

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

'WHATEVER DOTH MAKE MANIFEST IS LIGHT.'—*Paul.*

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NOTES BY THE WAY.

Dr. Duncan's 'Life and Letters of Herbert Spencer' almost suggest that he also was one of the helped from the unseen. The extraordinary revelation is made that this great writer was a very bad reader. His wonderful faculty came like a swift inspiration. One of the reviewers of the book says :—

In ways of which neither this book nor the 'Autobiography' gives the secret, he passes swiftly from immaturity and crudeness to the plenitude of his capacity, from limited knowledge to encyclopædic acquirements, from the range of thought of the promising lad of the Mechanics' Institute or Polytechnic to a width of view which trained men of science envied. We come upon a crude sentence, and then at no great interval of time upon reflections which seem to show that he is the peer of Humboldt in varied knowledge. We know no instance of more rapid and surprising development.

Late in life he wrote an extraordinary account of his deficiencies as a student. Up to the age of sixteen his 'acquirements were limited to Euclid, algebra, trigonometry, mechanics, and the first Part of Newton's "Principia,"' and to this equipment, he says, 'I never added.' Then these astonishing sentences follow :—

During my eight years of engineering life I read next to nothing—even of professional literature. Then, as always, I was an impatient reader and read nothing continuously except novels and travels, and of these but little. I am, in fact, constitutionally idle. I doubt whether during all these years I ever read any serious book for an hour at a stretch.

You may judge of my condition with regard to knowledge from the fact that during all my life up to the time 'Social Statics' was written, there had been a copy of Locke on my father's shelves which I had never read—I am not certain that I ever took it down. And the same holds of all other books of philosophical kinds.

It was the same with Politics and with Ethics. At the time 'Social Statics' was written I knew of Paley nothing more than that he enunciated the doctrine of expediency ; and of Bentham I only knew that he was the promulgator of the Greatest Happiness principle. The doctrines of other ethical writers referred to were known by me only through references to them here and there met with.

I never then looked into any of their books ; and, moreover, I have never since looked into any of their books.

My ignorance of ancient philosophical writers was absolute. Since those days I have done nothing worth mentioning to fill up the implied deficiencies. Twice or thrice I have taken up Plato's 'Dialogues' and have quickly put them down with more or less irritation. And of Aristotle I know even less than of Plato.

We do not desire to push the question too far, but we simply ask, Where did the sudden outpouring of original wisdom, science, philosophy and language come from ?

'The Great Companions,' by Henry Bryan Binns (London : A. C. Fifield) is a rhapsody, or, rather, a regiment of rhapsodies, and it is not possible to properly criticise rhapsodies. Everything depends upon the reader. One man or woman may be quite in the mood for 'I do not want you, you !' 'I could up-gather him into my arms and away, away !' 'But whither ? whither ?' and 'Because your soul, that now goes free, is vaster, vaster, vaster.' Another man or woman, not so aflame, might think that this sort of thing is affectation or hysteria.

Still, there are many fervently good thoughts in the little book, and a few snatches of verse which, curiously enough, seems to be Mr. Binns' safer and proper element. The restraint appears to be really useful. Here is a specimen :—

Our God is like a Tree
Upon whose twigs we grew,
Knowing not it was He
The leafy Summer through :
But now the Autumn gales
Blow, and our leafhood fails—
Our leafhood, yet not We—
Soon shall it shrivelling fall :
Yet Winter slays not all—
Something lives on the Winter through,
Something upon whose twigs we grew :
While from its leafhood free
Our life withdraweth deep
Into the Earth to sleep :
—Our God is like a Tree.

But much of the prose is good. Here is perhaps as good a page as any,—thoughtful, beautiful and restrained :—

The barriers break, life opens all about us ; the faces grown so long familiar are become as words, each one with infinite meaning.

The barriers break : respectability and the dull order of life grows suddenly thin, as a veil through which the eyes of Love are looking upon us ; intense as a wild dream they shine, but they are Love's eyes, not the eyes of Fear.

The barriers break : the round of work and of doing important things gives way before me ; I see it is only a line attempting to enclose in its mere circle some stupendous thing, and now it is the Thing I see, no more the circle which has given way.

Death intervenes : into the midst of our talking and our argument comes Death : the barriers break and let him in.

He has been looking on us from among the stars and from between the leaves : he has been watching with eternal eyes amid the moments of our waking and our dreams.

Now at last we behold him, and stars and leaves and ticking moments are as though they were not, for he is here, Death, who was always here.

The barriers break, barriers that we clung to as ourselves : they break, the forms of thought, the bodies of our beloved break, break : like dust in the rain they are dissolved and broken and lost.

The barriers break to let loose that which they withheld ; break to let loose what they have kept so faithfully.

The box is broken, and the fragrance of the nard spreads through the house like worship.

The bond is broken : in his agony Love slowly rises up, a man bewildered.

The body is broken—O body beloved, you are broken ! the beautiful life I know perishes and is done.

But behold, as out of a seed that dies and breaks asunder, under the eyes of Love comes forth the new life we call death, more beautiful and winged and free.

Mr. Eldred Hallas has published 'by request' a Lecture delivered by him at 'The Ethical Church,' Birmingham, on Morality and Social Reform. He finds the moral organ or faculty in the cerebral tissues. 'Goodness is nothing more than a course of conduct resultant upon the condition of the brain.' 'Morality has a purely anatomical basis.' 'Its fundamental faculty is memory.' Hence, morality can be 'diagnosed and treated.'

Criminals should be treated as patients 'under the direction of brain specialists' as well as of moral and religious teachers: and, in prison, there should be brought to bear upon the patients 'every art, luxury, accomplishment, and accompaniment of outside life that could be conveniently introduced into prison life' in order to fill the brain with right images and tendencies. 'For hopeless and helpless cases of brainlessness, where life was simply continued misery, whether these cases were from birth or developments of maturer life, I would adopt the merciful silence of a painless narcotic.'

Thus far, Mr. Hallas; and it must be admitted that he is original and courageous. 'Materialistic too,' some will say: but that is hardly correct, though it is difficult to show it. The saving thought is found in his concluding paragraph, in which he compares the soul to a performer on a musical instrument, or to an engineer. 'The body is the harp,' he says:—

The soul is the harpist; and the soul can only send forth music according to the capabilities and capacities of the instrument through which it manifests its power. Let us bend our energies then to the mending of the broken strings in the human hearts—to the building of new strings of increasing compass, improving tone, and highering quality. Then, when human instruments are perfect and souls are pure, the harmony of existence will manifest the arrival of the true Commonwealth, . . . the Kingdom of God.

Continuing in 'Unity' the strongly interesting memorial of David Swing's life and teachings, the compiler includes a passage on supernaturalism and the miraculous which has far-reaching and varied applications:—

A miracle, in the old sense, was an instance in which an event was supposed to spring up without any attendants. It was a harp playing of its own accord, without a touch of finger or wind; light without a sun, and education without any study—of which wonders earth has many rumours, but the facts of life always come in quite other garb. Such miracles of God would be the ruin of man. . . . When we have passed away from such miracles we have not passed away from God, but have rather come into His grandest empire. Modern faith reposes upon a better conception of God. But we are not to suppose that God has been caught and fettered in a net of His own laws. What has injured the Church has been, not its supernaturalism, but its superstition. The supernatural does not interfere with physical laws, but it believes in a God who went before these laws, and who comes after them—a power beyond the falling tower of Siloam and the forms that may be caught in its *débris*. Such a Being is fed by that part of the universe which lies beyond the sciences. That vast unstudied country, whose ways are unknown to our books and wise men, that outer-land which we call the infinite—that mighty fact underlies the idea of miracle and keeps it alive. Call it the supernatural, or the super-physical, or the spiritual, call it by what name you will, faith will not smother if we keep that window open towards the Infinite. It is to religion what expanse is to art and what the measureless is to music. The human soul must have freedom.

A NEW catalogue of 'second-hand books and a small selection of recent mystical works' has just been issued by Mr. John M. Watkins, of 21, Cecil-court, Charing Cross-road, W.C. It should be in the hands of all students of psychical science and mysticism, as it is devoted almost entirely to valuable works on those subjects,

THE INTERMEDIATE WORLD.

BY LILIAN WHITTING.

I.

The correspondence that exists between the advance of scientific and psychic knowledge is a marked feature in contemporary progress, and no record of the phenomena of the séance-room—even when given with the luminous quality and impressive force of Mr. Young in his valuable and remarkable Address before the London Spiritualist Alliance, in which, with a rare balance of scientific precision and spiritual intuition, he interprets the significance of experiences—can more adequately reveal the conditions of communion between those in the Seen and those in the Unseen than do the results of the recent researches by Dr. Gustave Le Bon, who has discovered and formulated the law of the dissociation of matter.

In his work Dr. Le Bon endeavours 'to show how the imponderable ether can be connected with matter, and thus grasp the link connecting the material with the immaterial.' He postulates between matter and ether an intermediate realm, the existence of which is only beginning to be revealed, and whose properties account for a great number of phenomena which have up to this time puzzled and perplexed the ablest scientists. Many of the phenomena of radio-active substances have been ultimately located in ether and in matter with equally unsatisfactory results, as they do not belong to either realm.

Dr. Le Bon says that 'Ether and matter form the two extreme limits of the series of things. Between these limits, far as they are from each other, there exist intermediate elements, which are now revealed by observation.' He points out that while it would require a colossal energy to transform the ether into material substances, the converse transformation of matter into ether, or substances akin to the ether, is realisable, and can be effected by the dissociation of matter.

Formerly it has been held that, 'while all things in the universe are condemned to perish, two elements alone, matter and force, escape this fatal law'; that they 'undergo incessant transformations, but remain indestructible, and, consequently, immortal.'

In his research work, extending over eight years, Dr. Le Bon has established that, 'contrary to this belief, matter is not eternal, and can vanish without return,' and that it is capable of a dissociation which reduces it into forms in which it loses all its material qualities, so that it 'finally returns to the imponderable ether whence it seems to have issued'; that matter, 'far from being an inert thing, capable only of giving up the energy artificially supplied to it,' is, in itself, 'an enormous reservoir of energy—of *intra-atomic* energy. From this intra-atomic energy are derived electricity, solar heat and, indeed, most of the forces of the universe.'

Now the proposition—which has, in fact, become a demonstration accepted by leading physicists—that 'between the world of the ponderable and that of the imponderable (until now considered as being widely separate) there exists an intermediate world,' seems to offer an explanation of the conditions under which are produced all the physical phenomena of Spiritualism. To the hitherto known forms of energy—heat, light, electricity, &c.—is added another, the intra-atomic energy, which causes that form of energy called matter to assume a different form by the law of dissociation. 'All phenomenality is but a transformation of equilibrium.' When these transformations are swift, they appear as heat, electricity, light; when slow, they appear as matter. And 'as soon as the equilibrium of these elements, of which the aggregate constitutes an atom, is disturbed, considerable energies manifest themselves as they would if the earth or any other planet were stopped in its course.'

As a result of his researches, Dr. Le Bon has proved that 'matter is not eternal'; that it 'constitutes an enormous reservoir of forces'; that 'the elements of matter which are dissociated are irrevocably destroyed. They lose every quality of matter, including the most fundamental of them all—weight. The balance no longer detects them. Nothing can recall them

to the state of matter. They have vanished in the immensity of the ether which fills space, and they no longer form part of our universe.'

These facts sufficiently indicate the marvellous world that science has before it to explore, and the infinitely more marvellous world that psychic science has to explore. For as human life here and now is indissolubly linked with conditions—conditions involving all the phenomena of Nature—so is the next succeeding stage of life equally associated with all the conditions that science is penetrating. The etherial body is closely related to electric force, to intra-atomic force. The phenomena of the séance-room are no more marvellous to-day, no more incapable of being related to laws of science, than are those of many of the recent inventions. Take, for example, the lynoscope, of the power of which an illustration has been recently given at Buckingham Palace. The offhand statement that there is a mechanism by means of which a person in London can see what is occurring in New York is quite as startling as that of the movement of objects untouched by human hands, or of the materialisation of the etherial form. The infinite reservoir of power stored in intra-atomic energy may furnish an explanation of much that has hitherto been unexplained. In connection with this, certain phenomena which I have witnessed, many times over, in the séances of Pierre A. E. O. Keeler in Washington, D.C. (U.S.A.) occur to me, which I propose to touch upon in another article.

GERALD MASSEY'S LECTURES.

Several correspondents having suggested that the striking and valuable lectures which were delivered by Mr. Gerald Massey some twenty years ago, but which are quite timely now, should be reprinted, Miss Massey has informed us that she has a large stock of all these lectures except one (of which she has only a few copies), and that she will be pleased to supply the set (10) complete, at half-price, viz., 5s., post free; and single copies for 6d., post free. The lectures were entitled:—

I. 'The Historical (Jewish) Jesus and the Mythical (Egyptian) Christ' (*third edition*); II. 'Paul as a Gnostic Opponent, not the Apostle of Historic Christianity'; III. 'The Logia of the Lord; or, the Pre-Christian Sayings ascribed to Jesus the Christ'; IV. 'Gnostic and Historic Christianity'; V. 'The Hebrew and other Creations Fundamentally Explained'; VI. 'The Devil of Darkness; or, Evil in the Light of Evolution' (*second edition*); VII. 'Luniatry: Ancient and Modern'; VIII. 'Man in Search of his Soul, during Fifty Thousand Years, and How he Found It'; IX. 'The Seven Souls of Man, and Their Culmination in Christ'; X. 'The Coming Religion.' (Number nine cannot be supplied singly.)

Miss Massey has a few copies of 'A Book of the Beginnings,' two vols.; 'The Natural Genesis,' two vols.; 'The Secret Drama of Shakespeare's Sonnets,' and 'My Lyrical Life,' the complete edition of Mr. Massey's poems in two volumes. These books are all out of print, but particulars regarding them, and the prices, can be had on application to Miss Massey, Redcot, South Norwood Hill, S.E.

LONDON SPIRITUALIST ALLIANCE, LTD.

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.

'OUR FRIENDS THE ANGELS' is the title of a new work by Miss Irene Palmer, published by Mr. Elliot Stock, to which Sir Robert Anderson has written a preface commending it to the notice of Bible students. The author draws attention to the services rendered to earth dwellers by unseen friends.

A GOSPEL FOR TO-DAY.

By HARRISON D. BARRETT.

Affirmation is always better than negation. Denial is the source of innumerable weaknesses, as it lessens one's will-power, and eventually undermines his faith in himself. To affirm is to attract strength, to achieve success, to win victories. To doubt is to open the door to a multitude of ills, against whose assaults both mind and body are powerless. They who give way to fear retreat into the caves of weakness and lassitude. To affirm adds to the power of the will and brings confidence to the one who declares his affirmation and repeats it courageously.

Disease (lack of ease) has long been considered catching. Almost from time immemorial it has been said to be so, and many persons have allowed their fears to dominate them until they have come to consider sickness and disease as entities having an actual existence. But many individuals, who have been in the midst of the most virulent of the so-called contagions, have escaped without even a moment's illness, because of the fact that they did not know the name of the malady they were confronting. Many persons who are above fear can, and do, approach the worst cases of small-pox, yellow fever, and diphtheria without injury to themselves or anyone else.

Fear, therefore, must be considered the prolific mother of the many ills that now beset the human family. Fear is developed through inertia and negation. Doubt always weakens. Affirmation brings power by awakening courage. Such being the case, why not affirm health, and *will* it into being by the daily and persistent use of our mental faculties? If disease be contagious by reason of denial, then *health* can be made doubly so through the mediumship of affirmation. It is safer and better to be master of one's mental and physical conditions than it is to be mastered by them. No person is safe who permits his will to be dominated or controlled by another. The highest and best control is self-control. No one can guide another with safety to either party. The negative soon becomes a burden to the positive, and ultimately saps the mental and vital forces of the dominant one. A chronic invalid often makes an invalid of his nurse. A hypochondriac frequently undermines the health of those from whom he elicits sympathy.

The 'Magic Staff' of Andrew Jackson Davis, 'Under all circumstances keep an even mind,' is the quintessence of power. Its daily use brings peace, tranquillity of body and of mind, a divine calm, a serene spirit, a benignant mental poise, and fortifies against all ills, all possible dangers. These mental states are the treasure troves of the soul. They are not the special property of any one individual, or body of individuals. They are the common possessions of all of the children of men, if they do but *will* to reach forth and take that which is their own. Then let them cease denying their own possibilities, if they would stand upon the mount of power and soul-illumination.

Men are what they will to be and no more. The old trite saying, 'As a man thinketh in his heart, so is he,' is true. Those who think that they cannot get out of the miasmatic swamps and fetid dungeons of earth, will need to stay there until they come into recognition of their own soul-powers and *use them for themselves*.

Life is. No one can get outside of or away from life. He is enfolded by it, even as the atmosphere encompasses the earth. Life is purity, sweetness, beauty, goodness, joy, power! Evil as an entity cannot, therefore, exist in life. At the most, it can only be a negation, and all negations are subservient to the stronger forces—the affirmations, whose wills they ultimately obey.

He who affirms his own soul-powers is already the victor, even if the clouds about him be dense and dark. Zertoulem says, 'I proclaim the gospel of Myself.' These are the words of a Master. What one soul has attained unto is possible for all souls. The law of progress, or unfoldment, is the same for all living creatures. There can be no special edicts for one to the exclusion of others. All beings, therefore, have within themselves the potencies and possibilities of supreme attain-

ment. They are neophytes in Wisdom, gods and goddesses in Power! The pathway of experience is set with sharp stones, with cruel thorns, and blood flows freely from bruised and bleeding feet, because those who walk that path do not will to look upward to the sunshine of love and of promise!

As life is everywhere, it is infinite. If infinite, it is God. If God, it is the involution of all possible conditions, seen and unseen. If it involves all things, then all things are evolved from it. All finite beings, therefore, are evolutions out of Infinitude, or God. The Infinite is perfect health—perfect power—perfect understanding. A clear thinker and lofty soul-reasoner says:—

God is health, so there is nothing about you but health. You breathe health. You are in it. You are one with it. You are perfect health. You are whole, like God made you, for you are His image. You are well, for God enfolds you. His 'Everlasting Arms' uphold you. You have dominion over all flesh. Speak the word of power, and it shall be done. You are *absolutely free*. You are full of courage and sweet peace. The sweet spirit of comfort is all around you. It is in you and through you. You are bathed in joy, in peace, in love, and in sunshine. You are resting in the arms of love. Nothing can harm you; nothing affright. You have infinite patience, infinite tenderness, infinite love! You are never alone—no, not for an instant. God takes care of His own!

These affirmations are creators of health, joy, peace, love, happiness, power. They are worthy of constant repetition. They deserve an honoured place in every person's thought. Affirm, and you are strong; deny, and you are weak. Purity of thought and rectitude of conduct develop the powers of the soul, even as fencing and boxing develop the muscles of the arms. Affirm purity and it is yours. Affirm rectitude and you possess it. Aspiration is the prompter that inspires men to think purely, live cleanly, and act nobly. Aspiration is prayer. Prayer is that which makes the soul receptive to truth. It is the soul-self's child in action. It makes men Galahads, Percevals, Rolands, yea, even Christs! 'He that ruleth his spirit is better than he that taketh a city.' He rules himself who affirms his own soul-self's actual powers. Emerson says: 'Let your greatness educate the crude and cold companion. If he is unequal he will presently pass away, but thou art enlarged by thine own shining; and, no longer a mate for frogs and worms, dost soar and burn with the gods of the empyrean!'

Mortals, why stay you in the valleys of doubt and despair? The great horizons of beauty and of power stretch away on all sides of you, even around and about you! Above you tower the lofty Mountains of Endeavour, whose tops are oft encompassed by the shining mantle of snow, indicative of stainless purity. At the equator of High Resolve these mountains are as plateaux, adorned with garlands of gold set in pictures of silver, and fringed by the emerald of enduring life. Upon the summit is the ever-expanding realm of Rest, which is only attained by overcoming all untoward and imperfect conditions in life and in thought.

A VISION OF THE OTHER WORLD.

Mrs. W. McNulty, according to Dr. T. Mulligan, of New Britain, Connecticut, U.S.A., 'was as thoroughly dead for one hour as she ever can be,' and then she regained consciousness. According to the 'Daily Telegraph,' Mrs. McNulty, who was quite convinced that she had just returned from a visit to the spirit world, endeavouring to describe her experiences, said:—

Everything was black at first. Then I seemed to glide through space over interminable distances. After a while a region of strange light appeared in front of me, and it grew dazzling, a hundred times more so than sunlight. It was not like the light of the sun, but was just a flaming brilliance, which pervaded everything, though it did not proceed from any one place in particular. I found myself amidst endless crowds of people, all smiling and moving to and fro at will. Suddenly I saw my mother, and beside her a distant relative, who died thirty years ago. While talking to them the light seemed to go out, and I awoke to find Dr. Mulligan bending over me.

This coincides so closely with the testimony of so many others—psychics, and spirits speaking through mediums, as well as those who have recovered from seeming death—that it may well have been a veritable spiritual experience.

SPIRITUALISM AND CHRISTIANITY.

A conference on Spiritualism in relation to Christianity at a Church of England garden party is something of a novelty, and, in spite of the heavy rain, the parish room at St. Ethelburga's Church, E.C., was crowded on Thursday afternoon, the 16th inst., when Papers by Mrs. Albert Lund and Miss E. K. Bates were read, the Rev. Dr. Cobb presiding, and in the evening Theosophy and Spiritual Healing were discussed. Mrs. Albert Lund related some interesting experiences, and claimed that intercourse with incarnate beings enabled her to realise communion with the Divine Spirit. After a few introductory remarks Miss E. K. Bates said:—

I think all intelligent and progressive minds must admit and deplore the general attitude of the Churches—Anglican and Roman—towards spiritualistic and psychical research; for the two labels are becoming daily more and more merged into one. My friend, Mr. W. T. Stead, drew my attention lately to the fact that the recent Pan-Anglican Synod had completely ignored the very important subject of psychical research in their conference, except as regards a perfunctory debate on Christian Science and Faith Healing. It is easy to see that a wise instinct, as well as an unfortunate prejudice, has lain at the roots of this antagonistic attitude. The Roman Catholic Church naturally resents any lay poaching upon its clerical preserves. The saints, living or dead, may see visions of 'Our Lord,' or of 'the Blessed Virgin,' may perform miraculous cures, and so forth, but it would never do for the laity to encroach upon these privileges by seeing visions for themselves and learning how to cure their own diseases through mental or even spiritual means. This is very obvious and very natural—certainly very human-natural. The position of the priests must of necessity colour all their views of the subject; but this fact, obvious as it is, does not preclude another fact, *i.e.*, a really honest conviction that there are great dangers attending this research, and that most people are safer and less likely to come to grief when gunpowder is put out of their reach. The same line of reasoning may fairly well cover the position of our own Church of England. There may be somewhat less of the jealous priestcraft in it; but even a man in Anglican orders is human! Communications from unseen friends and teachers are apt to undermine the exclusive authority of the Church. It is a sort of spiritual poaching after all, and why should we be surprised to find that it is often fiercely resented by the Spiritual Pastors and Masters—hitherto sole and undisputed owners of the land? We should act exactly in the same way were we in their place. Yet with them also, apart from all considerations of this kind, lies the undeniable and wise conviction, that most people had better leave such investigations alone, and that few possess the pure heart and sound head which Tennyson has told us are alone able to commune with entities from the Unseen.

Most of us have all our work cut out for us in feebly attempting to cope with our living friends and neighbours, and to preserve any sort of harmony in daily life. If, in addition to these present trials, the door is to be opened to a crowd of unknown and often very undesirable visitors, any sensible person must admit that we are enlarging our scientific knowledge—*possibly*; and increasing our happiness—*possibly also*; but that we are undeniably increasing our responsibilities and opening out fresh avenues through which disharmony, and even worse dangers, may be let loose upon us. No one knows the absolute truth of this proposition better than a person who has devoted many years and much time and energy to the research; no one else can know so well the wonderful possibilities of comfort and consolation which it contains. That is true. On the other hand, no one who is broad-minded, and not confined to a narrow personal experience, can speak more confidently of the dangers to be encountered—and overcome.

Having fulfilled the conditions mentioned as regards time and energy, I feel that I have earned some right to an opinion, and my earnest endeavour and hope is that I may give that opinion fairly and with as little prejudice as possible. I must, however, be permitted to regret that our own Church, as a whole, has not given a more temperate and common-sense reason for banning the study of psychical phenomena. Instead of hurling Mosaic prohibitions at us, which we know are not observed nowadays in other directions, and could not be observed without defying the law of the land—instead of shaking the big bogey of a Devil at us, with horns and hoofs and tail complete, and telling us that the whole subject is seriously displeasing to God (in spite of His allowing the Bible to be filled from end to end with instances of good as well as evil visitors from another sphere), would it not be more honest and

more convincing to tell the exact truth? This might be put into some such words as these:—

'We have investigated these new fields of scientific research and have seen enough to recognise the evidential value of many of the alleged phenomena; some day we may hope to know enough of the conditions governing this psychic realm to be able to control the forces that science is discovering. Anything that is true must have some beneficent place and possibility in a universe governed by the Eternal Love. Meanwhile, we know too little to be able to prosecute these researches without some danger to ourselves, and very probably also to others; we would implore you to pray sincerely and honestly that you may be led into no dangerous path unwittingly or through mere curiosity. Be very sure that the quest is for *you* to prosecute before you embark upon it, and do not attempt to do so in your own strength—trusting to your own will-power alone. If you are very elementary and materialistic in your ideas, those limitations may be your safeguard; but if your spiritual sense is quickened in the least degree, you will find yourself open to evil as well as to good influences, and this to an extent that you have never dreamed of before. Human will alone will not, and cannot, protect you sufficiently: only the Divine Spirit can do that. Before invoking it, be quite convinced in your own mind that you have a right to this protection; that you are prosecuting your studies according to what honestly appears to you to be the will of God, and not in defiance of it—in a word, that you have not been disobedient to the heavenly vision so far as it has been vouchsafed to you.'

It seems, in my humble opinion, that some such way of tackling the subject is the only one now open to an honest and intelligent clergyman, however strong his own prejudices may be against these investigations, which are no longer matters of dispute amongst progressive minds.

These problems are with us and they have come to stay; no longer as questions of possible illusion of the senses, but as proved facts. All scientists do not admit them as proven, because all scientists have not chosen to investigate with any perseverance, or for any length of time; but those who *have* given time and patience and the necessary conditions (as they would have done to any other branch of science) have ended by recognising the weight of the evidence. Bozzano, Morselli, Lombroso, in Italy; Richet, M. Maxwell, Dr. Paraduc, in France; Sir William Crookes, Dr. Alfred R. Wallace, Sir Oliver Lodge, in England; these are only a few of the many names that could be quoted in corroboration of this assertion, and only represent three out of the many countries of the world now permeated by these discoveries.

In such an audience as this it is needless to waste time by recapitulating the numberless manifestations of psychical power given to us in the Bible. We have clairvoyance, clair-audience, speaking in divers tongues, apports, healing of the sick, and many other phenomena. To find in these, when raised to their highest power through divine agency, the germ and signification of our Lord's miracles, has been supposed to belittle the latter: but surely it raises them in reality to a far higher plane when looked upon, through modern eyes, as no longer the spasmodic and irregular exhibitions of a kind of Divine Conjurer, but rather as the orderly manifestations of spirit, working on higher and more advanced planes of existence: planes open and normal to the Son of God who had become also the Son of man: planes and possibilities which are only now becoming dimly visible to the few, but which lay ever open to His transcendent vision.

Miss Bates then went on to suggest that the recognition of the existence of the etheric body might some day lead to a new light being thrown upon the much vexed question of 'the Virgin Birth,' and that it may yet be found that blind faith has been near the truth, but she felt that no good purpose would be served by discussing it more definitely at the present stage of general evolution. Continuing, she said:—

The proofs of the reign of law have been wrested from Nature as the result of such infinite patience and endurance that our scientific apostles are apt to forget that laws, which under given causes and identical conditions must always bring similar effects, must equally of necessity bring different results under altered conditions and where new factors have been even unconsciously introduced.

Again and again—sometimes more than once in a century—theologians and scientists alike have had to shift their ground and often to retrace their steps. Their calculations have been made without allowing for expansion and growth, by the one party, or for the advent of new conditions by the other. Doubtless some good purpose must be served by this apparent impossibility of learning from past experience. Each

generation goes guily on, appropriating its latest additions of knowledge, with full appreciation, but prepared to make exactly the same kind of mistakes as its predecessors, owing to exactly similar sources of error. The chief source of error is the profound but pig-headed conviction that at long last we know all about the possibilities of action connected with certain laws. Unfortunately for our infallibility we do *not* know all about all possible conditions through which these laws may act, and this inevitable limitation to our human knowledge is slowly but surely preparing other little earthquakes for us in the future, as it has done in the past.

Probably the impossibility of recognising present convictions as capable of change under fresh influx of perception may be as inevitable and even as salutary as the difficulty which most of us find in realising death as a personal, and really very imminent, personal experience. A true and intense realisation of the latter fact would paralyse physical life, and an even reasonable realisation of the former would probably sap the energy engendered by a sense of stability; energy so indispensable in furthering the very experiments through which a knowledge of more subtle conditions is slowly filtering down to us.

I should like to sum up this short paper by a quotation from my friend, Dr. Phillips Brooks, late Bishop of Massachusetts, whose name must be well known to and profoundly honoured by you all. These words were not written with any special reference to psychical research, but they certainly include it in the movement to which he refers. Many years ago he said: 'It seems to me as if the Christian world to-day were entering upon a movement, nay, had already entered upon and gone far in a movement, which is certainly to be not less profound and full of meaning than the great Protestant Reformation of three centuries ago. The final meaning of that movement really is, the nearness of the soul of God to the soul of man, and of the soul of man to God. It is the meaning of the Incarnation.'

We hear much nowadays of the decline of the influence of the Church. It is cheering to be reminded by so great and good a man that the influence of a special Church is not always identical with the influence of God upon the soul. We do not love our own dear Church of England the less because it is outgrowing some of the garments in which its immortal truths have been presented to us. The body remains—the raiment must from time to time be remodelled or even cast aside. No wonder we feel a lingering tenderness for the old forms, as we do for our old clothes, so often connected with happy days in the past: but we know that the new clothes are inevitable, and that in time they will become just as dear to us, and although, as children do, we may fight and dispute about the texture and general excellence of our individual ecclesiastical garments, we may learn yet another lesson from a few beautiful lines extracted from a note-book in which Dr. Brooks was accustomed to record any passing thought or simile that occurred to him. The note he made was this: 'As when a mother proudly holds the hand of children, walking one on either side, who fight their fights across her, and yet still are One in being hers, how'er they fight—so walk we 'mid our struggling hopes and fears.'

TO CORRESPONDENTS.

'A NORWICHITE.'—It may be, as you say, that the facts mentioned by 'H. R. M.' are common property, and yet it may also be true that they were unknown to the medium and to 'H. R. M.' himself, until he verified them as stated.

QUERIST.—Many persons firmly believe that their 'household pets' survive physical death, and many clairvoyants have described pet animals and birds to sitters, such descriptions being recognised by the recipients. Spirits, through mediums, frequently state that those who love their 'dumb companions' will meet them again 'on the other side.'

'S. B.'—No good end would be served by printing your letter in 'LIGHT.' The best thing to do is to work cheerfully and, to the best of your ability, for the good of others; doing what *you* feel to be the right thing in the right way.

Several communications intended for this number of 'LIGHT' are unavoidably held over until a later issue.

MR. A. V. PETERS wishes to thank all the friends who replied to his letter in our issue of the 4th inst. asking for copies of 'LIGHT,' and to intimate that he has received more offers to send papers to him than he has English reading friends abroad who desire to receive them.

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EDITOR E. DAWSON ROGERS.
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THE SUMMER-MAKING GOD.

We found many gentle provocations to reflection in the thought of the silences of God, but equally suggestive are His slow unfoldings. We have been used to reckon sudden miracles as the clearest proofs of His presence, and have gone so far astray as to say that the only valid credentials of His messengers are their ability to work miracles. What a vulgarism it is! Is not the beautiful slow unfolding, the sure advance, through many orderly stages to an intended end, even more wonderful and assuring than a kind of puzzling conjuring trick? 'Is that a wonder which happens in two hours?' asked Carlyle, 'and does it cease to be wonderful if happening in two million?'

To this very hour, with all our centuries of experiment and inquiry, the growth of the cheapest weed is a mystery. Every specimen of it follows the same law of its life, to the minutest detail. Speck by speck, ring after ring, tint after tint, right on to all the delicate methods of its upbuilding, there it is—a mystery! The botanist can classify it, name it, and dissect it. The chemist can analyse it. The artist and poet can love it and sing of it or paint it. The naturalist can discourse about its history, and say a good deal as to its production and its habits; but not one of them can tell its secret: and yet how deliberately and simply the Summer-God produces it! It is like the magic of the magician who says, 'Why, look now, this is how it is done; and I will do it for you, O so slowly.' But no: its detection is impossible;—the wonderful, transcendent, hidden God!

But there is another surprising thing; the lavishness of summer, poured forth from the hands of this unsparing, this almost prodigal spendthrift God. One of His wonders is the wealth and beauty of His hidden places where no eyes are supposed to be. Think of the forests, the mountains, the hidden streams with their floods of loveliness, of which we know something only because we have here and there penetrated a little into His glorious fastnesses: and, in truth, if we want to see the rarest wonders of God we must get farthest from the arts and devastations of Man:—indeed a tragic thought that our advances in what we call 'civilisation' push Nature and her splendours farther and farther away.

Then, under what we call 'cultivation,' with all our economics and toil, how His summer laughs at us! Think

of His armies of weeds, of His wasted blooms, of His ceaseless efforts to spread, spread, spread, and overrun us with even desirable things, so that half of our work is to push Him back, and keep Him within our poor bounds. It is well worth a thought that this prodigal Summer-God seems to be bent on flooding the world with possibilities of every kind,—seems to take to Himself the fine command, 'In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, this or that, or whether both shall be alike good.'

And yet all a Harmony. We are apt to think that Nature is at cross purposes; and this, of old time, naturally led the early wrestlers with Nature to postulate lords many and gods many—good, indifferent, and bad: but the deeper we look the more the unity appears, and the less need there is to imagine antagonistic powers. Again said Carlyle, 'Sweep away the Illusions of Time. Glance, if thou have eyes, from the near moving cause to its far-distant Mover. . . O could I transport thee direct from the Beginnings to the Endings, how were thy eyesight unsealed, and thy heart set flaming in the Light-sea of celestial wonder! Then sawest thou that this fair Universe, were it in the meanest province thereof, is in very deed the star-domed city of God; that, through every star, through every grass-blade, and, most, through every Living Soul, the glory of the present God still beams': and Harmony breathing through all.

The ways of the Summer-God in the seasons oft perplex, but the more we know the clearer it is that on the whole 'all things work together for good,' and that what is wanted is, not an alteration of the order of the Universe, but an increase of our knowledge, our loyalty and our goodwill. There is as much of sound science as of true poetry in Tennyson's affirmation that

Nothing walks with aimless feet.

There is a mighty balance which is being kept right; and, as another of our English poets affirmed:—

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.

Hence the reign of Law. Nature knows nothing of miracles. Why? Because everything that happens, happens as the effect of an adequate cause; and whatever happens as the effect of an adequate cause cannot be a miracle in any proper, because customary, sense of the word. Even if a work of wonder had the will of God for its sole cause, that would be as natural and as much within the sphere of law as the growth of grass under the influence of sun and rain: for, in that case, 'the will of God' (whatever that might mean) would be an adequate cause. Man has to put things in the line of Law in order to get results, and God, whoever or whatever God is, has to do the same.

God, we are told, has ordained that whatsoever a man soweth that shall he also reap: and the Lord of Nature obeys His own law. Reasoning from the known to the unknown (and that is all we are entitled to do) we see that the link is perfect between effect and cause, 'blessed be the name of the Lord!' That is at once our monitor, our guarantee, our guardian angel and our guide.

Then, as our lovely summer melts away, and the leaves begin to fall, and we look forward and behind, there dawns upon us, as a benediction, the pathetic yet consoling thought, that God makes summer after winter. Surrounded by the glory of summer, it is good to remember what was, only a little time ago. Nature seemed bereaved or dead: and, but for experience, we might have mourned her dead. But see what has come of it! and now the suggestion actually is that she is stronger and more vital for her decay. What a consoling thought! It reminds one of

George Herbert's exquisite little poem on recovered health, and music, and hope,—the spring-time of the mind and soul :—

How fresh, O Lord, how sweet and clean
Are Thy returns ! e'en as the flowers in spring ;
To which, beside their own demean,
The late past frosts tributes of pleasure bring.
Griefs melt away
Like snow in May,
As if there were no such cold thing.

Who would have thought my shrivelled heart
Could have recovered greenness ! It was gone
Quite underground ; as flowers depart
To see their mother-root, when they have blown,
Where they together,
All the hard weather,
Dead to the world, keep house unknown.

So now in age I bud again.
After so many deaths, I live and write :
I once more smell the dew and rain,
And relish versing. O my only light !
It cannot be
That I am he
On whom Thy tempests fell all night !

DIRECT SPIRIT PHENOMENA.

On the subject of the direct phenomena of Spiritualism,* Mr. Edward T. Bennett (for twenty years assistant secretary to the S. P. R.) has issued the fourth volume of his interesting *Studies in spiritualistic phenomena*.

The work, as indicated, deals with manifestations produced without the assistance of human hands or voice. It brings together facts illustrating a class of experiences with which students are usually much less well acquainted than they are with other physical and mental phases of the subject. The greater part of the book is devoted to accounts of experiences with David Duguid and Mrs. Everitt, two mediums who may be said to be scarcely known outside Spiritualist circles, and of whom no concise record can be found in the books usually read by students of the subject, the majority of whom are, probably, only vaguely acquainted with the name of David Duguid and with the character of his mediumship.

It is not usually known, for instance, that a committee of the Psychological Society of Edinburgh was formed in 1873 to report on these phenomena. Among the members of the Society who were, or afterwards became, distinguished, were Serjeant Cox, Sir William Crookes, and Dr. Alfred Russel Wallace. Extracts from the report of this committee are given by Mr. Bennett. It describes the execution of three pictures, painted on cards in the space of twenty seconds, as follows :—

From a small box lying on the table, Mr. Duguid took three small white cards. Raising these cards to his mouth he breathed over both sides of them, then tearing off a corner of one he handed the corner to Mrs. Morrison, and doing the same to another, he handed a corner of this second card to Miss Clark. Raps were then heard, which are understood to be a signal for darkness, and with these raps a strongly impressed desire came to Mr. Morrison [the corresponding secretary and reporter of the committee] to hold the medium's hands, when, simultaneously with the gas being extinguished, came the request through the medium that his hands should be held. Dr. Clark [president of the committee], as if also impressed, asked Mr. Morrison to hold the medium's left hand and Mr. Bowman to hold his right, which both at once instantly did. While the medium's hands were thus securely held, we distinctly heard something like the fall of cards on the table, and at the same time we were requested to 'light the gas.' We did so, when on the table lay before our wondering eyes two of the three corner-torn little cards, on each of which had been painted, in lovely oil colours, a beautiful landscape, the execution of which two pictures, including the third one—found the next day sticking within the globe of the gas lustre—had only occupied about twenty seconds. . . . On comparing the (two) cards with the corners, which, from

the moment when they were torn off, never left the hands of either of the ladies, each card was found to exactly and perfectly fit the corresponding corner belonging to itself, and not at all either card with either corner' (pp. 20, 21).

I have selected this particular case for quotation because it is typical of the kind of phenomena which occurred with Duguid, and was obtained under the auspices of noted men ; but it is only one of many equally remarkable experiences which are narrated in detail in this interesting book, some of the direct drawings being beautifully reproduced, so that the reader can study them for himself.

Mr. Bennett has kindly shown me some of the original direct drawings, and among others a delicately coloured landscape on one of the small cards with a torn corner. That such colours should have been laid on in the dark at all is sufficiently amazing, irrespective of the marvellously short time in which these card paintings were completed.

Some of the drawings and paintings done through Mr. Duguid's mediumship were discovered to be adapted from designs in 'Cassell's Family Bible,' and this, at first sight, suspicious circumstance is fully discussed by Mr. Bennett. The admission by Duguid that he had seen this Bible by no means solves the problem of the partial reproduction of the pictures, as anyone who considers the circumstances impartially will recognise. Mr. Robertson (of Glasgow) affirms that the tests adopted made it impossible that the medium's hands could play any part in the production of the pictures, although it seems obvious that the images in the medium's brain influenced these productions ; but even apart from his testimony we have no right to assume fraud merely on the ground of this similarity, with no other circumstantial evidence to support the suspicion.

Mr. Bennett suggests that intelligences controlling Mr. Duguid may have perceived images latent in his mind, and adapted them to their own purposes. This economy of labour is not without parallel in the experience of psychics. It is well known that it is much easier to adapt concepts already formed in the mind of a medium than to impart through him ideas of a totally novel character. Hence arises the difficulty (not quite insuperable, apparently) of transmitting a message in a language unknown to the medium.

A remarkable circumstance connected with one of the direct writings will not fail to arrest the attention of readers. On this point Mr. Bennett writes as follows :—

In reference to the peculiar style in which the Greek letter *Eta* is written three times in the 'direct' drawing, a very curious point has arisen. Mrs. A. W. Verrall, of Cambridge, has, in response to my sending her photographs of the two writings, kindly given me some most interesting information. She encloses tracings of Greek *Etas* from a standard work, 'Thompson's Palæography.' The writer of this book speaks of the occurrence of a peculiar form of *Eta*, somewhat resembling *Upsilon*, which, he says, probably came first into use in the first century B.C., and of its being quite established at the beginning of the Christian era. This form of *Eta*, which Thompson gives as in use in the first century, is exactly like that on the 'direct' writing. Mrs. Verrall adds : 'The *Eta* of 1700 should be our modern *Eta*,' and concludes by saying : 'The script therefore seems to be archaeologically correct.' We have therefore this curious feature of the case brought out in an unmistakable manner. In 'direct' writing alleged to be produced under the control of an intelligence who lived in the first century of the Christian era, a certain Greek letter is three times (every time it occurs) written in a form then in use. In a subsequent copy of the same Greek passage, alleged to be produced under control of an intelligence who lived in the seventeenth century, the same letter is written in a form then in use, and which form continues to the present time. The facsimiles of the photographs of the two writings—Nos. 5 and 7—clearly illustrate the point.—(P. 27.)

The reader can easily trace these differences for himself in the reproductions.

The latter half of the book deals with the extraordinary direct writings which occurred, in the presence of Mr. E. Dawson Rogers and other reliable witnesses, through the mediumship of Mrs. Everitt. Mr. Bennett kindly allowed me to examine one of these, to which he refers on p. 41 ; the names appended to this script are those of 'Fox' and 'Penington,'

* 'The Direct Phenomena of Spiritualism—Speaking, Writing, Drawing, Music, Painting : A Study.' By EDWARD T. BENNETT. William Rider and Son, Limited, 164, Aldersgate-street, E.C. Price 1s. net.

with the date 1647; the matter is decidedly interesting, the writing very faint, but perfectly legible.

These direct writings in Mrs. Everitt's presence are quite as remarkable, in their way, as the drawings through David Duguid. When Mrs. Everitt kindly showed me some of these, some years ago, I was particularly impressed by the evenness of the lines, the left side of the writing being as straight as that of typewriting, the script itself being exceedingly small in character.

Much more might be said in relation to this latter half of the book if space and time permitted. The work is one of considerable value, and being at once admirably concise and sufficiently detailed to afford important data for estimating the facts stated, it cannot fail to have a wide circulation among students of spiritualistic phenomena, covering, as it does, ground that hitherto has been but inadequately traversed by investigators.

H. A. DALLAS.

THE PHYSICAL PHENOMENA OF SPIRITUALISM: ARE THEY NATURAL OR SUPERNATURAL?

BY GEORGE P. YOUNG.

(*President of the Spiritualists' National Union.*)

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, May 28th, 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 345.*)

SPIRIT LAMPS.

Let me give two concluding instances of manifestations which show the enlarged and intensified control which spirits have over material energies and their superior acquaintanceship with the workings of natural law. I had the inestimable privilege of an intimate personal acquaintanceship with the arisen David Duguid. On several occasions, in his séances, I have observed the bringing in of spirit-lamps by the materialised form, usually a tall, scholarly monk. My constant inquiry when a manifestation occurs is, 'How is it done?' I have watched the spirit operator, when making the lamp, draw his materialised hand rapidly near the gas-flame. He said he was gathering some of the unconsumed carbon from around the gas. Also I noticed when the lamp became obscure he breathed into or on it, or held it close to his cheek, when the light increased in brilliance. On one occasion, after we had thoroughly searched the medium and séance room, the monk appeared carrying the lamp, which was larger than a goose egg. The hand and bare arm of the spirit operator were plainly visible in the dim light. The most remarkable feature was that the hand carrying the spirit light had the long, thin, psychically sensitive fingers of a scholar, whilst at the conclusion of the séance I pointed out that the medium possessed the short, thick, stubby fingers of a manual worker.

The spirit operator placed the lamp below my chin, and allowed me to examine it closely for some time. The lamp seemed fairly transparent. Around the edges there seemed a little refraction of light. Perhaps the enclosing vessel was a double-walled vacuum cylinder or ovoid. In the middle of the lamp was a bright, orange-red, coffin-shaped centre, surrounded by a diffused, yellowish phosphorescence. The light for some considerable time was steady, continuous and unfluctuating. The lamp, judging by the coolness around, was intensely cold.

One observer hazarded the conjecture that the light was due to an imprisoned glow-worm. This was impossible. No wriggling insect body was inside, and the brightness of the glow-worm is varying, dependent on the control of the nervous system by the will, and the spectrum of glow-worm light is particularly rich in blue and green rays.

Another, with surface knowledge, and the usual dogmatic assertiveness, exclaimed, 'Oh! it was an electric flash-light.' This was eminently absurd. Such an object could not have been concealed. There was no glowing wire or thread, and the light did not die down, as happens when the batteries of the flash-light become polarised, as they readily do.

Spiritualists are said to be over-credulous. Judging by the above, they seem at times to be under-credulous. There is a most detestable class of observers—those who are constantly parading their 'honesty' and detective acumen. My experience leads me unhesitatingly to conclude that they merely parade their ignorance and incompetence. They lack the modesty, self-control, cultured and informed insight, calm patience and discrimination, fairness, and cautious, matured judgment of true scientists. Their hysterical, prejudiced, rash, and highly but unjustly condemnatory verdicts may usually be dismissed. These are the people responsible for the present dearth of physical phenomena. It is a matter that affords the highest satisfaction that our mediums on the Continent are coming under the investigating care and congenial conditions of competent experimental scientists. Plainly put, mediumship will now get a chance to demonstrate its reality, possibilities, and value. Let us have truthfulness, fearless and impartial, but let us have informed minds, keen insight, and cultured observation as well.

The light observed in the séance mentioned could not be imitated by any means known to physical or chemical science. It somewhat resembled the phosphorescence which results from dipping a substance like paper into liquid air. To obtain the requisite pressure and cold temperature for the manufacture of liquid air we require much machinery, yet here we had the spirit operator, with no visible machinery, able to produce an effect as marvellous.

Sir Wm. Crookes has frequently observed these 'spirit lights,' or apparently solid receptacles of quasi-phosphoric brightness—a brightness, however, so steady and permanent as, by his own admission, to have baffled his skill in imitation.

LIQUID PERFUMES.

On many occasions when sitting with David Duguid I have been covered with liquid perfumes. The first time the spirit placed his large hand on my head the odour of the perfume reminded me forcibly of the toilet soap I had been using in a plunge bath, viz., *glycerine* and cucumber.

On another occasion I bantered the spirit operator for bringing no scent. He disappeared into the cabinet and in a short time emerged and dashed some in my face. The *glycerine* odour prevailed, but the drops of perfume were very hot, leading me to conjecture that the operators had perhaps taken advantage of the principle of differential boiling points (*e.g.*, water 100deg. C., alcohol 78deg. C., turpentine 160deg.) in its distillation and manufacture.

The guides of Stainton Moses, at the conclusion of an exhausting sitting, frequently anointed him with these liquid perfumes as a means of recuperation. They claimed to manufacture these perfumes by a modification of the constantly exuding perspiration. This secretion might have had a therapeutic value, as by its rapid evaporation, due to its volatile nature, it may have carried off 'foul magnetism' and waste, poisonous products. The guides affirmed that this secretion was restorative; and on one occasion especially, when Mr. Moses was tired and depressed by sitting long amidst a rough crowd, it is stated that the scent was produced and evaporated in unusual quantities in order to protect him from the exhausting influence of his surroundings.

Regarding this, Professor Wm. Ramsay, F.R.S., wrote to Mr. Myers, 'Perspiration consists of caproate of *glyceryl*, mixed with the free acid, I believe. It does not smell nice; but pure caproates are very fragrant if the right alcoholic base is combined.'

Now as vital actions depend on fermentative processes, many alcohols are formed in the human tissues, including the complicated cholesterol ($C_{27}H_{48}O_{11}$) found in nerve substance and blood-corpuscles. Thus we have elaborated in the human organism all the requisites for the making of liquid perfume.

The disembodied spirit's influence on the organism is more instructed, and is thus able to compose a fresh secretion with a definite aim. This need excite no surprise when we remember that many drugs, perfumes, dye products and sugars are made from coal-tar, formerly a waste product in gasworks.

At a special sitting with David Duguid, held during the visit of Dr. Peebles, we had some remarkable direct paintings. We afterwards asked the guides to bring us the liquid perfumes. The medium was exhausted, but they made the attempt. Taking a household bell and inverting it, I placed it below the hands of the entranced medium, who, I might add, was given to profuse perspiration. In a few minutes the metal vessel was filled with liquid scent. The first odour was that of eucalyptus. An Australian lady was present, but I think the origin of that characteristic perfume must be placed elsewhere.

In the institution where I was employed, one of my colleagues had a very heavy cold and bronchial attack. He had used eucalyptus freely, and presented me with a number of eucalyptus pastilles in his usual hearty and free-handed fashion. These I had placed in my pocket and had in an absent-minded way partaken of them when at home. Shortly after I took a light sleep, and before sinking into slumber was conscious of the presence of three spirit people, one clad in a radiant yellow robe, working around my head. The eucalyptus odour was thus, I concluded, of the nature of an *apport*. When this volatile constituent evaporated, the prevailing odours resembled those fragrant, soothing odours from tobacco, in which some of the sitters were accustomed to indulge. After half-an-hour in the heated room, I again took up the perfume at the request of a young lady present. But I was glad to put it down. The odour vividly reminded me of a freely-perspiring negro on a hot day. Any who have experienced this peculiar, nauseating odour, as I have, know that it produces an indelible impression. Thus the spirits' claim to manufacture the liquid perfumes from the basis of perspiration was confirmed by the sense of smell, which in certain directions can even outmatch in delicacy the chemist's skill.

MATERIALISATIONS.

Regarding materialisations little further need be said here. The objectivity of the materialised form has been demonstrated by the taking of moulds of the hand and wrist, or the foot and ankle; the photographing of the form from several points of view; the breathing into baryta-water; and the records of various scientific registering instruments, which, unlike the human mind, cannot be hallucinated.

As we can now readily perceive, the cabinet and séance room form the laboratory of the spirit chemists, where they hasten or increase the emanations from the sitters. Concentrating the matter thus collected, they clothe and render some individual spirit tangible and visible.

DYNAMICS OF LIGHT.

The destructive effect of strong light may be understood by the study of a comet's tail, where the filmy, gauzy material turns away from the sun, the pressure of light waves overcoming the attractive force of gravitation. When we subdivide a mass of matter, the volume decreases as the *cube* and the surface as the *square*. At length we reach the critical diameter $\frac{1}{100000}$ of an inch, when the pressure of the ether waves of light on its surface exactly balances and counteracts the force of gravitation exerted on its mass. A material particle, one half the critical diameter, is hurled through space by the ether pressure of sunlight at the rate of 865,000 miles per hour.

As the materialised form is built up out of infinitesimally minute electrons, the disastrous disintegrating effect of a sudden, powerful light may be perceived. We know the terrible explosive effect light exerts on a bulb containing a mixture of hydrogen and chlorine gases. The regulation of light for materialising and evidential purposes is a matter for careful consideration and graduated experiment.

THE SPIRITUALIST VIEW.

I have spoken throughout from the standpoint of a Spiritualist. No other theory save the spirit hypothesis can cover

the ground and include all the facts. Some propound the theory that all the physical phenomena are caused by the extrusion of the etheric body of the medium animated by his subliminal consciousness. The medium, who is often fully conscious when the materialisations occur, would seem thus to resemble a generating or explosive engine, and the distance to which the form was propelled would be a measure of the strength of the generative force. With George Spriggs the materialised form on one occasion travelled fifty-one feet from the cabinet, whilst with a good materialising medium three feet is a creditable distance for the form to advance from the cabinet. The relationship in these two instances is 3 : 51 or 1 : 17. The square of 17 is 289. George Spriggs must therefore have been 289 times more powerful than ordinary mediums for materialisation. The modest George Spriggs would smile at such a flattering but absurd conclusion. As Madame d'Espérance, in her famous lecture from this platform, so well said :—

This appears a very difficult and unsatisfactory explanation. To say the least, it gives one a vast amount of trouble to understand it; and when one has succeeded to some extent in grasping the idea, one finds one's self involved in a maze of new theories, and complications of theories, till one is bewildered. Why should we throw aside as untrue the statements of the spirits that they are the spirits of persons who lived, and who died to find death but a change of life, and that they have found means to come and acquaint us with the fact? Why, instead of believing this, should we prefer to invest mediumistic persons with such fabulous powers as those of being able, by the exercise of will and concentration of thought, to produce a human form, and having produced it, to endow it with the genius of a clever actor, the craft of a Machiavelli, the memory of the person whose rôle it plays, and the duplicity of the father of lies himself? They who accept such theories are in many respects like the dog in the fable, who dropped his piece of flesh into the stream in order to grasp the shadow which was reflected there.

As the physical phenomena of the séance room are manifestations of *mind*, Spiritualists might legitimately inquire as to when the English Society for Psychical Research is going to justify its existence by a comprehensive and systematic investigation of this class of phenomena. The time for vulgar 'detective' investigation is past. Reconstructive work, generalising on facts and deducing principles, is required. Frederic Myers, in his 'Scheme of Vital Faculty,' pointed the way, and the Society would be fulfilling his high and honourable traditions by thoroughly undertaking the investigation.

If allowed to speak in a personal strain, I may say that I have enjoyed some advantages as an observer. The demands of my professional work, training, and experience have made it necessary for me to be a close observer, to possess a rapid-working and alert mind, and quick sympathies, and to cultivate that physical health and independence so helpful in maintaining calmness of mind and nervous equilibrium. Like pioneers in unpopular realms of thought, I have had to live the lonely life of an Ishmael, and as the inquiry is one of entrancing nature, the *scientific* interest has always reigned supreme. If I may be allowed to add a word of counsel and appeal to Spiritualists, I might urge that the impersonal attitude should be more fully cultivated. The discipline of life is beneficial, and the subject should not be degraded and prostituted to personal ends.

But I have said enough to show that these manifestations are worthy of the deepest and most painstaking scientific study. All may rightly say that our bodily manifestations reveal the incarnate human mind, the manifestations of the séance room reveal spirit presence and power, and the phenomena of Nature reveal the Immanent Mind of the Universe. All alike, being indissolubly linked, deserve our reverent study. There are borne in on the illuminated mind the majestic words of a present-day philosopher, Sir Oliver Lodge, who speaks of this earth-life as—

a mere point of contact between this material frame of things and a universe higher and other than anything known to our senses : a universe not dominated by physics and chemistry, but utilising the interactions of matter for its own purposes : a universe where the human spirit is more at home than it is

among these temporary collocations of atoms: a universe capable of infinite development, of noble contemplation, and of lofty joy, long after this planet—nay, the whole solar system—shall have fulfilled its present spire of destiny and retired cold and lifeless along its endless way.

Already the race seems to experience in fuller measure the nearness of the larger world of life and love, by the uplifting of the spiritual faculties which follows the advance of truer knowledge and the liberation from the enthralling and effete conceptions of the past. Men and women are living purer lives, and slowly recognising the value of the development of those natural psychic powers, linking them on to a higher mode of existence. This is paving the way for a more abundant manifestation of spirit power as insight into Nature's processes is intensified and the purview enlarged.

Each human individual, feeling the truth of 'the Divine ordering of the Universe and its harmony with the highest aspirations of man,' will become his own priest, doctor, and lawgiver, and the saying of the Nazarene will be universally realised when each shall reverence the Father 'in spirit and in truth.' (Loud applause.)

At the close of his able Address Mr. Young was accorded a hearty vote of thanks.

THE INVESTIGATOR'S ATTITUDE.

In an interesting letter, written to Mr. James Robertson, of Glasgow, Mr. W. H. Terry, until recently Editor of 'The Harbinger of Light,' referring to the right attitude of those who investigate psychic phenomena, especially from a scientific standpoint, expresses sentiments which are entertained by many experienced Spiritualists, when he says that 'although some good has come out of the Society for Psychical Research proceedings, the wheat has been disproportionate to the chaff.' He had hoped, he says, that 'the conversion of Mr. Myers, Dr. Hodgson, and Sir Oliver Lodge would have had a greater effect upon that body than has been apparent up to the present time.' This is said in no hostile or antagonistic spirit, but because of the feeling, born of his own long and varied experience, that the methods which have been adopted are not such as are calculated to lead to the best results. Mr. Terry proceeds:—

The man of science is assumed to be a philosopher, and is hardly worthy of the name of scientist unless he is such. All prejudice should be set aside and his highest reasoning powers should be brought to bear to discover truth quite irrespective of his preconceptions. But the average scientific man, like the theologian, has laid down a certain standard and formula by which everything has to be tested, and that standard ignores *spirit*—the primary force behind and within matter—and until that is recognised (at least tentatively) he is incompetent to act as a psychic researcher.

However strong the prejudices of the originators of the S.P.R. may have been, they should have recognised the possibility of the hypotheses of Professors Hare and Crookes being correct, and have tested them on the same lines and at first with similar conditions, subsequently imposing stronger or more varied tests where there appeared to be any weak points. They should have familiarised themselves with the works of standard writers on the subject they were about to investigate, such as Justinus Kerner, some of A. J. Davis's works, Tuttle's 'Arcana of Spiritualism,' Peebles' 'Seers of the Ages,' Sargent's 'Scientific Basis of Spiritualism,' and Owen's two books. Every member should have studied these works before entering a field of research of which he was profoundly ignorant. Had this been done, how different might have been the result! These scientific gentlemen would laugh at the folly and impudence of a man, or any body of men, entering into an investigation of chemistry, astronomy, anthropology or physiology without any previous study of the doings of those who had preceded them, and yet that is what they did and continued to do as regards psychical science, whilst the work of men who had devoted years to the study of psychic or spiritualistic matters, and the records of their experiences, are ignored. There is, however, one satisfactory aspect of the matter. The work of the S.P.R. has had no deterrent effect upon the progress of Spiritualism. The cumulative value of the evidence for the phenomenal facts and of their spiritual source up to the present is overwhelming to any clear-headed and unprejudiced person. What is needed is a wider circulation of

this evidence as to facts, philosophy and ethics. A fair percentage of the masses are ready for its reception if it were judiciously introduced to their notice by eloquent and cultured speakers, and the judicious introduction of lucid and striking pamphlets would lead to a desire for more knowledge. The co-operation of a few persons with minds and means could do much in this direction.

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.

Help Wanted.

SIR,—I have for some months past been receiving communications by the 'ouija' board from a dear friend who has passed over. I am not sufficiently mediumistic to be able to do this by myself, but require the presence of someone to put hands on the board with me. Among my friends I have found two or three with whose help I can get the writing easily, but they are all busy people and I cannot depend on them. I wonder if, among your readers, there is a lady, interested in these matters and mediumistic, who would be willing to sit with me regularly at intervals, say once a week or once a fortnight. If so, I shall be pleased if you will give her my name and address. I live at Kensington, and the sittings could be at my flat and we could finish up with tea and a chat.—Yours, &c., K. G.

'Allen Raine.'

SIR,—The following paragraphs, in so far as they refer to one topic, were omitted from a memorial notice of 'Allen Raine' sent to a supposed liberal paper. You will be able to guess why:—

'Her last years were sad ones and full of terrible suffering, which she bore with wonderful patience and fortitude, so, though her death is in a way a national loss, yet those who most truly loved her rejoice she has at last gone to her last home, to those she has longed for and heard from for many years.

'Allen Raine was an ardent Spiritualist, and was deeply interested in occult matters generally, in which she was a patient investigator, and was not easily deceived.

'She attributed her success as a writer to other powers than her own, and would often remark "Allen Raine and Ada Puddicombe were two distinct beings," and again, "That she had lived so near the spirit world that death had no fear for her."—Yours, &c.,

VIRON—Y.

Tennyson's 'In Memoriam.'

SIR,—I venture to think that your remarks on p. 337 of 'LIGHT' respecting the above-mentioned poem and the poet's friendship for Hallam call for some little criticism. Probably no poet ever 'felt all and exactly what he expressed,' but is it necessary to doubt that Tennyson's affection for Hallam was the sincerest emotional episode of his life? To whom is he alluding as 'my Pilot' in his last poem, if not to his friend who had preceded him into spirit life so many years?

As to the romantic personal affections between men, of which 'The Open Road' takes this as an example, I suggest that it is a mistake to suppose that an elemental affectional instinct has disappeared since the days of Theocritus (Idyl xii.) and Plato (Epigram on Aster); or, for that matter, the days of David and Jonathan. It is not so much that the touching Hallam-Tennyson friendship was an 'almost isolated case in modern days,' as that Tennyson's revelation of his soul was unique. He risked being ridiculed and misunderstood (as did the German poet Von Platen in his 'Sonnets to Karl'), and was great enough to live down cheap badinage (see 'The Times,' in its critique on the poem when it appeared), and shameful abuse (see Memoir, p. 800). Few poets emulate Tennyson's courage in these modern times of materialistic and censorious criticism of all that is lofty and spiritual: but I cannot admit that to 'spend ten years of his life in erecting such a monument to the memory of a dead friend' was any greater expression of the Greek spirit of friendship in Tennyson than—to take one out of many modern instances of the survival of that spirit—the fifty years of labour and verse which the love of comrades evoked from Walt Whitman.—Yours, &c.,

JOHN GAMBRIL NICHOLSON.

Boa Vista, Alexandra Park, N.

A Consoling Vision.

SIR,—I came by chance across a copy of 'LIGHT' for March 28th, and on page 155 I read with the deepest interest the beautiful experience of 'A. C. M.' Blessed indeed are they that mourn who receive such divine comfort. A few words relating the proof received by myself of the reality of things unseen by the bodily eye may be of as much interest to others as 'A. C. M.'s' letter was to me.

The greatest sorrow of my life befell me twelve months ago. I was still in the hopeless state occasioned by the loss of my wife, when early in the morning of the seventeenth day of my loneliness I heard, as I lay half awake, the sound of someone striving to articulate: a moaning which I knew to be my wife's voice. I seemed to fold her in my arms, but not my physical arms, and the moaning ceased. The bodily eye was quite conscious of the daylight in the window, and the ear of the noises outside the house, when this remarkable meeting took place, otherwise 'every nerve of sense was numb.' My joy at the time was so great and absorbing that I did not give much thought to the discovery I had made of another body, with its psychic senses and modes of action, shut up within the material one, but since then I have been permitted to verify this fact on many different occasions, and to ascertain that there are beings about, or within (for we are dealing with conditions independent of place), who are alert to grasp every opportunity of communicating with man.

Six weeks later my wife appeared and spoke to me under the following circumstances. Late one Saturday night, speaking as one would to a friend present in the room, I said: 'Now remember, I must catch the train at seven o'clock, and I wish you to waken me in time.' As I had a long walk to the nearest station it was necessary I should be up quite early. At half-past four there came a 'mighty rushing wind,' and my beloved wife stood beside me, and, pointing her finger jokingly at me, she said: 'Eh! you thought I could not come!' I was silent for a moment in my joyous surprise, and then said: 'Never again shall I doubt, dear'; and she, stooping to my upturned face, said: 'No, never again.' I did not frame into words my next thought, but she, as the psychical bond grew weak, said, with her lips at my ear: 'Be good! be good! be good!'—Yours, &c.,

J. O.

Vancouver, B.C.

Disclaimer from Mrs. Finch.

SIR,—In two recent issues of 'LIGHT' reference has been made to a 'lecture' which I am said, by a too generous reporter, to have given before the Theosophical Society in Rome. Only to-day have I seen the article to which your correspondents allude, in M. Delanne's 'Revue du Spiritisme' for June, and a more garbled account of an afternoon's *private* conversation among friends it would be difficult to imagine. The article in question is so full of errors that all I can do is to let it pass, confident that readers of 'LIGHT' and of 'The Annals of Psychical Science,' and those who know me, will not do me the wrong to suppose this article to be anything like a correct representation of the facts I mentioned, or of the opinions I hold.

As for the former, I intend publishing shortly a detailed account of the experiments made with Mlle. Martha B. in my home in 1906-7. Readers of 'LIGHT' and of 'The Annals' will then have an opportunity of comparing the reports of to-day with the reality.

As for my opinions, allow me to make the following—if I may use the term—'profession of faith':—

I believe in the Eternal nature of the Essence of being. I believe in the evolution of 'evil' through the great transmuter which is Love, and in the final uplifting and purifying and absorption of all that is into the lap of Goodness, into the only eternal Harmony—that which comes from the sense of well-doing, and keeps the spirit under the protecting shadow of that Peace which 'passeth all understanding.'

That is what my research into psychical matters has brought me. And if I differ from many as to the explanation of details concerning the various manifestations of the spirit, may we not agree to differ? assured as we are that the field is too large and uneven for one set of workers to cover the whole ground, and that the final harvesting will show a harmonious blending into one comprehensive whole, where we shall, no doubt, find that we have each played our part—a necessary part—and each contributed towards the final transmutation of an apparent chaos—life—into a Thing of Joy and Beauty for ever.—Yours, &c.,

LAURA L. FINCH

Frascati, Rome.

An 'Inquirer's' Difficulties.

SIR,—I have lately begun to read 'LIGHT,' which I find an intensely interesting and helpful paper, and should be glad, if possible, to have answers to the following questions:—

1. Do we carry our *physical* disabilities with us into the next world? For instance, if a man die an imbecile through 'softening of the brain,' will his mind be impaired after death, and if not, *why* not?

2. In what way do we recognise each other after death? If a mother dies and leaves her child a baby, how will she recognise that child after she has matured here and passes to the other life as an old woman?—Yours, &c.,

INQUIRER.

Help the 'Spirits in Prison.'

SIR,—Your 'Note by the Way' (pages 337-338), referring to the unhappy condition of 'lower spirits in the other life,' prompts me to send you an account of a recent séance with Mr. Linley, of Copenhagen-street, N., at which 'rappings' and table-tiltings were so cleanly and easily done that one had, almost, the illusion of a spoken conversation. It occurred to me to ask the control whether the work of tilting tables was tiresome or a labour of love. The vigorous answer that it was a labour of love relieved my mind somewhat, for I would not bore even a spirit. After 'Vashti' (the control) had assured me that he and the band of spirits working with him were happy, I asked whether this applied to all those in the spirit world. The control said that bad men were not happy. They were earth-bound and in a darkened condition. Their past lives were shown to them as in a mirror, they saw the opportunities they had wasted, and realised that their conduct bound them to earth as to a prison house. 'Is there no way of helping them?' I asked. 'Yes,' came the answer, 'by prayer. There are many on the earth who could help them. If any of these darkened ones visit your circle, do not spurn them, but give them your sympathy and prayers.' Such was the message spelt out by means of the table, without hitch or hesitation. It would seem to follow that Spiritualism is not concerned merely with demonstrating an after life, but is in part an attempt to enlist the aid of those still in the body on behalf of the 'spirits in prison.'—Yours, &c.,

B. STEVENS.

Remarkable Spirit Photograph.

SIR,—As the subject of spirit photographs has lately been dealt with in 'LIGHT,' your readers may be interested in the particulars respecting a photograph, taken some time ago, which were published last year in the 'Veltro,' an Italian periodical devoted to Spiritualism.

Captain Eugenio Jacorossi, of 51, Via Marche, Rome, who contributes the details, states positively that there were four sitters, of whom he was one, in front of the camera, two men and two women, and he himself was placed, as usual, well in sight and precisely in the middle of the photograph, where, however, there is an empty space, as he does not appear on the plate—presumably the three spirits (who are distinctly visible on the photograph) had to use his bodily substance to 'build themselves up'; at any rate, it is a fact that at the moment of exposure Captain Jacorossi felt much upset and lost consciousness for some minutes. Afterwards he was very ill and weak, so that, although he resorted to strong measures, he did not recover his usual health until a fortnight later.

Baron Davis, who was directing the experiments (for which several sittings had been held on alternate days, but, previously, without any success) was occupied in watching the photographer and so did not sit with the others; but they all helped in the preparation and development of the negative, which was delivered into the hands of Captain Jacorossi before the final washing. All of the sitters were greatly impressed with the result, but most of all the photographer, who, not knowing anything about the matter, was in the greatest consternation at the abnormal result. He was so much afraid of injury to his business if it were known, seeing that most of his clients were strict Catholics, that they all had to promise never to divulge his name. The narrative closes with a solemn asseveration of the truth of the account.

The disintegration of the gentleman's body, if such it was, is analogous to the case of Madame d'Espérance, who found herself without legs; also that of the medium's empty sleeve in the Algerian case; but the total disappearance of Captain Jacorossi and the fact that his etheric body (presumably similar to the spirit forms), left no record on the plate, surely make this case unique.

Professor M. T. Falcomer, of Venice, writes, in reference to this case, that Allan Kardec says, *apropos* of disappearances,

that the spirits can, by means of certain fluids, render things present invisible, and so he thinks Captain Jacorossi may not have really disappeared, but that there was a fluidic obstruction between him and the photographic plate. He reminds us that *fakirs* produce the phenomenon of the disappearance of their own bodies. But in that case why should Captain Jacorossi have felt so ill?—Yours, &c.,

C. JESSIE VESEL.

'A Spirit seeks Information.'

SIR.—Your correspondent from Natal, Mr. R. W. Newbold, on p. 299 of 'LIGHT,' asks an important question, which must appeal to investigators in the field of spirit communication, many of whom may have met with a similar limitation.

In the early phases of our investigation, when we suppose that passing out of the physical body means omniscience and omnipotence, we are constantly confronted with facts which prove that progression without a body is carried on in the same order and with the same regularity, governed by the same law, as in the previous state or condition; that a simple individual does not become suddenly complex, and that people 'on the other side' gain information from *natural* sources, frequently operating on both planes (theirs and ours).

To some people the word 'spirit' suggests *omnipresence* as well as omniscience, and they fall into such vagaries of thought that they expect information on all the intricate machinery of existence, from the spirit of a little child, who could hardly lispen a human language when with us; or from some simple-minded person, who knew very little beyond his sphere of daily life when upon this earth. Yet those same people would perfectly realise the fact that in this world, to get medical or legal advice, they must seek proper practitioners who have knowledge and information on those lines, gathered either from others or by actual experience.

Why not use common-sense and apply the natural law to the spirit world? Those who are able to enlighten us from the plane beyond are either enlightened themselves, or receive their information from those with whom they associate. That such information is not always reliable shows that we have not yet reached infallibility, either here or there; and, besides, a message is frequently wrongly transmitted or is misinterpreted, as is often the case in our own modes of communication, even with our most improved modern systems. But because of these mistakes we do not tear up the telegraph poles, nor throw away our electric batteries. We simply keep on correcting, improving, progressing, advancing towards perfection.

Therefore, the words, 'A spirit seeks information,' are perfectly in order. Disappearances and long searches for friends and relatives are frequent here. Sometimes two of the same family have lived near together for a long period without any knowledge of their relationship. Similar cases are said to have occurred in the next sphere. Why not? The great changes in appearance and substance between partings and reunions make it likely, and unless a great love and constant communion in thought have kept the currents connected we may search a while for our loved ones, gone before, who have not remained on the border of the earth but moved up higher, for 'in our Father's house there are many mansions.'—Yours, &c.,

FLORENCE MONTAGUE.

Canada.

A SPIRIT GIVES WARNING OF DEATH.

The Rome correspondent of the 'Morning Leader' states that:—

A week ago, a youth of fourteen, named Alfredo Bindi, belonging to a distinguished family, was drowned while bathing. On Wednesday night Giulio Crocetti, a child living at Giulianova, had a terrifying vision. He saw young Bindi enter the room, his clothes soaked, and approach the bed. He whispered, 'You will meet the same death.' The child, startled, screamed for his mother, who rushed to the room, and Giulio told her the vision.

The news spread through the town, and it was found that three fishermen, living in separate houses, some distance from each other, stated that they had the same vision that night.

Late on Friday evening Giulio Crocetti, unnoticed by his parents, went to the seashore to play with other children, and accidentally fell into the water and was drowned, despite the efforts of his companions.

Since the accident the three fishermen absolutely decided not to venture to sea, feeling sure the prophecy would be verified.

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.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis, after a reading, delivered an able and educational address on 'Searching for Facts and finding the Truth.' Mr. F. Spriggs presided.—A. J. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Abbott delivered a fine address on 'The Peace that Passeth all Understanding.' Sunday next, at 7 p.m., Mr. Spencer, address and clairvoyant descriptions.—T.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Walker's address and psychometric delineations were well received. Sunday next, Mrs. Alice Webb, address and clairvoyant descriptions. Thursday, Mrs. Ord, address, and Mrs. Neville, psychometry.—H.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. A. Boddington gave excellent addresses and recognised clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. F. G. Clarke will give an address.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday evening last Mr. W. S. Johnston gave an address on 'What does and what can God do for us?' and helpful clairvoyant descriptions. Mr. Wittey kindly rendered two solos. Sunday next, at 7 p.m., Mr. H. Boddington.—H. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. A. Hough gave an address on 'Man shall not Live by Bread alone.' A good after-circle was held. Sunday next, Mr. MacBeth Bain on 'The Power to Heal.' July 27th and 30th, at 7.30 p.m.; 31st, at 2.30 p.m., circles.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Pye, a new worker, gave a good address on 'What is Spiritualism?' Mr. H. Boddington presided. On Sunday next, at 7 p.m., Mr. Abbott, of Fulham; Mrs. H. Boddington, clairvoyante; also on Wednesday, at 8.15 p.m., at 17, Ashmere-grove, Acre-lane.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Stebbens gave an address on 'Social Conditions' and answered questions. Sunday next, at 11 a.m., circle; at 3 p.m., meeting in Battersea Park; at 5 p.m., tea, and Mrs. Wesley Adams' address and clairvoyant descriptions. Thursday, at 8 p.m., circle.—E. F. S.

BRIGHTON.—53, HIGH-STREET.—On Sunday last Madame Burchell delivered an inspiring address on 'Do the Dead Return?' and gave clairvoyant descriptions and comforting messages. Sunday next, at 7 p.m. prompt, address on 'Life and Death'; at 7.45 p.m., circle; all welcome. Tuesdays and Fridays, healing.—J. J. G.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mrs. Webb conducted a circle and in the evening gave a highly appreciated address and clairvoyant descriptions. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. and Mrs. Imison, address and clairvoyant descriptions. Thursday, at 8 p.m., Miss Earle, trance address.—C. J. W.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. H. Leaf gave an instructive address on 'Thought Force,' with illustrations, and psychometric delineations. On Saturday last the Lyceum children had an outing to Keston. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Smyth. Monday, at 7 p.m., and Thursday, at 8.15 p.m., circles.—O. M. B.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mr. Tayler Gwinn's eloquent address on 'The Truth shall make you Free' was much appreciated. Mrs. Ensor ably rendered a solo. Sunday next, at 7 p.m., Mr. E. W. Wallis on 'Spiritualism: For Humanity and the Truth.' August 2nd, Mrs. H. Ball; 6th, at 7.30 p.m., social gathering.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mrs. Baxter conducted a circle. In the evening Mrs. Podmore gave a good address and clairvoyant descriptions. Mrs. Atkins and Mr. Thorpe conducted the after-circle. Sunday next, at 11 a.m., circle; at 7 p.m., Miss Violet Burton. 30th, Mr. Osborne. Wednesday and Friday, members' developing circles.—J. J. L.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. Frederic Fletcher gave an intellectual address, and ably answered questions. Sunday next, at 7 p.m., Mr. P. E. Beard, trance address and clairvoyant descriptions.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Ord gave a helpful and sympathetic address. Sunday next, at 11 a.m., Mr. E. W. Beard, inspirational address.