

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,489.—VOL. XXIX. [Registered as]

SATURDAY, JULY 24, 1909.

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No. 1,489.—VOL. XXIX. [Registered as] SATURDAY, JULY 24, 1909. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Williams and Norgate have just published a refreshingly present-day book by the Rev. J. O. Bevan, M.A., F.G.S., on 'The Genesis and Evolution of the Individual Soul scientifically treated: including also Problems relating to Science and Immortality.' As the title indicates, it is a book of many topics, and, in fact, for the most part it reads more like an industriously filled Note Book than a finished Essay: not that this is a disadvantage to a hungry reader who is more anxious to find ideas than to enjoy literary form: and the book is brimful of ideas, of one kind and another, as the outpouring of a man who has been putting himself right into the flow of the stream, and taking notice.

He begins by telling us quite frankly that 'rightly or wrongly, he believes that, in the present age, in the face of scientific discovery and theory, and of the use, in investigation, of scientific method, it is necessary to reconsider and restate all matters relating to the existence and government of a possible Divinity, and to the nature and functions of man's life, in all its manifestations and possibilities.' That is a big confession to be dated from 'Chillenden Rectory'!

The concluding chapters will be more particularly useful to beginners in Spiritualism, though they will be welcome also to old hands. Here are two or three specimens of their substance and spirit:—

Probably our next stage will be passed in a world interpenetrating our present universe in all directions. It is interesting to note that an infinity of worlds may thus exist, not without one another, but within one another; so that the space with which we are now familiar—the very room in which we are gathered together—even on the instant, may be the arena of a complex series of spiritual experiences. Anciently, there were but three worlds—Heaven, Earth, Hell. Heaven, above the earth; Hell, below. This conception could be entertained only by people with primitive ideas of antipodean conditions of geography and astronomy. We now believe that a series of Heavens and a series of Hells could be Without us, Within us, and Around.

Heaven is a place of an infinite number of dimensions, where One—the absolute Life, Love, Truth—dwelleth alone, the Infinity of Infinities; never to be seen with the eye, but ever to be apprehended, in successive degrees, by glorified spirits from this planet and from other worlds; these latter existences being different from ourselves in origin, in potentiality, in experience. What variety, what extension of thought, is not suggested by considerations such as these, relating to the nearer contact with our Saviour and with the great men of old time, as well as to an introduction to strange forms from the verge of the universe, endowed with different powers to men of earthly mould, and inured to different experiences!

Further, in the future world, scope would be found for every form of energy and affection, in the instruction, by those

who have learned wisdom here below, of the young and un-informed, from one stage of learning and experience to another—starting from the particular plane to which the recipients were first raised.

Mr. Old's letter, which has had to be delayed, but which we print to-day (p. 359), is a useful specimen of average Theosophical exposition. If it satisfies him, be it so. Every man must be left with what he thinks he knows. We can only say that he seems to us to be opening a door for imagination and self-deception which perhaps may be always amusing as a pastime but which may sometimes be dangerous as a conviction.

Any way, the vague and hazy path along which he invites us to venture cannot supply material for making such positive statements as those advanced by 'C. W. L.' Such statements, incapable of proof, are, we know, common enough among Theosophists, but we prefer to halt at facts that can be proved.

In many ways the treatment of disease, both physical and psychical, is improving both in mercifulness and sense: and 'Social Service' enterprises are worrying us all out of our humdrums. 'Religion and Science,' says one blessed worryer, 'hand in hand, are asking, "What is the Loving Thing to do?"—and doing it.' He says:—

Who, in the olden days, thought much of systematically treating on a large scale those suffering from mental and nervous disease, by doling out encouragement, friendship, a kindly suggestion here, an explanation there, rather than drugs? Who thought of making it a social as well as a medical problem, but that is what this worthy institution (a Social Service Department) has done. It need scarcely be said that these cases are chiefly of the 'functional' type, but this lessens not a whit the significance of the new treatment.

Physicians of the highest order are consenting to the affirmation that a confident will and a happy mind cure: that reaching out after the higher powers grasps them; and that faith heals. Of course, this will not always seem so, partly because we are still fettered by old habits of thought, and partly because heredity has laden us with bodies and souls that are only partially receptive and responsive to the finer powers.

Mrs. Walter Tibbitts' new book, 'The Voice of the Orient' (London: The Theosophical Publishing Society) is a work which, for many reasons, commands attention as one which contributes light to the dull sunshine of our Western life. It is a book full of wisdom and instruction, vivacity and charm. The writer would probably call herself a Theosophist, and perhaps she is, but she is a dozen somethings as well, and that is as it should be. It adds to the interest and beauty of her delightful book. We should say that her most vivid characteristic is a kind of India intoxication to which indeed she herself confesses: but it is an intoxication which intensifies feeling, exalts passion, enlarges sympathies and quickens emotion, all of which is good for the production of just such a book as this is.

The book contains a richly coloured portrait of the author, and about twenty full-page photographs, some of

them exceedingly beautiful; all of them cleverly done. The price is a nominal 3s. 6d.

Messrs. Archibald Constable and Co. have just published a clearly printed and handy pocket edition of Fiona Macleod's lovely book, 'The Dominion of Dreams'; all unspeakably beautiful, in thought, emotion and style: and yet the word 'style' does not seem right, suggesting as it does workmanship and intention: and the exquisite phrasing does not so much suggest that, as the natural outbreathing of the sense of beauty, and the yearnings of a surprised spirit, feeling its way into expression. We have always thought that the author of these 'Dreams' and of the other 'Fiona Macleod' books had some kind of double personality: and it was so.

We do not take it as a compliment that 'The Pioneer Press' (London) has sent us for review 'Ralph Crickwood, a Twentieth Century Critical and Rational Exposé of Christian Mythology; by Stephen Fitz-Stephen, a well-wisher of the Human Family.' We can stand a great deal, but this ribald book has been too much for us. It is clever, in a way—devilishly clever—and we take notice of it only to advise others not to do so. It is labelled 3s. 6d., but that has not prevented us putting it into the waste-paper basket.

A story has long been going about which, even though seen before, will bear meeting again: it so prettily illustrates both the caution and the humour of the Scotchman, and is a useful lesson in bold but prudent artifice:—

A Scotch clergyman being asked by a wealthy man if he thought a gift of a thousand pounds to the kirk would save his (the giver's) soul, replied: 'I'm na preceesly prepairet to answer that question—but I wad vara warmly advise ye to try it.'

Who, even on that basis, will give the first thousand pounds to an Alliance Building Fund?

We did not care to refer to it in our Article on 'The World-Spirit and Man,' but there are a few imperfections in Mr. Armstrong's book which are somewhat strange. For instance, twice on page 94, Carlyle (the reference is clearly to him) is spelt 'Carlisle.'

The following prayer from 'How to Talk with God,' by a 'Veteran Pastor,' which was noticed in 'LIGHT' of July 10th, is quaintly entitled 'Easy to Live with':—

Heavenly Father, deliver us from languor, from irritableness, from yielding to our sensibilities, from all anarchy of soul. . . Grant us true fervour, a zeal quenchless and burning, yet controlled; a patience like Thine own; the gentleness of Christ, as we touch men; a magnanimity in which nothing small can survive. . . Or, if this seem a favour too great to grant because too large for our impoverished spirits to harness for use, at least grant us thirst for the divine largeness, and composure and power—a thirst which will give us no rest until we can absorb and use all this. . . At least, O Father, henceforth make us easy to live with, . . . not thorns to our friends and stones in the path of strangers whom we may meet. . . Father, what shame our meanness of spirit puts on Thee; how our dwarfed nature distorts Thy gospel and shrivels our powers. . . Lord, in Thine infinite mercy, forgive, . . . and cure.

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EXPERIENCES WITH BAILEY AT MELBOURNE.

BY PROFESSOR WILLY REICHEL.

(Continued from page 341.)

My second sitting with Charles Bailey took place on May 4th in Mr. Stanford's room as before. After a thorough search of the medium, sharp blows being struck over his whole body to convince ourselves that nothing living was concealed on him, he was shut up in the cabinet, around which those present seated themselves. Under these conditions there came, first, a piece of an Indian palm-tree, which I know well, for just such palms grow in my garden in Southern California, then two living birds, which had passed through both the cabinet and the wooden bird-cage, and lastly the seeds of a mango tree, also a familiar object to me when in the tropics. Dr. Whitcomb told me that I was to take this mango-seed away with me and bring it again to the next sitting, when the Hindu controls would show me the forced germination and growth of a plant.

At the next sitting we did not put Mr. Bailey in the cabinet, after he had been thoroughly searched, because what could be done under strict test conditions had already been proved to me, but the twenty-five persons present sat around a table perhaps twelve feet long and five broad, Mr. Bailey being next to me. First, there was trance-speaking: a Signor Valetti spoke about art in Italy and Greece, and explained that all the extraordinary artists, such as Phidias and Praxiteles, were inspirational mediums. Then Abdul and Selim announced themselves, turned directly to me and told me that they would bring me something which no white man had ever possessed before: an amulet, by which I should be master over the Fakirs in India, who, when they saw this amulet, would do everything I desired; and they advised me to visit Adyar, near Madras. I felt a cold wind, Bailey stretched out his hand and gave me a remarkable object, which is difficult to describe. It looks like a dried, spiny, white scorpion-skin, suspended from a thin wire which is threaded through three white and two red seeds of some kind of plant. The Hindu controls also explained to me that I could no longer be harmed by the bite of a poisonous snake, and that the evil eye of a human being could no longer work me any ill. Then there was brought to me a stone tablet with ancient Egyptian signs on it, from the banks of the Tigris, as they said; also a bird's nest with two still warm eggs in it.

Lastly, the controls asked me to put the mango-seed, which I had in my pocket, into a flower-pot with some moist earth. I marked the seed, without anyone seeing what I did, then buried it in the earth in the flower-pot and placed the latter on the table, two feet away from Mr. Bailey, directly in front of me. Mr. Bailey, in trance, covered this flower-pot with a waste-paper basket, and in about twelve minutes, after

he had from time to time showed me with his finger how high the mango would then be, he took off the paper basket. A green stem about four inches high had grown out of the earth. I took out the whole plant, saw my mark on the husk of the seed, a root perhaps three inches long, and, as I have said, a stem about four inches long growing out of the seed I had marked. I had already seen this forced growth performed by an Indian at Yokohama in 1907, although I did not mention it in my writings as I was not able to verify the conditions under which it took place; but here, with Mr. Bailey, under these test conditions, there was no longer any doubt—such phenomena do occur!

On May 11th Mr. Stanford invited me to his private house; up to that time the sittings had been held in his office. He showed me his beautiful picture-gallery, his wonderful garden, his aviary, in which, among others, there are about forty birds, mostly tropical, brought through Bailey's mediumship. Mr. Bailey was also present; he fell into trance during the visit. I examined his eyes, opened the lids, and found that the pupils were fixed and turned inwards. After a speech by his control, Dr. Whitcomb, Abdul and Selim came, and told me that a Chinaman was present who would bring me something from the Temple of the Thousand Gods at Canton, where I had already been. After perhaps a minute's darkness there was a crash, and I took up two sphinxes carved out of soapstone, which serve as ornaments for the decoration of the gods in their temple. On the next day, the day of my departure, Mr. Bailey visited me at my hotel. There fell, before my eyes, in daylight, an old Chinese seal—the Chinese dragon, carved in stone.

Mr. Bailey is a nice simple man, who indeed has to be advised about all worldly affairs, but he submits to all test conditions, and is therefore much easier to get on with than most other mediums. Mr. Stanford is worthy of all honour; he is a reserved man, living a retired life, though surrounded by all the luxuries of the world; he is all the more to be esteemed in that he only gives himself all this trouble and expense for the sake of humanity, and yet is exposed to the attacks of the ignorant and obscure Press, and even of those who have never seen a genuine medium. He is, however, well supported in his work by Mrs. Annie Bright, editor of 'The Harbinger of Light,' as all know who read that excellently edited journal. The greater part of the many articles which Mr. Stanford has received through the Hindu controls are not to be obtained for love or money, and no ornithologist can name all the birds which have been brought through Bailey's mediumship.

Mr. Britton Harvey has given in his pamphlet, 'Science and the Soul' (Cole, Melbourne, 1908), a list of the things that Mr. Stanford has already received from the Indian spirits. It is a remarkable collection, and I am sure that no one could have brought the Egyptian tablets, for example, nor those from Tibet. I have myself travelled in Egypt, and know that the authorities watch carefully everyone who visits the temples and graves, to see that they do not touch a single stone or take anything away with them. The inscriptions on the tablets have been translated by Dr. Robinson, one of the controls, who is an archaeologist, and Mr. Stanford has carefully attached the translations to the tablets.

THERE is much preaching just now about 'The Coming Religion,' but we doubt if many of those who thus talk would be able to improve upon Gerald Massey's thorough and sensible discourse on that subject, which concludes as follows: 'The religion of the future has got to include not only Spiritualism, but the salvation of humanity for this life—any other may be left to follow hereafter. It has to be a sincerity of life, in place of pretended belief. A religion of science, in place of superstition, of joy instead of sorrow, of man's ascent instead of his fall. A religion of fact in the present, and not of mere faith for the future. A religion in which the temple reared to God will be in human form, instead of being built of brick or stone. A religion of work rather than worship; and in place of deathly creeds, with all their hungry parasites of prey, a religion of life—life actual, life here, life now, as well as the promise of life everlasting.'

EMMANUEL.

It was of no use: the Jew would have it that in the eyes of El-Shaddai he had no more worth than the poorest worm. Still, in his conservatism there was consolation, for had his old belief been overturned, it is certain he would have become an infidel, so essentially deistic, religiously considered, is this race. 'Thou God seest me,' said the Hebrew; 'I and my Father are one,' said the Christian. There we have it—a distinction as sharp as it is vital. Like that other truth of New Testament days, the doctrine of Emmanuel is 'a hard saying; who can hear it?' The deep things of God are too esoteric for this Satan-poisoned earth.

As amongst the adherents to the religious systems of all ages—of barbarous as well as of enlightened, of idolatrous as well as of spiritual—there has always been an inner circle of worshippers to whom alone was intimated the entire significance of the ritual, so even in these mammon-days we can find here and there a few calm receptive souls who have the mind of Christ. The nations may pride themselves on having had two thousand years' experience of Christianity, but the mind of man is not yet evolved enough to appreciate adequately the truths set before us in the career of Jesus, the Christ.

'Thou God seest me.' Religion had considerably advanced when this monotheistic statement was made. One God, and He a Person, is a step beyond paganism, and it is the foundation of the Hebrew faith. The Jews, however, got little farther. Unlike their Oriental neighbours, the Hindus, they were interested more in the not-self than in the self; more in what man had than in what man was. In the light of monotheism the race grew up and prospered, but, again and again, as many another nation has done when at the pinnacle of its career, the Jews turned their backs on the old faith—Jehovah arose and they were scattered!

It is passing strange that the Hebrew should have so held to deism, in view of the glimpses which we are given here and there in their literature of a tendency to outgrow the primitive belief. The growth of truth, however, was not to be stopped by the inelasticity of the Jewish mind. The proverb, 'Man's extremity is God's opportunity,' expresses the circumstance admirably. No one ever experienced such privation and reverses of fortune as David; yet to this suffering one came the revelation: 'Thou art with me.' This is the second stage in the development of the religious instinct, and the angels of God that heralded the advent of Jesus of Nazareth could give him no higher title than 'Emmanuel: God with us.' From the way the word 'Emmanuel' is built up, we can see how such a surname must have shocked the mind of the Jew. Translated literally it is 'With us, God.' Succeeding the preposition 'im,' 'with,' is the word *nu*, meaning 'us,' and then follows the simplest and most widely extended Semitic name for God, and thus deity was for ever linked with humanity. After this, no one could view the one without the other.

Verily God is with us. He is more than this, as Jesus himself claimed, if we will but see it; but rather than deny self and take up our cross, we miss the vision of the highest—in holding to the shadow, we forfeit the substance. What is the prime truth which Jesus revealed? He took over the faith of the preceding religious epoch with its doctrine of Emmanuel and made it his, and, before his mission was fulfilled, this ideal man announced: 'I and my Father are one.' Here we see humanity, not merely joined to divinity, but so inspired by the divine that it cannot be said where the one begins or the other ends.

'And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds.'

Jesus preached the divinity of man and the humanity of God; a gospel that constitutes the topstone of psychology. Before it is realised an æon will pass away. It is the message of the seer of every generation, though its restatement, like the vision of each successive dawn of day, seems to man's mind a thing wholly new.

G. W. BUCKTHOUGHT.

SPIRIT AND MATTER.

When I asked my son which was first, the hen or the egg, he hesitated and stopped to think, then went on with his business, saying he was not there at the time. Mr. A. K. Venning ('LIGHT,' p. 335) gives us a problem to solve, between Mr. Withall and Andrew Jackson Davis, as follows :—

One school teaches that spirit originates and forms all things upon the earth plane, that the material world is an outward expression of the inner spiritual reality—phenomena due to noumena ; or as Mr. Withall expressed it, that spiritual expression precedes physical expression. The other, that the physical, although in essence spiritual, moulds the spiritual expression—that our thoughts, motives and actions in this life build up the spirit body or soul.

Both of these assertions seem to me to be right : the same truth is looked at from two different points of view. As I understand Mr. Withall, he includes both the world spirit soul and the divine spirit soul as preceding the physical expression in the human being and all below him. I think Andrew Jackson Davis speaks only of the divine spirit soul and the reaction of the physical and its spirit soul on the divine soul as the divine takes direct possession, without sufficiently taking into consideration that the physical is entirely a manifestation of the spirit of the infinite through the spiritual world that permeates, penetrates, encompasses and animates this world or earth. Swedenborg puts it this way :—

In a word, all things which exist in Nature, from the least to the greatest, are correspondents ; because the natural world, and all that it contains, exists and subsists from the spiritual world, and both from the Divinity. We say *subsists* as well as *exists*, because everything subsists from that which gave it existence—*subsistence is perpetual existence*—and because it is impossible for anything to subsist from itself : everything subsists from a cause prior to itself, and ultimately from the first cause, and therefore whatever is separated from the first cause, vanishes away and perishes altogether.

When a high state of intelligence was developed in animals on this earth (and this intelligence was a manifestation of the infinite), conditions were offered for the entrance of the more direct or higher influx from the divine ; this influx contained all from the divine downwards, and met in the animals all manifestations of life, from the lowest upward to the most intelligent animals. The divine influx fused together the two principles, divine and animal ; previous to this all went into the world-soul at death, from the lowest to the highest animals, but now the world-soul was coupled up with the divine soul by the divine influx or life current forming man, the central miracle of the universe, containing all below him in the past, and the beginnings of all above him in the future. When man leaves the body he carries forward all below himself absorbed by the divine seed (himself) and takes it forward up to the infinite. Swedenborg describes it as follows :—

In every angel, and also in every man, there is an inmost or supreme degree, or an inmost and supreme *somewhat*, into which the divine principle of the Lord first or proximately flows, and from which it arranges all other interior things which succeed according to the degrees of order in the angel or man. This inmost or supreme [principle] may be called the Lord's entrance to angels and men, and also His especial dwelling-place in them. By virtue of this inmost or supreme [principle] man is man, and is distinguished from brute animals, which do not possess it ; and hence it is that man is capable, as regards all the interiors of his rational and natural mind, of being elevated by the Lord to Himself ; and of believing in Him, loving Him, and thus seeing Him ; and that he is able to receive intelligence and wisdom, and to speak from reason. Hence also he lives for ever : but the arrangements and provisions which are made by the Lord in this inmost [principle] do not flow openly into the perception of any angel, because they are above his thought, and exceed his wisdom.

The Church hymn symbolises the position thus :—

Here in the body pent,
Absent from God I roam,
Yet nightly pitch my moving tent
A day's march nearer home.

R. G. BENNETT.

Mr. Venning's letter (p. 335 of 'LIGHT') touches a question of great importance. Presumably Andrew Jackson Davis is not to be regarded as infallible, even if we take it for granted that his words convey correctly the ideas conveyed to his mind from a high spiritual source ; which in all mediumship is seldom, if ever, the case. However, nothing that is quoted by Mr. Venning leads me to conclude that matter can be the mould of spirit except to the material consciousness. It appears to me that the true idea is that in our present state of consciousness we are obliged to think in accordance therewith, and we necessarily associate form and energy in matter with spiritual realities which are above and beyond all such manifestations ; nevertheless at times we rise above this, and with spiritual eyes see that all is one. A quotation on p. 333 of 'LIGHT,' from the Rev. G. W. Allen's Introduction to Jacob Boehme's philosophy, conveys this idea very clearly :—

What God sees as one, humanity can only apprehend by means of a contrast, that is, as two contradictory opposites. When man tries to see God's one, he only sees one of these opposites into which it has to be broken up before he can apprehend it ; hence, there will always be a moiety that he will see, and a moiety that he will not see, a part which is hidden from him.

The evolution of consciousness is the key to a great many seeming contradictions in spiritual teachings. When one speaks of matter as a mould of soul it is true to one state of consciousness ; and when we deny to matter any power except to manifest spirit, this is equally true to a higher state of consciousness. VIR.

'THE TIMES' AND SPIRITUALISM.

'The Times' in its review of Mr. R. H. Benson's new novel 'The Necromancers,' which it characterises as 'a briskly told anecdote of Modern Magic,' seems at a loss to determine whether the author intended it 'to be regarded as a dogmatic tract, a "shocker," or a literary work,' and supposes that it is offered as all three. 'As a machine for agreeable shocks and thrills' it is accorded praise, but as regards the subject of the story, which seems to be an attempt to discredit Spiritualism, 'The Times' reviewer says :—

The results of Spiritualism, after all due allowance is made for fraud and self-deception, are, as most people now know, sufficiently startling ; but they are startling only in so far as they are actually and prosaically authenticated. It was perfectly open to Mr. Benson to take a fairy-tale for his subject, but this is precisely what he has not done. The point on which his story turns is not the startling phenomenon itself ; it is a certain theory of the phenomenon which he broaches. If, we repeat, the book is a tract for the dissemination of this theory, we have nothing more to say. But if we are to look at it from a literary point of view, it is clear that the story thus handled is not material for literature at all, simply because, in the present stage of Spiritualistic studies, it cannot be self-complete without actual documentation. There would, again, have been a possible literary effect if the centre had been placed neither in the facts themselves nor in the theory of the facts, but in the impression made by the facts upon the people concerned. The characters would in this case have been continuously in the front plane, and we should have seen nothing at all of what went on except through their eyes, the whole interest lying in the question how they would take it. But Mr. Benson has clearly no intention of treating his characters as seriously as this ; he is constantly elbowing them out of the way and giving us the events objectively, so that this method of making the book stand on its own feet is also rejected.

This from 'The Times' indicates how rapidly the battle for the facts of Spiritualism is being won—they are 'sufficiently startling . . . but only so far as they are actually and prosaically authenticated.' The hero of Mr. Benson's story is a young man who, between the priests and the mediums (from whom he appears to get some real phenomena, including test-information of which he was previously unaware), is thrown, for the time being, somewhat off his balance—and no wonder, for his Catholic friends tell him that 'such knowledge must necessarily be ascribed to satanic intervention, since in no other manner can it be explained.' The old story, as derogatory to religion as it is intended to be to Spiritualism. Mr. Benson's theories have little weight, the world wants the facts, and 'The Times' admits their force and value, and in doing this it is moving with the times.

A REMARKABLE INTERVIEW: WAS HE HOMER?*

The writer of the following experience, which comes to us from Mr. W. T. Stead, assures us that the interview referred to took place at his own home, in the highlands of Banffshire, in March, 1897, when he was 'a mere child to the language of Homer.' He further says: 'The "Homer" of my interview was exactly as I describe him and I have neither added nor subtracted in giving Mr. Stead the story. I did not think much of what occurred at the time, but I have mentioned it to several university men, who all assure me that my visitor was an educated madman, who had fancied that he was Homer.' Was he under spirit control, or was he Homer reincarnated?

Although the following incident took place when I was little more than a mere schoolboy, I have thought it would be worth while to record it.

Whether I have really had an interview with 'Old Homer' is a problem which is as invincible to me as the science of metaphysics. Truly, since that remarkable interview, I have tried to sum the factors of what is called the 'Homeric Problem' at two Scottish universities, and can only, after studying the hypothesis of logic, say that, if I have not spoken to the narrator of the Trojan war, I must have spoken to one who was extremely like him. Apart from this hypothesis, it was my very mysterious visitor himself who declared, with some degree of eloquence, that he was the author of the world-wide read 'Iliad,' which owed its existence to him nearly three thousand years ago.

Like the celebrated bard, too, this literary giant was a wandering mendicant of serene old age. I happened to be trying to translate a piece of the first book of the 'Odyssey' into English at the time.

'What do you call that small book?' he asked me in a very earnest way. 'Well, I am just trying to make fair sense out of the first few lines of Homer's "Odyssey,"' was my ready reply, but, as one may naturally suppose, the idea at once struck me that if I knew small Greek, my inquirer knew much less. I was, however, the victim of the greatest surprise; for my response was speedily followed by a long oration from him in Greek; after which he sang a few Greek songs, all of which were original.

He advised me not to puzzle myself any longer over what is called the 'Homeric problem,' adding:—

'Do not think of Homer dead;
For Homer still doth beg his bread.'

'You do not look very much like an ancient Greek,' I said to him in a somewhat sarcastic mood, for, of course, his hair appeared to have been cut, although it was of considerable length; however, he said that he had often had his hair cut, and that he frequently referred to the long-haired Greeks in the 'Iliad.' He advised me to study this historic poem most carefully; and declared that, by doing so, I would have a good sound knowledge of the age of Troy.

Being, at this stage of my study of the language in which the life and work of Christ and his apostles were recorded, extremely ignorant of the mighty deeds which were accomplished by the heroes of the Trojan war, I could only speak vaguely of Agamemnon, as he is described by Æschylus.

My visitor's next step was to offer me his assistance in reading Homer, which I was very happy to accept. I offered him my Homer, but he declined, saying, 'That poem was composed by me almost thirty centuries ago—do you truly think that I would require such a length of time to transmit my own poems to memory?'

He commenced to recite my Odyssey with the utmost ease, and then with the same degree of facility he rendered it into English prose, and while he did so I felt as if the whole fleeting states of my mind were become motionless.

Moreover, he carried along with him a huge bag, completely packed with manuscripts, which were written in the Greek of

Homer's time—I mean that the digamma was to him still a Greek character—while, strange to say, all these writings were concerning the Trojan war. Who can say who this marvellous mendicant was, if we dispute his own words—'I am Homer'?

I parted with him early in the morning, and I could never make out from whence he came, or even where he went after parting with me.

PETER JOFF.

School House, Uyeasound, Unst, Shetland.

GEORGE MEREDITH ON DEATH.

Extracts from Mr. J. A. Hammerton's collection of anecdotes and sayings of George Meredith are given in 'The Review of Reviews,' and as several of them bear more or less on the subjects discussed in our columns, we take the following as showing Meredith's outlook on death, the spiritual powers, and the ultimate purpose of life and progress:—

Death? I have lived long enough; I am not afraid—it is only the inside and the outside of the door.

No one should consider death or think of it as worse than going from one room to another.

Death should be disregarded. Live in the spirit. Project your mind towards the minds of those whose presence you desire, and you will then live with them in absence and death. Training ourselves to live in the universal, we rise above the individual.

Let us believe in a hearty God—one to love more than to fear.

Just now the devil is more thought of in England than the Christian God. He is more popular. The time will come for the mind of man to see the veritable God. Nature goes on her way unfolding, improving, always pushing us higher; and I do not believe that this great process continues without some spiritual purpose, some spiritual force that drives it on. Change is full of hope. A friend of mine was lamenting over the sadness of autumn. 'Are you sad when you change your coat?' I asked him.

I think that all right use of life and the one secret of life is to pave ways for the firmer footing of those who succeed us.

Mr. Edward Clodd, in the 'Fortnightly Review,' quotes Meredith as saying:—

Chiefly by that in my poetry which emphasises the unity of life, the soul that breathes through the universe, do I wish to be remembered, for the spiritual is the eternal.

LONDON SPIRITUALIST ALLIANCE.

On Monday afternoon last there was a large audience at 110, St. Martin's-lane, W.C., to listen to Mr. W. J. Colville's able Address on 'The New Dispensation: What it is and how it will be made Manifest.' As this was Mr. Colville's last appearance in the Rooms of the Alliance before his departure for America, tea was provided, and an opportunity was afforded to those present to converse with Mr. Colville and bid him God-speed. On behalf of the Council and the Members of the Alliance, Mr. H. Withall, vice-president, made some appropriate and appreciative remarks, and in bidding Mr. Colville farewell for the present said that he carried with him the good wishes of a host of friends, and would receive a warm welcome on his return.

SPIRITUALISTS in South Africa are much alarmed by a Bill introduced by the Transvaal Government, providing, amongst other things, that whoever shall, 'for purposes of gain, practise clairvoyancy, fortune-telling, or palmistry, or advertise or cause to be advertised or published any advertisement, notice, or document holding out expressly or by implication that he or any other person is willing to tell fortunes or practise clairvoyancy or palmistry, shall be liable on conviction to a fine not exceeding seventy-five pounds or, in default of payment, to imprisonment for a period not exceeding six months, or to both such fine and imprisonment.' Spiritualists are petitioning the Government to omit the prohibition of clairvoyance, which they claim as a spiritual gift and as a part of their religious practice 'for the purpose of emphasising the truth' and for 'the development of their spiritual natures in the manner in which their conscience directs,' asking especially that 'Spiritualist missionaries duly accredited may be allowed to exercise their psychic gifts in the propagation of their religion.'

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THE WORLD-SPIRIT AND MAN.

The writer (C. W. Armstrong) of a specially thoughtful book on 'The Mystery of Existence in the light of an Optimistic Philosophy' (London: Longmans, Green and Co.) makes much of the hypothesis of a 'World-Spirit' ever active in self-expression in living things and especially in Man. This he links on with Mr. Myers' doctrine of the Subliminal Self, which he regards as 'even more epoch-making than Darwin's discovery of the laws of Natural Selection.' He says:—

To my mind the Subliminal Self is the intermediate or connecting link between the apparently individual spirit and the Universal. The 'uprushes,' of which Myers speaks, acquire a new significance from this view, becoming literally the rising up of knowledge from the depths of the World-Spirit where it is universal, to points on its surface, where it is limited.

Mr. Armstrong describes the emerging of individual consciousness very much in terms of Matter. 'Spirit,' he says, 'has exactly the same tendencies as Matter, in the great nebula of Spirit that most people call God, and which I have called the World-Spirit.' 'The process of condensation or intensification is for ever going on.' Centres are formed which become more and more individualised. 'All possess consciousness which, as the process of condensation goes on, becomes self-consciousness, and this latter becomes ever stronger in exact proportion to the progress of individualisation, just as heat is generated in the sun and concentrated by the process of contraction.' And so, all life advances towards Godhead as the awakening to consciousness of the World-Spirit. 'The World-Spirit is resolving itself into not one God but many, through the infinite power of Love that has its origin in the awful, unthinkable loneliness of God.'

At this point we may pass on to the startling suggestion which we find here—that the World-Spirit all along referred to is finite, 'limited by the Law of Mathematical Possibility.' Besides, there may be other World-Spirits in other Universes. 'Spirit is infinite and eternal—though not necessarily the World-Spirit.' 'In my Father's House are many mansions.'

With considerable courage, Mr. Armstrong lays hold of the Darwinian theory and uses it to illustrate the operations of the World-Spirit. 'Natural Selection, with its myriad varied consequences, explains all that which has the appearance of design, and shows it to be the natural

result of causality; . . . while the fact that, from such work, result order, beauty and happiness, even though imperfect, is proof of intelligence at the root of all things.' He even ventures to compare the action of the World-Spirit with that of the scientific cattle breeder who modifies the results of Natural Law, as only Spirit can modify them, and yet always within the limits of the Law of Possibility, and therefore within finite limits. This, he says, will reconcile us to a multitude of events with which the arbitrary assumption of the personal infinite omnipotence of God could never be reconciled.

With stronger and stronger courage he marches on to the great problem of the culmination of Human Life in the nearer abode of the World-Spirit; and here he reaches a conclusion which is not ours; but we can afford to ponder it. He holds that the ultimate is or will be an immortality in that nearer abode, but doubts whether we have evolved sufficiently to win it. The argument is something like this—his own words used where possible:—

The Darwinian Theory being true, we must either ascribe immortal souls to all creatures or suppose that at some definite stage of human evolution the soul became immortal. This follows from the discovery that the human animal had the same ancestry as other animals. The persisting soul, then, must be thought of as a product of evolution: and then the question arises: Have we all reached that stage? Mr. Armstrong thinks we have not. Then another question arises: Have some of us reached it? and he is doubtful. He thinks it improbable that such a stage of development should be attained by the whole human race simultaneously. It must be a question of the acquisition, by the individual soul, of sufficient strength of personality, or sufficient intensity of self-consciousness, to withstand the shock of death.

Then arises the question: What about the brutally criminal or imbecile human animal as contrasted with the highly developed, affectionate and loyal horse or dog? Only the hypothesis of a special creation of Man in the image of God can possibly support the idea that the savage and the wife kicker have attained to immortal souls while the noble-hearted horse or dog is only mortal. If, then, persistence after death is actually reached, it seems to follow that it has been reached only by a few, and that the great promotion has yet to come.

This argument seems valid enough until we think of the enormous difference of personality between the highest developed horse or dog and the lowest man. The limitations of the one are severe; the possibilities of the other are practically infinite. But we need not pursue that into details. These will be obvious to anyone who will ponder the subject in the light of history and of the happenings of to-day.

Mr. Armstrong finds in the records of the Psychical Research Society something which inclines him to think that some have survived death, but that these indicate their existence only as in a dream state. Into that subject, however, we need not follow him.

Almost his last words dwell upon the question which will occur to many: What, then, about the worship of the 'World-Spirit or God? His answer is almost jubilant. 'As a spiritual uplifting of the Soul,' he says, 'and a means of effecting a really closer contact, in Love, with God and with Humanity, it may be very powerful. . . . The united and fervent prayer of many persons is probably stronger than that of one, and, by convincing those who pray, and who form a proportionately larger part of the World-Spirit, may even temporarily effect [affect?] matter outside their own organisms.' Therefore he pleads passion-

ately for worship, and for beauty of every kind in connection with it. 'Let incense rise to the Great Unknown, or to the Holy Mother of God,' he cries, 'let songs be sung to Universal Love or to Three Persons in One God—the incense is as sweet, the song as musical in the one case as the other; and the elevating effect upon the Soul, that reaches it through the senses, may be as real in the Church of the Unknown God as in that of the Holy Trinity. . . . Once let the philosophic and the rational in faith admit the beautiful in worship, and celestial fire will then be kindled in the place where all was cold.'

PSYCHIC FORCE, GUIDED BY INTELLIGENCE.

In 'LIGHT' of June 26th we summarised without comment the Hon. Everard Feilding's Address to the Society for Psychical Research on his experimental séances with Eusapia Paladino, at Naples, in company with Mr. W. W. Baggally and Mr. Hereward Carrington. Considerable importance has been attached to these séances, because they were conducted under the strictest test conditions by three gentlemen who, by their previous training and experience, were able to take every precaution against double dealing on the part of the medium. Mr. Baggally and Mr. Carrington, both of them experts in conjuring, know a great deal about the tricks and devices of pretended or fraudulent mediums, as well as the methods of public exponents of the art of prestidigitation, while Mr. Feilding himself has had considerable experience with mediums and is familiar with the allegations made regarding the way in which Eusapia is said to have tricked at Cambridge; hence Mr. Feilding's testimony deserves to be carefully considered, especially as it both supplements and confirms the evidence which Spiritualists have been giving all the time during the past sixty years.

Mr. Feilding reported that he and his co-observers witnessed table movements which could not be explained by the ordinary pressure of the hands of Eusapia Paladino. The table tilted away from the medium while her hands were resting lightly on the top, and afterwards it left the ground entirely, rose to a height of one or two feet, remained there an appreciable time, and then descended. Sometimes there was no contact whatever, the medium's hands being held by the sitters, at a distance of a foot or two from the table, either in her lap or above the table. It is worthy of special notice that these levitations, which were among the most frequent phenomena, took place in the brightest light, and that no precautions taken by the observers hindered them in the slightest. Some of the partial levitations lasted for about a minute, the table being tilted at an angle, and 'when pressed down it rose again as though suspended on elastics'—but there were no physical agents employed to produce these results.

Curtains had been hung across a corner of the room to form a cabinet, and when Eusapia held out her hand towards them, but at a distance of about a foot, the curtains bulged out towards her, the bulge being a round one as if the curtains were pushed out from behind, and when a sudden grab at the bulge was made by the sitters no resistance was encountered. Eusapia did not sit inside the cabinet, but at the table outside with her back to the curtains, yet there were spontaneous violent movements of one of the curtains, and frequently it 'was thrown out with so much force that the bottom of it went right over to the further end of the table,' Eusapia being perfectly visible and motionless, both her hands separately held and visible on the table, and her feet away from the curtain, in front of her, under the table.

With a light strong enough to see the face and hands of Eusapia, the sitters were constantly touched on the arm, shoulder, or head, by something that they could not see. At times hands grasped them on the arm, shoulder, head and hands through the curtain—living hands with fingers and nails—and the sitters were absolutely certain that Eusapia's own hands were separately laid on the table in front of her.

Mr. Feilding, who stood at the table and held his hand

against the curtain about two and a-half or three feet above Eusapia's head, says :—

Immediately the tips of my fingers were struck several times; then my first finger was seized by a living hand, three fingers above and thumb beneath, and squeezed so that I felt the nails of the fingers in my flesh; then the lower part of my hand was seized and pressed by what appeared to be the soft part of a hand. Eusapia's two hands were held separately by Messrs. Carrington and Baggally, one upon the table and one upon her knee. These 'grasps,' if fraudulent, could only have been done by an accomplice behind the curtain. There was no accomplice behind the curtain.

It should be stated that the séances took place in Mr. Feilding's bedroom on the fifth floor of the hotel at which he was staying; that the curtains and other articles used were all provided by the sitters, not by the medium; that she was constantly under surveillance; that eleven séances were held under varying conditions as regards light (from a light bright enough for small print to be read at the furthest end of the room, to the weakest, which, however, was sufficient to enable the sitters to see the hands and face of the medium); that only on a very few occasions was complete darkness resorted to, and that the best results were obtained when these investigators and Eusapia were alone. Mr. Feilding says: 'We did not find that the reduction of light had any favourable influence on the production of the phenomena: on the contrary, the darkest séances were those at which the least occurred.' At times Eusapia was in a *deep* trance, lying motionless in the arms of one of the sitters and always surrendering herself completely to the fullest control of her hands, and this state was nearly always accompanied by the more startling phenomena.

Not only were the sitters grasped by unseen hands but 'hands appeared between the parting of the curtains over Eusapia's head. They were of different appearance; dead, paper white, and of a natural colour,' and once, at least, a hand was both seen and felt at the same time: it emerged from the side of the curtain and seized Mr. Baggally so hard as almost to upset him off his chair. Violent noises were heard inside the cabinet (behind the curtains, which hung across a corner of the room), as though a small tea-table there was being shaken, and then it appeared over Eusapia's shoulder and landed on the larger table outside in a horizontal position, its top resting on the table and its legs pointing into the cabinet, and eventually it fell back. This transportation of the small table occurred several times and then the sitters tied it down. Objects placed on this table, inside the cabinet, were transported one by one. A flageolet tapped Mr. Feilding on the head, a tambourine jumped on to his lap, a toy piano rested on the head of a friend, a tea-bell was rung and appeared, ringing, over Eusapia's head, carried by a hand which attached it quickly to her hair, and as Mr. Feilding was about to detach it, the hand reappeared, detached the bell itself, again rang it over Eusapia's head and threw it on to the large table. Mr. Feilding was holding Eusapia's left hand close to his face, while Mr. Baggally held her right hand under the curtain on the opposite corner of the table, and the light was sufficient for the shorthand reporter, who was about eight or nine feet from the medium, to see the hand which carried the bell.

Other transportations were seen to occur under conditions which rendered imposition impossible—the hands of the medium being held, separated, visible and motionless. Lights of two kinds were also observed—a steady blue-green light and a small sparkling light. In addition to the visible hands, which were clear and distinct, there were some strange appearances :—

White things that looked like handfuls of tow, black things like small heads at the end of stalk-like bodies, which emerged from the middle or side of the curtain and extended themselves over our table; shadowy things like faces with large features, as though made of cobweb, that shot with extreme rapidity and silence from the side of the curtain.

A stool was placed on the floor, outside the cabinet, about a yard from Eusapia; she stretched out her hand towards it,

held by one of the sitters, and presently the stool moved towards her; when she made a gesture of repulsion it moved away from her. The shorthand reporter passed his hand round it several times to make sure that it had no attachment—but it continued to move; there was a clear space between Eusapia and the stool, and the light was sufficient for Mr. Feilding to follow the movements of the stool when he was standing up at the end of the table furthest from the medium.

Mr. Feilding states that he and his colleagues are firmly convinced that 'for some of the phenomena, including some of the more remarkable ones, they obtained evidence of unimpeachable validity,' and that although some of the manifestations, taken by themselves, must be regarded as non-evidential, they had no ground for believing that any one of them was fraudulently produced. In conclusion, Mr. Feilding says: 'I have convinced myself of the reality of these phenomena and of the existence of some force not generally recognised, which is able to impress itself on matter and to simulate or create the appearance of matter.' He thinks that the phenomena must be regarded 'as the playthings of the agency which they reveal,' and that 'the more perfect revelation of that agency, whatever it may be, through the study of these phenomena, is surely a task as worthy of the most earnest consideration as any problem with which modern science is concerned.'

While we congratulate Messrs. Feilding, Baggally, and Carrington on the success which attended their investigations and on the care and caution with which they conducted their experiments, we are reminded that their report merely corroborates those of Spiritualist observers who since the early days have borne testimony to the reality of such manifestations as are vouched for by this latest committee of inquiry on behalf of the S.P.R. Movements of tables and other objects without contact, levitations, transportations, lights, hands, bell-rings, and strange phantom-like appearances are among the commonplaces of the records of the past, hence Mr. Feilding but supports the evidence—evidence which has hitherto been ignored or looked at askance by the Researchers.

Like Sir William Crookes, Mr. Feilding and his colleagues have been compelled to admit that there is a force, hitherto unrecognised by science, and a force which is 'governed and directed by intelligence,' but they are not yet prepared, apparently, to admit that the intelligence, as it claims to be, is human, a departed individual, and displays all the characteristics of personality, power, and purpose, distinct from or other than that of the medium. But that, too, will come if they continue their investigations and 'follow hard after truth,' irrespective of where it may lead them. It is not a question of the intelligence not being within the limits of the intelligence of the medium—who knows what are the limits of any other mind?—it is a question of the intelligence being other than that of the medium. Evidence in regard to this point is, in fact, furnished by Mr. Feilding's report. He says:—

In her state of *half* trance there appears to be constantly a battle between her and this 'control,' which gives directions as to the degree of light to be allowed, against which Eusapia herself often protests vigorously. The table, however, persists in its demand [for less light], and Eusapia eventually gives way.

Similar conflicts of purpose or opinion between Eusapia and the controlling intelligence have often been observed at séances with this medium, and it would appear that only one of those preconceptions to which even the professedly scientific mind is all too prone to cling, prevents this fact from having its due value recognised; and this would entail the recognition of the 'intelligent operator at the other end of the line' and behind the phenomena so carefully witnessed and described.

THE UNION OF LONDON SPIRITUALISTS is issuing an appeal to friends in London to collect and build up a fund, by means of shilling subscriptions, for propaganda work, to start new centres, and to help existing ones in need, without interfering with other efforts towards similar objects. Collecting cards are being issued, and Mr. R. Boddington has been appointed to attend the meetings of London societies and explain the object and purposes for which the collection is instituted.

JOTTINGS.

Dr. Stenson Hooker, writing in the 'Health Review' on 'the delaying of old age,' advocates a pure 'non-flesharian' diet (the word is his proposed substitute for the term 'vegetarian'), moderate in quantity. He says: 'I find that a fair breakfast will carry me through a great part of the day, and I am quite sure one is better for not taking food whilst doing active work in the heart of the day. The secret is, to allow an interval of seven or eight hours between meals. If conditions did not interfere with such a plan, the best feeding times would be about 10 a.m. and 6 p.m. It is undoubtedly the moderate feeder who has the best chance of living to a patriarchal age.' Exercise should be regular and moderate, without strain or fatigue, especially in the case of mental workers, for 'mentalism implies a certain amount of loss of vital force.'

Further comment on the same subject is supplied by 'M.D.,' who describes the condition of 'the man of sixty, who has "lived well,"' saying that at this age the results of the accumulation of waste products in the body become manifest, obstructing the circulation, throwing increased work on the heart, and giving rise to various diseases. 'Those whose hearts are weak must take off the pressure by reducing fluids and keeping waste products out of the blood by acid foods,' with tonics and bracing climate. Where the heart is strong and blood-pressure high, the same dietary measures, without tonics, will establish a normal action. 'If the troubles of the sixth decade are chiefly due to living not wisely but too well, those who have grown and developed without the harmful foods will not only be free from these diseases but may live several decades more, and thus will more often arrive at the natural term of a hundred years and above.' People should be 'ashamed to die younger, recognising that untimely death comes only from ignorance and folly.'

We referred on p. 256 to the experiments conducted by the Institut Psychologique with Eusapia Paladino, and gave some of M. Gabriel Delanne's comments on the published official report. In a further article in the 'Revue Scientifique et Morale du Spiritisme,' M. Delanne shows by extracts from the report itself that some of the experiments succeeded even when the fullest test precautions were taken, such as using lamp-black to discover whether Eusapia really touched the objects moved. Yet the report deliberately discounts these direct and positive observations by instancing cases occurring at other times and places in which Eusapia was said or believed to have unduly influenced the phenomena. As M. Delanne points out, the only way to experiment with certainty is to make it impossible for the medium to influence the results by normal action. It seems as though experimenters sometimes purposely left a chance for possible fraud, in order that they may themselves have a loophole for escaping from direct and positive conclusions in their report.

In 'LIGHT' of June 5th we gave an extract from the 'Swastika' in which allusion was made to the pernicious effects of the so-called religious 'revival services' that had recently been held at Denver, and now similar testimony comes from Melbourne, Australia. In 'The Harbinger of Light' for June, the Editor, Mrs. Annie Bright, refers to some such 'services' just concluded in Melbourne, and says: 'My earliest recollection of a revival recalls the anguish of my own father at the cruel infatuation of his only sister, a beautiful young girl, whose mind became completely unhinged through revival services similar to those of the Chapman-Alexander Mission. The doctrine of eternal punishment and the terrors of hell had so worked upon her sensitive mind that, one morning, after arousing the whole household with the frenzied announcement that the judgment day was at hand and all her dear ones would be cast into hell, she was found shortly after dead by her own hand, a victim to this ghastly doctrine of a revengeful and vindictive Deity. This happened many years ago, and it might have been expected that the increase of knowledge and the spread of a spiritual philosophy now permeating the literature of the world, would have opened even the eyes of revivalists to the great light coming into the world on every side. But one of the missionaries, Rev. W. Nicholson, when speaking at Collingwood Town Hall on the subject of "Hell," showed that the same ghastly horrors are still preached, and that utter ignorance prevails in evangelical circles concerning that great Republic of law and love of which we are even now citizens.' Apparently there is still need, great need, for the proclamation of the progressive and emancipating ideas which Spiritualism presents to the world.

'The Harbinger of Light' says: 'A paper published in Servia, entitled the "Otazbina," makes the following statement with respect to the King of that country, who is generally understood to have instigated the ferocious murder of the late King and Queen at Belgrade: "For months past, King Peter has been unable to sleep. Every night there appears before him the phantom of the assassinated monarch. A special order has been issued to light up the corridor of the royal bed-chamber, but without effect on the haunting spirit. The poorest labourer in the kingdom is happier than this King with a murder on his conscience." The wretched regicide resembles Macbeth pursued by the ghost of Banquo, who, it will be remembered, heard a voice cry: "Sleep no more! to all the house ;

Glamis hath murder'd sleep, and therefore Cawdor
Shall sleep no more ; Macbeth shall sleep no more."

So many unfounded assertions about prominent persons get into print that it is difficult to ascertain how much reliance can be placed in them, but we should not be surprised if the statements given above were correct.

A correspondent, while expressing indebtedness and gratitude for the articles on 'The Over-Emphasis of Sin' ('LIGHT', pp. 316, 332) says: 'In my humble opinion Spiritualistic ethics, without the dynamic of the Christ who can forgive the sinner, would leave the majority (including myself) cold and lifeless. I fail to catch your divine message to this sin-stricken world, apart from a practical proof that the so-called dead are still alive, which thousands intuitively believe.' We fear that this friend is himself suffering from 'the over-emphasis of sin.' The divine message of Spiritualism to the world is that there is *no* sin in the sense attributed to it by so many. The sin that is so plentiful in the world is really *undevelopment*, and it needs, not to be forgiven, but to be *outgrown*. Sin is away-ness from God, that is, blindness to truth or disregard of right, and when the wandering soul turns to regard truth and right, his 'sins and iniquities' are not only forgiven, but 'remembered no more.' The aim of the spiritual philosophy is to lead men, even here and now, from the *state* called hell to the *state* which is heaven, by changing their whole outlook on God, Nature, and life.

TRENCHANT TESTIMONIES.

The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reported, or the possibility of certifying facts by human testimony must be given up.—PROFESSOR CHALLIS.

As for ourselves, we have been in no haste to jump to a conclusion in regard to phenomena so universally diffused, and of so extraordinary a character. For the last three years we have kept pace with nearly all that has been published on the subject, we have witnessed at various times many surprising manifestations, and our conviction is that they cannot be accounted for on any other theory than that of spiritual agency.—W. LLOYD GARRISON.

With some pretensions to science, with the training in accurate observation of a practised journalist, and an experience of spiritualistic phenomena running through some twenty-five years, I cannot see that any facts are established by stronger proof than the existence of individual human spirits, who have been separated from their earthly bodies, but who have, under certain conditions, the power of giving us evidence of their existence.—T. L. NICHOLS, M.D.

I have in my possession 'direct' writings and drawings done under absolute test conditions by departed spirits with whose handwriting I am as familiar as with my own. I have an endless cord—that is, one I carefully tied and sealed—which, while my hand rested on the seal, had five knots tied in it. I have had the observation of matter passing through matter, in a chair being threaded on the arm, while the hand firmly clasped another's hand, seven times—and tested the fact by tying the two wrists together with fine thread and by holding the other hand (of the medium) myself.—DR. T. L. NICHOLS.

I enclosed a piece of paper in a travelling desk of my own, which desk I strapped up in its cover, and placed in my private drawer. The key of that drawer, in which my most private papers are kept, never goes out of my possession, and assuredly I kept it consciously in view during the experiment. I left the paper undisturbed, for twenty-four hours, and at the end of that time I found upon it very clear and distinct writing, covering its entire upper surface. In this case I note the absence of any possibility of deception, conceivable to myself. At the same time I note also the absence of corroborative testimony.—'M.A., Oxon.'

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.

Hampton Court Ghosts.

SIR,—Your correspondent, Mr. H. N. de Fremery ('LIGHT', p. 347), will find a full account, both of Jane Seymour and Mrs. Penn, in Law's 'History of Hampton Court,' Vol. I.—Yours, &c.,
EMILIE FLEURY.

Peckham Lyceum Treat.

SIR,—I thank you for inserting in 'LIGHT' my letter about our Lyceum outing, and am pleased to acknowledge two responses, 2s. from 'F. S.' and 2s. 6d. from 'G. F. T.'
Stratford.—Yours, &c.,
Lausanne Hall, Lausanne-road,
Peckham, S.E.
BLANCHE MARIES,
Lyceum Secretary.

'Hell a Physical and Chemical Fact'—Is It?

SIR,—Even if, as suggested on p. 337 in 'Notes by the Way,' it has been discovered that a physical hell is a chemical fact, we are still confronted with the fact that the doctrine of everlasting punishment for spirits is a human doctrine and that the men who invented this hell made one great error, they left out love, both human and divine. Our hell must represent ourselves: 'As a man thinketh,' &c. There can be no pleasure in the orthodox hell and no sin, therefore it cannot be as bad as earth. The fact that we have to deal with is the world's redemption from ignorance, folly, sensualism, selfishness, and the restoration of all to the plane of spiritual purity, peace, and love—this will rid us of the chimera of a sensational hell!—Yours, &c.,
E. P. PRENTICE.

Sutton.

The Immanent God.

SIR,—In 'LIGHT' of June 5th Mr. A. K. Venning mentions an objection to reincarnation which, he says, is not often dwelt upon. In my opinion that objection has no force or value. God is surely as immanent in the new-born babe as in the adult, but the process of self-realisation is not accomplished until time has been allowed for God to do His work. But what chance has the babe or child of developing its divine nature if it dies early?

God would not have placed man on earth if life here were not necessary for the development of his powers, and if man is removed from earth, before those powers have had opportunity to expand, then we may truly say that God's scheme is frustrated. Spirit-land cannot be a sufficient substitute for earth, because all men's best and also worst (yet necessary) qualities and powers have been evolved as the result of the battle with matter. If the spirit spheres are a sufficient substitute for earth, then apparently God has made a mistake by going a round-about way, instead of a short one, in developing man. It is, therefore, in my opinion, not against reason, but in accordance with reason, that the child who dies young should have another chance of training in earth life.—Yours, &c.,
JOSEPH CLAYTON.

Clairvoyant Experiences.

SIR,—I wonder if your correspondent 'J. H.' ('LIGHT', p. 347) sees the forms and faces spoken of with open or closed eyes? I wrote to 'LIGHT' not long ago about similar visions, and though several persons took notice of my letter no explanation was offered. Since writing last on this subject I have come to see visions in broad daylight, but invariably when rather tired and lying down and always with my eyes shut; when I open my eyes the visions fade away, and sometimes if I close them again for a moment the vision comes back again. Many of the faces I see are beautiful; some are not fully developed, and have holes where the eyes should be; they seldom form below the neck, but I sometimes see the whole figure or three parts of it. Occasionally these appearances come close up and look into my face, but for the most part they appear to take no notice of me. I have entirely lost all fear of them and can now watch them forming with great interest. Years ago I asked a doctor if he could give me any explanation; he seemed to be utterly at sea on the subject.

I would like to add that I never touch drugs and hardly drink anything. I am blessed with extraordinarily good health and with an exceptionally steady brain.—Yours, &c.,
M. G. A. T.

A Curious Vibration—or What?

SIR,—Having seen in 'LIGHT,' of February 20th, an account by Madame Cécile Chaminade of how, when playing an andante of Beethoven's, she saw a flame hovering outside the window, when there was nothing far or near to account for the phenomenon, I was reminded that some few years ago, when I used to play 'Mozart's Favourite Air,' that whenever I touched the first ledger line above the treble, it invariably echoed in one corner of my drawing-room. A table stood in that corner, from which I removed everything that could possibly echo or vibrate, but still the sound continued. Strange to say, there was no echo when I played the same note in any other composer's music. When I mentioned this to my friends I used to say, 'I believe it must be Mozart's ghost.'—Yours, &c.,

M. A. E.

Can the Puzzle be Solved?

SIR,—When I read the challenge, in this week's issue of 'LIGHT,' of my friend Admiral Osborne Moore, I felt as if one had been seized by the throat with a demand for 'Your money or your life!'

For, alas! I am one of the unintelligent people who have sinned in the direction indicated by the gallant Admiral—I can only trust that I have sinned in good company!

At any rate, I have the excuse that my eagerness to discover 'how it is done,' if normal means were employed, arises simply and solely from anxiety that the patient and admirable work done on psychic lines by my friend should not eventually be in any way discredited or impaired through any belated exposure of the Bangs Sisters and all their works!

But I must plead guilty to being one of the 'irresponsible' people who have suggested the possibility of chemical agency, without having any definite or exact idea as to how such agency could work. I beg to state that I was *not* one of those who failed to realise the apparent turning round of the picture whilst it was being conveyed to another room; but I sank low enough to ask if any kind of 'substitution' could by possibility be stretched wide enough to cover this fact—and thus, no doubt deservedly, earned the Admiral's everlasting contempt!

Seriously speaking, I was under the impression that criticisms and suggestions 'were invited,' as the shopkeepers say, and supposed that even the wildest suggestions might conceivably hold a grain of truth, where the object was to elucidate the mystery—whether such elucidation confirmed or discounted the phenomena. The Admiral now turns round upon us all and says, practically, 'All right! you have talked in this silly, irresponsible way, of possibilities. Now go and do the same thing under exactly similar conditions and show us how it is done. If you cannot do this, then for heaven's sake, be silent on the subject, from this time forth for evermore, and confess yourselves jolly well beaten!' Now this sounds at first sight very fair and very final. But is it altogether logical? Does it follow that the apotheosis of the Bangs Sisters must inevitably be the result of failure on the part of anyone, sufficiently foolish or sanguine to pick up the gauntlet just thrown down?

To begin with, the conditions are not equal. These women have been more than thirty years in the business, whether assisted by incarnate or discarnate entities. They must be adepts at the work in either case. Only those who have had an equally long experience in the trade (normal or abnormal) should be expected to obtain similar results.

Now if nobody is to be allowed to ask questions or suggest possibilities, except those who are thus eligible for the challenge—well, then, we are reduced to swallowing Hypatia and Cleopatra in silence, at the risk of severe indigestion later on.

It seems to me a little regrettable, from any scientific point of view, to say practically: 'Let us hear no more about prepared canvases unless you are prepared to lose £100 in backing your suggestion.'

If the pictures were mine, I should say, 'Let us hear everything about prepared canvases, no matter how far-fetched, in the hope that the genuineness of these portraits—or the reverse—may be demonstrated, and thus a new fact be added to science, or one more clever imposture nailed to the counter.'

It is not quite clear if the Admiral means that the 'fifty test mediums' the old gentleman offered to introduce to him were all capable of producing similar pictures. If so, the question should be more easily decided than if these abnormal phenomena are a Bangs monopoly and the spirits object to strike their light upon any other box.

One can understand that the Bangs Sisters would naturally decline to ask their spirit (?) coadjutors to 'publish their formula' in the cause of science. But, granting that the phenomena may be genuine, why should not Admiral Moore attempt to get, through mediums who do *not* make a living by obtaining these pictures, some dependable account of the process of their production? Secret methods always savour of quackery. If the spirits wish to teach us anything by such phenomena—artistic or inartistic, as the case may be—they will certainly be prepared to explain their methods sufficiently for an intelligent human being to realise the possibilities of such an extension of capacity. Hoping that the puzzle may yet be solved, one way or the other,—Yours, &c.,

E. KATHARINE BATES.

Spirit Photography.—Mr. Wyllie's Visit.

SIR,—As some persons have not heard from Mr. Wyllie in reference to results with locks of hair, which were sent to him on the suggestion of Mr. Venning, kindly insert the following extract from a letter recently received by me from Mr. Wyllie:—

'I received some thirty letters from all over England, and, with most of them, a blue domestic Post Office Order was sent for 2s., the orders being of no use here. However, I took photographs for each and every one, and forwarded them, and in most cases returned the postal order, saying it was no good in this country. I made a copy of your letter, &c., of March 17th, and sent you the results, and am surprised that you have not received it; I see by my order book that I mailed one to Miss Heath. As to "C. H.," I have no record, but if he or she will send again I will forward copy of results, whatever they may be.'

Probably before this appears in 'LIGHT' the required draft for £50 will be sent to America, and we may expect Mr. Wyllie to arrive in Scotland about the middle or towards the end of August, and in due course all arrangements made on behalf of subscribers will soon thereafter be carried out. Mr. J. J. Morse will act on behalf of the generous donor of the £50, and will see that all arrangements made for the subscribers in England are carried out, while I will act on behalf of the Scotch subscribers, and see that they have every advantage to which their generous assistance at this stage entitles them, when Mr. Wyllie arrives and gives sittings in Rothesay.—Yours, &c.,

JAMES COATES.

Glenbeg House, Rothesay.

Difficulties of Investigators.

SIR,—I have been much interested in the articles by Vice-Admiral Moore which have been appearing in 'LIGHT,' and have experienced the same 'thick-headedness' in persons to whom I have related my experiences of psychic phenomena, of which he speaks in his last article on p. 326; such people will often suggest some absurd theory of fraud, the impossibility of which had just previously been explained to them. Miss E. Katharine Bates, I believe, found the same, and concluded that it was useless to discuss the subject with any but those who showed sufficient real interest in it.

In several instances mentioned by the Admiral in his articles I cannot help thinking that much of what he received came from his own mind, through that of the medium, as on p. 314 of 'LIGHT,' where he admits that the 'novel theory of gravitation,' put forward by the spirit purporting to be Sir Isaac Newton, was previously known to him.

One often reads and hears such an expression as the following: 'No one but myself ever knew of the incident related to me by the medium.' This, in itself, is no proof of spirit identity, because it has been proved that mediums do frequently gather a sitter's thoughts and serve up the information to him; the many cases I have seen appeared to me to be of this kind.

The proof is afforded when a spirit furnishes facts unknown to any of the sitters, but which are afterwards verified, as in a case related by Stainton Moses in his 'Spirit Identity,' in which a person of whom none of the circle 'had ever heard the name or any particular,' gave 'his full name, his place of residence, the name of his house, and the dates of his birth and death, all with perfect accuracy.' ('Spirit Identity,' new edition, p. 39.)

A similar case is given by Miss Bates, relating to a Mr. Frost, who gave his full name, town, street, &c., and many others could be named.—Yours, &c.,

SUBLIMINAL.

'Spirit Photography.'

SIR.—As it seems likely that the Californian medium, Mr. Wyllie, will be available here for investigation before long, I would like to propose two test experiments.

After Mr. Traill Taylor concluded his remarkable experiments, which convinced him of the reality of psychic photography, he was still unconvinced of its spiritistic origin and regarded the pictures as 'crystallisations of thought,' the thoughts being those of the medium or sitters, or both, and held that they were imprinted on the plate in a manner independent of the lens and camera. There is now plenty of evidence to show that, in some cases at any rate, the lens and camera are superfluous, and the question arises as to whether or not any psychic photograph (such as those taken under test conditions by Hudson) is a lens-projected image of a partially materialised spirit form posing before the camera; and with a view to settling this question I suggest that in the case of all camera exposures there should be a piece of blackened netting stretched just in front of the plate, so that any lens-projected image would necessarily be cut up by the somewhat out of focus image of the netting, thus proving its lens-projected origin. But if the sitter and surroundings only showed such a netted effect while the ghost was free from such effect, then the fact that it was imprinted on the plate independently of the lens and camera would be established, leaving only two other hypotheses open, namely, either supernatural influence or fraud. The fraud, if any, would, of course, take the form of an image surreptitiously imprinted on the plate before or after exposure. To obviate this, the plate and dark slide should be so made that they can be inserted in the camera at any angle, to be determined, not by the photographer, but by the investigators. If a 'ghost' were imprinted beforehand, the chances are that it would not come right way up on the completed negative.

In reviewing the history of the evidence for spirit photography, I have been much impressed by the much greater value of the evidence obtained in the old wet-plate days, for the simple reason that such plates had to be prepared just before they were used, so that there was little time or opportunity for faking; but in the case of the modern dry plate the interval of time between making and exposure may be so long as to give much greater opportunities for fraud.

But I am now perfectly convinced that many spirit photographs that I have come across are genuine, and that no theory of fraud whatever will explain them away, when we have due regard to the circumstances under which they were obtained. One of the most convincing pieces of evidence lies in the test experiment conducted by a committee of sixteen in Cincinnati in 1875.—Yours, &c.,

H. DENNIS TAYLOR.

Colonel Olcott's Asserted Past Lives.

SIR.—In reply to your inquiry of June 12th, which I regret I have been unable to respond to until now, the difficulties in the way of showing clearly the reason for 'C. W. L.'s' positive statement on the subject of Colonel Olcott's past lives and work are only the same as apply to any other historical facts, and the details of circumstances surrounding them. We have down here, with our limited remembrance of a few years, to accept the facts of our life prior to the point to which our clear remembrance extends. That we do not remember such incidents as being born, whether we were brought up on the bottle or otherwise, or the more likely to be remembered experience of teething, does not go to prove that these things did not occur; so in like manner the inability to remember our past incarnations does not disprove them. But you will say, 'Here is one who claims that he *does* remember and who speaks positively of the incidents in another's life. How can he do so?'

Just as the range of life which one remembers differs with the individual, so, I think, does the range of lives with those who, having established to a larger extent the reality of their existence as individual thinking beings, can overlap the interludes between life and life; just as we perceive overlap those periods that divide day from day, year from year. But in such men the ever-watchful ego does not sleep but puts the body to rest awhile, the ego, disentangled from it, finding freer activity in the subtler worlds; and it is to these worlds that the energies belong which result in activities down here.

Let me indicate, if I can, how these records of activity may be picked up. Several leaders of psychological work in the scientific world, such as Professor Hyslop ('Enigmas of Psychical Research'), Mr. E. E. Fournier d'Albe ('New Light on Immortality'), Professor William James, and others, are agreed that the memory of thoughts and actions, though not engaging attention at the moment, is preserved in the mind

of man as an integral part of his being, and can be recalled from latency as memories by an effort of directed will, and that any action in which one is engaged will furnish a key for the remembering of actions of like nature to itself. These may be said to be recalled by reason of affinity as a retrospective action of that law by which a repeated act ultimately becomes a habit. In this lies the clue to the remembrance of past lives. Any act into which the energy of the individual has been thrown leaves a more or less legible impression according to the intensity of the directed will, and the mental body of every thinking being teems with such records of the past.

How can you expect, with the easy-going manner we have of sliding through life, doing few things with purpose and directed will, that we should remember the events of *this* life, much less the events of previous lives that have perchance been equally rapid, or more so?

With such an ego as that we knew as Colonel Olcott, whose every act was done with full consciousness and vigour, the records would be easier to trace than would be the slow growth of those who drift with the stream. His acts have a place in the *world* history besides that of his own individuality, and this can hardly be said of most of us who do not shine above the mediocrity.

With the faculty of clairvoyance (and one cannot see clearly unless one gives close and undivided attention) one is able to follow up such a chain of effects and may retrace the steps through which one has evolved item by item, life by life, just as one whose life has been full of virtuous activity can retrace his years. I am aware that here in the West, we have a way of dumping our attention on some period earlier in our life and working back to the present and then—full-stop. Try the other way, all you who like mental gymnastics. It will be a good mental exercise and will do you no harm.

Perchance then you may find some convincing reason for believing in reincarnation by proving it to yourself, or, better still, become convinced of the immortality you so fondly cherish by learning how to distinguish between the immortal ego and its transient personalities.—Yours, &c.,

SYDNEY H. OLD.

[For our comments on the above letter see 'Notes by the Way,' p. 349.—Ed. 'LIGHT.']

'I,' 'Me,' and 'It.'

SIR.—The above headline is not self-explanatory; but because of its peculiarity it may attract the attention of someone who can tell me if it be a correct solution for the following strange experience.

In my private correspondence (psychic) I use 'I' in inverted commas to denote a part of my consciousness that appears to become detached at times and to be able to function at a distance from the body. I use 'Me' with a capital M and in inverted commas to denote the body, which remains at home and is to all intents and purposes perfectly normal. Possibly some of your readers may have had similar experiences and will let me know how far they tally with mine, and whether their conclusion agrees with mine, *i.e.*, that 'I,' 'Me,' and 'It' is the nearest solution.

One afternoon a few weeks ago I went to sleep on the sofa; after a time, probably about forty minutes, I became aware that there was an indistinct conversation going on somewhere very near me. Knowing that all my people were out and that my house stands detached in its own grounds, I wondered what it meant. Then I realised that I was asleep and was 'hearing' clairaudiently, and that those who were conversing were not 'spirits,' but someone inside me and someone outside of me and yet part of me, because both voices were 'Turvey' in language, &c. I caught no sentence, save here and there a word or two such as 'understand—no condition—not yet,' &c. Then I heard the sentence 'But you had better wake it up now, as there is a man coming to the house in a minute.' I woke and had just enough time to throw off my rug and smooth my hair with my hand, when the front door bell rang. As I did not expect a visitor, it was not a fixed thought that woke me, as is a common experience with everyone. I do not intend to offer any theory, and will only say that the nearest simile I can give to describe my feelings is this: Let us suppose that a shop can hear people talking; that the shop is in charge of a manager, and that the owner never or rarely visits the shop. Well! I felt as if the brain was the shop, which overheard the manager receiving private orders from the owner, who had unexpectedly called on him. For the present I hold the theory that it was the *Ego* talking to the *sub-conscious mind* about the future work that the *brain* had to do. The *Ego* was 'boss' in every sense of the word—hence my headline, 'I,' 'Me,' and 'It.'

I am only sure of four things: that 'wake it up' meant wake up my body; that one voice appeared to be inside the body (about the solar plexus); that the voices were not the voices of people in or near the house; and that I did not expect a visitor. I am fairly certain that the commanding voice (owner of the shop) was not a separate entity, and I am pretty sure that I was not dreaming. I may say that my sensations were, of course, realised after I was awakened.—Yours, &c.,
VINCENT N. TURVEY.

'Progressive Creation.'

SIR,—There are two points in your critique of my book entitled 'Progressive Creation,' in 'LIGHT' of May 29th last, on which I should like to be permitted to say a word. The work itself has been seriously conceived and executed, and I am rather sorry that your reviewer has taken no notice of Vol. I., which, after all, is the most important volume, being the general basis of the later observations in Vol. II., and, in the line of your paper's special pursuit, it is equally of interest.

The first point is that you state 'Progressive Creation' to be a 'fragment of the complete plan for a new philosophy of religion,' but no such idea is to be found in its pages. On the contrary, it is explicitly and repeatedly stated that the truths enunciated are not a 'new philosophy,' nor a 'new religion,' nor a 'new theology,' but the old religion, philosophy, and theology of the Hebrew and Christian Church. The allegation of 'newness' applies more truly to the modern forms of the Christian religion, variously represented in the churches and sects. The only religion I know of is that of the Catholic Church, and it is from within the Catholic Church that I see the germs of revival of the old faith and power and the old truths, which my book is written to re-enunciate.

The second point is concerning the quotation from Vol. II., p. 285, on the death and resurrection of Jesus. Your reviewer says, 'There is in this passage a mixture of physical and spiritual conceptions which runs through all the book, and seems to form part of the author's theological system.' Surely the reviewer has perceived that this very feature is fundamental in the conception of the thesis, only his term, 'mixture,' misleads altogether. What I presume he means is that the 'physical and spiritual' run co-ordinately in one microcosm, and they cannot be divided, nor their functions divorced. He then continues, 'but, surely, a sharp distinction should be drawn between the idea of a body overcoming the force of terrestrial attraction and that of a spiritual ascension into realms into which no flesh-and-blood body could ever penetrate.' Such a remark would be pointless if your reviewer had followed the thesis in Volume I., in which is explained what this 'flesh-and-blood' body is, what it is not, and what it becomes after death. The remark is misleading, unless your readers have read the context and grasped the immense principle that altogether removes the point of your reviewer's remark.—Yours, &c.,
H. E. SAMPSON.

Turk's Island, West Indies.

The Mentally Afflicted and Diet.

SIR,—A. C.'s advice as to the treatment of the mentally afflicted ('LIGHT,' p. 345), is, on the whole, excellent, but on the question of diet he seems to lose his bearings. To those of us who abstain from flesh food from ethical conviction, advice to return to it is on a par with telling a converted cannibal or criminal to return to his cast-off practices in order to change his mental and physical condition. The afflicted reformed feeder can find in the fruits of the earth a sufficiently varied selection for every need.—Yours, &c.,
JENNIE C. BRACE.

Fresh Air for Poor Children.

SIR,—Kindly permit me to tender my grateful thanks to your readers who have so generously helped to make our fund for the Poor Children's Holiday a success.

The total amount collected to date is £60 3s. 10½d., which enables us to send one hundred and one children from slumland to the glories of the country and fresh air for a fortnight each.

I should like to acknowledge receipt of the following sums which were sent anonymously, so that I could not write my thanks: 'B. C.,' London, 12s.; 'Greenfields,' £3; 'Olaf' and 'Twins,' 10s.; 'A Friend,' Keswick, 12s.; collected by a friend, 14s. 6d.—Yours, &c.,
S. FAIRCLOUGH SMITH,
The Spiritual Mission, President.

67, George-street, Baker-street, W.

PSYCHOMETRY.—Mr. David Leisk's illustrations of psychometry on Tuesday last, at 110, St. Martin's-lane, were so successful that arrangements have been made for Mr. Leisk to give further demonstrations on the 27th inst.

SOCIETY WORK.

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

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Blackman gave an address on 'Charity' and clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Tayler Gwinn, address.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Baxter gave an address and clairvoyant descriptions. Sunday next, Mr. and Mrs. Smith, address and clairvoyant descriptions. Thursday, Miss Ellis.—H.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. Hanson G. Hey gave excellent addresses. Sunday next, at 11 a.m. and 7 p.m., Mr. D. J. Davis. Mondays, 8, and Wednesdays, 3, clairvoyant descriptions. Thursdays, 8, public circle.—A. C.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. Osborne delivered an interesting address on 'What Spiritualism can do and what it cannot do.' Mr. J. Tayler Gwinn presided. Sunday next, Mrs. Annie Boddington, address and clairvoyance.—W. H. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Moore gave an excellent address on 'Earnestness.' Mr. J. Adams ably presided. Sunday next, at 7 p.m., Mrs. Paul Campbell. Monday and Thursday, 8, open circles; all welcome.—H. B.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. W. Underwood spoke on 'God our Father.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. and Mrs. Imison (Nurse Graham), address and clairvoyant descriptions. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held; in the evening our vice-president gave a splendid address. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Smedley, of Nottingham. Thursday next, 7.45, Mrs. Atkins. Wednesdays and Fridays, 8, members' circles.—J. J. L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis delivered an impressive and interesting address on 'Dreamers of Dreams and Seers of Visions.' Mr. Fred Spriggs presided. At Percy Hall, on July 14th, Mrs. Beaurepaire gave an interesting address and clairvoyant descriptions. On the 16th Mr. Leigh Hunt gave successful clairvoyant descriptions. Sunday next, see advt.—D. N.

NORTH LONDON.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last a discussion was held. In the evening Madame Patey related interesting experiences and gave clairvoyant descriptions. Sunday next, at 7 p.m., Dr. J. Stenson Hooker on 'Some Personal Experiences and Ideas Respecting Spiritualism.' August 1st, mass meeting. Tea 6 p.m. Addresses by members and friends.—S. B.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Stebbens gave psychometric delineations; in the afternoon the Lyceum held an interesting open session. In the evening Mr. P. Smyth spoke on 'The World's Indifference,' solo by Mrs. Dupé. Saturday, 24th, 3.30 p.m., wedding of Mr. Petz and Miss B. Maries. Sunday next, at 11.30 a.m. and 7 p.m., addresses; 29th address; August 1st, Mrs. Podmore.—C. J. W.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Miss Violet Burton gave an excellent address.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mr. N. Waterfield gave an interesting address and ably replied to questions.—J. W. M.

WALTHAMSTOW.—182, ST. JOHN'S-ROAD, FOREST-ROAD.—On Sunday last Mrs. Neville gave an interesting address and good psychometric delineations.—A. S.

SOUTHSEA.—1A, WATERLOO-STREET.—On Sunday last Mr. T. Timson, of Leicester, gave eloquent addresses and well-recognised clairvoyant descriptions.—W. R. D.

HOVE.—84, BLATCHINGTON-ROAD.—On Sunday last Mr. Kelland gave an address on 'Spiritual Gifts' and clairvoyant descriptions.—C. M. F.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mr. Rastall gave good addresses and clairvoyant descriptions, and on Monday conducted meetings.—C. R.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Marshall spoke on 'Angel Ministry,' and Mr. Eales gave clairvoyant descriptions.—E. B.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday last Mr. W. Rundle gave an address on 'Spiritual Progression' and psychometric delineations.—A. D.