

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,506.—VOL. XXIX. [Registered as] SATURDAY, NOVEMBER 20, 1909. [a Newspaper.] PRICE TWOPENCE.  
Per Post, 10s. 10d. per annum.

## London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

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For further particulars see p. 554.

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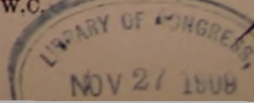
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## NOTES BY THE WAY.

Oliver Wendell Holmes, we are glad to say, is once again up for judgment: and we are glad because the more we read him and understand what he really was, the clearer it will become that he was far more than the genial humourist he is usually supposed to be. He was really a manly and advanced religious teacher.

Strange to say, this has been brought out in the most unlikely place—a 'Methodist Recorder' in which the Rev. F. S. Townsend writes, quite as a matter of course, that Dr. Holmes, who was once considered a dreadful and dangerous heretic, may now be regarded as a moderate. 'To-day,' says this modern Methodist, 'some of his views find very general acceptance among persons who are counted orthodox, while the so-called "liberals" have gone so far beyond Holmes that he might almost be called a conservative by comparison.' But, even more plainly, Mr. Townsend says, with a frankness that half takes our breath away, 'He utterly refused to accept the old Calvinistic doctrines of election, reprobation, infant damnation, and all such horrors. As practically everybody now agrees with him, this point need not be discussed.'

Was there ever such a cool Methodist! That 'everybody now agrees with him' is colossal.

America is always teaching us something by way of idealistic and transcendental experiments or affirmations. They all want careful watching, and sometimes cool discrimination, but they are never to be despised. Here is a specimen which 'Progressive Thought' introduces to us, as a Society of religious thinkers and aspirants uniting for worship and instruction on the basis of the following affirmation:—

There is one Power and one Presence in the universe—the Good omnipotent. We acknowledge Thee, O Life, Love, and Truth, to be the omnipotent One. Spirit is the only substance, infinite, eternal, and unchangeable. Man is inseparable from, and one with, the perfect substance—Spirit. Omnipotent Goodness and Love! we are now in Thy sacred presence. By Thy breath the whole universe is created. By Thy love the whole universe is sustained. By Thy life the whole universe leaps with joy and gladness. There is naught else beside Thee. There is no place that is not filled with the health of Thy countenance. Thou art infinite; all is contained within Thee. Thou art eternal; and nothing ever dies in Thee. Thou art unchangeable; nothing ever falls from Thee. I am Thy child, created in Thy likeness and perfect image. I am sustained in Thy perfect image. Help me to know the power that Thou hast given me! Help me to use the power to let the light of truth shine! Manifest Thyself in me as a healing presence! Manifest Thyself in me as a strengthening presence! Manifest Thyself in me as a loving presence! To the All-Good be the honour and glory forever and forever. Amen.

We welcome this as an 'Affirmation' which every devout Spiritualist might gladly adopt as his own.

'Voice of Freedom,' a highly creditable Hindu publication, presents us with the following 'Sanskrita Terms of Philosophy':—

Atman, Atma: The Self; the individual self; the universal self. It is also sometimes used for mind; or even for body. *Pron.*—aat-mawn, aat-maa; this *t* is always a very soft dental letter; *aa* like *a* in father, and always should be prolonged, it being a long vowel.

Paramatman, Paramatma: The Absolute Self, the Immortal Self, *i.e.*, which is beyond all; which is Infinite. *Pron.*—Paw-raw-maat-mawn, paw-raw-maat-maa. (Prolong the *aa's*.)

Jivatman, Jivatma: The individual self, the mortal self, *i.e.*, the self that breathes, lives, moves, and changes. *Pron.*—Jee-vaat-mawn, Jee-vaat-maa. (Prolong *aa's* and *ee's*.)

Hari: A general term for all ideas of God, personal or impersonal, relative or absolute. *Pron.*—Haw-ri.

Brahman, Brahma: God the Absolute, the One without a second, the condensed bliss and ecstasy. The ultimate goal of all. *Pron.*—Brawhh-mawn, Brawh-maw (try to accent on the *hh* very strongly, and a little also on the second syllable).

Brahma: God the Creator. *Pron.*—Brawhh-maa (and not *maw*, as in 'Brawhh-maw' God the Absolute). Brahma is one of the Hindu Trinity, and *Brahmaw* is beyond all ideas of Trinity, and of relativity. The Hindu Trinity is: (1) God the Creator; (2) God the Maintainer, Ruler, Protector or Dispenser of Events; and (3) God the Destroyer, or Deliverer from bondage or ignorance.

Who was it that wrote—

A cloud's a lot of vapour,  
The sky's a lot of air,  
And the sea's a lot of water  
That happens to be there?

He must have been akin to Wordsworth's Peter Bell, for—

A primrose by a river's brim,  
A yellow primrose was to him,  
And it was nothing more.

'You cannot get further down than that,' said Hilaire Belloc, 'and, when you have got as far down as that, all is over.' But, he adds, 'Luckily, God still keeps His mysteries going for you'; and some day one of them will probably startle the most pessimistic human jelly-fish into seeing or feeling the wonder of primrose, cloud or sky or sea.

Mr. Maurice Hewlett, in his new story, 'Open Country,' says, very spiritedly:—

Who supposes that I decry belief in the supernatural? Why, I hardly believe in anything else. The supernatural only means the soul of the natural—absolutely no more than that. And who's ashamed to say that he believes in miracles? Miracles! Why, everything is a miracle—life, death, sunrise, the opening rose, the wind in the pines. Is art no miracle? Poetry? Dear God! And if it be true, as your physicmonger says it is, that art and poetry are the result of the fermenting or not of certain alimentary juices, and that the real question is one for the liver, then the miracle is the more astounding.

Certainly, 'the miracle is the more astounding'—that out of such a slush of digestion the great God should bring a Fugue of Bach or 'A Midsummer Night's Dream.'

'The Independent' is all for the humanisation of the



clergy. It asks for less theology and more sociability, and says:—

The minister of a rural church ought to know more of what Jesus knew, and what Burbank knows; that is, a good deal about flowers of the field and about the farmers' crops; and he ought to know the science of agriculture right up to date. On a Sunday, if it comes to a pinch between having his parishioners' hay get wet and his church get empty, why should he not put his manuscript in his pocket, take a hayfork in his hand and help his poorest parishioner secure his crop? This should be his comprehension of righteousness and duty.

Some may shudder. We cannot help liking it: and the very sentiment suggests to us an open door and the blessed scent of new-mown hay.

We have received a selection of Swâmi Abhedânanda's thoughtful Lectures on Vedânta Philosophy, published by the Vedânta Society, New York. The subjects are, 'Why a Hindu Accepts Christ and Rejects Christianity'; 'Who is the Saviour of Souls?' 'Does the Soul Exist after Death?' 'Cosmic Evolution and its Purpose'; 'The Way to the Blessed Life.'

The burden of all these Lectures is—the supremacy of the soul. The enlightened soul must be its own saviour: the way to the Blessed Life is the way of the soul's advance to heavenly ideals: Evolution is the push of the divine towards expression in a spiritually and morally developed human soul: these are the thoughts constantly recurring in these elevating discourses. The following is a good specimen of their teaching:—

The duty of true religion is to broaden the human mind, to open the spiritual eyes, to lead humanity to the realisation of oneness with the supreme Father in heaven, and to repress all quarrels over dogmas and creeds. As long as we are not spiritual, we fight and quarrel, but when we realise that God dwells within us, that we are all children of God, irrespective of nationality, creed or denomination; when we rise above all dogmas, above beliefs, theories and sectarianism, then, and then alone, are we the true followers of the Christ; then, and then alone, are we able to say with Jesus, 'I and my Father are one.' The Hindus leave aside the disputed personality, but they accept the Christ principle that dwells in each individual soul and believe that each soul is a latent Christ. They believe that the voice of God tells this truth within each soul, but we do not listen to it, through our ignorance and selfishness. Krishna says: 'Giving up all the formalities of religion, come unto Me, take refuge in Me, I shall make thee free from sins, sorrows and sufferings.'

Jesus says, 'Come unto Me all ye that are weary and heavy-laden and I will give you rest.' Let us listen to that voice, for it is one and the same, and let us follow it; let us realise the spirit of true Christianity which was exhibited in the life of Jesus of Nazareth; let us live as he lived, and be living Christs on earth. The Hindu is not satisfied merely to accept Christ in theory, but he strives hard to live the life which Jesus lived, to lead a life of renunciation, of self-control and of love to all. Thus he seeks to fulfil the mandates of that eternal religion which was taught by Christ-Krishna, Christ-Buddha, and Christ-Jesus.

We have received from Messrs. Kelway and Son, Langport, Somerset, the 57th edition of 'The Manual of Horticulture, 1909-10,' a splendidly produced volume of nearly 350 handsome pages, simply lovely with reproduced photographs of flowers, many of them, we should imagine, as beautifully done as is possible, and some of them exquisitely coloured. All good Spiritualists love flowers, so this work of art appeals to us. It does not appear to be published in the usual way: but persons who are interested in flower and fruit cultivation could probably obtain it from the firm for a couple of shillings.

#### SPIRITUAL PRAYERS (From many Shrines.)

O God, help me to help Thee to make all things work together for good. Amen.

#### 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, DECEMBER 2ND,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. L. STANLEY JAST,

ON

'The Place and Purpose of Ritual in the Spiritual Life.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

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:—

1909.

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

1910.

Jan. 6.—REV. T. RHONDDA WILLIAMS, on 'Towards Unity.'

Jan. 20.—Social Meeting at 110, St. Martin's Lane (at 3 p.m.).

Jan. 27.—MRS. C. DESPARD, on 'The New Womanhood.'

Feb. 10.—MR. J. W. BOULDING, on 'The Ordination of "Doctor Septic," or the Value of Critical Examination in Matters of Belief.'

Feb. 24.—MR. ANGUS MCARTHUR, on 'The Psychic Element in the Greek Testament.'

[This Lecture neither assumes nor involves any knowledge of Greek on the part of the audience. The Lecturer, however, believes that by using the original text he can throw a clearer light upon the psychic problems of the New Testament.]

Mar. 17.—LADY MOSLEY, on 'Spiritual Healing.'

Mar. 31.—MR. GEORGE P. YOUNG (President of the Glasgow Association of Spiritualists), on 'The Trend of Modern Science towards Spiritualism.'

Apr. 14.—MR. EBENEZER HOWARD (Garden City Pioneer), on 'Spiritual Influences toward Social Progress.'

Apr. 28.—REV. JOHN PAGE HOPPS, on 'The Ministry of Angels.'

May 12.—MR. EDMUND E. FOURNIER D'ALBE, B.Sc. (provisionally).

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

CLAIRVOYANCE.—On Tuesday next, November 23rd, and on the 30th, Miss Florence Morse 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.

THOUGHT EXCHANGE.—On Thursday next, November 25th, at 4 p.m., Mrs. Effie Bathe on 'How Clairvoyants See Spirits,' with illustrative original drawings. On December 9th, Mr. F. Thurstan, M.A.

MEDIUMISTIC DEVELOPMENT.—On Thursday, December 2nd, at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only. Also on December 16th.

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 26th, 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.

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.*

## THE PRESS AND SPIRITUALISM.

Sir Oliver Lodge's new book on 'The Survival of Man' has met with a mixed reception at the hands of the reviewers, but on the whole the criticisms are more temperate than usual. Mr. R. A. Scott-James, writing in the 'Daily News,' not only appreciates the importance of the problems involved but deals fairly and impartially with the claims and evidence presented by the author, and says:—

The always difficult task of serious inquirers like Sir Oliver Lodge has not been made easier by Mr. Stead's recent exploitation of the 'occult' in the columns of a daily newspaper. The task to which the late F. W. H. Myers devoted his life, and in which he was aided by so solid a thinker as Henry Sidgwick, was as much hindered by superstitious triflers as by those narrow-minded scientists for whom the objects of ordinary sense perception were the only realities. Even to this day there are plenty of people who regard the Psychical Research Society with the same amused contempt which they feel for those who believe in banshees and vampires, or appeal to fashionable fortune-tellers. But the laugh is no longer on the side of the wholly incredulous. So long as strange, inexplicable things happen, as they do happen, it is within the sphere of science or philosophy to inquire into their nature, to test them, to try and bring them under the known laws of the physical universe, or, failing that, to try and widen our laws so that they may embrace these newly verified facts.

It is a step forward to have the admission that these 'inexplicable things happen,' and that 'these newly verified facts' must be made room for. Continuing, Mr. Scott-James says:—

The most important matter of all is that which turns on the supposed communication with the spirits of the departed. Now Sir Oliver Lodge is not really in a position to go further than Frederic Myers. The latter had a passionate personal belief in the immortality of the soul, but though he regarded it as proved that there is a subconscious element of the personality which can be active, and can transfer itself without the waking consciousness, he did not hold it to be scientifically proved that the soul lives after death, or that we can communicate with departed spirits. Like Sir Oliver Lodge, he held that such communication ought to be accepted as a working hypothesis until it can either be proved or disproved. Hence members of the Society have continued to hold séances with such mediums as Mrs. Piper, Mrs. Verrall, and Mrs. Thompson, through whom, either in trance speech or automatic writing, various 'controls' purporting to be spirits on the 'other side' have given extraordinary messages, the truth of which cannot be explained by coincidence or fraud.

Needless to say, Sir Oliver Lodge makes it clear which interpretation he wishes to believe. There are strange things in heaven and earth, and some of them are here set down in black and white. They are not really more wonderful than innumerable familiar things which science accepts but does not explain.

The following quotation is from the review which appeared in the 'Daily Express,' but unfortunately the writer cannot refrain from a sneer at Spiritualism. He says:—

In vain we look for absolute proof of the old, old stories, for sound scientific explanations, and for new light to illumine the dark mysteries of the borderlands of our existence. Yet as a bag of Spiritistic tricks the book will serve very well.

He does, however, cite several 'stories' without adverse comment, and winds up with the half-hearted admission that 'the evidence for the survival of man is beginning to be crucial.'

The repeated use of the word 'supposed' in the following quotation is hardly justified by the facts. The reviewer says:—

Mr. Stainton Moses, for many years a master in University College School, was sitting one day in a friend's library and discoursing with various supposed communicators through his writing hand. The supposed communicator offered to read something from a book in the room, and then to write what had been read through the hand of Mr. Stainton Moses, who might then verify the reading. The supposed communicator wrote a sentence and then said: 'That is truly written. Go and take the eleventh book on the second shelf. It will open at the page for you. Take it and read, and recognise our power, and the permission which the great and good God gives us, to show you of our power over matter. To Him be glory. Amen.' The writing finished, Mr. Moses took down the book, and it opened at the page where the quotation was. He had not seen the book before.

We suppose we ought to be thankful that the facts are put before the readers of the 'Daily Express' in any shape—but we fail to see why they should be unfairly spoken of as 'Spiritistic tricks.' The reviewer, in expressing his disappointment that there is little that is new or definite, makes an admission which is of interest. He says:—

We open the book, thinking, Now we shall hear what science has to say on the future life. But for those of us who have thought about thought at all, who have accepted long since the possibilities of thought-transference, visions, prophecies, and communication with the spirits of the dead, extraordinary disappointment soon sets in.

In a notice of the Rev. Charles Tweedale's book, 'Man's Survival after Death,' the reviewer of the 'Morning Leader' has a shrewd hit at those who accept the Spiritualism of the Bible but reject the testimony of living witnesses to the occurrence of similar phenomena in the present day. Mr. Tweedale, he says,—

begins with the long list of definite examples of the supernatural contained in the Scriptures—the appearance of ghosts, the raising of the dead, the accounts of the life to come. These are to him, of course, the accepted truth. He has then no difficulty in collecting a large number of parallel cases in modern times and in arguing that those who accept the former have no reason for rejecting the latter. The working of the subliminal consciousness need not trouble him as it troubles the purely rationalistic investigator. He has no need to consider a far-fetched hypothesis when the Bible already provides him with a more adequate solution. He is certainly right in this, at least—that if one accepts the supernatural incidents of the Scriptures one has no reason for doubting the innumerable fairly-attested examples of the supernatural in our own times.

In various ways Spiritualism is getting into the papers and is being freely talked about everywhere, thus giving those who know its truths opportunities for explanation and defence. 'The agitation of thought is the beginning of wisdom,' we are told; at all events agitation may lead to education, education to investigation, and investigation to conviction, and that is what is needed. Knowledge will give power and prove beneficial, if only by disabusing the public mind of many of its senseless fears and absurd notions regarding the people of the other side.

A NEW INSTRUMENT for receiving spirit communications, the invention of a Scottish Spiritualist, Mr. D. Blaikley, has been brought out by Messrs. John Jaques and Son, Limited, of Hatton Garden, E.C. It is called 'Alpha,' and consists of a circular base on which are printed the letters of the alphabet, the numerals, and words such as 'Yes,' 'No,' 'Cannot say.' In the centre is pivoted a pointer on which is mounted a disc of wood, on which the operator's fingers are placed. It can be used by one or two persons, and the principle is, of course, the same as the Ouija-board and other similar contrivances; but as the whole arrangement is circular it is very compact, although the letters are well spaced and easily read. It also works extremely easily and freely, and appears to be the most convenient and perfect appliance yet made for the purpose of receiving communications from the unseen. The board, which is neatly and attractively finished, is fourteen inches in diameter, and is sold, complete in box, with instructions for use, at the price of five shillings. It can be had from this office for 5s. 6d., post free within the United Kingdom.



## GENUINENESS OF THE BAILEY APPORTS.

As our readers are aware, there has been much discussion as to the *apports* produced at Mr. T. W. Stanford's sésances with the medium Charles Bailey, at Melbourne, and although the real question is not whether the objects produced at these sésances are what they purport to be, but whether they are brought into the room and cabinet by supernormal means, or by some artifice as yet undiscovered, some of the reputed Babylonian tablets and cylinders have been submitted to experts and declared to be forgeries; but it must be easier even for a spirit, as it certainly is for an ordinary collector, to get hold of a forgery than of a genuine antique. In view of this discussion, which has been revived by Mr. Bailey's recent visit to Wellington, New Zealand, Professor Reichel sends us the following extract from Cavalier James Smith's pamphlet entitled '*Science versus Spiritualism*'; it is a letter from Dr. Isidore Kozminsky, Fellow of the Royal Numismatic Society, &c., to the Hon. T. W. Stanford. The writer says:—

My attention having been drawn to an article in the '*Sydney Daily Telegraph*,' chiefly relating to your sittings with Mr. Bailey, I am prompted to address you, more especially as my name has also been mentioned. The article stated that: 'There were a great many very battered and almost ostentatiously ancient coins, which Mr. Stanford said were early Egyptian. It cannot be affirmed that Mr. Kozminsky, the most erudite numismatist in Melbourne, would say the same. He might say so, of course, if the coins were submitted to him. He might, on the other hand, declare that they were late Victorian. At any rate, they purported to be coins, and they bore the alleged image and superscription of some defunct Pharaoh,' &c. I desire to say that I have examined specimens submitted to me by a lady, two well-known gentlemen and yourself, and found them *undoubtedly genuine*, with a few exceptions, where the forgeries were ancient ones. The Egyptian coins are of small bronze and genuine. On the obverse they have the head of Zeus, with flowing hair, whilst the familiar eagle on the thunderbolt adorns the reverse. These were issued by the Ptolemies, or Lagidæ, Greek Kings of Egypt, whose rule began with Ptolemæus, called Soter (Saviour), the companion and general of Alexander the Great, about 323 B.C., and ended with the well-known Cleopatra, 30 B.C.

The eagle on a thunderbolt was the heraldic badge of this famous dynasty. There is no need to go into details with regard to the myth which tells that the first Ptolemy was cherished by an eagle in much the same way as Romulus and Remus were by the wolf of ancient Rome. One large silver piece was a coin known as a tetradrachm of Alexander of Macedon, called 'The Great.' Obverse, head of Hercules, with lion-skin head-dress, generally thought to be the head of Alexander himself in the guise of the god. Reverse, Zeus seated, holding an eagle in his extended right hand, inscribed 'Alexandron,' in Egyptian. Two pieces, now in your possession, are old forgeries of Alexander's coins. Many of these were passed on and accepted by an ignorant soldiery as genuine money. The ancient forgeries were mostly carried out in base metal and were very plentiful, and as early as the time of Solon, about 583 B.C., severe enactments were passed against the forgers. An old bronze piece of Bactria is interesting as a numismatic proof of the existence of that ancient kingdom. This piece has the old tripod of Greece, but of peculiar design, on the obverse, and dates about the first century B.C. Other modern coins of Egypt, Turkey, India, &c., are genuine, but common, and call for no special mention.

Professor Reichel says: 'Some tablets and coins are not genuine, but this has nothing to do with the phenomenon itself. I asked "Dr. Whitcomb," Bailey's chief control, after one of the sittings, and he told me that the natives fabricate many antiques in order to make money, but the Hindus cannot tell the difference. When I was travelling in Egypt I found the same thing: the Arabs offer to travellers spurious antiques fabricated by themselves; and it was only through the German Consul at Karnak, opposite Thebes, that I was able to obtain a few very old and genuine relics.'

THE ROBERT COOPER FUND.—Mrs. Ayres informs us that she has received, and desires to express her grateful thanks for, £2 from 'J. F. K.', 10s. from Mr. J. J. Morse, Editor of 'The Two Worlds,' and 5s. from Mr. J. Lingford.

## SIR OLIVER LODGE ON 'CROSS CORRESPONDENCES.'

Replying to what appears to have been a superficial and ill-considered attack by Mr. A. C. Benson upon the recent S.P.R. reports on 'Cross Correspondences,' Sir Oliver Lodge gives, in 'The Church Family Newspaper' for November 5th, an admirably clear explanation of the reasons for which psychical researchers attach importance to this new class of evidential communications. The leaders of the S.P.R., he says, 'ever since the discovery of telepathy, have been sorely exercised by the difficulty of discriminating between extended telepathy from the living and straightforward telepathy from the dead,' that is, 'of proving survival of personal existence beyond bodily death, or establishing it by any kind of communication from the other side.' Loopholes for far-fetched alternative explanations could always be found, and the slightest flaw would invalidate the security of the conclusion.

Towards the end of his life, as Sir Oliver Lodge tells us, F. W. H. Myers conceived the idea of concordant messages through different mediums, and after his decease such messages began to come. Presently a new feature was introduced to avoid the possibility of telepathy:—

Gradually the complexity and separate unintelligibility of the messages increased until it became inconceivable that such fragments could arouse, in even the most ingenious subliminal activity of living persons, any perception of the meaning of the message as a whole, so that the complementary or supplementary fragments could be conveyed telepathically to others. Each fragment in itself was meaningless. The message only sprang into clearness and intelligibility when the fragments were put together by another person laboriously and patiently engaged in collating the scripts of the several independent automatists. It was as if different people received each a random handful of pieces of what Americans call a 'jig-saw puzzle,' being able to make nothing of the scraps, but keeping them carefully and sending them up to a central office, until, in due time—perhaps a year later—a skilled and conscientious interpreter was able to fit them into a coherent whole. Directly such cohesion is displayed, intelligent design is manifest and unmistakable—intelligent design quite outside the minds of the recipients of the pieces.

This last sentence contains the kernel of the problem: the recognition of an intelligence independent of all living persons. Then comes the question as to whether this intelligence can be identified as that of a particular deceased person. Sir Oliver Lodge puts the whole matter in remarkably brief space when he says:—

What we are quite clear about is that ingenuity of a high order has been at work, even though it be only deceptive ingenuity—nothing that can with any justification be styled imbecility—and that, to whatever agency the intelligence may ultimately have to be attributed, intelligence and scholarship and ingenuity are being very clearly and unmistakably displayed. The scholarship, moreover, in some cases singularly corresponds with that of F. W. H. Myers when living, and surpasses the unaided information of any of the receivers.

Not only do these records show intelligence and ingenuity, they further testify to an evident purpose in the manner of their production; displaying, as Sir Oliver says, an earnest desire to construct something like crucial proof—something definite, on which a theory might be based. This evidence, so carefully furnished from 'the other side' and so painstakingly gathered up by the workers here, has nothing in common with hallucination or hysteria. Sir Oliver concludes by saying:—

If Mr. Benson thinks otherwise we may be surprised, but we shall not complain, nor shall we abandon the quest or make any difference whatever in our procedure. We are working in accordance with our best and ripest judgment. That we are working with assistance from, and in co-operation with, the other side, is a matter on which there is a very legitimate difference of opinion, and it is only one of several hypotheses; but however that may be, and whatever reception our records meet with, in that work we shall continue, whether men will hear or whether they will forbear.



## MATTER, LIVING AND DEAD.

Some curious facts which have a bearing on certain branches of our subject are set forth in 'The Popular Science Monthly' by Dr. A. F. A. King, who undertakes to define how much of a living being is really alive. The bony skeleton is a mere mechanical framework, built up by additions, and partially reabsorbed to form the interior cavities of the larger bones. The hair and nails, like the wool, claws, hoofs and horns of animals, are only alive at their roots, but there is no line of division between the dead and living tissue; the transition, as the writer tells us, is a gradual one, and he regards certain constituents of the body as being between dead and alive, neither the one nor the other.

The life of the body, according to this writer, really centres in the blood and in the cells which come into direct connection with it. But not all of the blood is alive. The corpuscles are living cells, but the fluid or plasma in which they float is not a living substance. There are other cells, mainly those which come into direct contact with the blood, and modify its character by withdrawing from it certain secretions, which can be said to be 'the living inhabitants in that great organic community which constitutes a live person.'

The cell-life is manifested by means of protoplasm; in Dr. King's view protoplasm is not alive, but only the vehicle of life—'a substance exhibiting some of the properties of living matter.' It is neither dead nor alive, but forms the highest link in a chain of transformations leading from dead to living matter; until it becomes individualised by the formation of cells as physiological units, it cannot be said to live. Further, Dr. King says:—

The direct transformation of inorganic substances into living animal matter is impossible; there must always occur the intermediate phenomenon of vegetable life. Vegetables can transform the inorganic chemical materials of the air and earth into their own structure, but the animal must either feed on the substances produced by the vegetable or upon other animals that have been so fed. No single definition of life, therefore, can include both animal and vegetable life, since the vegetable is an intermediate product between minerals and animals.

There is here some direct encouragement to vegetarians, who will reason that if the eating of flesh meat is only an indirect way of consuming vegetable products, it is better to go directly to that kingdom of Nature which supplies the food which is indispensably necessary for the maintenance of animal life.

But there are considerations which come more closely home to us. If the body of a living animal is not all 'alive,' neither, when the animal dies, is its body at once all 'dead.' Dr. King pursues something of the materialistic vein, denying that death is a passing away of an essence, a spirit, an intangible existence called life or vitality. We find, however, from the facts, as he states them, that when the body dies, its cells go on living for some time after breathing has ceased. This should be sufficient to show that the life of the body, though it may be bound up with the collective life of millions of independently living cells, as a condition for its manifestation, is yet something different from the sum total of that cell-life; and the connection between the two escapes the logic of the physiologist. The fact is that we seem to have, in this problem of life, a sum very much like 'two and two make five'; where the extra unit which forms the difference between four, the logical sum, and five, the apparent sum, is a constituent that persistently evades the analysis of material science. Between the body of a living animal ('five') and the body of the same animal killed by an electric shock ('four'), material science can find no difference; but the 'one' that has escaped is the essence of the animal; in man it may be the difference between a great teacher or leader and a mere useless mass of inert, cumbrous matter. Thus, to sum up, we may dissect and analyse the vehicles of life, but when all is said and done, they are only vehicles, and can teach us nothing as to the nature of life itself.

## A VISION EXPERIENCE.

Mr. Pemberton asks ('LIGHT,' p. 539) for instances of anyone remembering in trance details of their previous lives. I can give an account of something that happened to myself, but whether it can be taken as an instance of an old-time memory, as a thought imposed by a spirit, or merely as a coincidence, I must leave to others to judge. What I shall relate are facts.

I am, in this life, a professor of mathematics and science. I went to Cambridge desiring to enter the Church, but afterwards avoided the priesthood, as I conscientiously objected to receive money as a servant of God, and have done what I can to spread knowledge freely without reward. I take great interest in all scientific subjects, especially those that I do not teach as a part of my daily living.

About a year ago, at a Spiritualist meeting-place in the South of London, I was thrown into a trance condition and described aloud what I saw. I imagined that I was lying upon a bier beside a disused shrine in the sandy plains of Egypt, and hundreds of people robed in white were kneeling around me, singing. I died in the face of all of them, and immediately passed into a conscious existence in the spirit world. This I described to the members present, but afterwards, in my normal condition I was inclined to look upon the vision as a phantasm. About a week after this I suddenly awoke in my bed and, thinking I was not alone, asked, 'Who is here?' and heard the answer, 'I am Eusebius.' That was the end of that incident, but being by nature mediumistic I thought there must be some meaning in the sentence heard, 'I am Eusebius.' The name was unknown to me, so I asked a colleague, learned in the classics, who Eusebius was. He referred me to books which mentioned several of that name, bishops and others, but they did not interest me; at last I found a notice of a man who in the second century refused the Bishopric of Alexandria, and retired into the deserts of Egypt, where he lived in a disused shrine and healed the sick. He also wrote pamphlets on mathematics and astronomy, some of which have been preserved. He refused any reward for his services, and when he knew he was about to die all his people journeyed out to him, placed him on the bier outside the shrine and sang hymns, whilst he died with a smile upon his face. That ended the account in the biography, and it suddenly dawned upon me that this was the vision I had seen in South London, only I went on and described the entrance of the person into spirit life.

Now, whether this Eusebius planted the thought in my mind during my trance condition, or whether I am the reincarnated Eusebius, or whether both Eusebius and myself are parts of a greater personality, I do not know; but I am too much of a mathematician to believe that *all* my experiences are due to chance and coincidences.

WRANGLER.

TELEPATHY is only a name for coincidental experiences and does not account for them, but the term is often employed as if it explained everything and excluded spirit agency. It is not only possible, but very probable, that the mental impressions which sensitive persons receive, which are frequently so vivid as to give the recipient the sensation of sight, are due to the intervention and influence of someone in the unseen. At any rate, such was the interpretation of 'S. E.,' who, writing in the 'Universalist,' says: 'In my youth, while at school far distant from home, one evening as I studied my lessons, there flashed upon my mind a death scene in a house contiguous to my father's—a house where I had no reason to suppose that any other than perfect health reigned. I saw which child of the family was the centre figure, which room the place of grief, and who of the sympathising neighbours were there. Being studiously awake, I regarded it as a phantasy. But in a few days a letter from home informed me of the facts which had been already so mysteriously imparted to me. The imparting of such diversified and correct details cannot be attributed to chance. I, therefore, have always felt driven to the conclusion that some intelligent messenger brought to me the information.'



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### A WELCOME BOOK.

For Sir Oliver Lodge's new book, 'The Survival of Man: A Study in Unrecognised Human Faculty' (London: Methuen and Co.) we cannot be sufficiently grateful. As a book for the day, and for the man of to-day, it is, in some respects, better than Mr. Myers' great work. It is shorter: it is livelier: it goes over ground more suited to the habits and the pace of the average man. No better service could be done in our direction than to make it known and to push it in every possible way. Let every Spiritualist who can afford it buy from one to fifty copies and use them as Christmas presents or gift books for the New Year. It is a handsomely printed and handsomely bound volume of three hundred and sixty-seven pages and costs 7s. 6d. net.

As might be expected, the work is heralded in by a fanfare in praise of the Society for Psychical Research; and the evidence that follows clusters largely around its own operations or around operations it has patronised: but to this we do not in the least object. Every way, as Paul said, our Gospel is preached, 'and we therein do rejoice, yea, and will rejoice.' We are, indeed, reminded by Sir Oliver at the outset that his Society and its methods have had to bear 'the slings and arrows of outrageous' Spiritualists, and 'the spurns that patient merit of the unworthy takes.' We are told that 'the hostility of the outside world and of orthodox science to the investigation, though at times fierce and scornful, and always weighty and significant, has been comparatively mild—perhaps because fragmentary and intermittent—when compared with the bitter and fairly continuous diatribes which have issued, and still often issue, from the spiritualistic press against the slow and ponderous and repellent attitude of those responsible for the working of the Society.' But, from specimen 'datribes' which Sir Oliver gives, we are disposed to think that we are not the chief of sinners, and certainly we are not self-convicted of any graver offence than that of resenting the ignoring of the treasure-stores of the old Spiritualists, laboriously earned and paid for before the Psychical Research Society was born; and showing impatience when we thought we saw signs of wasteful incredulity, pottering hypercriticism, and hindering unbelief. All that, however, never touched Sir Oliver Lodge, and is practically over now, so far as we are concerned, and we are quite contented with these two great confessions of faith—the mighty work of Myers, and now this of Oliver Lodge.

We say 'confession of faith,' though that phrase is

more applicable to Myers' work than to this that is now before us, for there is still the asking for more, as was the case with a famous namesake of an earlier day. But that we do not mind. We much prefer the activity of hunger to the sloth of repletion. Asked what he would regard as 'sufficient evidence,' he replies, evidence that will convince the scientific world: and for that he thinks we 'obviously require a good deal more.' But 'the incredulity' is not so strong as it was, though we shall kill it only 'by burying it alive under a heap of facts.' Good: that is precisely what we have always advocated.

Sir Oliver's rebuke of the good people who cry 'Devil!' and who cite the Bible against us is a rather pretty one. He practically says, Be patient, dear friends; wait at any rate until we are quite sure we have come up with spirits, as a working hypothesis: we may quite safely leave any consideration of the Devil to those who come after us. To these people and to all others he offers the assurance that this work is being prosecuted 'with a single-minded desire to bring within the realm of orderly and accepted knowledge (and "as a part of the great aggregate which we call Nature") what now appears as a chaos of individual beliefs.'

It is not necessary for us to set forth or to discuss the evidence collected and arranged by Sir Oliver: what concerns us is rather his own conclusions and inferences, his present state of mind and his outlook for the future: but it may be useful to say that the book covers a great deal of ground and in an entirely workmanlike and attractive way. There are twenty-seven Chapters divided into four Sections, and his well-known Address before the Society for Psychical Research in memory of Mr. Myers. The Sections deal with 'Aims and Objects of Psychical Research,' 'Experimental Telepathy or Thought-Transference,' 'Spontaneous Telepathy and Clairvoyance,' and 'Automatism and Lucidity': the last occupying more than half of the book and largely concerned with the case of Mrs. Piper, Dr. Hodgson's investigations, and the reputed Hodgson and Myers' controls in recent Piper sittings and experiments in Cross-Correspondence.

The twenty-seven Chapters are, of course, chiefly concerned with matters that are familiar enough to our readers, but there is a short one on that profoundly important subject of 'Prevision' to which we turned with special interest, although we agree with Sir Oliver that it has no necessary connection with Spiritualism or spirits: but we also agree with him and with his reported opinion of Mr. Myers and Professor Sidgwick, that 'prediction of future events of an insignificant kind, such as could not be inferred or deduced by however wide a knowledge of contemporary events—incidents which were outside the range of any amount of historical or mathematical or political skill, would be conclusive (as to the existence of supernormal, even if not posthumous, intelligence), if obtained in quantity sufficient to eliminate chance.' Such a case is cited by Sir Oliver, and an intensely interesting and conclusive case it is.

Speculating as to how such future events can be disclosed, even to minute details, Sir Oliver suggests an ingenious explanation, though it is not new to us. He supposes a definite plan, carried out thus: first there is a something in the nature of hypnotic suggestion; that is to say, the medium is made to see the action and its details, and then the operator sets to work to secure that such action shall take place—that the thing shall happen, and just in that way; all done by suggestion at both ends. This is offered by Sir Oliver only as a suggestion to avoid still more difficult explanations. It is ingenious, but it looks to us like bringing out a perambulator to carry an



ironclad, though we frankly confess we have nothing better to offer.

Discussing the latest novelty—that of 'cross-correspondence,' Sir Oliver seems to be seriously hopeful that it is greatly helping to prove that 'intelligent co-operation between other than embodied human minds and our own has become possible'—a reflection which leads him to the sublime and momentous speculation that simultaneously with the beginning of a revolutionary increase in man's powers of physical locomotion, 'his power of reciprocal mental intercourse also is in process of being enlarged, for there are signs that it will some day be no longer limited to contemporary denizens of earth, but will permit a utilisation of knowledge and powers superior to his own, even to the extent of ultimately attaining trustworthy information concerning other conditions of existence.'

In a concluding chapter on 'Tentative Conclusions' Sir Oliver quite sufficiently indicates his general verdict—that we are at least well within hail of comrades and experimenters 'on the other side.'

## THE MAYAS, THE EGYPTIANS, AND ATLANTIS.

ADDRESS BY MADAME ALICE LE PLONGEON.

On Thursday evening, the 4th inst., at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, to a large gathering of the Members, Associates, and friends of the London Spiritualist Alliance, Madame Alice Le Plongeon delivered an Address entitled 'Dr. Le Plongeon's Discoveries Concerning the Mayas and Egyptians and Atlantis.'

(Continued from page 548.)

Continuing her Address, Madame Le Plongeon said that Dr. Le Plongeon discovered another statue, which was so fearsome in its aspect as greatly to disturb the mind of one of the men employed by the explorers. He vowed that he would not care to be alone with it. 'I would not be surprised,' he said, 'at anything a creature like that could do.' And he was not to be ridiculed out of his fears. This statue (which was found in a tomb) was carved out of limestone, coloured blue, a colour emblematic of sanctity amongst the Mayas and the Egyptians alike.

Dealing with the attempts of Dr. Le Plongeon to relate his discoveries to the existence of the prehistoric Atlantis, as a unifying hypothesis in dealing with ancient relics found in parts of the world so remote from each other, and yet apparently indicating in each case racial identity, Madame Le Plongeon referred to the scepticism which prevailed amongst archaeologists. In a conversation the Doctor had with a distinguished savant in New York, the latter had remarked, 'Doctor, when I was a young man, I regarded the Atlantis idea as a myth, and I shall not change my mind now, no matter what evidence you may bring forward.'

Nevertheless, amongst the ancient memorials of Yucatan, the Doctor had found what he regarded as indubitable evidence of the tradition amongst the early races of the destruction of a great island in the Atlantic, and but for his failing health and eventual decease he might have crowned the work of his life by recording all the evidences.

In examining the famous pyramid of Xochicalco, for example, the Doctor found that its decorative sculptures were a record of terror and conflagration, and the submergence of the land of Mu, and he formed the opinion that this monument was intended by its builders to commemorate the 'sacred hill' of the great island of Atlantis and its destruction.

In the course of the lecture two pictures of modern life in Yucatan were presented, each disclosing points of identity with Eastern countries. In one of these illustrations a native woman was shown carrying on her hips a number of water

jars of precisely the same form as those used in Mesopotamia. In other pictures a striking comparison was shown between the dogs of Yucatan and those of Ancient Egypt, the animals having their tails curiously curled in exactly the same way.

An instance of the vandalism which pursues the explorer was given in connection with the Doctor's discovery of a beautiful piece of sculpture which the ancient artist had for some reason omitted to cover with stucco as in the case of other statues. After closely inspecting and photographing it, Dr. Le Plongeon, with great difficulty, procured planks and had the treasure walled up with a view to preserve it, perhaps for centuries—at any rate until the time when the world would be more appreciative of these relics of a mysterious past. Unhappily the natives engaged seem to have revealed the secret to persons interested, for it was afterwards found that the sculpture had been taken from its hiding place and irreparably damaged.

In connection with the architectural side of the Doctor's researches, a most interesting point was made by Madame Le Plongeon regarding what had been called the Maya arch, shown in one of the lantern illustrations. It had been called the 'upright' arch and the 'pointed' arch. Wherever this arch had been found the Maya influence was shown in the customs, religion and ideas of the country concerned. The discovery amongst Maya ornamentation of the 'Greek Key' was another notable fact. The symbol was equivalent to the letter H in both the Maya and the Egyptian languages, and (amongst the Mayas at least) signified 'power.'

In the course of her concluding remarks Madame Le Plongeon gave an amusing description of the discomforts of existence in Yucatan owing to the multitudinous nature of the insect life—the *pulex irritans* being an especially troublesome pest! The lecture closed with some impressive observations concerning the convincing nature of the evidence furnished by the Maya books and records as to the reality of Atlantis and the great cataclysm by which it was overwhelmed. Dr. Le Plongeon had been the only archaeologist who had shown the great importance of these Maya remains as connecting with other ancient civilisations, and the only one to succeed in finding in some of the old inscriptions the right clue, since he found reasonable language where others had found only a jumble of nonsense. She (the lecturer) firmly believed that in the long run the conclusions which he reached would be proved to be absolutely true. He had opened a door which would gradually let in a great flood of light on the history and mystery of the past, especially in regard to the ancient nations of America, and, perhaps, also the early Egyptians.

At the conclusion of the lecture, which was received with warm appreciation, THE CHAIRMAN, after complimenting Madame Le Plongeon on the ability with which she had presented to them the results of her husband's researches, referred to the special interest which the 'lost continent' possessed for some of those present. He felt sure that amongst them were some who had gained information on the subject by psychical methods, and to hear of such experiences would be interesting and helpful. He himself (as already stated) had once received messages from a spirit who claimed to have belonged to Atlantis and who described the country as being of immense extent and peopled by tribes representing different degrees of civilisation. This communicator had also stated that part of the great island was in the vicinity of the Mediterranean, and that dredging or excavations in certain parts of the sea-bed there would probably result in the discovery of valuable relics of Atlantean civilisation.

DR. ABRAHAM WALLACE said that it had always astonished him to find that the ordinary orthodox scientist had not more fully appreciated the work of Dr. Le Plongeon. Possibly this lack of interest on the part of scientists was due to the fact that these wonderful discoveries of his could not be harmonised with their preconceived notions of the ancient world. In regard to the statements made regarding Atlantis, Dr. Wallace referred to the presence amongst them that evening of Mr. A. P. Sinnett, who was known as one of the greatest occult students of the day. Mr. Sinnett was not only one of the most representative Theosophists—he was also a splendid



experimental Spiritualist. He knew a great deal concerning the remains of the ancient world, and would probably be able to confirm some of those things of which the lecturer had spoken.

MR. SINNETT remarked that he had not expected to be asked to speak. He was present because of the intense interest he felt in all that related to Atlantis. Human evolution, from the standpoint of Theosophy, was carried on by a vast series of lives, and the history of Atlantis was all-important to those who sought to trace out the course of human progress in the distant past. The interest he had himself felt in the question had led to a certain series of researches involving clairvoyance of the highest order. Those investigations included an examination of the characteristics of the Atlantean period, and dealt with the conditions of human life about a million years ago. In these researches they were used to large figures, and were not at all startled by them. Yet people who talked glibly about eternity hesitated over a period like a million years. The initiated, however, knew that the Atlantean race itself occupied the earth for some millions of years, and they knew, too, that in the high state of civilisation which existed in those bygone ages certain knowledge was in the possession of the Atlanteans which had not been handed down to the modern world. The great interest of Dr. Le Plongeon's work lay in the fact that he had actually discovered inscriptions relating to the great cataclysm in which Atlantis was submerged. They knew by occult observation that the land existed, and had been destroyed by a gigantic natural convulsion; but when Dr. Le Plongeon found from the inscriptions mentioned by the lecturer that there were specific physical-plane records of the event he brought a most valuable piece of testimony to corroborate occult discoveries. Now that they had gained this tangible physical-plane proof it would be childish for anyone to treat the question of Atlantis as an uncertainty.

Still, from his (Mr. Sinnett's) point of view, the great interest of the question lay in the study by occult methods of the character of Atlantean life, since it assisted the student to obtain a complete picture of human evolution in its moral and intellectual aspects. It was a leading idea in connection with studies of Atlantean civilisation that the people had certain knowledge that we do not now possess. It was a great mistake to suppose, however, that they were therefore in advance of us, because the Atlanteans had not developed those thoughts out of which was born the conception of sympathy and unselfishness. 'Every man for himself' was the Atlantean idea, and the people were entirely destitute of the altruistic principles. Modern mankind had gained the great spiritual idea of unity and had developed the sense of duty and responsibility in the relations existing between man and man. That idea of unity pervaded the thought of our race of to-day—the fifth race in the order of spiritual evolution.

Adverting to the great catastrophe to which the inscriptions discovered by Dr. Le Plongeon referred, Mr. Sinnett said that it was of extraordinary magnitude. In twenty-four hours a gigantic body of land, as large as Asiatic Russia, was destroyed by a convulsion which submerged it in the sea, and sixty millions of people were said to have perished. It was a terrible performance on the part of Nature. Nevertheless, none of those sixty millions had perished in the absolute sense, for the Atlanteans were living to-day. 'There are probably,' added Mr. Sinnett, 'many of them here present to-night.'

THE CHAIRMAN, referring to Mr. Sinnett's statement regarding the moral status of the Atlanteans, said that the communications he had received did not harmonise with this view. The communicator (to whom he had alluded in his previous remarks) had, on the contrary, declared that the Atlanteans had evolved the ideas of co-operation and socialism, and had, to some extent, carried these principles into practical effect. He did not, however, claim that his information was more reliable than that of Mr. Sinnett.

The proceedings closed with a cordial vote of thanks to Madame Le Plongeon.

## INFLUENCES.

To estimate rightly the effect of environment on the passions, pleasures, and sorrows of man, one would need to be clairvoyant in the highest degree, because he is surrounded by objects which are only material in seeming. Each one possesses a spiritual counterpart, from which stream vibrations which alter, intensify, or subdue his inner characteristics, and every moment change the appearance of the spirit man to psychic vision.

These changes, or rather the more intense and persistent ones, repeat themselves in the bodily form; it is well known that certain emotions persisted in, or repeatedly experienced, will change the contour of the face. A person who frequently gives way to anger becomes permanently choleric of complexion. Thoughts of envy and jealousy, dwelt upon and indulged in, give rise to the peculiarly leaden appearance of the skin which belongs to people of that temperament who do not govern their emotions.

How important it is, therefore, that man should consider his environment and surround himself only with what is helpful and harmonious to the spiritual life. The spiritually evolving man should at all times make selection of climate, home, colour in furnishing and garments, and adopt a mode of life in accordance with his aspirations. Nothing should be beneath notice for himself and others in this direction, and if children and wife are committed to his care, he will shield them and tend their souls by a silent environment of uplifting objects in beautiful colour—harmonies which will speak their own language to the souls of his dear ones.

He will look on his body as the shrine of the Angel of the Presence, and his home as a temple. On the altar will burn the flame of an undying and increasing affection. His workshop or office will be the place of sacrifice; service willingly and kindly rendered to the stranger without the gates, and offered to the Master he serves, working for no results, but leaving all to Him whose tasks he joyfully performs, and ever giving spiritual service—the unseen counterpart of the most menial performance.

The wife, too, in her own domain of home, is a member of the royal priesthood. Her sacrifices consist of prayers and aspirations for the spiritual welfare of her dear ones, and for the happiness of others who are within the shadow of the gate of the temple. The stranger within is meanwhile rendering them happy and comfortable in physical matters, and wisely ordering and judging all things pertaining to bodily health.

No day passes without a silent communion of minutes or hours with the precious unseen guides who minister to such a household, or to any who will only open the door to entertain such angels unawares.

Observed from this standpoint, the so-called occult and symbolic sciences assume a fresh interest, as we realise that in the lines on the hand, the expression of the face, the contour of the body are written the life history—the story of a soul imprisoned in either a beautiful or bestial embodiment, for the initiate to read and understand—and to understand is to pity and excuse. The study of the symbology of the planets, of gems, with their prisoned fire, of the flowers, sweet embodiments of pure and loving thought, opens out to us many roads of the deepest interest, all having a common goal; the exploration of the domain of spirit and the weaving together of dear human souls as we become *en rapport* first with one, then with another, and are admitted to the garden of experiences to water with our tears its fragrant lilies, as we realise at what cost they have been born, and with what anguish the weeds of lower thought have been eradicated.

A. C.

MR. W. D. SANTOS-BROWN, President of the North London Spiritualist Association, gratefully acknowledges the receipt of £1 from 'H.' in response to his appeal for £10 to enable the society to reply effectively to the attacks of the Rev. F. Swainson by advertising, and by distributing Spiritualist literature.



### TRENCHANT TESTIMONY BY SIR WM. CROOKES.

At Sir William Crookes' séances a number of photographs of Katie King, when materialised, were taken, five different cameras being used at the same time on each occasion. Each evening there were three or four exposures of plates in the five cameras. Miss Cook was lying on the floor entranced, her head resting on a pillow. Sir William says:—

During the photographic séances, Katie muffled her medium's head in a shawl to prevent the light falling upon her face. I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light. We did not on these occasions actually see the face of the medium because of the shawl, but we saw her hands and feet; we saw her move uneasily under the influence of the intense light, and we heard her moan occasionally. I have one photograph of the two together, but Katie is seated in front of Miss Cook's head. When Katie was satisfied I would not break any promise I might make to her, the phenomena increased greatly in power, and tests were freely given that would have been unobtainable had I approached the subject in another manner.

One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot upon a particular part of the floor. Afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment, and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly as regards stature, &c., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference.

It should be remembered that the séances were held in Sir Wm. Crookes' own house under conditions of his own choosing, and that there was no possibility of confederacy, yet respecting the separate personality of Katie and the differences between her and her medium, he emphatically says:—

I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black; a lock of Katie's which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn.

Katie's height varies; in my house I have seen her six inches taller than Miss Cook. With bare feet and not 'tip-toeing,' she was four and a-half inches taller than Miss Cook. Katie's neck was bare; the skin was perfectly smooth both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears earrings. Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is also larger. In manners and ways of expression there are also many decided differences.

On one evening I timed Katie's pulse. It beat steadily at seventy-five, while Miss Cook's pulse a little time after was going at its usual rate of ninety. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the séance. Tested in the same way Katie's lungs were found to be sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough.

With reference to the last appearance of Katie, who ceased her manifestations because she was going to a higher sphere, Sir William says he asked that she would permit him to see the last of her, and was invited into the cabinet and allowed to remain there to the end. He says:—

After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said, 'Wake up, Florrie, wake up! I must

leave you now.' Miss Cook then woke and tearfully entreated Katie to stay a little time longer. 'My dear, I can't; my work is done. God bless you,' Katie replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on the floor, sobbing hysterically. I looked round, but the white-robed Katie had gone. As soon as Miss Cook was sufficiently calmed, a light was procured and I led her out of the cabinet.

Miss Cook was ever ready to assist in the experiments, and Sir William was 'thoroughly convinced of her perfect truth and honesty,' and he says:—

Every test that I have proposed she has at once agreed to submit to with the utmost willingness; she is open and straightforward in speech, and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe she could carry on a deception if she were to try, and if she did she would certainly be found out very quickly, for such a line of action is altogether foreign to her nature. And to imagine that an innocent school-girl of fifteen should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test which might be imposed upon her, should bear the strictest scrutiny, should be willing to be searched at any time, either before or after a séance, and should meet with even better success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests—to imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms.

Katie King affirmed that she was a discarnate human being, and at times, when she manifested in the home circle, Sir William says, 'she collected my children round her and amused them by recounting anecdotes of her adventures in India'; and, in effect, he says it would do more violence to his 'reason and common sense' to believe that 'the Katie King of the last three years was the result of imposture' than to believe what she said regarding herself; this is, after all, only a cautious way of saying that he did believe her to be a spirit visitant.

### HEAVEN ON EARTH.

Speaking at Sheffield recently, Mr. J. J. Morse, Editor of the 'Two Worlds,' dealt with Spiritualism as the gospel of the higher human life and, as reported in a local paper, he claimed that it was something more than mere communion with the departed, comforting as that undoubtedly is. Continuing, the speaker said:—

The object of Spiritualism was to help to make the world better, to make its people better, to help them along the ways of health, culture, and spiritual development towards the kingdom of universal brotherhood. It was to help them to realise for themselves that they were sparks of divine life, which is individualised in the consciousness of men. That even the lowest as well as the loftiest, the worst as well as the best, were divine in their essential nature, and that when the little day of life was over, and the limitations of life were cast aside, they should, in the land of larger life and liberty, grow in grace and goodness for ever.

The philosophy of Spiritualism aimed at the spiritualisation of human nature for the upbuilding of the Divine kingdom here on earth, and it urged all men so to live while in the flesh as to earn for themselves all the happiness they hoped for in the land beyond.

'The day will come,' Mr. Morse concluded, 'when evil and vice shall be seen no more, when disease, poverty and crime shall have disappeared, when goals shall have become memories of bygone days, when hatred, malice and uncharitableness shall have left the world for ever, when no man shall hunger and no woman or child shall suffer. The day will come when priests, prelates, princes and kings shall have ceased to rule, and when the divine humanity in all its kingly glory and spiritual beauty shall shine in the faces of all mankind.'

The music of heaven would one day be heard on earth, the clouds would be rolled aside for ever, and men would indeed walk and talk with angels. Then would come about the realisation of the truth that, rightly understood, the gospel of modern Spiritualism was indeed the gospel of the higher human life on earth.



## JOTTINGS.

The issue of 'M. A. B.' (Mainly about Books) for November is styled a 'Psychical Number,' and contains illustrations of the levitation of the medium Zuccarini from Lombroso's 'After Death—What?' and of the trick of substitution of hands, from Flammarion's 'Mysterious Psychic Forces.' It also reprints a story of a haunted villa, from Professor Lombroso's work, and an extract from Professor Hugo Münsterberg's 'Psychotherapy.'

'Ultra,' of Rome, reports a symbolical premonitory dream, and says that it has inquired into the matter and found that all the details have been correctly given. A woman, living at Rome, dreamed, on the night of August 27th-28th, that she was on the bank of the river, and saw a rock, round which a crow circled, and finally settled on it. She told this dream to her neighbours, and the crow was generally held to be a symbol of misfortune. On the afternoon of the 28th, her favourite grandson, a child of six or seven years old, was drowned close to the rock at the same place seen in the dream.

Some curious observations have been collected by Dr. Otto von der Pfordten, according to 'Ultra,' which tend to show that the action of electric currents on the body is modified or neutralised by certain mental states, especially sleep or concentrated attention. Jellinek found that rabbits under chloroform were not injured by an otherwise fatal current, and that electricians can voluntarily and purposely expose themselves to a current which, if received accidentally, would be harmful or fatal. This power of resistance, it is declared, is an effect of strong will, and it is further asserted that the greater part of nervous troubles proceed from weakness and uncertainty of will, and it has long been observed that persons usually feeble become strong under the influence of some powerful emotion.

We hope that during the coming winter home circles will be established for the purpose of developing the latent mediumship of the sitters. A thoughtful correspondent writes: 'There is a dearth of good mediumship now-a-days, consequent, I believe, on the public circle taking the place of the home circle where reliable mediumship was formerly nurtured and developed. I think the abandonment of the home circle has also had the effect of lowering the tone of the movement as a whole.' The need for good, reliable physical mediums is very great. Twenty Eusapia Paladinos would be invaluable just now. But unless home circles are held and sitters work with patience in co-operation with the spirit people, they are hardly likely to be discovered.

Some Continental papers have published a curious narrative of a spectral apparition and its results. A noble lady of the family of Treba one evening felt a sharp pain in her arm, and heard a voice saying: 'Do not fear; I am a friendly spirit.' The speaker made an appointment to meet her at a certain place, but she did not keep it. Then a form appeared and told her to dig in a cellar, where a treasure was buried. Priests and professors were consulted, but they advised her not to act on this suggestion; the spectre then persecuted her in various ways until she died. It afterwards appeared to her daughter, and became a sort of 'family ghost,' but did no further harm; it was last seen by the head of the house during the Franco-Prussian war, in the midst of the battle of Worth. It was the figure of a nun, and resembled a member of the same family who, centuries before, had expiated certain faults of her youth by entering a nunnery.

A kindly correspondent writes: 'I have had a sorry time of it lately. My critics call me mad, a fool, and other choice epithets, for even inquiring into Spiritualism at all. Bible texts and the devil are hurled at me with great vehemence. The Bible, as it appealed to as if it were the Almighty. Much as I revere its contents I have never regarded it as a fetish, or as capable of settling such a philosophy as Spiritualism.' We sympathise with our friend, but trust he will be able to hold his own and show to his critics 'the better way.' Perhaps 'Spiritualism in the Bible' by Mr. and Mrs. Wallis would help him: or the new work by the Rev. Charles Tweedale. The adverse attitude of those who attack us from the biblical point of view, is, to our mind, most inconsistent.

Spiritualism, we are told by a clerical critic, is a survival of ancient superstitions, a relic of the past when ignorant people believed in ghosts and witchcraft, the evil eye and all such nonsense. Another reverend gentleman says: 'The further back we go in history the more superstitious and

credulous we find the people'—but if the testimony to spiritual phenomena of present-day scientific observers and trained thinkers is to be discarded on the ground of superstition and folly, why should we accept records of similar occurrences compiled in an age when the people were more superstitious and credulous? As Matthew Arnold said: 'Men no longer put as a matter of course the Bible miracles in a class by themselves,' and if present-day spirit manifestations are discredited then there can be no logical alternative but to reject ancient miracles. Clerical opponents to Spiritualism play into the hands of materialists and undermine their own faith. The modern facts supplement and make credible much in the Bible which otherwise would be open to strong objection.

We would ask our Christian opponents, are you materialists or Spiritualists? Do you really believe—rationally affirm and defend—can you explain, on 'scientific lines,' the Biblical spirit voices, apparitional appearances, trances, physical manifestations, dreams, warnings, visions, &c., including the 'alleged resurrection of Jesus'? If you, as Bible believers, affirm that Jesus held a dark séance, and received spirit visitors at night, while his friends slumbered, that he walked on the waters in the night time, and was released from the sepulchre by the aid of two spirit young men, again in the darkness of night, while those who might have been witnesses were asleep, that Peter was released from prison, in the night time, while his guards were asleep, and if you do most fully and truly believe the records, the testimony of unknown writers, on the authority of manuscripts, 'no two of which are in all points alike,' why, in the name of reason, justice and truth, do you refuse credence to the testimony of Sir William Crookes, Dr. A. R. Wallace, O.M., Professor Barrett, Sir Oliver Lodge, and hosts of other living, reputable, sane, scientific, and cultured men and women?

M. Léon Denis, in the Introduction to a forthcoming work on Joan of Arc, quoted in the 'Revue Spirite,' says that while the science and reason of a former age could only deny the reality of her visions, 'during the last fifty years a huge assemblage of facts, manifestations, and discoveries has thrown entirely new light on these vast aspects of life, glimpsed in all ages, but as to which we had only vague and uncertain data. By means of attentive observation and methodical experiment on psychical phenomena, a great and powerful science is gradually being constituted. . . . The main point of the question is the existence of occult forces ignored by materialists, of invisible powers, not supernatural or miraculous, but belonging to domains of Nature previously unexplored. . . . An abundant fount of information flows from the invisible world, close bonds exist between the living and the departed. All minds are united by mysterious links, and the more sensitive minds vibrate under the rhythmic pulsation of the universal life. Such was the case with our heroine.'

## CONFLICTING COMMUNICATIONS.

In answer to an inquiry respecting the spirit spheres, Mr. Hudson Tuttle says:—

The division into seven spheres and circles is entirely arbitrary. There may as well be twenty or any other number. The same classification would apply to the earth plane. The difficulty regarding conflicting communications is greatly augmented by the lingering belief in the infallibility and prescience of spiritual beings. It is difficult to think of spirits with limitations only a little less restrictive than our own. Most persons are prone to accept 'thus saith the spirit' as though written by an oracle. If the spirit oracle conflicts with others, they swiftly condemn all as unreliable; or, because of these contradictions, conclude that there is no existence beyond death. This is as rational as it would be to conclude that because there are conflicting ideas in the world of mankind, mankind has no existence.

Whatever may be taught, however conflicting the connections, the fundamental fact of spirit existence remains—the contradictions prove the diversity among spirit beings, their limitations of knowledge, the difficulties in the way of absolutely perfect transmission of thought, our own misunderstandings.

The cardinal idea that the spirit world is bounded by zones of spiritual substance surrounding the planets, solar and stellar systems, is identical in the descriptions in the 'Arcana of Spiritualism' and in the writings of A. J. Davis. This is a generalisation which can be arrived at by speculative thought, as the law of gravitation may be transferred from a falling apple to a solar system. The detail is of direct knowledge from observation, and must be limited thereby.



## 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.*

## The Trimsaran Colliery Disaster.

SIR,—With reference to the recent Trimsaran Colliery explosion, mentioned in 'Jottings' on page 527, permit me to say that the 'prediction by a clairvoyante' was made by Madame St. Leonard when, two years ago, she was staying in Llanelli, and warned several clients who consulted her that there would be an explosion at this colliery in two days, months, or years. To one man she said that he would be in the flames, and, sad to relate, he was in the middle of the blast and is among the dead. For telling the truth and so trying to avert the disaster, Madame St. Leonard was prosecuted by the police for acting with 'intent to deceive,' and heavily fined. She was so distressed by this injustice, that she left the district and is now living in London.—Yours, &c.,

WINIFRED TREVOR.

16, Handfield-road, Waterloo.

## Dr. J. H. Hyslop on Cross-Correspondences.

SIR,—'LIGHT,' for October 23rd, contains some animadversions upon my discussion of Mr. Piddington's report on 'cross-correspondences,' written in such a fair spirit that I do not like even to correct what seems to be a misunderstanding of my position in that paper. I think we shall quite agree when my point of view is stated again. My remarks on that report and the statement of what I regarded as the correct criterion of spirit existence were conceived from the point of view that telepathy was a hypothesis to be eliminated from consideration. While I do not regard telepathy seriously as a rival to spiritualistic interpretations of certain phenomena, though granting it as a fact and a limitation of the evidence in other incidents, I nevertheless concede that we must dispossess such minds as Mr. Podmore's of its relevance, and so treat the problem from that point of view. Hence, when making the cross-correspondences secondary in value, I had in mind the assumption that telepathy was really applicable, as many seem to think it is, to the previous reports on mediumistic phenomena, and if telepathy could do the selective work from all living minds to gather the information recorded there, it might easily do the work of selecting the facts represented in the 'cross-correspondences.' Not that I believed it in either case, but that it was no harder to believe in telepathy in the latter than in the former cases, and it seemed that the members of the society were disposed to accept telepathy for the older evidence and to place the primary stress on 'cross-correspondences.' To me the latter only complicate the case against telepathy and do not initiate the argument for spirits.

With this large telepathy in mind I do not see how we can prove 'independence' of mind until we have proved the identity of a special case. Conceding that telepathy has been eliminated, we may well accord 'cross-correspondences' the power to suggest 'independence' of mind, if not to prove it. But with the selective unity of the facts as the standard of evidence and the need of supposing that any independent intelligence must be human to be of interest, we must make identity the condition of establishing 'independence.' Owing to the real or imaginary difficulty of telepathy, identity must go with the proof of 'independence.'—Yours, &c.,

JAMES H. HYSLOP.

American Society for Psychical Research,  
New York.

[It seems to us that Dr. Hyslop pays too much deference to the hypothesis of unlimited selective telepathy, which he has himself shown to have no foundation in fact. We think that it is really an answer to this hypothesis when we can show how strongly the 'cross-correspondences' point to an independent intelligence; one which possesses the power of arranging and bringing out, through various mediums, a series of facts and ideas in accordance with a plan initiated by itself. It is the management of the episodes, as Sir Oliver Lodge points out (see page 556) that proves independence of intellect; for telepathy between the mediums, even if it accounted for what was given by two of them, would leave unexplained the limitations of that common knowledge—the blanks which have to be filled up by communications received elsewhere. Universal selective telepathy would not, *ex hypothesi*, dole out its information in any such manner.—Ed. 'LIGHT']

## An Interesting Apport.

SIR,—In your issue of September 11th appears a letter from Colonel Kendall Coghill, in which he affirms the inaccuracy of particulars concerning the remarkable apport of a soldier's wallet with fragment of Bible enclosed brought to Mr. T.W. Stanford's circle in Melbourne through the mediumship of Charles Bailey. The only information concerning the ownership of the wallet or Bible came from the articles themselves as 'Dr. Whitcomb,' the controller of the circle on the spirit side, merely stated where it had been found in India, and read the name of Ensign Arthur Robert Wilson in the Bible, and the particulars also given there of his regiment. Colonel Coghill has not got these quite correctly, as he says 'officers do not wear shooting badges,' but the badges were affixed to the wallet, not worn, and he also says no officer of the name was killed at Delhi, which was never affirmed at the circle.

But Major H. W. Thatcher's information conveyed in your editorial footnote concerning the correspondence with the War Office and India Office is most valuable. It shows that Colonel Arthur Robert Wilson served, when an Ensign, in the Indian Army about 1864-65—the dates on the shooting badges, and that he died in 1904 at Kensington, London. This is just the corroboration needed, and which it was hoped might be obtained by means of the writing on the fly-leaf of the fragment of Bible which had belonged to him. Although the Indian controls, 'Abdul' and 'Selim,' invariably give the names of the countries or cities whence they obtain the apports, there are no means of verifying their statements. As this is a secondary consideration in comparison to the all-important fact of 'the passage of matter through matter,' which is vouched for in the most emphatic manner by those in a position to judge, their statements relative to this have not been taken seriously. This case of the soldier's wallet, however, seems capable of proof, and will add weight to the statements made concerning other apports if it is entirely corroborated. It will be esteemed a great favour by Australian investigators if Major Thatcher can, by means of the Bible inscriptions, make its ownership still more definite.

Extra copies of the 'Harbinger' containing these pictures will be forwarded to the Editor of 'LIGHT' to facilitate inquiries. Thanking you in advance.—Yours, &c.,

ANNIE BRIGHT,  
Editor 'Harbinger of Light.'

## Spiritualism and Theosophy.

SIR,—In the many discussions between Theosophists and Spiritualists which appear in the columns of 'LIGHT,' the Theosophists are at a great disadvantage in one respect, which it may be well to point out. The essence of the difficulty is this: Theosophists have by continued study made themselves familiar with the ever-growing mass of theosophical literature at present extant, and they have to argue with people who have not done so. Thus, the Spiritualist looks at Theosophy from *without*, the Theosophist from *within*. The only way in which the Theosophist can answer many of the Spiritualist's criticisms is by saying, 'If you had studied Theosophy for as many years as I have, you would think otherwise.' Take, for instance, the comparison drawn between Mrs. Besant's and Swedenborg's supernatural experiences; from the point of view of a Spiritualist this is, no doubt, a just comparison. I can heartily sympathise with the Spiritualist's point of view; it was my own once. But now I believe that Mrs. Besant's clairvoyance is *trained* clairvoyance, developed under the instruction of 'Masters,' whose knowledge and power as regards things visible and invisible are as much greater than ours, as ours is beyond that of the ape. And the pupil of such Masters is taught at the outset how to discriminate between external reality and subjective imagination.

But how can I, or any other Theosophist, hope to justify such a belief in the columns of 'LIGHT'—founded as it is on cumulative evidence gathered during years of study and reflection? In all sympathy and good-will, and because I long to share with others the prize that I believe I have won, I appeal to Spiritualists to study Theosophy a little more deeply, and to criticise a little less hastily. I assure them that if they would do so many of the apparent contradictions which they observe in theosophical teachings would vanish into thin air. When I first studied science I often went triumphantly to my tutor, thinking that I had discovered a flaw in the argument, which, if pointed out, would shake modern science to its very foundations. He would smile and explain to me that until I had studied a little more deeply I must be content to take the 'hard saying' on trust. I followed his advice, and—made progress in my study. But what if I had objected and accused my tutor of obscurantism?—Yours, &c.,

F. S. SNELL.



## The Bishop of London and Madness.

SIR,—In reply to the letter under the above heading on page 552, permit me to say that 'Inquirer' has missed my point altogether. The charge made by the Bishop of London I repudiate as hotly as I can—as every Spiritualist does; I thought that was understood—but suppose for the moment that it is true that 'Spiritualism eventually leads to madness,' what can be said of orthodox Christianity if, on a certain date, out of the number of men and women detained in prison there are 16,089 members of the Church of England, and only one Spiritualist. Following the Bishop's own line of reasoning, the conclusion must be that orthodox Christianity 'eventually leads to crime,' which is far worse than insanity. Permit me to make it quite clear that the logical conclusion is not mine, but is that arising from the Bishop of London's argument.—Yours, &c.,

PUZZLED.

## Remarkable Table Phenomena.

SIR,—In 'LIGHT' of October 30th, 'C. A. C.' asks for experiences of extraordinary table movements. Permit me in answer to say that in our home circle, at the commencement of the development of physical phenomena, the table movements obtained were astounding; in fact I am told by scientific men that our ignorance of the importance of this class of phenomena was regrettable, as such powerful table movements, without contact, are rare. For instance, when at 10 p.m. refreshments were brought into the circle, and placed upon the table around which we were sitting, the table would walk, or glide, around to each sitter, the one before whom the table stopped would take a cup of tea, &c. It would then go on to the next until all were served. As many as from thirteen to fifteen people would be attended to in this way.

Sometimes, if we were laughing at its antics, the table would waltz to and fro, evidently enjoying the excitement caused by our endeavours to take off the cups of tea before they were spilt. It would throw itself on the floor, roll over and over, get up again, dance to the rhythm of any tune, if a sea song it rolled in imitation of a ship.

Often, as it marched around the room (in the light), it would rap out a march tune loudly. The 'Turkish Patrol' was a great favourite. It would begin to tap very gently, the noise becoming louder, then gradually dying out again. This was accompanied by sounds as of kettledrums and many feet marching with it—a wonderful manifestation. If I sat apart from the circle, in a corner of the room, the table would march across to me without any person being near it.

Recently, during experiments to obtain photographs of materialisations, and after a flash-light photograph had been taken, a gentleman present lit up to attend to his camera; I left my chair to obtain something needed, and hearing the exclamations of the sitters, I turned in time to see the table suspended about two feet in the air. I quickly returned to my seat, when it at once slowly descended. I again rose and up went the table again. A sitter placed his hand on it, trying to force it down, but could not; it remained thus for some time, as though waiting to be photographed.

I should like to add that the table, in its every movement, evinced the greatest intelligence—and even humour. Often in a large circle, the sitters tucked their feet under their chairs to avoid the table deliberately jumping on them, but then it would glide up, turn partly over, and if a foot protruded the table was down on it instantly, and when successful it danced as if enjoying the fun.

After materialisations and direct spirit writings were obtained much of the table movements ceased—in fact, it is only on occasions when there seems little power for the more direct manifestations that we now obtain table movements.—Yours, &c.,

A. O. E. P.

## NEW PUBLICATIONS RECEIVED.

- 'Science, Matter, and Immortality.' By R. C. MACFIE. Williams & Norgate, 14, Henrietta-street, W.C. 5s. net.  
 'Clues to Character.' By R. DIMSDALE STOCKER. L. N. Fowler & Co. Price 2s. net.  
 'Scientific Living for Prolonging the Term of Human Life.' By LAURA N. BROWN. L. N. Fowler & Co., Imperial-arcade, Ludgate-circus, E.C. Price 4s. 6d. net.  
 'The Ways of Love.' By ELISABETH SEEVERS. Theosophical Publishing Society, 161, New Bond-street, W. Price 3s. 6d. net.  
 MONTHLY MAGAZINES.—'Occult Review' (7d.), 'Modern Astrology' (6d.), 'Current Literature' (25 cents), 'The Nautilus' (10 cents), 'Reason' (10 cents), 'The Open Road' (3d.), 'Herald of the Cross' (2d.).

## SOCIETY WORK.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday last Miss McCreddie's successful clairvoyant descriptions aroused much interest. Mr. George Spriggs presided.—*Percy Hall*.—On the 8th inst. Mr. Leigh Hunt gave good clairvoyant descriptions. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Beard delivered a helpful inspirational address.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Ord's sympathetic address was much appreciated. Sunday next, Miss Morse.—F. S.

KINGSTON-ON-THAMES.—24, MARKET PLACE.—On Sunday last Mrs. Miles Ord gave an address on 'Spiritualism, Is it Divine or Satanic?' Sunday next, at 7 p.m., Miss Violet Burton on 'The Awakening to Spirit Life.'

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday last the Union of London Spiritualists held a successful conference. Mr. Tayler Gwinn replied to questions. Sunday next, Mr. Horace Leaf. Helpers wanted on Sunday, 28th, at 11 a.m.—S. B.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. T. Olman Todd gave an address on 'Spiritualism from the Poets.' Sunday next, at 11.15 a.m., circle; at 7 p.m., Mrs. Beaurepaire, address and clairvoyant descriptions. Thursday, 8.15, public circle.—H. B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Miss Morris gave an earnest address. Sunday next, at 7 p.m., Mrs. Imison, clairvoyante. Wednesday, at 8 p.m., Miss Florence Morse, trance address and clairvoyant descriptions.—W. T.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Cousins delivered an address on 'As my God Speaks to Me' and Mrs. Sixsmith gave successful clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Osborne.—C. C.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mrs. E. M. Walter gave an instructive address on 'Religions, Ancient and Modern,' illustrated by original drawings. Sunday next, at 7 p.m., Mr. Robert King. Monday, 8, Mrs. Imison. December 4th, social evening and sale of work.—N. R.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONGROADS, E.—On Sunday last Mr. G. R. Symons spoke on 'The Woman at the Well.' On the 11th Mr. Wrench gave a good address and psychometric delineations. Sunday next, at 7 p.m., Mrs. E. M. Walter. December 2nd, 3rd, and 4th, sale of work in aid of building fund.—T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last, morning and evening, Mr. E. W. Wallis delivered excellent addresses. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. F. G. Clarke, address. Mondays, 8, and Wednesdays, 3, clairvoyant descriptions. Thursdays, 8.15, public circle.—A. C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. J. Blackburn spoke on 'Bible Spiritualism.' Mr. Wesley Adams' solo was appreciated. Sunday next, at 7 p.m., Mrs. Neville, address and psychometry. Monday at 7, and Thursday at 8.15 p.m., circles. December 2nd, at Raleigh Hall, at 8, social evening and dance.—W. Y.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Wilkins spoke on 'Where the Dead are Not,' and 'Some Personal Experiences.' Anniversary Services: Sunday next, Mr. and Mrs. Smith, address and clairvoyant descriptions. 23rd, members' meeting; election of officers. 27th, anniversary tea and social evening.—H.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mrs. Webb gave clairvoyant descriptions. On the 11th Mrs. Webster gave psychometric delineations. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Abbott. Thursday, 7.45, Mrs. Atkins. Wednesday and Fridays, at 8, members' circles.—J. J. L.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long, speaking on 'Is Spiritualism Satanic or Divine?' replied that it was 'Human'; in the evening he gave an instructive address on 'Spirit Communion.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long. Monday, 22nd, 8 p.m., social gathering in aid of Benevolent Fund. Tickets, 1s. each.—E. S.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Winbow spoke and replied to questions. In the evening Mr. D. J. Davis gave an able address on 'Is Spiritualism Unchristian?' On the 11th, Mr. Scott spoke on 'Mind Concentration.' Sunday next, at 11.30 a.m. and 7 p.m., Mrs. Webb, clairvoyante. Thursday, Mrs. Ord. 28th, Lyceum open session and tea, 6d. each, Mr. P. Smythe.—C. J. W.