

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

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

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NOTES BY THE WAY.

We occasionally hear it said that Spiritualism and spiritual experiments are dangerous to novices. So are horse-riding, swimming, and the use of the razor. We believe a great deal too much has been said about 'the peril of dabbling in Spiritualism.' This is usually said by people who have been disappointed or frightened, or by people who are unfriendly to it. What Blanco White said about the proverb, 'A little learning is a dangerous thing,' is applicable here. 'A little learning,' said he, 'is not a dangerous thing to one who does not mistake it for a great deal.' That is what is usually the matter. What the investigator into Spiritualism needs, next to a calm and patient but resolute spirit, is to guard against supposing that a part is the whole.

Judging from an apparently verbatim report of a lecture by Mr. Raupert at Ilford, we think that gentleman might fitly be awarded a specially ardent vote of thanks by the London Spiritualist Alliance. The lecture was almost entirely devoted to a demonstration of the genuineness of the phenomena on which we rely, and we are not surprised that the report of it is freely sprinkled with ['sensation'], as Mr. Raupert described what actually happens at the best séances. Mr. Raupert's only criticisms were that the spirits personate and that they are not orthodox—which nobody denies.

A friend, who has long been a quiet student of 'the occult,' confessed himself to be occasionally bewildered by the fantastic nature of some of the 'revelations' and experiences that fall to the lot of those who pursue such inquiries. And, in truth, there is a good deal that baffles and bewilders. The fact is that much that reaches us from the other world is distorted and refracted by the mental spheres of the persons concerned. Theological prepossessions, intellectual vanity, inexperience and educational crudity have much to answer for in this matter. Viewing the erratic course of some of these spiritual 'Will-o'-the-Wisps,' we are reminded of Shelley's lines:—

If Jack a Lantern
Shows you his way, although you miss your own,
You ought not to be too exact with him!

In 'La Nature' (Paris) M. Matout, of the Paris Museum, has been writing on the theory (originated, we think, by Lord Kelvin) that life on our earth was transmitted from some other planet. M. Matout refers to the

fact that a study of the ultra-violet rays and their destructive action on living germs tends to refute this theory. 'It would apparently be impossible for germs or living cells to approach the earth without being destroyed by ultra-violet radiation from the sun.' On the other hand, he alludes to the strong vitality of germs and spores kept in a vacuum and at low temperatures—the actual conditions of interplanetary space—and suggests the consequent possibility of their survival on their journey to earth.

It is a curious commentary on certain schools of science that they should be reduced to such expedients to explain the presence of life on our planet. Without being able to define life or to state its origin in terms of modern science, we can find in the principles of Nature a more reasonable explanation of its presence than is furnished by this extremely far-fetched and bizarre theory.

'M.A. (Oxon)' once spoke suggestively of the great difference between the microcosm and the macrocosm. We were reminded of his comment by reading some remarkable verses in a recent book of poems ('Rose of the Wind and other Poems,' by Anna Hempstead Branch). We would like to quote the whole of it, but have only space for a few stanzas:—

For what is large and what is small
To spiritual eyes?
The great Lord careth not at all
For the dream that men call size.

But what thou dost, that art thou. Lo,
The atoms that rehearse
Their orbits in the stone are vast
As an eoned universe.

And, dealing with a pebble, the poetess continues:—

Its molecules weave in and out,
They leap, they plunge, they dive;
Up from dark gulfs they whirl about
As though they were alive.

They live, they dance, they burn, they die,
Their Judgment Days draw on apace;
Between their smallest atoms lie
Oceans of darkest space!

A world within your world doth lie,
Hidden from mortal men.
Another world in that is furled
And a thousand worlds again.

Professor W. E. Ritter, in 'Science' (New York), contends that materialism and vitalism are both outworn ideas as theories of life, and he includes in one sweeping condemnation those who hold that life is the outcome of organised material elements and those who pin their faith to an immaterial life principle of some kind. 'What does it mean?' the bewildered observer may ask. 'Surely one of the theories must be correct.' But we think the Professor is in a sense right, although his claim that the mystery of life is 'all pervasive and unending' is, perhaps, a little too absolute. We cannot, of course, expect to solve the whole question, but we get some little way on the journey

by recognising that, truth being dual, neither materialism nor vitalism contains the whole of it. They simply represent two halves, which need uniting. Only by recognising that matter and spirit are both needed to the complete expression of life can we make true progress in our thought on the question.

Many of us nowadays are inclined to question the advantages of modern industrialism so far as human health and happiness are concerned. 'The Vineyard' for June contains an article which deals outspokenly with the problem, claiming—

That man himself for whose good, presumably, industrialism has come to pass, now lies, through it, on a bed of sorrow; he is suffering—as he never suffered in olden days from feudalism, wars, epidemics, or slavery—a physical and moral degeneration that sweeps like a plague from the cities over the countryside.

As Emerson pithily expressed it, 'Things are in the saddle and ride mankind.' But we doubt not that the evil is a transient one, and that in due time the mechanical side of life will fall into its right place—a less exalted one than it at present occupies.

We always welcome with respect and hope Mr. F. J. Gould's little books of Moral Instruction. Another of them recently reached us, 'Youth's Noble Path' (London, Bombay, Calcutta, and New York: Longmans, Green & Co.). It was suggested by and has been compiled primarily for the needs of Indian schools, but wise teachers at home will find it useful. The book contains sixty-two Lessons on the common graces and moralities of life, with luminous little stories and crisp suggestions: the object being rather to direct the teacher's thoughts than to provide him with matter to save him the trouble of thinking and speaking for himself.

As we have intimated, the book has chiefly India in view, hence the special point and value of Lesson forty-one, 'The Voice of India,' a really magnificent bit of work, gloriously thought out and expressed, in which India, personified, speaks to her children. Would that these four pages could be read and heard throughout that land of glory and sorrow and hope!

'We Young Men,' by Hans Wegener (London: 7, Imperial Arcade, E.C.), is described as 'The Sexual Problem of an Educated Young Man before Marriage: Purity, Strength, Love.' An Introduction announces that this book, by a German, has reached a circulation of one hundred thousand copies in that country. An advertisement announces this as the only authorised translation, and says that it is, 'A square talk face to face with young men on the sexual problem—no scolding, no preaching, no exhortation. Things are called by their right names; natural things are spoken of in a natural way. It is a welcome companion for the modern young man who aspires to the rewards that come only as the result of clean living.'

Another of 'Rider's Mind and Body Handbooks' has appeared. This one, by James Allen, is on 'Man, King of Mind, Body and Circumstance.' The subject sufficiently indicates the teaching of this wholesome little work. We do not appear to get much forwarder, but over and over again may be necessary, for the pupils are many and, as Mr. Allen says, 'Humanity at present is in the painful stage of "learning." It is confronted with the difficulties of its own ignorance.' It is perfectly true—as true and as obvious as everything else in this pleasantly presented little book,

'The Soul of the Moor' is the title of what is described as 'a Romance of the Occult,' written by Stratford D. Jolly and published by W. Rider and Son (2s. net). Apparently we are to have a deluge of 'shockers' based on the real or supposed hypnotic powers of occultists. This book is one of this class. It may amuse those who know, because of its extravagant statements, and may inspire those who do not know with a more or less wholesome dread of hypnotism and of 'the occult' generally. We are glad to observe that although the word 'Spiritism' is introduced there is nothing that we recognise as such in this improbable story. Of two of the characters who are married to each other we read: 'Our souls have met and been together for many hundreds of years. In almost every stage of their existence they have found each other'—yet, over one of these, the woman, the Moor is said to exert an amazing power of fascination. He employs his enormous will force to compel her to leave her husband and go to him. When under her husband's hypnotic influence she is clairvoyant, and explains to him that the Moor instantaneously recognised her when first he saw her, and regarded her as 'his other self.' She says, 'In some way he has always known I was in the world and he has expected to meet me.' There is a sense of unreality about the whole yarn. It never appeals to us as being true to Nature, and its most thrilling episodes leave us unmoved. The mechanism is too apparent, the atmosphere too strained and artificial. The moral, if there be one, is clearly this: Occultism, if this be such, is one of those things that had better be left entirely alone. A healthy, normal life is infinitely preferable to the morbid and sensational existence of the persons represented by the author of this romance.

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.—On *Wednesday next*, June 28th, 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.

MR. W. J. COLVILLE will lecture at 110, St. Martin's-lane, W.C., on Tuesday, June 27th, at 3 p.m., on 'Atlantis and Lemuria: Ancient Civilisation and its Influence on our Life To-day,' and on Thursday, June 29th, at 3 p.m., on 'Education from a Spiritual Viewpoint.'

In both these lectures special reference will be made to the recently translated works of Dr. Rudolf Steiner on the same subjects. Admission 1s.

FULL reports of Mrs. Annie Besant's Queen's Hall lectures are appearing in the 'Christian Commonwealth.'

MR. A. V. PETERS.—His many friends will be pleased to know that Mr. A. V. Peters has returned to England after his recent successful visit to Copenhagen and Berlin.

TRANSITION.—After a long and painful illness Mrs. Doyle the wife of a respected member of the Council of the Marylebone Spiritualist Association, passed to the higher life on Sunday, the 4th inst. In deep sympathy with one who had borne her trial so valiantly and so cheerfully, many relatives and friends assembled at Golder's Green Crematorium on the 8th inst. to pay their last respects to the earthly body from which the loved one had departed to that life of the reality of which she was so fully aware. The service was conducted by Mr. E. W. Wallis, and the beautiful thoughts expressed, together with the words of sweet sympathy and hope, conveyed to the sorrowing husband and son and all present a truly sustaining and uplifting power, which bore eloquent testimony to the blessedness and comfort which a knowledge of Spiritualism brings to the bereaved. There were many beautiful floral tributes from relatives and friends. We extend our hearty sympathy to Mr. W. S. Doyle and family.—L. H.

SPIRITUALISM AND THEOSOPHY: A COMPARISON AND A CONTRAST.

BY MRS. MARY SEATON.

An address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, May 25th, in the Salon of the Royal Society of British Artists, Mr. H. Withall, the vice-president, occupying the chair.

(Continued from page 280.)

Continuing, Mrs. Seaton said: 'While I say this of Theosophy and Spiritualism, and while I recognise the great work they are doing, I must not leave out of consideration the achievements of other movements. While neither Spiritualism nor Theosophy emphasises the religious side of things, there are among the new associations some which do accentuate this aspect, even sometimes at the expense of the philosophical. I speak especially of that movement known as Christian Science. Many of you do not understand that other great movement, and I speak advisedly when I say that it is doing an excellent work—but it is a religion and not a philosophy. Its philosophy, indeed, is expressed by the one word—*nothing*. To its followers there is nothing but spirit, and they are teaching the people the meaning of true thoughts and how they can gain access to the infinite reservoir of power; and they have done for many people in their way what Theosophists and Spiritualists have done for people in other ways. Christian Scientists have made their truth prominent, not only in America, but all over the world. They hold that the body can be healed without recourse to drugs. Now I believe in medicines and doctors—I believe in all the lower means of healing that came to the race before man found the higher way. The tendency is, when man perceives the higher way, for him to decry the lower.'

These lower means (Mrs. Seaton proceeded to explain) had their legitimate place and use in lower developments, and therefore it was not wise to rule them out of consideration. But to-day the time was ripe for the world at large to know that there was a higher way, and that all the power which man needs was within him. He did not have to wait to leave his body. He could call on the unlimited power now. But although Christian Scientists had gone to extremes, they had, nevertheless, forced people to recognise that healing could be done without medicine. The swing of the pendulum, however, was illustrated in this matter. People had abused drugs, gone to extremes in drug-taking, and (especially in America) the asylums were full of those who had succumbed mentally to the drug habit. This movement, then, was largely the reaction from the abuse of drugs, although it might be said also that the time was ripe for the Great Spirit to teach man that he had within himself all the power he needed, and that helped to bring into existence an association of people prepared to emphasise the phase of truth which was seeking expression.

From this standpoint, Mrs. Seaton pleaded for a larger outlook—that members of the various bodies of thought and doctrine should seek to understand something of their fellow-movements, and the various phases or aspects of the one truth which they existed to represent.

In conclusion, Mrs. Seaton said:—

'To use the power of the spirit means living the life of the spirit here and now. It means every time you think and feel and speak of good, living in accordance with the highest good you know—going to the Source of good for everything you need, not living on the circumference, but at the centre and keeping close to the God within the soul; and to the degree we do so, the door opens; it opens wide, indeed, to the soul that goes there, leans there and trusts there.' (Great applause.)

THE CHAIRMAN said that when he asked Mrs. Seaton to compare Spiritualism and Theosophy he gave her a free hand. She had full liberty to tell Spiritualists of their faults. She had told them of one in a very kindly way, and he thought that they might endeavour to overcome it. She had also introduced into the question a comparison with Christian Science, which was of great value to them. She had shown that a

necessity existed for these various phases of thought, and that helped towards a better understanding and greater harmony between Spiritualism and the other movements.

MR. W. J. COLVILLE said that as regarded Spiritualism, Theosophy, Christian Science, and other movements more or less connected with them, they must agree with the lecturer that it was very largely a matter of individual temperament whether we identified ourselves with one or the other. Different faiths were only varying expressions of one universal Wisdom Religion. Referring to the fact that there were differences of opinion amongst Spiritualists themselves, Mr. Colville remarked that there were none the less fundamental agreements—there was indeed an irreducible minimum of agreement. Spiritualists all admitted that man was a spiritual entity here and now; that he went on living after physical dissolution, the same individual as before. When we communicated with those who had passed to the other world we should remember that we were avowedly holding communication with our friends and neighbours—we were not necessarily communicating with Mahatmas. As the lecturer had said, these spirit friends of ours had their limitations, being human like ourselves. We might communicate with them, but should never blindly follow them. We should, indeed, never blindly follow any intelligences. We found God revealed in the soul—in the inmost being. One soul could not find God for another. Each individual had to make his own discovery. There was no knowledge of Deity except that which was communicated by spiritual influx. The revelation of the soul was everlasting unity with the Divine, and as true religion had been mentioned in connection with philosophy and science, it might be said that the value of true religion was that it bound us together in one holy communion and fellowship, in the one religion that must stand for ever and ever as the Unity of Deity and the Unity of Humanity.

MRS. SEATON said that all present seemed to be of one accord, and she only wanted to put her own position a little more clearly. Although she had spoken to them of Christian Science, she was not a Christian Scientist. She was a student of life, and she desired to emphasise the use of the mental and spiritual forces, using the word 'spiritual' in the broadest sense, and to some extent she had been able to find out and to use both the mental and spiritual forces in healing not only herself, but others also. 'I have been able,' said Mrs. Seaton, 'to use these mental and spiritual forces enough to know that the things I am teaching can be carried out in the daily life in getting not only healed of bodily sickness, but gradually getting complete mastery of that self which stands between us and the real self—the divinity which we are all seeking. Now, I was cured by a physician—a graduate of one of our great Universities—and he taught me how to give this mental treatment to others as well as how to use it for myself. Christian Science, New Thought, and all these new schools of thought which have arisen lately are all using these universal mental and spiritual forces. It matters not what the method is called. Christian Scientists have no monopoly of it. These great forces belong to you as well as to me, and only to the extent to which we can put them into practice are they ours. But they belong to us all. Healing has been done all through history, irrespective of race or creed, and the curative force in all these schools is identical. They have added certain beliefs, but that does not give them the monopoly.'

Spiritualists had long practised the art of healing, but they used it largely by making themselves mediums for those who were healers outside of the body to work through. It was better, however, that we should learn to use the powers within us to heal others and ourselves as well. And although it was good to communicate with those in the other world and to receive their help, it was only good if we tried at the same time to help ourselves.

In response to an invitation from the lecturer a lady in the audience then went upon the platform to receive healing treatment by way of demonstrating the method employed. Before commencing the treatment, Mrs. Seaton explained that under the system she used the healing could be given silently or sent to absent patients by telepathy, or it could be given orally and by contact—the method adopted in the present instance. In oper-

ating she directed her attention to that part of the mind which governed the diseased condition. That mind, however, was not the reasoning mind, which had nothing to do ordinarily with the control of the bodily functions. It was the subconscious mind which she aimed to influence—that mind which was influenced by the conscious mind. In the case of self-healing the soul's intense emotion for good was often concerned, and the effect was gradually to undermine the diseased conditions and build up a condition of power and strength. And if somebody else who was not affected by the patient's doubts or influenced by his thoughts gave a powerful suggestion to that part of the mind which had charge of the body, a beneficial effect was at once produced. That had been proved and accepted by some of the leading psychologists. Anybody could learn to use the power, but some could always do certain things better than others.

Mrs. Seaton then gave her demonstration by placing her hands on the patient's head, stating as she did so that the true healer could do a great deal more than merely heal bodily infirmities—could help the moral faculties to unfold and strengthen the will. She then addressed the patient, using a number of phrases affirmative of health, as, for instance, 'You are restored, both mind and body, to health,' 'Your whole body is increasing in health and force and vigour,' 'You know that you can master your body,' 'Your sleep becomes more normal, you awake refreshed and filled with the conviction that the power within you is sufficient for all your needs,' 'You are losing the sense of separation, and unfolding the consciousness of God's presence,' 'You get increased control of every thought and feeling, enabling mind and body to do their work perfectly.'

A hearty vote of thanks was then passed to Mrs. Seaton for her address and the demonstration she had given of her methods of healing. The proceedings terminated with some remarks by the chairman, who said that this was their last meeting of the session, and he hoped that all those present would attend the meetings of the next session. In the meantime he appealed to them to interest their friends in the subject, so that they might have still larger gatherings.

A SIXTEENTH CENTURY HEALER.

As Mr. Percy R. Street reminded us in his recent address before the London Spiritualist Alliance, the healing gift is no new discovery or endowment. In that interesting sixteenth century book, the Rev. Richard Ward's 'Life' of his friend, the poet and mystic, Dr. Henry More, which has just been republished by the Theosophical Publishing Society, 161, New Bond-street, we find a passing reference by the editor to a noted healer of that day, who, Mr. Ward said, 'according to the Character that is given of him, was really a very Pious and Extraordinary Person.' The occasion of his employment was the illness of Dr. More's friend, Lady Conway:—

In 1665 her headaches were so acute that Dr. More and Dr. George, Dean of Dromore, recommended that she should be treated by Valentine Greatrakes, the Irish 'stroker' or magnetic healer. He was invited to come to Ragley, at considerable expense (though his treatment was usually free), and arrived in January, 1666, having apparently suffered from the 'hazards of the enraged seas.' Dr. More was deeply interested in the experiment, not only because it concerned the health and happiness of his friend, but also from purely scientific motives, since Greatrakes's curative power, if genuine, confirmed his own theory that 'there may be very well a sanative and healing contagion as well as a morbid and venomous.' But although the 'stroker' cured many sick people on the way to Ragley, and afterwards successfully treated Dr. Whichcote and Dr. Cudworth's children, he failed to give Lady Conway relief from her severe headaches. This seems a proof that her illness was not hysteria, for it is practically certain that she had entire faith in his method.

'An English Clergyman,' writing in the 'Liverpool Post' of the 14th inst., says that not only is the Czar of Russia a student of 'Mysticism,' but the Czarina is now convinced that spirit people may and do talk with the living. Next week we shall quote the clergyman's report of a remarkable manifestation by a nun who had committed suicide.

THE PROBLEM OF MATTER AND MIND.

'I find it very difficult to conceive of mind as existing apart from any kind of matter.'—Mr. E. E. Fournier d'Albe in 'LIGHT' p. 217.

Yes, it is difficult to conceive, but is it altogether inconceivable? We know nothing directly apart from matter, it is true, and being able only to express ourselves through matter suggests, perhaps naturally, that there can be no other means for expression. But that lands us in this difficulty, that either the human being ends when, or where, matter ends, or matter is eternal. If matter is eternal and spirit is eternal we have then another difficulty—we have two 'things' of equal value at the heart of the universe, and I do not think we are willing to grant that as a possibility even. If mind did not exist before matter, then matter caused mind, or matter must have made mind possible. If either of these assertions are probabilities, then matter must be the dominant partner, which is again unthinkable.

To-day we realise that matter is no longer crude and simple, as believed by our primitive progenitors, but is most subtle and complex. Why? Matter has not changed. It is simply because the brain through which the human mind expresses itself has become more developed by use, and therefore the ability to express through it knowledge of greater complexity has increased. But again we are faced with the possibility that in spite of the seeming great complexity of matter, it has probably a simple origin. And it may be that when man has been further evolved here and 'over there,' his brain becoming more and more developed, will at last also, by the sheer weight of its complexity, arrive at a simple and non-complex stage where, independent of all aids, the mind will express itself simply and directly, because it is. This, of course, may seem to suggest that mind may arrive at a disembodied state and remain active, but I do not know what disembodiment or activity may mean on an advanced spiritual plane.

I willingly grant that there is not much to be gained by discussing subjects in the infants' school which are only fit for advanced scholars in the university. We have plenty to do to be assured and to get ready for the next class, and to satisfy our neighbours that there is one. For after all, our duty is to our neighbour, and simple facts concerning the next move upwards, and reasonable explanations of these facts, are what he wants. And besides, being only where we are—limited in experience to this plane of existence and being unable to get real personal experience of other planes till we get to them—naturally our conceptions of the mental condition on these future planes must be equally limited. St. Paul said, when he tried to explain spiritual things and failed: 'Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive,' and it needs must be so while man has no language by which he can express spiritual things.

That all matter may be essentially alive does not seem to me to identify mind and matter. Because the human body is one mass of living cells, surely that does not compel the conclusion that the intelligence of the human being is simply the sum of the intelligences of these living cells: if it does, then it follows that on the breaking up of this combination of cells the human intelligence would become non-existent. Besides, it would suggest that the combined intelligences of these cells were able to dissect themselves, declare their value, and what they were composed of—that is to say, that a man could stand outside himself, break himself up, work out his own composition, and state it in intelligible language. This would mean that also, at the same time, he was greater than himself, for surely the dissector must be separate from and greater than that which he dissects and explains.

P. GALLOWAY.

MRS. MARY SEATON, in her recent address to the London Spiritualist Alliance, expressed the opinion that Spiritualists attach too much importance to the phenomenal and not enough to the religious aspect of the movement. This may be true of some in our midst, but for a very large number, especially so in the North of England, Spiritualism is valued mainly for its religious influence and power. We imagine that Mrs. Seaton can have little or no idea of the vigour, enthusiasm and devotion of the earnest and shrewd men and women who form the backbone of the organised movement in this country. But it will never do to spurn the phenomena, or sacrifice the proofs of spirit existence and presence. We must have a solid foundation for our faith, and knowledge of the continued conscious existence of persons whom we have known supplies that foundation.

THE HYPOTHESES OF 'BILOCATION' CONSIDERED.

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

(Continued from page 281.)

To return to the phenomena of doubling properly so-called, it is necessary to call attention to another fact apparently of a different class, and scientifically explicable by appropriate and rational theories, but which can in certain ways be compared with those now under consideration. I speak of the sensation of wholeness which frequently happens after the amputation of a limb. Dr. Pelletier says: 'Sometimes the limb is felt in its entirety; the sick person perceives its shape, size, temperature, position, the mobility which it had before. Often, however, the perception is much less complete. But on one point all such sufferers are unanimous, the reality of the sensations which they undergo. 'I speak only the truth,' said one person after declaring that he was surer of the limb which he had lost than of that which he had retained. 'It is necessary for me to think,' said another, 'before I can take account of the unreality of my sensations.' Certain people can move in imagination their phantom limb; others, on the contrary, cannot. The sensations of the phantom limb last sometimes for many years, but in several cases its disappearance has been noted. The latter happens sometimes suddenly; at other times it is progressive: little by little the phantom limb decreases in volume, and in the end it seems that the limb has disappeared into the scar.' (Dr Pelletier, 'Bulletin de l'Institut Général Psychologique,' 1905, page 210.)

As I have said, the explanation of this matter given by the physiologists seems legitimate and rational. Bernstein speaks of this as follows: 'In the remnant of an amputated limb there are cut nerves which used to supply the nerves of the whole limb, and in the healed scar there frequently exist causes of irritation for these nerves, and this nervous excitation is projected to the brain which produces a sensation and re-awakens by habit the image of that part of the body where the nerves used naturally to end. The brain transports then, by habit, this sensation to the limb of the body from which these nerves start, even when the limb exists no longer.' I suggest that this explanation seems appropriate and rational. If, however, we consider these cases from the point of view of the new researches into the phenomena of exteriorisation of sensibility, we can but remain perplexed, observing, on the one hand, certain peculiarities which cannot be easily reconciled with the peripheric hypothesis, and, on the other, facts tending to prove the real existence of the phantom limb. By the peripheric hypothesis we must think that there are frequently existing causes of irritation for the nerves of the healed scar. It is not stated that these exist permanently, and, therefore, they cannot explain how so many people permanently perceive the existence of the absent limb. We can cite also certain cases where sensations are felt which can only with difficulty be reconciled with this hypothesis and which, on the contrary, are easily explicable by the hypothesis of the real existence of a phantom limb. For example, Dr. Pitres speaks of a person who felt sensations of cold in his phantom limb when the artificial limb was soaked with water (*loc. cit.*, p. 284). It is clear that there cannot be, in this case, peripheric irritation, since it was not the stump which was in contact with the water but only a piece of wood. The peripheric hypothesis becomes more and more problematical if we compare the sensations of those who have suffered amputation with the similar sensations endured by a person struck with hemiplegia, who, indeed, often sees and feels all round him, and especially on the side paralysed, another person whom he defines as the exact reproduction of himself, and who, he thinks, enjoys the wholeness which he lacks. Dr. Sollier, who speaks of these facts ('Bulletin de l'Institut Général Psychologique,' 1902, p. 45; 1904, p. 539), explains them by recourse to a variation of the peripheric hypothesis, *i.e.*, by considering them as hallucinatory projections of cenesthetic origin. However, if both hypotheses are legitimate as regards those who

have suffered amputation, because the latter preserve entirely the peripheric nerve centres and the cenesthetic sense, we cannot say the same of those struck with hemiplegia, whose nerve centres corresponding to the paralysed side are destroyed, and in whom the cenesthetic sense is proportionately enfeebled. It is not, then, permissible to speak, in such a case, of sensations of doubling produced by peripheric excitations transmitted to centres which do not exist, just as it would be a contradiction to speak of an exaggerated cenesthetic sense in order to provoke an objective hallucination when this same sense is enfeebled on account of the central traumatic lesions and not on account of functional disorders (which would be different). On the contrary, there would be no contradiction, and the facts would even agree with the theory, if, basing our conclusion on modern researches into the phenomena of the exteriorisation of sensibility, we sustain the hypothesis of doubling in the case of hemiplegia by observing that by the effect of the paralysis the bonds which link the fluidic double with the organism have been relaxed and a partial separation of the former from the latter has taken place.

In fact, examples are known of sensitives who, when they met people who had suffered amputation, declared spontaneously that they perceived the missing limb in the fluidic form. Kerner tells the following about the celebrated Seeress of Prevorst (p. 47): 'Whenever she meets a person who has lost a limb, she sees the limb as still attached to the body, *i.e.*, she sees the shape of the limb produced by the projection of the nervous fluid in the same way as she sees the fluidic form of the dead. This interesting phenomenon possibly permits us to explain the sensations of those people who still feel a limb which has been amputated. The invisible fluidic form of the limb is still in connection with the visible body, and this proves that after the destruction of the visible envelope the form is preserved by the nervous fluid.'

Here, in order not to be misunderstood, I restate my method of considering the problem: If contemporary research into the phenomena of the exteriorisation of thought had not existed, no one would have thought of opposing any doubt to the inductions of the physiologist on the genesis of the subjective sensation of those who have lost a limb or are paralysed, inductions which would regain their lost value if, in face of more complete researches, the hypothesis of a fluidic double capable of exteriorisation should be proved false. But if, on the contrary, future research confirms the present induction, then the sensations of those who have lost a limb and the impressions of the paralysed ought to be considered from a different point of view, which would be that of their evident connection with the phenomena of fluidic doubling, and if we agree to the identity of their modes of extrinsication, they ought to be classed with the other phenomena of this group, and, secondly, it will be necessary to abandon the hypotheses formulated by the physiologists. Such is my view of the matter, which cannot, if so stated, be arbitrary or unscientific.

(To be continued.)

SAVED FROM SUICIDE BY A SPIRIT.

Writing in 'The American Register and Anglo-Colonial World' of June 4th, 'Cheiro,' the well-known palmist, gives an illustration of how Spiritualism frequently brings peace and comfort to those who sorely need it. The story is well worth reading. The essential fact is that a New York doctor, a materialist, who had waited nearly twenty years to marry the one woman he had ever cared for, was at last able to wed this woman, only to lose her, ten days after, by death from double pneumonia. The heart-broken doctor decided to commit suicide. One evening he and 'Cheiro' were walking in New York City, when the latter, as they were passing the rooms of a private medium known to him, suggested to the doctor that they should go in and get a sitting. This they did, and shortly afterwards 'the doctor was holding a clear and distinct conversation with his wife.' He recognised the tones of her voice, and the medium's face became like hers, even to a peculiar droop in the left side of the upper lip. She told him he must not commit suicide, it would retard their meeting still more, and she pleaded with him to use his life in work for others until death would release him naturally. For ten years afterwards many hundreds of persons received the benefit of his labours.

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A FREE LANCE OF THE SPIRIT.

When the history of the modern spiritual movement comes to be written we predict that the name of James John Garth Wilkinson will find an honoured place in it. The late President of the London Spiritualist Alliance once referred to him as a man of 'ponderous intellect.' And truly there was something massive about the mentality of Dr. Garth Wilkinson, who is, perhaps, best known to the ordinary scholarship of to-day by his translation of the works of Swedenborg from the Latin in which the Swedish seer originally wrote them.

Notwithstanding the fact that most of his work had to be performed in such time as he could spare from the exacting duties of his profession as a medical man, Dr. Garth Wilkinson made a strong impress on the thought of his time. And so we welcome the biography which has recently appeared (Kegan Paul, Trench, Trübner and Co., Limited), and which we have found full of interest as a record and study of one who allied himself with many progressive movements as thinker, writer and speaker.

He was born in the neighbourhood of Gray's Inn in June, 1812, and there was a note of pathos about his childhood, for this rugged, virile thinker had (as a boy) a highly timid, sensitive nature, and his early years were shadowed by a fear from which childhood, as a rule, is quite free. There is, indeed, something significant in the fact that, as a child, he was constantly pursued by the thought of death. All that concerned the grave had for him an unspeakable horror. Even the sight of a dead animal filled him with dread and repulsion. 'Beyond the coffin and the vault,' says his biographer (Mr. Clement John Wilkinson), 'no tale reached home to his heart.'

Somewhat we find in these early experiences a suggestive link with the fact that not a great many years later he was lecturing on 'Man as a Spiritual Being.' Thus in 1848 we find him addressing an audience at the Mechanics' Institute in Manchester in these vigorous terms:—

If there was no spirit in the nerves, man was not embodied at all, or else he was nothing but body; and in either of these cases the general laws of Nature were fixed hypotheses incapable of proof, or delusions to be abjured or forgotten. So we must wander between metaphysics and stupidity, between idealism and Spiritualism, without daring to look our souls in their natural faces—a sad result which could only be contravened by a knowledge and study of an animal spirit existing in the body.

Here, truly, were the foregleams of a spiritual philosophy the more remarkable when it is remembered

that at that time our own spiritual dispensation had hardly dawned.

In 1851 he published a remarkable book, 'The Human Body and its Connection with Man,' regarding which he wrote to Mr. Henry James (who, by the way, was the father of Professor William James and of Mr. Henry James, both famous writers):—

When I look at the disconnection in science between man and his own body, I cease to wonder at the difficulty the great Emerson has in thinking of an incarnate God. Why, the philosophers have never yet got to think of man himself as incarnate. They admit either the flesh without the spirit, or the spirit without the flesh. The thought has yet to come which will combine the two.

Later came a keen interest in Spiritualism—it is really not to be wondered at—but although he was in 1856 associated with 'The Spiritual Herald,' he ultimately expressed the view that 'solicited intercourse with the spiritual world is, to me, a mistake.' Doubtless it was so, and the confession does not, to our thinking, invalidate his title to be a spiritual pioneer. His work lay in other directions, and the temper and constitution of his mind were not that of an investigator into practical occultism. He was, first and foremost, a thinker of a deep and original type, and his attitude towards the problems of the future life was largely conditioned by his Swedenborgian sympathies. Very suggestive in this connection is Emerson's description of him as a 'startling re-appearance of Swedenborg after a hundred years.' Indeed, as his biographer remarks, 'His mind was of exactly the same cast [as that of Swedenborg]. It naturally and without effort saw in every external fact only an inner spiritual significance.'

It is an odd contradiction that Garth Wilkinson, who deprecated (for himself) any intermeddling with psychic phenomena, should yet have been an inspirational writer. We refer to the production of that remarkable little book published in 1857, and entitled, 'Improvisations from the Spirit.' Some years ago our departed friend, the Rev. John Page Hopps, dealt with the work in an address before the London Spiritualist Alliance, and cited a number of quaint, mystical 'poems' from its pages. The process by which the verse was composed was a kind of mental automatism. The writer kept his mind passive and the words 'flowed'—it was, from his standpoint, a matter of spiritual influx. The result was a book of verses of weird and wonderful phrasing—verging at times on the grotesque—startling rhymes, oftentimes deep and arresting thoughts, and beautiful and striking imagery. Holding as we do that 'inspiration' is that which enriches and enlarges the normal thought, we are almost inclined to apply the term 'automatic,' rather than 'inspirational,' to these curious writings, which, by the way, such distinguished poets as Dante Gabriel Rossetti, Dr. Westland Marston, and William Allingham studied with no little interest. The book, which is almost unobtainable nowadays (although we believe there is a copy in the library of the London Spiritualist Alliance), is, of course, only to be classed amongst the 'byways of literature.' The truest utterance of the personality of Garth Wilkinson is to be found in his letters and philosophical writings. Very typical of the man is the following from a letter to Mr. Henry James written in 1848:—

I begin to find that the age is indeed ripe for all that can be told it; only it is in that degree of childish weakness that the Manner is indispensable to the matter; the terrible novelties must be said *pretty*, and then they excite nothing but pleasant tastes.

The world, unfortunately, has not changed very much in this respect. It is still greatly swayed by external

forms, and must have its truths prettily dressed. But he goes on to say :—

I cannot have anything but hope of the whole world, because I see everywhere either earnest search for truth . . . or steady obedience.

So he was an optimist none the less—as every student of the spiritual possibilities of man is bound to be. Nor was his philosophy of the future life at all of a vague and metaphysical kind :—

It is lovely to think, lovelier to *know*, that the landscapes of heaven are peopled with trees, with birds, with animals.

As editor of Swedenborg, annotator of Fourier, a champion of many humane causes, and a man of deep learning, Garth Wilkinson was the admired friend of many of the greatest men and women of his time. Emerson himself compared his intellect to that of Bacon. For us his chief interest lies in the fact that he was (in his own manner), a spiritual pioneer. In this, as in other movements with which he was associated, he took up an independent position, and that is why we have dubbed him 'A Free Lance of the Spirit.'

SCIENCE AND SPIRITUALISM.

It is obvious that there is a change in the attitude of public opinion towards the physical manifestations of Spiritualism; it is also indisputable that this is to some extent due to the fact that scientific men, after making thorough investigation, have testified to the reality of these phenomena. But for this the daily press would probably have continued to either ignore the facts or to ridicule them, whereas now they occasionally refer to psychic phenomena with respect, if not with conviction. There are also other ways in which science has affected the public mind so as to make it more tolerant towards this subject. Modern views of matter meet the assertions of Spiritualists half-way, and break down some of the objections which have prejudiced men against the acceptance of these assertions.

The definition which used to be given of an atom, namely, that which cannot be cut or divided, implied that it is the smallest conceivable particle of substance; this, as we know, is not altogether correct. Atoms are now believed to be composed of electrons, and these, although very much more minute than atoms, are, nevertheless, ponderable. With the discovery of electrons, matter itself assumes a different character, and all sorts of possibilities open before the mental view.

We can fairly well estimate the distance we have travelled during the last fifty or sixty years by recalling the attitude of a man like Charles Kingsley towards modern Spiritualism. He was an advanced thinker, with a mind alert and daring, ready for fresh facts, unfettered by either the fear of public opinion or the traditional beliefs of the orthodoxy of his day. Yet he did not hesitate to make fun of the 'table-turning' spirits, and evidently felt no misgiving at all in so doing. To him the whole thing was fraud and nonsense. He did not dream that his own arguments with 'Cousin Cramchild' and 'Professor Ptthmlnsprts' would, in less than half a century, be recognised as equally applicable to himself and to the attitude he assumed towards these phenomena. We may with confidence assert that he would be the first to admit this, for a more honest and truth-loving man it would be hard to find.

Doubtless he would now say, as he affirmed 'Professor Ptthmlnsprts' of his story ought to have said: 'It shows how little I know of the wonders of Nature, in spite of forty years of honest labour.'

Let us recall some of the points taught by modern science which seem to make the facts attested by Spiritualists less difficult to accept. The assertion that matter can be made to pass through matter would have been received half a century ago with a 'non-possumus,' so absolutely did it seem to contravene the laws of Nature.

To the denial of the scientific man, the Spiritualist could only reply: 'Whether it contradicts the laws of Nature or not I cannot say, I only know that it happens.' But now science itself assures us that no atom of matter touches any other atom, that an atom is composed of electrons, and that the spaces between these are 'enormous compared with their size—as great relatively as are spaces between planets in the solar system.'* It is obvious, therefore, that matter need not be conceived of as impermeable; and thus one of the obstacles to acceptance of the facts attested by Spiritualists is removed.

Furthermore, it is surmised by modern scientific men that atoms of matter are really *identical with the ether*, that they are fundamentally one with the universal fluid that fills all space, and that the properties which differentiate them, and render them cognisable by our sense perceptions, are due to the kind of motion which has, we know not how, been imparted to them. We have, indeed, experimental evidence, as Sir Oliver Lodge reminds us that the properties of a solid can be 'imitated by a fluid in motion.' 'A jet of water at sufficient speed can be struck with a hammer and resist being cut by a sword' (p. 110). 'If ether can be set spinning we may have some hope of making it imitate the properties of matter, or even of constructing matter by its aid' (p. 111).

If this is so—if, in order to make the ether cognisable by our senses, it is only necessary to impress upon it the particular kind of vortex motion in which the atoms are perpetually whirling—it is not difficult to conceive that higher intelligences than ours can dematerialise objects and so make them pass through what look like solid walls, and even that they can construct solid bodies for temporary uses out of what appears to us to be viewless fluid.

There need be no doubt as to the capacity of the ether to supply energy sufficient for such achievements. We are told that the ethereal medium has an intrinsic energy so great that 'every cubic millimetre of space possesses energy equivalent to that of a million horse power station for a million years'; and beings who know how to draw upon these resources should be able to accomplish works which, to us whose intelligence is probably but a rushlight by comparison with theirs, would appear stupendous and almost inconceivable.

These modern views of matter have been anticipated in some of the communications which have claimed to come from these higher intelligences. Some of these anticipations may be found in the works of Allan Kardec, who collected together various instructions given through mediums. His book, 'La Genese,' for instance, contains some extremely interesting statements concerning the ether, which might have been written in the year 1911, instead of nearly half a century ago. Here is a short quotation :—

The universal cosmic ether . . . is the elementary primitive matter, which by modification and transformation makes all the varied forms of Nature. . . . Of the universal medium in its absolutely ethereal conditions we can have no idea; the other extreme of the series of its states is tangible matter. Between these two extremes innumerable transformations exist, which approach more or less to one or other of the extremes. . . . Who knows, however, the actual structure of tangible matter? Perhaps its apparent compactness is only an impression of our senses; the facility with which it is penetrated by the ethereal medium and by spirits might prove this; they pass through it as easily as light passes through transparent objects.

* 'Modern Views of Matter,' p. 8.

We see, therefore, that scientific men have not always been the *pioneers* in great discoveries; they have, however, one great merit, and all who desire to progress in knowledge should strive to imitate them in this—they have exercised unlimited patience in their researches. Had they not done so mankind would be far less advanced than at present; it has been due to their persistence, not only that discoveries have been acknowledged, but that they have been rendered practically useful to humanity. We cannot too highly praise the indomitable patience and perseverance which they have displayed.

Anyone who investigates Spiritualism will have need of qualities such as these. He must expect discouragements, and must not allow himself to be deterred if the evidence he seeks is long delayed. The reverent will to understand better the hidden mysteries of life and death should not be frustrated either by the charlatanism which dogs the steps of truth, or by the frivolity and egotism which too often seek to use great gifts for private and unworthy ends.

We must be strong and steady in our work, knowing that we are labouring, not so much for any immediate result as for the future ages. In the words of the Psalmist we may pray: 'Show Thy servants Thy *work* and their *children* Thy glory.' H. A. D.

MRS. MARY DAVIES AT CAVENDISH ROOMS.

A remarkably interesting account of personal experiences in clairvoyance, clairaudience, and materialisation was given by Mrs. Mary Davies at Cavendish Rooms on Sunday evening, June 11th. We may refer briefly to two of the incidents narrated.

While resident in Southsea, Mrs. Davies and her family were disturbed at night by loud knocks on the floor of one of the bedrooms. Investigation subsequently revealed the fact that the cause of the disturbance was a former tenant—an old, bed-ridden lady, who was accustomed to rap on the floor with a walking stick when she required attention, and who, after her decease, and unaware of the change, continued this pleasant habit. Awakened by Mrs. Davies and friends to a knowledge of her changed condition, the old lady was released from her spiritual bondage, and the disturbance thereupon ceased. She returned eventually to express her gratitude for her deliverance, but she was still not quite at ease. Would Mrs. Davies (she asked) have the lawn dug up and the things buried under it destroyed? Excavations were accordingly made in the lawn near the house, revealing the fact that the bedding and clothes of the old lady and her husband had been, after their death, interred there by their family.

Still more remarkable was an instance of spirit interposition to save the life of a child. Mrs. Davies was awakened one night by a spirit woman in great distress of mind, who begged her to rise at once and proceed to a house opposite where a child (the little daughter of the visitant) was in imminent danger of being burned to death. Throwing on a few articles of attire, Mrs. Davies hurried across the road to the house indicated, the residence of a doctor. With some difficulty he was made to understand the position, and proceeded to burst open the door of a bedroom (which had been locked on the inside) in which the child and her nurse lay asleep. A candle at the bedside had fallen, setting fire to the curtain and bed-clothes, and the doctor was just in time to rescue the child from the flames.

G.

AFTER quoting the circular convening the prayer meeting in the Queen's Hall, the day before the Coronation, Mr. Stead, in 'The Review of Reviews,' says: 'It is odd how completely the Other World is ignored even by good men who believe in prayer. The tap-root of all the evils of which they complain is the spread of the opinion that there is no next world, or that if there is it is either blasphemy or superstition to communicate with it. But of this the conveners of the meeting say nothing. And with good reason. The Other World is tacitly ignored in most of the churches which they represent.'

COMFORTING SPIRITUAL COMMUNION.

STRIKING PERSONAL EXPERIENCES IN SPIRITUALISM.

From the journal of a professional man we offer our readers a series of extracts, descriptive of psychical experiences with mediums in America, mostly in private circles, which led him on, through years of patient investigation, from materialism followed by agnosticism, to an absolute certainty of conviction in regard to an after life—a conviction not only of the survival of human identity, after the incident of so-called death, but of the possibility of inter-communion now with our loved ones who have reached the Beyond.

Some of the communications being essentially personal, and therefore, sacred in the eyes of the writer, it is imperative that the incognito of himself and the living relations of the persons involved should be preserved, as they are prominent in their own country, and publicity of this nature would be distasteful and detrimental. The true names of localities as well as of individuals must therefore be disguised.

In the town of B., in America, lived, less than half a century ago, two families, equal in social position, wealth, and public consideration, who had been prominent there for several generations. One of these families had been decimated by death until its members were reduced to two, a widow and her only daughter, Adela; the other was blessed with several sons, among them one named Paul. Both families were Roman Catholics.

Adela and her mother were devoted to each other to an extraordinary degree, and were seldom seen apart. Besides being of a most affectionate disposition, Adela was bright, gay, clever beyond her years—a talented singer and musician, &c. Paul's admiration for this gifted girl soon ripened into love, a love which he describes as being for her soul, even more than for its outward expression and embodiment. On her part she seemed in a timid way to appreciate and reciprocate his sentiments. Soon Paul had to leave for abroad to complete his college education, and consequently he was only able to see Adela at long intervals. No correspondence between the young couple was permitted by the girl's watchful parent, who, at this period, had developed religious sentiments of an intense type; she had always been a fervent Roman Catholic, she now surrounded herself with priests and nuns. The influence of their teaching took strong hold of Adela's sensitive nature, until finally her religious enthusiasm impelled her to give up her mother, her lover, and her worldly prospects for self-immolation within the walls of a cloistered nunnery. She selected the most severe order in a foreign country, far from her native home. Paul, who had been made aware of this determination, vainly endeavoured to change it. To his intense mental distress he had to see his loved one voluntarily commit herself to a living death. The privations and austerities of the monastic life soon became manifest on a constitution accustomed to the ease and luxuries of a wealthy home. Adela's health gave way, and in less than a year she passed to the life beyond.

Her image has never faded from Paul's memory, and never will; a faint, indefinite hope of seeing her again one day at times buoyed his desponding heart, to be succeeded by blank despair. Many years had passed when Spiritualism renewed his hopes. He approached its study with deep professional prejudices and misgivings; the first mediums whom he visited were imperfectly developed and disappointing. Discouraging inconsistencies were often cropping up, yet he found a sufficient residuum of evidential fact to justify a continuance of his investigations. At last, after seven years of transition or spiritual development, the following entry is found in his journal. (This experience occurred while he was on a visit to the town of L.):—

November 1st, 1900.—A blessed day! I met a casual acquaintance whom I knew to be interested in Spiritualism. He said, 'Do join our small circle to-night, we shall be five only. Mr. C., a local insurance agent, is developing fast as a medium. We have been sitting once a week for three months. We get the audible voice of his control, and see etherealised forms. I feel certain that our circle and Mr. C. will welcome you.' I gladly accepted.

A REMARKABLE SEANCE.

We met at a little before 8 p.m. We were six sitters—three ladies and three gentlemen—plus the medium, in a small sitting-room about fifteen by fifteen feet. The medium sat in an easy chair close to a large bookcase. An invocation to the Almighty was recited, and the lights were extinguished. It was soon manifest that the medium had passed into a trance condition. He breathed heavily; at the same time whitish semi-luminous vapours floated high in front of the bookcase, soon gathering into ten or perhaps twelve globular centres, the size of human heads, with indistinct features. A strange voice, that of a man, proceeding from the upper parts of the room, informed us that these were etherialised spirit faces of friends of the sitters; they were too indistinct to be recognised. Some vanished sooner than others. When they had finally disappeared, a white substance, of the size of a sofa cushion, gathered at our feet; it soon grew up into a pillar of between five and six feet in height—luminous, transparent, permitting the books and shelving of the bookcase to be faintly seen through it. It assumed a human form, and by a vibratory motion the folds of white drapery were, as it were, shaken out. As many as three forms of various ages and sizes appeared together, and some singly. Some were recognised by sitters as friends or relations, although the features appeared to me to be most indistinct. None spoke. The voice previously mentioned gave names and short messages purporting to proceed from the manifesting spirits.

A female form now appeared, clothed in pale violet drapery, spangled with small, brightly luminous spots or flowers. My fellow sitters exclaimed, 'What a beautiful form!' The figure raised her arms and at the same time inclined her head twice or thrice towards me. The voice announced, 'This is Paul's friend.' 'Thank you, sweet spirit,' I said, 'for this precious visit. I hope that on a future occasion I may be able to recognise your features.' Suddenly she vanished, but the voice had hardly time to say 'She will try again,' when she reappeared, this time clothed in a white shroud. I repeated my thanks, but as her features were still indistinct I owned that I was not yet able to recognise her. Once more she vanished, once more the voice announced 'She will try again.' The third attempt, however, was attended by no better success than were the two former, and I regretfully stated the fact. Hardly were the words uttered when all the lower part of the diaphanous form was apparently drawn up into the bust and head, and the face suddenly came within six inches of my own. The features were now completely formed; the eyes, bright and natural, gazed intently into mine, the lips moved to form words but uttered none, the expression seemed to say, 'Do you not know me now?' I said, 'Yes, dearest! I am deeply grateful, I am convinced.'

I forgot to mention that on entering the séance room I had brought, at the suggestion of the friend who had introduced me, a few white carnations, which I placed in front of the circle as an offering to Adela, in the hope that she might be able to dematerialise them; they could not be found in the room after the séance. (These white flowers are frequently referred to in later communications from this spirit.)

Soon afterwards Mr. C. came out of his trance and the light was turned up. On a small table in the séance room were several slates. Mr. C. was walking up and down the room while we were discussing the recent happenings, when he suddenly exclaimed, 'It is very annoying! I had given positive orders to have these slates cleaned, and here is one covered with writing.' He took the slate up and said, 'This is strange. Can anyone present understand what this writing means?' All pleaded ignorance until my turn came to see the writing, when, to my intense amazement, I found that it was a message from Adela, signed with her three names in full, referring to occurrences of which I alone, within a radius of six hundred miles, could possibly have any inkling. No one but myself knew her name. I may add that at that time my never-to-be-forgotten friend had been dead *twenty-seven years!* The message ran as follows:—

'My Dear Friend,—Many thanks for the flowers. I assure you I fully appreciate your thoughtful kindness. Language fails to express my gratitude for all you have done for me. Your earnestness in seeking to solve the problems of life has very materially assisted me in escaping from the bonds which bound me to religious fanaticism. I can now see my former intolerance, for, while my motives were good, I can now understand in what a labyrinth of darkness my mind was enshrouded. Your kindness and research have given me broader conceptions of life, and were my past to be recalled I should not seek the narrow confines of the cloister, but should live for humanity. My disappointment upon my entrance into spirit life was so great that I cannot express it. All my prayers to the Saints availed me nothing, but your kindness and loving thoughts enabled me to cast off old conditions and arise to the new life. Hence my devotion to you and your interests. I now know what I have to live for. I realise that constant activity is essential to our progress and happiness, and *not* faith. You have been the means

of teaching me this lesson. With assurance of my devotion and love for you, I am, as ever, yours eternally,—ADELA — —'

Who, in the presence of such experiences, could further doubt the reality of spirit communion, that we enter spirit life with our individuality intact, that our memories, our affections, our predilections become chastened and intensified as the soul progresses? Also that those who on earth were linked by a love pure and chaste may count on a reunion and blessed communion in an existence of joy without end?

I am born this day to a new life of joy and now live in the assurance of great happiness to come. I shall live this life patiently and with great gratitude to the Father of all for the ineffable blessing just received.

Nearly eight months later, Paul, having occasion to return to L. on official duty, arranged with Mr. C. for a slate-writing séance. He took with him three local friends, a Mr. H. and his daughter, and a Miss C., daughter of a Cabinet Minister. They were not Spiritualists, but had become interested in the subject and were anxious to investigate. Paul's notes on this séance are as follows:—

June 20th, 1901.—At 2 p.m., we four sat around a small table on which was a pile of slates. We made sure that they were quite new and absolutely clean. The medium gave us each three slips of white paper, requesting us to write the name of a departed person on each, and then to fold the paper tightly so that the name could not be read without unfolding it. This request having been complied with, the twelve papers were placed in a hat on the table beside us. We were requested to take two slates out of the pile at random, tie them closely together with a pocket-handkerchief, and all hold them over the centre of the table with our right hands. The medium took a paper out of the hat and, without unfolding it, pressed it against his forehead, all the while pacing the room up and down. In a few moments we felt and heard faint scribbling within the slates, then three distinct raps. The medium said, 'Replace the under slate by another.' We did so. The same scratching noise recurred, with the result that the second slate was replaced by a third, and that by a fourth one as soon as the signal, three raps, was heard. At this moment the medium said, 'My control asks that gold be placed on the slates.' As gold coins are not in general circulation in America, Miss H. asked if her heavy gold bracelet would do? 'Yes,' replied the medium. It was accordingly placed on the slates. No writing was heard, but after a few minutes of expectation three raps on the slates were heard and felt as before. On examination, the upper half of the slate was found covered with a message *written in gold* from Adela to me. This was followed by a message from one of my controls, signed with his initials G. A. B., written with ordinary slate pencil, and this again by a few words written with red pencil signed by a relative of mine, Sir J. D., who had passed over about twelve months ago, desiring me to give greetings to his widow, Lady D. (He has since, I am told, frequently communicated with her directly.)

The two first slates written upon were found to contain messages from spirits whose names had been written by Mr. H. and Miss C. They were very pointed, that for Mr. H. expressing the writer's deep regrets and apologies for having quarrelled with him during life. They had been neighbours and not at all on friendly terms.

It is worthy of note that the test conditions at this séance were unexceptionable. First, it was full daylight. Second, three of the sitters were non-Spiritualists, all on the look-out for any circumstance which might point to fraud orlegerdemain. Third, no one of the four sitters could possibly know what names were written on the papers by the other three, nor could the medium know what was written on any of them, as they had all been separately and carefully folded. Fourth, the only contact the medium had with the papers was when he took up one at random and pressed it unopened against his forehead. Fifth, he never came nearer to the slates than three or four paces, while all the time we held them each with one hand. Sixth, no pencil or substance of any sort was placed between the slates. Seventh, in the case of the third slate, partly written on with gold ink, the inference is that the necessary metal was taken by spirit power from Miss C.'s bracelet, placed by request on top of the slates. This slate is in the possession of Paul. When examined with a magnifier the particles of gold seem to have been made adherent to the slate surface by means of a glutinous fluid which must have dried instantly, for it was firmly adherent when first examined by the sitters. Eighth, where did the pencilling come from and the red pigment for the red writing? Some claim

that the pigments or colouring matter used by spirit power for similar manifestations, drawings of landscapes, flowers, &c., when none are specially provided at spirit request, are selected and extracted from coloured fabrics in the room or near by. Ninth, the message written in gold referred in part to a séance Paul had been present at three months before in Washington, D.C. (seven hundred miles away), explaining statements made there by the communicating spirit—a circumstance utterly unknown to any of the sitters present.

(To be continued.)

DREAM DIFFICULTIES.

Mr. Havelock Ellis's work, 'The World of Dreams' (London: Constable & Co.), already noticed on p. 205, has in it the sum and substance of much thought and investigation, though we cannot say that it carries us very much nearer home to the heart of the mystery. But he goes about and about the subject in a scientific way and with a keen scent for a solution. His chapter-titles are piquant, such as 'The Logic of Dreams,' 'The Senses in Dreams,' 'Emotion in Dreams,' 'Aviation in Dreams' (a very taking one), and 'Memory in Dreams.'

We, of course, have the old familiar causes and controllers of dreams revived—as the persistence of day thoughts and the persistence of supper substances, both sufficiently influential in 'The World of Dreams'; but Mr. Ellis's ingenuity enables him to go much farther afield. His chapter on 'The Senses in Dreams' is particularly rich in suggestion as to the physical causes of dreams—the dream often having the slightest possible resemblance to the cause of it, starting wildly off on its own account, as it were, like a spirited horse on realising that it was free to bolt. All the senses are, apparently, liable to be stimulated in sleep, with the result that the imagination, unregulated by the commonplace reason, takes advantage of its freedom to get up private theatricals on its own account.

The odd thing is that it has to be granted that a sort of reasoning faculty may be wide awake in dreams—wide awake, that is to say, so far as activity is concerned. 'In some respects,' says Mr. Ellis, 'we can accomplish in sleep what is beyond our reach awake.' He even asserts that it sometimes happens we can reason better in sleep than when awake, even to the discovery of things we had, as we say, 'forgotten.' But it is still more odd that while the reasoning power is active in dreams, and, while it sometimes makes astonishingly good shots, it is, as a rule, preposterously silly; confident and alert enough, but simply idiotic, both as to memory and co-ordination of facts and ideas. Something which we may call the respectable discriminating mind, whatever that is, nearly always seems to be away from home, or possibly asleep with the body itself, while the conscious personality, whatever that is, is at the mercy of the tumbling in of chunks of scenery, surprises of sensation and flashes of imagination, with no responsible housekeeper to sort them, tidy them and take care of them. If this is a fairly workable account of what happens, with part of our mental equipment awake and part of it asleep, a very large portion of the dream-surface may be covered and accounted for.

Mr. Ellis cites the suggestion that possibly dreams enable certain repressed or as yet undeveloped personal moral characteristics to creep out for an airing. It is possible, but the writer of this review is a singularly sympathetic and kindly person, as unlikely to be guilty of murder as anyone, and yet, more than once, he has found himself an inmate of the condemned cell, and does not specially remember that he was innocent.

Mr. Ellis evidently shrinks from any spiritual (what we call spiritual) connection with dreams. All is physical. In his concluding pages, he touches for an instant Tennyson's reference to his semi-waking trances, of which he said that they suggested that the extinction of personality by death would not involve loss of life but rather a fuller life. 'We are so easily convinced in these matters,' is Mr. Ellis's only and chilly remark.

For our own part, we are inclined to think that certain kinds of dreams do really hint at the action, at all events, of jesting spirit people: for instance, the kind of dream that steadily and seriously leads up to a grave ending and then suddenly ends in a snap of sharp fun. If the dreamer is weaving his altar cloth,

and working up for and expecting a consecration, who is it grins and squeaks a penny whistle in his face?

Here is a specimen from Mr. Ellis's book:—

Mrs. F. and Miss R. had called to see me, and I was sitting in my room talking to them, when a knock came at the door, and I found there a poor woman belonging to the neighbourhood, but who also combined in my dream the page-boy at a dear friend's house. From this friend, whom I had not heard from for some time, the woman bore a large letter. She tore it open in my presence, saying, 'It says that the bearer is to open this,' and produced from it another letter—a large document of a legal character, in my friend's handwriting. When the woman began to open the second letter I remonstrated; I was sure that there was some mistake, that that letter was private, and that no one else ought to see it. The woman, however, firmly insisted that she must carry out her instructions, so we had a long discussion. After a time I called Mrs. F. and appealed to her. She agreed with me that the instructions must only mean that the bearer was to open the outer envelope, not the inner letter. At last I took out five shillings and gave it to the woman, telling her that I would assume all the responsibility for opening the letter myself. With this she went away well satisfied, saying (as she would in real life), 'All right, Mrs.—, you're a lady, and you know. All right, my dear.' Then at last I was able to tear open my letter and read these words, 'Always use Sunlight Soap.' My vexation was extreme.

Mr. Ellis speculates concerning the subconscious intelligence 'playing a game with conscious intelligence,' and concerning 'God or Nature playing with man, compelling him to join in a game of hide-and-seek.' But does it not seem at least as feasible that certain spirit people are responsible for that 'game'? Mr. Ellis would not be likely to entertain that guess, and yet, in a passage at the close of his book, which does not seem to quite harmonise with the tone of the rest of it, he remarks that 'dreaming is one of our roads into the infinite.' 'The infinite,' he says, 'can only be that which stretches far beyond the boundaries of our own personality. It is the charm of dreams that they introduce us into a new infinity.' Would it not be a greater charm if they introduced us into a new company of dream confederates? In dreams, says Mr. Ellis, time and space are annihilated, gravity is suspended, and we are joyfully borne up in the air, as it were in the arms of angels (that comes very near us, Mr. Ellis!); we are brought into a deeper communion with Nature, and in dreams a man listens to the arguments of his dog with as little surprise as Balaam heard the reproaches of his ass.

From one point of view, our conscious life is narrowed during sleep: from another, it is enlarged. 'From that narrowed and broken-up consciousness, the outlook becomes vaster and more mysterious, full of strange and unsuspected fascination, and the possibilities of new experiences': and the very breaking up of the orderly mental routine, with the dismissal of the conventional mind, may really open the door for new arrivals of thought, imagination and inspirations. It is just at this point that we may see how mental enlargements may occur in sleep. In the waking hour, the mind is under conventional restraints or customary orders, with regulation lines of reasoning, adjusted values of experience, and well-behaved limits of imagination. In sleep, eccentricity has an innings, irresponsibility kicks over the traces, and unfamiliar, or possibly higher-grade, insights have a chance. Such things have been. For all we know, indeed, the time may come when dreaming will be regulated, when, with knowledge of what we are about, doors may be opened in sleep, when Jacob's ladder may be scientifically used, and when, in sleep, we shall 'entertain angels' not 'unawares.'

THE 'Review of Reviews' for June says: 'In the "Woman at Home" Annie S. Swan tells of her visit to one of Cecil Husk's materialising séances. She admits that she heard her dead son's voice addressing her quite plainly by name, and offering a message of affection, comfort, and of hope. She heard the singing of a choir so beautiful that it lingers in her memory still, and saw shadowy forms which bore resemblance to loved ones who had passed over. Nevertheless she says it left her quite cold, for it told her nothing that we cannot find set out with greater convincingness in the Bible! To Annie S. Swan it appears unimportant to verify the statements of Scripture by the audible voice of a son who has passed over into the unseen, and the singing of a heavenly choir leaves her quite cold. Well, I suppose she is made that way and it cannot be helped; the more's the pity.'

A COMMON-SENSE BOOK ON HEALING.

'Facts, Frauds, and Fallacies in the Art of Healing' is the alliterative title of a book by Dr. Wm. H. Davis, of California (cloth, 5s. net, Simpkin, Marshall & Co.). In it the author discusses the merits and demerits of Allopathy, Homœopathy, Hydropathy, and every other kind of 'pathy,' and aims 'to give credit where credit is due, whether it be to patent medicines, Christian Science, vegetarianism, the food and exercise faddists, or the regular registered practitioner.' He does not regard any special method as perfect, and advises the reader to 'avoid extremes, use simple, harmless, "old women's remedies" if you wish, but exclude poisonous drugs, and live as near as possible to Nature.' Referring to vaccination, the writer says:—

The conscientious objector who protests against the unnecessary contamination of his innocent babe certainly has my sympathy. If there is wisdom in vaccinating babes when there is no small-pox prevalent, why not extend the absurdity by inoculating them with Koch's lymph to prevent consumption, with anti-toxin to guard against diphtheria, scarlet fever, typhoid, and measles, with Pasteur's serum for hydrophobia, and bring them up on Browne Sequard's elixir for the prevention of senile decay?

The doctor's psychic experiences narrated at the end of the book will be of interest to many readers. He states that many chronic invalids who had been given up by others as incurable owe their perfect health to-day to the mysterious influence which impressed his brain during sleep with the means of cure, Altogether this is an instructive as well as entertaining volume.

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.

Pre-existence and Reincarnation.

SIR,—The fact that 'the Fathers of the Church held that Elijah, yet not John the Baptist, was seen with Moses on the Mount of Transfiguration' is of little value as an argument against the doctrine of reincarnation. It only proves that the aforesaid Fathers overlooked the fact that Elijah could, and did, detach a 'double portion' of his spirit, apparently, by a process of 'fission,' and cause it to 'rest upon' another (2 Kings, ii. 9, 15). Having overlooked so plain a declaration, they could not be expected to be 'able to receive' even the plain statement of their Master, to the effect that John the Baptist was a reincarnated 'portion' of the spirit of Elijah. The Fathers of the Church apparently failed to see that it would be as natural for the reincarnated 'portion' of the spirit of Elijah to return, when John the Baptist was executed, to the source from whence it was projected, as it was for the 'double portion' of the same spirit, which 'rested upon' Elisha, to return to Elijah when Elisha died. It will, of course, be remembered that John the Baptist was beheaded before the episode on the Mount of Transfiguration took place, thus allowing of a full manifestation of Elijah on that occasion.

This 'fission' and reincarnation of a 'portion' of the human spirit seems, at first sight, 'a hard thing'—to quote the words of Elijah; but though a difficult feat to accomplish, it is not, apparently, an impossible one. Mr. E. E. Fournier d'Albe, B.Sc. (Lond.) (on page 260), throws a new light upon this point, indirectly, it is true, when he says: 'If, therefore, the soul-body of the recently departed should turn out to be a comparatively embryonic and formless structure, incapable of assuming a tangible shape except by absorbing material temporarily from a terrestrial medium, that is exactly the state of things which we may describe as warranted by the evolution of our race and our own pre-natal development.' If, then, birth into the next world is 'a recapitulation of the long-forgotten history of our earliest ancestors,' what more reasonable than that Elijah should utilise the power of 'fission'—one of the few accomplishments 'our earliest ancestors'—of 'formless structure'—were capable of! That Elijah was able, centuries later, to accomplish something analogous to this in connection with the birth of John the Baptist proves that he could still control this power at will.

Origen's doctrine of 'the pre-existence of souls before birth into this world as humans' (mentioned by Mr. J. Denham Parsons on page 264, June 3rd) was, it is true, 'a doctrine of the pre-existence of souls in a pure state,' but, so far as I can gather, it did not preclude the doctrine of reincarnation. Origen's whole process of æons, of 'world-ages' and 'world-closes,' is meant to reclaim the fallen (into material existence),

until the whole universe of intelligences will return to their primitive pure state. This return to the original good state is the greater 'world-close,' which concludes, not an æon merely, but the æon of æons, the 'ages of ages.' Origen taught that such a 'world-close' was relatively near. Only so far does Origen appear to support Mr. Denham Parsons' contention that the doctrine of the pre-existence of souls in a good state debars the doctrine of previous incarnation. Origen claimed that this immense process cannot be supposed to be an isolated occurrence, happening once for all. He taught that change will set in again through freewill, and the problem be resolved again in general on the same principles, involving future incarnations, but with interminable variety of detail. No doubt many will be found, after they have again fallen away from their 'pure and inexperienced state,' to claim that they were never previously incarnated.

The logical inference is that this immense process has ever been going on, and ever will go on. For it is only logical to suppose that every event which the forces of Nature could possibly bring about would, since they have been acting from eternity, have been brought about long ago. 'And thus,' to quote Herbert Spencer ('First Principles,' p. 183), 'there is suggested to us the conception of a past during which there have been successive evolutions ["world-ages" and "world-closes"] analogous to that which is now going on, and a future during which successive other such evolutions may go on—ever the same in principle, but never the same in concrete result.'—

Yours, &c.,

H. BLOODWORTH.

34, Eccles-road, Lavender-hill, S.W.

'Think on these Things.'

SIR,—Under the heading 'Think on these Things,' on p. 263, E. P. Prentice asks, 'Surely it is not the suffering which adds to the lustre of the crown?' I do not know anything about 'crowns,' or 'rewards,' or 'happy reincarnations,' neither do I desire them. I do not mean to be irreverent to the God-conception of those who hold the beautiful belief 'of a loving Father Who rewards those who have suffered'; but if, after death, 'He' were to say to me, 'You have suffered and you have tried to be as good as you could be, therefore you can have the throne you have earned,' I should reply, 'I thank you very much, and as the throne is now mine, I will give it to some poor soul who has not had the glorious opportunities afforded by suffering which I have had of earning a reward. All I ask is permission to go either to hell or back to earth, in order to earn some more "rewards," so that by continually repeating the process throughout eternity, I can empty hell. Then if you will kindly write on my tomb "He was a man who loved humanity," that will be enough for me.'

I hope this will not be misjudged as a boastful letter. I write it in the hope that my sister may see that there are two sides to every question. Reward, in any shape or form, is the least important thing in life, and 'the hope of attaining reward' the greatest drawback to the reward itself. The angels that we name 'Sorrow,' 'Sickness,' 'Solitude,' and 'Death,' are, in my opinion, the most glorious angels of which we have any knowledge—angels, in the beatings of whose wings we hear the grand celestial harmony, 'Love for the child, Divine Humanity,' the song which brings heaven within the breast of all those who hear it. 'Get good, be good, give good,' I consider to be the truest religion, if it be lived without the desire of reward other than that of benefiting humanity.

I regret to see that at the orders of a great Christian Church there is an organised commission out on the warpath lecturing against the Spiritualism which has enabled me to travel 'The Dark Valley' and to find its correct name to be 'The Gold-Lit Garden.' It is pathetic that members of the Christian churches should call our spirit teachers 'devils sent to mislead the soul'; for while these devils teach us to love our sufferings, as the foundations upon which will yet be built a wall of immunity round the humanity we love as we love our own children, the Church teaches us to pray to God to ask Him to 'remove' our troubles—an implication that He does not know best and that we are able to advise Him how the universe should be managed in order to banish sorrow and sickness. I rather think that many persons, if they will take the trouble to come from behind 'the Tapestry,' where the threads look coarse and ugly, and go to the front will see, for certain, that it is the most glorious work of art ever made manifest. Even Mr. Raupert, and others, might see that 'the puerilities of a tilting table' may be, in actuality, a throne enabling him who sits thereon to see God 'face to face.' As this letter appears to me as being rather conceited, although I, from my heart, only intend that it should be a ray of hope, however faint, to those who 'suffer,' permit me to adopt anonymity and, like Ingersoll the immortal, sign myself,

—Yours, &c.,

'A LOVER OF MAN.'

Mr. Charles Bailey's Seances.

SIR,—I have read the letter by 'M. S.' on the subject of the medium, Mr. Charles Bailey, with great interest. I also was present quite recently at a séance with Mr. Bailey, and I may say that I did not regard the conditions as satisfactory or as 'test' conditions. The preliminary inspection was not 'searching' at all, but consisted of patting, thumping, and passing the hands over the body of the medium, who had merely removed his coat, and in view of the fact that this was conducted in the presence of the lady sitters, and was therefore necessarily of an incomplete character, it cannot be regarded seriously.

In common with many others, I consider the searching of the medium as degrading and unsatisfactory at the best, and, if the proper conditions are insisted upon, quite unnecessary, and I do not think any very great ingenuity will have to be exercised to provide a way for Mr. Bailey out of the difficulty.

Mr. Bailey, as most of your readers are by this time aware, is seated in a large cage, which is constructed in a manner which I think most sitters would regard as satisfactory. Why, however, instead of sitting *inside* the cage and producing apports therein, should not Mr. Bailey sit outside with the rest of the circle and produce the apport within the previously inspected cage? Or, better still, if it is contended that the immediate personal magnetism of the medium is necessary, why should not a smaller cage be provided, made of the same fabric as the larger cage, which smaller cage could be screwed together in front of the circle, the heads of the holding screws sealed up, and the cage placed on Mr. Bailey's lap, or in his hands? The production of a bird in a cage which required the practical destruction of the cage to remove the bird would go a long way to prove Mr. Bailey's claims, and at the same time any previous searching would be unnecessary. Or a bird of Mr. Bailey's own providing should be securely screwed up in the smaller cage I have already suggested, and such smaller cage placed on the top of Mr. Bailey's cage. One would ask that the bird might be transported from the one cage into the other. To move a bird some six inches would surely be easier than to transport the same bird from Africa to London in a few seconds!—Yours, &c.,

W. KENNETT STYLES.

More 'Mentone Phenomena.'

SIR,—Your readers may be interested to know that I have recently met a French lady who claims that the spirit that I mentioned in my letter in the last issue of 'LIGHT,' whom I saw clairvoyantly as being the chief operator in the Mentone phenomena, was a friend of hers in Paris many years ago. She says my description tallies in every particular with that of her friend, who was a handsome, striking-looking man, and was Professor of Literature in a Paris University. The extreme pallor of his complexion was in striking contrast to his coal-black hair and eyes. He was very clever and was interested in scientific pursuits, though she cannot remember that he had much to do with electricity, but thinks it very probable, and is not aware whether he had invented some mechanical apparatus. His name was René Miot, not René Fontaine, and she cannot understand why I should have got the name of Fontaine (unless it was the name of a place he was staying at). He had visited Mentone for his health and returned to Paris, where he died. Though the phenomena of the lights ceased several weeks ago, I think it is worth while mentioning that two evenings ago, about 9 p.m., I was walking back to Cap Martin from Mentone along a lonely road, with the sea on one side and high walls enclosing orange and lemon groves and the gardens of deserted villas on the other. For nearly a mile this road is lighted by electric lights suspended from telegraph poles. As I reached the first of these lights it suddenly went out and all the lights down the road for about half a mile followed suit, the road being left in darkness. An instant later they all reappeared, then again went out. This went on for fully fifteen minutes. Sometimes the lights were rapidly switched on and off. I slowly walked down the road and watched this uncommon sight. At the end of the road—where the last of these lights is stationed—I met some French working-men, who were looking at the antics of the lights in some astonishment, and I remarked that the way the electric lights were being turned on and off was rather strange, to which they replied that it certainly was very extraordinary, but no doubt something had gone wrong at the electric power-house (naturally the only explanation they could give). I thought that perhaps that was the cause, and took no more heed.

The next evening (last night) I was in Mentone, and on passing a restaurant where I often have my evening meal, the electric lights suspended on the verandah outside suddenly went out, then came back and went out again. Then two of these lights kept going out and reappearing alternately, whilst the light on the buildings on either side remained stationary. Some

people who were sitting at small tables beneath the verandah, having refreshments, seemed rather astonished. I was in a hurry at the time and could not stay more than a few minutes to watch the proceedings. Whether there was 'something wrong at the power house' I am unable to say, but it struck me as being rather extraordinary that all the lights were not affected in the same way if there was some defect in the generator, or in the current, considering that the lights are on the same wire.

I have been wondering since whether my unseen friend (Monsieur René Fontaine) has been enlarging his field of operations and trying new experiments. If he can operate on the electric lights in one place he could, no doubt, do so in another—providing the conditions were favourable.—Yours, &c.,

REGINALD B. SPAN.

Cap Martin, S. France.

June 9th.

P.S.—Yesternoon, after posting my letter to you I returned to my room and was sitting reading, when I suddenly became conscious of someone being present, and then saw clairvoyantly the thin pale face of Monsieur René. He looked as if anxious to tell me something, but after remaining for a minute or two, went away without my being able to obtain any communication. That evening, after a walk through the pine woods, I returned to my room at about 10.30, and turning on the electric light prepared to retire. After a few minutes I noticed that the light was getting dimmer and dimmer till at last the room was quite dark, only the red wire in the globe being visible. I was searching for matches and candle when the light began very gradually to come back, until it reached its normal condition. Then after a minute or two it suddenly went out and instantly reappeared, then again went out and remained out, and I was obliged to light a candle. However, after a short time the light came back again and was turned on and off rapidly. I went into an adjoining room, which was empty, and turned on the light there. It burned quite steadily whilst the light in my room was being switched on and off, which would not have been the case had there been anything wrong with the lighting apparatus. I then asked, 'If it is Monsieur René who is doing this, will he please give me a sign by turning the light down three times and then stopping?' This was done, and afterwards the light remained in its stationary condition as usual.

I may here state that I have been in this house (the Villa Frisia) over four weeks, and this is the first time the light in my room has been thus affected. What occurred last night was exactly the same as what happened at the other two houses in which I stayed. I have now no doubt whatever that the cause of the strange movements of the electric lights in the road and outside the restaurant, as recorded in my letter of yesterday, was due to the same unseen agency, though yesternoon I had my doubts about it. It seems that my spirit friend was determined to dispel those doubts. I am curious to see what else will occur. To me it is most interesting.

June 10th.

NEW PUBLICATIONS RECEIVED.

- 'The Soul of the Moor.' By STRATFORD D. JOLLY. Cloth, 2s. net. Wm. Rider, Ltd., 164, Aldersgate-street, E.C.
- 'Le Livre de La Veine.' Par RENE SCHWAEBLE. 2 fr. 50. Paris: H. Daragon, 96-98, Rue Blanche.
- 'Société d'Etudes Psychiques de Genève: Rapports pour l'Exercice de 1910.' 50 cents. Genève: Imprimerie Wyss et Duchêne, rue Verdaine.
- 'Atlantis and Lemuria,' cloth, 3s. 6d. net, and 'The Education of Children,' cloth, 1s. net. Both by RUDOLF STEINER. Theosophical Publishing Society, 161, New Bond-street, W.
- 'Thirteenth Annual Report of the British Union for the Abolition of Vivisection for the year ending May, 1911.' 32, Charing Cross, S.W.
- 'Personal Magnetism,' and 'Magnetic Healing.' 25 cents each. By P. BRAUN, Ph.D. 1,409, No. 20th-street, Omaha, Nebr., U.S.A.
- MAGAZINES.—'The Theosophist,' 1s., 161, New Bond-street, W.; 'The Vineyard,' 6d. net, A. C. Fifield, 13, Clifford's Inn, E.C.; 'Healthward Ho!' 3d., 40, Chandos-street, W.C.; 'The Open Road,' 3d., 3, Amen-corner, E.C.; 'The Herald of Health,' 2d., 11, Southampton-row, W.C.; 'Hindu Spiritual Magazine' (May), 19, Bagbazar-street, Calcutta, India; 'Current Literature,' 25 cents, 134, West 29th-street, New York, U.S.A.; 'The Nautilus,' 10 cents, Holyoke, Mass., U.S.A.; 'The Commonwealth,' 3d., 19, Stroud Green-road, N.; 'Lyceum Banner,' 1d., 17, Bromley-road, Hanging Heaton, Dewsbury.