied with narratives of this nature, but deals with the theoretical aspect of the sub-

ject, and the objections which have to be met in connection with it; these are treated with versatility and without ponderous technicalities, the reader feels he is being talked to, not lectured, and due regard is always evinced for his reasonable prejudices.

I cannot conclude this notice without quoting the kindly words in which the Professor expresses his appreciation of 'LIGHT,' which he characterises as 'a journal which is a standing memorial of hard work and honesty of purpose, and which deserves a very wide circulation from the freshness and variety of its contents.'

H. A. D.

SPEAKING IN TONGUES.

'And they . . . began to speak with other tongues, as the spirit gave them utterance.'

Speaking at Plymouth Spiritual Church, Rochester, N.Y., the Rev. Dr. B. F. Austin said:—

A recent outbreak of the strange spirit phenomenon known as 'speaking in strange tongues' has occurred in Newburg, Maine, in connection with revival services held, I believe, among the Methodist people. A girl of fourteen, converted in December last, at a quarterly meeting, nine weeks later, on the way to another meeting, was taken with what appeared like a fainting spell in the train. Recovering, she went on to the conference, where she fell into a trance condition for an hour, after which she began walking about the church and soon after began talking in strange languages.

About this time another person, a woman, was also under some strong influence and began to give, sentence by sentence, the interpretation of the girl's utterances. About a dozen persons in these services have been 'slain,' which means deprived of all power and rendered helpless so far as their bodies were concerned, yet retaining consciousness for various periods of time ranging from half an hour to an hour or more. The girl, Winifred Knight, a bright, frail, and pleasing child, having but little scholastic advantages, is not accused of any attempt at deception, and seems to be held in high esteem. She had never attended any school where other languages besides English were taught. Many of her utterances seem to be in language strange to all of her hearers—yet a lady, who has made an examination of the case, attended many of the services and interviewed the girl, the clergyman, and others, declares that certain recurring expressions on the part of the inspired girl are always translated by the inspired interpreter in the same way—and, hence, it is presumed correctly. There are traces of Hebrew, Latin, Spanish, Italian, and Canadian French in the utterances.

In addition to the girl and her interpreter and the dozen or more of the 'slain,' others have been strangely visited. The pastor, an evangelist, Rev. H. S. Woods, at first very sceptical, especially of the interpretation, besought God to grant him the power of interpretation if such a power really existed, and this 'gift' came to him. So since that hour the strange spectacle has been witnessed of the girl walking about the church under entrancement, her right arm trembling under some unusual influence and giving forth a sentence in the unknown tongue, and her pastor following her with uplifted right arm trembling and swaying under the same power and giving forth in English the meaning of the inspired message to the people.

Others have spoken also in tongues, and each one so speaking has formed an interpreter according to Paul's exhortation (1 Cor. xiv. 27). Early Christianity numbered among its nine spiritual gifts this gift of tongues, forcibly illustrated at Pentecost, when every stranger heard the gospel in his own tongue. Various references in the New Testament to this gift and the use to be made of it, show that it was considered as a spirit manifestation. Paul had it in a high degree of perfection, but Jesus does not appear to have possessed this gift. That it is not senseless jargon, as some suppose, seems proved by the fact that it is interpreted, and if there be sense and meaning in the interpretation there must be also in the original.

If the theory of Spiritualism be correct, and the psychic is hypnotised from the spirit side of life, and the brain and vocal organs controlled by an intelligence once familiar with the languages spoken, we have at least an intelligible basis of interpretation. If not correct, a rational interpretation of this phenomenon seems to be lacking. Of the historic facts no one need be in doubt who investigates them. For myself I have frequently heard this historic gift of tongues exercised, and know that it is a veritable fact.

* That is to say, at the date when the book was written in 1895.

MR. RAUPERT'S TESTIMONY TO SPIRITUALISM.

Under the title 'Modern Spiritistic Manifestations and their Interpretation,' a lecture was delivered on Friday evening, June 5th, at the Bechstein Hall, Wigmore-street, Cavendish-square, W., by Mr. J. Godfrey Raupert, author of 'Modern Spiritism.'

Father Bernard Vaughan, S.J., in introducing the lecturer, said that the attempt to hold communications with the unseen world is as old as the race, and that there is proof to demonstration that independent spiritistic intelligences disclose themselves through manifestations. Without doubt, Spiritualism has given the death-blow to Materialism, and so people are led to think that by becoming members of séances they are entering a society which will supply all that is needed for personal happiness here and hereafter. It had become a sort of cult, a religion, and perhaps it would be seen that it is a new and insidious method of undermining Christianity or Christ, by making man his own saviour. But who are these spirits? Are they the spirits of friends who were once in the flesh here? Are they the angels of God or are they evil spirits from a land none present desire to know? That there are independent spiritistic intelligences speaking to us in this world, was perfectly clear; it was desirable that the truth about this tremendous question should be known, and he knew no one better able to deal with the subject than Mr. Godfrey Raupert.

Mr. Raupert referred to the growing public interest in the subject, to the recent 'startling statement' of Sir Oliver Lodge, and to the attention devoted to it by current literature, and said that it is certainly impossible to doubt that under certain conditions some phenomena take place that are objective in their character, which can be observed by definite scientific methods and leave permanent traces of their production. A person who denies their occurrence can have no information on the subject. People are getting a little tired of the reiteration of the names of Sir William Crookes, Sir Oliver Lodge, and Professor Barrett, who by no means stand alone in the scientific world as witnesses in the field of psychical research. Lombroso, to the intense astonishment of the whole scientific world, has made a profession of faith and declared himself to be a Spiritualist. What this meant to a distinguished scientist few present would, perhaps, be able to appreciate. He, however, had the courage of his opinions, and unsaid a good deal of what he had previously said. The names of Morselli, Bozzano, and others could also be added. Such men had patiently investigated for years; had commenced with a pronounced bias against it, but, against their will, had been compelled by the evidence to acknowledge the reality of the phenomena, although they had started life as materialists. The Church was not in the least surprised. They were sometimes startled by scientists putting themselves forward as the discoverers of the phenomena. Humble men in all ranks of life had experience of such things before psychical researchers began their investigations, and the intellectual gymnastics of the latter were sometimes startling in the extreme.

No theory can explain the various phenomena, excepting the one that independent intelligence is at work. In Automatic Writing the knowledge conveyed may sometimes have its origin in the sub-conscious mind, but not always. He had watched the production of messages claiming to come from an external intelligence. He had asked the sensitive to terminate the experiment and the spirit to pass over to another portion of the room, cause some sort of physical change, return again to the planchette and continue the writing. In many instances this test had succeeded, which he regarded as very striking evidence. The intelligence had caused a physical disturbance and then continued the writing from the point where it had been broken off.

With regard to Clairvoyance, his impression was that this must be regarded as a sort of spirit-hypnotism, similar to the hypnotism produced in the ordinary way. The entranced person has ideas suggested by an external independent intelligence, whose mental pictures become objective realities. In trance speaking, when a language unknown to the medium is used automatically and intelligently, they must come to the conclusion that it is the work of an external intelligence.

With regard to Psychometry, many were under the impression that this is purely a natural faculty; but he had recently had a very striking illustration of what could be done by means of Psychometry. A medical friend recently asked him to call and see him. On calling, he found that the doctor had received from a psychometrist a complete and accurate statement of the whole of his (the lecturer's) past life, as a result of psychometry, which went into the fullest details,

and some dates were so accurate that they could not be verified without reference to note-books. It was evident that such phenomena were the results of independent working intelligences, and the most rigid orthodox scientists were coming to that conclusion.

With regard to the movement of bodies without contact, he had seen large dining-room tables, with all the articles used for a breakfast, moved from one place to another. He had seen smaller tables torn to pieces as the result of different intelligences working, one on one side and the other on another side. In the most recent investigations at Milan photographs are given in which the medium is seen suspended in the air without any possible means of support. There is no longer any question as to the occurrence of such phenomena.

As to the production of abnormal sounds, generally called 'spirit raps' or 'knocks,' most people who have witnessed these phenomena are convinced that they are caused by independent intelligences, and some can determine by the very nature of the sounds who the intelligence is that is communicating. He had been present when interrupted communications had been resumed at the very point where they had been broken off.

With regard to 'direct writing,' the lecturer related a remarkable experience within his own knowledge. A desk was fastened on the edges and sealed in the presence of half a dozen witnesses; a piece of paper and a small piece of lead pencil were first placed inside and the key of the desk then taken away from the house. The following morning a telegram was received saying: 'Writing given at two o'clock in the morning.' The desk was then examined and found not to have been tampered with in any way. It was opened, and on the corner of the paper occurred the words, 'Given at two o'clock.' All the clocks in the house stopped at two o'clock that morning.

He had been present a great many times when the 'direct voice' phenomena had occurred. The medium passed into a trance and voices were heard coming from various places in the room, sometimes in whispers and sometimes so loud that they could be heard outside the room. He had heard the voices discoursing in German, Hindustani, Russian, and French. It could not be said that the communications were absurd or frivolous. The voices had a very distinct objective reality and were highly intelligent, and very intricate subjects were discussed in his presence, philosophical problems which were far above the mind of the medium. On one occasion the fact of a suicide was communicated to him, of which no one present had the slightest idea, but which was afterwards confirmed by letter.

He had seen luminous tongues of fire darting into the room, which might be compared with glow-worms, and messages given by means of such lights. The phenomena of materialisation were presented to him very early in his experiences, and it had been found possible to photograph these apparitions. He obtained one photograph representing a person he had known very intimately in life, which photograph was for a long time under the consideration of experts, who could not account for its production in any other way than that stated. Photographs of forms had appeared, which, according to the laws of photography, should not be there. On one occasion he obtained the photograph of an elderly lady dressed exactly as she was in earth-life.

It has now been shown, said the lecturer, that these intelligences are able to extract from the organisms of living people certain forces, and manipulate them for their own ends and purposes. This is the only theory on which such manifestations can be explained, and it has been demonstrated by the exhaustion and loss of weight of the medium. A medium is simply a person who yields up this kind of astral substance in larger measure than ordinary people.

The great burning question all over the world is, 'What is the nature of the communicating intelligence?' Many had attempted to account for the phenomena on purely subjective grounds, and science had gone in for a good deal of manipulation and intellectual jugglery. The mind of man is a far more complicated thing than the materialist supposes, and has capabilities and powers of a far more complex character than most people have assumed. Undoubtedly a large number of the phenomena are due to the sub-conscious mind, but this theory fails to account for the manifestation of knowledge unknown to the medium or the sitters, and extraneous intelligence must, in such cases, be admitted. The only other theory was the spiritistic one, concerning which, however, they must be very careful. A large number of scientific men are claimed to be Spiritists who are not such by any means. Sir William Crookes had not committed himself to the spiritistic theory. He had informed him (the lecturer) that he was not prepared to say that the communicating intelligences were those of the departed, and scientific men generally were keeping their minds open on this point.

According to the Catholic or scholastic theory it is held that the spirit of the human being is incapable of moving matter, since the human soul can only control matter which it animates, and has no power over inanimate matter. Scholastics maintain that there are intelligences which, not being identified with any special body, are able to move all kinds of matter, and have access to knowledge which enables them to personate the dead, and it is to these intelligences that the phenomena so constantly witnessed must be ascribed.

The Catholic theory fits the phenomena better than any other theory. The spiritistic theory is certainly the simplest, and saves a great deal of trouble, but there are many points against it, the main one being the question of identity. The lecturer then referred to several instances of confusion of identity and to the failure of the test laid down by F. W. H. Myers to come back after death and repeat a written message left within a number of sealed envelopes. The spiritistic theory, he contended, had not been established, and he claimed that moral deterioration resulted from mediumship, and that the Catholic Church was right in condemning Spiritualism because of the grave dangers which threaten mankind in the cultivation of spirit intercourse.

Father Bernard Vaughan, in thanking the lecturer on behalf of the audience, echoed his latter remarks, and urged those present to beware of the preternatural and study the supernatural.

THE BREAD OF THE AGES.

A NEW INTERPRETATION OF THE 'STREAMS OF TENDENCY.'

If modern historical research, minute, accurate, and judicial as in the main it is, had done nothing but give us a clearer insight into the lives and aspirations of our forefathers, it would well deserve the admiration and the gratitude of mankind. To know more intimately the hopes and fears, the struggles and disappointments, the earnest endeavour, and the unostentatious self-sacrifice through which the race has reached its present view-point in the upward battle, is to have the sympathies broadened and strengthened. It is to brace one's self more firmly in answer to the trumpet call of simple duty which the obscure and forgotten legions of the past knew so well how to answer, lest we, to whom their heritage is come, should prove degenerate sons. But this is not the limit of the historic survey. It spreads from the individual lives to the great streams of tendency upon which the lives themselves drift like the autumn leaves, unconscious whither they are borne, yet surely guided by no uncertain Hand towards their allotted station amid the countless forces of the universe whose work that tireless, patient, tender Hand directs.

But to descry a stream of tendency is not always to see whence it comes, or whither its unresting waters go. We know that our own sun and all his system moves steadily towards a point in the constellation Hercules, but we are as ignorant of the giant purpose which takes him there as we are of the origin and nature of the unerring skill that guides him on his trackless way. Yet it is no mean achievement to have grasped the whither, even if the why and the wherefore still elude us. And perhaps if we can be content to turn our minds from the road which leads across the systems into the sanctuary of the universe, and to glance at such humble streams of tendency as are susceptible of minute inspection by means of the tools that we have, we shall find that it will give us confidence in the day when, through the valley of mystery, our own tiny atom of personality is swept along.

'Give us this day our daily bread' is one of the petitions of that prayer which is at once the simplest and the most comprehensive that human lips can frame. Humanity was not taught to say 'Give to this age this age's bread.' The petition would not have been superfluous, but it must have been premature. Prayer ceases to be prayer when he who prays knows not, at least in part, the object of his prayer; and whatever may have been the utmost scope of the teaching which, on mountain side and in olive grove, the Author of the Lord's Prayer gave to His immediate personal following, there can be no doubt that in the early Christian Church, at least, the modern economic theory of the essential unity of the social organism could not have been understood in any other than a mystic sense. The saints who were of Caesar's household

might have been taught to ask by rote that to their age, as well as to their physical frame, there might be given its appropriate bread; but the words could scarcely have expressed more than the vaguest aspiration, even on the lips of those who dared to carry the allegiance of Christ across the threshold of Nero.

We have now gone far enough to venture on a bold procedure. We are accustomed to look at the phenomena of history, and to infer from their scope and character what is the influence which generates them. Let us reverse the process, and look at the influence first, and then consider what sort of result it ought to have, is likely to have—nay, was intended to have, by the great Power which poured it forth upon the world. The revival of learning in the fifteenth and sixteenth centuries, which in our own land led up to the great Elizabethan outburst that produced Shakespeare, was the consequence (we are in the habit of saying) of a quickening of men's minds by the printing press; and by the realisation, forced upon them as a result of the discovery of America and the re-statement of mediæval astronomical theories, of the immeasurable vastness of the universe of which they were themselves intelligent and operative factors. Man in that age felt the stimulus of a great joy as these things came upon him, and mind and spirit alike responded to their call with an almost unearthly eagerness and potency. So we speak, and so historians argue.

Does not the truth lie more truly in the other direction? Did not the earnest Watcher of the skies see that another stage of His patient labour had been attained—that the creatures of His Hand were ready for stronger food? And did not He then pour out upon mankind, through a thousand channels, the moral and spiritual sustenance—the bread of the ages—whose invigorating stimulus has not yet died away? And was not the outpouring the sign that in His judgment man had qualified for the bread of the new dispensation, and should no longer wait for the strength to stablish it fast as a landmark in humanity's advance? To adopt this method of outlook upon the great tracts of human achievement will for the moment revolutionise our habits of thought, but we shall gain so immensely in confidence and prevision that the experiment is well worth the making. Let us see what we can discover in our own day, by seeking the influence *first*, and scanning the horizon for probable results afterwards.

The great characteristic of our own time is the rapid development of a strong hope (which has ripened, among students and experts, into a firm belief) that the problem of immortality is solved, so far as the connection between this life and the next two or three stages of conscious survival in another state of existence is concerned. These ideas are winning their way everywhere, so that it is almost impossible to enter into conversation with an intelligent individual who has not heard of them, and who is not more or less interested in them. Here, then, is an intellectual phenomenon of the highest importance. What does it mean? Surely this—that man has reached that state in his upward struggle when the race must, as a whole, be brought into conscious communication with higher natures on a more elevated plane of being, in order that the pathway which at present appears to end with the physical, may be seen soaring far beyond it into the discarnate and the spiritual. The creation of this communion, in the mystic sense, and the conveyance of its inspiration to the choicer spirits of mankind who could receive it, has been done long ago by Christianity—and, let us say, by other of the great world religions as well. But the time for the outpouring of this truth upon all flesh had not yet come. Has it come now? The steady spread of psychic investigation and spirit communion suggests that it has, and to the suggestion adds this also—that in these very events we may see the mark of a Higher Approval and witness the bestowal of another portion of the bread of the ages. If we find ourselves able to accept that view we may almost bend ourselves to listen for the resulting command from an Eternal Voice to humanity's countless armies that they go forward in the strength of that bread—'Let the whole line advance!'

BARRISTER, LL.B., B.Sc.

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LONDON, W.C.
SATURDAY, JUNE 13th, 1908.

EDITOR E. DAWSON ROGERS.
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ATOMS, ELECTRONS, GYRONS: THEN WHAT?

Things are indeed fast tumbling into the melting pot. Once it was Atoms: then, quite lately, it was Electrons; now we are being asked to pass on to Gyrons; and we may well ask—what next? We are getting very near that American 'crank's' 'Thoughtons'; or, let us say, we are getting very near to Mind and Breath; and 'In the beginning was The Logos' may soon cease to be mystical, and become a scientific commonplace.

We have been started on this line of thought by a book just published by Swan Sonnenschein and Co., entitled 'Electricity: What Is It?' by W. Denham Verschoyle, M.E., M.I.M.E., M.A.I.M.E. This writer combines an admirable simplicity of expression with a fearsome subtilty of thought, and we do not mind saying that at certain points we are unable to follow him; but we watch his excursions with gentle awe; and, if we are patient, he always comes back with a smile, and with the comforting assurance that it is all beautifully simple: and he is fond of suggesting that the big, deep, hidden, fundamental laws may, at the present time, be hidden mainly because of their very simplicity.

Our new friends, the Gyrons, lie beyond the Electrons; but 'beyond' is hardly the word, for, in this exquisitely subtle region, position exists not: all is movement, breathing, thrill. The Gyron, for example, is so-called because it is or has a 'gyrostatic motion,' as 'the most primitive interaction between Absolute Energy and the Ether.' The 'primitive ether motion is of a vortexial nature,' and attention must be turned to varieties of motion for the explanation of both Electrons and Gyrons, and for the answer to the question, 'What is Electricity?' In fact, we are practically advised to bid good-bye to Electricity as a thing, an entity, or a separate force. The modern man of science, when asked what it is, takes refuge in higher mathematics and abstruse generalisations, says our author. The real question, for the moment, may be, 'not, will the electrical theory explain all cosmic facts? but, will some other theory explain electricity and all other cosmic facts?' We are thrown back upon an ether motion, or upon that 'Absolute Energy' which lies behind or within all.

Let it be observed that the Electron has no existence in itself. It has no existence until the Ether thrill occurs.

'The Ether continues to be nothing but Ether until a certain motion is given to it, and it then becomes an electron,' and is 'the unit charge of electricity': but we cannot rest there. 'We are still faced with the necessity of admitting some antecedent prime-mover—to which neither our senses nor our instruments will respond.' That sounds strangely like, 'O the depth of the riches both of the wisdom and knowledge of God. His ways are past finding out: for of Him, and through Him, and to Him are all things: to whom be glory for ever!'

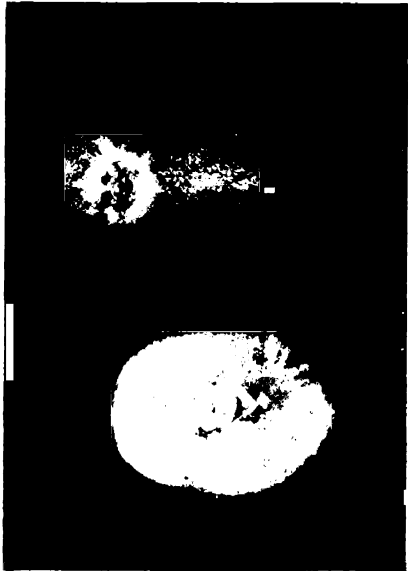
Mr. Verschoyle, though in quite a coldly scientific way, makes much of the 'Absolute Energy' which lies within all manifested motion. When he has traced his marvellous creative Gyrons to something that looks like a mechanical (because a gyrostatic) movement of the Ether, he says that the problem of the Universe is still almost as far from solution as before: and, in truth, his 'Absolute Energy' is a good deal more like an Absolute Being who seems to know perfectly well what He is about; or, we might say that it looks like a Power controlled by myriads of beings who use and control it intelligently. That is just as reasonable: and really the whole scene, so far as it is disclosed, looks like a mighty laboratory, at work night and day through countless millions of years. 'The general trend of our argument,' says our author, 'will now be to show that by a purely mechanical application of a few simple principles it is possible to trace the evolution of the simple molecule through the different phases of—first, the single gyron; second, the primitive atom or group; third, the elemental atom; and, fourth, the simple molecule.' All that looks indeed 'simple,' but, as Mr. Verschoyle says, it requires an enormous expenditure of time. 'Millions of years,' he says of one 'simple combination.'

The process of creation, it is suggested, is a process of consolidation, with the Gyron for first move which, though infinitesimal, is 'more energetic than anything else in Nature.' 'Whilst itself it is an effect of an unknown power, towards everything else in the Universe it is a cause, and the most imperative cause which it is possible for us to imagine.' 'Given untold millions of these little bodies, suddenly created throughout space, we should have all the material required in the evolution of our cosmos.' Out of the 'orderly chaos' that would thus arise there would in time emerge 'a progressional term' which would result in the simplest imaginable element: and all the rest would be what we are familiar with as evolution.

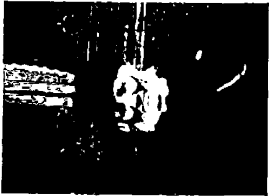
The Gyron is not only the creative germ or thrill; it is also free to move everywhere. It can pass through all forms or masses of matter, for all forms or masses of matter are only spongelike to it, inasmuch as 'the volume of space which is taken up by the interstices of a portion of matter is very much greater than that which is occupied by the bodies which compose that matter,' and the Gyron has a free pass through; so true is it that the farther back we go in the refinements of matter, the nearer we come to omnipotence and omnipresence;—to the source and intensities of all power, and to freedom from all limitations and restraints. Indeed, a pregnant thought!

AN INDIVIDUALISED SPIRIT is too precious a product of the great Life Tree to be cast away. It may be dwarfed and distorted by its environments, but it has the latent possibilities of angelic growth. The spirit comes into this existence with a physical body as a necessity of its evolution. That body is the bridge it passes over into the immortal state. What counts the bridge after the spirit is safely over? The spirit may have been a year, ten years, or a century in passing, or it may have been an hour, yet it is safely over.

INTERESTING 'SPIRIT PHOTOGRAPHS.'



No. 1.



No. 2.



No. 3.



No. 4.



No. 5.

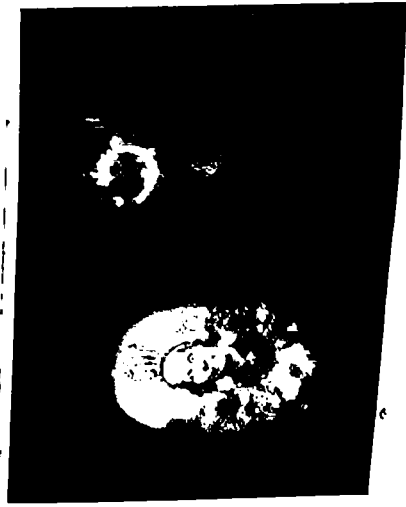


No. 6.



No. 7.

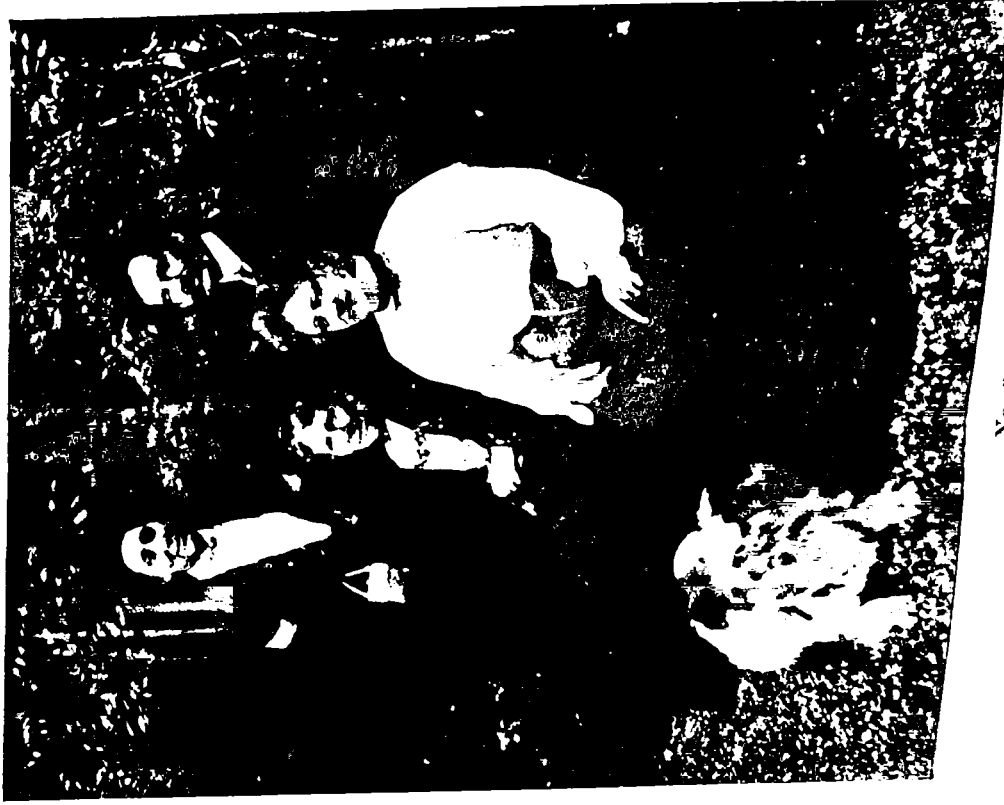
INTERESTING 'SPIRIT PHOTOGRAPHS.'



No. 1.



No. 2.



No. 3.



No. 4.



No. 6.



No. 5.



No. 7.

See Page 283.

SMITHSONIAN DEPOSIT.

SPIRIT PHOTOGRAPHY.

SOME INTERESTING EXPERIENCES.

The photograph (No. 1), kindly furnished by the Venerable Archdeacon Colley, was taken at a private domestic inner circle, consisting of seven members, of which circle he is one, whose names and addresses have been sent to us in confidence. The photograph was taken on one of the Archdeacon's own diamond-marked quarter-plates, in his own photographic slide, and with his own camera, on Monday afternoon, March 16th, 1908, out of doors in a shower of rain. The spirits who appear are both recognised. The lady is the Archdeacon's mother, who departed this life on August 8th, 1858, aged forty-three years, the gentleman being his father, who passed away on June 13th 1891, aged eighty-one. The face of the father may be compared with the photograph of him (No. 2) which was taken by Archdeacon Colley himself on August 25th, 1888.

Archdeacon Colley states that no photograph of his mother was ever taken during her earth-life, but the spirit photograph of her has been recognised by many persons now living in Leamington and elsewhere. The attestations (eighteen in number) under their own signatures, of those who recognise her face may be seen at this office. A second photograph (not reproduced) was taken immediately (within half a minute) after the first on March 16th, and in it the spirit parents are seen to have altered their positions relatively to their son. In the first photograph the father's face is above the head of Archdeacon Colley, but in the second it appears at his right hand, where the mother had been, while she has moved to where the father previously stood.

With reference to photograph number three, Mr. J. J. Vango writes:—

In June, 1903, while Mr. P., a friend of mine, was walking with me in my garden, he suggested bringing his camera, as he thought some pretty views could be taken. I replied, half in jest, 'You had better bring your camera and take some pictures of the children'; whereupon Mr. P. said he would bring his friend, Mr. C., as he had a better camera. I had only met Mr. C. twice previously; he was not a Spiritualist. One Sunday afternoon, shortly afterwards, the two gentlemen came, Mr. C. bringing his own camera and plates, and Mrs. J. J. Morse and Miss Morse, who had just returned from Australia, paid us a surprise visit the same day. Mr. C. exposed six plates, taking photographs of Mrs. Vango, myself, and children, and then two were taken of Mrs. and Miss Morse, Mrs. Vango and myself. My dog being near, I called to him to lie down in front, but the idea of getting psychic phenomena never occurred to any of us. A few days later, however, Mr. C. called with some prints which he had made, and said, 'There is a mistake on one that I cannot understand.' He pointed out this supposed mistake, but as soon as I saw the face on the dog (No. 3) I realised its importance and asked him whether he had destroyed the negative. He said: 'No, you can have it if you like.' Naturally I replied that I *should* like to have it, and it is now in my possession. Three experts in photography have examined it, and one of them expressed the opinion that it ought to be preserved in the interests of science. When I called on Mrs. and Miss Morse and showed them the picture, they at once saw the face on the dog, and Miss Morse remarked that it seemed familiar. She showed it to her mother and asked her, 'Who is it like?' and they both decided that it was 'The Strolling Player,' one of the controls of my friend, Mr. J. J. Morse. I said: 'Of course it is, I remember it now'; I had seen him many times clairvoyantly and am rather surprised that I had not recognised it at once. I had to wait a long time before I had the opportunity of speaking to 'The Strolling Player' himself; however, when I asked him whether he knew anything about the picture with the dog, he said, 'Yes; it may not be a good likeness of me, but I did my best.'

I may state further that the photograph was taken very quickly, the exposure being short, as rapid plates were used, and when we had seen the photograph and talked it over, we all agreed that the dog did not move.

A print of this remarkable photograph was sent to Dr. Alfred Russel Wallace, who, in acknowledging it, said: 'I have to thank you for so kindly sending the exceedingly

interesting photo of yourself and friends, with the extraordinary face upon the dog's head. . . It is far too clear and distinct to be any chance or imaginative face.'

Mr. J. J. Morse, in response to a letter regarding this picture, says: 'So far as I understand the matter, my daughter felt that it was intended for "The Strolling Player," and, subsequently, our good spirit friend said that he was trying an experiment and hoped for a better result. Certainly the indications are such as to warrant me in accepting the statement, for they show to some extent the familiar face which I have often seen.'

The Hon. Sec. of the Norwich Spiritualists' Union recently sent us the following particulars respecting what he regards as an excellent case of spirit identity. He says:—

Some months ago a Mr. M—, a member of this Union, wrote to Mr. R. Bournsell, the well-known spirit photographer, asking for an appointment for a sitting. Mr. Bournsell replied, fixing a time, and in his letter stated that a spirit who gave her name (which may be printed as 'Nellie,' because that is *not* her earth name) wanted Mr. M— to be sure and keep the appointment. Mr. M— was quite in the dark as to who the lady, whom I have called 'Nellie,' might be, as he could not remember the name as that of any deceased friend or relative. However, he duly attended at Mr. Bournsell's house and had three photographs taken. In the evening of the same day he attended a séance for materialisations in another part of London, at which three clearly-defined faces materialised for him. The first, to his utter amazement, was that of a young lady whom he knew rather intimately in London some forty years ago as 'Nellie.' This brought Mr. Bournsell's statement to his mind, and gave the clue to the identity of the spirit who had communicated with him. The second face was that of Mr. M—'s first wife, who died upwards of forty years ago at the age of twenty-two. The third was that of a nephew.

On returning to Mr. Bournsell's the next morning for his photographs, Mr. M— found, to his great delight, that on the first one there was an excellent likeness of 'Nellie,' and on the second an equally excellent likeness of his first wife, both of them just as they had appeared to him the evening before.

The gentleman referred to above as Mr. M— desires, for private reasons, to remain anonymous, but he has certified, above his own signature, that 'The above account is correct in every detail.' We regret, however, that in this case we are unable to obtain corroborative testimony from persons who knew the ladies in earth life, owing to the lapse of time. We reproduce the second photograph taken by Mr. Bournsell (No. 4), also the portrait of Mr. M—'s first wife (No. 5), which, however, was taken when she was eighteen years of age. No earth life photograph of Mr. M—'s lady friend is obtainable.

A short time since we received the following letter for publication in 'LIGHT':—

SIR,—As spirit photography is to some a dubious matter, and such photographs are difficult to obtain under test conditions, permit me to call the attention of the readers of 'LIGHT' to a case which has occurred recently.

A friend of mine, a professional photographer, who deals with the cheaper variety of portraits, had a customer who came back and indignantly demanded to know why a face appeared on the photograph of his little girl. On being told that nothing of the kind was on the screen, he flung down the cards, saying, 'The place is haunted, then!' and rushed from the shop.

The face to which the father of the child objected appeared in a horizontal position just above the child's right shoulder, and it has been recognised as that of the photographer's father, who passed on some years since. The child's photograph was taken by an employé of the photographer, and similar cases have occurred before, pointing to the possibility of the assistant being a medium for this manifestation.

Readers who are especially interested in this phase may look over these photographs if they will communicate with the undersigned, as the photographer, for obvious business reasons, does not desire his name published.

30, Avondale-square,
Old Kent-road, S.E.

JOHN JACKSON.

In response to our request for further particulars Mr. Jackson brought us the negative, which the photographer had kindly lent to him for that purpose, and a portrait of the photographer's father.

As will be seen by the reproduction in the Supplement (No. 6), the child's portrait is one of the small, cheap variety, and was taken in the ordinary way of business on a half-plate negative on which seven others sitters were taken in turn. In answer to a suggestion that the plate might possibly have been used before, Mr. Jackson says: 'The camera is a fixed one, the plate goes in one way, and customers do not lie down.' We have reproduced the portrait of the photographer's father (No. 7) so that our readers may judge for themselves as to the degree of resemblance between the two faces.

As regards the recognition, we have a signed statement from the photographer's brother, in which he states that he is 'not a Spiritualist' and does not know anything about it, or how the portrait got where it is; 'but,' he says, 'I do know that it is my father just as I saw him last at Ladywell Infirmary. I have shown it to three neighbours who knew the old man, and they all say it is he.' A print of the photograph was sent, without comment, to Manchester, to the nephew of the photographer living there, who, in a letter to his uncle (which we have), says: 'Undoubtedly the face is, as near as it possibly can be, like grandad's.'

There is nothing on the background which could produce the appearance, for it is plainly visible in all of the seven other portraits, and there is no sign of a face on any of them other than the faces of the sitters.

Wishing to obtain all the information possible, we called at 61, Newington Butts, S.E., the address given by Mr. Jackson, and interviewed Mr. Turner, the proprietor, who, recognising the importance of the case, kindly agreed to his name being given in 'LIGHT.' In reply to our questions, he, Mr. Turner, said that, although he is a Spiritualist, he has never obtained a spirit photograph. His father passed away five years ago in Ladywell Infirmary, but was not a Spiritualist and knew nothing of the subject. The portrait which we give (No. 7) was taken two years before his death, but no photograph was ever taken of him while lying down. The child's portrait was taken in the usual way of business by Mr. Turner's assistant, who is not a Spiritualist. When abnormal appearances were observed on the plates on former occasions no importance was attached to them and the plates were destroyed, but in this instance, when Mr. Turner recognised the face as his father's, he preserved the negative and finally yielded to the representations of Spiritualist friends and permitted Mr. Jackson to communicate the facts to 'LIGHT.'

There is another peculiarity in this remarkable photograph, viz., a second face, apparently that of a child, in profile, close beside the face of the old man. With the aid of a magnifying glass it can be seen distinctly. Mr. Turner has a little girl in spirit life, but he declines to do more than admit that there is an appearance which resembles a face, though too small and indistinct for him to attach any significance to it. He does not wish to build up any theory, only to recognise facts—and to him it is a fact, that his father's face appears in some strange fashion on the photograph beside the child.

In the course of his remarks at the meeting of the London Spiritualist Alliance on May 14th, after the Address by Miss E. Katharine Bates, Mr. W. T. Stead stated that he had had photographs of many dead people. He had no theory regarding them, he merely mentioned the fact. Ordinary precautions, such as marking plates, &c., against fraud were valueless, but he said that he would defy any 'fake' photographer to produce, at a moment's notice, for an entire stranger an *identifiable* portrait of a dead friend, yet that was what had been done, to his knowledge, by, or through, Mr. Boursnell. He took Mrs. Hope, referred to by Miss Bates, to Boursnell to see if she could get a picture of her son Gordon. Four plates were exposed; on the first there was a stream of light, on the second there was a portrait of a friend of Mr. Stead's, on the third a portrait of a lady, and on the fourth a

portrait of a man whom, although his face seemed familiar, Mr. Stead was unable to place. He sent the portraits to Mrs. Hope and said he was sorry that the sitting had been a failure—there was no portrait of Gordon. Mrs. Hope replied that *she* did not regard the séance as a failure, because the lady, who was unknown to Mr. Stead, was her sister who died eight years previously in India. At Mr. Stead's suggestion copies of this spirit photograph were shown to Mrs. Hope's mother and sister, without comment. The sister exclaimed: 'Where on earth did you get Hetty's portrait?'; and, on seeing it, the mother burst into tears and said: 'I never knew you had a portrait of dear Hetty!' With reference to the man's portrait, Mr. Stead said that on showing it to a friend, that gentleman recognised it as Robert Louis Stevenson. 'Now,' said Mr. Stead, 'the remarkable thing about this is that I had been writing a review of the biography of Stevenson, and it was unfinished when I went to the photographer. While I was away I did not think of him at all, but on my return to the office I completed the review, and it is curious that I failed to recognise him until my friend mentioned his name.'

'I WANT TO SEE THAT MYSELF.'

The Rev. Minot J. Savage is sufficiently recovered in health, we are pleased to learn, to be interviewed by a representative of the 'New York American,' and it is evident that he has lost none of his interest in Spiritualism, or, should we say, psychical problems?

In reply to the question whether *one* well-proven 'instance of the intercommunication of spirits demonstrates the deathlessness of the human soul,' Mr. Savage said:—

I should say so, because science assumes always the uniformity of the universe. You get one case, you get the law. I think everybody would admit it if one case was thoroughly established.

Asked if he thought there had ever been a case of spirit communication so thoroughly demonstrated as to leave no room for doubt, Mr. Savage shrewdly replied:—

In the case of the person having the experience, Yes. But somebody else might raise the question as to whether he had not made some mistake in observation, or in reporting the facts. You see what I mean; I have an experience that is perfectly satisfactory to me, and you say: 'I want to see that myself.'

To the further question whether he knew of any way in which one who has communicated with departed spirits can prove the fact to those who have not been in such communication, Mr. Savage answered:—

I do not see how he can, except to those people who have confidence in his ability and honesty as an investigator, unless he can get them to pursue a similar line of investigation. I believe it is possible in time to accumulate such a volume of evidence in this direction on the part of competent parties as to force an acceptance of belief. How many people have investigated that the world is round and can prove it? We take most of our scientific beliefs on the evidence of people whose judgment we trust. This is the attitude of most beliefs, is it not?

The above quoted interesting questions and answers have a direct bearing on the testimony of a number of reputable witnesses to the reality of spirit photography, which appears in this issue of 'LIGHT.' These persons state that they identify the psychic pictures as being portraits of their deceased relatives or friends; but, as Mr. Savage so clearly and truly points out, while these witnesses feel perfectly satisfied themselves, the natural attitude of those persons who have not had a similar experience is expressed in the phrase, 'I want to see that for myself,' or, in this case, 'I want to get a photograph which I can recognise as the portrait of a deceased friend or relative of my own.' This may be said, and felt, quite reasonably, without raising the question as to whether the witnesses 'have not made some mistake in observation or in reporting the conditions under which the photographs were taken.' Hence the only way to establish the facts on a scientific basis is to accumulate such a volume of evidence from competent witnesses as to force conviction.

PSYCHIC FACULTIES AND PSYCHIC EXPERIENCES.

By MISS E. KATHARINE BATES.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, May 14th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President in the chair.

(Continued from page 272.)

And now, having given you the jam sandwich, I am afraid I must end up with a good, thick slice of bread and butter : because I want to say something finally about the subconscious self, telepathy, and secondary personalities, with reference to the use of these terms as explanations of all possible psychical phenomena and as providential *Spirit Escapes*, if I may be allowed to coin the term.

We must all have seen in the grounds of a Sanatorium or 'Open Air Cure' Establishment, those wooden shelters which are ingeniously arranged to revolve in any direction desired and thus protect their occupants from the keen northerly or easterly winds. It seems to me that the three terms above quoted, afford just the same sort of shelter, and can be twisted about and manipulated in like manner, to avoid the keen blasts of accumulating evidence of discarnate spirit survival and discarnate spirit manifestation. In both cases, the shelter may be turned round a little too long or too violently and topple over some fine day, bringing its occupants to the ground.

In a book published of late by M. Jules Bois, and entitled 'Le Miracle Moderne,' this writer takes much the same attitude as Thomson Jay Hudson ; only the 'subconscious self' of the latter figures as the 'secondary personality' of the former.

Speaking of the remarkable communications in Jersey, during the life of Victor Hugo, which were given through his son, Charles Hugo, M. Bois is forced to admit that some of these transcended anything yet achieved by the poet, but he fences the question and tries to *chasser les esprits* by suggesting that such communications were only prophetic of what Victor Hugo would achieve in the future : the prophetic uprush presumably of his secondary personality ! M. Bois cannot refuse to believe in the *bona fides* of Mrs. Piper, so contents himself with abusing secondary personalities in general as being 'tempters, liars and *dérisoires*' (or mockers). The outer personality of a medium can only be whitewashed apparently at the expense of the inner ! At the same time he glorifies the powers and possibilities of the secondary personality and implores us to cultivate this wonderful unknown country, this subconscious entity which is at once so capable, so omniscient, and omnipotent ; and yet such an unceasing and unconscionable liar !

This is exactly the same line of argument used by Mr. Thomson Jay Hudson, who, in one of his earlier books, the 'Law of Psychic Phenomena,' I think, tells us on one page of the intense stupidity of the subconscious self, that has not the smallest power of discrimination as regards the premisses placed before it, upon which it will argue, nevertheless, quite accurately. In fact it *can* only argue deductively from any given premiss, no matter how preposterous and absurd the latter may be. A few pages further on, when belauding the subconscious self, he reminds us that after all the Almighty Himself can only argue deductively !

I remember pointing this out to Mr. Stead as unfair and illogical in the early days of our acquaintance, when he was reviewing the book ; and his terse if somewhat unconventional remark was, 'Oh yes, absurd, of course ! If you tell the Almighty He is a duck, He doesn't begin to quack.'

M. Bois seems to me far more sane and less omniscient, when he comes to deal with hypnotism, and points out that modern methods aim at awakening the will-power and sense of the patient, making these co-workers with the operator, instead of merely impressing the patient with the will and

moral sense of the former. This is a step in the right direction ; but, as M. Bois points out, we are still at the mercy, not only of the *bona fides* of the hypnotiser, but of his *involuntary* passing on of his own qualities and suggestions.

In experiments in thought-transference, we can all recall a noted instance where a gentleman wished to communicate with his wife, when away from her on a journey, as a matter of experiment. He was, however, specially anxious *not* to acquaint her with certain worries and disagreeables connected with the journey. Unfortunately, these were just what she received from him, whilst the items he wished to impress upon her failed completely to effect an entrance into her consciousness ! It may well be the same in cases of hypnosis for anything we know.

And now as regards *Telepathy* as a patent Spirit-Escape.

What do we really *know* of any telepathic methods ? What do we know of them beyond the arbitrary name given to processes which occur spasmodically and whose laws are at present a sealed book ?

As Dr. Hyslop truly says :—

In ordinary and normal modes of transmitting our ideas and thoughts, we do not communicate, as that word is understood, in mechanical terms ; but we interpret agreed signs. In normal life, our minds are as completely isolated from the communication of *thoughts* as two people are isolated when no telegraph wire connects them. We have to fix upon certain signs or sounds as indicating certain ideas, and then infer that those ideas are present when these signs occur. Our limitations in communication are quite apparent in the meeting of strangers who do not have the same language. They cannot exchange ideas at all, except by contriving some suitable symbols as arbitrary signs of the ideas to be indicated. *All the vibrations in the world would not help them.* In other words, we do not communicate ideas in normal life, but we interpret signs. The vibrations of sounds are not the communication of thoughts, but they are physical phenomena which we use, as we use the Morse symbols in the telegraph.

We do not make telepathy *intelligible by supposing thought waves*, any more than we make the normal interpretation of communication intelligible by them. It is not the vibrations in the physical world that transmit thought, and we have no reason to believe that any such media can transmit it in the telepathic phenomena. The term is only a name for a supernatural fact, not yet made intelligible. An appeal to vibrations does not help us to solve the difficulty.

Yet how constantly is this appeal made ? These are words of wisdom which we should do well to remember when tempted to talk in a totally irresponsible way of telepathy as covering a multitude of awkward phenomena ; in a way suggesting that we know all about this last refuge of the anti-Spiritualist.

So telepathy has figured as another Spirit-Escape ! Sir Oliver Lodge has said that 'in order to explain life, mind, and consciousness by means of matter, all that is done is to *assume* that matter possesses these unexplained attributes.' In like manner all that is done by men such as Jules Bois or Thomson Jay Hudson to explain psychic phenomena of all kinds by the secondary personality is to assume that the secondary personality possesses all the knowledge and capacity necessary for producing all such phenomena as may have occurred since the creation.

Now to formulate a theory that all physical phenomena are due solely to the activities and powers of a so-called 'secondary personality' may be adding a superphysical method to the more purely physical methods of investigation ; but it is also undoubtedly making a *cul de sac* just where we have every right to believe that Truth would guide us along a *road*, ever widening out as we advance upon it, with courage and yet with caution.

The author of 'The Great Psychological Crime' says, *à propos* of the assumptions made by materialistic scientists :—

They simply *assume* that all those things in Nature which higher science classifies under the heads of spiritual and psychical, are mere properties of physical matter. They *assume* that these properties inhere in the individual atoms, of which the physical bodies and organisms are composed. They then *assume* that their assumptions are scientifically correct and that anyone who doubts them is unworthy of attention.

However much we may doubt some of the author's own conclusions, I think we shall all agree with him in the above remarks. He continues :—

The misfortune is that when the School of Physical Science speaks, the world is not only ready to listen to its message, but also to accept this without question, no matter how gratuitous may be the assumptions, how unscientific its conjectures and conclusions, or how far the subject of its dictum may lie beyond the range of its legitimate authority. Untrained minds are apt to worship blindly at the altars of physical science, owing to the innumerable and brilliant victories it has achieved in its own fields of research.

Nature has consistently fixed well-defined limitations beyond which, *by purely physical means and methods*, the school of physical science cannot go. To pass beyond those limitations and still maintain its scientific status, it must adopt methods which meet the demands of the new and enlarged field into which it advances. It must add to its physical equipment the implements necessary to enable it scientifically to carry its experiments and demonstrations into the realms of Nature that are 'finer than the physical.'

A writer, whose name I have unfortunately omitted to note, says that :—

When Mr. Taine, in his book 'L'Intelligence,' likened us to a piece of complicated watch work with its destined, mechanical movements, he did good work in destroying the former dreams of a mentality looked upon as an entity, existing in an imaginary life, abstracted from and independent of our organism.

On the other hand, the simile was exaggerated and misunderstood by many. It seemed to make us the slaves and victims of environment. Bound down by atavism; compounded of daily events and daily surroundings; we seemed to represent only a foreseen and foreordained result, like the inevitable precipitate formed by chemical combination.

Sorrow and discouragement followed these views and undermined the will-power. It was the old Buddhist resignation minus its ideals and hopes. Men began to question heroism and to despair of effort and its results. In those days of stress and doubt, we were told that our faults and hesitations and weaknesses were irreparably our very selves. It seemed useless to act for good, since, victims of a fatal and tenacious past, we could change nothing.

These ideas sapped people of their confidence, gave them disgust of life, served to restrict the limits of will-power. They extinguished all faith—more especially faith in ourselves.

A better comprehension of our own capacities is at length dawning. The garment of our Self is woven with the material furnished by our environment and by our ancestors; but there is a new force under this old raiment, an abiding force under this vortex of phenomena, a personality behind these impersonal elements which it co-ordinates and arranges.

The little clock may be run down or out of order and may be wound up once more, but it will not mark the hour, unless it possess the hidden impulse which makes the stars gravitate, the trees bud, and human beings think and love.

These last wise and beautiful words point to the Cosmic Consciousness of the Unity of all Life; a consciousness which seems to be dawning upon this twentieth century in ever-increasing power.

The mountains caught the rays from this glorious Sun many, many centuries ago; but those rays are now lighting up the lower ranges and even the valleys of life. If any of us are at times inclined to look upon this sublime dawn of an extended consciousness as the monopoly of the twentieth century, it is well to remind ourselves that all great poets and all great prophets have seen it in the heavens.

In proof of this, I need only quote the translation of Virgil's grand lines from the sixth Book of the *Æneid*, where Anchises maintains the essential unity of life and mind, throughout the universe :—

'One Life through all the immense creation runs,
One Spirit is the Moor's, the Sea's, the Sun's,
All forms in the air that fly, on the earth that creep;
And the unknown, nameless monsters of the deep,
Each breathing thing, obeys one Mind's control,
And in all substance—is, a single Soul.'

(Loud applause.)

After some interesting remarks by the Chairman, Dr. Abraham Wallace, Mr. W. T. Stead, and Miss Mack Wall, the proceedings closed with a hearty vote of thanks to Miss Bates.

A SPIRITUAL VIEW OF THE RESURRECTION.

Preaching at St. John's Church, Westminster, a few Sundays ago, the Rev. H. Mayne Young, M.A., senior curate, whose sermon appeared in 'The Church of England Pulpit,' of May 30th, uttered such really spiritualistic teaching as is not often heard in the churches. He assured his hearers that 'the philosophical tendency of the present day was altogether in favour of the view that the resurrection is from the dead and not from the grave; that it takes place at death; that it is a general resurrection in the sense of being universal; that the spiritual body, or the basis of the spiritual body, already exists; and that this is the body which is raised up,' and proceeded to argue that :—

When we assert our belief in the Risen Christ, that does not necessarily carry with it belief in the resuscitation or reanimation of the physical body which was laid in the tomb. There is all the difference in the world between holding firmly to the fact of the resurrection and the centering of our belief in one special mode or manner by which that resurrection was made manifest. . . . The discovery of the empty tomb has led many people to suppose that the Resurrection Body of our Lord was the identical body of flesh and blood that was laid in the grave. But such a belief as this contradicts the simple statement of St. Paul, that the dead do not rise with the same body; 'Thou sowest not,' he asserts, 'the body that shall be.' Besides, neither in the Gospels nor in our creeds is the statement ever made that Christ rose from the grave, but that He rose from the dead.

The Gospel narrative would correct this by drawing our thoughts away from these materialistic conceptions and from the idea of associating the resurrection with the resuscitation of the corpse laid in the tomb. 'Seek no longer,' it would say, 'the living among the dead; He is not here, He is risen.' The appearances of the Risen Christ are no argument for the reconstitution of the natural body; they were clearly intended to convince His disciples of the continuity of His Individuality. They were materialisations, gradually becoming more and more etherialised and unearthly, until at the last appearance in Galilee some were unable to recognise Him. And moreover, if we cling to the idea that our Lord's Resurrection Body was identical with the body that hung upon the Cross, and which was afterwards laid in the grave, then it also invalidates St. Paul's argument that Christ's resurrection was no exception to the general law for man. The Apostle recognises quite plainly the fact that our resurrection and Christ's resurrection stand or fall together. He does not say, 'If Christ is not raised you cannot rise.' But he put it just the other way: If there is no resurrection of the dead neither hath Christ been raised. He implies that our Lord's case cannot be regarded as exceptional and unique; that if resurrection is not true for man, is not an essential part of human evolution, then it is not true for Christ. St. Paul, in fact, dares to take the history of 'the man Christ Jesus' in its entirety, as a revelation of what was God's intention for the whole human race. Our resurrection is the ascent of our personal spirit into a higher world. The outer shell—the physical body—is dead and done with; dead because done with. The physical body is only fitted for a material existence. But the resurrection body is fitted for a spiritual existence, and its attributes, unlike those of the physical body, are incorruption, power, and glory.

The preacher ascribed the disappearance of the physical body of Jesus to a rapid dissipation of the material elements, and, quoting St. Paul's comparison of man to a seed, he regarded the sowing of that seed as referring to birth rather than to death.

THE APPEAL TO FEAR.—'The Sunday Times,' in its notice of Mr. Godfrey Raupert's lecture, which we report elsewhere in this issue, states that Mr. Raupert 'clearly proved that the dead did not appear at séances, but were personated by intelligences of evil for the destruction of man.' We should like to know how Mr. Raupert identifies the intelligences, and especially how he proves a negative—viz., that the dead (departed) do not appear at séances. Father Bernard Vaughan 'said plainly that the intelligences were devils, personating the dead,' and 'called on all present not to open the door to devils on whom they could not close it when once opened.' All this strikes us as extremely funny. Experienced Spiritualists, while admitting the difficulties, are satisfied that the communicating intelligences are departed human beings. Surely the listeners, very naturally, will desire to discover for themselves who the spirits are.

LETTERS TO THE EDITOR.

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

An Interesting Vision Experience.

SIR,—While on a voyage to South Africa I had a strange experience which led me to search into the truths of Spiritualism, and I am thankful to say that I have been amply rewarded.

One night about eleven o'clock, when in the vicinity of the Equator, while sitting on deck enjoying the cool night air, a feeling of calmness came over me which I cannot exactly explain, but I seemed to be at peace with all. When I retired I fell into a deep sleep, from which I was awakened by some sheep penned near by, which seemed to be in a state of terror. As they got worse and sleep was out of the question, I went to see what was the matter, and found one of my shipmates on the same errand. We spoke to the animals and they soon settled down. As we thought that someone must have disturbed them I left my door open, with a red curtain stretched across it, and returned to bed. A strange sensation then came over me, my body seemed to lose all weight and to be lifted up. Hearing a light footstep I jumped up and looked out. The electric light cast the shadow of someone passing along, but I could see no one. I thought that I would walk the deck for a time to see if I could drive away the strange sensation, but I only staggered about. When I laid myself down once more the strange sensation became more intense, and I saw that the curtain was being drawn aside. A form, draped from head to foot with a halo of light around her, entered. I said, 'Who are you?' She faced me with a happy smile, and then I saw her lips move and the name of my spirit daughter, 'Mary,' came in a clear and silvery tone, and with it her mother's voice seemed to say, 'Oh, father, it is our Mary.' I was curious to know if the mother had had the same experience, so I wrote from Cape Town, informing her what had occurred; she wrote to me about the same time. Our letters crossed and I received her's in Natal. In it she informed me that she had been taken to a Spiritualist meeting by my eldest son, and my eldest daughter had been described to her by a clairvoyant named Mrs. Inglis. Thus my youngest daughter visited me on the Tuesday night following the Sunday on which the eldest was described to her mother in Glasgow at the Bath-street Assembly Rooms.—Yours, &c.,

A. O.

Startling Spontaneous Phenomena.

SIR,—The writer of the article in 'LIGHT' of May 23rd, p. 243, 'A Clergyman of the Church of England,' will have, I am sure, the sympathy of all intelligent investigators of the abnormal for the inconvenience and discomfort caused by the spontaneous phenomena which have taken place from time to time in his home. He asks, 'What do they mean?'—a question not easy to answer. One can fully believe that the strange 'happenings' which he records have occurred as described; but their meaning will only be reached by the patient and sympathetic co-operation of all the persons affected thereby on this side. The clergyman's wife appears to be a 'sensitive,' who *sees, hears, and is impressed* in a more marked degree than the rest of those who experienced the phenomena, and she should, if possible, adopt a calm and patiently watchful attitude. I think it is fairly plain that she is not suffering from delusions, and that, using the ponderous language of the Society for Psychical Research, the assumed delusions are 'veridical hallucinations,' which, while affecting her specially, are related at present to some article of furniture, the house itself, or to some person who formerly resided there, but is now in the disembodied state. 'That thing' (the man seen so often), appears to come with a purpose, and either by himself or with the assistance of others, has managed to attract attention.

It occurs to me that the clergyman himself is in some way bound up in these phenomena, as judging from his letter, they have always taken place when he was in the house, but asleep. I would, therefore, suggest that your correspondent, his wife, and friends, would do well to calmly set to work to take full advantage of the visitation, and without calling in strangers, either members of the S.P.R. on the one hand, or perverted Spiritualists on the other, investigate these interesting occurrences, which are indicative of other 'senses' and 'other world states' than those which usually attract our attention. Many would welcome an opportunity to investigate and open up communication with the gentle-faced 'phantasm of the dead';

who, however, appears to be very much alive and to possess a certain amount of control over physical objects, and is at times sufficiently materialised to cast a shadow and reflect an image in the mirror.

There is really nothing to fear and much to be thankful for. Both the clergyman and his wife are young and in the prime of life, and, judging from their sphere, cultured and refined, and I can well believe that if they will investigate they will soon get to know the meaning of their strange experiences. It will be wise to approach the matter with an open mind, and not assume that either evil spirits, demons, or earth-bound, evil-minded human beings are specially engaged in annoying them for some inexplicable reason—some defect in themselves, or some sin in their forbears. It is best not to indulge in conjectures, but let the facts speak for themselves.

The reverend gentleman may have a little prejudice—based on sincere convictions—about consulting 'the dead.' But we do not know that he will be doing so, in holding a series of sittings to ascertain 'what these phenomena mean.' Anyway, he has not consciously sought or caused the phenomena, although he may be a factor in them. They have come to him. A good thing, too. Let him seize the opportunity presented to ascertain the 'why,' and if he does so, in a thoughtful, sympathetic manner, I do not think that he will ever have any reason to regret his action.

I would deprecate his neglecting the examination. Not that I have the slightest fear of harm being done to him or his by any supernormal powers or persons whatsoever; but I do think that the neglect will leave matters as they were, or the phenomena may become more boisterous, and prove unsettling to his wife's nerves and to the peace of his household. That would be unfortunate, for I am convinced that such a result is not intended, should it be that a spirit desires to manifest.—Yours, &c.,

JAMES COATES.

Rothesay.

Spirit and Spirits.

SIR,—It seems to me that the point brought out in the very excellent article on 'Spirit and Spirits—and New Testament Study,' in 'LIGHT' for May 30th, might be made still clearer by expanding one of the phrases quoted so as to give the complete sense. In Luke ii. 25, the order of the words *pneuma en hagion ep' auton* is significant. Literally it runs: 'And spirit was holy upon him.' We might translate it, 'the spirit upon him was holy,' or, 'A spirit—a holy one—was upon him,' or, better still, because more precise, 'there was a spirit upon him, and it was a holy one.' It is a case in which two distinct statements, the presence of spirit influence and the (holy) nature of that influence, are combined in a single phrase. Many of these expressions require expansion, as in the last suggested version above, in order to show clearly what meanings are excluded, as well as what are included, in the phrase as it stands in the original. It may be worth while to point out that, while spirits are broadly divided in the New Testament into 'holy' and 'unclean,' or, as we should say, 'good' and 'undesirable' influences, there are also adjectives or descriptions applied to spirits who were regarded as causing special diseases, as 'a dumb spirit,' 'a spirit of infirmity,' that is, an infirm spirit.—Yours, &c.,

RUCIL.

Why very Advanced Spirits do not Communicate.

SIR,—It has been stated by spirit controls that information from the higher spirit spheres is not given direct to the earthly medium, but is transmitted by means of spirits who are better able to work in our surroundings than the inhabitants of the more advanced spheres. If this statement is correct then it is easy to understand the difficulty of obtaining reliable information from the more highly evolved spirits, who may have as much or more difficulty in communicating with the spirits near the earth as those spirits have in reaching us. The earthly medium may also complicate matters by his unsuitability for the work. We must also take into account the fact that our attempts at spirit communion are very unsystematic; the sitters usually being so anxious for some message from their departed friends or relatives that the possibility of receiving messages of a scientific or philosophical kind is largely eliminated. If a suitable circle could be formed with the express intention of receiving messages from the higher intelligences, then, with some expenditure of time and patience, good results might be obtained.—Yours, &c.,

R.

Another Recurrent Dream.

SIR,—I was much interested to read in 'LIGHT,' page 263, 'A. D. M.'s' account of his 'recurrent dream.' Something similar was told me some years ago by a friend, whom I will call Colonel Browne (I have not asked his permission, so cannot give his real name). On several occasions the Colonel had a dream which always presented the same details and always ended at the same psychological moment. The dream always commences by the Colonel seeing himself dressed as a Roman Centurion, with helmet, cuirass, and greaves, armed with a shield and a short broad sword—he seems to be urging on his men against an armed fortress, from the battlements of which comes a rain of arrows. He sees and hears the shock of the battering-rams against the walls; he calls on his men to form a 'testudo' with their raised shields, under cover of which they all rush forward. Immediately after the advance he feels a sharp sting in his left side, looks down, and sees the point of an arrow protruding from the right; he feels his head swim, his sight becomes obscured and he slowly falls on his knees and complete oblivion follows. When he recovers consciousness he sees a figure huddled up at his feet, which he recognises with surprise as his own body. Curiously enough, this is not sufficient to convince him that he is 'dead.' His only desire is to meet his comrades and talk over the incidents of the late fight. Accordingly he makes his way to a large tent where his friends are all assembled. There he sees his own body, laid out on a rough trestle table, but is more intent on greeting his friends than on inspecting it. To his surprise and indignation his friends take no notice of his efforts to attract their attention—they neither see nor hear him. At last, seeing two of his greatest chums shaking hands with each other through his body, he comes to realise that he must be 'dead.' At this point the dream invariably ends.

Being myself a believer in reincarnation, I have always explained this dream to myself as being probably a re-enactment of the way in which the Colonel came to his end in a far-off Roman life. Granting re-birth, this seems the simplest and most plausible solution of the puzzle.—Yours, &c.,

M. SWAINE.

The Subliminal Self—or Spirit Controls.

SIR,—At a private circle which I attended in the spring the first 'control' through the medium usually gave an address of a religious nature. I can vouch for the honesty of the medium and that she was in a genuine trance, but a person in this state cannot be responsible for what she says any more than the people who talk in their sleep. During nine weeks, we had five different 'controls' who gave addresses, viz., Dr. Lamson (the poisoner), Catherine Booth (the General's wife), 'Lucy' and 'Mark' (two regular 'controls'), and a late member of the circle who 'passed over' a few months before. All the addresses had a sameness about them, and in some instances the same expressions were employed, the following being used by two or more of the 'controls': 'Once again,' 'as it were,' 'as a little child,' 'our children,' 'earth's children,' 'ten thousands,' 'mundane plane.' It is possible, but not probable, that different spirits might have used the same expressions, but when 'Lucy' in her address, in March, spoke of things being laid aside 'as a child's toy' and 'Mark,' five weeks later, said 'throw it aside as a child throws away its toy, when it is tired of it,' one is inclined to think that most of such addresses come from the 'subliminal self' of the speaker, and not from any spirit outside of the medium.—Yours, &c.,

A FRIEND OF TRUE SPIRITUALISM.

A Spiritualist's Mission at Wandsworth.

SIR,—A hall has been taken in the New-road, Wandsworth-road, S.W., by Mrs. W. J. Scott (*née* Doncaster) and friends. It is situated about twenty yards from the main road, L.C.C. trams pass the turning, and is about five minutes' walk from Wandsworth-road Station (S.E. and C. Ry.), and eight minutes from Vauxhall Station (L. and S.W. Ry.). It will be opened on or about Sunday, June 21st, as a Spiritualist Mission. Further particulars will be announced later. Contributions towards the cost of furnishing the hall, &c., will be gratefully received by the following officers: Miss A. V. Earle, organist, The Haven, 21, Studley-road, Stockwell, S.W.; Mr. W. J. Scott, treasurer, 35, Musjid-road, Clapham Junction, and acknowledged through 'LIGHT,' or by—Yours, &c.,

CHAS. COUSINS, Secretary.

61, Park-road, Albert Bridge, S.W.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference Meeting at Wyvern House, High-road, Tottenham, on Sunday next, June 14th. At 3 p.m. Mr. G. F. Tilby will read a paper. Speakers at 7 p.m.: Messrs. G. T. Gwinn, G. T. Brown, M. Clegg, Chas. Cousins, and G. F. Tilby.

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.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOTHE-ROAD.—On Sunday next Miss Violet Burton will be the speaker. On the 21st, Miss Ruth Sage (not next Sunday, as announced last week).

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Eustace Williams gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Effie Bathe, on 'The Saving Power of the Christ,' illustrated by twenty original paintings.—N. R.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Abbott was the speaker; and on Wednesday he completed his instructive course of lectures on 'The Apostles' Creed.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Ord. An after-circle will be held.—W. T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Miss Reid delivered an excellent address. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, inspirational addresses, &c.; also clairvoyant descriptions on Monday, at 8 p.m., and Wednesday, at 3 p.m.—A. C.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday next, at 7 p.m., Miss Violet Burton on 'The Waves of Progress.'—67, George-street, Baker-street, W.—On Sunday last, morning and evening, helpful addresses were given. On Sunday next, at 11 a.m., Mr. H. G. Beard, address and clairvoyant descriptions.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. John Lobb delivered a forcible and inspiring address on 'Woman, Her Place and Occupation after Death.' A solo by Miss Loughton was greatly appreciated. Mr. W. T. Cooper presided. Sunday next, at 6.30 for 7 p.m., Miss MacCreddie, clairvoyante.—A. J. W.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. A. Webb gave successful clairvoyant descriptions. The number of Lyceum children is increasing. Sunday next, Mrs. Wesley Adams, address and clairvoyant descriptions. Monday, at 7 p.m., 'Faithful Sisters.' Thursday, at 8 p.m., circle. June 21st, Mr. Underwood and Lyceumists.—W. U.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last a harmonious circle and an open-air meeting were held. In the evening Mr. S. Keyworth's address on 'Whitsuntide' was much appreciated. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. J. Blackburn. Monday, at 8.15 p.m., Mr. G. Nicholson. Tuesday, at 8.30 p.m., healing.—H. S.

PECKHAM.—LAUSANNE HALL.—On Sunday evening last Mr. D. J. Davis delivered a splendid address. On June 4th Mr. T. B. Frost gave a fine address and clairvoyant descriptions. Sunday next, at 11.30 a.m. and 7 p.m., Mr. T. B. Frost, address and clairvoyant descriptions. Thursday, at 8 p.m., public meeting. On the 25th inst., Mrs. Effie Bathe.—C. W.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mrs. H. Ball's eloquent address on 'Spiritualism: What it is—and What it leads to' was much enjoyed. Mrs. Henshaw well rendered a solo. Sunday next, at 7 p.m., Mr. Dudley Wright on 'The Spiritual Nature of Man.' Week-night meetings commence at 8.30 p.m. All welcome.—S. R.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. G. T. Gwinn and Mr. Lawrence, of the London Union, spoke on 'Pentecostal Blessings' and 'Spiritualists' Obligations. Mrs. Annie Boddington, president, gave well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mr. H. Boddington will reply to questions. Public, private, and members' circles announced from the platform.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mrs. Podmore's address and clairvoyant descriptions were highly appreciated.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mr. John Radd delivered instructive addresses and Miss Barnes gave excellent clairvoyant descriptions.—E. B.

HOLLOWAY.—49, LORRAINE-ROAD.—On Sunday last Mr. Woodrow, under control, related 'Experiences in the Spirit World,' and gave clairvoyant descriptions.—F. A. H.

HANDSWORTH.—30, JOHN-STREET, VILLA CROSS.—On Sunday last Mr. Frederick London discoursed from Acts xxii. 14, and Miss Hope charmingly rendered three solos.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday morning last Mr. Samson and Mrs. Ogilvy gave clairvoyant descriptions. In the evening an address by Mr. Inglis on 'Can it be True?' was much appreciated.