

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

A 'privately printed' pamphlet, without author's or publisher's name, has been sent to us. It is entitled 'Resurrexit: Some New Aspects of the Fact.' The 'new aspects' are aspects derived from Psychical Research premisses, turning upon Telepathy, or 'spiritual possession.' The writer says: 'The complete though undesigned correspondence of Paul's language with the expectations which we should naturally base on the results of Psychical Research, seems to establish the fact that the disciples, at the Resurrection appearances, were possessed by Christ's Spirit.' He follows this up by some curious speculations, not easy to follow, concerning the transmission of telepathic impressions from person to person; and attributes these telepathic impressions to the thought of Christ. Thus the impression of his presence to the Apostles was caused by his thinking of the Apostles as a body, which enabled him to appear almost or quite simultaneously to the several members of that body, 'and might result in their seeing themselves or their being seen by others as a corporate group.'

This writer labours very hard to prove telepathy, and, at various removes, 'radiating' and 'mirrored,' in place of actual appearances by Christ. Actual appearances, we gather, were not acceptable to him, but telepathy bridges for him the gulf, and now he believes. Many minds, many bridges. It is not for us to object: but we must be allowed to say, both with reference to the Christophanies and other and more modern appearances, that it is, in our opinion, easier to understand a series of visits by a person than a series of radiations and mirrorings by a thought.

Certain beautiful signs of the times to-day are pointing hopefully to a solution of many of our problems, and the ending of many of our griefs. Everywhere, men are urging one another to intercourse in Congresses, for interchange of ideas and hopes concerning Education, Religion, Political Economy, Peace. Bishops from all parts of the earth meet; then experts in Education; then Labour Leaders; then Free Traders; then the men who delight not in War: and then deputations of working men go from one country to another with greetings of good will, almost as a challenge to ambitious rulers, restless statesmen, and the 'dogs of war.'

May we hope that there is, behind it all, the coming true of the dream that there will some day be a union of all nations in one kingdom, the Kingdom of God and of the Brotherhood, in which the heavenly will will be done?

Many imperfect things have symbolised that:—even a State Church, and notably the Roman Catholic Church. The absence of religion is the cause of tyranny and war; and, even with religion present, the dross of sectarian bigotry has been the cause of endless division and a ceaseless simmer of hate. What has all along been wanted is unity. This has been symbolised by the urgings of patriotism which has been, however, as often a poison as a healer: and, as we have said, it has been foreshadowed in a Catholic Church which, if it wanted to be Romish, also aimed at a universal fold. It has been too much in the hands of astute politicians, fierce bigots, queer saints, and artful priests, but it has kept alive a great hope, it has borne witness to a sublime ideal, it has given continuity to a heavenly dream.

The symbols will all fade, but only as the 'New Jerusalem' descends 'out of heaven from God,' 'having the glory of God.' Then will all tears be wiped away because The Brotherhood will be in full possession, and 'nothing will hurt or destroy in all God's holy mountain.' We *must* believe it if faith in God is to be anything but an impertinence or a sham.

Science is immensely helping us to understand that alpine saying of the Gospel, 'In the beginning was the Logos'—the word, the thought, the thrill. The theologians have stopped at Christ in reading that, but it ought to be read in connection with and as synonymous with that other alpine utterance, which begins the Bible, 'In the beginning God created the heavens and the earth.' That creation was the forthgoing of the Logos, the word, the thought, the thrill: and that forthgoing has not ceased.

It is this that Science is teaching us, or, rather, is suggesting to us, for Science to a great extent verifies that saying of the Logos writer, 'The light shineth in darkness, and the darkness comprehendeth it not.' But it is an enormous gain to have Matter pushed back to thought or intention, for that is really what it comes to if we end in a mystery of creative movement in a field as subtle as ether seems to be.

Thus understood, 'the Logos made flesh' is the divine eternal Thought manifested on the plane of Matter. The union of Science and Religion may yet be achieved.

Mrs. Boole, in 'The Open Road,' is always spicy and amusing, and sometimes the spice is decidedly pungent. Here is a specimen from a late number:—

People often warn us that we ought not to venture into certain regions of interesting investigation, because, if we do, we shall meet with the devil! Now can you believe that Satan, that any evil thing, has been gifted by God with enough of His own majesty and might to stop the progress of scientific inquiry? Who is Satan that we should be scared at every turn by the sound of his name? He goes about, we are told, as a roaring lion, seeking whom he may devour; which is a reason why we are to be *sober* and *vigilant*, but not a reason for letting him hinder us from going where there is any good to be got. On the contrary, we are

told to 'resist him.' . . . The lion, two thousand years ago, was a formidable foe to man; a real obstruction to exploration and cultivation. At the present day he cannot be said to constitute a serious danger to any except savages; a few rash people who go off alone hunting for the sake of excitement fall victims now and then; but, as a general proposition, we may say that civilised man is the lion's master. No enterprise, worth undertaking in itself, is desisted from, nowadays, on the ground that the 'district is infested with lions.' If the lion stands in the way of progress, *so much the worse for the lion.*

And may we not say also—'So much the worse for the devil'! for we must always stand fast by the conviction that 'the devil' is only one of Nature's hindrances or testers, and that, as we progress, he will be either obliterated or compelled to fall in. Anyhow, the great human procession will march on.

A fifth edition (revised and enlarged) of Dr. Paul Carus' book, 'The Dharma, or the Religion of Enlightenment: an Exposition of Buddhism,' has reached us, in the form of a handy little volume. It is published in Chicago by 'The Open Court Publishing Company,' and in London by Kegan Paul and Co. Dr. Carus adds a number of 'Gems of Buddhist Poetry.' They might have been 'gems' if Dr. Carus had been content to translate literally but gracefully, and abstain from rhyme. Here, taken by chance, is one which, in a more appropriate translation, might have been at least quaint, but what is there to admire in these crippled rhymes?—

A hater makes a hater smart,
The angry cause alarm,
Yet does an ill-directed heart
Unto itself more harm.

Parents will help their children, sure,
And other kin-folks will;
But well-directed hearts procure
A bliss that's greater still.

We very much doubt whether this gives anything of the Indian atmosphere, thought or style. The verses are, any way, anything but 'Gems.'

HOW 'MIRACULOUS' CURES OCCUR.

Mr. S. N. Bose, writing in the 'Hindu Spiritual Magazine' on 'Occult Therapeutics,' states that healing by psychic methods has been known and practised in India from time immemorial, and continues:—

Many ingenious theories have been advanced by modern writers to account for the phenomena of occult healing. But the student of psychology is aware that these theories, cleverly as they have been designed, are but different means of calling into operation the great occult force of Nature, which is inherent in every human organism.

Suggestion has been used as a therapeutic measure, from the earliest times, and its history, under its various shapes and guises, forms one of the most interesting sidelights for the study of human nature. Ancient medicine, which was partly in the hands of the priests, and in which many more or less impressive ceremonies and paraphernalia were used, is full of this mental influence. The temple sleep of the sick, which practice is still in vogue amongst Hindus in India, is a means to facilitate the effect of suggestion. The sick lay down to sleep in the temple, and were told by the God in dreams of something that would cure them. Most of the miraculous cures reported from this source are the results of empirical and often unconscious suggestion, including the experience of the ancestors, inherited and recorded in the sub-conscious minds of their descendants.

The secret lies in the fact that the relief comes from within the mind of the person affected, and not from the supposed source. Back of all the ceremonies and incantations, amulets and charms, relics and images, is the mighty force of the human mind, employed under the mask of fancy trappings and sacred mysteries. The different forms and practices have no other effect than increasing the faith of the patient and insinuating a suggestion in his mind.

SIR OLIVER LODGE ON PSYCHICAL RESEARCH.

An article in 'Harper's Magazine' for August, on 'Psychical Research,' by Sir Oliver Lodge, consists of a sketch of the formation and work of the S.P.R., a grumble against Spiritualists, and a statement of the present position of psychical science, particularly his own views, in much the same terms as those quoted on p. 63 of the present volume of 'LIGHT' from his address to the S.P.R. on January 30th last, portions of which are apparently incorporated in the article under notice.

Sir Oliver Lodge begins with a reference to the people of 'simple faith' who assume that while new discoveries in physical science have to be accepted from time to time, no advance in other directions is possible, and he even thinks that this faith may be 'a salutary safeguard against that unbalanced and comparatively dangerous condition called "open-mindedness," which is ready to learn and investigate anything not manifestly self-contradictory and absurd.' After this curious definition of open-mindedness, he goes on to say:—

It has been partly the necessity for caution and the dread of encouraging mere stupid superstition, that has instinctively delayed advance in these branches of inquiry until the progress of education gave a reasonable chance of a sane and well-balanced reception by a fairly considerable majority. . . . This article is intended to indicate the possibility that discoveries of the very first magnitude can still be made—are indeed in process of being made—by strictly scientific methods, in the region of psychology; . . . but discoveries whose opportunities for practical application and usefulness will have to remain for some time in the hands of experts, since they cannot be miscellaneously absorbed or even apprehended by the multitude without danger.

Such is the paternal solicitude of the new priesthood of science!

The S.P.R., it is said, was formed in order to deal with 'strange and unusual facts' which it seemed 'highly desirable either to incorporate properly into the province of ordered knowledge, or else to extrude definitely as based upon nothing but credulity, imposture and deceit.' Can the Society claim to have done either the one thing or the other? The 'first fact' quoted by Sir Oliver Lodge as having been 'established' by the Society is telepathy, which some would say is the only fact which it has succeeded in establishing, while others hold that telepathy was established without the aid of the S.P.R.

The consideration of 'hallucinations' and psychic photography is mixed up with some references to the substantiality of an image in a looking-glass; Sir Oliver Lodge says in effect that the vision or photographing of a phantom would prove its reality, as an impression on the ether of space, but not its substantiality. Well, the reality is what we want; it matters little to us whether we perceive an object directly, or its reflection in a looking glass, or its effect on the ether of space; for none of these effects can be produced except by something that has a real existence, and if we cannot perceive that something directly, we must be content to perceive it indirectly.

Automatic writing is referred to as being most simply explained by 'the writer's unconscious intelligence, or subliminal self—his dream or genius stratum—being at work,' though it is admitted that this hypothesis 'will not go all the way,' and this leads to the further supposition that 'telepathy is occurring from some living person' and influencing the operator. Some Researchers, we are told, are satisfied with this theory, others are ready to take a further step, and to admit tentatively 'the view which undoubtedly the phenomena themselves suggest, and, as it were, have all the time been endeavouring to force upon us':—

This is the hypothesis of actual telepathic or telergic influence from the surviving intelligence of some of those who have recently lived on this planet, and who are now represented as occasionally, under great difficulties and discouragements, endeavouring to make known the fact that they can communicate with us, by aid of such intervening mechanism as is placed at their disposal—namely, the brain, nerve, and muscle of an automatist or medium.

When a working hypothesis has once been adopted, it should, Sir Oliver Lodge pleads, be utilised to the utmost. He says: 'Try it in all the locks; and if it continually fails to open them, reject it; but do not hesitate each time over the insertion of the key. If false, its falseness will become apparent by its failure, and its inability to fit the facts.' We know of a 'working hypothesis' which, it always appears to us, the Psychical Researchers persistently refuse to try in the locks for fear that it should prove to be a master key which opens most if not all of them, with far more ease and certainty than the clumsily constructed keys which require to be altered and adapted every time they have to be fitted into a new lock.

Rightly, Sir Oliver Lodge calls attention to the fact that thought belongs to a non-material order of existence, yet somehow, through brain and muscle, 'it gets itself translated in terms of motion'; and he asks, 'How can it, from the psychical category, produce a physical effect?' He can only answer: 'By what means the stimulus gets out of the psychical region into the physical, and liberates energy from the brain-centre, I have not the remotest idea; nor, I venture to say, has anyone.' The conscious self, or whoever the Thinker may be, seems to him to play on the brain like a musician on a keyboard; and the common idea is that each operator's power of control is limited to his own usual keyboard—the brain to which the Self is at present attached. But he goes on to point out that there is no *a priori* reason why one intelligence should not play on another's keyboard, as one man may write at another person's desk, or play his piano. Apparently, as is here stated, the power of mind over matter is exercised only through the brain, that being the only known instrumentality for the purpose; but we are not sure that this argument may not be pushed too far, or else the brain has a greater range of action than is usually admitted; for, in the séance-room, thought appears to have an action on matter at a considerable distance from the physical brain of the medium.

It is orthodox, says Sir Oliver Lodge, not scientifically but religiously orthodox, to assume that at death we give up the material mode of manifestation for good, and that in our new state we have no means of operating upon the physical world; nor can we, unless one of three things happens. These are (1) Telepathy from the discarnate to the still incarnate; (2) a materialising power; (3) a 'telergic' power, 'enabling the psychical unit to make use of some fully developed brain, with nerves and muscles complete, so that during temporary vacation by the usual possessor these may be utilised for a time' by the operator who desires to convey, by speech or writing, a message to his 'otherwise occupied and inaccessible but still beloved friends.' Then come the references to proofs of identity by cross-correspondences or characteristic communications, quoted on p. 63 of 'LIGHT.'

Sir Oliver Lodge has a few sharp words for Spiritualists, saying:—

The hostility of the outside world and of orthodox science to the investigation, though at times fierce and scornful, has been comparatively mild and intermittent when compared with the bitter and fairly continuous diatribes which have issued, and still often issue, from the Spiritualist press against the slow and ponderous and repellant attitude of those responsible for the working of the Society. It has been called a society for the suppression of facts, for the wholesale imputation of imposture, for the discouragement of the sensitive, and for the repudiation of every kind of revelation which was said to be pressing itself upon humanity from the regions of light and knowledge.

Many of the complaints against the Society for its treatment of evidence, experience, and mediums personally, have come from the Society's own members, whose communications have remained unnoticed. That the methods of the Society have not been the best is, we think, proved by the fact that in two or three years more has been done by Italian investigators with Eusapia Paladino to prove the reality of the phenomena, than has been done by the English Society in twenty-five years; and partly for this reason: that the Italian results are objective and uncontroversial, permanently recorded by scientific instruments of precision, while the Society's results in telepathy, thought transference, and automatic writing are subject

to interminable discussion, and susceptible of varying appreciation by the outside public, which, in general, remains unconvinced for want of any fact that can be definitely grasped. Moreover, the Italian scientists are men of heart as well as profound thinkers and keen observers, and they have contrived, without derogating from the strictness of their tests, to humour the susceptibilities both of the medium and of the personalities manifesting through her while in trance. The English Society appears to assume that a medium must be thwarted and coerced at every turn. It is not keenness of observation, but the preconception or expectation of fraud and trickery that 'paralyzes the phenomena,' and, in some cases we believe, even causes the phenomena to assume a dubious character. Sir William Crookes was right when he said, 'We will not have any tests, we will just sit round the fire and see if our friends are here'; the impromptu séance gave more convincing results, by evidence spontaneously furnished, than any tests dictated by a desire to expose an *expected* fraud.

However, Sir Oliver concludes, we are glad to say, by a tentative setting forth of ideas similar to those which Spiritualists have formed by this very method—that of reasoning from phenomena which are too unexpected and spontaneous to be capable of fraudulent production. He says:—

Let us not jump to the conclusion that the idea of space no longer means anything to persons removed from the planet. They are no longer in touch with *matter* truly, and therefore can no longer appeal to our organs of sense, as they did when they had bodies for that express purpose, but, for all we know, they may exist in the ether and be as aware of space and of the truths of geometry as we are. Let us not conclude that their condition and surroundings are altogether and utterly different. That is one of the things we may gradually find out not to be true.

Meanwhile, is there anything that provisionally and tentatively we can say is earnestly taught to those who are willing to make the hypothesis that the communications are genuine?

The first thing we learn, perhaps the only thing we clearly learn in the first instance, is continuity. There is no such sudden break in the conditions of existence as may have been anticipated; and no break at all in the continuous and conscious identity of genuine character and personality. Essential belongings, such as memory, culture, education, habits, character and affection—all these, and to a certain extent tastes and interests, are retained. Terrestrial accretions, such as worldly possessions, bodily pain and disabilities, these for the most part naturally drop away.

Meanwhile it would appear that knowledge is not suddenly advanced—it would be unnatural if it were—we are not suddenly flooded with new information, nor do we at all change our identity; but powers and faculties are enlarged, and the scope of our outlook on the universe may be widened and deepened, if effort here has rendered the acquisition of such extra insight legitimate and possible. . . . There is a general consistency in the doctrines that have thus been taught through various sensitives, and all I do is to add my testimony to the rational character of the general survey of the universe indicated by Myers in his great and eloquent work.

On the whole we may say, Bravo, Sir Oliver Lodge!—Spiritualist in spite of himself! An honest searcher will either find the truth, or the truth will find him.

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.

If we live in a condition to invite exalted spiritual influx and strength we shall get them, they are not in any way antagonistic to our real physical needs or necessities. Our aspirations for nobler impulses, and our best thoughts and highest ideals result from the inspiration of our quickened spirit, which becomes attuned to the Universal Spirit and perceives with intuitive directness the true principles of Love and Right, of Truth and Goodness.

THE WEIGHT OF A PHANTOM.

Various recent observations, curious if not entirely convincing, tend to show that there is, in connection with the living body, a second body, or form, which under certain circumstances can be detached from the physical body even during life, and is itself of semi-material consistency, so that it can not only be clairvoyantly seen, but photographed and even weighed. On p. 249 of 'LIGHT' for 1907 we gave a summary of the reported results obtained by Dr. MacDougall, of Massachusetts, U.S.A., who, it was said, found that at the moment of death the body suddenly decreased in weight by an amount varying 'from three-eighths or half an ounce up to one and one-half ounces,' and this was regarded as representing the weight of the departing 'soul,' or psychic body.

A communication to the Société Magnétique de France, reproduced in 'Annales des Sciences Psychiques' for July-August, states that M. Rousseau, a commercial agent, living at Versailles, possesses the power of sending his 'phantom' to a distance, and it was arranged that at a given time he should send it to a séance which was being held at Paris. The medium, in an induced magnetic trance, saw the phantom enter the room, seat itself in an armchair (as had been agreed), and after eight or ten minutes approach the sitters (not according to agreement), and then go out at the door, with a parting look towards the experimenters (as agreed). The medium was much disturbed and even frightened by this apparition. On inquiry afterwards it was learnt that M. Rousseau, after retiring to rest, had willed that his 'double' should perform the actions described, including that of going towards the sitters, which was not contemplated in the previous arrangement. The 'double,' or 'phantom,' also succeeded in rendering some prepared screens luminous by the emanation of N-rays, indicating that these radiations proceed from the psychic body, and not from the physical one. (This fact has also been observed when the 'double' of a hypnotised subject has been externalised by the method used by Count Albert de Rochas.) On another occasion the phantom double of a hypnotised subject moved a table twice, while passing close to it, just as a person's physical body would do by brushing against it, and produced raps on the table as well.

With the phantom of still another hypnotised subject an experiment was made to determine whether this projected double had weight. A large balance was fitted up, with an electric bell attachment, so that a pressure of two grammes on the scale would cause the bell to ring. The phantom came, rapped on the table, and was asked to climb on to the table; creaking sounds were heard, 'as though a heavy and not very agile person was making considerable efforts to mount on to it,' and the table seemed to be shaken under the strain. Then the phantom was asked to stand on the scale, placing its whole weight upon it; the balance oscillated, and the electric bell rang. From the amount of bending in a sheet of tin placed under the scale, it was estimated in another experiment that a pressure of about an ounce had been exerted on the scale. This accords with the average results obtained by Dr. MacDougall, but scarcely with the apparent action on the table, which creaked as though under the weight of a heavy person, by which we might understand a person weighing at least 150 pounds.

The same number of 'Annales des Sciences Psychiques' contains an account of Dr. Baraduc's photographs, recently exhibited in London, representing emanations from the human body, sufficiently luminous or radio-active to impress the plate. Among them is one representing three nebulous globes detaching themselves from the body of a person who had just died. These photographs of psychic emanations can, it is said, be obtained in a perfectly dark room, or one lighted only by the green 'safe-light' sometimes used by photographers. Still, it would be desirable, in the interests of science, that Dr. Baraduc should publish further details as to his processes, for photographic plates handled in the dark, as is done by thousands of amateurs and professionals, do not usually show any traces of auric emanations; if they did, amateur photography would be beset with more difficulties than it is at present.

CHILDREN IN SPIRIT LIFE.

In compliance with your request on p. 383, that some readers of 'LIGHT' should give their experience of child life in the spirit world, I venture to send you the following, which I trust may bring consolation to many bereaved parents.

My knowledge has been gained, by persistent and insistent intercourse during the last two years of investigation into the phenomena of spirit return, from those who have shown themselves well advanced in the life hereafter, as well as from my own kith, kin, and grandchild.

When a baby passes over, a foster-mother is waiting with loving hands to receive and tend it so long as it requires such care, then it is passed on to those who are more competent to deal with its subsequent stages of growth and progression. Children of tender years are likewise received and cared for by those best fitted for each individual soul until they outgrow the necessity for those guardians, and are then passed on to others more fitted for their advancement, and so on through the whole gamut of life from infancy to manhood. The appropriate foster-mother, guardian, or teacher, is found for each and every one: doubtless, all things being equal, preference is given to relatives. When ready they go to school and are taught, their minds expanded, their bodies grow, and they experience pretty much the same kind of temptation, sorrow, and joy that we do on this plane. As below, so above. As above, so below.

If parents will try to realise an ideal life for a child here, that will give them an idea of the life there, only the reality is a thousandfold better.

When first my grandson attempted to control the medium he failed. On the second occasion he managed to articulate the words, 'Tell Daddy and Mummy that Sonny is not dead,' and from that time onward he has learned (as a child learns to play a piano) how to manipulate the instrument placed at his disposal so completely that our intercourse is just as free as if he were here in the body talking to me. He always closes the interview with the words, 'They are calling me, grandpa, I must go.'

This boy passed over when he had been on the earth plane not more than two months, yet he dates his birthday from his 'death' day, and so by computation he has just been celebrating his tenth birthday; and here permit me to say that our spirit friends have shown me their full knowledge of such days, because I purposely kept the date of his passing hidden from the medium and from the boy whilst an experiment was in progress, namely, that of having a birthday gift 'apported' to him from the material to the astral, and, watching for the day of translation, I was not surprised to find that the article disappeared on the exact date. I was not present, nor had I been in the medium's house nor in séance for nearly a month previous (so that the knowledge could not have been taken out of my mind by any kind of telepathic process). The article was seen in the séance room by strangers on the evening of the previous day, and all your readers may be sure that the possession of a gift of that kind makes that boy, as he says, 'feel quite like a man.' As time went on he heard the use of the words 'Pater' and 'Mater' and immediately took the cue and, said 'Oh, I am going to call my "Daddy" "Pater" and my "Mummy" "Mater"; they are men's words. The other words are only fit for girls.' On one occasion he was telling me how he had been with his 'Uncle Charlie' to his own home to see the 'Pater' and 'Mater,' at a time when his Uncle Charlie was visiting there. Curiosity prompted me to inquire if he could describe his home, and his reply was very characteristic, 'It's all bottles and smells' (a chemist's shop).

Children in spirit life, as in this, are punished for their faults. If a child in this life were to appropriate another's toy, it would be scolded, perhaps whipped, and the toy taken from it, but that is not the kind of punishment to which a child is subjected in the other life. There the punishment lies in the culprit being unable to restore the toy to its legitimate owner, and until that little soul has been thoroughly purged of its envy and avarice, the toy will stick to it like a

leech, and every one of its playmates and schoolmates knows why, and hence the punishment is greater there than here.

My grandson comes to me for lessons in earth life ; he asks to know all about fruits, horses, dogs, and is even interested in motor cabs, and describes how he rides (when I go in one) beside the chauffeur, and how he delights in trying to handle the steering wheel ; he says he can feel the vibrations.

Your readers will, I am sure, understand that I am only giving my own experiences. I am not attempting to lay anything down authoritatively for anyone else ; the experiences of others may be widely different. The medium I use is (in my judgment) a highly-developed, deep-trance, test sensitive, one who knows nothing of her controls, but relies absolutely for protection upon those who are commonly called her 'guides,' that is to say, on those who have been permitted to build up in her the necessary psychic conditions, possibly pre-natally. One guide claims to be a clergyman of the Church of England, who passed over more than a hundred years ago ; the other to be a medical man (Englishman), who passed over in another continent some fifty years ago, and who left behind him a hospital which still bears his name to-day ; besides which, the medium is full of the maternal instinct, hence she is well fitted as an instrument for the use of children.

If any of your readers have any desire to know more of my experiences upon matters that I have not touched upon in this letter, I should be glad if they would write to me, addressed to the care of 'LIGHT' ; meanwhile, I can only add that to obtain the best results there must be a sensitive and a sitter, both of whom can thoroughly answer to the description of—

A LOVER OF CHILDREN.

In response to your admirable suggestion that readers of 'LIGHT,' of whom I am glad to say I have been one for the past ten years, should give their views, or experiences, regarding the state of children in the other life, I have pleasure in offering a little of my own experience on the subject.

When I was a lad of fourteen years a dear sister of mine, two years older than myself, died after a brief illness. Her loss was a great grief to me, and I could not reconcile myself to it. About three months after her death, a few minutes after retiring for the night, I saw her spirit form quite clearly, about two yards away from me ; it remained for several minutes, and then gradually disappeared. She seemed very happy and delighted to be thus able to reveal herself to me. I have since seen her several times, and she has been seen and described by several others. Our family knew nothing of Spiritualism at that time, but what I told them of this occurrence was a great source of consolation and hope to my parents.

Some years afterwards, when I heard of Spiritualism, I went to hear an address on the subject in Oldham by a Mrs. Scattergood (a very appropriate name, surely), and at the house where she was staying she gave a number of clairvoyant descriptions to a few friends. She described my sister and mentioned that she had two children with her—a boy and a girl, apparently twins. This was remarkable testimony of spirit presence to me, as a little while after the death of my sister, my mother gave birth to twins—a boy and a girl—both of whom died within a few months. What a loving service for my sister was the care and training of them, and what a beautiful arrangement for the children in their new life ! I shall never forget the joy which lit up my mother's face, nor the glad hope it gave to my father, when I related this remarkable experience to them.

A few years after this another dear sister died. When my mother visited the little garden grave in the village churchyard to plant flowers, as she did up to the time of her death, about twenty years afterwards, she became clairvoyant and was there able to hold sweet converse with this her youngest child in her visible presence. My mother was a Primitive Methodist, but much more concerned about rendering service to others than about church doctrines.

Some years ago my youngest child, eighteen months old, passed into the other life, and since then it has been my happy privilege to see him on six different occasions (he has also been seen by one of my daughters and by others), and I have noticed that he has grown and his appearance has changed much as it would have done had he remained with us. I have had much evidence that he is well cared for and receiving a good training in his new home and life. I mention this in order that others may feel that their loved ones are happy and properly cared for on the other side. 'Of such is the kingdom of heaven,' said the great loving Christ of little children—personally I am glad and grateful to know it from actual observation.

The last vision I had of my boy raised a new question as to there being, possibly, differences of climate in the spirit world. Advocates of the old theology need not smile at such a suggestion, bearing in mind how persistently they insist upon the other world being sharply divided into two places of very extreme climate. To proceed, I noticed that my boy, who is now nine years old, had a bronzed appearance, as though he had been in a sunnier clime, and he was wearing a kind of Persian costume. I should be glad to know if others have had experiences similar to this. Confirmations will help to add to our knowledge of the conditions of spirit-life.

With you, sir, I feel that the experiences of the mother of the boy who met with his death under such exceptionally sad circumstances were *real* evidences of spirit presence. Perhaps my testimony may help to strengthen the bereaved ones in their belief that their boy still lives and loves them, and wishes them to know it. May God bless them in their great grief and help them to 'sorrow not as those who have no hope.'

WYNFORD BRIERLEY.

Parkstone, New Malden, Surrey.

A SPIRIT TEA-PARTY.

The 'Revue Spirite' publishes a curious account of a séance held at a town in Russian Poland, at which the mediums were both public officials, the master of the house was a retired colonel, and the president of the séance a lawyer interested in occultism. The séance was held in two communicating rooms ; the doors and windows were closed and sealed, and the sitters were tied together by a long ribbon passed round the neck of each, and secured at each end to the woodwork of the room. The rooms were left in their normal condition, the dining-room having just been used for tea, and the plates, dishes, and tea-urn (samovar) remaining as they were when the company left the table. The sitters were at a considerable distance from this table, at the further end of the drawing-room, into which the dining-room opened.

After touches had been felt, and notes sounded on the piano, one of the mediums (at the end of the line of sitters) said he wanted to smoke, and the writer of the account held out a box of matches towards him, asking the spirits to take the box to him. A large hand took the box and in a second or two gave it to the medium. On the match being struck, it was seen that a lamp, placed near the table in the dining-room, had been brought close to the writer. Soon afterwards steps were heard in the rooms, and 'Father Gapon,' the priest agitator, who was killed in 1906, announced his presence.

A sound as of someone blowing hard was heard in the dining-room, and soon sparks were seen issuing from the samovar, and a noise was heard as of water beginning to boil. Then a movement of glasses and spoons was heard, and the sound of liquid running from the tap of the urn. A woman's voice asked 'Who wants some tea ?'

The writer responded, and sounds were heard as of a glass being filled and a man taking steps across the floor, then stopping and drinking from the glass. The narrator asked him not to drink it all up, and then felt the glass presented to him (in Russia tea is drunk out of glasses). The tea, he says, was excellent. At the end of the séance the ribbon and all seals were found to be intact, showing that none of the sitters had moved from their places. A shoe which had been removed from the narrator's foot early in the séance was found on the dining-room table, and a message had been written on a piece of paper left in the same room.

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THE FALL OF WOMAN.

Mr. George Barlow, through 'The Ambrose Company,' London, has just given us one of his eloquent, though somewhat over subtle, studies of womanhood and of woman's place and power in the involved human scheme. It is entitled 'The Triumph of Woman,' but it is really a quartette of papers on the following topics, 'The Triumph of Woman,' 'The Divineness of the Human,' 'The Fall of Woman,' and 'Science and Sympathy.'

The spiritual thought which links these together is one with which Mr. Barlow's readers are familiar. It is this:—that mankind has fallen from a high estate, and that all our measurements which begin with earth and rise upwards towards heaven are wrong; that the true survey is from heaven and towards earth. Evolution, in his judgment, does not explain all: does not explain the most important half of the deep truth about the human. Criticising Stopford Brooke, he says, 'Instead of arguing upwards from "the animals," he should argue downward from the angels. Love is not an animal instinct purified; it is an angelic instinct partly degraded, but ever aspiring and striving upward towards its original source.' Evolution, then, is a fact, but evolution is a toil upward, as a recovery from a fall.

This brings us to the study which has specially attracted us, that on 'The Fall of Woman,' which very well summarises Mr. Barlow's out-of-the-way philosophising on this really great subject. 'There was war in heaven' (Rev. xii. 7), is the startling phrase with which he begins: and, from that, he proceeds to his bold theory that, as the result of a Satanic attack upon the human race, it was the lapse of woman from her proper post of angelic interpreter to man of the sweetest and tenderest side of the divine nature which brought sin into the world. 'The more clearly we realise the difference, the measureless difference, between what woman is and what she might be, between what love is and what it should be, the more we shall be led to surmise that there must indeed have occurred in the remote past some terrible error, some soul-darkening catastrophe.' 'It is not impossible,' he says, 'that the account of the origin of evil given in the Book of Genesis may contain in it a vast amount of literal world-truth.'

Following this, Mr. Barlow plunges into his favourite

speculation concerning the 'Bi-sexual' nature of God—a speculation which we are never sure we understand.

'God' may be interpreted in two senses, either as personal, in our ordinary sense of the word 'personal,' or as the all-pervading and all-forceful power which is the cause of all things. In the first of these two senses, 'bi-sexual' conveys to us no idea: in the second, the word is at all events understandable as applicable to the universal law which determines and regulates the flow of the two creative principles. But the obscurity of this speculation is increased when we attempt to follow Mr. Barlow in his application of it to mankind. From what he says, we might infer that the separation of the sexes was the primary catastrophe. Indeed, he goes so far as to say that 'it is very possible that man never had any business to enter the animal sphere at all.' Any way, 'the unfallen human woman was a direct emanation from the feminine side of God and was expressly charged to convey to the world the glory, the tenderness, the beauty, resident in that side of the Divine': but she 'fell,' and her great enterprise is now to rise and recover. Mr. Barlow does not clearly indicate how and why she fell, but he evidently sees in the Bible story some deep significance as indicating the truth. The fall was, in his judgment, the result of Satanic machinations, and of the 'war in heaven.' 'Satan, in striking at woman, has struck right at the heart of God,' and 'delivered a deadly blow at the purest and tenderest thing in the whole universe.' It was and is an 'angelic conflict' for her capture. 'At the very heart of the world-conflict stands woman; and in some mystical but most real way, two classes of angelic beings, a higher and a lower, have been for an enormous period of time—ever since the fall, whatever that may exactly imply—contending over her.'

That, however, appears to be true, not only of woman, for we are reminded of the Bible view (obviously accepted by Mr. Barlow) that 'humanity is in close connection with two unseen armies who use our human nature, our bodies, our passions, our crimes, our virtues, our needs, our desires as their weapons, and our earth as their battlefield. We are in no sense alone. We are placed, rather helplessly placed, exactly midway between two vast struggling hosts, and we feel, especially those of us who are "sensitives," the electrical currents, the stormy influences, proceeding from both groups of warriors.' 'The visible strife around us is only the outward manifestation of a far more deadly unseen battle, and the victory or defeat of the higher forces upon our small planet may involve the victory or defeat of corresponding forces throughout the universe.' We are thus carried back to the old Dualism from which the knowledge of Evolution was delivering us, and God and Satan divide the control of the Universe between them:—a far too crude and ancient a humanising of the forces that have produced and that use us.

However this may be, we can whole-heartedly accept Mr. Barlow's idealism concerning woman, whether we find the ideal in her origin or in her ultimate haven. As she is, she does seem, as he says, 'mysteriously poised between some Divine Beauty and some altogether lower Satanic attraction,' with such amazing possibilities and such frequent disheartening failures—so potent and yet so incompetent—so divine and yet so often hardly human. And yet, with her help, earth might be as heaven, through her wise and patient love: and Mr. Barlow hardly exaggerates when he says that every star-ray will be brighter and every blossom and wavelet lovelier as woman recovers from her fall, or mounts to her ideal; for our common vision is determined by love's revealings. 'Only with the eye of love can we discern the glory of the out-

ward universe. That glory resides not in material things, but in our loving apprehension of them. It is the human passion of love that bestows its passionate beauty upon rose and lily, its golden splendour upon sun and star; and to create and sustain that passion of noble love in the heart of humanity is, and will ever increasingly be, the prerogative of woman.

MADAME D'ESPERANCE'S PARTIAL DEMATERIALIZATION.

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

(Continued from page 393.)

As an indication of the mental attitude of Mr. Carrington and the point of view from which he approached the consideration of the recorded 'Partial Dematerialisation of Madame d'Espérance,' there is a statement on page 154 of the 'Proceedings' of the American S.P.R., which is very striking. After having suggested a method whereby a certain phenomenon *might* have been produced, he says:—

'This explanation may seem to some almost as wildly improbable as the genuine phenomenon itself; and while the writer does not accept that statement, he does not believe that the materialisation in question was effected in that way. At the same time, it shows that it *might possibly* have been done so, and as long as this is admitted, it is certainly worth considering; and were it the *only explanation possible, short of accepting the facts as genuine*, it is certainly the one which the writer would adopt.

There we have the spirit of the researcher who seeks for and expects to find fraud. Rather than accept the attested facts as genuine he would adopt *any* explanation; even one which he admits may seem to some 'wildly improbable,' because, *to him*, it would be *less* 'wildly improbable' than the genuineness of the phenomena. He speaks of the 'unconscious warping of testimony,' and himself affords us an example of that tendency which it would be hard to equal. He places great reliance upon statements made by M. Schoultz, who is clearly convicted of inaccuracy by the counter statements of other sitters, notably when he says that the medium exclaimed: 'Now my limbs are gone, come and see,' a statement which Professor Seiling says 'is absolutely false; it was I who announced it to the witnesses, after I had examined the chair,' and Miss Tavaststjerna very pointedly remarks: 'It appears that M. Schoultz, after declaring at the outset that he had seen nothing, so to speak, ends by seeing everything, down to the most minute detail!'

Recognising that 'the *value of evidence* depends greatly on *personal character*,' M. Aksakof describes Professor Seiling as one who is 'ready to study any phenomenon of Nature, without prejudice and without partisanship; . . . a man accustomed by his profession to mathematical precision, to exact measurements, and to the observation and study of natural phenomena in the light of mechanics'; and of Miss Hjelt he speaks in the highest terms.

Speaking of Miss Hjelt's account of the séance, Mr. Carrington says that it seems to him 'by far the best. It is longer, clearer and more explicit than any of the others, and gives the reader a very fair general idea of the séance *as it appeared*'—but, as Miss Hjelt's testimony, if accepted, makes his attempted explanation look foolish, he tries to weaken her testimony, and that of her friend, Miss Tavaststjerna, by assuming that they were incompetent and misled by appearances, and he speaks of them as 'young women *unaccustomed to exact observation*.' This is a purely gratuitous assumption, and is quite contrary to the opinion of M. Aksakof, who, after correspondence and interviews, says that, '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!' Further, he says that he was 'strongly impressed

by the precision with which she noted everything that happened,' and mentions that she introduced the teaching of joiner's work into Finland; opened a new field of labour to women, namely, instruction in wood-carving, and also founded a steam factory for cabinet-work, where furniture, apparatus for gymnasiums, tool handles, &c., are made. A woman who could do all this is surely *not* one *unaccustomed* to exact observation, but evidently is of a practical turn of mind—*accustomed* to prompt and precise observation.

Replying to the objection that none of the witnesses made sure, by sight and feeling, that there was no one behind the medium's chair, during the disappearance of her limbs, M. Aksakof says:—

This objection would be serious if it were not absolutely refuted by the concordant testimony of *six persons*, two of whom (Professor Seiling and Dr. Hertzberg) declare that they saw Madame d'Espérance in the chair while they made their examination, and one of whom (Captain Toppelius) asserts that not only did he see the entire upper part of the medium's body in the chair, but also felt it with both his hands, from the shoulders to the lowest point remaining, 'down both sides.' How could anything more plain be asked for? But we have the further evidence of three observers (Madame Seiling, Miss Hjelt, and Miss Tavaststjerna) that they saw the medium *in the chair* during the entire séance, and especially during the dematerialisation; and among other things, they noticed that her dress hung vertically from the edge of the seat, and later that it again filled out without the medium's moving. The accounts of those who did not see these things could, in no event, detract from the weight of declarations, so positive and explicit, by those who did see the occurrences.

Yet, in the face of that deliberate conclusion by M. Aksakof, after the most thorough and exhaustive examination of the witnesses and testing of the evidence, Mr. Carrington, an absolute stranger, has the temerity to invent an 'explanation,' which, when considered in the light of all the evidence, can only be given a semblance of validity by insinuations of incompetence and mal-observation against the witnesses, and of the grossest duplicity against a lady of high character.

What happened, as far as Mr. Carrington is concerned, seems to have been something like this. Reading the records of this remarkable phenomenon, he was struck by the force and cogency of the evidence, until a bright idea occurred to him—there was a hole in the back of the chair, of course she must have pushed her legs and the lower portion of her body through that. He says:—

In reading over the accounts of this apparently miraculous phenomenon, I was at once struck with the possibility of fraud; the one and only loophole for trickery being, for some unaccountable reason, absolutely overlooked by everyone present, including M. Aksakof himself, when he afterwards conducted his 'personal examination' of this séance.

Here, then, was the 'one and only loophole' for fraud. It had been overlooked by everyone present at the séance (that it was too absurdly improbable even to have been entertained does not seem to have struck Mr. Carrington); and, delighted that he had found what seemed to be 'a flaw,' he proceeded to build up his imaginary 'case.' Confirmation 'strong as holy writ' was discovered by him in certain phrases, which were gladly pressed into his service to give colour to his supposition—while statements which would controvert his theory were ignored or discounted. The testimony of those who were present and affirmed that the medium did not rise from her chair; that they sat quite close to and saw her clearly, watched her closely, and *must* have detected suspicious movements—especially *after* their attention had been concentrated upon her—all this counted for nothing. The 'one and only loophole' was the hole in the back of the chair—*therefore* the trick *must* have been accomplished in that way, because, of course, it *must* have been a trick—it could not be anything else!

Mr. Carrington wrote out his 'explanation,' assumed that the witnesses were mistaken in their descriptions when it suited him to do so, accepted other statements—also when it suited him to do so—and himself described how he imagined it was done. In doing this, however, he overlooked three very important facts. First, that the medium wore what Miss

Hjelt, the best witness, describes as 'a *tight-fitting* princess robe'—a kind of garment which *must* fit tight to look well—and one that would have been so greatly in the way at the very outset, had she tried to perform the gymnastic feat which he attributes to her, that she must have been detected in the attempt. In the 'Proceedings' of the American S.P.R., Mr. Carrington made no reference to the disposal of the dress—but in his book on 'Physical Phenomena' he does mention it in an off-hand kind of way, thus: 'The back of the chair was partly open, and of sufficient size to allow the medium to thrust her legs through as far as the hips, *when the dress had been drawn up*'—but, to draw up the dress, even as *far* as the hips, was to court instant discovery and disaster! The only possible way in which the dress difficulty could be disposed of was to have had it so constructed that it could be opened right down the back—but the evidence proves that it was *not* so made. (See 'LIGHT,' p. 392.)

The next fact which Mr. Carrington forgot when he wrote his book was that he had given an illustrative drawing in the 'Proceedings,' which clearly shows that to accomplish the feat which he champions it is necessary that the body should be thrust through the aperture in the back of the chair as far as the waist, at the back, if not in front—not merely 'as *far* as the hips,' but above, or beyond, them. He forgot when he said that the opening in the chair back was 'of sufficient size,' &c., that he was making a statement for which he had absolutely no warrant whatever! An aperture $11\frac{1}{2}$ inches by $7\frac{1}{2}$ inches is *not* sufficiently large to allow any but a slim, narrow-hipped person to carry out Mr. Carrington's programme, and as he had no measurements of the size of the medium's body, only of the size of his 'loop-hole,' he plumps himself into a hole, from which he cannot escape, when he confidently asserts that the aperture was 'of sufficient size to allow *the medium* to thrust her legs,' &c. This *assumes* the crucial point of his argument, and his assumption is contradicted by those persons who ought to know. The third point which Mr. Carrington overlooked was the very obvious one that if the medium had succeeded in getting herself into the position assigned to her by him she would have had to get herself *out of it* while she was being keenly watched by the witnesses. Assuming, for argument sake, that the dress difficulty had been overcome, that the medium *was* small and agile and had succeeded in getting down on her knees at the back of the chair with her body almost half-way through the hole in the chair back, when she drew attention to the fact that her lower limbs were absent she did what no conjurer would dare to do at a critical stage of a trick. The conjurer diverts attention, but, as M. Aksakof says, Madame d'Espérance 'by inviting an examination on the instant put herself at the mercy of the persons present, and burned her bridges behind her.' For 'she would know that after she had drawn the attention of the witnesses, and especially of those nearest her, upon herself, it would be *impossible to recover her seat without exposure!*' But, he says, 'the witnesses are united upon the point that the medium never quitted the sitting posture which she had taken at the opening of the séance. Any such motion would have been readily noticed, because of the medium's white dress and the proximity of the sitters,' several of whom were less than two feet away from her and watching her every movement intently.

There is one other feature of this lamentable business to which we must refer. Apparently the character and honour of those persons who are psychically gifted count for nothing with 'researchers' of the Carrington type, who seem to imagine that imputations of the grossest kind may be made against mediums with impunity, on the assumption that they *must* be tricksters. Thus, in the American S.P.R. 'Proceedings,' p. 134, Mr. Carrington says, 'We must bear in mind that we are dealing with a professional medium, whose duty it is to produce phenomena (in some way).' The prejudice and bias of this remark are manifest, even if it were applicable, but it is not, for it is not true that Madame d'Espérance was a professional medium. This fact *ought* to have been known to Mr. Carrington when he penned the misleading

passage quoted, for M. Aksakof, who had the pleasure of the personal acquaintance of Madame d'Espérance, said that he knew her 'to be a person of absolute veracity,' and, on p. 127 of his book he clearly states the fact that 'Madame d'Espérance *is not a professional medium*'; yet, with this statement before him, Mr. Carrington bases his accusation of duplicity, and excuses himself for making it, on the plea that she *is* a professional medium. Mr. Carrington would, doubtless, be hurt, and regard it as a reflection on his honour, if we were to assume that this inaccurate statement was purposely made! But it is a poor rule that does not work both ways, and we repudiate his reflections on the good faith of the medium. As M. Aksakof says:—

The best evidence of the entire good faith of Madame d'Espérance lies in the fact that, doubting her own senses and suspicious of self-delusion, she made no announcement of her strange discovery. It was not she who cried, 'My limbs are gone,' as Mr. Schoultz claims, but she immediately called Mr. Seiling, without saying one word as to what had happened, and asked him to examine the chair and say if she was really seated therein. . . . By thus making known to others what had occurred—real and serious as it was for her, but which those others might think only a trick—and by inviting an examination on the instant, she put herself at the mercy of those others and burned her bridges behind her. For, certainly, if she wished to perpetrate a hoax, if she was expert enough to slip behind a chair without being seen at a moment when no one's attention was upon her (as General Sederholm declares), she would know that after she had drawn the attention of the witnesses, and especially of those nearest her, upon herself, it would be impossible to recover herself without exposure. If she had thought to excite the wonder of the company by any such trick, she would surely have betrayed herself.

Mr. Carrington claims that his 'explanation' is the 'one and only loophole,' but, as we have demonstrated, the hole is not large enough. His theory is, to use a phrase of his own, so 'absurdly inconclusive (and inadequate) as to be hardly worth consideration at all, from the strictly evidential standpoint'; and as the 'one and only' 'spirit-escape' has failed him, perhaps he will agree with M. Aksakof's summing-up of the data (after the most rigorous examination of the evidence, and of the witnesses on the scene of the occurrence), 'I am compelled to decide that the evidence in favour of the genuineness of the dematerialisation outweighs the evidence against its genuineness, and that a veritable phenomenon was produced.'

THE DEVELOPMENT OF MAN.

The 'Edinburgh Review,' quoted in the 'Review of Reviews,' closes a study of Herbert Spencer by an outlook over man's development, and finds in the lessons of the past a hopeful prospect. The reviewer says:—

The final triumph of the intellect, the complete subjection of Nature, and entire control by man of his destinies can, in the opinion of many, only be a question of time. When mankind is fully equipped for dealing with his environment, when all contagious and painful diseases are stamped out, when the art of government is wholly understood, when sound principles of education are universally practised, when, in a word, mankind is the complete master of the conditions of existence, then the intellect will have found its goal, and an era will commence in which the ability to sustain happiness is the greatest objective. Just as men have now passed through the 'physical age,' in which strength of muscle and physical bravery were the standards of virtue, so some day will they pass through the 'intellectual age,' in which strength of intellect and persistence of effort are everywhere held up for admiration, and they will arrive at the third or 'moral age,' in which the highest consummation of happiness will be reached, and in which the honours will be accorded to him who conduces most to the happiness of his fellows. At the outset of civilisation physical force was necessary for welding small societies into large ones; later on war was directed, not against other men, but against Nature; and last of all, war will totally cease.

It is an attractive prospect, that of an age of happiness; but in what does happiness consist? Not in mere physical enjoy-

ment secured by the conquest of Nature, the mastery of the conditions of existence, but in a moral satisfaction which is at bottom a spiritual satisfaction, and proceeds from the morality of the physical and intellectual natures being made subservient to the morality of the spiritual nature. If men lived at peace with one another, in a sort of universal co-operation, and at peace with Nature, so that she could be persuaded to give forth her bounteous gifts in free abundance, they would have all the more time to cultivate spirituality, and to trace out the connection between morals in thought and in action and morals as the harmony between the individual soul and the Spirit of the Universe. For it will be found that morality, like beauty, consists in harmony with the ideal; now what men call the ideal, often meaning the unreal, or at best the as yet unrealised, is in truth the *spiritually real*; it is that pattern which is shown to man in the mount of spiritual exaltation, and which ever urges him to strive for better things in earthly realisation. When we have finished making war with one another, and have learnt to draw peacefully from Nature for the satisfaction of our needs—when we have fought our last battle with tyranny and bigotry—when the last physical and intellectual enemy is subdued, we shall be the better able to grapple with evil in every form, and to transmute its elements into the instruments of highest good, so that man may fully develop all the possibilities of his nature, not disdaining the physical and intellectual, but reaching ever forward to the supreme moral standard, the Spiritual.

JOHANNES.

FURTHER TESTIMONY ABOUT MILLER.

M. Léon Denis, the well-known French writer and lecturer on Spiritualism, contributes to the 'Revue Spirite' some further observations with regard to Miller's recent séances at Paris. He speaks of having been allowed to touch one of the forms, that of a slender and graceful woman, which, he says, bore no resemblance to the robust figure of Miller himself. He also mentions that he has a photograph, taken in America in 1897, representing the materialised form of 'Dr. Benton' standing beside Mr. Miller; 'Dr. Benton' appears in it just the same as at recent séances; 'Miller has grown visibly older, while the features of the phantom remain the same.'

On June 23rd, at Mme. E. Noeggerath's, a small child's form appeared and spoke to and kissed its mother, who was present. The latter then stated that eighteen months ago Mr. A. V. Peters had told her that she would see her child again on the anniversary of its death, which fell on the very day, June 23rd, on which the sitting with Miller was held. M. Léon Denis concludes by saying:—

All who have attended Miller's séances have been profoundly impressed. On account of the minute precautions taken, it is impossible to suspect fraud, and the numerous proofs of identity obtained plead strongly in favour of the manifestation of deceased persons, who, by the aid of fluidic elements borrowed from the medium, and by the power of will over matter, are able to reconstruct temporarily their former bodily appearance, and for a few moments live our life, join in our joys and sorrows, speak, laugh, and sing with us.

Each of the numerous personalities associated with Miller presents a highly original character, entirely different from that of the medium, affording an interesting field for psychological study. From 'Dr. Benton,' the controlling guide and chief of the group of spirits, to 'Betsy,' the negress who looks after the smaller details of the séances as she would have attended to the work of the household during her lifetime on earth, these entities represent the most varied degrees of spirit life. But all of them have attached themselves to Miller for a noble purpose, that of demonstrating to human beings the reality of the other life. They go about the world, scattering with full hands the consolation and hope which flow from belief in the Beyond, and we hardly know which to admire most—the high, self-imposed mission of these souls, or the unselfishness of Miller, who devotes his time and sacrifices his health to the most sacred of causes without accepting any material compensation.

A VIVID DREAM EXPERIENCE.

Some years ago, but well within living memory, Captain B. was appointed to the command of a ship trading between a West of England port and India. Eventually he married, and soon after started on another voyage to Bombay, calling first at Madras. The day before starting Captain and Mrs. B. met some friends on the road, and in a thoughtless manner he said, 'You know I am going to leave A. a widow.' Nothing more was thought of it. Captain B. sailed and Mrs. B. intended to go by steamer and meet him at Bombay. Some weeks later one of the friends alluded to remarked at the breakfast table, 'A. B. is a widow,' and proceeded to explain that in a dream he had seen Captain B. in his cabin; he rang a bell and the mate came in, and the captain said, 'You must put on more sail.' The mate replied, 'She is carrying as much as she can bear.' The captain again said, 'Put on more sail, I want to get to Bombay.' The mate left the cabin and before long the captain sprang to his feet saying, 'O, my God, she is going over!' One of the family asked what the mate was like, and suggested that inquiries should be made as to whether there was any resemblance between the mate as seen in the dream and the description to be obtained at the office. These were found to be totally different; the mate in the dream was a thick-set man with black beard and very red face; the one who sailed with Captain B. was said to be tall, slight, and of fair complexion. They concluded that there was no significance in the dream and almost forgot it, but the ship never came to port. A few years later a stranger called at the house on business, and while waiting looked over a photograph album, and when one of the family entered, looked up and said, 'You have an old friend of mine here.' 'Do you know A. B.?' was the reply. 'Yes,' said the stranger, 'I sailed as mate with her husband on his last voyage.' It transpired that this mate had taken a fever and been left at Madras while the ship went on to Bombay. The question was asked, 'Do you know what kind of man took your place as mate?' The answer was quite spontaneous: 'Yes, a thick-set man with a black beard and red face.'

The foregoing is no fancy story, but a statement of facts, for the truth of which I can thoroughly vouch, and have given the names of the captain and his wife, in confidence, to the editor of 'LIGHT.'

R. B.

RELIGION AND THEOLOGY.

With reference to the question raised by Madame de Steiger, as to the reality of the distinction drawn between religion and theology, we quote (by permission) the following passages from an article which appeared recently in a privately circulated magazine. The writer, in discussing the possibility of a new theology, takes the ground that a 'new theology' does not necessarily imply a new religion, and continues:—

To make this point clear it is necessary to consider what is the distinction between religion and theology. Religion may be considered as the perception of Truth by the higher faculties of the soul, and the outworking of that perception in action and effort. As each of us has mental powers and perceptions which are distinct from the bodily ones, and as our mental apprehension of truth is not necessarily dependent on the bodily senses, but may result from abstract reasoning, so also we have spiritual powers by which we become aware of perceptions and knowledge not derived either through the bodily senses or from mental reasoning, but by what we call intuition, and sometimes personal revelation; and the development of these spiritual perceptions does not depend on either bodily or mental ability.

This higher knowledge, inspiration, or revelation comes in such a form that it is difficult to express it in words; hence we find that in the Bible it is often conveyed by imagery or similes, as visions or parables.

Theology, on the other hand, is concerned with the presentation of the results of these illuminations and revelations as a system in logical form, so that they may be apprehended as a whole by the reasoning powers of the mind, just as ritual and forms of worship are their expression through outward action. It is therefore conceivable that the same essential truths may be presented under more than one form of mental conception and logical sequence, just as sacred art may portray

the same scene or idea under different forms of imagery. Even in regard to concrete objects, we find that science has sometimes adopted dual or alternative classifications, and in the abstract sciences each teacher prides himself on adopting a superior system or method of instruction; all the more, when we come to a higher plane than that of the mentality, we may expect that there will be scope for even greater variety of presentation.

A New Theology, then, should be a re-statement of essential Truth in terms of modern thought on the basis of modern knowledge, and without regard to ancient prejudices or the echoes of bygone controversies. It should aim, above all, at rendering the truths of religion accessible and acceptable to modern minds as a basis for life and conduct.

JOTTINGS.

'The true poet,' says Mr. W. H. Terry, 'when the mood comes over him, is in an abnormal state, his spiritual side is in the ascendant, the worldly and intellectual faculties are passive, and the ideal ones predominate, leaving him in that susceptible state known to mesmerists as the "sleep-waking." Hence all poets have at times written verses more or less in harmony with the fundamental ideas of Spiritualism, and not a few of them, including Tennyson, have described their sensations as abnormal when writing some of their most impressive poems.'

The work of the Spiritualist societies in various parts of the country seems to be extending, and the need for better meeting places is continually being felt. As most of those who are connected with these bodies are working people, who find it difficult to meet the ordinary expenses, when a special effort is required they naturally turn for assistance to those who are more happily circumstanced. Two such appeals are now before us. The members of the Smethwick (near Birmingham) Society have been compelled for years to meet in a small upper room, and have at last succeeded in acquiring a plot of land, centrally situated, on which to build a new hall. Contributions will be thankfully received and acknowledged by the secretary, Mr. A. Upton, 178, Waterloo-road, Smethwick.

The other plea for assistance is from the Walsall Spiritualist Association. This society, which has been in existence for upwards of thirty years, built a hall for its meetings, and public religious services have been held continuously during that time. No public appeal has been made for upwards of eighteen years, but now an effort is to be made to reduce the debt upon the hall, and a grand bazaar will be held on October 6th, 7th, and 8th for that purpose. Funds are also needed for alterations and renovations, as well as for the ordinary work of the Association. Mrs. John Venables, the honorary treasurer, of 'Hydesville,' Foden-road, Walsall, will be pleased to receive and acknowledge donations or contributions for the bazaar.

A lady who is an excellent clairvoyant recently had occasion to have a favourite cat mercifully put out of pain. Ten minutes afterwards, she says, she saw the form of a young Indian woman, formerly in her employ as nurse, holding the sleeping form of the cat in her arms, and saying that it was 'a good, kind cat.' Our friend believes that 'all animals that have learnt to love human beings, survive the death of the body,' and she has other departed pets who still come to her. Just as some animals exhibit rudimentary reasoning faculties, it is not unreasonable to suppose that, as love is an essentially spiritual faculty, the love of an animal for its master or mistress may denote an awakening of faculties which render the animal individualised, and therefore capable of survival.

The Baroness Adelma Vay has produced, by automatic writing, a book of 120 pages on 'Comparisons between the Spiritual Manifestations of the Old Testament and those of the Present Day' (Vergleiche, &c., Berlin, Karl Siegmund). The position taken is much the same as in other works on the same subject, namely, that everything proceeds by law, there is no miracle. The apparitions of angels are aptly compared with experiences occurring either spontaneously or with mediums, and by eliminating the idea that God constantly personally interfered with human affairs, a more elevated conception is formed of the Deity as Primal Being and Light. Other phenomena are compared with the materialisations, *apports*, direct writing, healing, &c., well known to Spiritualists to-day, and great emphasis is laid on the necessity of watchfulness against evil influences and deceptive spirits, to which mediums were exposed, even in Biblical times.

Mr. Beckles Wilson, in his 'afterword' in his book 'Occultism and Common Sense' says: 'I should like to see a census of all the minds which embrace a belief in the truth of supernatural phenomena. It would astonish the sceptic. . . Only yesterday I picked up a book, a sort of literary autobiography, by the author of "Sherlock Holmes," to find the following passage: "I do not think the hypothesis of coincidence can cover the facts. It is one of several incidents in my life which have convinced me of spiritual interposition—of the promptings of some beneficent force outside ourselves which tries to help us where it can."'

The 'Morning Leader,' in its review of 'Occultism and Common Sense,' says that Mr. Beckles Willson really carries out his promise to treat the subject with simple common-sense, and that his book is 'singularly fair-minded, careful, and suggestive, and ought to carry weight among the more sceptical disbelievers in the supernatural.' The 'Daily News' reviewer, after saying that this book 'is not one for morbid people,' rather condescendingly admits that 'the evidence of the Spiritualists demands examination. We can no longer afford to dismiss it with the contempt usual in the men of science of the past two or three generations.' This comes rather late in the day, but we are not disposed to complain—it is amusing. Mr. Willson's book, we are told, 'will interest impartial readers, delight believers and set the sceptics racking their brains for "explanations"'—such as Mr. Carrington's presumably.

Logic does not seem to be a strong point with the opponents of Spiritualism. A correspondent says: 'During a semi-public debate a sceptic argued that Spiritualism was out of court because of the failure of the late Mr. Myers to disclose the contents of a certain sealed envelope, which he left with a friend before he passed over.' The positive evidences of spirit presence, influence and identity which have been given to the world during the past sixty years are not affected in the slightest degree: one proposed method of affording evidence has failed—that is all! Since that time, however, by 'cross-correspondence,' Mr. Myers and his co-workers on the other side are giving better evidences of their survival and continued interest in Spiritualism than the sealed envelope test could possibly have been.

Mr. G. K. Chesterton writing in 'The Daily News' of Saturday last, says that nobody has ever very clearly suggested anything against the probability that there are personalities besides those of this earth, and modes of communication with them other than the five senses, and adds that the 'whole tradition and experience of humanity is in favour of it. . . That things of that class called, for ordinary purposes, supernatural or spiritualistic do sometimes happen, I have always admitted, not as a piece of uncommon experience, but as a piece of common-sense.' It always seems strange to us that so many people hesitate, haggle, deny, and scoff at the idea of spirit-presence and spirit-communion, when, surely it is the most natural and most probable thing in life! The fact is, most people, consciously or unconsciously, are grossly materialistic, and *will* not believe—even though one rise from the dead.'

One does not associate 'The Christian World' with spiritualistic or occult phenomena, yet all the same something very much like what sensitives experience is introduced by Katharine Tynan into her story, to bring an obstinate lover to his senses. He is a soldier, and tells his mother how one night, when on foreign service, he was asleep in his tent and a Pathan stole in and stabbed him, and but for the fact that the young lady whom he loved, although she was thousands of miles away, appeared in his tent and made it light, which woke him just at the critical moment he would have been killed. He says: 'She stood there in the tent—she or her spirit. I saw her wring her hands. She awoke me only just in time.' Later, when the lovers meet, she tells him that God did not let her soul go out of her body to warn him merely that they should part, and concludes that 'God wills it.' The obstinate young man yields, and 'in an awed voice,' admits 'it was, indeed, the intervention of heaven.' He recovers health and strength, is married, and all is well. Apparently this sort of thing is good enough in a story! Some day, perhaps, the fact that phantasms of the living and phantasms of the dead, so-called, are realities, and not mere figments of the novelist's imagination will be admitted by even 'The Christian World.'

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.

Is Psychic Force Magnetic?

SIR,—Can any of your readers inform me if the watches worn by sitters at séances, or where circles are formed as in table-tilting, for instance, are ever magnetically affected in any way.—Yours, &c.,

G. E. K.

Should Lies be told to discover Truth?

SIR,—Permit me to enter my protest against the methods of investigation made use of by Mr. Hereward Carrington and many others. In 'LIGHT' of June 6th you say: 'Mr. Carrington complains of lying, but, according to his own account, he himself is not above reproach, since he set the example; and he seems to glory in it. He gave to everyone a false name, and offered false tests. He claimed to recognise a "spirit" as an old friend, and led him through a dialogue of lies.' How can a confessed liar expect to be believed?

According to my judgment persons who employ fraud in the investigation of psychical phenomena manifest a very despicable disposition, for they prove beyond doubt that prejudice and suspicion already exist in their own minds, and of necessity colour their judgments. They *expect* fraud, and would be disappointed if they did not find it. They themselves do not deal honestly with sensitives—why then should they complain when they find what they seek? If there is any truth in 'suggestion,' they dominate the minds of sensitives, and get back what they give—lies.

Some time ago I took some friends to a well-known medium, and whilst the manifestations were in progress, one lady asked if her departed brother (giving a name) was present. The chief control answered in the affirmative. It transpired, however, that the lady had no such relative, and she therefore concluded that dishonesty existed somewhere, despite the fact that she herself had used what, to my mind, was a detestable means to probe for truth.

On this point, however, I beg to suggest (1) as we ourselves are almost entirely ignorant of the laws governing the unseen world, and that (2) as there are so many marvellous phenomena all around us, we are not justified in 'summing up' upon such evidence as the above, because I hold that there may be a law (unknown to us but fully recognised in the world of spirit) that people of the other state are drawn by a means unknown to us towards those of their earth friends who are opening up communications with the planes on which they function. May it not be the case that a spirit who is directing a séance when asked, 'Is my brother (or father) present?' knowing that law, and naturally concluding such to be the case, may answer 'Yes' without troubling to ascertain the fact for himself? On these lines, the investigator who makes use of unreasonable and faithless methods is admirably repaid 'in his own coin,' and I say, 'Serve him right, he deserves it.'—Yours, &c.,

J. H. P.

Is the Spirit World Material?

SIR,—Words have a scientific basis of use, and if wrongly applied in the uttered or written language, the ideation of thought so expressed becomes thwarted and stultified both to those utilising and to those receiving the words so employed.

Almost everyone uses the word 'material' wrongly. The most common misuse is when it is employed to convey the opposite, or alternative, condition to the words 'spirit' or 'spiritual,' whilst, in passing, offering the word 'physical' as the substitute word. The word 'material' is derived from the root word 'matter,' and if used in its literal or figurative sense must always be significant of its own root.

Scientists in the chemical laboratory accept as the basis of research, that every element they deal with is matter. Astronomers regard space as filled with matter called ether, the most attenuated form of matter of which human scientists are cognisant. All human beings are acquainted with air as a common experience of life, and this, also, is designated matter; and, further, air can contain the elements of odour and gases, all being manifestations of matter. The point I wish to emphasise is this fact: ether, air, odours, gases, are all elements of matter that are not perceived by the sense of sight of any human being in the physical body; yet clairvoyant vision can objectively discern human beings in the

spirit body present in the air, which demonstrates that the elements of the spirit body are denser than the air; the fact of their density (presence) or attenuation (absence) objectively to the clairvoyant at the will of the spirit being can only demonstrate functions peculiar to spirit life. As a scientific axiom nothing can demonstrate or function on this physical plane except upon the basis of matter; we therefore have the analogical warrant for assuming that spirit beings are similarly constituted. Consequently, 'matter being the base of all manifestation upon the physical and spirit planes, so-called, all reference to either must necessitate the use of the word 'material,' both in the literal and the figurative sense.

Finally, and as a conclusive reason for all Spiritualists to re-adjust their views upon the employment of this word, we have the significant fact that if the words 'spirit,' or 'spiritual,' and 'matter,' or 'material,' are used in opposition to each other, the spirit world, by implication, is therefore not a material world: an idea that I am sure is far from the minds of all Spiritualists with their experience of the spirit world, embodying indubitably all that stands for substance, tangibility, and reality, as denoted by the significant word 'material.'—Yours, &c.,

E. LEWIS.

Immortality: Limited or Unlimited?

SIR,—The late Mr. W. E. Gladstone is said to have stated his belief in a limited immortality. Whether he made such a statement or not, I am inclined to hold the same belief, with a difference. I think it probable that, as progress in the next life proceeds, the spiritual body becomes more and more refined, until it is eventually absorbed into the great all-embracing life principle or element that we call God, or the Great Spirit. But I think it also probable that individual consciousness will still remain, though the spiritual body itself will lose all separate existence. It is difficult to write clearly on such a transcendental subject. Earthly language fails, but one can think it out.—Yours, &c.,

BASIL A. COCHRANE.

32, George-street, Manchester-square.

Inspiration: Its Value and Authority.

SIR,—I am desirous of expressing a few thoughts that have haunted me since I read the new poem, 'Israfel,' by E. M. Holden, which was noticed in 'LIGHT' of the 8th inst.

As stated by you on p. 383, the reputed author has little if any responsibility for the thoughts and not much for the language in which they are couched; even the name 'Israfel' is given to her. Apart, then, from the authorship and because the real authors are extraneous and incorporeal, we have to judge the work from the standpoint of its intrinsic qualities and merits, and what do we find? All the qualities are here which have ever given significance to the greatest poetry, and which ever give to the poet an authority which inheres to no other form of literature, viz., the quality we recognise as 'inspiration.' This quality is well described by Robert Blatchford in an article published in the 'Woman Worker,' describing an interview with 'Ethel Carnie,' the Lancashire mill girl, who has been writing poetry since she was ten years old by an internal compulsion. He says: 'She is a poet, and a poet is one who describes that which she has not seen and tells that which she has never been taught.'

Of course it is only the highest and truest poetry of which this can be said, the idealistic poetry, which we, as Spiritualists, must recognise as the voice of the higher spirits, whose appeal always finds response in our inmost being—and which, although it 'describes that which we have never seen and tells of that which we have never been taught,' ultimately compels the assent of our deepest instincts. Apply this to the poem under consideration. Here is found the loftiest idealism, the most exquisite imagery, the highest moral teaching, described in language whose wealth and music ravish us. The pictures drawn are full of beauty and charm, and the whole atmosphere possesses an indefinable elevating effect. The authors of this production have taken immense pains to give these pictures and force them on the attention of earth-dwellers. But to what end? We give them no welcome except in very rare instances: why, then, do they do this? There must be a motive, and, judging by the qualities embodied, a high one. It cannot be to provide us with fairy tales which can only mislead us.

The instructed Spiritualist knows far better than anyone else the necessity of being cautious in accepting teaching, *because* it comes unmistakably from the other side. He knows how large a proportion of indubitably inspired utterances are below the level of the enlightened and cultivated minds of those still resident on earth; but, when he recognises

all the marks of an intelligence and a moral elevation so far beyond the ordinary earthly standard—what authority is he to accord to their teachings? For myself, unless these teachings clash with my intelligence (as would the statement that two and two make five), I give them place. I prefer to accept them, even though they seem to conflict with many of the treasured and acceptable teachings which come to us from the borderland, where good and kindly souls (but with less experience and with limited knowledge) tell us, to the best of their ability, what they can see and verify.

I will not labour this any more, but I think you will admit that the problem is worth consideration and careful discussion.—Yours, &c.,

A. B.

Angelic Ministration.

SIR,—In case the notice of 'The Path of Interior Illumination,' on p. 386, should give a wrong impression regarding angelic ministrants being concerned in temporal affairs, permit me to explain that, although in this special case they have ordered and carried out all details, because of the special work the circle was to be instrumental in accomplishing in their hands, yet we, their mediums, started our investigations, as the story shows, not only with no desire, but with even a distinct antagonism to the thought of mixing spiritual things with material. The plan was laid in higher states, to show us that we were in conscious touch with those who had the power they claimed. It is repeatedly stated in the book that neither ourselves nor our beloved ministrants advocate, but distinctly discourage mortals trusting spirits until thorough experience and conscious contact, proof has been given that those who would 'guide' are sufficiently advanced to supply temporal needs, if they think it well. From the beginning we have been told 'all must be subservient to your spiritual outgrowth' and 'at the right moment the power will work.' It is a matter of—first the kingdom, and all material things shall be added.

With regard to the names given, these were not given merely for sentiment, but are, as explained, indicative of state, and until the state of spiritual growth was attained, the angelic ministrants spoke to us as 'Our Children.' The names also refer to the work to be accomplished through this initiation. If mortals seek the guidance of spirits, or angels, in order to have the affairs of this life made easy, they will find, sooner or later, that they have mistaken the mark. But if they set out for the temple of truth—truth at all costs—they will find that the price must be paid, for in that pathway lies the cross on which self must be crucified. Yet when self is lost in service, the kingdom of heaven within becomes a living reality.—Yours, &c.,

LOVELIGHT.

TO CORRESPONDENTS.

DES RAJ, B.A. (India).—The prize offered by Dr. Le Bon and Prince Roland Bonaparte to any medium who could produce certain phenomena under certain conditions, was quickly withdrawn, because, it is stated, Dr. Le Bon was tired of the correspondence which the offer brought him. Dr. Dariex, in a letter to 'Annales des Sciences Psychiques,' states that his own offer was made 'in order to encourage a good demonstration under test conditions,' and not as a challenge; and he offers to make up the whole amount (£80) himself. We do not think that the cause of Spiritualism can be advanced by sensational offers of prizes; it needs patient investigation, and money would be better spent in securing good conditions for a series of careful observations than in attracting a swarm of unsuitable applicants. Those who are best able to obtain the phenomena will be in no hurry to clutch at such a prize.

NEW PUBLICATIONS RECEIVED.

- 'Spiritual Perfection.' By THOMAS CLUNE. A. C. Fifield, 44, Fleet-street, E.C. Price 1s. net.
 'Our Friends the Angels.' By IRENE PALMER. Elliot Stock, 62, Paternoster-row, E.C. Price 3s. 6d. net.
 'Occultism and Common-Sense.' By BECKLES WILLSON. T. Werner Laurie, Clifford's Inn, E.C. Price 6s. net.
 'Shakespeare's use of the Supernatural.' By J. PAUL S. R. Gibson, B.A. Cambridge: Deighton, Bell, & Co. Price 3s. 6d. net.
 'Eternal Youth: or, How to Live for Ever.' By HARRY GAZE. L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-circus, E.C. Price 2s. 6d.

SOCIETY WORK.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mrs. Boddington gave a splendid address and good clairvoyant descriptions. A solo was well rendered by Mrs. Ensor. On Sunday next, at 7 p.m., Mrs. H. Ball.

PECKHAM.—LAUSANNE HALL.—On Sunday evening last Miss Violet Burton's address and answers to questions and a solo by Miss Mavies were all much appreciated. Sunday next, at 11.30 a.m. circle; at 7 p.m., Mr. R. Beel. Thursday, 27th, Mr. W. R. Stebbens; 29th, outing to West Wickham.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Payn, president, gave an interesting account of his experiences. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Clegg. Circles on Monday, at 7 p.m., and Thursday, at 8.15 p.m. Saturday, at 7 p.m., officers' meeting.—O. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mr. Abbott gave an address on 'The Peace of God.' Mr. Thorpe and Miss Atkins conducted an after-circle. Sunday next, at 11 a.m., public circle; at 7 p.m., Mrs. Whimp. Thursday, 27th, Mrs. McLellan. Wednesday and Friday, members' developing circles.—J. J. L.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Roberts gave a splendid address on 'Spiritism v. Spiritualism,' and Mr. Roberts gave accurate clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 3.30 p.m., meeting in Battersea Park; at 7 p.m., Mr. and Mrs. Smith, address and clairvoyance. Thursday, at 8 p.m., circle.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. H. F. Leaf gave an earnest address and good psychometric delineations. Sunday next, at 7 p.m., Mr. W. S. Johnston, trance address and clairvoyant descriptions Tuesday, August 25th, at 8 p.m., committee meeting, at 39, Mildenhall-road.—N. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis gave a lucid address on 'Spiritualism, a Meeting-Place for All,' which greatly pleased the audience. Miss Simons sweetly rendered a solo. Mr. W. T. Cooper presided. On Sunday next, at 7 p.m., Mr. W. J. Leeder, 'Clairvoyance'; silver collection.—A. J. W.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—On Sunday last Miss R. Green gave an address on 'The Fatherhood of God.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Underwood. Circles on Monday and Thursday, at 7.30 p.m., Friday at 2.30. Saturday, at 7.30, prayer meeting.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last Mrs. Agnew Jackson and Mr. Geo. Spriggs kindly gave good addresses and clairvoyant descriptions, Mr. Hey being absent owing to late trains. In the evening and on Monday evening Mr. Henson G. Hey gave excellent addresses. Sunday next, morning and evening, also Monday evening, Mrs. A. Boddington.—A. C.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last spirit messages were given. In the evening Mr. Dudley Wright's address on 'The Common Basic Facts of Religious Systems' was much enjoyed. Saturday next, at 10 a.m., from Turnham Green station, Lyceum outing to Horsenden Hill (Sudbury); Sunday, 11.15 a.m., circle; 7 p.m., Miss Violet Burton; Tuesday, 8.15 p.m., healing.—H. S.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last, after a reading by the chairman, Mrs. Webster gave an uplifting address and recognised clairvoyant descriptions. Speaker on Sunday next, Mr. Leaf. A band of workers connected with this society purpose opening a Lyceum session on Sunday, October 4th, and will be glad for friends to send their children and to receive personal help, financially or books for the young readers, &c.—GEO. F. TILBY, Vice-president.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith gave a delightful address on 'Why seek ye the living among the Dead?' and on Sunday next, at 7 p.m., she will reply to written questions from the audience.—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard gave an interesting address on 'Guides and Helpers from the Spirit World.' Sunday next, at 11 a.m., Mr. P. E. Beard, trance address and spiritual clairvoyant descriptions. Wednesday, August 26th, at 7.30 p.m., Mrs. Fairclough Smith, trance address on 'Thought Vibrations.—A. H. S.

EXETER.—MARLBOROUGH HALL.—On Sunday last the service was conducted by Mrs. Letheren, who gave clairvoyant descriptions.—E. F.

LITTLE ILFORD.—CORNER OF THIRD AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. D. J. Davis delivered a thought-arousing address on 'The Past and Present Conditions of the Movement.' Mr. Abel presided and conducted the after-circle.—A. J.