

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,500.—VOL. XXIX. [Registered as]

SATURDAY, OCTOBER 9, 1909.

[a Newspaper.]

PRICE TWOPENCE.
Per Post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.

110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, October 12th, at 3 p.m.—

Members and Associates, 1s.; Friends, 2s.

Séance for Clairvoyant Descriptions... Mr. A. V. PETERS.
No Admission after 3 o'clock.

THURSDAY, October 14th, at 4 p.m.—

For Members and Associates only. Free.

Psychical Self-Culture Class. Conducted by Mr. E. W. WALLIS.
No Admission after 4.10 p.m.

FRIDAY, October 15th, at 3 p.m.—

Admission 1s.; Members and Associates, Free.

Talks with a Spirit Control ... Mrs. M. H. WALLIS.

MONDAY, WEDNESDAY, and FRIDAY, at 11 a.m.,

Spiritual Healing ... Mr. A. REX.

For further particulars see p. 482.

SPECIAL NOTICE.

All subscriptions of new Members and Associates joining the London Spiritualist Alliance now, will be taken to include the remainder of the present year and the whole of 1910.

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Sunday next, at 11 a.m. ... MRS. FAIRCLOUGH SMITH.

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Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the income or property of the Society.

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This Alliance has been formed for the purpose of uniting together persons interested in the study of Psychical or Spiritualistic Phenomena, which throw fresh light upon the nature of man, and reveal him as surviving the change of death. It also provides opportunities of investigation, and affords information by means of papers and discussions.

Social Gatherings are also held from time to time, of which due notice is given. Two tickets are sent to Members, and one to Associates, for all meetings.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in 'LIGHT,' and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of over two thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance, whether in town or country, to whom books can be forwarded on payment of the cost of carriage. Members are entitled to three books at a time, Associates one. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due on January 1st in each year.

Notices of all meetings will appear regularly in 'Light.'

E. W. WALLIS, Secretary.
 HENRY WITTHALL, Hon. Treasurer.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1910.

Objections to Spiritualism (ANSWERED)

By H. A. DALLAS.

CONTENTS.

Preliminary Difficulties. Is Spiritualism Dangerous?
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 Do They Tell Us Anything New?
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Pandit F. K. Lalan, of Bombay, India.

Mr. Lalan has taught in Chicago, Boston, Detroit, Lily Dale (Spiritualist camp), U.S.A., and accompanied the late Mr. Anganhi in 1893 to the World's Parliament of Religions at Chicago. For particulars as to dates, &c., apply to Mrs. Paulet, at Coburg Court Hotel, Queen's-road, Bayswater, W.

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PRICE TWOPENCE.

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NOTES BY THE WAY.

Two illustrations of the futility, and perhaps folly and danger, of speculations about reincarnation are to be found in the book we noticed some time ago: Mrs. Walter Tibbits' 'The Voice of the Orient.' She says:—

It may interest some to know that the Wisdom of the East teaches that Sankara (a Mahatma) had the soul, or personality, of Gautama Buddha, the spirit of Shiva. That Gautama again incarnated to fulfil the Karma of an error in judgment in divulging more of the secret doctrine than his hearers were ready for. He had unsettled many minds hitherto true to the Brahmanical ideals, so returned as the greatest teacher of Vedanta. But the God in him tired of the flesh and threw off the mortal coil in a Himalayan cave at the age of thirty-three. To work out this Karma, the personality again incarnated as Jesus Christ, and this is why the Founder of Christianity died a premature and violent death at the age of thirty-three. So that the greatest teachers of the Hindu, Buddhist and Christian religions were in reality one Person.

May we hope to be pardoned if we say that this appears to us to be a sadly confused and confusing business, and that it puts Jesus Christ in a painful position? Suppose he also was guilty of 'an error in judgment,' say, in cursing the fig tree, and that his death was also premature, are we to have him back, and for such a reason? Of course that opens the door to an expectation: and there the trouble begins, for perhaps he may have already returned. Is it possible that he was Madame Blavatsky or Colonel Olcott? Or will someone suggest a repetition of the old inquiry, to one still in the flesh, 'Art thou he that should come, or look we for another?' It seems to us that the dangers are intolerable. Besides, there is our old question, How does anybody, even with the 'Wisdom of the East' to help him, know all this?

The other illustration, if not as grave, is, at all events, more amusing. Somebody called 'Queen Lila' saw, 'as clear as daylight,' we are told, 'every past step in the long path of her evolution. "After being differentiated as a separate entity out of the one Brahman, I have undergone different births in eight hundred bodies, a huntress clad in leaves, a bird rending the snare it was enmeshed in, a King of Sourashtra country, and a mosquito. Thus have I been whirling in many births." Poor dear! She must be very tired even to imagine it all. Does she actually remember being 'clad in leaves'? Perhaps it was Eve.

But, seriously, if the amusing side of this is lost sight of, 'that way madness lies.'

Watts and Co. have just issued two remarkably well-produced cheap reprints: Herbert Spencer's 'The Man

versus The State' and Grant Allen's 'The Hand of God and other Posthumous Essays.' Both, of course, are best and most safely read by discriminating readers, but both are packed full of keen thinking.

Mr. Grant Allen's Essay on 'The Hand of God' is a fine specimen of fruitful research and observation, but he rather overdoes the application of his finds to Theology. Quite obviously, in the Old Testament, 'the Hand of the Lord' is a figurative expression indicating strength and the use of it. For conjuring, wizardry, crime, and superstition of various kinds, the hand has long been the symbol of craft and power. Of old time it has been a part of the stock in trade of magicians; and, in modern days, the hand of a dead thief is a favourite mascot with some thieves. There is nothing very occult about it. Mr. Grant Allen himself accounts for it when he says:—

Among the parts of a dead man's body which are undoubtedly most useful for conjuring and witchcraft are the hand and arm. Everybody knows that a dead man's hand is a common piece of wizard's furniture. There are various reasons for this use. The hand is the part of a man with which he clearly does things. It is also the part with which he beckons and commands, grasps sword or sceptre, makes gifts, and executes vengeance. In the case of weather-doctors, who are always vastly important persons in early communities, and who pass easily after death into gods of the first magnitude, the hand is the part with which the magician waves in rain or fine weather, dispels thunderstorms, and abates tempests. A wave of the hand is a common form of magic: it survives in modern mesmerism and Spiritualism. Hence it is natural enough that a hand should often be cut off from the dead, as we know to be the case, and carried about by the living as a charm or talisman. The fingers, that had so much power while their owner lived, must surely be still more efficacious and potent now that their owner is a deified spirit.

This is quite sufficient to account for the 'psychological fossil' which Mr. Allen finds in the phrase 'The Hand of God.' In that phrase, as we have said, we simply have an obvious figurative expression indicating strength and the use of it.

Mr. Charles Voysey, in his recently published Sermon in memory of Oliver Wendell Holmes, refers to spirit communion in a more chastened spirit, but not with more grasp of what it is we mean. He says:—

We, in our inmost being, are only accessible directly to that which is non-material, to that which is spirit, apart from and unfettered by physical organs. In other words, the only being with whom we can come into direct contact is God Himself, the true Father of our spirits; and to Him alone are we truly and directly accessible. . . . I know that there are people who believe that the spirits of the departed can and do thus come into contact with living souls on earth; this I would not deny though I cannot affirm, and it must be admitted that this hypothesis is quite compatible with the foregoing assertion in regard to spirit generally. But in that case, the contact would be a spiritual one and not conveyed to the living soul through the medium of physical agencies; so that the hypothesis lends no support whatever to the so-called phenomena of Spiritualism. All these involve the agency of material things to effect a communication; whereas the hypothesis necessarily excludes them.

This is not perfectly clear, but it is sufficiently clear for our purpose, which is to submit for consideration the strong probability that 'God' may use 'the spirits of the

departed' for contact with us in precisely the same sense that He uses them here before they depart. What or who is God, Mr. Voysey? and how is He approached, and how does He work?

As for 'the agency of material things,' is it so very difficult to grasp the idea that spiritual beings may be perfectly able to control them for purposes of manifestation? God proves His presence in Nature. Why should not the spirit people prove theirs in a similar way?

One of the most risky of all experiments is the attempt to re-present the life of Jesus in a modern form; and the risk is increased in proportion as the Gospel details are retained. A book just published by Chatto and Windus, 'The Son of Mary Bethel,' by Elsa Barker, makes the attempt, and we are bound to say that it does so in a remarkably acceptable way, though the teaching of 'Jesse,' of which there is a great deal, departs widely, except in spirit, from the teaching of Jesus. The spirit is the same, but the exposition is very different.

The story is not only well told, but it is written with singular force and charm: and over all there is a certain elevated beauty of thought and phrasing which one does not often meet with in books of the kind. We should not be at all surprised if this work, when known, won the sympathy of a great number of spiritually-minded people.

We cited, a short time ago, Tennyson's prophecy concerning air-ships. But here is an older prediction, in Erasmus Darwin's 'Botanic Garden' (1781), though he backed steam:—

Soon shall thy arm, unconquered Steam, afar
Drag the slow barge, or drive the rapid car;
Or on wide-waving wings expanded bear
The flying-chariot through the fields of air.
Fair crews triumphant, leaning from above,
Shall wave their fluttering kerchiefs as they move,
Or warrior-bands alarm the gaping crowd,
And armies shrink beneath the shadowy cloud.

The concluding prediction has yet to be fulfilled; though women have ventured up, and the fighting men seem in a terrible hurry to follow.

Four verses by M. A. Noyes appeal to us as expressing the very life and soul of our spiritual faith. They might profitably be read next Sunday in every spiritual meeting place:—

Can I believe this, that I am the dwelling
Wherein the Holy Spirit deigns to rest?
Then should I, awed beyond the power of telling,
Make wide the spaces for my Heavenly Guest.
There on the altar, raised to highest living,
Bid Truth's white flame forever purely shine:
Call Love and Mercy as attendants, giving
Entrance alone to what is truly thine.
So in thy Presence, conscious, humbly kneeling,
Teach me the power which in myself doth lie.
Myself in Thee! Thyself in me revealing!
Our blessed oneness, Thou forever nigh.
Forever nigh! Why, that means no more sorrow,
Means light on paths where faltering feet must fall,
Means joy and gladness for each new to-morrow;
The Indweller of the Temple overbroodeth all.

BRIDLINGTON.—'L,' who resides at Bridlington, is anxious to meet with a Spiritualist or medium who could help her to get into communication with spirit friends—can any reader of 'LIGHT' assist her? Letters addressed to 'L' at this office will be forwarded.

LIVERPOOL.—'C. H. L.' wishes to continue to develop his mediumship, and will be pleased to make arrangements with readers of 'LIGHT' who are interested in Spiritualism to form a private circle. Letters should be addressed to 'C. H. L.,' care of Mr. Spearman, 76, Prince Edward-lane, Liverpool.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, OCTOBER 21ST,

WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. ANNIE BESANT,

President of the Theosophical Society,

ON

'Our Relations with Three Worlds.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

SPECIAL NOTICE.

To Mrs. Besant's lecture ONLY *Members and Associates* can be admitted, each of whom may have but ONE ticket (free) for *personal use*. Early application for this ticket, with stamped envelope enclosed, should be made to the Secretary at 110, St. Martin's-lane, W.C. On account of the limited accommodation *no tickets* can be sold, and *no one* can be admitted without a ticket.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings:—

Nov. 4.—MADAME ALICE LE PLONGEON, on 'Dr. Le Plongeon's Discoveries concerning the Mayas and Egyptians and Atlantis.' (*With Lantern Illustrations.*)

Nov. 18.—MR. J. J. MORSE, under spirit control, will reply to Written Questions from the Audience.

Dec. 2.—MR. L. STANLEY JAST, on 'The Place and Purpose of Ritual in the Spiritual Life.'

Dec. 16.—MR. E. WAKE COOK, on 'The Purpose of Existence.'

At the meetings which will be held early in 1910, Addresses will be delivered by the Rev. T. Rhondda Williams, Mrs. C. Despard, Mr. J. W. Boulding, Mr. Angus McArthur, Lady Mosley, Mr. George Young, Mr. E. E. Fournier d'Albe, the Rev. J. Page Hopps, and Miss E. Katharine Bates, of which full particulars will be given in due course.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C., FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, October 12th, Mr. A. V. Peters will give illustrations of Clairvoyance, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. On the 19th, Mrs. Imison (Nurse Graham); 26th, Mrs. Place-Vearry.

MEDIUMISTIC DEVELOPMENT.—On *Thursdays*, October 21st, November 4th and 18th, and December 2nd and 16th, at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only. On Thursday, October 14th, the psychic class will be opened by Mr. E. W. Wallis.

TALKS WITH A SPIRIT CONTROL.—On *Friday* afternoons, commencing October 15th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality and influence.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by

letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

MEMBERS have the privilege of introducing one friend to the Friday meeting without payment.

In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1910.

MAY BANGS' DENIAL OF MEDIUMSHIP.

BY HERMANN HANDRICH.*

Spiritualists are greatly assisted nowadays, in making their convictions known to the world, by the activity of prominent scientific men and of the daily press, formerly so hostile to the subject. It is, therefore, all the more to be deplored when Spiritualism receives a severe blow from one of its own adherents.

May Bangs, one of the Bangs Sisters, as reported recently, declared before a court of justice that she was not a medium. This fact reminds us of the alternate confessions and denials of so-called witches (mediums, as we should now call them) during the days when they were hunted down, tortured and put to death; or of persons who falsely accuse themselves of crimes in order to be taken back to their homes at the expense of the authorities. As far as May Bangs herself is concerned, if she proclaimed herself a swindler, by the advice of her lawyer, instead of admitting that she was liable to the penalty for the practice of mediumship, she thus avoided protracted judicial proceedings and got off with a fine of twenty-five dollars for infringement of a city ordinance. It is not my purpose to break a lance on her behalf as an ill-advised person, but as a medium, and for the spirits who manifest their power through her.

Since this trial took place, my friend, Charles P. Cocks, an experienced investigator, went to Chesterfield Camp to hold a sitting with the Bangs Sisters, with whom he was already well acquainted. From his written and verbal account, which agrees with experiences of my own, I take the following particulars.

As I had done in 1901, when the Bangs Sisters were on a visit to New York, Mr. Cocks placed some blank sheets of paper, bearing a private mark, in an envelope which he closed and sealed before going to the medium. He also, in his own room, wrote on separate pieces of paper questions addressed to his deceased first wife, his father, and brother. On arriving at the medium's house he placed these papers, folded, along with the sealed envelope, between two slates which he tied round with string and laid on the table, keeping them always within view. Almost immediately May Bangs, who sat opposite to him, repeated the names of the three persons addressed, and in half an hour announced that the sitting was over. On separating the slates himself, Mr. Cocks noticed that the loose pieces of paper had disappeared, and on carefully opening the sealed envelope he found them—as he anticipated—inside, along with the sheets, originally blank, which he had enclosed in the envelope, and which now contained complete answers to his questions addressed to the departed. The replies were written with ink, ostensibly taken from the inkstand which was upon the table, but no pen was provided with which the messages could have been written. The writing must therefore be regarded as having been precipitated, not by the spirits who were addressed, but by the intelligence who acted as the medium's guide and as amanuensis to those wishing to communicate. All this is quite in accord with my own experiences in 1901, and I may add that, as regards the character of the writing itself and the formation of the letters, it is the exact facsimile of that obtained eight years ago.

On the following day Mr. Cocks had a sitting for a portrait of his deceased wife; this picture, like one of his father which he had received some years before, must be regarded as

a precipitated reproduction, in colours, of a portrait already existing. Apart from the fact that it was not a 'sitting for a portrait' in the ordinary sense of the word—the person represented not being visibly present—the result is as remarkable, in regard to the phenomenon of its origin, as are the artistic gifts of the intelligence who, so to speak, handled the pencil.

My friend, Mr. Cocks, went to the medium at the appointed time, keeping carefully in his pocket a medallion containing a miniature photograph of his wife; this was not seen by May Bangs at any time. Out of a number of canvases stretched on frames ready for use by an artist, he chose one and marked it so as to obviate the possibility of substitution. It was set up in front of him, and the medium stood beside it. Contrary to May Bangs' assertion before the court, that the pictures were developed by the sun, the sky on that day was overcast, and yet in about twenty minutes the coloured background was fully visible. 'It was a wonderful sight,' continued my informant, 'to watch the process and observe the changes which occurred after the outlines of the portrait had taken definite shape. A sweet smile animated the countenance and lighted up the naturally-coloured eyes. Then I took the picture from the easel, and while I held it in front of me and was looking at it I perceived that the previously dark background was becoming lighter in places, and had assumed a pleasing bluish tint which remained permanently.'

The portrait, like others which I have compared with the originals, is an enlarged and perfectly sharp reproduction in colours, and the pictures take usually from thirty-five minutes to an hour to complete, and are sometimes produced in a darkened room. The execution would do credit to an accomplished artist, and in the ordinary way would require hours instead of a few minutes.

My object in writing the above is solely to show that Miss May Bangs, if the newspaper reports are trustworthy, rendered herself guilty before the magistrate of a false and cowardly denial of the mediumistic gifts bestowed on her by Nature.

A SPIRIT ACTRESS.

Our correspondent, 'Subliminal,' kindly sends us the particulars of a striking spirit incident, which happened about thirty years ago, and vouches for the truth of the story, which was told to him by his brother at first hand; the correct names are not given.

There were ten relations, male and female, who determined to act a little comedy in a drawing-room on Christmas Eve for the pleasure of their elder friends and relatives. They were all perfect in their parts except a cousin named Ella. She had been troubled with headache, and at 5.30 p.m., after the final rehearsal, she had pettishly exclaimed, 'I don't know it a bit.' Her mother recommended her to go to her room, lie down, and look over her part carefully. At 6.30 her maid reported that she had dressed Miss Ella and had left her lying on the bed studying her lines. At eight o'clock the curtain rose and all went well, and when Miss Ella swept majestically on the stage all fear fled—she seemed to be full of confidence, in spite of her weary look, and acted splendidly: she was perfect in her part and proved the success of the evening. When all was over, however, she merely bowed stiffly to all the congratulations and, without speaking, retired silently from the drawing-room, followed by her mother, who anxiously exclaimed, 'Why do you hurry away in this manner?' There was no reply, and to Mrs. C.'s surprise Ella seemed to disappear through the unopened door. Mrs. C. entered the room and found Ella lying dead upon her bed, the book of the play still in her hand. The doctors who were summoned said that Ella had been dead at least two hours. In short, Ella had not appeared at all on the stage but her spirit, or ghost, had been there and gone through the performance which Ella herself should have undertaken.'

Our correspondent says: 'Perhaps if the account appears in "LIGHT" it may bring forward some witness to confirm the incident; I hope it will.' So do we.

* Of the Swiss Consular Service, Brooklyn, N.Y., U. S. A.

A VISION OF THE WORLD OF TO-DAY.

A strong, rushing wind seems to carry my spirit into another sphere. I see no light except one that shines bright and clear from above and behind me, and from whence it comes I cannot tell. On, on, faster than any bird on its flight, I pass into a world of beauty and utter silence—a spirit world—where I wander in happy, perfect peace. Now and again a thin, shapeless cloud appears, and as I get nearer a spirit form shines out of the cloud, or vapour, radiant, and in perfect human shape. There passes between us a silent, smiling, kindly greeting, and again I see only the shapeless cloud, or mist. 'Why do I wander here; to what purpose?' I ask. Then, suddenly, darkness falls over me, and again I am borne along by the rushing wind, with the brilliant light to guide. The travelling seems to be downward this time, until, far away in the distance and far below, there appears a dull red glow, like a huge mass of fire without flame. Seeing no one near me, yet feeling the presence of another, I ask, quite naturally: 'What is that dull red glow in the distance?' After a pause a loud voice, which vibrates all around, says: 'That is a world.' Then there is utter silence. As we travel on, I ask: 'What is the name of that world?' The answer comes loud as before, yet stern and sorrowful: 'That is a world of pleasure, sorrow, and sin.' Then again utter silence. We descend rapidly into darkness. It is night. We alight in an ornamental garden with gravel paths, or terraces, and a lake. A huge wheel with cars attached is slowly revolving. The cars are lit up with a strange-looking flame, which makes me shudder with dread, for in every car are men and women. I turn away, I do not wish to look. I ask: 'What is that wheel and, as it is night, what are those people doing there?' Again the loud voice answers out of the silence, 'The cars are full of the souls of those who are lost in pleasure.' I shudder and look away across the lake. It seems to have grown a little lighter, like very early dawn. A beautiful woman, tall and stately, comes slowly along the pathway; she appears to be about the age of sixty, but one who has not grown old in heart. Her luxuriant snow-white hair is piled high above the forehead. Her face—how much is written there!—is smiling as though she is thinking pleasant thoughts; her whole expression suggests kindly, motherly love. I watch her with growing reverence, almost worship. Then suddenly I feel fear for her; she does not seem to be conscious of the wheel as she draws near to it. I want to warn her but I cannot move; some force keeps me rooted where I am. She never once looks up, or she must surely see the danger. Why cannot I warn her? She moves slowly right under the wheel. Oh, horror, she stands quite still, smiling gently and serenely. One of the cars descends slowly. Suddenly she moves her head and, as she does so, the corner of the car strikes her full on the forehead. Her beautiful face is crushed and bleeding. Then I seem to be released, for I fly towards her, and raising her up, I place her on a garden seat near by, but she is quite senseless. I try to pick up part of the drapery that covers me, but my fingers pass through it and, supporting her with my left arm, I shake with a fury such as I have never experienced before at the careless people who would crush so beautiful a mother and pass on, unheeding her suffering.

Out of the silence comes again that stern, grand voice, saying: 'It is a world of pleasure, sorrow and sin. A world that cares naught for the sorrow of its crushed and bleeding mother. It is full of souls that are lost in pleasure.'

Can anyone interpret my vision for me, or tell me if I am right in supposing that it presents the world of to-day, with its growing idleness and luxury—its men and women who disbelieve in God and a life hereafter, and argue: 'We are animals; when we die we die, there is no after life, so we live to enjoy to-day'—men and women, who, with their growing immorality and greed of gold, cloak their shame in a round of pleasure and excitement and personal gratification? Men and women who laugh and declare that the ideas about God, truth and purity are 'absurd, old-fashioned and out of date'—are these and such as these the souls that are lost in pleasure? Was the beautiful woman symbolical of all that is

lacking in so many of the men and women of to-day, purity, peace, love and charity to all? Fortunately there are many good women who are not at all like those I have described; and many good men, honest and true, and typical of all that man was meant to be. Such as these are worth knowing, and any man or woman is proud and happy to call them friends. M. E. E.

DREAMS, CLAIRVOYANCE, OR SPIRITS?

The 'Daily News,' of Saturday last, describes how the Rev. Nehemiah Curnock, the editor of the new standard edition of Wesley's journal, discovered in a dream the key to the complicated cipher in which portions of Wesley's diary were written. He found that the cipher changed, and that the same sign did not always mean the same letter. 'Then at last, by a strange inspiration, the missing key came to him in a dream. He discovered that a frequently recurring sign meant twelve, but this proved useless as a clue, until, in his dream, after nights of thinking and racking of brains, he found that the figure two stood for "a." This was the first ray of light.' It would be a curious speculation whether the dream was an emergence of some sub-conscious perception of the solution to the puzzle, or whether spirit John Wesley in some way influenced the brain of the sleeping biographer. It will also be interesting to learn whether the diaries throw further light on Wesley's experiences in Spiritualism.

Commenting on this case 'The Daily News' says that it is the dreams which anticipate events or annihilate distance that furnish the problem which 'baffles all our science and leaves us on the borderland of the unknown. Such a case is mentioned by the Berlin correspondent of "The Westminster Gazette," who describes the dream-forecast by General Björlin of the assassination of General Beckmann at the time of the Tsar's visit.' Briefly told, the facts are these:—

General Björlin was ill at the time his friend was murdered. According to the nurse's diary, he was very excited at night, and rambled about his work, war, and murder. In the night of June 26th he suddenly started, called General Beckmann by name, and cried out several times that the General was in danger of his life. The following day, when he was quite normal, he assured everyone that something terrible would happen in Stockholm that day. At night he got excited and called Beckmann by name. He imagined himself in Stockholm and assisting in saving his friend's life. At eleven o'clock he shouted, 'Nurse, nurse, don't you hear the shooting? General Beckmann is lying on the floor—look at his blood!' Next morning he insisted on seeing the newspaper and told the nurse she would see the news of his friend's death. At nine the paper came and all had happened as Björlin had seen it.

On the 5th inst., in a letter in the 'Daily News,' 'F. H.' Teignmouth, refers to the experience of the Rev. Curnock, and suggests that sleep may be 'a partial detachment or withdrawal of the soul from its fleshly case' and that 'the soul may remain near the earthly body' or 'travel in its own native sphere for refreshment and spiritual exhilaration,' in which case it might come into 'communication with those living entirely within that plane of life, and obtain information from them which could not be got from any earthly source.' In the case of Mr. Nehemiah Curnock and the Wesley diaries, 'F. H.' says:—

It certainly was not telepathic communication with an incarnate that gave him the information; this is plainly evident, as no one is now living on the earth possessing the required knowledge. As Mr. Curnock must have obtained his knowledge from one who knew, it would seem that it could be no other than Wesley himself.

'F. H.' concludes with the very pertinent and practical suggestion that:—

It is about time we began seriously to set about solving this mystery instead of bowing so meekly, and perhaps lazily, to the 'materialists' confident philosophy. We believe so many things for no other reason than that, having been taught them from our cradle, they have become a part of our mental nature. There are many infantine ideas, or baby truths, one might call them, still hugged by the churches, and considered by them to be veritable and immutable rocks, which, nevertheless, are infantine, and should by this time have evolved up to a man's truer understanding, based on truer knowledge.

THE 'FRIENDS' AND SPIRITUALISM.

There is a close affinity, which we are always ready to acknowledge, between the early experiences of the Friends, or Quakers, and those of psychics who recognise spirit guidance; in fact, the basis of Quakerism is the illuminating power of the Spirit, which involves the development of responsiveness to spiritual impressions. The continuity of psychic experience from biblical times to the present is recognised by Mrs. Rachel J. Fox, in her article in 'The Friends' Quarterly Examiner' for July, in which she thus describes the nature of prophetic mediumship:—

Amos and Isaiah have a spiritual note which has sprung from some vision, subconsciously perceived, of a basal and eternal righteousness, which they are certain lies behind the moving panorama of history. These men with the psychic temperament seem to have tapped the source whence flow frequently streams of living water. They transmit without always caring to interpret what passes through them, and when they pass from the receptive condition (the vision being over, or the writing given) one is aware of the resumption of the normal command of their mind. The new teaching has come from depths they can never sound with the short plummet-line of their physical brain. Somewhere and somehow these men make one feel that they have seen God, by which term I mean Power, Purpose, and Love above all common showing.

Much of this would apply to seers such as Dr. A. J. Davis, and, as regards the fact of the supernatural enlightenment, to inspirational mediumship in general. This, indeed, is one point which Mrs. Fox makes with great clearness, in reply to a paper by Dr. Rutgers Marshall, in the 'Hibbert Journal' for January last, wherein he argues that the subconscious or 'sub-attentive' mind is only a deeper depth of the conscious or attentive mind, without special moral, psychical, or spiritual qualities of its own. Mrs. Fox refers to the latent faculties in man, which seem to require another sphere for full development, and to the wonderful powers displayed in trance or when 'under the control of another mind, whether through visible or invisible personalities,' and continues:—

Dr. Marshall makes us imagine the sub-attentive mind as having only one ear, and that turned only towards suggestions from the world we know. I do not see, however, why, with the evidence we already have, we may not think of it also as with an ear which is sensitive to impressions from the world which we do not know, but which we affirm must exist if man's whole nature is to be accounted for. It may possibly be that the sounds from this world, being more unexpected, are brought on to the plane of consciousness with more difficulty than those from the earth plane; when, however, this is achieved, they may be quite as effective on the life of man.

This effective action of the unseen world on the mind of man, through subconscious sensitiveness, is emphasised in the pregnant supposition that 'there seems evidence from the history of primitive religious conceptions that the spiritual—through the subconscious mind as the ladder of ascent—became a potent factor in human life on earth long before religious literature lent its powerful aid.' Mrs. Fox illustrates the transition from spirit to consciousness by the manner in which the blood, though never exposed to the atmosphere, yet receives oxygen while passing through the lungs, and says that we do not see the connection between spirit and mind, any more than we see the precise point of junction in the lungs between the air and the vital material of the human frame. By making too sharp a separation between spiritual and material, and by our incredulity as to all that is beyond the range of the senses, the writer thinks that we have lost much that might have come to us from the Unseen. It is too true! Much is being lost every day by distrust of our own higher impressions, to say nothing of all that might come to us through the instrumentality of others. As Mrs. Fox reminds us, the condition for receptivity is just that calm passiveness, that silent expectancy, that is cultivated by the Friends, and we know of more than one sensitive who has found in a Quakers' meeting conditions conducive to the development of the inward receptivity.

THOUGHT CONTROL AND DIRECTION.

Thought always precedes the word and the act. Suppose we are about to visit someone, we should study how to greet them so as to cheer and comfort them most, and to inspire in them noble aims and kind and courteous conduct; show them where they could render efficient service to others with little effort on their part, and stimulate their desire to render such service.

No human heart is entirely careless of praise. And when given in a manner not calculated to flatter, it is most acceptable to all.

It is a commonly observed fact, based upon a law of Nature, that all men love to do mostly those things that their fellows praise them for doing.

To think well of another person always lifts ourselves into a purer atmosphere. More especially when our thoughts are directed to some assistance that we are endeavouring to render them.

For an example do this: Take some person with whom you are well acquainted. Should he or she have faults that are known to you, try in the first place to find reasons and excuses for his conduct. Then say to yourself, they are not so very bad after all, and that even these faults may lead to some real good. In looking for the good do not allow your field of observation to be limited, but let it ramify into every possible channel that could be influenced, by such conduct, for good.

It might be an example that would deter others and teach a most wholesome lesson. It might furnish employment and sustenance for those who otherwise might suffer, and there are a thousand and one ways by which apparent evils may result in eventual good. Give those in fault the benefit of all such results, and where there is any doubt always allow that to be cast in their favour.

Whenever you have persons in mind who are subjects of evil, always carry along with them a strong desire for their correction. This will be of great benefit not only to them but to yourself as well. For the thought of one person becomes a potent factor in controlling the thoughts of those to whom it may be directed. It also takes on a reflex action and, whether good or evil, has a like influence on the one who does the thinking.

S. C.

'HINDU MAGIC,' by Hereward Carrington, lately issued at one shilling by 'The Annals of Psychological Science,' 110, St. Martin's-lane, W.C., is a description of several of the best known feats of the Hindu fakirs, such as the mango-tree trick, in which a seed is apparently caused to germinate and produce a tree; the basket trick, in which a boy disappears; the dry and coloured sand tricks, the diving duck trick, &c. Mr. Carrington believes that 'the vast majority of these feats present no evidence whatever of the supernatural, but are clearly due and traceable to fraud.' There are, however, certain feats of a different type, which present psychological interest, and resemble the mediumistic phenomena witnessed in our countries; Mr. Carrington regards these as worthy of closer investigation. As to the 'rope trick,' in which a boy climbs a rope suspended by invisible means, disappears and falls down in pieces, the writer can find no authentic record of this trick having been observed, and he thinks that the effect, if witnessed at all, must have been the result of 'hallucination, possibly hypnotic.'

'THE LADY'S PICTORIAL,' of September 25th, regards the growing interest 'in fortune-telling, Spiritualism, and the magic arts in general, with apprehension and regret,' and says: 'All these things have passed beyond the boundary of pastimes. People have long since begun to take them quite seriously.' We object to Spiritualism and fortune-telling being classed together, but can do no more than enter our protest that they are not one and the same. We agree with 'The Lady's Pictorial,' however, that 'the harm lies in dabbling' with that which is not understood. It is true that one person in a hundred may be hurt and that 'thought-reading, table-turning, and planchette should not be employed as forms of amusement,' but we do not agree that they should never be employed at all. The remedy for the 'craze' will be found not in tabooing the subject as dangerous, and so adding a spice of adventure to the inquiry, but in encouraging those persons who are interested to make careful and level-headed investigation: not to 'dabble,' but to study and understand these things and use them wisely for beneficial ends.

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A GLADSTONE LESSON FOR THE DAY.

The preliminary announcements of Mr. Lathbury's book on Gladstone led us to expect a supplement to Lord Morley's 'Life,' for special treatment of its religious side: and this all the more interested us because we were acquainted with the fact that towards the end of Gladstone's life his mind, hitherto closed in relation to Theology, had commenced to broaden.

Mr. Lathbury concludes his volume with a rather daring speculation: 'Had he been born thirty years later he might have disestablished the Church of England, and have helped to guide her through what, even in the most friendly hands, must be a crisis of tremendous difficulty.' In like manner we may say that if he could have lived thirty years longer he might have become a spiritual rationalist and guided the priests into the Promised Land.

But this book, 'Leaders of the Church: Mr. Gladstone' (London: A. R. Mowbray and Co.) is not the book we expected. It deals, in fact, very little with distinctly theological or religious matters, and very largely with matters ecclesiastical and ecclesiastically political. In this, however, it is quite justified as one of a series of 'Leaders of the Church.' How far removed the book is from theology proper, and religion, the titles of the principal chapters show: 'The Oxford Movement,' 'The Gorham Judgment,' 'The Royal Supremacy,' 'The Papal Aggression,' 'The Eucharistic Controversy,' 'Divorce,' 'Ritualism and Vaticanism.' What have all these to do with theology and religion? Indirectly a little perhaps; but, in the main, they all relate to ecclesiasticism and ceremonial—the scullery or the dustbin of theology and religion.

But the book interests us, and positively has its message for us, as an object-lesson, picturing the advance of a mind from narrow dogma to human freedom, and from symbol to soul. The Oxford Movement, which so deeply stirred the emotions and anxieties of ecclesiastical England, and sucked Gladstone into its swirl, was nothing more than a priestly worrying over a bit of Anglican piping whose junction with the Papal main was doubtful: just as though God had made salvation and sacramental efficacy turn upon proper ceremonial junction with it. At this time of day it is almost unbelievable that such heart-searching controversies could possibly have turned upon such fanciful problems as tortured Newman and Pusey, Gladstone and Hope, Keble and Ward.

The Gorham Judgment had very little more substance

in it, if any: and yet it threatened to rend the Church asunder; the sole point in dispute being some wretched superstition concerning what sort of 'regeneration' happened to a baby in baptism. And yet Mr. Lathbury says that 'the judgment of the Judicial Committee of the Privy Council in the Gorham case is the most important event in the history of the English Church since 1662.' Poor Church!

A similar remark applies to the Eucharistic Controversy, all of which turned upon the prosecution of Archdeacon Denison for saying that 'worship is due to the real, though invisible and supernatural, Presence of the Body and Blood of Christ in the Holy Eucharist under the form of bread and wine.' That may or may not be true, as a proposition: but, as a fact, it is beyond all possibility of proof, and yet Gladstone, who threw himself hotly into the conflict, could say of it: 'My mind is quite made up that if belief in the Eucharist as a Reality is proscribed by law in the Church of England, all I hold dear in life shall be given and devoted to over-setting and tearing in pieces such law, whatever consequences, of whatever kind, may follow.' And this he said, not because he held that such a proscribing would be illiberal but because he held that it would be the proscribing of what to him was precious.

What was true of one was more or less true of all the subjects dealt with in this book. With few exceptions, Gladstone is presented as fighting with phantoms or threshing out derelict and mouldy straw. But, as time went on, his eyes were opened; and, if he did not always recognise phantoms as phantoms and straw as straw, he at all events became willing to relegate the phantoms to their cloisters and to sweep the straw into suitable bins: and it is here that he and this book become interesting to Spiritualists, as justifying our testimony that religion is purely a matter for the free individual soul.

Mr. Lathbury, almost on his first page, starts fair with a useful line of comparison. Young Gladstone, he says, 'was brought up to believe, on the one hand, that D'Oyly and Mant's Commentary—the very embodiment of sober and cautious orthodoxy—was heretical, and, on the other hand, that no Unitarian could be saved': and the lad grew well up into manhood with the 'settled' conviction that 'the highest interest and the primary duty of the State' is to put forth and maintain against all comers 'theological truth.' But the 'settled' conviction had a good many shakings as time went on, and, in the end, he—well, he went a long way in our direction, as we shall see.

He did not change much theologically, but he opened the gates very wide for the personal conscience, and shut them with extreme caution against the control of the State. In 1894, writing of the 'citadel,' supposed to be the Church, he said that 'the citadel is and ever was the private conscience,' and Mr. Lathbury construes him as saying, 'The conscience is not an infallible guide, but in the last resort man has no other.'

Ultimately, in religion as in politics, this soaring spirit found his wings. 'I was brought up to distrust and dislike liberty,' he said, 'I have learned to believe in it.' And again, in 1865, he wrote, 'I was myself brought up to believe that salvation depended absolutely upon the reception of a particular and a very narrow creed. But long, long have I cast those weeds behind me': and, to the writer of this Article, he expressed his adherence to the words 'in the widest sense,' that 'the Almighty is not stinted or limited in His modes of operation, and that those who, in fact, bear the blessed likeness of Christ are most truly and surely His.'

To the end of his life, Mr. Gladstone clung or tried to

cling to certain old fundamental theological opinions, but, with increasing vigour, he struck bravely out for the flowing tide of freedom from all artificial controls of caste or priest, leaving man alone with his Maker. That is all we ask; Faith and Freedom:—Faith in the grasp of things unseen; and Freedom to follow wherever longing or experience leads.

MR. LOUIS POTTER'S ALLEGORICAL SCULPTURES.

With reference to the fine piece of sculpture, 'Earth-Bound,' by Mr. Louis Potter, of New York, a description of which, taken from 'The Craftsman,' was quoted on p. 373 of 'LIGHT,' we have been in correspondence with Professor Willy Reichel, whom we requested to ascertain whether the views expressed in that description coincided with what the sculptor desired to express. Professor Reichel not only sent us a photograph of the group, as noted on p. 430 of 'LIGHT,' but referred our communication to the artist himself, who has sent us the following letter:—

SIR,—My friend, Professor Reichel, has told me of your interest in 'Earth-Bound' and has given me a great deal of pleasure by showing me the most appreciative notice in 'LIGHT.' The ideas about it, quoted from 'The Craftsman,' are substantially as I see it. Your comment that the strong man was trying to push ahead of the woman was not what I intended. The photograph is really inadequate. If you could take another view of the back of this figure you would find that the right arm and hand of this strong man were around the burden of the woman and assisted her. The feeling of unavoidable weight that the child senses is inevitable in the environment of the world, but the old man's burden is lighter than the others, symbolising, perhaps, less attachment to the things of the world after long experience in trying to extract happiness from them. Although each has his or her individual burden, the mass at the top merges into one solid undefinable weight, showing the universal character of the conditions by which we are surrounded. Another touch to show the unavoidableness of being affected by the environment of the world is in the fact that the hands and feet are all merged in the mass of matter above and below. The whole idea is so much around us. I wonder it has not been expressed more in sculpture.

Your interest and appreciation in regard to 'Earth-Bound' make me take the liberty of enclosing two small prints of another of my symbolic groups, called 'Progress and Tradition.' On the scroll of 'Progress' is inscribed: 'Light, Knowledge, Freedom.'

I feel this should make quite as intimate an appeal to you as the other, for if there is any one thing you are trying to do it is to break away from the deadening chains of ecclesiastical oppression and reach up to spiritual liberty and communion.

Believe me, I very much appreciate your generous notice of my work, and I trust that what I may do in the future, from time to time, will equally interest you.

Very cordially yours,

LOUIS POTTER.

18, East 23rd Street,
New York City.

The group here referred to, 'Progress and Tradition,' consists of two figures only: a young man, with uplifted, radiant face and joyous bearing, presses forward eagerly, holding up before him, at the full reach of his arms, a staff from which falls a scarf or scroll, clinging to his arm and body through the rapidity of his advance, and bearing the words quoted in the above letter. Behind him lags an elderly man with deeply lined and set face, who is pulling at the coils of a thick rope which is wound tightly around his body and left arm, coming even below the knees, and leaving him but just freedom to stand or shuffle clumsily along. His head is bent, and he seems to be entirely preoccupied with his bonds; there is even a sort of grim self-satisfaction on his face, as though he were rather adjusting them to his liking than making any effort to throw them off. Just beneath his hand is a conveniently placed knot, which he might easily undo if he desired—but Tradition ever cherishes and hugs its fetters. We thank both Professor Reichel and the spiritually-inspired artist for the interesting elucidation of the sculptures as well as for the photographs, which can be seen at the offices of 'LIGHT' and the London Spiritualist Alliance.

PHANTOMS OF THE LIVING.

M. Gabriel Delanne, whose 'Revue Scientifique et Morale du Spiritisme' is recognised among French Spiritualists as a discriminating exponent of all that is best and most important in spirit phenomena, has rendered a substantial service to the study of Spiritualism by undertaking an exhaustive work on 'Materialised Apparitions of the Living and the Dead,' of which the first volume, entitled, 'Les Fantômes des Vivants' (Phantoms of the Living) has recently been published by the Librairie Spirite (Leymarie), 42, rue St. Jacques, Paris, price 6 francs.

Phantoms of the living are, in fact, of two kinds: those which appear spontaneously to persons not normally clairvoyant—usually, though by no means invariably, about the time of the manifestant's decease; and those which are produced by hypnotising certain subjects who have the power of 'externalising themselves' in such a way that the astral, odic or fluidic body can be seen by clairvoyants, or by other hypnotised subjects, outside of the physical body and sometimes at a considerable distance from it. With regard to the first class, M. Delanne gives numerous examples, many of them taken from the publications of the S.P.R., and refers to cases in which a person has either involuntarily or by an effort of will appeared to another at a distance.

Phenomena of the second class have been studied by M. de Rochas, M. H. Durville and other modern investigators, and some surprising results have been obtained. M. Durville found that the externalised phantom, though invisible to normal sight, could produce raps on the table and cause the door of a bookcase to swing on its hinges. Most curious and suggestive of all, a screen coated with sulphide of calcium, a substance which becomes luminous under the action of the N-rays given off by human bodies, was found to be thus influenced when placed where the externalised double was reported to be; but it was not affected when placed close to the physical body of the subject, indicating that the power to emit N-rays resided in the 'odic phantom,' normally united with the living body, and not in the body itself apart from this non-material or semi-material double.

These powers of the 'phantom' to produce physical effects have been used to explain certain phenomena occurring with Eusapia Paladino, on the supposition that they are produced, not by spirit personalities wholly or partially materialised, but by the extrusion of phantom arms and hands from the body of the medium herself. M. Delanne, however, while apparently adopting this supposition, shows very clearly that the activity of the externalised phantom is in itself a proof that there is in man a principle which is immaterial (as we understand matter), and independent of the physical (visible) body which dies and is buried, constituting the link of continuity throughout life and the guarantee of survival after physical death. M. Delanne says of this principle, or 'perisprit':—

We see in this perisprit, this indestructible fluidic body, the canvas on which the physical body is built up, maintained, and repaired. It is the architect of the organic form, the only stable element amid the incessant flux of matter which takes place within the form which represents the living being. It explains why the structural and functional identity persists, in spite of the continual renewal of all the materials of which the body is successively composed. It forms a bridge across the abyss which philosophers have made between spirit and matter. It is the necessary intermediary between the soul and the world around, and serves as a means of manifestation for the spirit. In its substance are incorporated all the episodes of our psychical life, forming an indestructible library which the soul carries away with it on quitting the body. If the subconsciousness is to be anything more than a mere word, it is in the perisprit that we must locate it.

The study of 'phantoms of the living' is thus shown to afford *prima facie* evidence for survival, and this subject will no doubt receive more detailed consideration in the second volume, which will deal with 'phantoms of the dead,' leading to what M. Delanne promises in the Introduction, 'the direct demonstration of the existence and immortality of the soul.' Like all M. Delanne's works, the book is written in a pains-

taking and conscientious manner, the scientific results being ably marshalled to demonstrate the great point at issue.

Another recent book traversing much the same ground, but perhaps not covering it with the same scientific completeness, is M. H. Durville's '*Le Fantôme des Vivants*,' published by the Librairie du Magnétisme, 23, rue Saint-Merri, Paris. The more important part of this book is devoted to the results of M. Durville's own researches on the phantom externalised under hypnosis, already referred to. He also concludes by claiming that science can afford proof of survival, saying:—

The doubling of the human body is a certain fact which is proved by direct experiment. This duality also shows that force is independent of matter and that our individuality is composed of a brute body and an intelligent soul. Since the phantom acts freely outside of the body, the soul which directs it can and must subsist after death. This being the case, immortality is a fact which can be scientifically demonstrated.

We thus see that although Spiritualists pride themselves on having direct evidence of survival, scientific investigators are establishing the same truth by virtue of the observed powers of living persons. Though these experiments may tend towards the inference that some phenomena ascribed to 'spirits' are to be attributed to the still incarnate spirit, yet we cannot doubt that in the end it will be made clear that the psychical as well as the physical body of the medium can be used as a means of communication by those who have passed beyond our vision.

THE HEREAFTER.

It is difficult for Spiritualists to appreciate to the full the valuable service which Spiritualism has rendered to the world during the past sixty years. We are sometimes told that beyond having 'established the fact of continued life after death and the possibility of communion with the departed' Spiritualism has accomplished little or nothing. This, however, is a very limited view of the case, and one which excludes the other important facts that communion with the departed has established the naturalness of the life beyond, the humanness of the people over there, the immense variety of the states and conditions in which the departed live and the reality of progress, individual and collective, in the after-death world.

To use an old saying, 'Lookers on see most of the game,' and the testimony of a sympathetic observer may help to enforce the claim which we make that Spiritualism has been one of the main factors in the remarkable change of thought and teaching regarding the future life which has taken place during the past half-century, and especially within the last twenty years. The Rev. R. Heber Newton, in a sermon delivered a few years ago, said that the 'new thought of immortality,' which had grown and spread during the latter part of the last century and which 'was entirely unparalleled in the history of Christianity,' had been fed by the remarkable movement known as Spiritualism, and that:—

Whatever our judgment of the nature of the sources of the ideas that are current in Spiritualism, those ideas are remarkable. There is a *certain underlying unity* among all Spiritualistic communications concerning the hereafter. . . . The traditional conception of the hereafter is fading out of men's minds, and a new vision is rising upon their souls.

This 'underlying unity' which characterises the communications from the other side is well brought out by the Rev. Newton in the following thoroughly Spiritualistic statements:—

The life that is beyond is one and the same life that is here. There are not two lives, a present and a future; there are not two worlds, a seen and an unseen; there are not two states, a here and a hereafter—there is one life, one world, one state. Whatever the next stage of life may be it will be no wholly new being. It will prove simply a development of our present life. It will be this life carried on higher; not another life at all, but one and the same life in a nobler unfolding. The eternal life is here and now. There is no other eternal life to be found in the universe than that which is to be found here.

What we are now shadows what we are to be. Immortality will prove the reality of the present earthly life in finer forms. Rightly to read the essential elements of our life here and now would be to prophesy the hereafter.

Death is no real break in life. It is a conjunction, not a disjunction, in the story of being. It is a stepping-stone from one stage of existence to another. It is the link that binds the lower with the higher form of life. It is a birth into the hereafter. It is an episode in the story of man—only this and nothing more. It is not a divorce between the soul and the body, needing to be annulled by the soul's reunion with the body. Nature knows no such backward process. She is not so poor that she has to stoop to pick up discarded clothes. Death is not a mere unclothing of the soul but a clothing again of the immortal spirit. No life known to us exists disembodied, or unbodied. When life sheds one body it is but to grow another. The body always grows around the life. Each cell is an embodiment of mind, and is grown by that mind. The Intelligence that grew it can grow it again in a higher form. The soul of man which first clothed itself with the visible body, need not draw from the precipitate of matter that we call our earth to fashion for itself a new and resplendent garment. Even now and here, within, there is a psychical body. It is this psychical body, within the physical body, which is the true principle of form. The touch of death frees this psychical body, and man, passing from the habitation of the flesh, finds himself not unclothed, but clothed upon. Death, then, is the true resurrection. No other resurrection is conceivable.

All testimony from the unseen world—if there is any such testimony whatever to be trusted—confirms the conviction that he who passes through death, so far from finding himself in a state of unconscious slumber, finds himself wide awake. The dead have found it hard to realise that they have died. Again and again, if any such testimony is to be trusted, those who have, as we say, died, only become conscious of the change that has passed over them in their inability to communicate with the forms around them, so well known and loved. They speak, and no one hears them. They touch familiar forms, and there is no responsive thrill. Thus they come to know the change that has passed over them.

He who dies awakens into consciousness—the same being as of old. He is conscious of his continued personal identity. He knows himself to be himself. The threads of the old existence are not cut at the touch of death. They spin on and on into the new being, weaving the old framework of memory and association and habit—of all that constitutes personal identity. The dead are, therefore, recognisable by one another and by the living, if ever communication is established. This follows, inevitably, from the continuation of personal identity. Voice and look will betray the friend whom we have not seen for decades, however changed the form may be.

Death ushers us into no foreign world. We shall be at home in the hereafter, as we are at home here. All that is essential to human life here will be found there. The activities of our being on earth will be the activities of our being in heaven. They are the continually abiding activities of our nature. They cannot change. We must find room for them in any conceivable form of existence. Life's finest joys and highest ecstasies would be stolen from us in a heaven where there is no play for these powers. The occupations of earth must, therefore, shadow and type the occupations of heaven. In higher and nobler forms, we must go on doing there what we are doing here. There must be ample room for these occupations in the universe revealed to us nowadays, the outer vestibule alone of which we enter in this earthly life.

If homes are necessary here, homes are necessary there—the centres of family life, without which the truest 'bands of a man' would be broken. Those truest 'bands of a man,' apparently broken on earth, must be reknit in heaven. The associations that group themselves naturally here must group themselves in the hereafter and blossom into higher and nobler forms. Life without association is death. Every noblest power of man must find full employ. There will be

there hosts of undeveloped lives to be governed and ruled, to be taught and inspired.

Death makes no break in the continuity of character. It works no miracle. A man is the same here and hereafter. He is the same, intellectually, before and after death. The thoughtful, studious man upon earth, will be the thoughtful, studious man in the heavens. He that is silly and superficial here, will be silly and superficial as he starts in life there. The wise man before death will be wise after death. There are fools over there, as here. The physical transition that we call death can make no essential difference whatever in the spiritual reality that we call character.

Assuming that there are human spirits at the other end of the telephone connecting the world seen with the world unseen, why should we expect that there will be no frivolous messages, no clatter of silly voices heard from beyond? Society, as one finds it here, does not consist altogether of the wise and reticent. Social intercourse is by no means a feast of reason, even in Fifth Avenue palaces. I have observed that it is not always those qualified to speak intelligently who prate most garrulously over the dinner table. Why, then, should we wonder if, on our first establishing communication between the two spheres, it should be found that those who rush to the other end of the telephone are not those whom we most desire to call up?

(To be continued.)

TRENCHANT TESTIMONY BY SIR WILLIAM CROOKES.

I have seen sparks of light rising from the table to the ceiling, and again falling upon the table, striking it with an audible sound. I have had an alphabetic communication given by luminous flashes occurring before me in the air, whilst my hand was moving about amongst them.

Under the strictest test conditions, I have more than once had a solid, self-luminous crystalline body placed in my hand by a hand which did not belong to any person in the room.

In the light, I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about.

A beautifully-formed small hand rose up from an opening in a dining-table and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light in my own room, whilst I was holding the medium's hands and feet.

On another occasion a small hand and arm, like a baby's, appeared playing about a lady who was sitting next to me. It then passed to me and patted my arm and pulled my coat several times.

At another time a finger and thumb were seen to pick the petals from a flower in Mr. Home's button-hole, and lay them in front of several persons who were sitting near him.

A hand has repeatedly been seen by myself and others playing the keys of an accordion, both of the medium's hands being visible at the same time, and sometimes being held by those near him.

I have more than once seen, first an object move, then a luminous cloud appear to form about it, and, lastly, the cloud condense into shape and become a perfectly-formed hand. At this stage the hand is visible to all present. It is not always a mere form, but sometimes appears perfectly life-like and graceful, the fingers moving and the flesh apparently as human as that of any in the room. At the wrist, or arm, it becomes hazy, and fades off into a luminous cloud.

To the touch the hand sometimes appears icy cold and dead, at other times warm and life-like, grasping my own with the firm pressure of an old friend.

One of these hands I have retained in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp.

I have had words and messages repeatedly written on privately-marked paper, under the most rigid test conditions, and have heard the pencil moving over the paper in the dark. The conditions—pre-arranged by myself—have been so strict as to be equally convincing to my mind as if I had seen the written characters formed.

I was holding the medium's two hands in mine, while her feet were resting on my feet. Paper was on the table before us, and my disengaged hand was holding a pencil. A luminous hand came down from the upper part of the room, and, after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness. A pencil and some sheets of paper had been lying on the centre of the table; presently the pencil rose up on its point, and after advancing by hesitating jerks to the paper, fell down. It then rose, and again fell. A third time it tried, but with no better result. After three unsuccessful attempts, a small wooden lath, which was lying near upon the table, slid towards the pencil and rose a few inches from the table; the pencil rose again, and propping itself against the lath, the two together made an effort to mark the paper. It fell, and then a joint effort was again made. After a third trial the lath gave it up and moved back to its place, the pencil lay as it fell across the paper, and an alphabetic message told us, 'We have tried to do as you asked, but our power is exhausted.'

A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for many minutes, Mr. Home also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished.

On one occasion, when a lady was writing automatically by means of a planchette, Sir William Crookes, after placing his finger on a newspaper which was lying on a table behind him, asked the Intelligence causing the movements to write the word which was covered by his finger. 'Slowly and with great difficulty the word "however" was written.' That was the word covered by the tip of his finger. He had purposely avoided looking at the newspaper before the word was written and the lady could not have seen it.

At one of the séances a small hand-bell was heard moving about in all parts of the room, and after ringing in this manner for fully five minutes, it fell upon the table. After the sitting, it was found that the bell had been taken from the library into the dining-room, where the séance was held, although the door was locked and a light was burning in the hall.

At one of the séances a luminous appearance was seen hovering over the bouquet of flowers, and then, in full view of all present, a piece of china-grass fifteen inches long, which formed the centre ornament of the bouquet, slowly rose from the other flowers, and then descended to the table in front of the vase, between it and Mr. Home. It did not stop on reaching the table, but went straight through it, and we all watched it until it had entirely passed through. Immediately on the disappearance of the grass, my wife, who was sitting near Mr. Home, saw a hand come up from under the table between them, holding the piece of grass. It tapped her on the shoulder two or three times with a sound audible to all, then laid the grass on the floor and disappeared. Only two persons saw the hand, but all in the room saw the piece of grass moving about as I have described. During the time this was taking place, Mr. Home's hands were seen by all to be quietly resting on the table in front of him. The place where the grass disappeared was eighteen inches from his hands. The table was a telescope dining-table, opening with a screw; there was no leaf in it, and the junction of the two sides formed a narrow crack down the middle. The grass had passed through this chink, which I measured and found to be barely one-eighth of an inch wide. The stem of the piece of grass was far too thick to enable me to force it through this crack without injuring it, yet we had all seen it pass through quietly and smoothly, and on examination it did not show the slightest signs of pressure or abrasion.

'THE QUEST.'—Mr. G. R. S. Mead's new quarterly, published by Mr. J. M. Watkins, of 21, Cecil-court, W.C., contains papers on 'Religion in China,' by Professor E. H. Parker, 'The Divine Fecundity,' by the Rev. George Tyrrell, 'Modern Hypnotism,' by Dr. T. W. Mitchell, 'What is Matter?' by Wm. Kingsland, and other expositions of modern views. Mr. Waite gives a summary of his analysis of the Graal Legends, showing the different aspects presented in each; Mr. Mead defines the nature of the quest to be undertaken by every man for the divinity within, and Michael Wood contributes a further episode in the history of Brent, conveying, as usual, a deep spiritual meaning. Other articles, reviews, &c., make this first number well worthy of the attention of all engaged in the quest for spiritual realities.

JOTTINGS.

A valued correspondent informs us that 'The Druids lent money to be paid back in the next life; they were persuaded that the soul of man is immortal, and it was customary with them, when one was leaving earth at death, to give him letters for their absent friends who had gone to the other side. What a cruel shame it is that so many of the present day persist in wilful blindness regarding the relations which exist between us and our discarnate friends.'

Mr. L. Halliday propounds certain 'problems for Spiritualists,' but, as Mr. Fremont Rider says: 'We must never forget how little we know about what trouble those "on the other side" may have in their attempts to communicate. Remember, we do not know that spirits have our senses or our memories as we have them,' and further, our limitations (our want of insight and receptivity), must necessarily hamper intelligent spirits who would teach and help us if we were more responsive. But, even then, we could not accept them as 'authorities' above criticism or examination—at any rate, it would be unwise to do so. Spirit teachers may give us counsel and advice, but we must exercise our own powers of understanding, discrimination, and choice, and accept or reject their ideas, according to our own best judgment, on their merits—not because they are given to us from the other side.

Regarding the difficulties and limitations of spirit communications Dr. Hodgson wisely says: 'There are certain suppositions that I think we may not unreasonably make concerning the ability of the discarnate spirit to communicate with those yet incarnate. Even under the best of conditions for communication—which I am supposing for the nonce to be possible—it may well be that the aptitude for communicating clearly is as rare as the gifts that make a great artist, a great mathematician or a great philosopher. Again, it may well be that, owing to the change connected with death itself, the spirit is at first much confused, and such confusion may last for a long time; and even after the spirit has become accustomed to its new environment, it is not an unreasonable supposition that if it came into some such relation to another living human organism as it once maintained with its own former organism, it would find itself confused by that relation. The state might be like that of awakening from a prolonged period of unconsciousness into strange surroundings.'

A Cardiff friend kindly furnishes us with a cutting from the 'South Wales Daily News,' in which it is said that: 'A gentleman well-known in South Wales, living in the North, had the misfortune to lose his wife some time ago. He was left with an only child, a daughter. Some friends wanted a photo of the daughter. He took her to a first-class photographer, and when the photo was taken it was seen that in the background of the negative was the shadow of a woman, which proved to be that of the child's dead mother. The whole incident is inexplicable, but the husband would not allow anyone to see the picture, which was destroyed.' As the photograph was destroyed, this report is valueless as evidence of spirit presence, although the husband who recognised the photograph as that of his departed wife must have had occasion to think pretty seriously regarding it—especially if he is not a Spiritualist.

'The Annals of Psychical Science' for the current quarter contains the conclusion of Dr. Ochrowicz's remarkable observations with a Polish medium, articles on 'The Physiological Limits of Visual Hallucination,' 'Thought Transference' over long distances, 'Mysterious Spontaneous Manifestations,' in which marks as of fire were left on clothing and other articles, 'The Standardising of Psychical Research Records,' 'The Divinatory Sciences and the Faculty of Lucidity,' by Dr. Paul Joire, a biographical notice of Dr. Ermacora, a pioneer of Spiritualism in Italy, a paper by Mr. Hereward Carrington on 'Abnormal Mental Life,' and a singular story of spirit return in connection with the loss of a valuable jewel. There are also notes on the influence of orientation on work and rest, correspondence on Eusapia Paladino, and book reviews, forming a varied and interesting number, full of promise for a successful continuance of the 'Annals' under the new régime.

According to published statements in the daily Press mysterious fires have occurred in a dwelling-house at Greengates, near Bradford. The house is not an old one, it was only built about two years ago, but on Saturday, September 25th, a resident was startled to see the curtain and bedclothes suddenly become ignited, although there was no fire in the room.

The Bradford Fire Brigade was called, and, it is said, the chief officer saw a curtain and blind break into flames, spontaneously. The firemen put out the flames, but were almost immediately called to other fires which broke out in other rooms. So numerous were these outbreaks that the brigade had to be divided, and the furniture was removed from the house into the grounds, a fireman being left in charge for several days. It being then thought that the danger was over, the furniture was returned to the house, but no sooner was the bedding placed in one of the bedrooms than a mattress began to blaze. It was extinguished, and up to Friday afternoon there was no further outbreak. All who have investigated this affair are said to have confessed themselves utterly baffled. We wonder what a clairvoyant would see!

Mr. William McLean, of Wellington, New Zealand, sends us a batch of newspapers which show that the visit of Mr. Charles Bailey to Wellington has created quite a sensation. From the published reports regarding the séances, the phenomena, the test-conditions, and the 'Addresses' given, it is difficult to ascertain any clear idea of what has really occurred. Charges of fraud are freely made; the test-conditions are said to have been faulty and unsatisfactory; a hundred pound challenge has been made by a conjurer, which Mr. McLean has accepted—with certain stipulations—and, generally speaking, there seems to be anything but a 'spiritual' atmosphere about the whole affair. Apparently when Mr. Bailey submitted to be examined he did not entirely undress, and this fact gave his opponents strong ground for their imputations. In a note just received from Mr. McLean, that gentleman states that he is confident that Bailey 'can stand the severest tests,' and promises to keep us informed regarding further developments.

In a critical review, in 'The Literary Guide,' of Mrs. Besant's recent lectures in London, Mr. W. B. Columbine says: 'The one golden thread which runs through Theosophist teaching is the doctrine of evolution. But this doctrine was not taught by Buddha, nor by his disciples, nor by the Mahatmas of Tibet. It has been borrowed from the writings of Herbert Spencer and Charles Darwin, and has been cleverly wrought into the fabric of esoteric Buddhism by Indian mystics and their European followers. Reincarnation, in the hands of Theosophists, becomes a pathway for the evolution of the human soul; but for Buddha and Buddhists proper it did not, as Monier Williams said, represent a "Darwinian rise from lower to higher forms"; it was "a mere jumble of metamorphoses." Buddha himself, it is said, gave accounts of about 550 of his former existences, in which he had been born as Indra, as a hare, as a gamester, a monkey, an elephant, a pig, a thief, a devil-dancer, a king, an ascetic, and so on. Here we have, clearly enough, the old familiar doctrine of the transmigration of souls, but no hint of the illuminating theory of evolution. Mr. Sinnett affirms that "the transmigration of Buddhism is the transmigration of Darwinian evolution scientifically developed, or rather exhaustively explored, in both directions." But Buddha did not know this; his followers did not know it; and even the wonder-working Mahatmas did not find it out until it was suggested to them by Western science.'

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.

Why Do People Fear Death?

SIR,—I agree in some respects with Mr. P. Galloway ('LIGHT,' p. 478), but my belief is that the reason why so many fear death is the outcome of early teaching. In our childhood we were taught that when death takes place we shall lie in the grave until the resurrection day, and people pass over with the fear of what the hereafter will be for them when, according to the old teaching, the wicked are cast into hell and the good enter the glory of heaven.

We know now that there is no such thing as hell-fire. When we analyse ourselves and look deeper into spiritual matters, we find that we are a combination of a material and a spiritual body. The spirit cannot die; when we pass the border the spirit is clothed in a spiritual form and takes on spiritual conditions and surroundings. If only we would take faith and hope as our guides we should lose all fear of death and gain the comforting thought and knowledge that our loved ones are constantly guiding and helping us from the other side.—Yours, &c.,
A. T. VERRIER.

Clifton, Bristol.

Mr. Edward Wyllie's Mediumship.

SIR,—So far there have been successful psychic extras on seventy-five per cent. of plates exposed to date, and although the Scottish Test Committee period has not arrived, I wish to certify my confidence in Mr. Wyllie's mediumship and in the *bond fide* character of all procedure. As the test committee will make its own report to the Press, when and how it pleases, I have nothing to communicate, except that I think it right to say that Mr. Wyllie will, in all cases, render his services to all subscribers through 'LIGHT' in England as soon as possible after he arrives in or near the district where they reside.—Yours, &c.,

JAMES COATES.

Glenbeg House, Rotheray, N.B.
September 30th.

Is Salvation Possible in this World?

SIR,—I should like to ask the readers of 'LIGHT': Is salvation only possible hereafter? As an old Reformer (rather tired) it works out to me as follows: We are immortal, our spirits have always existed, so this world is peopled with souls born into it from a lower sphere, who stay on the earth, learn its lessons, and then die (as we call it) and pass on to one of the many mansions, leaving the world to be filled again.

Now, if this world is a school-house, one of the many stages towards perfection, then the old ideas of founding the kingdom of heaven on earth are no part of the Divine plan, and, in future, our efforts had better be directed to saving ourselves and others individually, as far as possible, not excluding wise collective action, and the world will do its own work in its own way.—Yours, &c.,

C. W. A.

A Call from Rayleigh.

SIR,—A reader of 'LIGHT' having seen a letter of mine in your columns has written to me inquiring for a local circle or meeting at, or near, this town. There are two meeting places at Southend, five miles away, but train service and dark nights prevent regular attendance, and if there are other readers of 'LIGHT' near here who will write me I will try and arrange a weekly meeting to start a church here.—Yours, &c.,

T. MAY.

Eastwood-road, Rayleigh, Essex.

Help Needed for Mrs. Weedemeyer.

SIR,—Permit me to appeal to your readers on behalf of Mrs. Weedemeyer, of Hackney, an old and valued worker for Spiritualism, who has given the best of her life and strength to help others and now, through failing strength and illness, is brought face to face with poverty herself. A long-continued illness, culminating in a two months' fight for life itself, has exhausted her slender means, leaving her with heavy medical and nursing expenses to be paid, while she herself is in need of nourishing food and rest to build up her strength. To those who know the work Mrs. Weedemeyer has done as a healer for the last thirty-one years and those who have benefited by her kindness and skill I make a special appeal, as surely she who has aided so many will not be allowed to want the wherewithal to live.

Contributions, which may be sent to me here or direct to Mrs. Weedemeyer, at 27, Brett-road, Hackney, London, N.E., will be gladly acknowledged by—Yours, &c.,

WILLIAM THOMSON.

18, Stamford-hill, London, N.

Bailey's Mediumship and Apports.

SIR,—In 'Notes by the Way' ('LIGHT,' September 11th) you quote a 'thirsty Virginian' as asking why, through the mediumship of Charles Bailey, a sealed letter could not be transported from Paris, London, or New York to Melbourne 'within a few moments, days, or hours,' a copy being also sent by mail or express for comparison by a committee of unbelievers in order to furnish proof of its genuineness. During my recent visit to Melbourne (see 'Experiences with Bailey at Melbourne,' in 'LIGHT,' for July 17th and 24th), after witnessing wonderful apports under test conditions, I asked Abdul and Selim, Bailey's Indian controls, whether they could not bring me the London 'Times' of that day, which would indeed be a sufficient proof for any sceptic. The controls replied that they could not meddle in any way with white people, with whom they had had no contact during their lifetime on earth.

Mr. W. Britton Harvey says in his pamphlet, 'Science and the Soul,' 'It has to be remembered that these spirit per-

formers are said to have been Hindus in earth life, and were at that time probably interested in the manifestations of occult power, as the Yogi and Fakirs of India are to-day. They have apparently carried forward with them into the next world all the predilections and peculiarities of temperament which characterised their earthly career.'

Yet at the séance held on April 30th, 1909, at which I was present, Bailey's chief control, Dr. Whitcomb, made the following declaration: 'To-night marks the beginning of a new era in the production of apports. Hitherto they have been brought chiefly from the East, but to-night they came from islands in the Pacific Ocean, or the Australian continent. In the future, objects from countries in Europe may be expected.'—Yours, &c.,

WILLY REICHEL.

A Missing Youth Traced by Psychometrists.

SIR,—I trust you will find space in an early issue of 'LIGHT' for the following psychometrical test which has proved successful:—

On Monday, September 20th, a youth, W. R., left his home at Gateshead to go to his work as usual, but did not return. On Tuesday evening I called upon his mother, who was greatly distressed, and asked her for an article to be psychometrised, and gave it to a medium, Mrs. L. Wright, of Newcastle-on-Tyne. She said that we were not to worry, as the youth was safe. She further stated that he had passed Monday and Tuesday nights in a building with a number of beds and bedrooms, probably a lodging-house, that he had been tramping along a country road going south. I then procured another article and consulted Mr. W. Rushforth, a blind medium, of South Shields, who told me that the youth was not content with his position and had an ambition to join the army (both of which statements were correct). He then said that the youth (whom he described) was missing from home but had arrived in Leeds on Wednesday, the 22nd, and that I would receive tidings of him the following week. This morning, September 27th, I received information that he arrived in Leeds on Wednesday, the 22nd, having tramped there after he left home, thus proving the accuracy of the statements of both Mrs. L. Wright and Mr. W. Rushforth. I may state that I did not know Mrs. R. before visiting her as already stated.—Yours, &c.,

ALEX. D. ADAMS,

Rutherford-street,
Newcastle-on-Tyne.

Secretary, Central
Spiritual Evidence Society.

When Does Individual Life Begin?

SIR,—If individual life has its beginning in time, and results from the coalescing of certain molecular forces and conditions, then to entertain any idea of immortality in conjunction therewith presents to the mind an antinomy in thought. Immortality implies an immortal past and an immortal future, with the time-state as a parenthesis. We are individual spirit entities, eternal and co-existent with the All-Spirit, in whom we live, move, and have our being. If by the process of evolution we have developed an individuality, which was latent in the primordial slime, then by the law of involution we must again return to our slimy condition. Spiritual expression precedes material expression, and the animal kingdom formed the basis for a newer and higher form of spiritual influx, just as the mineral realm provided the basis for the vegetable kingdom, and the vegetable for the animal. Until the time of quickening the embryo is merely animal in life quality, and as biologists affirm, no difference can be apprehended in the formation from that of the ape. After the period of quickening, a perceptible change occurs, and this change is psychical, as well as physical. Over the psychic-body of the mother there flows that higher form of influx, which expresses itself through the human form divine, and we have the mystery of incarnation into which the angels delight to peer. In the doctrine of the Fall we have the symbolical presentation of the descent of the angel into the outer conditions of manifestation; the sojourning in the wilderness; the outgoing of the Son of God (Humanity) into the far country, from whence he shall return with all the garnered experiences of his sojourning in all states of the circle of immortal being. Schiller's lines express the idea very beautifully:—

Weep for the godlike life we lost afar
That thou and I its scattered fragments are,
And still the unconquering yearning we retain,
Sigh to renew the long and vanished reign
And grow divine again.

—Yours, &c.,

Falkirk,

GEORGE F. POVEY.

SIR,—I have read with interest the various opinions set forth in 'LIGHT' on the beginning of individual life, but until I read what the late Dr. Anna Kingsford had to say in her wonderful book, 'Clothed with the Sun,' I could establish in my own mind no definite line of consistent reasoning. Permit me to suggest to those who are interested that they should read what she has to say 'concerning the soul.'—Yours, &c.,

LAES.

The Brockley Ghost.

SIR,—All persons concerned in this investigation (reported in 'LIGHT,' page 479), and therefore entitled to speak thereon, regard it as strictly private.

I began the investigation and obtained remarkable evidences of manifestations of great power.

I do not know who your correspondent 'Ida Sharpe' may be, I only know she was unauthorised by anyone to publish information about my case, and that she made the most unwarrantable use of a letter, written privately to someone else. How she obtained it I cannot say.

I resent her interference as much as I do her rudeness, and the most impolite way she has of referring to me by the anomalous designation, 'A Chemist's Son.'

There are many ways of inducing people who know things to write and describe experiences. 'Ida Sharpe' may have been under the erroneous impression that hers was one of them.—Yours, &c.,

A. H. SPENCER PALMER.

University of Bristol.

[The communication complained of was printed by us in good faith. Our correspondent did not give us any hint that the investigation was a private one.—ED. 'LIGHT.']

National Fund of Benevolence.

SIR,—It is with much pleasure that I acknowledge the receipt of the proceeds of Mrs. Thompson's tea-party, held under the auspices of the British Mediums' Union upon the occasion of her departure to South Africa, with the result that the record sum of £6 was raised. This is an example worthy of emulation. Also a donation from the Barrow-in-Furness Society (Berry's Buildings), 5s. Total for the month, £6 5s.

May I urge all Spiritualists throughout the country, whether connected with a society or not, to support generously the united effort for a National Benevolent Sunday collection on Sunday, October 17th?

If the work of helping the sick, the infirm and the needy among us is to be adequately carried on through the winter, it will be necessary to raise the sum of £100, and I am confident this amount could easily be raised if all who value the blessings they have received from the spirit-world would help to share the burden.

Donations from those who are unable to add their quota to a society collection on the 17th inst. will be thankfully received and acknowledged by—Yours, &c.,

A. E. BUTTON,

Hon. Sec.

9, High-street, Doncaster.

[Much good work is being done by those who administer the 'Fund of Benevolence' and it is to be hoped that Mr. Button will not appeal in vain.—ED. 'LIGHT.']

TO CORRESPONDENTS.

'L.'—We cannot publish a general testimonial to the merits, or abilities, of a medium. If you have had any clear proofs of supernatural powers, or evidences of spirit presence and identity, which you can send us we shall be delighted to publish them.

Puzzled Inquirer.—The 'Diakka,' as described by Dr. A. J. Davis in one of his works, are tricky, sportive, irresponsible, interloping spirits, who, like Puck, delight in amusing themselves by leading people astray and 'fooling them to the top of their bent.' They always have a great deal to say, but their communications are not to be depended upon, nor should they be taken as serious instruction.

J. GATES.—It is not possible for you to have the loan of books from the Library of the L.S.A. unless you become a Member or an Associate. We have no doubt that the publishers of the works of Dr. A. J. Davis would issue a cheap edition if they were assured of such a circulation as would repay them. The cost of printing so many different books must be very heavy, and it is only recently that they have been able to consent to supply separate volumes.

SOCIETY WORK.

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

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. W. E. Long delivered a useful address on 'Spiritualism: from God or Man?' Mrs. Leigh Hunt sang a solo. Mr. W. T. Cooper presided. At Percy Hall, on September 27th, Mrs. Place-Veary gave excellent clairvoyant descriptions. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Wallis delivered a logical and uplifting address. Sunday next, at 7 p.m., Mrs. Effie Bathe.—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Wallis gave a helpful address. Sunday next, at 11 a.m., Mrs. Fairclough Smith.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Percy Smyth gave an address on 'The Light of Spiritualism.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Jamrach, address and clairvoyant descriptions.—C. C.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last the hall was decorated for the harvest festival. The president gave a suitable address to a large audience. Sunday next, at 7 p.m., Madame Hope, trance address. 15th, Mr. J. J. Morse (see advt.).—H.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last the officers gave short addresses. Mr. Wesley Adams and Miss Payn ably rendered solos. Sunday next, at 7 p.m., Miss Violet Burton, trance address. Monday, at 7, ladies' circle. Thursday, at 8.15, public circle.—W. Y.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at 73, Becklow-road, Shepherd's Bush, on Sunday next, October 10th. At 3 p.m., Mr. T. Brooks will read a paper for discussion. Speakers at 7 p.m., Messrs. G. Tayler Gwinn, M. Clegg, and T. Brooks.

BRIXTON.—CARLTON HALL, TUNSTALL-ROAD.—On Sunday evening last Mr. Underwood delivered an address on 'The Kingdom of God Within.' Sunday next, harvest festival, addresses by prominent workers and clairvoyant descriptions. Raleigh Hall, at 3 p.m., Lyceum.—A. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long conducted a circle. In the evening Mrs. Beaurepaire's ministrations were most acceptable. Sunday next, at 11 a.m., Mr. W. E. Long on 'How to Develop Mediumship'; at 6.30 p.m., on 'Personal Communion.'

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mrs. Roberts, of Leicester, gave an address on 'Harvest Home' and clairvoyant descriptions. Sunday next, Mr. W. F. Smith, address, and Mrs. W. F. Smith, clairvoyant descriptions. Wednesday, 3, ladies' sewing party at 15, Maury-road.—N. R.

KINGSTON-ON-THAMES.—24, MARKET PLACE.—On Sunday last Mrs. Fairclough Smith addressed a crowded audience, and gave convincing clairvoyant descriptions and spirit messages. Sunday next, at 7 p.m., Mr. Percy Beard, address and clairvoyant descriptions.—T. B.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. Abrahall conducted a circle. In the evening Mr. J. Kelland delivered an address on 'The Ministry of Angels.' Sunday next, harvest festival; speaker, Mrs. A. V. E. Perryman. Gifts of fruit and flowers requested. October 13th, Miss Venning.—S. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mr. Plant gave an address, and Mrs. Atkins clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; at 3 p.m., conference; at 6.45 p.m., public meeting. Thursday, at 7.45, Mrs. Webster. Wednesday and Fridays, at 8, members' circle.—J. J. L.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Stebbens gave an address and Mrs. Webb clairvoyant descriptions. In the afternoon Mrs. Hylda Ball addressed the Lyceum, and Miss Abel and others gave solos and recitations. In the evening Mrs. Ball spoke on 'What Shall the Harvest Be?' Mr. N. Barton beautifully rendered a solo. Mr. Wellsbourne presided. The hall was tastefully decorated, the fruit, flowers, &c., being afterwards distributed among the sick and poor of the neighbourhood. On September 30th Mrs. Beaurepaire gave an address and clairvoyant descriptions. Sunday next, at 11.30 a.m. and 7 p.m., Mrs. F. Roberts, address and clairvoyant descriptions. Thursday, 8, Mrs. Roberts, clairvoyante, 17th, Mrs. Place-Veary, clairvoyante.—C. J. W.