

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

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

No. 1,588.—VOL. XXXI. [Registered as]

SATURDAY, JUNE 17, 1911.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	277	To Believe or Not to Believe.....	283
L.S.A. Notices	278	Mediums not 'Fortune-Tellers'	283
Spiritualism and Theosophy: A		The Origin of Kings. By H. Leaf	284
Comparison and a Contrast.		The Fellowship of Souls	285
Address by Mrs. Mary Seaton	279	Hindu Doctrine of Metempsy-	
A Spirit Message Verified	280	chosis. By Mrs. A. Simpson	286
The Hypothesis of Bilocation		Mrs. Besant Prophecies Great	
Considered	281	Changes	286
Growth of Spiritualism in New		Items of Interest.....	287
Zealand	281	Mr. C. Bailey, Australian	
Coronation.....	282	Medium, in London.....	287

NOTES BY THE WAY.

Perhaps Spiritualists need to be specially warned against over-explaining and over-theorising. The bare facts, at present, are enough. Sufficient unto the day is the explanation thereof. Perhaps, too, it is desirable for us to incline a little to a sober but alert agnosticism in relation to any final explanation of our facts, or, indeed, of any facts, or even of life itself. That which is behind and within we see not, know not, understand not. Very wisely did Herbert Spencer say:—

The man of science sees himself in the midst of perpetual changes, of which he can discover neither the beginning nor the end. He realises, with a special vividness, the utter incomprehensibility of the simplest fact considered in itself. He, more than any other, knows that in its ultimate essence nothing can be known.

This does not suggest any abating of interest in our inquiry or any damping of hope respecting it. In fact, it widens the field, enlarges the horizon, and frees us from the bonds of theory, to prosecute our journey up and on.

The June 'Literary Guide and Rationalist Review' contains the old, stale and tiresome sneer at D. D. Home, who is described as a charlatan and the 'most romantic of humbugs.' We have ceased to grow indignant at these attacks on the character of poor, simple, kindly Home—we are only sorrowful. We could wish, however, that some of his critics would take the trouble to acquaint themselves with the true facts of his career. Then any adverse criticism would come with more dignity and weight, though it would, of course, lose in point and pungency. Cheap invective does not belong to considered judgments.

Mrs. Besant, in her newest work, entitled 'The Riddle of Life and How Theosophy Answers It' (price 6d.), gives us a lucid and able exposition of the special doctrines to which she has devoted her energies since she became connected with the Theosophical movement. This little book will be useful as an introduction to the study of Theosophy, which is dealt with by Mrs. Besant with all her customary charm and clearness. Among other things we read that: 'Most of the people of the advanced races are becoming slightly conscious of astral impacts, while some are distinguishing them clearly. Premonitions, warnings, conscious touch with the "dead," &c., all are affections of the astral body from the astral world. . . . As the mental body evolves the man comes into conscious relation with mental currents, with the minds of others near and distant, "living" and "dead."' On the other hand, we are told that: 'Any tearing of the physical body into its dense and

etheric parts during physical life is unwholesome; it [the etheric—or 'spirit' body] is torn out by anæsthetics, and slips out, undriven, in some peculiar organisations, generally termed "mediumistic"; apart from its denser comrade it is helpless and unconscious . . . and subject to manipulations from outside entities, who can use it as a matrix for materialisation.' Apparently, then, those who *consciously* come into touch with the 'dead' are people of the advanced races—but those who are *mediumistic* endure the 'unwholesome' experience of having their helpless and unconscious etheric part manipulated by outside entities! There may be some truth in isolated instances in both these claims—but they are equally untrue as generalisations covering both classes of experience. Many persons who are psychically developed are both consciously unfolded *and* mediumistic, and enjoy the advantages of both phases of spiritual relationship, without any unwholesome results.

In his lecture to the London Spiritualist Alliance, in February last, on 'The Spiritual Progress of Man,' Mr. James I. Wedgwood referred to the necessity, when waking in the morning, of resolutely shaking off the grip of the lower consciousness which tends to hold the body in a languid, drowsy state. A writer in the May 'Nautilus' expresses the same idea in a different way:—

It was when I was labouring under nervous prostration that I discovered the fallacy of waking up by degrees. . . . One day it struck me that I could wake right up and be just as wide awake in two minutes as in two hours if I would only make my mind up to it. So I decided that every morning as soon as I became conscious of being awake, I would rise straight up and stand in the middle of the floor and *act* as if I were awake and healthy and happy. I did this persistently, not allowing myself a single lapse. And from that very time I began to get well.

That is a piece of valuable testimony. It shows that the control of the body by the higher consciousness, even in this matter of rising in the morning, can produce physical as well as moral benefits.

In an interesting article, 'Informal Magic,' in 'The Occult Review' for June, Dr. Charles J. Whitby discusses the question of personal charm—that occult power of influencing and attracting others which some people possess. He cites a notable instance in the case of Walt Whitman, of whom Dr. Bucke (who visited the poet in 1877) relates that 'he was almost amazed by the beauty and majesty of his [Whitman's] person, and the gracious air of purity that surrounded and permeated him':—

It seemed to me at that time that he was either actually a god, or, in some sense, clearly and entirely preterhuman.

That is a remarkable testimony to the spiritual influence that may be radiated by a great man, especially one like Walt Whitman—a great poet of humanity.

We have always held that even when things seem to be going terribly wrong the evil is more apparent than real—there is a soul of goodness at the core. And in this con-

nection we have read with deep interest and pleasure an article by Canon Holland in 'The Commonwealth' for May. With penetrating insight the Canon shows that Competitive Competition is really 'building up an ever closer and subtler and more complete system of Co-operation':—

Therefore, when the period of our stress on competition is over, and we have once again learned to appreciate the part played by co-operation, we have not got to take a competitive society to pieces and reconstruct it on co-operative lines. All that is needed is that we should emphasise again and release into full play the co-operative powers which are already and always in action.

That is encouraging indeed. The whole argument, in fact, is a piece of deeply-reasoned optimism.

The Union of Ethical Societies has sent us for notice a little volume which, under the title 'The Ethical Movement: Its Principles and Aims,' forms an exposition of the tenets of that movement. Messrs. Horace J. Bridges, Stanton Coit, G. E. O'Dell, and Harry Snell are the joint authors of the work, which ably and lucidly sets forth the attitude of Ethicism to life. Religion has somewhere been defined as 'morality touched with emotion'; and if we accept that definition we can at once dismiss the Ethical Movement from the category of religions. There is morality but no emotion in the Ethical faith. As a matter of fact, it stands rather as a science—a science of morality, which disregards the question of immortality:—

There is no ethical need of demonstrating that man survives the dissolution of his mortal body. We do not deny the existence of the soul after death; we protest only against the desire, the longing for such a life.

Thus the authors, and it is needless to say that we join issue with them on precisely that point. We feel that this question of the immortality of the human soul is bound up with the true dignity of man in the Universe. And the attitude of Nature herself on the point is demonstrated by the fact of the survival of the human personality after death.

We often hear of the extent to which modern theology is being permeated by the later spiritual revelation. Here is a passage in point (from 'The Trial of Faith,' by Dr. Hodgkin), quoted with approval by 'The Modern Churchman':—

The dialectic propositions of the Athanasian Creed sound like a jangle of words. I know not whether they be true or false, but I can well believe that they are about as near to truth as the guesses of a four-year-old child at the contents of the books in its father's library. Still, I look towards the most holy place, and in thought I seem to see one issue therefrom, whom I know to be my spirit's rightful King. He says to me, 'Dost thou believe on the Son of God?' 'Who is He, Lord, that I might believe on Him?' the soul of man makes answer. 'Thou hast both seen Him, and it is He that talketh with thee.' 'Lord, I believe,' let us all say with thankful hearts, and let us worship Him.

Here truly is 'the letter' giving place to 'the spirit.' An admission of direct revelation, however coloured by theological prepossessions, is always welcome.

'A Visit to a Gñāni, or Wise Man of the East' is a reprint from Mr. Edward Carpenter's book of travels, 'From Adam's Peak to Elephanta,' of those pages which deal with the acquaintance he formed at Ceylon some twenty years ago with one of the esoteric teachers of the ancient religious mysteries. Mr. Carpenter was deeply impressed not only by the strongly marked personality of the man, but by his dignity, his perfect simplicity of manner, and absence of self-consciousness. Partly in his own words and

partly in those of the Gñāni, Mr. Carpenter sets forth the gist of the doctrine held by the Indian Gurus or Adepts:—

What the Gñāni seeks and obtains is a new order of consciousness—to which, for want of a better, we may give the name *universal* or *cosmic* consciousness in contradistinction to the individual or special bodily consciousness with which we are all familiar. . . . The individual consciousness is specially related to the body. The organs of the body are in some degree its organs. But the *whole* body is only as one organ of the cosmic consciousness. To attain this latter one must have the power of knowing one's self separate from the body, of passing into a state of *ecstasy*, in fact. Without this the cosmic consciousness cannot be experienced. . . . It is interesting at this juncture to find that modern Western science, which has hitherto—without much result—been occupying itself with mechanical theories of the universe, is approaching from its side this idea of the existence of another form of consciousness. The extraordinary phenomena of hypnotism . . . are forcing Western scientists to assume the existence of the so-called *secondary* consciousness in the body.

Mr. Carpenter reviews the various methods by which this consciousness is attained, including the mastery over the internal processes of the body, and the subjection of Thought and Desire. Of the subjection of Thought he says:—

That a man should be a prey to any thought that chances to take possession of his mind is commonly among us assumed as unavoidable. It may be a matter of regret that he should be kept awake all night from anxiety as to the issue of a lawsuit on the morrow, but that he should have the power of determining whether he be kept awake or not seems an extravagant demand. . . . Yet this is an absurd position for man, the heir of all the ages, to be in: hag-ridden by the flimsy creatures of his own brain. . . . It is one of the most prominent doctrines of the Gñānis that the power of expelling thoughts, or, if need be, of killing them dead on the spot *must* be attained. This power not only frees a man from mental torment (which is nine-tenths at least of the torment of life), but it gives him a concentrated power of handling mental work unknown to him before. The two things are correlative to each other. While at work your thought is to be absolutely concentrated on it, undistracted by anything whatever irrelevant to the matter in hand. Then when the work is finished it must stop equally absolutely—stop entirely—no *worrying*—and the man must retire into that region of consciousness where his true self dwells.

We have long regarded Giuseppe Mazzini as one of the world's inspired teachers, and have wondered at the neglect into which his writings seem to have fallen. It is with pleasure, therefore, that we note an article, 'The Religion of Mazzini and Garibaldi,' in the May number of 'The Theosophist.' We take, as especially appropriate to our subject, the following excerpts from a letter written by Mazzini to Signora Elisa Ferrari:—

I do not believe in death. I believe in life, potent affirmation of a force that proceeds from God. . . . I have gathered that we are immortal; that the law of life is One; that the progress felt beforehand and carried out by humanity collectively, from generation to generation, is also unfolded by humanity individually, from transformation to transformation, from existence to existence; that this unfolding of progress implies the consciousness of that progress; and that *consciousness* of progress accomplished and *memory* are identical words; that we, therefore, keep throughout these transformations the consciousness and memory of our identity. . . . I have gathered that love is a promise to be fulfilled elsewhere, hope a fruit in bud, the bier a cradle of new life.

Mazzini was a seer indeed.

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.—On Wednesday next, June 21st, and succeeding Wednesdays, from 12 noon to 5 p.m., at 110, St. Martin's-lane, W.C., Mr. Percy R. Street will give personal delineations by means of the colours of the psychic aura of sitters, and will diagnose disease under spirit control. Fee 5s. to a guinea. Appointments desirable. See advertisement supplement.

SPIRITUALISM AND THEOSOPHY: A COMPARISON AND A CONTRAST.

AN ADDRESS BY MRS. MARY SEATON.

On Thursday evening, May 25th, at the Salon of the Royal Society of British Artists, Mrs. Mary Seaton (of Washington, U.S.A.), delivered an address, the full title of which was 'Spiritualism and Theosophy: their Similarities and Dissimilarities—from an Onlooker's Standpoint,' to the Members and Associates of the London Spiritualist Alliance, Mr. H. Withall, the vice-president, occupying the chair.

THE CHAIRMAN, in introducing the lecturer, said that there was a good custom in commercial circles of every year 'taking stock,' and it would be an excellent thing for the Alliance and the individuals who belonged to it, on this, the last meeting of the Session, to 'take stock' of the ideas they possessed. We all inherited certain tendencies and certain ideas. In our early years we were taught certain things which we learned, but without exercising our reason upon them. We became so accustomed to these ideas that we hardly knew why we retained them, and it was, therefore, a good practice to overhaul these mental possessions and re-value them, particularly as regarded our political and religious views. We could follow this practice with considerable profit. To-night (continued the chairman) our lecturer is going to help us in this direction. She is going to compare Spiritualism and Theosophy, and to do this without any bias whatever. It has been her life-work to try and make those with whom she is associated realise their own spiritual powers. These spiritual powers, she has told us, are so great that if we do but realise that we possess them, we can do anything, attain anything, enjoy perfect health and perfect success in everything. Mrs. Seaton shows that, in respect of herself, it is absolutely correct. At one time she was a great invalid, for fifteen years defying the skill of medical men in America, France, and England, until she met someone who made her realise something of this power within. She studied the question, and it appealed to her reasoning powers, for indeed, if you reflect that you are children of God, you must recognise that you possess potentially a measure of the powers of God. The question then arises how best to realise these powers, how to make them manifest, how to gain control over our own bodies. Mrs. Seaton has made this her life-work, and in this work she has been brought into contact with Spiritualists, Theosophists, Christian Scientists, and all those who realise that man is a spiritual being. She is going to compare Spiritualism and Theosophy, and we may find that some belief which we have not accepted because of our ignorance of it is perhaps the best belief for us. It does not, however, matter whether you are a Spiritualist or a Theosophist, if you realise that you can put yourself into harmony with that Power which will make you useful to your fellow creatures, and so helpful to the world that when you leave it your absence will be regretted because of the good you have done.

MRS. MARY SEATON then addressed the meeting. She said: It is a great pleasure to me to be asked to address you who call yourselves Spiritualists. It simply means that one more door is open to those who do not call themselves by any name. I cannot call myself a Spiritualist, a Theosophist, a Christian Scientist, or by any other name, because I belong to you all; I am an onlooker, but I am not an outsider. I am a student of life, and, as a student of life, I see the meaning of all these associations. I try to find out the particular phase of truth that each of these associations is here to emphasise and to develop; for each association represents and specialises in some particular phase of truth. The difficulty is for the human being to put himself, so to speak, outside of himself, and for the association to see itself in its proper relationship to other associations. We are apt to think our particular phase of truth is the most important in the world, but we must learn to see that we have not the whole of the truth—that others are equally emphasising certain particular phases which they consider the most important. When following the natural bent of our own minds, we find in ourselves certain inclinations, certain tastes, and if the way opens in the external for us to follow out those tendencies and express them, we test

our abilities in those directions. Have you ever stopped to think for a moment why your inclinations run in a specific direction—why Spiritualism seems to you the most important phase of this universal truth? I have myself paused to consider why I find certain kinds of ideas those which are most in accord with my tastes. I have suddenly wakened up to realise that my own mind was of the order of the philosopher and psychologist, and that the study of philosophy and psychology was the thing most easy for me to undertake. I suddenly found in myself the desire to heal, after I myself had been healed. There are many people who are cured by these new-old methods, who have, nevertheless, no desire awakened in them to pursue the subject. Why did I experience this desire? Because the Great Creator, who is still creating, is making each centre of life to express something of Himself in a particular direction. There is a drama of life—a distinct design being outworked, and each soul must further that design. Therefore we find in ourselves certain inclinations, certain tendencies, and we naturally act in accord with those tastes and tendencies. There is a great variety of expression in this Universal Spirit, and it does not express through each soul all of truth in the same proportion and degree. In the process of inspiring individual souls to carry out His plan, the Creator has given them certain tastes and inclinations which they can follow if they choose; for we are not puppets—we have a conscious part to play, and we can express it or let it go. This is true of each of us. If we all liked the same things the work of the world could not be carried on; therefore you see the necessity of each soul doing its specific part in this great plan. But while we may be 'specialists' in certain directions, we must recognise that each one is carrying out a certain phase of truth which he must express in his own way. And this applies not only to individuals but to associations of individuals by whom varying expressions of the one universal truth are given to the world.

About sixty years ago, in the United States—my home—simultaneously in different parts of it, manifestations of what is called Spiritualism came to different persons who were mediums to express these manifestations. But it is not for me to give you the history of Spiritualism. You know it, and you know that the work has gone on progressively ever since. I know something of Spiritualism from its inception. I have watched it—not, perhaps, so closely as I might have done—but I understand it, and, standing outside a movement, a sympathiser very frequently can see the whole activity of a movement better than one who is inside it.

Proceeding to review the three systems, Spiritualism, Theosophy, and Christian Science, Mrs. Seaton said that Spiritualism had three different aspects—the religious, the philosophical, and the phenomenal. As to the first aspect, some Spiritualists denied that it was a religion, some maintained the contrary, while others went so far as to claim that it was not only a religion, but a new religion. But the religious side of Spiritualism was not the side that was accentuated most—it was not the religious phase upon which the greatest emphasis was put. As to the philosophical aspect, a great deal of philosophical teaching was being constantly given out to the members of the Spiritualist body; but this aspect, again, was not the one most emphasised by Spiritualists as a whole. The philosophical side of any movement was the study of the way in which the Creator is working in the universe, but while the Spiritualists were studying the way in which the Deity was working on the next plane of existence, they were not studying to any great extent the past history on this planet of the human race and its many and varied activities, nor had they gone deeply into the study of science.

Individual Spiritualists certainly had done so—individual Spiritualists were deeply religious, deeply philosophical, but amongst Spiritualists, as a community, the emphasis was not put on the religious or philosophical aspects, but on the *phenomenal*. Spiritualists had a work to do for humanity, and it was needed that they should lay stress on the phenomenal side. The Creator had assigned to Spiritualists the task of holding this great fact in front of humanity, and keeping it there: that those who have left the body are still living, and can, in many

cases, communicate with those still in the physical form. It was due to Spiritualists that the scientific world had in recent years taken up the study of psychical phenomena. In the last five years, twenty-five leading scientists, it was stated, had accepted the facts of Spiritualism. (Applause.) Those facts, however, were not yet accepted by the world at large, and therefore their work was not finished.

'But,' continued Mrs. Seaton, 'there is a weak spot in Spiritualism, and I could not be a friend to Spiritualists if I did not tell you of it. Spiritualists depend too much upon the help which they obtain from the other world. (Applause.) It matters not whether the soul is embodied or disembodied—the child would never learn to walk if it always leaned on its mother's hand. We have within us powers and forces sufficient for our daily life—powers and forces which you are asking those souls who have passed out of the body to give you. It is good for us to communicate with those we love in the conditions beyond this world. It is right; it is legitimate; but to go to them always, no matter what our need may be, to lean on them exclusively is to do that by which our souls are weakened. Communicate? Yes, as you would with your friends here, but learn to unfold the powers within yourself. If you want power, you are one now with the unlimited source of it; you can get it to-day and open the door to it as truly as you can open the door to those who have gone before. There is that other door in your soul which you can open and gain the help which you are seeking. And after all, your friends in the next world can only help you to a certain point. They have knowledge; yes, but anything which comes through the human—and they are human as well as we—must necessarily have its limitations, because until the human has reached the universal plane, has opened entirely to the spirit within, that knowledge must be limited, the power to help must be limited. So that although our friends in the world beyond have been progressing, as they tell you, they have still their powers to unfold and to express more and more what is within themselves; and while you rely upon them you will not try to unfold your own possibilities and learn to lean on the power in your own souls.'

Passing next to the subject of Theosophy, Mrs. Seaton found a similar weak spot in that movement. Theosophists were given to rely on those great souls who had passed out of the body and attained exalted places in the other spheres of existence—they took their teachings from these highly developed souls, on whose authority they relied. Nevertheless, Theosophy was one of the great movements designed to present an aspect of spiritual truth to the world. Like Spiritualism, it had a religious, a philosophical, and a phenomenal side, and to that extent it was identical with Spiritualism. But it was the philosophical more than the religious or phenomenal side that was most emphasised in Theosophy. Theosophists tried to deal with life in all its phases; they were unifiers and tried to bring together all religions—the Christian, the Buddhist, the Confucian, and other faiths. They had gone deeply into the study of science, sociology, and ethics. They aspired to be universal in their knowledge, and sought to synthesise religion, science, art, and all expressions of the Universal Spirit. But although many Theosophists were deeply religious, deeply humanitarian, as well as highly psychic, theirs was mainly a philosophical movement. Two of the cardinal doctrines of Theosophy were Reincarnation and Karma. One could join the Theosophical Society without binding oneself to these two ideas, but Theosophists as a whole accepted them. There was no 'body of doctrine' which one was obliged to accept, and this was true likewise of Spiritualism. One could be a Spiritualist by simply believing that spirits could communicate with those on earth, and there was no real essential in Theosophy but that belief in the 'God-wisdom' and the Brotherhood of Man which we all held. Theosophists believed that we could never touch 'the flame which is universal,' that man could only gain his knowledge from exalted spirits—perhaps the Spirit of this planet, as they expressed it—for they held that man could evolve until he could come into close relationship with that Spirit. As to the Mahatmas, they claimed that these Mahatmas were not necessarily in the spirit world; some of them dwelt amongst humanity, living the ordinary life of the individual.

They were here to do a work on the psychic plane which we lesser lights did on the lower planes; they were seeking to further the progress of humanity. Theosophy was one of the greatest, most useful, and most intellectual movements of the day, and that was why one found so many men in it, because men for ages had done their own thinking. Men had the opportunity of going out into the world, and that had broadened their views, given them experience, and developed their mental faculties, whereas women had been largely shut away from the outer world, and compelled to occupy themselves with the smaller issues of existence. As a result, woman's emotional nature had been developed at the cost of her intellect, and she had consequently been more inclined to faith than to reason. Men had largely emancipated themselves from dogmas, and in some cases had gone to the other extreme by becoming atheists and agnostics. But Spiritualism and Theosophy have given men not only a new faith, but new facts; they had gained truths which satisfied their intellects as well as their emotions, and thus both sides of their nature could be satisfied, and that was why one found many men as well as women in these movements.

(To be continued.)

A SPIRIT MESSAGE VERIFIED.

At a séance held at the residence of Mrs. Bentley, 1, Broadway-avenue, West Croydon, on March 15th, 1911, a personality manifested through the mediumship of Mrs. Bentley, and affirmed as follows:—

My name was the Rev. John Robinson, died on Sunday, January 16th, 1876, at Pinner, Middlesex, in my seventy-eighth year. Laid to rest the following Friday at Kensal Green Cemetery, followed by hundreds of those who had assisted me in my work. I was for thirty years with the ——— (Society) ——— whose helpers numbered one hundred when I joined; when I died there were four hundred and fifty.

We, the undersigned sitters, hereby affirm that the above statements were recorded in writing at the dictation of the manifesting intelligence, and attest the accuracy of the record. (Signed) W. R. Harding, A. Aldous, A. Bentley, G. Tickner.

The facts given in the above message have all been fully verified. Inquiry at Kensal Green Cemetery led to the discovery of the gravestone, bearing the name of the Rev. John Robinson, and the date of his death (January 16th, 1876), aged seventy-seven years, and the fact that for many years he was connected with a religious society in London. His wife's name is also given, and the fact that she was of Pinner, Middlesex.

This left the following statements to be tested—*viz.*, that January 16th, 1876, fell on a Sunday, that he was interred on the following Friday, that hundreds of his fellow-workers attended the funeral, that he was thirty years with the society, and that the helpers were increased from one hundred to four hundred and fifty.

January 16th, 1876, was a Sunday; the date of the interment was ascertained at the inquiry office, it was the 21st; and the particulars regarding the society, the increase in the staff of helpers, and the number of assistants attending the funeral, were, on inquiry, fully confirmed by an official of the said society, who assisted to carry the remains to the grave.

The only discrepancy appears to be that he was actually connected with the society for thirty-one years, not thirty.

The names of the medium and the sitters may be published, but 'the society' object to their name or that of their representative, who so kindly helped in the verification, being published.

[We are indebted to Mr. W. R. Moores, president of the Croydon Spiritualists' Society, for the above report, which was accompanied by a declaration, signed by all the persons who were present at the séance, including the medium, that they have 'no knowledge of having previously heard or read of the existence of the late Rev. John Robinson, nor of the statement given, which has been made the subject of investigation.' This declaration adds to the value of the record of the particulars of this test-message.—ED. 'LIGHT.']

Mrs. MARY SEATON, part of whose recent lecture before the London Spiritualist Alliance appears in the present issue, is forming classes for instruction in the subject of healing on the lines indicated by her after her address. Particulars will be found in our advertising columns.

THE HYPOTHESES OF 'BILOCATION' CONSIDERED.

By ERNESTO BOZZANO. Translated from 'Annales des Sciences Psychiques.'

(Continued from page 256.)

Case 5. As a last example, I give a more curious case, in which two people, psychologically normal, saw their doubles at the same time as twelve other persons. The case was rigorously investigated by Robert Dale Owen, who was personally acquainted with two of the principal witnesses. The phenomenon occurred at Hamilton County, Ohio, U.S.A., at the home of Mr. Cary, the father of Alice and Phoebe Cary, who were at one time both well known in literary circles in America.

Mr. Cary had built a new residence some sixty yards away from the old one, into which he was about to move. The family was composed at that time of father, mother, an uncle, and nine children. Here is a summary of the story, which was quoted from the 'Arena' in 'LIGHT' of February 18th, 1893:—

The new house was finished, but they had not moved into it. There had been a violent shower; the father had come home from the field, and everybody had come in out of the rain. It was about four in the afternoon when the storm ceased and the sun shone out. The new house stood on the edge of a ravine, and the sun was shining full upon it, when the mother called out and asked how Rhoda and Lucy came to be over in the new house and the door open. Upon this all the family rushed to the front door, and there, across the ravine, they saw Rhoda, with Lucy in her arms, sitting in a rocking chair. Someone said, 'She must have come from the sugar camp, and has taken shelter there with Lucy from the rain.' Upon this another called out 'Rhoda!' but she did not answer. While they were gazing, and talking, and calling, the mother brought the two children downstairs, and the family stood and saw, in the full blaze of the sun, the form with the child in her arms slowly sink, sink, sink into the ground, until she disappeared from sight as the father approached them. Then a great silence fell upon all. In their hearts all believed it to be a warning of sorrow—of what, no one knew. When Rhoda and Lucy both died, then they understood. Rhoda died the next autumn, November 11th. Lucy a month later, December 10th, 1833. The father went over to the house and out into the road, but no human being, and not even a track, could be seen.

I will supplement the statement of Dale Owen by some additional observations. First, as regards his reasoning on the improbabilities of the hypothesis of hallucination, I will add that we ought to take notice of the disappearance of the phantoms at the moment when one of the witnesses is on the point of joining them, which agrees with what modern research has found always to occur in the same circumstances; true phantoms never allow themselves to be approached, and disappear when anyone goes to meet them, which indicates in them a power of thought. The witnesses could not know these circumstances, and therefore could not project the idea by auto-suggestion collectively in such a way as to cause the disappearance of the hallucination. On the subject of the presumptive nature of the phantoms, I agree with Dale Owen that it could not be revealed by the hypothesis of fluidic doublement, especially as there is no trace of psycho-sensorial disorders in the people doubled, or of any other symptom which could be used as a criterion of proof. We are, therefore, obliged to recognise with Owen that, in the facts of metapsychics, experience teaches us that phenomena apparently identical are often due to different causes. The most probable hypothesis in this case would be that proposed by Owen, by which the two phantoms should be considered as a kind of picture or representation (what Myers would call a psychic invasion, extrinsic to the witnesses), bearing relation to the death of the two children; in other words, the phantoms should be considered as a warning manifestation. However, there arises this formidable question. 'To what end is all this?' Alas, it is not given to us to penetrate the mystery. I merely conjecture that we might know other similar cases, from which would arise the idea that this kind of apparition, which is inconclusive and enigmatic, might, for example, predispose the minds of the witnesses towards a death, by producing in them a state of apprehension, a sad presentiment, almost as

an appeal, a warning. Such a state of mind would make them more prepared, stronger, and more resigned. But what do we know about it? On the contrary, we know that a supernatural manifestation which would reveal a death to those interested, explicitly and precisely, would be rarely beneficial and almost always as pitiless as the sentence of a human judge. I ought to finish here my conjectures by merely stating them. I see arise, on the other hand, other formidable questions which it would be foolhardy to tackle. It remains then only to repeat with Owen that it is not necessary to deny the reality of such phenomena because the science of to-day cannot explain them. It will be incumbent upon our children to clear up the mystery.

(To be continued.)

GROWTH OF SPIRITUALISM IN NEW ZEALAND.

Spiritualism is spreading in New Zealand, as it is in other lands. The Fifth Annual Convention of the National Association of Spiritualists, held at Dunedin on Good Friday last, was deemed worthy of a leading article in the Otago 'Daily Times,' from which we quote the following:—

There is no gainsaying the fact that the Spiritualists of the Dominion are an ever-increasing, conscientious, hard-working body, and that they meet in conference with the very best intentions. Many in our midst may not agree with the tenets they hold, the principal of which is that it is within the law to prove all things and hold fast that which is good, even to the extent of proving that death is no longer death, but merely transition. If they can do this, it may be claimed not vainly on their behalf that they are doing much to lighten the burdens of many who to-day remain uncertain and in doubt; and we know not to what extent those who have to live after us may be indebted to them. In the past, history has again and again given us instances of reform having met with nothing but opposition—in fact, being ridiculed one day only to be found of great value the next. This may be given as one reason why, in this age of broadened view and enlightened understanding, the members of the association, while sitting in conference in our city, should be received in broad and tolerant Christian spirit, worthy of a Christian people, who join with them in the hope that they might be vouchsafed further light upon the road they so persistently follow.

The 'Message of Life,' which is published by Mr. W. C. Nation at Levin, and is the only Spiritualist paper in the Dominion, says with reference to this article:—

Words like these, coming from one of the leading papers of the Dominion, were like the grip of a friendly hand to the delegates, and they did not forget to pass a resolution of thanks to the Dunedin press for the fair way in which they had been treated. The newspaper press generally is giving up its hostility to Spiritualism. Notwithstanding the frauds which have fastened on to it, the philosophy is founded upon facts, which have been demonstrated all over the world.

Mr. Nation, who is the able president of the New Zealand National Association of Spiritualists, is the subject of an interesting sketch, illustrated with a good portrait, in 'The Harbinger of Light' for May, from which we quote the following particulars:—

In 1883 his young family sprang suddenly into notoriety. Bertha, a child of ten years, was influenced to move chairs and tables with just the pressure of a finger; no two men could keep the articles of furniture under control. Then messages were written, and names of old 'departed' friends given one after another. The child could add up columns of figures blindfold, and give correct answers, could also copy while blindfold passages from books. Then the other children were influenced, one daughter, Eva, being able to hurl a large table to and fro with almost violence. Four of the children would stand behind chairs, and put the tips of their fingers on the backs, and the chairs would then go through the figures of a quadrille correctly, though the children knew nothing about dancing. The whole town became wildly excited with the strange happenings 'at Nation's house,' and such proofs of spirit identity were given that in a few months a 'Society for Psychical Research' was formed.

THE UNION OF LONDON SPIRITUALISTS' CONFERENCE.—On Sunday, June 18th, at Kingston Assembly Rooms, at 3 o'clock, Mr. G. T. Brown will read a paper, to be followed by discussion. At 7 p.m.—speakers, Messrs. R. Boddington, G. T. Brown, and M. Clegg. It is hoped that there will be a large audience.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JUNE 17TH, 1911.

Light:

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pfgr.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 23, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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CORONATION.

From a cluster of exquisitely-shaped leaves the kingcup sends up a long slender stem topped with a little globular bud. Under the showers and sunshine of Spring the stem rises, and the bud gradually expands until, at last, amid the myriad spears of the grass, there is a pastoral coronation—the kingcup assumes the 'round and top of sovereignty,' a golden crown. We have purposely chosen a homely illustration, first, because Nature is often most royal in her simplicities, and, second, because there is something very significant about that name 'kingcup.' It suggests that our ancestors saw something regal about its shining yellow corona lifted so high in the pageantry of Spring. But commonplace as is our instance—if anything in Nature can truly be called commonplace—it symbolises for us, as well as anything in the purely natural world, the true meaning of coronation. Everywhere it marks the stage of culmination and achievement, so that the word 'crown' in our common speech has come to denote the last touch of completion, the final perfecting process. 'The end crowns the work' is an ancient proverb in point.

The term is nearly always symbolical in one aspect or another, for just as the unlettered tradesman in Molière's amusing play, 'Le Bourgeois Gentilhomme,' found that he had been speaking prose all his life without knowing it, so does our matter-of-fact race use, often unknowingly, the language of symbolism. We are engaged just now in celebrating an event of world-wide importance, and all eyes are turned on the magnificent pageantry of a Coronation.

Here, it might be argued, we are free from anything in the nature of parable. There is an actual, literal crown, and it is literally and actually placed on a human head. True, but here the symbolism has been transferred from the term to the thing itself, and the ceremonial has a spiritual as well as a temporal significance. It is not merely that the ascent of a prince to kingship is confirmed and ratified by a gorgeous rite. It is the re-affirmation by the nation of its belief in the ancient principle of monarchy, and, as such, is a 'critical point' in its career, when all the forces of national power and dignity culminate for a moment and re-assert themselves. In that aspect, then, the Coronation is a very great event indeed. To some of us, perhaps, the strong note of militarism which marks the occasion—the 'pomp and circumstance' of battalions and battleships—may seem to accord ill with an event which, interiorly at all events, is spiritual in its nature. But, as the homely saw reminds us, 'It takes all kinds of people to make a

world,' and, even so, any national act must be shared in by all that represents the nation. We remember that in the case of some previous great regal ceremonies thoughtful observers deplored the fact that in the forefront was always the soldier—the philosopher, the poet, priest, artist and philanthropist falling more or less into the background. We saw the point acutely and sympathised with the regret expressed, comforting ourselves, however, with the reflection that the anomaly was more apparent than real. Every great public rite must appeal to the eye, must have an impressive spectacular interest. And the soldier on such occasions helps to supply the necessary elements of form and colour.

We have felt sometimes, indeed, that long after wars and rumours of wars have passed from the earth, humanity will still cherish, for purposes of picture and spectacle, some of the panoply of its martial past—the glittering helmet and cuirass, the spear and the shield—for they will possess not only an antiquarian interest, but represent something of the principle of beauty on the physical side. The tiger is a cruel and rapacious beast, but Nature has made it singularly beautiful of its kind, so divinely skilful is she in blending the higher principle with the lower one.

The Coronation, then, comprehensively regarded, has a meaning and a purpose that lies closely to the inner side of things. The crest of a great wave of national life, it means not only the turbulence of dark waters but flashing rainbow hues caught from the sun and the sky. For a time the dull and often sordid routine of the nation's everyday life is stayed; there is an interval of light and colour, of antique ceremonies that link us with an immemorial past, and a brief opportunity, for those who choose to use it, of what we may term national self-realisation. For a time party strife is stilled, and the national heart has an opportunity of expansion, whether in patriotic pride, festivity, charity, or fraternal feeling.

There is amongst our modern 'intellectuals' a supercilious type of mind which is apt to regard with disdain anything that makes an especial impress on the mind of the populace. But even amongst observers of this type the Coronation ranks as 'a magnificent gesture'—the pose, as it were, of a people drawing itself proudly to its full height, as it thinks of its ancient descent and its historic past. To the spiritually-minded spectator, however, the event will be full of human interest. He will think of the pain and pathos of poor humanity, crowned rather with thorns than roses, of the miser with his heavy, irksome crown of gold (symbolical of nothing in the spiritual order of things), of the many crowns of tinsel and paste worn proudly by those who are yet too undeveloped to aspire to aught but false and petty dignities. But he will think, too, of the crowns of glory, invisible and intangible to the material sense, won and worn by many a humble, patient soul that has devoted its life here to the service of its kind. And he will remember with joy and gratitude, being a spiritually enlightened observer, how there is laid up for each one here, from the highest King to the lowliest peasant, a Crown of Life. That crown, indeed, has been conferred already, and we await only the coronation day of the Spirit to know that it is assuredly ours—the final ratifying touch of Death. And, in contrast with this, the crowns and coronets of earth seem but of small account. They are but perishable stuff, unsatisfying even when (as rarely happens) they really symbolise some spiritual sovereignty. Only of that incorruptible diadem can it be said,—

How sweet a thing it is to wear a crown,
Within whose circuit is Elysium!

But a truce to moralising! The true philosopher lives

mainly in the present. There are bands and banners in the street, and revelry is in the air. We are not hermits, but citizens of no mean city. Let us hang out our flags and lanterns with the rest.

TO BELIEVE OR NOT TO BELIEVE.

'To believe or not to believe?' 'that is the question.' The minds of many are perplexed, and the conventional Religionist is ever ready with his, 'He that believeth not shall be damned.' On the other hand, the Negationist is quite as ready with, 'He that believeth is a fool.' The Religionist bemoans 'the hardness of the heart.' The Negationist smiles at the softness of the brain. They never come to a conclusion worth a thought. How can they? They are both, from opposite points of view, the slaves of a philosophy of sense. Priestley was a materialist, as much so as Bradlaugh; but, while the one believed in the resurrection of the body, the other believed only in a body that did not rise.

On that subject there has arrived, however, a great change. Very few Religionists, even of the conventional order, now believe in the resurrection of the body. Many devout persons, in fact, regard it as an atrocity, and find a delightful modern meaning in Paul's averment that there is a natural body and a spiritual body. It is true that there is no destruction of matter, in the sense of annihilation; but the body is not our identity. If it were, 'without doubt,' though not in the Athanasian sense, 'we should perish everlastingly.' It must be admitted that the Bible teaches the resurrection of the body, but what then? It also teaches what is inconsistent with that: or what makes it quite unnecessary.

The outright Spiritualist, though the best affirmer of God and Immortality, is often, strangely enough, called 'an infidel': and it is true that he is infidel as to the conventional Devil and Hell. He has not the shadow of a belief that Evil can overcome Good. He sees that Evil is the negation of Good, or only a low form of it; and he is not agitated by the names with which he is assailed. A truly devout soul 'has the witness in himself.' He can say, 'When I do my best, I have an intimation of Eternity. On the condition that I retain my hold of the Providential Order, in the midst of trouble and disorder, I am sustained in the conflict, and gain "the evidence of things not seen."'

The Spiritualist must be frank and bold over this matter of the future destiny of man. What is the idea of the conventional theology? It is briefly this: There is a being of tremendous power, called Satan, who goes about 'like a roaring lion, seeking whom he may devour.' He is not omnipresent, although his action is, and somehow the majority of tempted souls take 'the broad road' and fall victims to his wiles. In the meantime, the really omnipresent, and also omnipotent, God looks on, and allows the work of perdition to go on. In fact, we are delivered over to Satan to be tempted. Satan succeeds and Heaven fails.

Such sad nonsense as this no rational Religionist can receive. We may be told that Jesus taught it, but that makes no difference. Anyone has a right to reply, 'He does not say it to my soul': and the reply would be valid. We reject the whole thing, not only as nonsense, but as pernicious nonsense. Probably it is all a priestly invention. But if its genesis is the Bible, all we can say is, 'So much the worse for the Bible.' The Bible is not our God, and Bibliolatry will not make us either wiser or happier. In truth, if we were certain that countless myriads must drift to the conventional Hell, we should hold that they would be wicked indeed who became parents at all. The risk is too great.

Surveying this field of conflict, we dubiously ask, What is the meaning of all this clashing and contradiction of opinion? It seems chaotic, but there must be some meaning in it. It is useless to ask, What end does God intend it to answer? We must look elsewhere for an explanation; and that explanation may perhaps be found in the hypothesis that this mental and spiritual struggle is a part of the struggle of life in the process of evolution. The more thought the more controversy; and the more controversy the more thought. 'I leave my peace with you,' said Jesus. Ah, but he also said, 'My coming will bring, not peace, but a sword': and both sayings were true. Here and there the promised peace has nestled in gentle and receptive souls: but, in the world at large, in the arena of strife, there is always the sword.

But suppose Religionist and Negationist both disappeared, and the calm of indifference settled down on us all, with no belief in God, and no thought of a future life, would that be an improvement? Surely, in such an event, life would dwindle into a poor farce, or a sordid tragedy. An age that lived, or tried to live, without God and without the hope of a future life would have to live for the things of earth and time. And what are they? As soon as we clutch them they are gone, like the apples on the Dead Sea shore, crumbling at a touch.

Still, it may be open to us to dream of a better, happier, and altogether sweeter world than this, and of a manhood far higher than anything we have known. But, in the absence of belief in God and a future life, there would be misery in that; for, in proportion as we make human life more desirable, and human nature more noble, the greater must be the sorrow at the thought of annihilation. It is the misery of life that takes the sting from death, and wings the soul for flight to regions beyond this 'vale of tears.' But, if there were nothing beyond, all human advances and all accessions of joy would only add reasons for sorrow in the contemplation of the dreaded end.

The appeal to the Bible is not of much avail. It is not consistent, and it cannot be final. The appeal to Christ is better, if we can accept Gerald Massey's illuminating thought that the true Christ is the abiding and unfolding Christ-side of Humanity. The Kingdom of Heaven is within us: and by the exercise of true faith, that is, by the use of reason and conscience and the heavenly emotion of pure love, we can arrive at the Christ ideal: and it is that thought which puts sense into Coleridge's curious saying, 'If it can be proved that Christ never existed, I must still be a Christian.'

MEDIUMS NOT 'FORTUNE-TELLERS.'

The 'Progressive Thinker,' commenting on the fact that in Boston, Mass., an attack has been made on the fortune-tellers, who are also spoken of as 'psychics,' says: 'What has "a pack of cards" or "the palm of the hand" or any similar thing to do with "the psychic"?' What kind of dictionaries are they using in Boston now? The psychic pertains to the soul, and what has the soul to do with such vulgar and bungling articles of fortune-telling as cards and palms of hands? Really, Boston should learn to discriminate. It is this ignorance and utter lack of the manifestation of anything like ordinary intelligence which is getting our reputable mediums into trouble all the time. The recognised teachers and mediums in Spiritualism do not work with such vulgar objects. Hangers-on may do so; but there are barnacles on even the proudest and staunchest ship that sails the "ocean blue," as well as the ships of mystic and psychic thought in the realms of space in the sky above and the spirit realms all about us. . . . It is incumbent on the true and genuine workers in Spiritualism to segregate themselves from the fraudulent hangers-on who are making all the trouble. It is about time that Spiritualism and fortune-telling should be separated one from the other. A compact organisation, with every genuine Spiritualist standing by every other genuine one, and allowing the fortune-tellers to "gang their own gail," will soon bring things to a focus, and let the people know that Spiritualism is a genuine religion.'

THE ORIGIN OF KINGS.

BY HORACE LEAF.

Now that the country is celebrating the Coronation of King George the Fifth, it may not be out of place to consider the origin of the office of Kingship.

The most obvious theory, derived from speculation, is that it is a development of the office of Chieftainship that existed when savage tribes were constantly at war one with another, and when the man selected for this office was necessarily the bravest and most warlike. But speculation of this kind is often wide of the mark, for theory and practice may be as far as the poles asunder.

Useful information regarding the early period of a nation may often be derived from the works of contemporary writers of more advanced nations, but the best method appears to be that of analysing the conditions prevailing among modern races who are probably passing through stages of development that correspond with those passed through by the forefathers of the developed nation.

There is upon this planet to-day a practically unbroken line of human beings in various stages of mental and moral development, ranging upward from almost the lowest type conceivable, to the most highly developed races. Some of the Australian aborigines are among the least developed; their stage of culture corresponding with that of the long-passed Stone Age of Europe. These people know nothing of the use of metals, making their various implements of wood and stone, and dwelling in caves.

A well-known traveller gives a graphic picture of a bushman of Central Africa, a member of a race almost as low as the aborigines of Australia. These people, when untouched by civilisation, have no sense of private property, social organisation, religion, marriage rites, or family ties; they dwell in caves and holes, and their language is so poor as to be characterised by 'click,' so that it resembles 'the cackling of geese.' This description will convey some idea of the general limitations of these primitive races:—

What gives the more verity to such a comparison [with the ape] was the vivacity of his eyes, and the flexibility of his eyebrows, which he worked up and down with every change of countenance. Even his nostrils and the corners of his mouth, nay, his very ears, moved involuntarily, expressing his hasty transition from eager desire to watchful distrust. . . . When a piece of meat was given him, and half rising he stretched out a distrustful arm to take it, he snatched it hastily, and stuck it immediately into the fire, peering round with his little keen eyes, as if fearing that someone would take it away again. All this was done with such looks and gestures that anyone must have been ready to swear he had taken the example of them entirely from the ape.

Among such people, and for a considerable range above them, is to be found practically no monotheistic conception of Deity such as prevails among more advanced races; so exalted an idea being dependent upon considerable mental and moral development.

The gods of these simple folk are the spirits of the dead, ancestor worship being the prevailing religious belief. This form of worship is characteristic of such comparatively advanced races as the Egyptians, Chinese, Japanese, and many races of India, and is entertained in modified forms by large sections of still higher races.

In every known primitive race the sorcerer or medicine-man is found. The sorcerer is a person who, by virtue of his peculiar psychic nature, is regarded as the channel through whom the gods or spirits work in their relations with the tribe; and as, in the absence of knowledge of natural law, these people attribute the control of the elements to their gods, the sorcerer is a person of great importance, for upon him practically rests the tribal welfare. Other persons beside recognised sorcerers may be subject to like inspiration from the spirits, but not to such a degree, nor with such effect.

So firmly established among these people is the belief in the influence of the dead and in the existence of the spirit world—which is conceived to be based upon much the same principle as this world, and life in it not greatly different—that they will

often extend trading transactions to the other world, lending money in this life to be repaid with interest in the next; whilst, in some tribes, no greater punishment can be inflicted upon a man than to accuse him before the spirits of his ancestors. It is interesting to note that the conditions of spirit control among them coincide with those familiar to Spiritualists: tremblings, yawning, unpremeditated action, trance, and conscious inspiration.

The following instance of spirit control may be, with various inconsequential modifications, applied widespread to primitive races: The Kangars, of Upper India, worship the spirit of Mana, who was once a man and lived on earth. A great unconquered chief and model fighter, he was also a wise artificer and guide of his people. At the close of the ceremony attached to the tribe's worship of him, there is held a general feast, in which most get drunk. Just before the drunken stage is reached a man, who has abstained from drinking wine and eating flesh, of which the others have partaken, comes forward asserting that he is filled with the Divine presence, and remains standing before a tree with his eyes closed, as if in a trance. If he is seized by a fit of trembling he is believed to be possessed by the spirit of Mana, and as long as the inspiration lasts he may be consulted by any man or woman in the assembly who needs assistance or advice.

Owing to the lack of social organisation which prevails among the lowest races, there is no class distinction and no chief. When some form of co-ordination exists there may be a Council of Elders composed of the most aged men, whose duty it is to see that the tribal customs are observed, but who receive no special privileges for their services.

Their experience and wisdom being mainly gained through tribal association, they are regarded, in consequence, as in duty bound to assist the tribe by exercising them freely on behalf of all.

In such young societies each family may worship its own ancestral spirits, at its own family shrine, no unity of worship beyond this simple form existing. One of the first steps to the formation of a distinct class is when a person known to be specially qualified for spirit communion and believed to be able by spirit aid to work magic, is raised to the rank of sorcerer and released from the necessity of working for his livelihood, on condition that he uses his gifts on behalf of the tribe. This decision arises mainly from economic considerations, his main duties being to assure good weather and a plentiful supply of food, by invoking the aid of the gods.

The evolution from sorcerer to chief is observable. In many tribes the functions of magician and chief are combined, as in British New Guinea, where, whilst chiefs have not necessarily magical powers, sorcerers are regarded as chiefs. Among other tribes, such as those of the New Hebrides, the office of chieftainship does not descend to the son of the ruler unless he possesses psychic powers. For some reason the faith of some of the inhabitants of the Melanesian Islands in the spirits with which their chiefs had intercourse, and from whom they derived supernatural powers, has weakened, and in consequence the office of chieftainship has tended to become obscure.

Such comparatively advanced races as the Matabeles of South Africa couple the office of chieftain with that of high priest or head sorcerer, with its magical duties and power. Here can be seen the origin of the idea of the divinity of kings with its concomitant divine rights.

Naturally the entities who control the chief sorcerer are generally those of his own ancestors. The belief of many Spiritualists that a strongly psychical person upon 'passing away' is specially qualified to communicate with earth from the spirit world, is acknowledged by primitive people. Powerful sorcerers and chiefs are regarded at death as being equally powerful gods, and are accordingly apotheosised.

In the event of a powerful chief being succeeded by his son, he may become the supreme controlling god, and the son in the performance of his priestly and magical functions may call upon the spirit of his father to assist him; or, in the case of an offering to the gods, he may ask his deceased parent to invite the spirits of his ancestors, and those of the entire tribe, to accept it

on behalf of the whole community ; for whilst the many are not forgotten, the tendency, as amongst the ancient Hebrews, is always to exalt some particular spirit as supreme amongst them. In one of the villages of the Toradjas of Central Celebes, ceremonies and prayers are offered and appeals made to the spirit of a famous chief, the grandfather of the present ruler, who is believed to be able greatly to help the people.

The gods of the Matabeles are the forefathers of the reigning monarch, who on occasions propitiates them on behalf of the tribe. It is said that Lobengula, the great Matabele chief who caused considerable trouble a few years ago until suppressed by the British, owed much of his powerful influence to his supposed magical powers. His tutelary gods were the spirits of his father and grandfather, to whom he offered expensive sacrifices, and prayed thus :—

O great spirits of my father and grandfather, I thank you for having granted last year to my people more wheat than to our enemies. . . . This year, in gratitude for the twelve black oxen which I am about to dedicate to you, make us to be the best fed and the strongest people in the world.

It is generally among the less developed races that the office of chieftain is not hereditary, but held according to qualification, the tendency being, however, in the course of tribal development, for the office to be retained in certain families ; at first not passing from father to eldest son, any member being selected who is considered most capable of performing the duties. In time it tends from various causes to descend by hereditary succession. At this stage, the sense of sanctity which has always been the accompaniment of spirit association, ripens into that fixed form of divine right which attaches itself so strongly to early forms of kingship, and which is of such long life.

With the growth of the tribe by the process of conquest and otherwise, the combined civil and religious duties become too great to be centred in one man ; their separation naturally follows. The chief may select for himself either temporal or spiritual power, vesting the unselected office in some other person. From this time forth the two offices grow gradually more and more apart, although for a long period of time the chief or king, whilst undisputed head of the civil, may also be regarded as virtual head of the priestly powers or church. But in due course complete separation appears to be inevitable, as in the case of the highest civilised races.

THE FELLOWSHIP OF SOULS.

BY M. DE VERE.

'No man liveth to himself and no man dieth to himself,' for each one of us is, indeed, his brother's keeper. All religions have taught this beautiful and awe-inspiring truth of universal fellowship and interdependency and its necessary corollary, individual responsibility. But fully to realise its great meaning, we must recognise and acknowledge the paramount importance of the spiritual, and the immortality of the divine self in each human ego. The physical, which at first sight seems to be the living bond that connects us as human beings together, is in reality the greatest cause of our apparently individual separateness. Through love we come into closest contact with others, because love, being in its essence purely spiritual, enables the spirit to pierce through the physical man, which is obscuring the real, spiritual self. True union can only come through soul contact, and the physical perpetually baffles and limits our capacity for such unions.

Death, generally looked upon as the great divider, is in reality the great binder of souls ; it breaks down the barrier of our physical selves and their accompanying limitations, and gives the perfect communion of spirit with spirit. Through individual loves we get a realisation of the universal love that binds us to our fellows. That tenderness which separates from within 'the iron bondage of separateness,' and which ordinary humanity only feels towards those to whom it is individually attracted, is what the Christ nature feels towards all humanity, and what the Christ-self in each of us will some day realise in all its perfect joy and intensity.

There is surely no man who has not had some glimmer of what this fellowship means. Surely no soul has lived that

has not loved someone and felt that tenderness which asks only that it may give. The someone whom we love may love us in response and be filled with the desire to save and to shield us from all pain and suffering, to give us only joy and happiness ; but, however great that desire may be, it cannot be realised, for though no outer influences or circumstances may come to mar our own personal happiness, if the individual who loves us and whom we love should personally and individually suffer, we must and should suffer too. So close is the union of spirit, that the pain of those we love must be our pain, their joy must be our joy. We may be outwardly separated by differing circumstances and environment, but love has broken down the physical barrier between us. Spirit has touched spirit.

What we thus feel for one individual we shall some day realise and feel towards all ! Some of us have had glimpses of that unutterable joy which stirs our beings when we have realised, if only dimly and for a moment, that feeling of at-onement with, of perfect tenderness towards, all humanity, when the soul is flooded with love and sympathy, when the sacrifice of self, if only we could be assured that it would bring peace and happiness to all those to whom we are bound for ever in the closest, intensest fellowship of souls, would cease to be a sacrifice and become the greatest possible joy.

Some people have been foolish enough to imagine that to love many is to weaken our love for individuals. It is not so. Love is unlimited and infinite, it can include all, and yet give to each overflowing measure. The perfect man, the Christos, loves all men, enemies and friends, and such love is perfect in its self-abnegation and its comprehension.

Even in our own limited human capabilities we can see how it is possible to love, better than ourselves, an infinite number of people, and yet never to forget anyone, or to diminish the love given to one by the love we give to another. That is a spiritual impossibility. The mystery of personality, which we at present so little understand, makes it so ; for love in its essence is infinite, and all and each are necessary to make up the perfect mosaic of fellowship.

True, some are more necessary to our happiness than others ; our greater love for them makes them so. But some day we shall love all as greatly as we now love them, and then the story of the Cross will no longer seem an example impossible for humanity to attain to, but a great and fundamental reality—the perfect and completed expression of love which is the joy of the spirit, and which, as yet, passeth man's understanding to realise and is the consummation of the soul's pilgrimage.

As we think, so we bind others to us, and our thoughts go out into the great spiritual universe around us, and affect not only ourselves, but all humanity. For as we think, so we attract like thoughts and like influences to us ; and as others think, so they attract our thoughts, whether good, bad, or indifferent. Therefore it is our bounden duty, when we realise this truth and its accompanying responsibility, to purify and guard our thoughts in order that the influence we exert may be for good, and for good alone, not only on those whom we love now, and whom, therefore, we desire to guard and cherish, but also on those others whom we shall some day love, and to whom even now we are bound by the great spiritual bond, the fellowship of souls. Not only those whom we term alive, but those whom we term dead, are bound to us and we to them by this great bond and the power of thought. For the sheath of our immortality is builded up by thoughts, and by them do we make our Karma or destiny, leaving man a free agent in his choice of either good or evil.

By thinking thoughts of love, compassion, and of joy, we are helping not only ourselves by attracting such thoughts and their accompanying influences to us, but we are strengthening those powers for good and for happiness in others ; thus making our responsibility as individuals unlimited in its capabilities and its effects, either for good or evil, on humanity as a whole.

Surely this realisation of the fellowship of all men and our mutual dependence on each other as individuals should tend to break down the barriers of malice, envy, hatred and contempt, and to bring in the reign of that Christ-love, which in losing self saves the whole world—that love which is the harbinger of joy, of peace, and of the ultimate perfection of love's fellowship, in the kinship of souls.

HINDU DOCTRINE OF METEMPSYCHOSIS.

By MRS. ALICIA SIMPSON.

In no systems of philosophy or religion is the universal hope of something beyond this present life more clearly manifest than in those of India. Metempsychosis, the continual passing of the soul through one body after another, till in the end, by many devious and difficult stages, it reaches the purity of the eternal Brahma and itself is merged in the Divine, is the cardinal tenet of Hinduism, a doctrine which has imbued all Hindu literature from the time of the Upanishads down to the present day. Now when Theosophists are bringing this theory prominently before the public, it might not be amiss to examine into the nature of some of the oldest teaching concerning it, and see from what source they derive some of their statements. The other day a contemporary journal stated that there are two Hindu youths now in London, under the care of Mrs. Annie Besant, who are asserted to have had no less than thirty-one human existences. One boy is claimed as the reincarnation of a disciple of the Lord Buddha, and his lives in various lands have been traced back through the dim ages of the past. Many more existences are supposed to lie behind him, the vestiges of which have disappeared in the mists of time, and he and his brother are held to be no strange exceptions, since all men are considered to have had similar experiences, of which most, however, have lost the memory. A theory which is no mere modern fad, but which has engaged thinking minds in India, China, Egypt, Europe, and has attracted in the past such intellectual giants as Pythagoras, Plato, Goethe, Lessing, Herder, Hume, and Schopenhauer, must at least be worthy of a hearing. It is easy to trace in the Mahabharata, that great storehouse of ancient wisdom, the origin of the Theosophist's theory of reincarnation. Mrs. Annie Besant's interpretation of the wisdom of the ancients is naturally based on the Benares school of Hindu thought. I do not know whether she has had the time to compare those views with the teaching of the Navadwipa school of Bengal, and I shall be glad if anyone can point out to me cases in which the two schools differ in their interpretation. Says Bhṛigu, in the 'Santi Parva':—

No living creature ever dies, nor do our gifts, nor any of our deeds. That which perishes passes into another form. Only the body dies, but that which is living within it, the soul, incurs no dissolution when the body perishes. As fire vanishes when the wood is consumed, so does the soul leave the body invisibly and mingle with space. . . . Those who lack knowledge say that the soul dies, which is not true. The living essence does but pass from one body to another. The so-called death is but the destruction of the body. The soul, encased in various forms, passes from form to form, invisible to man.

Should a man's life be marred with sin, then he is constrained to live in realms of pain. The sinful return again and yet again to birth amid sorrow, dread, famine, and death. The virtuous, who are master of desire, are born amid happy surroundings, and lead lives of blessed comfort. . . . The consequences of past deeds pursue the doer, no matter how he struggle to escape. . . . Like a shadow they follow him, sleeping or waking, stay where he stays, advance as he advances, act when he acts. . . . The deeds of pre-existences are followed by their results as surely as flowers and fruits appear in their season.

This is an awe-inspiring doctrine, and at first sight one in which there would seem to be no ray of hope for the sinner. Yet it is not so, for this Karma, the sum total of a man's thoughts and acts, can become exhausted, and then those acts cease to bear their fruits. 'They who repent may, by observing penances, attain infinite happiness.' By devotion to duty, by renunciation of desire, by steady performance of the tasks that lie before him, a man may so blot out the record of past offences against the law that in the end, rising step by step in the plane of righteousness, he may at length attain the divinity of the eternal Brahma himself. Such a one 'who is possessed of knowledge regards alike all living creatures, a holy Brahman, a cow, an elephant, a dog, and a Chandala,' for such a man beholds throughout all Nature the universal essence of divinity that dwells in all things. To him, therefore, the clod of earth, the lump of gold, the trees, the flowers, mankind itself are all as one. 'When a man beholds his own soul in all things, and all

things in his own soul, he attains to Brahma,' the final goal. That Brahma is infinite, eternal, unending:—

It is within all the worlds. Nothing within the worlds exists without it. Were one to speed for ever with the celerity of an arrow shot from the bow, yea, if one were to travel with the quickness of thought, yet one could never attain the end of the great Cause of all things. . . . He is smaller than the smallest, greater than the greatest, the germ of all that lives, imperceptible though existent, unchangeable yet changing. . . . The wise man who attains to that supreme divinity escapes for ever both life and birth.

This emancipation, the final end which shall release man from the whirling wheel of lives, is not extinction—neither is it an existence that can be conceived by mortal mind. But as in the human frame the mind is conscious of three conditions—pleasure, pain, and the absence of pleasure or pain—so in that glorified life, when the soul through renunciation shall have cast aside all earthly striving, the absence of desire and the mergence of the individual soul in the great Universal Soul bring with them infinite satisfaction, perfect peace, a larger life than human intellect can fathom. As the brook is merged in the river, and the river is lost in the ocean, so the soul, mingling with the Supreme Soul, loses itself in the infinite Brahma. Yet not to annihilation, for

that one ripple on the boundless deep
Feels that the deep is boundless, and itself
For ever changing form, but evermore
One with the boundless motion of the deep.

In that higher existence, which, like the final stages of every religion, is so hard to realise, there will be

no shade of doubt,
But utter clearness, and thro' loss of self
The gain of such large life as match'd with ours
Were sun to spark—unshadowable in words,
Themselves but shadows of a shadow world.

Such, imperfectly, is the ideal to which, after many wanderings through divers phases of creations, in varying human forms, perchance as stones, plants, lower animals, perchance even in different spheres to ours, the ancient Hindus believed all men would at length attain. Their doctrine of metempsychosis explains their whole attitude to life, and seemed to them to make clear the hard problems of sin and pain and inequality of wealth, of fate and freewill, and even that difficult question of heredity, which, many centuries before the Christian era, was plainly perceived by them and brought under discussion.

MRS. BESANT PROPHESES GREAT CHANGES.

On Sunday last, at the Queen's Hall, Mrs. Besant delivered an eloquent address on 'Impending Physical Changes.' The 'Daily Chronicle,' in a descriptive report, said:—

The most important physical change in which this wonderful and eloquent woman seems to place her faith is the uprising of a new continent of volcanic origin in the Pacific. That, she declared, will be the future home of mankind, and in the concluding passages of her address she expressed the view that the nations were drawing closer together and the land was being builded for the future nation that would absorb the others. While this was going on the mighty Empire of 'the fifth race' was arising. If the human race would have it so, they must learn that it meant responsibility, duty, and righteousness; if they would be part of an Empire that would last, they must grow into a freedom which was self-controlled.

Mrs. Besant made a strong plea for India:—

We cannot leave India out of the Empire which we are building up, and that is where the Colonies are making a great mistake. There is no land which the Indian cannot enter easily except the Colonies and under the British flag. This is undermining our Empire in India, for the Indian resents being treated as an outcast under the flag which he was taught to respect, and for which he has fought and died. Indians have been struggling for better treatment, and they have been served shamefully in South Africa.

Continuing, she said that:—

England and India would be the centre of a mighty Empire, buttressed on one side by America and on the other side by Germany. America was approaching us to-day. Would not Germany do so as well? And, with these three linked together, who should dare to break the peace, which had been proclaimed on earth, and speak of war when such a power spoke for peace?

ITEMS OF INTEREST.

Those Spiritualists who have not had the pleasure of hearing the 'direct voice' manifestations, such as occurred through the mediumship of Mrs. Everitt for so many years, and who are interested in such phenomena, would do well to take advantage of the presence of Mrs. Wriedt, the lady medium from Detroit, U.S.A., who is now staying for a short time at Julia's home at Wimbledon. All applications for permission to attend her séances must be sent to Mr. W. T. Stead, Bank-buildings, Kingsway, W.C.

'The Spiritual Journal,' of Boston, Mass, U.S.A., quotes the following suggestive parable, by Bolton Hall, respecting 'The Spirit and the Flesh': 'A clock had inward strivings. Said the mainspring: "This pendulum is too physical. It limits my soul; I must subdue the flesh." So it loosened its coil. Said the pendulum: "How the upward straining of this spring disturbs my peace! I shall deny that it exists and go my own way." So it swung with studied irregularity against the case. But the clock that had these inward strivings stopped.'

Speaking of 'True Healing' in 'The Spiritual Journal,' Miss Susie C. Clark says: 'The healer fills much the same office as the tuner of a musical instrument (though with less effort), who raises the flattened tones to concert pitch, restores harmony from jangling discord. Even the length of the treatment given, the time devoted to it, is decided for him, is quite beyond his control. It is as if he were a telephone through which connection is made with a certain number. The current through this 'phone continues until he is detached from the patient's number. He could not sever it prematurely, or prolong it after he is released. The highest aspiration of every healer should be to become a worthy instrument to be used.'

Professor T. L. Vaswani, who recently visited London, says: There are converging signs that the religion of the spirit is destined to overcome the 'religions of authority' in the West. 'Modernism,' though condemned by the Pope, as 'the synthesis of all heresies,' grows from more to more. Dr. Harnack—the distinguished theologian of Germany—has declared over and over again that the church must be delivered from *dogmatic* Christianity. The scientific, ethical, and humanitarian instincts of the age demand a new synthesis, a new gospel bringing to a point the purpose immanent in the Protestant Reformation, in Methodism, and the Oxford Movement of the last century.

An earnest contributor to our Manchester contemporary, 'The Two Worlds,' makes the following sensible remarks concerning Spiritualism: 'It is in truth inclusive, taking count of not one world only, but two; not of one sphere of activity only, but of many; it sympathises with all truthseekers, with all workers in the vineyard of progress, of enlightenment and of the betterment of humanity, believing that "to labour is to pray," that in worshipping the Giver of all and in working for the good of His children—our fellows—we are doing His will, advancing His purpose, and are working in conjunction with, and helping forward, His great plan of humanity's advancement and salvation.'

Mr. Newmarch P. Smith, writing in 'The Banner of Life,' of Boston, Mass., U.S.A., says: 'The Spiritualists of the United States, according to the late religious census, outnumber that fine body of believers, the Unitarian Church, three to one. We have colleges, costly temples, churches, chartered institutions and incorporated societies, and large properties, and hereafter we are to demand the respect we are entitled to under the Constitution and the Bill of Rights. Mediumship is not fortune-telling, or palmistry. It is different from both, in that it does not make its chief end material gain and mercenary purposes, but rather seeks to comfort the bereaved and to demonstrate the continuity of life. Genuine mediumship is of the spirit, and has no flaw in its armour. The Rev. Dr. Abbot is reported in "Harper's Bazaar" as saying he believes in spirit return. Certainly his orthodoxy cannot be questioned. He also says: "I am well satisfied that since my mother's death I have been controlled by my mother's presence."'

A kindly correspondent writes: 'I was reading Canon MacColl's "Reformation Settlement" awhile ago, and I was much struck by the words, "If we are to believe the Bible the spiritual world is not a region far away in space but close to us; and we do not see its sights or hear its sounds simply because our present organs are too dull to apprehend them. We are thus in the condition of a man born deaf and blind into this world of sense: he is in the midst of two worlds of which, however, he knows next to nothing." He afterwards passes on to

say "There is nothing unreasonable in believing that persons in a state of spiritual tension may be cognisant of sights and sounds which make no impression, or only a vague impression, on the multitude." Teaching such as this is largely held by us Anglican clergy. Since I wrote to you last, many friends and acquaintances, not to say parishioners, have passed into the spirit world, and for my own consolation and for the consolation of others I am grateful to know what I do know; and there are few to whom people more readily apply when they wish to know something of those facts which sorrow enforces them to think about, and it is a pleasure to be able to give them something more than platitudes in their troubles. Like St. Paul, our motto must be *δύωκα*—I press on—not weary in well doing.'

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.

Mr. C. Bailey, the Australian Medium, in London.

SIR,—I have read with interest the letter by Dr. A. Wallace in 'LIGHT' of the 3rd inst., on p. 263. As representing Mr. Bailey, permit me, in reply, to say that, while I fully appreciate the doctor's attitude, in that he asks for test conditions of greater evidential value, he, being one of the gentlemen who searched and afterwards sat opposite the medium, was, with the other gentleman, practically responsible to safeguard conditions, and all present were as special police, and responsible for each other. Mr. Bailey does not live at this place, and comes alone to the circles. He is always searched from head to foot, beaten fairly hard about the body, and isolated from contact with the sitters. Yet on this particular occasion a lump of wet clay containing genuine paleolithic flint spear-heads was produced. This the doctor frankly admits was 'somewhat startling.'

Since the meeting referred to above, we have held three others, all with remarkable results. In one the medium was enclosed in a bag which was securely tied round his neck; in another he was, after being thoroughly searched, &c., as usual, placed in a cabinet which was securely locked and sealed; yet we have received living foreign birds, a lump of wet clay studded with ancient Roman coins, a Central African woman's 'mouchee' dress, nests with fresh eggs (which have been just as mysteriously removed again), and a lot of sand containing uncut gems (Indian rubies). These facts, which can be verified by the many ladies and gentlemen present, are surely of evidential value, those gentlemen undertaking to search the medium being in all cases strangers to him, and careful investigators.

I note, in conclusion, that Dr. A. Wallace has kindly suggested that 'a carefully-selected and sympathetic committee' be appointed in order that Mr. Bailey may have 'opportunities of demonstrating his mediumistic powers' still more thoroughly, and that he also offers to contribute towards a fund for that purpose. It would, therefore, be an easy matter for those interested in this wonderful phase of psychic power to settle, once for all, every doubt regarding its reality.

It is my desire, sir, and also the wish of Mrs. Foster-Turner, who is responsible for Mr. Bailey's visit to London, that this important service should be rendered to the cause here, and we welcome such investigations, and are quite prepared to do all in our power to advance them.—Yours, &c.,

ALBERT J. ABBOTT, M.R.Ph.S.

SIR,—I was present at Mr. Charles Bailey's séance on June 1st, during which he sat in a new cage, made of light laths and gauze. When we were called into the séance-room I was surprised to find Mr. Bailey already seated inside the cage and partly under control. Any careful examination of the cage, chair, and floor was therefore impossible, nor was it attempted. The medium was searched and pummelled by two gentlemen, but quite superficially. The cabinet or cage was locked by a spectator who kept the key. During a short dark interval a bird, which subsequently proved to be a small finch, was heard fluttering inside. It was caught and placed in a birdcage. The holder of the key introduced a dish into the cabinet, which, during a second dark interval, was filled with red sand.

This séance was interesting but not convincing, as I consider that before the medium enters the cabinet both he and the cabinet should be thoroughly examined by trustworthy sitters, and that the séance-room should be empty of furniture, save for the chairs and cabinet, and have an uncarpeted floor. I was struck by the fact that the bird was obviously a tame one. It showed no alarm, and after the séance was sitting calmly on its perch. Any wild bird would have been in the greatest terror. If it came from India the controls must have taken it from a cage, but this they deny.

A far better test would be to have a marked object placed *outside* the cage, to be transported by the controls to the inside. A sheet of paper with the names of the sitters would suffice.—
Yours, &c., M. S.

The 'Mentone Phenomena.'

SIR,—The interesting article on the 'Passage of Matter through Matter' in 'LIGHT' of May 27th reminds me of a curious incident which happened to me about two months ago, and which I have hitherto refrained from recording as it seemed so incredible. It occurred during the phenomena of the switching on and off of the electric lights by some unseen and inexplicable agency in my room, which were recorded in 'LIGHT' under the heading of the 'Mentone Phenomena.'

One evening I had occasion to place some money, which I did not wish to carry on my person, in my trunk in my room in the hotel. Having folded it up in an envelope I placed the packet in a corner of the trunk in a secure hiding place, and then locked the trunk. About ten minutes later I looked up from some writing I was engaged in and noticed something white lying on the floor at the other side of the room. Curious to know what it was, I arose and picked it up, and found to my amazement that it was the *packet of money I had hidden in my trunk*.

I was dumbfounded and could hardly realise the evidence of my senses. I thought the matter over carefully, and was convinced that I had *really* put the packet in my trunk, but to make sure I searched the place to see whether I had absent-mindedly placed another packet there and somehow dropped the money packet on the floor, but the most careful examination disclosed nothing there. I remember very well having a final look at the money before closing the trunk and saying to myself: 'It will be quite safe there.' How is one to account for the disappearance of the packet from the trunk and its appearance on the floor, where there certainly had been nothing before or I should have noticed it? I never heard a sound. That looks like a case of passage of matter through matter, and was probably done by the same unseen intelligence that was operating on the electric lights, acting from the Fourth Dimension sphere and under the occult laws which appertain thereto.

Referring to the 'Mentone Phenomena' again, I may state that I have clairvoyantly seen the spirit operator in those manifestations, and clairaudiently obtained the name he was known by in earth life.

This spirit was a Frenchman, named 'Réné Fontaine'—a dark handsome man of about thirty-five years of age. He has coal-black hair, dark pointed beard and moustaches, dark luminous eyes with a penetrating gaze, and a pale complexion—the pallor associated with keen intellectuality rather than ill-health. The face is that of a thinker and scientist, but the hands are those of a mechanic. I gather that he lived in Paris, was deeply interested in electricity and mechanics, and was trying to perfect an invention when he died. He paid Mentone a visit for his health and died later in Paris. Further particulars I have been unable to get. He and some others of a scientific turn of mind are now trying to solve the problem of forming a bridge between the two worlds of spirit and matter *via* electricity, the *modus operandi* being to amalgamate and join the finer electric and etheric forces of the spirit world with the grosser electric currents of the earth sphere, and thus set up a permanent means of communication which will be as reliable and natural as Marconi's wireless telegraphy.—Yours, &c.,

REGINALD B. SPAN.

Cap Martin, South France.

May 30th, 1911.

A Good Test of Spirit Watchfulness.

SIR,—Knowing that many persons believe that Spiritualists never receive anything from mediums that is not known either by the medium or the sitters, perhaps the following incident will be regarded as worthy of being recorded in 'LIGHT.'

At our private home circle the medium (the servant girl, nineteen years of age) was controlled by a spirit whose agitation and anxiety were obvious to all. The spirit said she was the medium's mother, and earnestly implored us to tell her daughter that a most unfortunate quarrel had occurred at her home, and that certain accusations had been made of a damaging character. 'They are not true!' 'They are false!' said the control.

I need not go further into details of the message, which I wrote down for the girl's perusal. The point is, that when the medium became normal I asked her what had been taking place at home, but I soon found that the girl knew absolutely nothing of the affair, as she had not been home for ten days and the fracas occurred only three days before the circle—in fact, I had great difficulty in persuading her to refer to the message when she next went home, for she said, 'I shall look foolish if it is not

true.' However, on inquiry at home she found everything as stated by the control, and the sister's startled inquiry, 'Who has been telling you? I was going to keep it from you altogether,' clearly proved how serious the affair had been. When the sister read the message from her spirit mother it made a great impression upon her mind, and she naively asked: 'Is mother satisfied with the way I am looking after the children?'—Yours, &c., THOS. BROWN.

Kingston, S.W.

Mrs. Wriedt's Sittings for the Direct Voice.

SIR,—To save me some unnecessary correspondence, permit me to intimate through 'LIGHT' that all applications for a sitting with Mrs. Wriedt must be accompanied by a fee of 10s. 6d. for the evening general circle, which is limited to eight or ten, or one guinea per person when a private sitting is desired. The money will be returned in case the sitting cannot be given. Early application is desirable, as the stay of Mrs. Wriedt in this country is brief.—Yours, &c.,

W. T. STEAD.

Bank Buildings, Kingsway.

SOCIETY WORK.

SPECIAL NOTICE TO SECRETARIES.

As the next number of 'Light' must be printed on Monday, the 19th inst., in consequence of the Coronation Holidays, we shall be unable to insert any reports from societies in that issue.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Mary Davies gave an address, followed by clairvoyant descriptions. Mr. Leigh Hunt presided.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street.—Mr. Frederic Fletcher delivered an address on 'The Coming Race.'—67, George-street, W.—Mr. Frederic Fletcher answered written questions.—E. C. W.

SHEPHERD'S BUSH.—118, UXBRIDGE-ROAD, CAXTON-ROAD.—Miss Chapin gave an address and clairvoyant descriptions. Sunday next, dedication of new hall; addresses by Miss Chapin, Mr. Burton, and others.—E. L. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Address by Miss Morris. Sunday, June 18th, 11.15, public circle; at 7 p.m., Mr. Snowden Hall, address; Mrs. Annie Boddington, clairvoyance. Thursday, 22nd, Mrs. Jamrach.—D. G.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. E. Neville gave an uplifting address on 'Seek and Ye Shall Find,' and convincing psychometric readings. Mr. E. P. Noall presided. Sunday next, at 7 p.m., speaker, Miss Violet Burton.—W. H. S.

BRIXTON.—8, MAYALL-ROAD.—Mr. Horace Leaf gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Mary Gordon; at 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public. Wednesday, at 7, Lyceum.—G. T. W.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Wesley Adams gave an inspiring address on 'Saviours of Men' and successful clairvoyant descriptions. Sunday next, London Union Conference—afternoon, at 3 p.m., and at 7 p.m. Speakers: Messrs. R. Boddington, G. T. Brown, and M. Clegg.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. E. W. Wallis's uplifting addresses and solo were much appreciated. Sunday next, at 11.15 a.m. and 7 p.m., Mr. P. R. Street, addresses and auric readings, and on Monday at 8. Tuesday, at 8, and Wednesday, at 3, Mrs. Clarke, clairvoyante. Thursday, at 8, circle.—A. M. S.

BRIGHTON.—OLD TOWN HALL, HOVE, 1, BRUNSWICK-STREET WEST.—Good addresses and clairvoyant descriptions were given. Sunday next, at 11.15, circle; at 7 p.m., Mrs. Curry. Monday at 3 and 8, and Wednesday at 3, clairvoyance by Mrs. Curry. Thursday, at 8.15, public circle.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Evening, Mrs. Podmore gave an address and successful clairvoyant descriptions. Circles were held morning and evening. The healing circle continues to meet on Tuesdays at 8.15 p.m. Sunday next, morning and evening, Mrs. A. Webb. 22nd, at 8.15, circle. 25th, at 7 p.m., experience meeting. July 2nd, anniversary; speaker, Mr. E. W. Beard.—A. C. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Nurse Graham gave an address, excellent clairvoyant descriptions, and many comforting messages. Sunday next, at 7 p.m., Mrs. Mary Davies, address and clairvoyant descriptions. Monday, at 8 p.m., circle. Tuesday, at 8 p.m., astrology class. Friday, 8.30, Mr. Hawes' healing circle.—N.R.