

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We invite attention to the important announcements concerning the International Moral Education Congress to be held in the University of London, South Kensington, from September 25th to 29th. A 'Word in Explanation,' issued by the Executive, states that the Congress has 'a severely practical object in view'—that of improving the Moral Education given in schools: 'To attain this object the organisers have appealed for support to theoretical educationists, to practical educationists, and to educational officials the world over. Almost all the leading educationists of Europe, without distinction of religion and party, and a large number of the highest educational officials in many countries, have responded to this appeal and have welcomed the holding of the Congress.'

The Congress does not pronounce any official opinion as to the desirability of religious and philosophical instruction in young people's schools, but it does not provide any facilities for discussing that subject. In addition to the discussions, there will be specimen Moral Instruction Lessons in English, French and German, and Reports based on widely-circulated *Questionnaires* will be produced. The organisers are aiming at an International Moral Education Bureau 'which might in time develop into an International Education Bureau.'

Tickets, entitling the holder to admission to Receptions, Congress Meetings, &c., and to a copy of the Congress Report (of about 350 pages), containing the substance of the proceedings, including selected papers, are 10s. 6d. each. Inquiries should be directed to the Hon. Secretary for Great Britain, Harrold Johnson, B.A., 6, York-buildings, Adelphi, London, W.C.

We strongly hold that this Moral Education movement has in it the germ of a new development in our national life, bringing with it both an emancipation from old theological trammels and an advance in all that makes for right living. We have proof that 'the letter killeth.' It is time to appeal to the spirit which 'giveth life.'

'The Modern Review' (Calcutta), for July, contains an introductory Paper on Tukaram, the poet of Maharashtra, in the first half of the seventeenth century: a kind of preacher-poet who vexed the regulation official Brahmins just as John Bunyan, about the same time, vexed the priests. He is described as a purely ethical teacher, keeping himself clean from even the king's patronage and gifts,

when offered: a bit of a heretic too, exalting simple saintliness above all the gorgeous symbols of worship and the images of the gods. The writer of this Paper, giving a summary of his teaching, says:—

A simple heart, tender affection, burning faith,—these he thinks will enable you to reconcile yourself with God, or to make yourself one with Him. The old, hard, and severe ways of Yoga—the learned ways of the Vedanta—the multitudinous rites prescribed by the Vedas, in performing which you must stumble, he discards as impracticable to ordinary mortals.

The majority of his *Abhangs* consist of his preachings to the people, and they embrace all subjects. He is careful to preach the sovereignty of conscience and will never ask you to bend your knees to the ignorant mob. He appeals to the law of your own highest good which you are bound to seek in your own interest. Having himself passed through all stages of God-worship, from the lowest forms to the highest, he has an indulgent eye on idolatry. No sectarian himself, he is tolerant towards all; indeed, he hates all wrangling about the nature of God. What his highest conception of God is, is a matter of dispute among learned scholars.

Probably he was something of an agnostic-mystic, a very possible combination. 'Adore, wonder, aspire, love,' he would say; 'and leave alone the clatter of disputings about things that are above you, and about the certainty of which you never can be sure.'

Bigotry, in all ages and in all places, is the fell enemy of spiritual enlightenment, for it is ultra-conservative, swears by the attained and the ordained, and both fears and hates the innovator. Therefore it murdered Christ, and destroyed Savonarola: and 'the glorious army of martyrs' were the victims of its rage.

The pioneers of truth and light are always candidates for martyrdom. If God Himself came to earth in resplendent glory, 'clothed with light as with a garment,' and proclaimed all the Gospel of Spiritualism, the bigots would protest that He was the devil coming in the guise of an angel of light; and their 'soundness in the faith' would be made manifest as infidelity; while the so-called 'infidels' would probably be the first to understand.

The pioneer, shunned or abused as a 'heretic,' is one of the greatest needs of this age: for all the old landmarks are being swamped by the incoming tide, and the truly anxious and earnest-hearted men and women of the nation know not where to go and what to do. If Spiritualists were less concerned about experiments, often rather trivial; and explanations of them, often somewhat tiresome; and if they were more intent upon big broad thinking and testifying, they might immensely impress the world, and be at least the John the Baptist, preparing the way for Christ:—the new world's Christ, the Ideal Saviour, Leader, Guide.

Mr. W. H. Terry (Collins-street, Melbourne, Australia) has just published a small book of 'Spirit teachings, oral, impressional and automatic,' received at a circle held in

the home of Dr. J. B. Motherwell for twenty years. Dr. Motherwell was a gentleman of high position in Melbourne, a member of the Senate of the University, and for twenty-five years an honorary physician to the Melbourne Hospital.

We cannot say that there is anything strikingly novel or suggestive in these records, but they are of a high order, thoughtful, deliberate and practical. Mr. Terry, who introduces the work, says, in a Note: 'Among the communicating intelligences were some notable names, but they are intentionally withheld, as I consider the matter should be accepted or rejected on its merits.'

There is something to say in favour of this, but we think the other course would have been better, leaving the reader to accept or reject the names, as now he is left free to accept or reject the matter. Besides, the names are a part of the communications and form a portion of the evidence, for or against.

'The Path of Interior Illumination; being a record of three years' Initiation into Inner Mysteries through Angelic Ministration' by 'Love-Light' (Birmingham: The Psychic Press, Erdington), is an extraordinary story of guidance amid life-struggles in business, and 'interior illumination' concerning the meaning and influence of those struggles. It is an open question whether it is right or safe to put one's self into the hands of 'angelic ministrations' for business affairs, even to the details of negotiations concerning the sale of a house, and the payment of agents' accounts. But we are not at all inclined to condemn it. All these things will have to be determined by experiment and experience, and it is well to have results published. Hence the interest and value of this book, which is an astonishing blend of human sentiment, spirit rhetoric and homely business; all very well written, though one is a little impatient with the sentimental names, 'Love-light,' 'Light-bearer,' 'Sunflower,' 'Beacon-light,' 'Light-ray'; but all this may be right enough and helpful to some of our fellow-pilgrims.

Michael Wood's four stories, 'The King Predestinate' and others (London: The Theosophical Society), are profoundly interesting, though 'The Worshipper' is almost too painful; not exactly horrible, but terribly distressing as the story of a trusting boy who worshiped his father and who was foolishly and wickedly (because unjustly) punished by him. 'The King Predestinate' is just as beautiful. All are spiritually inspired and artistically interpreted.

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.

'OCCULTISM AND COMMON SENSE.'—The articles on occultism which appeared last autumn in the 'Westminster Gazette' have just been published in book form, price six shillings, by Mr. Wernie Laurie, of Clifford's-inn, E.C., with an introduction by Professor W. F. Barrett, F.R.S. The writer, Mr. Beckles Willson, who investigated many phases of occult and spirit phenomena with an open mind, reaches satisfactory conclusions and sets them forth in clear, direct language.

A TEST SEANCE WITH MILLER.

One of the most remarkable materialising mediums now in the movement, Mr. C. V. Miller, lately of San Francisco, whose phenomena are described in Professor Willy Reichel's 'Occult Experiences,' has been giving a series of séances in Paris, and one in London, as noted on p. 334 of 'LIGHT.' When he was in Europe two years ago he held some séances which would have been regarded as altogether unexceptionable but for two facts which were seized upon by the ultra-sceptical as affording possible room for suspicion, viz., that his business associate, Mr. Kleebar, was usually present (though no collusion between them could ever be detected), and that after the séances Mr. Miller was always in such a state of exhaustion that no second search could be carried out, as a check upon the one made previous to the séance.

During Mr. Miller's recent visit to Paris a séance was held with him under rigorous test conditions; no one was present who could be suspected of confederacy, and the searches before and after the séance were carried out with the utmost possible strictness, the four examiners, among whom were M. Gaston Mery, of 'L'Echo du Merveilleux,' and M. César de Vesme, of 'Annales des Sciences Psychiques,' all declaring themselves fully satisfied that nothing was concealed on the medium's person which could be used in producing the results. We summarise the details of the séance from the report furnished to 'L'Echo du Merveilleux' by M. and Madame Letort, which appears also in 'Annales des Sciences Psychiques,' where it is stated to have been signed by the members of the committee. In addition to the committee of searchers, MM. Léon Denis, G. Delanne, Léopold Dauvil and Commandant Darget were stationed close to the cabinet, two on each side, for close observation of the phenomena.

The sitting took place on June 25th, at the residence of Mme. E. Noeggerath, a daughter of the late 'Bonne Maman,' about thirty persons being present. M. Gaston Mery informed the sitters that the medium had been completely undressed, examined, and reclothed in a black suit without lining or pockets. 'We can declare,' he said, 'on our souls and consciences, that we have found nothing which could give the alarm or arouse suspicion of any fraud being possible. Since his arrival we have prevented any communication, even by shaking hands with anyone; we have also searched the cabinet, leaving nothing unexamined.' After an invocation by a pastor present, the medium entered the cabinet, and a voice asked that a prayer be offered, and repeated by the whole company, standing up. 'Betsy,' the control, then asked the company to be seated and form a chain.

The first form to present itself spoke in English and gave the name of 'Effie Dean'; those near the cabinet could distinguish the features and the white veil—the medium not having a thread of white on him. Then a pale whitish ball appeared near the top of the cabinet, descended to the floor and developed into a form which gave a name, and then dissolved again into a whitish mass on the floor. The third form was that of 'Lily Roberts,' who said 'Good evening,' went up to M. Léon Denis, took his hand, and placed it on her breast, and the same experience was afforded to M. Léopold Dauvil and to M. Delanne; all of them said that they felt the warm body of a young woman, who had round, soft arms and a delicate hand.

The form of 'Josephine Case' took a few steps across the floor, which creaked under her. She said that the medium did not like being undressed and searched by others, and that if what took place at that séance did not inspire confidence, he did not care to give any more séances. Mme. Noeggerath replied that they wished to be able to state publicly that every precaution had been taken, and the voice replied, 'Very good.'

Several other forms came and spoke a few words of identification and greeting, and it was specially noticed that the voices were distinct from each other, and could be recognised. The forms were of different sizes, and showed individual characteristics, some of the faces being recognised. One of them remarked: 'I weigh sixty-three pounds this

evening.' It was noticed that owing to the ill-health and fatigue of the medium, the forms were generally less perfect and less luminous than at the séances held in 1906; this, however, does not apply to those of the medium's regular controls and a few who habitually show themselves at his séances.

The close of the sitting was dramatic: it showed the presence of several personalities at once, and the effect of light on the forms and on the medium. 'Betsy' asked for the lamp to be turned very low, as she wished to show the sitters some spirit lights. A voice was heard, first in the cabinet, then in the room, and the form of 'Lulu Adams' touched several sitters. 'Betsy' asked for more light, so that 'Lulu' could be seen, but the lamp had been inadvertently turned too low just before, and had gone out. Someone called to 'Lulu' to come back into the cabinet while the lamp was being relit, and she replied that she was not afraid of the light. M. Letort took the lamp into an adjoining room to light it, but a gleam from the match and from the wick, shining through the doorway, caused 'Betsy' to call out, 'Lower it, lower it, quick! Oh, what a pity! Too late!' At the same time the form of 'Lulu' quickly retired behind the curtains and Mr. Miller was forcibly pushed out into the room, where he stood rubbing his eyes. He wanted to return to the cabinet, but 'Betsy' was heard to say that nothing more could be done, as he was too much fatigued. All the other sitters having left the room, the four searchers again closely examined Mr. Miller and the cabinet, finding everything in perfect order, a fact to which they bore unqualified testimony.

THE HUMOUR OF IT.

Matters have reached a peculiar stage, which cannot but excite comment when the history of the development of psychical and spiritualistic research comes to be written from the standpoint of, say, twenty years hence. The situation derives its piquancy from the fact that while, up to now, spirit phenomena have been decried, derided and denied, both as to their reality and as to their spirit origin, the most serious researchers, in all countries in which systematic investigations have been carried on, are now unanimous in admitting the reality of at least some of the phenomena, while in order to avoid 'giving in to spirit' they are framing still more extraordinary hypotheses to account for what they admit having witnessed. Some of these researchers, moreover, are inwardly convinced, and admit in private, that these phenomena are due to intelligent minds other than those of the sitters, though, with a caution which is laudable up to a certain extent, but unscientific when pushed too far, they deem it their duty only to give out publicly the results which they consider to be positively demonstrated.

Here comes in the question, what is demonstration? Each fact in science requires to be observed and measured by appropriate means; we do not examine stars with a microscope, nor will that instrument enable us to observe the constitution of atoms and the newly discovered electrons; all such questions as the constitution of matter and the nature of ether are only solved by inferential reasoning, on mathematical and logical lines, from such physical observations as can be made on the effects produced, not on the ether or electrons themselves. Yet this latter method, which has served so well in mathematical physics, is not considered sufficiently demonstrative when applied to psychical research, and proofs of an impossible nature are sought for and demanded.

Take, for instance, the requirements of the Psychical Researchers for determining the identity of a manifesting intelligence with the deceased personality that it claims to represent. If this communicator tells us something which is known to the medium, it is naturally ruled out by strict scientific procedure; if known to the sitters, then it may be due to telepathy; if known to some person at a distance, then the sub-consciousness of the medium is accredited with marvellous powers of unlimited 'fishing' in the 'subliminals' of persons at a distance, not the least extraordinary part of this process being the finding of the exact person from whose

latent memories the required fact can be abstracted. If, on the other hand, all knowledge by living persons must be excluded, how is the asserted fact or test of identity to be verified? The test then becomes an impossible one.

While the English S.P.R. has been working mainly along the lines of telepathy and automatic writing, and pushing its theories to the exclusion of almost every proof that could be obtained (with one exception which will be noted later), and the American Society has worked in the same direction with more attention to trance mediumship and 'speaking under control,' Continental researchers have obtained far more positive results through the observation of physical phenomena (raising of tables from the ground, displacement of objects, pressure on telegraph-keys, and materialisations), and by means of recording instruments and photography have permanently registered results which leave no doubt as to the reality of the facts. Yet even they, like Morselli in his latest work, strive by every means, fair or hypercritical, to keep the 'spirits' out of the credit of producing the phenomena. One reviewer says of Morselli that in spite of all his 'exclusions' he ends by letting the 'spirits' in by another way, and disguising the admission under indirect phraseology. Lombroso is convinced that he has seen and spoken with his mother, and yet he, too, tries to minimise the effect of the confession by a free use of scientific (psychological) verbiage, while ridiculing Morselli for doing the same thing, and for twisting the observed facts to his own liking. Richet is said to believe more than he admits, and only to mean, by his profession of ignorance, that he is unable to harmonise his beliefs with his scientifically grounded preconceptions. Yet the greatest advances in science have been made by men who worked from an assured inward conviction, and followed it steadily and faithfully until at length the results proved that it was correct, and therefore must be accepted, whether or not the line of connection with other observed facts of science could be clearly traced.

Not only does Science accept the facts while refusing to endorse the most logically legitimate explanation of them, but Religion, or at least the Church that claims infallibility, has, through its mouthpieces, both lay and clerical, definitely accepted the phenomena as true and real, though it has an explanation ready to hand which is also a reason for not inquiring more closely into the matter. The phenomena are real, it says, but their origin is Satanic! Is it not too late in the day to attempt to scare the world by dangling a 'bogey-man' in front of its eyes?

Another curious circumstance is the inability of those who have had some experience with one medium to admit the genuineness of another, and especially of one giving a different class of phenomena. The S.P.R. holds on to Mrs. Piper as the one and only dispenser of accredited manifestations of excorporeal intelligences; and it fights shy of Eusapia Paladino, whom it thinks it once 'exposed.' Continental observers consider the Piper evidence much less convincing than the records and photographs which they have obtained by strictly physical means, showing that measurable and demonstrable mechanical effects are produced in a manner normally impossible. The hypnotists again have their own methods, their own unimpeachable 'subjects,' their own conclusions from the facts they obtain. Theosophists believe in clairvoyance on various planes above the physical one, and discredit all ideas of 'spirit return' as strongly as the Catholics do, but on other grounds. When will some philosopher of broad and comprehensive views combine all these data to form a summary and synthesis of irresistible authority?

In Italy there is a small group of keenly alert observers, of no mean scientific attainments, who are content to accept psychic phenomena as an outlying domain, an over-sea colony, of science, and to work in it and explore it without first seeking (as some do) to build a substantial bridge to this distant continent over the intervening ocean of doubt and difficulty, as yet unsounded and uncharted. Among them may be mentioned Carreras, Falcomer, Zingaropoli, and particularly Bozzano, to whom a specially honourable mention must be accorded for having brought to bear on these researches a new

method, which may be called *analysis by categories*. Reference may be made to articles by this earnest Genoese worker, which have appeared in 'The Annals of Psychical Science' and have been noticed from time to time in 'LIGHT,' on 'A Defence of the Memory of William Stainton Moses' ('Annals,' Vol. I., p. 75); 'Animals and Psychic Perceptions' (II., 79); 'Apparitions of Deceased Persons at Death-beds' (III., 67); 'Mrs. Piper and the Subliminal Consciousness' (IV., 137); 'Symbolism and Metapsychical Phenomena' (VI., 235); and 'Proofs of Identity of Deceased Personalities' (VII., 310). His method is that of literary rather than experimental analysis, and consists in classifying authenticated instances, mainly chosen from the S.P.R. records, according to an ascending scale of demonstrativeness, showing that while the earlier categories may be due to latent memory, subconscious perception, telepathy, &c., in the later ones these theories are strained to the breaking point, and finally are shown to be manifestly insufficient as explanations.

Again, such is the humour of it, these conclusions of Continental scientists have not failed to recoil on the S.P.R., and have found an echo in their most recent publications. Miss Johnson's significant admissions have been already referred to ('LIGHT,' p. 329), and Sir Oliver Lodge, in his Address to the S.P.R. last January, went so far as to say that 'it is legitimate to grant that lucid moments of intercourse with deceased personalities may in the best cases supervene' ('LIGHT,' p. 63). Thus it is being gradually acknowledged on all hands that, as Bozzano says, the evidence with regard to these communications 'arises from a category of facts experimentally obtained, which, until further proof, are inexplicable by any other theory but the spiritistic one' ('Annals,' Vol. VII., p. 316, quoted in 'LIGHT,' p. 304).

So, then, we have the spectacle of the scientific researchers (who started out to prove that all the galaxy of keen-minded observers, who for the last sixty years have accepted Spiritualism as true, were credulous noodles) being steadily surrounded and 'roped in,' not by Spiritualists merely, but by *the spirits themselves*, who, from the other side—and especially since they were joined by F. W. H. Myers—have (to use Miss Johnson's own words) 'invented a new plan—the plan of cross-correspondences, to meet the sceptics' objections'—a plan which, as she says, 'suggests an independent invention, an active intelligence constantly at work in the present, not a mere echo or remnant of individualities of the past' ('Proceedings,' S.P.R., Part LV., p. 377).

The humour of it all is manifest when we remember that it used to be alleged by the ultra-scientific, not so long ago but that newspaper writers still repeat the phrase *ad nauseam*, that returning spirits could only give us banal trivialities (the faint reflection, perhaps, of the low mentality of credulous sitters!), and that their utterances were marked by a lamentable absence of anything like originality or independent thought. If Myers on earth was held by many to have been unduly cautious in holding back good evidence because of the shadow of a doubt as to some portions of it, Myers in the Beyond has atoned for his former shortcomings, and has vindicated the truth to which he looked forward as a beautiful hope for the regeneration, at some future period, of the ideals and aspirations of struggling, toiling, matter-blinded humanity.

MERCUTIO.

THE outward and visible signs of the presence, power, personal identity, and active, intelligent, independent operations of spirit people are still (as they ever were) indispensable as the foundation facts and fundamental demonstrations of the reality and persistency of the conscious ego. Spirituality, intuition, inspiration, and higher self unfoldment are all desirable, but it is unwise to ignore, despise and deride the phenomenal evidences of the existence of spirit humanity, and deny their 'compelling power' to summon men and women from all sorts and conditions of life to serve at the Lord's table of spirit communion for the healing and comforting of the sick and sad and bereaved ones of earth.

REMARKABLE APPORTS AT MELBOURNE.

The 'Harbinger of Light,' Melbourne, for July, reprints from the Sydney 'Sunday Times,' of May 31st, a report, furnished by the Melbourne representative of that journal, of a séance held with Mr. Charles Bailey, on Friday, May 22nd last, at the office of Mr. T. W. Stanford. The writer says:—

The prosaic reporter—and I claim to be such a person, being practical-minded in respect to things I do not understand, and loth to allow myself to be carried away on a high tide of emotional enthusiasm or fanatical fervour—the prosaic reporter, I repeat, may, if he is honest, be fairly relied upon to tell a plain, unvarnished tale, sans hysteria, sans bias, sans everything save pure, unadulterated fact.

There having been two or three new investigators present, the 'controls,' or 'spirit forces,' operating for the night arranged a test which may be described as fairly strict, so far as the phenomena were concerned; in regard to the lecture that was delivered prior to the bringing of the 'apport' no special arrangement was necessary. The investigators sat round in full light of a lamp, and a powerful address on prayer was given by the control known as 'Professor Denton.' The remarks offered were sound and matter-of-fact in their purport, while the delivery was fluent and forcible.

For the special demonstration the sitters, by direction of the chief controlling intelligence, 'Dr. Whitcomb,' joined hands, forming a complete circle; the medium was seated on a Vienna chair placed on the table around which the investigators sat. The chief control—speaking, of course, through the organism of Mr. Bailey, who was then on the table—remarked that the medium had been thoroughly searched by three gentlemen in the room. This was so. The control further asked the sitters to retain hold of hands until ordered by him to let go, and to immediately report the fact if any sitter relinquished his or her hold for one second, in which case the gentleman in charge of the lamp was ordered to remove it from its cupboard at once and throw a light on the proceedings. By this arrangement every sitter became a special detective, or watcher of the neighbour on either side, and as the doors were locked, and the medium sat on his chair on the table, there seemed to be no possible loophole for fraud. I am satisfied that the test was a thoroughly strict one.

The medium was dressed in an ordinary sac suit when he got on to the table, and when the light was placed in the cupboard and the lid closed complete darkness prevailed. But keen ears detected the creaking of the chair, the breathing of the medium, and minor movements he made while on his elevated platform. Ears that were not necessarily keen distinctly heard the swish of a moving body on three separate occasions in the vicinity of the medium, these noises being followed by a chuckling laugh and an exclamation in a voice said to be that of 'Abdul,' a Hindu control, the words being 'I got it.' The three swishing noises occurred within a quarter or half-minute of each other, and when the light was taken from the cupboard, after having been secluded for probably ten minutes in all—this being the longest period yet known for the bringing of an 'apport'—the spectators beheld, to their great wonderment, a human form (that of the medium) fully dressed in a Mandarin costume—hat, pigtail, coat, and divided skirt complete—and looking startlingly like a real Chinaman, the illusion being made all the greater and more surprising when the form got down from the table and walked round the room, talking words that appeared to be perfectly articulated Chinese. The control then operating, as was subsequently explained by the chief control, was the spirit of the Celestial who had worn this costume a few years ago, and had been killed in it during a conflict with some national foe. The form felt for its sword, but that was absent. It took off the pigtail and jabbered in a way that seemed to suggest horror and anguish of mind, and it finished up by lifting a chair in its teeth and balancing it in the air for a few seconds. This feat, though done with the medium's mouth, was so remarkable as to have been quite beyond the strength and dexterity of the medium *in propria persona*, who is a rather frail-built man.

The foregoing is a hasty and incomplete but truthful account of what occurred. Readers may puzzle out for themselves as to how it was all accomplished.

TO CORRESPONDENTS.—A. H. Bartlett, L. H. Brinkman, and Fitz Broad: Thank you, but we are unable to use original poetry in 'LIGHT.' Accounts of interesting experiences, especially evidences of spirit identity, are always welcome.

Several communications on 'Children in Spirit Life' are unavoidably held over until next week.

HYGIENE AND FAITH.

BY ELLEN S. GASKELL.

In the 'Pall Mall Gazette' for June 25th there were two letters, and a notice of a forthcoming book, all touching on subjects of great importance. One letter treats of the need for a more scientific study and use of what may be called the psychic, or internal means of cure and maintenance of health, as contrasted with the present tendency to an ultra-scientific study and use of the medical or external means of cure.

The other letter suggests that, as the 'Ars Vivendi' author 'demonstrates the necessity of a total recasting' of the whole being, faith in an unseen Power working miracles as taught in Christianity, can have less value than faith in an innate power to regulate one's own machinery of being.

These letters demonstrate two facts that are patent to everyone who seeks to recover health of mind and body : (a) that the cult of medicine, in spite of all it has done to mitigate suffering, fails to enable 'the people' to maintain a high or even steady standard of health ; and (b) that the cult of faith cure is even less efficacious, as it is also less reasoned. Indeed, the latter is the more dangerous of the two, in that those who practise it are manifestly dealing with forces of whose nature and power they are admittedly ignorant, hence the name 'faith cure.'

The cult of medicine has been carried on with an intensity of careful, keen, experimental study and demonstration. The cult of faith cure can but be working in the dark unless the reality and powers of the psychic plane are admitted, and such powers treated with the same scrutiny as are now the powers of drugs and microbes.

Does not the question first demand answer, 'What is disease ? What is it that, acting upon the physical body, nerves, and brain, upsets the health balance of all three ?'

If it is a something purely materialistic we can but look to materials for aid in readjustment. But if faith of any kind can effect any degree of cure, we seem at once forced to admit that ill-health can have a basis not materialistic. If that is admitted, prime dependence upon the medical cult for cure becomes almost savagely primitive, in that there are forces admittedly beyond its power to control.

Once admitting the limitation of science in material medicine, there is nothing left but to carry the science of healing into the region of those forces which, being of a higher or more subtle nature, act upon the responsive material. It is this imperative need that science should be extended into the study and use of those forces that are called psychic that is emphasised by the letters referred to ; and the need is imperative because of the danger that faces humanity through the prevailing ignorance.

The book announced in the same paper is 'Essays on Theosophy,' by Mrs. Isabelle Taylor, whose purpose is stated to have been 'in a series of four essays to explain the injury which is inflicted on humanity by the practice of occultism by the spiritually unadvanced,'—and it might have been added 'by means of the spiritually unadvanced.'

The meaning of 'occult' is 'secret' or 'hidden,' occultism being the study and use of those forces, which, belonging to the psychic, or spiritual plane, are hidden from the knowledge and use of those who see only the material side of things. In all faith cure, whether by the Christian Science, 'Ars Vivendi,' or any other method, there occurs this 'practice of occultism,' for the end desired is that the non-material interior forces should be used to readjust the unbalanced material forces of outer muscle cell and nerve. The warning of danger is needed, not to put a stop to the practice of such occultism—for we are not a nation of cowards—but to urge a more scientific, and consequently more rational and efficacious practice.

The very fact that occult methods have come so much into vogue shows that humanity must be reaching a condition of advanced spirituality ; that is, that the door between the physical and the psychical is opening. Much mental confusion seems to arise through the assumption that 'spiritual'

necessarily means 'holy.' The least study of the occult shows that there may be a very advanced state of spiritual culture without the least holiness in the sense of divinity. The Christian God is spiritual ; but so also is the Christian devil.

The distinction becomes clearer if one thinks of humanity in terms of a musical instrument. Everyone is familiar with a penny-in-the-slot piano ; when a penny is slipped into the slot the instrument becomes, as it were, alive, quickened, it is full of brilliant light and shaken with action that results in the sounds of music ; when the time value of the penny is exhausted the piano 'dies.' The piano could be worked just as well by a time clock similar to those used to open treasure safe doors. When the moment arrived the instrument would be lit up from within, set going and do the work for which it was called into being.

There is every reason to believe that humanity is just such a time-regulated instrument. There have been periods before when occult forces seemed to run riot, to shake the many units almost to destruction—and then to die away, leaving, apparently, no sign but a memory and a record.

If, as seems probable, there is coming another period of illumination and activity from within, due to occult forces, there can be no possibility of staying the opening of the time-regulated door that must admit the psychic power, nor of checking the inevitable action. The only thing that can help and save from a repetition of the injury that was self-inflicted in the past through ignorance of psychic realities, is scientific study and rational practice.

If these occult forces are real enough to cause injury, they must be just as real for scientific study, and just as valuable in reasoned use, as are the bacilli of modern material medical science ; and even more worthy of critical consideration, seeing that it is already accepted that 'faith' or 'mental power' does more to effect cures than any kind of medicine, or food, or hygiene, or all three put together ; and for the same reason that regulates the working of the mechanical piano, namely, that the power that works the human being does not belong to the material but to the psychic, or the spiritual realm.

OCCUPATION AND LONGEVITY.

An analysis of the Census Returns of 1901, published last week by the Registrar-General, contains some suggestive lessons as to the factors operating to diminish the length of life. Though classified under occupations, the details given show that the apparent danger of various callings has little to do with the question of length of life. Railway guards and porters, and railway officials generally, only show three-fourths of the average death-rate, and come in the same category as artists, architects, grocers, and Civil Service officials. Railway engine-drivers and stokers are even longer lived, and are classed along with farmers, gamekeepers, gardeners and clergymen. General shopkeepers have a far higher death-rate, namely, one and a half times the average, along with seamen and dock labourers. Commercial travellers have just under the average death-rate, and their relatively high mortality (considering the healthy and active nature of their occupation) is ascribed, as also in the case of cabmen, to their being 'sadly addicted to intemperance.' Indoor servants, lawyers and teachers are subject to liver complaints and diabetes, and probably the mortality among professional men is largely due to indoor occupations, and want of exercise, combined with a tendency to an over-high standard of living. Doctors, as might be expected, are subject to diseases of the blood and nerves, but their profession is an anxious one, and they are subject to contagion. Open-air occupations, with temperate living, appear to be those best fitted for ensuring long life, and indulgence and close confinement are apparently responsible for more deaths than accidents.

THE 'Morning Leader' states that a respectable workman and his family, living at Londonderry, have been almost nightly subjected to disturbances totally preventing sleep. One of the family, trying to locate the manifestation at midnight, saw, he said, a spectral lady gliding from one apartment to another. Next morning the family removed to another residence. It is said that the constabulary have ascertained that the previous tenant also left suddenly.

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A LIVING BOOK.

It is good news, not only that the demand for 'M. A. (Oxon.)'s' book, 'Spirit Teachings,' continues, but that new editions of his 'Spirit Identity' and 'Higher Aspects of Spiritualism' are necessary. In full faith that the demand will go on unabated, the London Spiritualist Alliance has printed both these notable books in one volume, partly from a desire to keep these works before the thinking part of the community and partly (as it announces) 'as an affectionate tribute to the memory of the author.'

Mr. Stainton Moses was never able to forget the inane treatment Spiritualism received from the newspaper world, and, in his Preface to the 'Higher Aspects,' he hit back with remarkable vigour: nor did he spare the friends of Spiritualism who sometimes brought it into discredit by their foolish antics and preposterous credulity: but it was for its enemies that he reserved his keenest arrows. The 'Higher Aspects' had for its object the presentation of Spiritualism as a philosophy deserving at least serious recognition. He said:—

When Spiritualism releases an enslaved mind from the terrorism of a degraded creed, and lifts it into an atmosphere of light and love from one of ignorance and slavish fear, by showing the realities of the world to come, the world sneers loftily about enthusiasm and fanaticism, as it would sneer again at a Christ were he among men.

The world knows nothing of the consolations of the family circle: nothing of the light that has beamed there on many a mind that had come to despair of a future existence, and was driven well-nigh to distraction by the problems of the present. It knows little of Spiritualism as a religion, nor of the extent to which its teachings are permeating modern thought, leavening the churches, and giving a truer and nobler faith to many a soul that sorely needed it.

That was written twenty-eight years ago; and how do we stand to-day? There are still sneers, and occasionally there is inanity, but 'the world' is, on the whole, immensely more serious in the presence of our philosophy and our testimony: and, as for Spiritualism's leavening of the churches and permeating modern thought, there is no need of proof. *Si monumentum requiris—circumspice!*

As we turn over the pages of this goodly volume, we are once more surprised to find how industriously and shrewdly its wise compiler covered the ground: so much so that, if it had been blest with a good Index, one

might have found, at any time, something to the point whenever any question or difficulty occurred. Mr. Stainton Moses even anticipated the action of our own minds and wills in the field of supposed spirit phenomena: and, as to this, he said:—

No one-sided view will embrace the field of Spiritualism, and no student of the subject can afford to overlook causes which may be so influential in the production of abnormal phenomena. . . I, at least, should like to know more of the powers inherent in my own spirit, and of the results that may be produced by their development. Therein, I feel convinced, lies the key to many a mystery, and I regard no time that can be spent on such self-analysis as misplaced.

But, from any such excursion, he always returned with full flow of conviction to belief in spirit intercourse; and, in 'Spirit Identity,' he pours forth his knowledge on the subject, not so much by telling stories or piling up experiences as by sifting and sorting these and pointing out the one conclusion towards which, in spite of many difficulties, they all converge.

As to the identification of communicating intelligences, there have always been and there probably always will be difficulties, and more than difficulties, but it is easy to over-rate their gravity. A good enough working theory is to give the operator at the other end the benefit of the doubt until he comes to grief. If an impersonator can come, why not the real person? Why should we work doubt too hard? and, on the other hand, why let faith and confidence carry us too far? If we stand constantly and cheerily on guard, an impersonator will not care to long carry on his game: and the honest operator will not mind but will rather approve our caution.

After giving particulars of a specially clear case of proof of identity, Mr. Stainton Moses says: 'Even if this case stood alone in my experience, it is more difficult for me to imagine that what was so laboriously and precisely given was the product of imposture, the fraud of a deceiving spirit, or the vagary of an errant brain, than to believe, as I assuredly do, that the intelligent operator was the man himself, with memory unimpaired and individuality undestroyed by the change which we call death.' That, we think, is good common sense; and, if the same good sense guided the investigator in his intercourse, no harm could come of it, but only good.

The 'Higher Aspects of Spiritualism' is less concerned with phenomena and more with philosophy and religion, as the following section-headings will show: 'Philosophical Spiritualism,' 'Religious Spiritualism,' 'Judaism and Jesus Christ,' 'John the Baptist and his Message,' 'The Mission of the Christ,' 'Modern Christianity and Modern Spiritualism,' 'The Bible Miracles and the Phenomena of Spiritualism,' 'On Spirit Communion,' 'The Bible Warrant for it,' 'Man's Future Destiny,' 'Resurrection of the Body.' On all these and many other subjects, 'The Higher Aspects of Spiritualism' has something to say; and what it says is at once fearless and reverent; scholarly but simple; original, yet permanently true.

It must be admitted that many old ideas are put into the melting pot, but only for transmutation: the product is pure gold, though there is dross that remains. The simple-hearted love of truth, reverence for and trust in the all-enfolding God, respect for our God-given human faculties, insight into the true significance of misery and sin, hope for the sufferer of the one and the poisoned by the other, the ever-blessed law of progress, Heaven's guarantee to earth that the Universe is sane—all these will be found in this wise and fearless book which we once more commend to all who are free and who are willing to inquire.

MADAME D'ESPÉRANCE'S PARTIAL DEMATERIALIZATION.

AN EXAMINATION OF MR. CARRINGTON'S ALLEGED
'EXPLANATION.'

(Continued from page 380.)

To enable the readers of 'LIGHT' to understand and rightly estimate the value of Mr. Hereward Carrington's attempt to explain away the 'partial dematerialisation' of Madame d'Espérance, reported by the Hon. Alexander Aksakof, it is necessary that we should give the evidence of the witnesses, especially as the English translation of the work containing this testimony has been out of print for some years, and the facts are therefore but little known in this country.

In 1893 Madame d'Espérance was living in Sweden, and in response to the earnest solicitations of General Sederholm, she consented to visit Helsingfors and give a few private sittings to certain persons interested in Spiritualism. She afterwards spent a few days at the home of M. Aksakof, in St. Petersburg, and gave ten séances which he says were 'most satisfactory to all who took part.' On her return journey to Sweden she stopped two days at Helsingfors, and held a séance at the home of Professor Seiling, at which, including the medium, there were sixteen persons present, and it was there that the 'phenomenon' occurred which Count Perovsky Petrovo-Solovovo thinks Mr. Carrington has satisfactorily explained. In a friendly letter to M. Aksakof, Madame d'Espérance, who was not entranced when sitting for phenomena, mentioned the fact that during the séance, 'by the merest chance,' she discovered that there were no knees where hers should have been. She stated that, owing to pain in her head or neck, she had been supporting it with her hands crossed behind it, but thinking to rest her arms, which had become tired, she changed their position and then made the startling discovery that her hands rested against the chair instead of on her knees, as she had intended. Feeling frightened, and wishing to find out if it was true or if she was dreaming, she drew her neighbour's attention to the matter. She says :—

He examined the chair, and so did four others, and all attested the fact that only the upper part of my body was tangible, the seat was empty except for my garments, but arms, shoulders and chest were in the ordinary place. I could speak, move my head and arms, drink water, and even feel sensations as if in knees and feet, though the latter were invisible.

M. Aksakof was intensely interested, and to ascertain 'how accurately the phenomenon had been observed by the sitters,' and 'how far their testimony would prevail in establishing a truth almost as incredible as fable,' he obtained reports from three witnesses, which fully confirmed what the medium had stated. Following the matter up, M. Aksakof wrote to these witnesses asking for explanations on several points, which he wished to have made perfectly clear. Finally he travelled to Helsingfors, and with the assistance of the principal witnesses, one of them (Miss Hjelt) playing the part of the medium, the séance was as far as possible reproduced for his benefit. The first fact which struck M. Aksakof on entering the séance room was, he says :—

The narrowness of the space for the circle, into which the fifteen chairs of the witnesses could hardly be crowded, though touching each other; and especially the narrowness of the space between the medium and her nearest neighbour. Their knees and feet must have filled the entire space, as Mr. and Mrs. Seiling assured me in reply to repeated questions, and even demonstrated for me on the spot. This is a fact of the very gravest import, for it instantly does away with those manœuvres by which General Sederholm attempts to explain the manifestations under consideration.

And, we may add, the possibility of the manœuvres by which Mr. Carrington seeks to explain away the observed phenomenon. Holding Miss Hjelt's detailed report of the séance in his hand and reading it, M. Aksakof questioned the witnesses, who

supplemented the account with a re-presentation of what occurred. He says :—

Miss Hjelt's responses to my questions, both answers and actions, were given with such precision and promptness that I could see that she had observed most closely. Not once was her memory at fault. I found that her report of the séance was exact in every particular.

The account of the séance by Miss Hjelt is accepted by Mr. Carrington, who says that it is 'by far the best. It is longer, clearer and more explicit than any of the others,' and we therefore quote as much of it as is essential :—

The séance took place at the house of Mr. Seiling, an engineer. The medium entered the room in full light and took her seat in a large upholstered chair with a stuffed back. When the medium made the slightest motion, in conveying the gloves to her pocket, I heard a sound as of keys or money shaken in that pocket. It seemed impossible for her to move without making the same noise again; in the entire course of the ensuing séance, however, I detected no repetition of the sounds.

Before the séance opened, I noticed that the medium crossed her hands behind her head, and, with a movement of extreme weariness, stretched herself and leaned her neck against her hands.

I was the third at the right of the medium. This position was very advantageous; I had the medium in front of me, at an angle of forty-five degrees, and the whole upper part of her body was distinctly defined in demi-profile against a white window-shutter, lowered over one of the windows. I was so close to the medium that I could see her form, clothed in a light dress, her hands and her feet—the latter thrust a little to the front and crossed. I could, therefore, by bending slightly forward, both see and hear her slightest movement.

Miss Hjelt related a number of incidents (which we omit for want of space), during which, she said :—

I saw the medium very plainly. She spoke at times. . . I afterwards made sure, by comparing notes with others, that, while waiting for fresh manifestations, which dragged a little, the medium joined both her hands behind her head, as she had done before the séance. . . After a little, she let her hands fall on her knees. I then saw her pat her skirt, here and there, with her hands, and observed that she became more and more agitated as she did so. This struck me as singular. I bent forward and tried my best to see what had happened. The medium again sighed heavily, and this made me think it was something unpleasant. In a few moments she said to her nearest neighbour at the left, Mr. Seiling, 'Give me your hand.' Mr. Seiling rose and offered his hand to her. She then said, 'Feel here.' Mr. Seiling replied, 'This is very strange. I see Madame d'Espérance and hear her speak; but on touching her chair I find it empty. She is not there; there is nothing but her dress.' The touch seemed to give the medium acute pain, yet she asked several persons to come and feel of the chair. She took Captain Toppelius' hands in her own and passed them along the upper part of her body until he suddenly touched the seat of the chair; he showed his consternation and astonishment by several expressive exclamations.

The medium permitted five persons to test the verity of the phenomenon, and each time it seemed to cause her great distress. She asked for water twice, at least, and drank with feverish avidity both times; she was visibly alarmed and was nervously impatient while waiting for the water.

Against the white back-ground of the window-curtain, I clearly and distinctly saw the upper part of the medium's body, each time that she leaned forward. Several times she had occasion to reach out to take one of the hands, to guide it in feeling of the chair and of her body. At such times, I not only saw the front of her waist, but also her back, which was defined against the white curtain. The outline of her head was thus so clearly shown that I could tell the style in which her hair was dressed. I cannot remember how much of her body remained, below the waist, but of one thing I am certain, namely, that it did extend below the waist; and it impressed me as important that I saw the medium, all the time, on a level with myself.

Once she bent forward as one does when suffering sharp pain. Her body was then in the position of one who, while seated, crosses her hands upon her lap and leans far forward. At that time she was in front of the back of the chair. She could not have been behind it; the back of the chair would have made it impossible for her to occupy the position I have described. The medium's skirts remained extended, as they had been during the entire séance, and sloped towards her

feet. They seemed to lie more flat after they were pressed down by the spectators.

Someone in the circle proposed that we should close the séance the moment that it proved trying to the strength of the medium, but she opposed this proposition and requested that the sitting should be continued until her limbs were restored. We therefore went on with the séance, and I kept my eyes intently fixed upon the lower part of the medium's body, in order to observe the restoration of her members. Without my having seen the least movement of her skirts, I heard the medium say: 'I am better already,' and a few moments later she cried brightly, 'Here they are!' As for the folds of her skirt, I saw them, so to speak, fill out; and without my knowing how, the tips of her feet re-appeared, crossed, as they had been before the manifestation.

While the manifestation lasted, the attention of all was attracted to the medium. Conversation was interrupted, as well with Madame d'Espérance as between the members of the circle. We moved about, changed places, and even walked around the room, &c.

I can confidently affirm that the manifestations—incredible as they appeared to my reason—actually took place, and that the medium did not make one motion to assist in the appearance or disappearance of the same. . . . I have only to add that it was not the medium who informed the circle of the phenomenon. The announcement was made by Mr. Seiling, when he returned to his seat.

General Sederholm, in a newspaper article, says that 'the seat given me was far from the cabinet' and that 'he saw nothing of much moment,' but he goes on to attempt to explain the fact that the chair was 'occupied by a being with no lower limbs,' by making this suggestion to his readers: 'Put on a blouse and stand behind a chair, as Madame d'Espérance then did, covering its back with your dress and skirts, and you will work the same miracle.' But Madame d'Espérance did not wear a blouse, nor a loose skirt!

Respecting this theory M. Aksakof says: 'We need not attach much importance to this, for the General has not cited things which he *saw* but constructs his article solely of things which he *did not see*. Instead of facts he gives suppositions, and we have taken those into consideration!' This also applies equally well to Mr. Carrington.

In a second communication to M. Aksakof Miss Hjelt says:—

The position which I occupied at the séance was such that I think I can reproduce the occurrences, in all their detail. I can also show you that my eyesight and that of my companion (Miss Tavaststjerna) is excessively acute. I can assure you that it would have been impossible for the medium to attempt any imposition without my discovering it.

You ask, 'Might it not be argued that the medium had simply drawn back her feet under her skirts?' Perhaps so; but then there must have been some movement of her limbs and I should have seen it, because I fixed my eyes upon the place where the feet should reappear and never took them off it, on purpose to see how it happened and whether it was accompanied by any motion of the body or not.

I can also show you just how this occurred, when you are here, and you can then judge why it seemed incomprehensible to me. A little earlier (that is, before our attention was called to the 'dematerialisation'), the medium stretched herself, thrusting out her feet in so doing. This, naturally, made it impossible for her to draw back her feet without some movement of the limbs. At least, I have been unable to accomplish it, in spite of repeated experiments.

In a supplementary letter she says:—

That which I saw and witnessed from my place is not, for me, a belief: it is a fact. At the same time, I have continued my investigations in Spiritualism with still greater interest, without losing any of the faculty, which is my special characteristic, for taking a calmly critical view of such manifestations. . . . At the last séance, the distance between the medium and myself was about three feet; but when I leaned forward, as I constantly did, the better to observe, the distance was hardly more than half a foot. . . . At the time of the dematerialisation of the medium I was naturally not in a position to give my attention to the manner in which it happened. But the medium made no sort of movement with her feet, either forward or sideways. I could not help noticing it if she had done so, for I was but a few fingers' lengths away, and kept my eyes fixedly upon her feet.

With reference to the reappearance of the medium's feet, she says:—

I was expecting it, and watched the medium very narrowly and carefully, that I might be able to form an opinion as to how it occurred. But I did not detect any motion of the lower part of her body, and everything happened as I have related it.

The medium's garment was tight-fitting; a princess robe, with a large Watteau fold down the back and a smaller one in front, as you have doubtless seen them. The folds are fastened to an under-waist or lining of shirting. Dresses of this pattern are often worn by ladies on formal occasions. My dress-maker tells me that the folds of such a dress will not fall gracefully unless it is made in this way—in fact, she knows no other way to make one. A gown of this kind is very difficult to put on. It is not upon my own observation alone that I depend for the correctness of my description of this costume, but also upon several conversations with the ladies Toppelius, at whose house Madame d'Espérance stayed.

In view of the suspicion aroused by General Sederholm (of which he made mention even before his newspaper article) we examined the gown and found that it differed in no way from what it should be, from a feminine point of view. In other words, Madame d'Espérance's gown gave no ground whatever for suspicion, and was correctly made.

M. Aksakof requested Miss Hjelt to order a gown at his expense of 'the very same pattern' as that worn by the medium. This she was able to do, as she had carefully examined the medium's robe. Professor Aksakof says that, when she had put it on:—

She initiated me into the secrets of such a costume and showed me why the explanation advanced by General Sederholm was out of the question; because no one wearing it and standing behind the chair could have covered the chair with her skirts so as to keep up the impression that the medium was seated in her chair. The fact is that such a dress does not unbutton either in front or behind, but must be put on over the head, the only opening being in front and at the waist. Besides, a dress of this make requires a complete muslin lining or under-waist, to which it is tightly sewn; otherwise the delicate material will not stay in place. For all those reasons it was impossible for the medium to resort to the stratagems suggested.

This applies with equal force to Mr. Carrington's 'explanation,' for a 'tight-fitting' costume of this kind would render impossible the gymnastic proceedings which he suggests, and, as M. Aksakof says: 'This shows how apt explanations, invented at the objector's "own sweet will" (and not founded on a careful scrutiny of the facts), are to assist the conclusive demonstration of a proposition, which at first seemed improbable'—thus Mr. Carrington's attempted, but inadequate 'explanation' really brings out the conclusive character of the evidence in favour of the reality of the phenomena attested.

Professor Seiling says:—

Towards the close of the séance, which had lasted nearly two hours and a-half, Madame d'Espérance, at whose left I sat, then close to the cabinet, asked me to touch the seat of her chair, but guided my hand herself. To my great astonishment, she *passed my hand all over the seat* without my finding anything of the lower part of her body, while I could see and feel her dress, spread over the chair. Returning to my place, I saw Madame d'Espérance for a full quarter of an hour, apparently sitting in her chair, with the lower part of her body all the time wanting, so that her dress hung down at a right-angle from the front edge of the chair. . . . It seems to me worthy of remark that, *while in that condition*, Madame d'Espérance twice drank water. The light was sufficient to enable the medium to be very plainly seen from five seats in the half-circle. Afterwards, when I asked Madame d'Espérance why she had guided my hand, she answered that the thought alone of the chair being moved bathed her in a sweat of agony, and that if such a thing had happened she would certainly have suffered intense pain.

I can say that I felt *all over it* (the seat of the chair) in the operation, even under the trunk of the medium's body. The hypothesis that she had drawn back her limbs is *absolutely* exploded.

General Sederholm must have imagined the facts of his narrative; I say imagined, because, at that séance, he was seated too far away, and, moreover, his sight is too poor for him to be able to make so exact an observation.

The light, once adjusted, remained the same. That, spite of all, Madame d'Espérance might have moved, is possible; for no one anticipated the occurrence of any such phenomenon. But, if she had once attained a standing position behind the

chair, it would have been utterly impossible for her to regain her seat without being detected.

Miss Tavaststjerna says :—

I had the good fortune to occupy one of the very best places for *watching the medium*. I had the second seat at her left, and the circle being very narrow, my knees were hardly thirty centimetres (about one foot) from those of the medium. Thanks to this proximity and to the light, which was very good (my neighbour on the right could read the time from his watch), I could follow every movement of the medium. Furthermore, I did not lose sight of her for an instant, and I declare that it would have been impossible for her to have risen from her seat without my remarking it. I should state that I am not one of the credulous, but am, on the contrary, very critical. . . . I was intently watching the medium, when I heard her sigh profoundly and repeatedly, as if she was greatly disturbed. Then I saw her raise both her hands, or wave them, several times, and I must confess that this aroused my suspicions. 'We shall see,' thought I to myself; 'perhaps she intends to out-do herself, or to palm off some deception upon us.' In order to see better, I leaned forward and watched her thus at close quarters. At this instant I heard her say to Professor Seiling, 'Come and feel of my chair.' He arose, and I saw the medium take both his hands. Immediately afterwards he exclaimed, 'This is marvellous! I see Madame d'Espérance; I hear her speak; but there is nothing but her dress on the chair.' After an interval of a few moments, Madame d'Espérance permitted four other gentlemen to feel the chair.

Among the persons present at the séance, but who were seated further from the cabinet, some claimed that, to produce this marvel, the medium slipped behind the chair, or drew her limbs to its sides. But I can attest that it was impossible for her to have accomplished either one or the other manœuvre; because, as I have already said, the circle was so narrow that, in examining the chair, the gentlemen would have tripped over the medium's limbs if she had placed them at the sides. On the other hand, as the light was very good and as I was seated close to the medium, who wore a dress that was almost white, I should have seen it if she had risen or had changed her place.

Testimony was solicited by M. Aksakof from all the sitters and from the medium, and he prints their answers in full. As far as he could he personally interviewed the witnesses, and cross-examined them, with results which were, with a few exceptions, generally confirmatory of the evidence of the main witnesses. Regarding his conversation with General Sederholm, he says that it 'satisfied' him, 'that he was utterly incompetent to judge of such matters.'

One of the five persons who felt the medium's chair, Mr. Schoultz, was interviewed by M. Aksakof, and as he had noticed several things which he thought suspicious, he was invited to submit a statement in writing, which he did. But some of his statements were shown to be inaccurate by Professor Seiling, Dr. Hertzburg, Miss Hjelt, and Miss Tavaststjerna; and respecting Mr. Schoultz's interpretation of certain incidents which to him appeared suspicious, M. Aksakof very justly observes, in words which apply equally well to Mr. Carrington :—

The imputations cast upon both the phenomenon and the medium in this narrative show that the very simplest things may arouse suspicion, at a séance of this nature, if the light is dim or if one is not very near the cabinet. It is not to be expected that the medium shall sit motionless in an uncomfortable chair throughout a séance lasting two or three hours; yet, if she changes her position, arranges her dress, or stretches her weary limbs—all these things awaken doubts against which she cannot defend herself.

(To be continued.)

WORDS have a definite relation to the *things* of our existence and our consciousness of them: house, tree, body, river, &c., call up in our minds certain fixed facts, and what we call 'objective realities'; but when clairvoyants tell us they see such things, are we sure they *see* what actually exists in spirit land, or are they merely describing a subjective symbol impressed upon them for a purpose? Still farther, do their words convey to us any adequate idea: can we *realise* what a house, or river, or tree is in reality in the spirit-state of existence?

TRUST IN TRUTH: OR THE SPIRIT OF TRUTHFULNESS.

Father Tyrrell, the Modernist, recently published a reply to Cardinal Mercier, entitled 'Mediaevalism.' Reviewing this work in the 'Daily News,' Mr. A. L. Lilley says :—

The fixity of religious propositions is both the symptom and the occasion of religious decay. Life is not the achievement or the discovery of ultimate and irreconcilable truths. It is the unceasing faithfulness of spiritual experiment which makes for truth in obedience to a power which is never fully apprehended by those who are forced to become its instruments. And that experiment, if it is loyal to its inspiration, may make for truth as much by its apparent failure as by its demonstrated success.

That is the true value of every living movement. This, in Father Tyrrell's view, is the real value of Modernism. It is the experiment of life, the experiment which religion is being forced to make to-day wherever it is alive and would remain alive. . . . It becomes increasingly its duty to proclaim that the religious system against which it is a protest—the system which Father Tyrrell has labelled Mediaevalism—is dead, that its life-values are long since exhausted, that no act of authority can do more than preserve to it a deceptive semblance of life, and that every such attempt of authority is but further and more fatally obstructing the influence of real religion and even the recognition by the contemporary world of what real religion is.

Further, we are told, 'all the historic churches of Christendom' have fallen into the fatal error of 'confusing revelation with theology, of immediate religious experience with those temporary forms of knowledge and apprehension through which alone it can find expression,' . . . and that, while it is true that revelation and theology do not exist apart,

nevertheless, their values are different, because they belong to different orders, because the one is the impress upon our whole nature, and the reception by our whole nature of the power in which our life inheres, in which we live and move and have our being—because the other is our necessarily feeble, inadequate, and non-perfectible attempt to express the reality of that spiritual impress and reception. . . . What Father Tyrrell would teach us is that the absolute in religion is not to be found anywhere in an external and manageable form, and that to cling to such a delusion is the most fatal source of religious error. The religious absolute, the divine reality revealing itself to us, does not exist in any result, either individual or collective. It exists in the inspiration of living power from which the results issue, and issue always with loss of less or more.

Father Tyrrell's book, Mr. Lilley tells us :—

is a relentlessly honest appeal to the conscience of this generation, written throughout at a white heat of moral passion. And it hammers out one message with blows so stout that all the world will surely be compelled at last to hear: 'The only infallible guardian of truth is the spirit of truthfulness.'

Spiritualists will agree, we think, with Father Tyrrell when he says to Cardinal Mercier :—

You mean that the Church holds some revealed statements and premises in these several sciences with which the rest must be squared. I mean that she is guardian of that spirit of truth and truthfulness; of patience and self-abnegation, and of all those effective dispositions of the heart with which science must be pursued for the glory of God in the good of mankind. I mean that her mission is to the heart and not to the head; that the Gospel is primarily power and strength and inspiration for the will; that it convinces by ideals, not by ideas; by the revelation of a coming kingdom, and a new life set before the imaginative vision and kindling a fire of enthusiasm.

MISS LIZZIE DOTEN says: 'It is refreshing to find one who believes in the inspiration of the living Word, incarnated in all flesh, and made apparent throughout the universe, and who realises that Nature is the perceptible revelation of Deity.' Fichte, the German philosopher, believed that 'there is a Divine Idea pervading this visible universe; which visible universe is, indeed, but its symbol and sensible manifestation, having in itself no meaning, or even true existence, independent of it. To the mass of men this Divine Idea lies hidden; yet to discern it, to seize it, and live wholly in it, is the condition of all genuine virtue, knowledge, freedom, and the end, therefore, of all spiritual effort in every age.'

JOTTINGS.

In 'Court Life in Imperial Russia,' Mr. E. A. Brayley Hodgetts refers to the fact that the Czar of Russia is a Spiritualist and says: 'There is, perhaps, no country where Spiritualism has had so great a vogue. Several Russian princely houses have their regular familiar spirits; in some the piano is always played by invisible hands whenever a member of the family, no matter where he or she may be, is dying.'

The 'Daily News' says: 'The seventeenth series of summer sermons at St. Anne's Church, Soho, will be delivered by the Rev. G. B. Bourchier, M.A., who will deal with a number of interesting and provocative "isms"—for instance, "Protestantism," "Eddyism," "Spiritualism," "Modernism," and "Socialism." It is a tempting list.' As no dates are given we cannot be more specific. The more fully and fairly Spiritualism is discussed the better. We are anxious that it should be brought before 'all sorts and conditions of men,' and women.

Referring to a paragraph from a New Zealand paper, quoted on p. 338 of 'LIGHT,' a Catholic correspondent writes: 'No prayer for the dead is paid for in the Catholic Church. Day and night prayer rises for them from millions of hearts. The whole of November, especially, is throughout the world dedicated to them. Any priest will remember anyone by name at the daily mass, only receiving money when an extra mass is for any reason asked for; then, of course, the piteous desiring the mass, being honest, will pay the priest for his extra trouble.'

Thought transference, and all the other phases of the supernormal activity of the higher self, or the subliminal consciousness, &c., which indicate the possibilities of the human spirit, may be regarded as stepping-stones to the knowledge of the larger science of the powers and practices of discarnate humanity. If we, while 'cabined, cribbed, and confined' within this house of clay, can so far transcend the five senses as 'psychical researchers' affirm we can, then are we justified in anticipating that spirits who are unfleshed will have still greater powers and liberties, and be able to manifest themselves to us who at present see but 'through a glass darkly.'

In the course of an appreciative sketch of Mrs. Annie Besant in 'The Harbinger of Light,' Mrs. Annie Bright says: 'For myself and the vast majority of intelligent Spiritualists, the scientific aspect, as set forth by Sir Wm. Crookes, Sir Oliver Lodge, Dr. Hyslop—to be found also in Andrew Jackson Davis's "Nature's Divine Revelations"—is the one which is to prove the foundation of that Religion within Nature for which the world is waiting. There has not been any important work on Theosophy, and its leading doctrine, reincarnation, which I have not studied, and, as with F. W. H. Myers, I have found through the "derided phenomena of Spiritualism" what is lacking in the more abstruse theories of Theosophy. Never shall I forget the delight with which I read the conclusions of F. W. H. Myers in that great work, "Human Personality." As Mr. Stead said in his review, "it is the book of the century." Myers says "man cannot be too religious," and I have found with him that "prayer is the great spiritual lever of the universe."'

In 'LIGHT' of the 8th inst. Miss Lilian Whiting related her experiences at a séance with Mr. Keeler, a slate-writing medium, which she attended at the invitation of, and accompanied by, Mrs. Louise Chandler Moulton. A telegram from Boston, which appeared in the 'Daily News' of Tuesday last, states that Mrs. Moulton, the well-known author and poetess, died on the 10th inst. in her seventy-fourth year. By a curious coincidence we had the following lines, written by Mrs. Moulton, in our hands on the very day that she passed on:—

WHY DREAD TO GO?

Why vex ourselves with wearing care?
 Why shun the grave for aching head
 So cool and low?
 Have we found life so passing fair,
 So grand to be, so sweet that we
 Should dread to go?
 Some other hand the task can take,
 If so it seemeth best, the task
 By us begun;
 No work for which we need to wake
 In joy or grief, for life is brief
 Beneath the sun.

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.

Sale of Clothing at Battersea.

SIR,—On Saturday, September 19th, we purpose holding a jumble sale in Henley Hall, Henley-street, Battersea Park-road, for the double purpose of aiding the society's funds, and of enabling our poorer brothers and sisters in the neighbourhood to acquire articles of clothing at the smallest possible cost. To this end, I would appeal to those of your readers who have any left-off garments to dispose of, especially children's, to send them to Mr. J. Adams, 10, St. Luke's-road, Clapham; Mr. H. Williams, 3, Home-road, Battersea; or to Mrs. Slee, 1, Amies-street, Latchmere-road, Battersea. All articles will be gratefully received and acknowledged.—Yours, &c.,

J. MORRIS.

Dundee Society Leaflet.

SIR,—Allow me a few words of explanation regarding the Propaganda Leaflet, from which you so kindly gave an extract recently. My reason for drawing up the leaflet was for the purpose of having a condensed summary of our position as a society for spreading the knowledge and truths (not hopes and theories) revealed through Spiritualism. I had often felt that could the *all important* subjects dealt with be briefly stated, put in a nutshell, so to speak, they would appeal to thinking people and set them to search for fuller information. My part, therefore, in connection with the leaflet was very pleasant, the society adopting it and being at the expense of the printing.—Yours, &c.,

JAMES M. STEVENSON.

Spirit Prescriptions.

SIR,—In compliance with the request, which was made in 'LIGHT' of July 18th, with reference to prescriptions received from spirit friends, permit me to state that quite unexpectedly last April I had a prescription dictated to me by a spirit who passed over some years ago. The remedy suggested being so simple, I took little notice of it at the time, but upon second thoughts decided to put it to the test. I can only say that, contrary to expectation, it proved most efficacious. The spirit friend when on earth was a consulting physician.

I have also had in several instances a correct diagnosis given to me, which in one instance especially seemed unlikely. Since then everything has been corroborated—in fact, this spirit has never yet made an incorrect statement.—Yours, &c.,

Salisbury.

A. M.

Letter from Mr. W. J. Colville.

SIR,—Kindly permit me to let my many friends among your readers know that I am now three thousand miles nearer old England than I have been for eleven months past. Vancouver, B.C., a very prosperous city, was the last place I visited on the Pacific Coast. It has two good Spiritualist societies, one at 570, Granville-street, where there is a fine Lyceum, the other at 532, Harris-street, under the presidency of James Milmore, an earnest and active worker, with whom I co-operated most successfully. I went there for three lectures but stayed to deliver seven, and after addressing a large and enthusiastic audience, caught the Overland train which landed me in Montreal just in time to make connection through to Boston, for Onset and other summer resorts, where I am engaged during this brilliant month of August.

I have seen a good deal of Lyceum work, but I do not remember seeing a better conducted Lyceum or beholding a brighter, happier looking company of children and young people than in Vancouver, where the English 'Lyceum Manual' is used with excellent effect. British Columbia enjoys a moderate climate, though the rainfall is rather excessive. Mountains are snowcapped all through the year. The journey across the continent is especially delightful on the Western side of the Rockies, where the scenery is truly sublime.

I am now addressable care of Dr. F. J. Miller, 108, Huntington-avenue, Boston, Mass., U.S.A. I live in hopes of seeing my native land again at no distant date, but I cannot say when I can return. 'LIGHT' is a welcome visitor in the United States as well as all over the British Empire.—Yours, &c.,

W. J. COLVILLE.

Religion and Theology.

SIR,—Madame de Steiger wants definitions of, and a line drawn between, Religion and Theology. How does the following meet the case?—

Be good, my boy.—*Philosophy.*

Be good, my boy, for God's sake.—*Religion.*

Be good, but what is more important, believe in certain dogmas, creeds, atonements, and rituals that man has made God stand sponsor for, or else be damned for ever in a burning Hell.—*Theology—and Blasphemy!*

—Yours, &c.,

VINCENT N. TURVEY.

SIR,—The following passage from the interesting book on 'The Historical Evidence for the Resurrection of Jesus Christ,' by Kirsopp Lake, Professor of New Testament Exegesis and Early Christian Literature in the University of Leyden, seems to me to furnish a very satisfactory definition of the distinction to be drawn between 'religion' and 'theology.' On p. 278 the author says:—

'I would protest that it is courting intellectual disaster for us Christians to base the claims of our religion to attention from this generation, which is hesitating whether it will hear or whether it will forbear, on any purely theological argument or on the accuracy of the narratives of any event in the past. Those who teach theology know best how little effect theology, and how great effect religion, has on the modern man.'

In a footnote he further remarks:—

'Religion seems to me to be intuitive. It is the conscious communion of man with a higher spiritual being. Theology is partly a theory to account for religion, partly a series of inductions based on religion, as to the higher spiritual being. The Church has too often forgotten that the basis of her corporate life ought to be a common religion, not necessarily a common theology.'

I do not think many of your readers will be confused or puzzled as to your real meaning when you say certain statements were 'not theology, perhaps, but the very best sort of religion.'—Yours, &c.,

ASSOCIATE.

Spirit Control over Matter.

SIR,—Concerning a lock of hair cut from the materialised form of 'Katie King' by Sir W. Crookes, the following questions have perplexed me and I shall be thankful if any reader of 'LIGHT' can help me to a satisfactory solution of the difficulty.

Would death occur to the apparently warm, solid, living body of a materialised spirit form, if it were subjected to a blow such as would be fatal to an earthly living body?

I read that Sir W. Crookes cut off (close to the scalp) a lock of hair from the materialised form of 'Katie King,' and also that he retained it in his possession as though it were ordinary earthly material.

Now if it be possible to accomplish such a thing with a part of the built-up living substance known as 'Katie King,' is it reasonable to assume that more, or the whole, of that substance could be seized, and retained or destroyed just as is done with ordinary earthly substance? If this was accomplished what would become of the medium? Spiritualists tell us that the materialised form is partly built up from the medium. From whence then would the medium in the above case regain the loaned material? If a minute portion had been absorbed in the lock of hair she must certainly have been left *minus* that portion. Further, supposing one of 'Katie King's' arms had been amputated as quickly as the lock of hair had been separated from the scalp, would the medium have been *minus* a still greater portion of loaned material, lost to her for ever and only existing elsewhere for a very limited period as dead solid matter?

I cannot conceive how the power of will, or thought, on the part of 'Katie King' could, God-like, decree that the lock of hair should retain its substance and colour, and remain in the possession of Sir W. Crookes, of the earth, earthy. To admit spirit thought as having such power would be equal to admitting it had also like power over a complete materialised form.

It seems to me that while a lock of hair, which is part of a living body, can be painlessly severed from the flesh, the latter thriving as well without it as with it, yet both are built up of the same materials, and subject to the same laws of destruction. Can anyone suggest an explanation?—Yours, &c.,

A LANCASHIRE INQUIRER.

Matter versus Spirit.

SIR,—I understand the doctrine of Spiritualism to be that we are spirits now, though encumbered with our material bodies.

I am inclined to think that the doctrine of materialism—viz., that there is nothing but matter—is more correct.

Scientific research seems to prove that many things are matter, which are not observed by the ordinary eye—such as the waves of wireless telegraphy, photographed 'spirits,' the visions of clairvoyance, and the aura and 'thought body' of the living. Such are admitted to be ethereal or rarefied matter, therefore, if matter, why should not we be matter in a similar form (minus the crude body) immediately after death, in the resurrected life?

If this be so, the ordinary definition of 'spirit' is incorrect, or in other words, there is no spirit, and materialism and an after life can both be accepted without it.—Yours, &c.,

S. B. MCCALLUM.

Plymouth.

[There are three factors to be taken into consideration: *matter*, in which may be included the finer matter of the etheric or spirit body; *force*, which acts on matter; and *thought* or *will*, which directs force. Volition (will or thought) cannot, as far as we can see, be explained in terms of matter.—Ed. 'LIGHT.')

Spiritualism in South Wales.

SIR,—Kindly allow me to inform your readers that a new society has been started at Caerau, near Bridgend. At the opening services on Sunday, July 26th, there were good attendances to hear Mr. Powell and Mr. Morgan, both of Cardiff, Mr. Connely, our residential speaker, taking the chair. During the week addresses, clairvoyant descriptions, and answers to questions were given by Mrs. Bewick, Mrs. Hewis, Mrs. Vincent, Mr. Connely, and Mr. Essary. On August 2nd and 4th Mr. Walter Howell gave good addresses, and we thank all friends, on both sides of the veil, who have helped toward the success of our meetings.

The new hall in Hermon-road, which has been secured for our Sunday and Thursday meetings, has seating capacity for three hundred, but only one hundred and fifty seats, to which we have added one hundred additional seats on three months' credit. Being all workers at the mines, and, therefore, with limited means, we shall feel grateful to any of your readers who may feel disposed to help a little towards furnishing and forming a library, as we cannot afford to get much in the way of literature, or all the furniture we should like at present. All communications or parcels addressed to me will be thankfully acknowledged.—Yours, &c.,

GODWIN HUGHES,
Secretary.

53, Hermon-road, Caerau, Bridgend.

National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge receipt of the following donations received during the month of July: Mr. Crowcroft, 1s.; Mr. Watmuff, 1s.; Burnley (North-street) Society, per Mr. J. Howarth, 10s.; Mr. T. H. Wright, 2s. 6d.; Mrs. Holdsworth, 5s.; Conference collections at Glasgow: Sunday evening, £3 4s.; Rotheray Picnic, £1 8s.; Social evening, Monday, 6s. 8d.; sale of pamphlets, 14s.; Mr. Bastion, 1s.; 'A Friend,' Retford, 3s. 4d.; Mr. W. W. Oldfield, 5s.; sale of pamphlets (Miss V. Burton), 2s.; 'F. R. B.,' 10s.; total, £7 13s. 6d.

I desire to thank the friends and delegates who attended the Glasgow Conference for the admirable manner in which they supported the fund. It is with the deepest gratitude that I am able to announce the unanimous acceptance of the Benevolent Sunday scheme by the delegates of the societies affiliated to the National Union of Spiritualists, and I sincerely hope that all those societies who have not hitherto responded to the circular asking for their co-operation will consider the great importance of supporting the scheme, and by devoting the collections of one Sunday in each year to the fund, enable us to render assistance to those sick and infirm workers who are dependent upon our aid.

All societies are requested to make a note of the date fixed for the first Benevolent Sunday Collection, viz., October 18th, and by united effort to render it a great success.

In my report for June, published on p. 336 of 'LIGHT,' I suggested that Spiritualists who are taking, or about to take, a holiday should send a shilling each to the fund, for the benefit of those lying on sick beds and unable themselves to go away for a change of air. Mr. J. J. Herbert, of Bourne-

mouth, has sent me a cheque for twenty-one shillings to start this special 'Shilling Fund,' and I desire again to call the attention of your readers to this method of supporting the Fund of Benevolence.—Yours, &c.,

A. E. BUTTON,
Hon. Financial Secretary.

9, High-street, Doncaster.

'P.S.—For the information' of those who attended the picnic and paid the full fare, I may say that the railway company refused to make any reduction, owing to non-compliance with the regulations, and although considerable correspondence has taken place, they persistently refuse to acknowledge any claim.

'Automatic Writing' Experiences.

SIR,—The following facts may interest some of your readers.

A year ago I developed the power of writing automatically. My communications from the other side were very important to me, and of an exceedingly serious nature. At first the writing was extraordinarily distinct, but after a time it became so illegible I could not read it, and I began to fancy that nothing was really written. However, I showed my communications to a friend who had never had any sort of spiritualistic experience or seen any spirit writings, and she immediately read what I was unable to decipher. This may have been due to the fact that, as she said, she has had a great deal to do with the writing of the blind. When I write I am absolutely unconscious of what I am writing.—Yours, &c.,

AN INTERESTED READER.

A Prediction Fulfilled.

SIR,—Since the assassination of King Alexander of Serbia and Queen Draga in the early hours of June 11th, 1903, was executed in all the horrible details, which Mrs. Julia Burchell saw in a vision and described to Mr. W. T. Stead and several of his friends on March 12th of the same year, I naturally became a great admirer of her remarkable gift of clairvoyance, and felt quite honoured when my acquaintance with her and her husband developed into personal friendship.

Not so much to do justice to my friend, Mrs. Burchell, as to give a fresh contribution to those who study the question of clairvoyance scientifically, I feel I ought to publish a new proof of her great clairvoyant power.

On July 10th last she wrote to me a letter, from which I quote the following words: 'I wish you would go to see the gentleman who is now Servian Minister in London, and tell him to put his papers in good order and important documents into a safe, because he is going to be called away suddenly.'

As my dear friend, the Servian Minister Milichevich, was yet a young man, and according to my knowledge—and I saw him at least once a week—not at all ill, I thought that Mrs. Burchell must be this time wrong, or that her communication must mean that Milichevich was to be called to Belgrade to accept a place in the new Government which was just then in process of formation.

Unfortunately Mrs. Burchell was not at all wrong, but quite right, as my friend Milichevich died suddenly from heart failure on July 13th, the fourth day from the day on which Mrs. Burchell wrote to me that he was going to be suddenly called away!

I am quite willing to show the letter to anyone who cares to see it, and for that purpose would come to my private residence.—Yours, &c.,

CHEDO MIJATOVICH,
Former Servian Minister in London.

39, Redcliffe-gardens, S.W.
August 3rd, 1908.

Prevention better than Cure.

SIR,—With reference to your paragraph at the foot of p. 382 of 'LIGHT,' no invitation of the 'moist night air,' or the moist night grass, will be accepted by rheumatism, if the rheumatism is not already awaiting the invitation to show itself. The way to prevent its being in waiting is to abstain from all flesh-and-blood food, and all food containing 'preservatives,' minerals or any other 'foreign' substances. Pure water, pure food, pure air, pure thoughts, and sunshine are the best aids to becoming 'in tune with the Infinite.'—Yours, &c.,

JENNIE C. BRACE.

First Garden City, Herts.

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.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. G. Tayler Gwinn gave an uplifting address on 'Not my will but Thine be done.' Sunday next, Mrs. Webster, address and clairvoyance.—G. F. T.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. W. Brierley gave an address on 'Spiritualism: its Message and its Mission.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Miss R. Green. Circles: 17th, at 7.30 p.m.; 20th, at 8 p.m.; 21st, at 2.30 p.m.—C. C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mr. E. W. Wallis delivered excellent discourses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Hanson G. Hey, addresses. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyance.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Roberts gave an excellent address and Mr. Roberts recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mr. H. F. Leaf, trance address and psychometry. Monday, 17th, at 8 p.m., members' circle at 50, Avenue-road, Hackney Downs.—N. R.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Miss Blanche St. Marie's interesting address on 'Child Martyrs in our Midst' was much appreciated. Mr. Wellsbourne rendered a solo. Sunday next, at 7 p.m., Mrs. Boddington, address and clairvoyant descriptions. August 23rd, Mrs. H. Ball.—S. R.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last helpful and inspiring messages were given. In the evening Mr. S. Keyworth's thoughtful address on 'How the Invisible World Manifests Itself' was much appreciated. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. Dudley Wright, address. Tuesday, healing.—H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mrs. Agnew Jackson gave a fine address on 'Guardian Angels.' Mr. Eveleigh conducted the after-circle. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Cox Davis. Thursday, Mrs. Podmore. Wednesday and Friday, at 8 p.m., members' developing circles.—J. J. L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. William Laughton's excellent and thoughtful address on 'Humanity's Social and Spiritual Evolution' was highly appreciated. Mr. Otto finely rendered a solo. Sunday next, at 6.30 for 7 p.m., Mr. E. W. Wallis, trance address on 'Spiritualism a Meeting-place for All.'—A. J. W.

PECKHAM.—LAUSANNE HALL.—On Sunday last Mr. Blackburn gave a splendid address on 'Healing,' with practical demonstrations. On the 6th inst., Miss J. Morris spoke on 'Practical Hints to Spiritualists.' Sunday next, at 11.30 a.m., circle; at 7 p.m., Miss Violet Burton. Thursday, at 8 p.m., address. Saturday, 29th, outing to West Wickham.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—The special propaganda meetings held at the Prince's Hall have aroused great interest. On Sunday last Mr. Dudley Wright's address on 'The Bondage in Egypt and the Exodus,' and Miss MacCreddie's clairvoyant descriptions interested large audiences. On Sunday next, Mrs. M. H. Wallis.—F. B.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith gave a deeply interesting address. Sunday next, at 7 p.m., Mrs. Fairclough Smith on 'Why seek ye the living amongst the dead?'—67, George-street, Baker-street, W.—On Sunday morning last our organist, Mr. Haywood, conducted the meeting. The clairvoyant descriptions were all recognised. Sunday next, at 11 a.m., Mr. E. W. Beard on 'Guides and Helpers from the Spirit World.'

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Hough gave a splendid address on 'The Origin of Modern Spiritualism.'—E. F. S.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mr. Elvin Frankish spoke on 'Man's Divinity,' and Mrs. Letheren gave clairvoyant descriptions.—E. F.

HOLLOWAY.—49, LORRAINE-ROAD.—On Sunday last Mr. Baxter spoke on 'The Prodigal Son,' and gave recognised clairvoyant descriptions.—H. P.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Miss L. A. Randall delivered impressive addresses on 'The Lord's Prayer' and 'The Post-Mortem Life' and gave clairvoyant delineations. On Monday last she gave clairvoyant and psychometric readings.—E. B.