

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

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

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NOTES BY THE WAY.

With 'The Banner of Life' we lament the fact that the movement in America suffers greatly from the activities of the bogus medium. In Maine, our contemporary complains, all the larger towns are visited by swarms of 'fake' mediums calling themselves by all kinds of high-sounding titles, who advertise their ability to perform psychic marvels for the sum of one dollar. We wish the evil existed only in Maine (not that we bear any ill-will to that progressive State!) but the plague prevails here as well as there. We fear that for the present the wheat and the tares must grow up together. In due time, however, we hope to see a united movement to root out these 'undesirables.' In the meantime our friends must be vigilant.

The current issue of 'The Occult Review' contains an interesting article on 'Dream Adventures' by Eva M. Martin, in which a number of prophetic dreams are narrated. We are especially interested in this phase of the dream life as having so suggestive a bearing on the relation of the spirit to time. To receive from a medium a prophecy that is afterwards fulfilled is a notable event in one's career. But to be one's own prophet is even more interesting. We are acquainted with a case in which the subject has for many years foreseen in dreams most of the events of importance in his life. Sometimes he makes a note of the dream and awaits its fulfilment. At other times an event occurs in his life and he has that not uncommon feeling that it has happened to him before. Then he recalls a dream in which he anticipated the experience, and so finds it unnecessary to fall back on theories of reincarnation or abnormal brain action.

The world still has its Gradgrinds, in spite of the scathing satire which Dickens poured on the tribe. In racy and vigorous language Mr. W. H. Evans in 'The Progressive Thinker' thus discourses on the subject:—

The doctrine of dry fact is frequently one of dry rot, though its disciples rarely perceive it. Dust in the brain is sometimes as real as dust in the eyes, and the psychical well of most individuals is full of dry facts, while the possessors have very little comprehension of what such facts mean, or in what direction they point.

It is indeed the case that facts, unless vitalised by imagination and sympathy, are of little use to the world. The 'gift of tongues,' for example, is valueless without the 'interpretation of tongues.'

'Self-Culture,' a recently-established magazine from India, shows to what a remarkable degree East and West

may meet, notwithstanding Mr. Rudyard Kipling's famous dictum to the contrary. It is edited by Dr. K. T. Ramasani, but amongst the associate editors we note the names of Dr. Peebles, of U.S.A., and Mr. J. M. Severn and Mr. James Coates, both professors of phrenology in Great Britain. From some editorial paragraphs we select the following, not only as a specimen of the quality of the magazine, but as good spiritual science:—

Build a wall around you with your own protective good thoughts, which will in time materialise and form a protective sheath. You can live in this solitude even though you be surrounded by the evil-thinking world, as a saint lives in a forest, single and alone.

In a recent Note we referred to 'The Humanitarian' and its remark that the advocates of flogging often quote the injunction, 'Spare the rod and spoil the child,' under the impression that it is a scriptural saying. A good friend of 'LIGHT,' who has searched the Scriptures, very justly points out that 'The Humanitarian' is not happy in its example, since although Solomon was not the author of this particular saying, he said, or wrote, equally strong recommendations of the use of 'the rod of correction'—'He that spareth his rod hateth his son,' for example. The fact is that, as we have so often pointed out, an appeal to the Scriptures is a kind of two-edged weapon, since they can be used to prove and disprove equally so many theories. They can be cited for and against slavery, immortality, mediumship, and the use of the rod. We are reminded of 'The Biglow Papers,' and Mr. Robinson's reply to Parson Wilbur who objected that the apostles never adopted American political methods:—

But John P.
Robinson he

Sez they didn't know everything down in Judee!

In this matter of flogging also some of us have outgrown the methods of ancient Judea.

An acute writer in the United States, speaking for 'sensible' men (a large claim!), said of the creeds, 'They are harmless, and will not hurt us if we do not read them,' and another similar writer, with equal humour, said of the Apostles' Creed that since he read it, it seems less convincing than when he only heard it and did not understand it. As for 'The Higher Criticism,' what of it? The 'sensible' man is not much affected either way. Chapters and Epistles may have been attributed to the wrong man—what does it matter? Enough remains as food for the spiritual consciousness.

Neither does it matter whether the old story about turning water into wine is history, allegory or falsehood. Thus saith the 'sensible' man, who further saith:—

He can understand that the parables and fancies of Hebrew poets, like those of English poets, interpret spiritual rather than literal or historical fact. Therefore he is not distressed over the narrowness of the whale's gullet, or the adjustment of the days of creation, nor of the fact that the prayers of good men will not wring rain from a steel-blue Australian sky. Neither is his

faith impaired by the certainty that the ancestry of man runs close to that of the animals which are likest him, and in whose image, anatomically, he is made. He rejoices that the world is far older and the universe far broader than his fathers had thought.

All this is admirable chaff, but it is far removed from serious argument, and is, after all, only a sort of cosy half-way house to luxurious unbelief: that is to say, the unbelief that feasts and revels on burnt-offerings of the old faiths.

William E. A. Axon, writing some time ago in 'The Inquirer,' said:—

Mrs. Gaskell was far from being superstitious, but she had a deep interest in that borderland where there are so many unsolved mysteries. And those who knew her have spoken of the ghost-stories with which she would sometimes enthrall her guests. As one of these has been 'reported'—so to speak—and thus found its way into print, it may be of interest to mention it here. Augustus Hare has left a detailed account of a ghost story he heard from Mrs. Gaskell at Oxford in 1860. (See Hare's 'Story of My Life,' ii. 224). I have heard of the same curious incident as it was sometimes narrated by her in Manchester, and as I now set it down it is identical with Mr. Hare's report save that it is less detailed.

A girl in a country village whose lover was a carter, went to London as a lady's maid and there married another man, who dying left her in comfortable circumstances. She returned to her native place, and after a very brief courtship married her first sweetheart. She returned to London in order to realise the estate of her first husband, but never returned. She was found dead in the streets. After this news reached the carter, his appearance showed that something was wrong with him, and in time he confided to his friends that his wife's spirit haunted the house. He could see her figure by the bedside weeping and lamenting throughout the night, so that he could not rest. Mrs. Gaskell was taken to the cottage to see the widower. The door was locked, and whilst some of the party went to the back of the house to try another door, those at the front saw through the latticed window the figure of a woman in a print dress who walked from one side of the house to the other, and then went away. The friends returned to report that they could not obtain admission at the back. When told that a woman had been seen inside through the window they renewed their efforts, but without success. At the adjoining cottages they learned that the man was out for the whole of the day. When told of what had been seen they were assured that there was no living person there, and what they had seen was the ghost of the dead woman.

It is a remarkable story in many ways, and one for which there is no satisfactory explanation that is known to me.

What a stern truth there is in this saying: 'The artist may lawfully aspire to be popular; the teacher who aspires to popularity does so at his peril. It might be a true testimony to the power of an artist that the crowd were crowning him with laurel in the market-place; but respecting a moralist, or spiritual reformer, a truer testimony might be that they were taking up stones to stone him.' We do not remember who said it: we only remember the words, but they are true for all time: at all events, for all time so far as we can see.

Even some Spiritualists might take Pastor Ralph's hint concerning Liberal Religion on the rampage. 'The horse has been let loose,' he says, 'he has run the streets freely, going whither he wished; it is now time to overtake him and harness him and make him go whither the work demands.' For Liberal Religion on the rampage, the old creeds are responsible. They were enough to start any horse on the run.

But it is well even for the horse to find a stable and a master. So is it ever well for the 'advanced thinker' to find a home, a centre, and a controlling aim. Pastor Ralph puts it wisely:—

I believe firmly in Liberal Religion, in the necessity of interpreting religion in the terms of our own age, in the absolute reliability of truth, but I believe also that it is high time to

insist that Liberal Religion is not a religion of negations, but a religion of character.

We are face to face in this country with a tremendous task, namely, to build a Liberal Religion on our broad foundations in the terms of our own age, and yet to make it full of life and gladness and righteousness and power. . . . Liberal Religion is a religion that gets somewhere, that ministers definitely to men's needs and brightens wonderfully their visions; that leads them into the green pastures and beside the still waters; that leads them away from their sinning into ways of honour; that leads them out of their darkness into the light; that lifts them out of their dungeons and sets them free; that shames them of their small ways and petty ideas and makes them long for large thoughts and noble enterprises. Liberal Religion is not the stairway that leads down into the valley, it is the ladder that reaches to the heights; it is not a force that tears things to pieces, but that builds broken fragments into a complete whole; it is not a call that summons men out upon the tossing waves only to find no Pilot; it is the great call that summons the children of earth, whatever their name or sign, to enter into joyous fellowship with the Father of all.

Dr. Henry More, the sixteenth century philosopher and poet, whose life has just been republished by the Theosophical Publishing Society, entertained strong views regarding the bitter religious squabbles which, in his time, divided both Church and State into contending factions. Witness the following stanzas from his long poem on 'The Immortality of the Soul':—

Can Wars, and Jars, and fierce Contention,
Swoln Hatred, and Consuming Envy spring
From Piety? No, 'tis *Opinion*
That makes the riv'n Heavens with Trumpets ring,
And thund'ring Engine Murderous Balls outfling,
And sends Men's groaning Ghosts to lower Shade
Of horrid Hell: *This* the wide World doth bring
To Devastation, makes Mankind to fade.
Such direful things doth false Religion perswade.

But true Religion, sprung from God above,
Is like her Fountain, full of Charity,
Embracing all things with a tender Love;
Full of good will and meek Expectancy;
Full of true Justice, and sure Verity.
In Heart and Voice; free, large, even infinite;
Not wedg'd in strait Particularity,
But grasping all in her vast active Spright;
Bright Lamp of God! that Men would joy in thy pure
Light.

There was a very positive member of a certain club: so positive that he knew there was no evidence for the being of a God or for a future life. 'I suppose he is an agnostic,' said a new comer. 'Yes,' was the reply, 'he is an agnostic as to religion, but, as to anything else, he knows it all'—a reply which very cleverly describes the average agnostic who is really, as often as not, an agnostic because he is certain.

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.—On *Wednesday next*, August 2nd, 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.

For the first time in the world's history representatives of the varied races of mankind are meeting together on equal terms in the first Universal Races Congress at London University this week to discuss means for bringing about greater friendship and understanding between Eastern and Western peoples. No one who has carefully read the papers that have been submitted for discussion can doubt the world-wide importance of this movement towards brotherhood and unity. We understand that Abdul Baha, the leader of the Bahaist movement, will probably visit this country before long and his message to the Congress is arousing considerable interest. The fact that a great religious movement, spiritual in the highest sense, has arisen in the middle East, outside the Christian pale, and that it has already accomplished a great work, should surely give us food for thought.

FURTHER COMMUNICATIONS FROM F. W. H. MYERS.

BY H. A. DALLAS.

III.

THE OPENED DOOR.

In order to better appreciate the bearings of the cross-correspondences with which this article deals, a few facts must be borne in mind.

1. The incident referred to in my last article ('LIGHT,' July 22nd, p. 343)—*viz.*, the question, 'What does the word *Lethe* suggest to you?', with the replies it evoked, has proved itself to be one of great importance evidentially. Its success as an experiment has been marked; so much so that Mr. Frank Podmore admitted that if many such incidents occurred the theory of spirit communication might prove irresistible. . . . The importance of this incident would sufficiently account for the attention which seems to have been paid to it by the investigators on this side and the communicators on the other.

2. It should be remembered that the question was put by a gentleman bearing the name of George B. Dorr.

The reason for noting this will be obvious as we proceed with our study.

3. For the benefit of those who have not read the issue of 'Proceedings' published last March, it may be stated that the scripts, about to be referred to as the Mac scripts, were produced by a gentleman and lady living in Scotland, who were strangers to Mrs. Verrall until September 26th, 1908, when, in obedience to urgent requests made through their own writings, they sent her their automatic scripts, which claimed to be inspired by Professor Sidgwick and others. These scripts proved, on examination, to contain many interesting cross-correspondences with the automatic writings of Mrs. and Miss H. Verrall.

One of these scripts was connected with the word *Sesame*, which suggests not only Ruskin's well-known book, 'Sesame and Lilies,' but also the idea of an open door.

With these preliminary facts before us we will proceed to review as briefly and clearly as possible a striking development which forms a further sequel to the *Lethe* incident.

The dates given below should be very carefully noted, as they are important in relation to the evidential value of the matter under consideration.

This cross-correspondence centres round the words 'door' and 'key.' Seven persons were engaged in carrying it through. These were Mr. and Miss Mac, Mrs. Verrall, Miss Helen Verrall, Mrs. Holland, Mrs. Forbes, and Mrs. Willett.

On **March 23rd, 1908**, Mr. George B. Dorr put the above-mentioned question concerning *Lethe*. The account of these sittings was in Mrs. Verrall's hands in October, but was not carefully studied until **November, 1908**. When she studied it, she failed to find any coherence in the replies to the question given by the controls. (Vol. XXIV., p. 99.)

On **September 12th, 1908**, the following sentence was written in a part of the script which Miss Mac was directed to send to Mrs. Verrall :—

'Tis not for every chance seeker after knowledge to obtain the key that unlocks the DOOR. [Drawing of two hearts pierced by an arrow.] (Vol. XXV., p. 193.)

Mrs. Verrall informs us that neither she nor the 'Macs' knew at the time that she received the script that messages had come from Myers since Mrs. Piper had returned to the States, or that any sittings with Mrs. Piper had been held by Mr. Dorr (p. 195).

She also tells us that an arrow is often used in her own script to indicate a cross-correspondence.

Before the Mac script had been received, Miss Helen Verrall's script of **September 23rd, 1908**, was as follows :—

Note the literary allusions something should be made of them, putting one with another the clue is there, but several things have been missed but try again . . . look back the open door.

After the Mac script had been received, came the following (**October 24th, 1908**) :—

circles wheels within wheels the closing of the door the open door (p. 195).

This script contained the drawing of an anchor, which has been the usual sign for Sidgwick in Miss Verrall's scripts.

On **November 25th, 1908**, Mrs. Holland wrote a very remarkable script containing more than one cross-correspondence. We must, however, confine our attention for the present to the one we are considering. This script contained the five letters of the bass cleft, G, B, D, F, A. The first three of these are the initials of Mr. Dorr's names, which were unknown to Mrs. Holland. These were followed by a drawing of a key, with the words, 'No reason for believing it for a minute.' This sentence aptly represents the attitude of Mr. Dorr's mind towards the replies to his question, in which he saw no relevancy. Various groups of five were added, and among them five circles or wheels, one within another. This, obviously, forms a cross-correspondence with Miss Helen Verrall's script of **October 24th, 1908**. But whereas that script spoke of the 'closing of the door' and then of the 'open door,' this one of Mrs. Holland's draws our attention to a *Key*. That this was not unintentional is shown by subsequent communications.

As I have already said, the dates of these writings deserve to be carefully noted. Miss Verrall wrote of the 'open door' in October—that is to say, during the course of the month in which the account of the sittings of Mr. Dorr with Mrs. Piper was sent to her mother. The key to the (seemingly) strange answers which Myers had made to the question of Mr. Dorr respecting *Lethe* had not yet been found, but it was on the verge of being discovered. In November, when Mrs. Holland drew the picture of the Key, the study of the record had begun. In **September, 1909**, Sir Oliver Lodge devised the plan of putting the same question to Myers through Mrs. Willett, the lady referred to in my last article (see 'LIGHT,' July 22nd). The question was not actually read by her, however, until **February 4th, 1910**; but on **December 12th, 1909**, Mrs. Forbes, who had no knowledge of the intended experiment, wrote automatically the following script :—

[Attempts at capital letters.] Lodge is the best friend [confused statement about test] written—openings of doors—with less overshadowed scenes—we see freely you through a glass darkly. E. G. sends this letter, Talbot is the writer. (See Vol. XXV., p. 199.)

Now we come to Mrs. Willett's script of **February 4th, 1910**. After various literary allusions which were written immediately she had read the question, 'What does *Lethe* suggest to you?' came the following :—

Go not to *Lethe*. Myers. Myers. There was the door to which I found no key and Haggi Babba too. This is disconnected but not meaningless (p. 199).

On the latter allusion, Mrs. Verrall comments thus :—

The second sentence 'Haggi Babba too' doubtless alludes to 'open Sesame,' the magic formula of Ali Baba in one of the tales of the 'Arabian Nights Entertainments.'

On **February 5th, 1910**, Mrs. Willett had an unusual experience. She became very dazed, and with a sort of rush she felt compelled to sit down and write. This is what she wrote :—

You felt the call it I it is I who write Myers. I need urgently to say this tell Lodge this word Myers. Myers get the word I will spell it (scribbles) Myers yes the word (?) is DORR.

After a few rather incoherent attempts and scribbles, 'D DORR' was again repeated, with the addition 'Myers enough F' (p. 126).

This was written before Sir Oliver Lodge had yet received the script of the day before. Therefore the singling out of the word 'door' to be played upon was quite spontaneous, and in no way due to any recognition on the part of Sir Oliver of the appropriateness of the allusion in the script of **February 4th**.

Respecting this latter script Mrs. Willett wrote when forwarding it :—

I still feel very dazed and uncomfortable. The Sc. has no meaning whatever to me. I take the word in large letters to

be Dorr, and this, I know, is the name of some man in America, concerning whom Mrs. Verrall sent a message [to the Willett communicators] in the summer to say that his sittings had brought good evidence—I know she has written a paper about these sittings—but I know nothing whatever about them, nor about the person named Dorr, except that he exists, and is an American.

The paper alluded to by Mrs. Verrall was not published until a couple of months after this was written.

It does not require much power of discernment to see that the allusion to 'door' and 'Dorr' in connection with Lethe is entirely appropriate as an idea, which, after what had occurred at the sittings in the States, might be suggested to Myers by the question, also that the reference to this through Mrs. Willett was a practical token that Myers knew what was wanted. On **February 10th, 1910**, he wrote: 'Yes I am ready I know what Lodge *wants* he wants me to prove that I have access to knowledge shown elsewhere.' This reference to Mr. Dorr and subtle suggestion that his mind was a closed door in relation to the replies which he (Myers) had given to the Lethe question undoubtedly meets this requirement, and gives the proof required.

Sir O. Lodge replied to Mrs. Willett by a short note informing her that the name she had been impelled to write had 'a meaning, and a good one,' but not explaining further what that meaning was. This might account for the recurrence of Mr. Dorr's name in the script of **February 10th, 1910**, but it does not account for the connection in which it appears. After writing, 'Myers Dorrs scheme excellent,' the control continues:—

That I have to use different Scribes means that I must show different aspects of thoughts underlying which unity is to be found (p. 210).

This statement is almost immediately followed by references to two or three subjects which were alluded to in Mr. Dorr's sitting with Mrs. Piper.

But the episode is not yet quite concluded. On **February 6th, 1910**, the day after Mrs. Willett had been compelled to write the word DORR, Mrs. Forbes wrote, in looking-glass writing:—

Oliver Lodge will be glad to know the key we send is to—be sure it will be opened by the seeker. . . . Be of good courage, it is left to you to be the finder. Best be still summer shall be soon, my best of open doors to be with brightest sunshine—life shall be Triumphant.

Edmund Gurney Talbot (p. 201).

Then, in ordinary writing, she was urged to send the script to Mrs. Verrall:—

Seeing will be needed if she is to decipher it. . . . We are writing for the sake of the word wanted, it will help if you say this. We see you have been trying, it will soon seem clearer, send it on quickly.

Anyone who has closely followed even the brief summary here made of these remarkable correspondences will agree with Mrs. Verrall when she says: 'There is no mistaking the intention here.'

Will those who recognise the intention, and admit that the key has been fitted to the door with admirable skill, stop at that conclusion, or will they go further and realise that an open door is meant to lead somewhere? A door opened means a fresh opportunity, but there is no compulsion to enter. A man may stand at an open door and yet learn nothing of what lies beyond.

Many of those who may dip into this volume of 'Proceedings,' or dabble in psychism with curiosity and some little interest, will remain as oblivious of the new horizon beyond that open door as they would have been if it had never been opened.

If anyone is disposed to make light of the evidence which is afforded by such an episode as this, on the grounds that a play upon words is too commonplace a trifle to form part of a communication from the Beyond, he should re-read the tenth chapter of the Acts of the Apostles, noting particularly the fifteenth verse.

The principle embodied in that vision has many applications, and the lesson taught is as deeply needed now as then.

P.S.—After writing the above article I again turned over the pages of Myers' 'Obituary Notice of Professor Henry Sidgwick.' After referring to the important conversation which determined the starting of the S.P.R., he says:—

Sidgwick and I had caught together the distant hope that science might in our age make sufficient progress to open the spiritual gateway which she had been thought to close; to penetrate by her own slow patience into the vestibule of an Unseen World. ('Fragments of Prose and Poetry,' p. 100.)

In this passage we find the critical moment in which psychical research was conceived, associated with the symbol used throughout this cross-correspondence. This may be merely a natural coincidence, but I cannot refrain from noting it. Psychical research was to Myers one of the 'gates of promise,' of which he speaks in his poem 'A Child of the Age':—

If one could climb upon a hill and see
Thy gates of promise on the plain below,
And gaze a minute on the bliss to be
And knowing it, be satisfied to know.

REMARKABLE CLAIRVOYANCE.

Professor Bert Reese called at this house on July 11th to see Miss Scatcherd, who is on a visit to us. They had never met before. Miss Scatcherd was told of his strange gifts by Princess Karadja on Sunday evening, and wrote that same night for an interview.

Neither my wife nor I ever heard before of Professor Bert Reese. We were glad to have this opportunity of witnessing some exhibition of his powers in clairvoyance. He proceeded as follows: He requested that my wife and I should go into another room, and that each of us should write any number of questions upon several slips of paper—one question on each slip. One of the slips should contain only the full maiden name of my mother, and another slip should contain the full maiden name of my wife's mother. Then we were to fold all the slips (eighteen in all) and to mix them up. We both did as directed, and on re-entering the room where Professor Bert Reese and Miss Scatcherd were awaiting us, we proceeded according to his directions to place the folded slips, which had never left our possession, inside various drawers and within my four waistcoat pockets—one slip in each drawer and pocket. It is absolutely out of the question that Professor Bert Reese had the slightest knowledge of what we had written or opportunity of inspecting the slips, and, of course, Miss Scatcherd was equally ignorant. Professor Bert Reese then asked me to point to any of the drawers containing a slip. It is needless to say that neither my wife nor myself knew the contents of the several slips, or which was which, since I had mixed them up. Each time I pointed at random to a drawer, he read the contents of the slip exactly as if it were exposed before his eyes, while it was still folded and shut within the drawer. In this way he read all the eighteen slips, and also he pronounced and wrote out correctly the full maiden name of my mother (Penelope Anastasia Zulatti) and that of my wife's mother (J. B.). I may add that neither Professor Reese nor Miss Scatcherd touched the slips until after the questions had been answered.—PLATON E. DRAKOULES, LL.D., Editor of 'Erevna.'

14, Park-square (East Gate), Regent's Park,
London, N.W.

I fully endorse this account written by my husband of the wonderful illustration of the gift of clairvoyance given by Professor Bert Reese in our house last Tuesday. I was an eye-witness of it, and it is correct in every particular.

ALICE M. DRAKOULES.

'THE SPIRITUAL JOURNAL,' of Boston, Mass., U.S.A., for July, gives as a supplement a reproduction, on plate paper, of Signor Italo Sabatini's famous picture, 'There is no Death.' It is on a smaller scale than the one that appeared in 'LIGHT' of November 12th last year. The artist himself contributes an interesting article on 'Why I Painted "There is no Death."' As his picture has been reproduced by two American newspapers with more or less appropriate descriptions, and by well-known journals in Paris, Leipzig, Denmark, and Holland, the artist may well feel that it must have achieved his object of causing people to think.

THE HUMAN AURA AND HOW IT MAY BE CULTIVATED.

(Continued from page 344.)

After a simple consideration of the nature of human auras, and how they might be observed both scientifically and clairvoyantly, Mr. Colville, in a lecture following the one reported last week, offered some specific directions for the healthy development of a positive health-aura, which would serve as a shield against the attacks of disorders that may be lurking in our unseen surroundings. Concentration of thought is always the primal requisite, but it is as a result of the excellent habit of right concentration that this protective barrier against disease of all sorts needs most to be considered. The ninety-first Psalm mentions a 'dwelling' which no plague or pestilence can possibly invade. In the mystical sense, that is no outward house but a veritable temple built without hands, woven out of the very substance of our own interior nature. The ancient Hebrew poet who declared that those who had made 'the Most High their habitation' could never be molested by plagues or terrors, gave expression to a fundamental truth of inestimable value; but the great question often remains unanswered: How can we accomplish this much-to-be-desired result? In the first place, we must 'acknowledge God in all our ways,' which means, at the very least, that we shall dwell on the reality of goodness and contemplate what we love and desire union with, to the exclusion of all thought about such annoyances as we wish to avoid. Swedenborg's famous saying, 'Thought gives presence; love yields conjunction,' condenses the entire philosophy of concentration and its results into six words. We seldom find much difficulty in dwelling mentally upon an object we admire and love; still, it is only very seldom that the intellect keeps company exclusively with objects of affection, a prevailing tendency of perverted minds being to let the thoughts wander into channels directly opposed to the objects of our true desires. Our inmost aura which surrounds our most interior bodies is a result of our affections and inmost sympathies alone, and this preserves us inwardly from those moral lapses from which we are often saved in times of fierce temptation through our genuine inward love of righteousness; but though the inmost planes of our being remain unsmirched, we suffer much annoyance and endure much preventible misery because our more external planes of consciousness are insufficiently protected. It is here that necessity arises for definite mental culture. 'Keep thy thoughts pure' often has to be insisted upon where inmost desires are pure already. Highly sensitive or specially mediumistic persons, and particularly all who engage in any phase of mental or magnetic healing, need by consistent mental discipline to develop an intellectual health-aura, which is the only thing that can effectually save them from the peril of 'taking on'—more correctly speaking 'taking in'—impure influences from patients or any other afflicted persons with whom they are brought in contact. To cultivate a powerful and thoroughly healthy mental aura we must only allow our minds to dwell upon the good we are seeking to accomplish, together with all that is in accord therewith. Let us take a few moments every morning and night for definite self-culture, not necessarily at any specified hours, but always before beginning our day's work and prior to sleeping. If it is found helpful to employ the method of mental imaging, we can picture ourselves to ourselves as surrounded with a sheen of light, either pure white, which is all-inclusive, or of any special hue in a given circumstance, when we desire to derive the special benefit we can obtain from the suggestive influence of some special colour. In taking such an exercise it is necessary to see oneself atmospherically surrounded by a sheen of light enveloping the entire body like a fleecy garment covering the entire frame. While beholding this thought-image of desired psychic costume is the right time to dwell meditatively upon the special blessing one is seeking to obtain and to impart; for we cannot dispense what we do not possess, and consequently it is not selfish but philanthropic to get and keep oneself in the healthiest and happiest condition possible so as to be able to give forth to

others the outcome of this desirable state. It is also a great help in the development of healthy and strongly protective aura to perform this mental exercise whenever and wherever we are assailed by fear or given to understand that we are in an unwholesome atmosphere, for it is only by cultivating this auric shield that we can safely visit haunts of crime and sickness and accomplish rescue work amid distressing circumstances. It is literally true that by this method, constantly pursued, we create around us a definite environment which comes between us and all remoter circumstance. This auric robe is as much self-evolved as a spider's web is woven out of its own body, but it could not spin if it did not eat. We, likewise, on the mental plane, must have a sufficiency of nutritious mental food if we are to weave around us auric belts which serve as coats of mail in times of psychic danger, and we must always bear in mind that physical conditions are, in a final reckoning, only ultimations of interior states of consciousness. It stands to reason that every manufactured article is only a reproduction of some mental picture; thus our physical aura, or personal magnetism, is a final consequence of an inward state from which the outward flows. It stands to reason that a simple, harmonious and reasonably active life is conducive to the development of healthy aura, and that no outward practices can be entirely unimportant; but as these grow out of mental states originally, if we safeguard the springs of action we may allow our deeds to follow according to the inevitable outworking of the law of correspondences. White garments, embellished with any particular colour desired to effect a special end, can always be recommended for everybody. Simple, nourishing food, sustaining but not over-stimulating is always an important factor, so is the excellent practice of living in thoroughly well-ventilated dwellings and taking sufficient outdoor exercise. As there is now a great deal of discussion over conditions necessary for healthy and useful psychic development, it is appropriate to call special attention to the aura as a connecting link between ourselves and others psychically. The aura of a singularly efficient clairvoyant or psychometer is firm in texture but very nearly transparent, while the auras of dense non-sensitive persons are heavy and of murky colour and consistency. Bracing air, either at the seashore or on high ground inland, also the atmosphere of forests and gardens, are particularly conducive to the evolution of copious aura of excellent quality. It is well to get as close to earth as possible when weather permits, and to take special harmonic breathing exercises (which must never involve the slightest strain or fatigue either physical or mental) clad in the simplest and lightest garments consistent with adequate warmth and comfort. Fresh fruits and vegetables which have been thoroughly solarised are the most completely ideal articles of diet; sun baths are also to be highly recommended. Occult science reveals to us that all outer nature is spiritually ensouled, and that the Spiritual Sun is to our inner life what the visible external sun is to our outward existence. But that no one may feel unable to develop a healthy aura, let it be understood that whenever we are unable to utilise external aids it will always suffice to practise mental picturing, for by persistently viewing ourselves psychically in relation only with that with which we wish to be consociated we can, and do, effect genuine spiritual conjunctions.

MISS LILIAN WHITING.—We are pleased to learn that Miss Lilian Whiting will shortly arrive in London for a brief stay, and will then proceed to Venice, after which she will visit Mr. Barrett Browning and his cousin, Miss Elizabeth Browning, at Asolo, and go on thence to Florence and Rome.

It is painful to learn that, in spite of all the vigorous protests of anti-vivisectionists, a Home Office return just issued shows that the number of experiments other than simple inoculations, hypodermic injections, or similar proceedings performed on living animals during 1910 was four thousand nine hundred and thirty-nine, while inoculations, hypodermic injections, and some few other proceedings performed without anaesthetics totalled ninety thousand seven hundred and ninety-two. In the course of cancer investigations, forty-nine thousand six hundred and sixty-two experiments were performed. It seems as if nothing whatever can be done to put a stop to this modern Star Chamber Inquisition, which, ostensibly in the interests of humanity, wantonly inflicts what so many persons regard as useless suffering on helpless creatures that should be protected, not injured, by human beings.

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MRS. BESANT'S 'PSYCHOLOGY.'

We have received with much pleasure the first volume of Mrs. Annie Besant's Essays and Addresses, which, under the title 'Psychology,' has just recently been issued by the Theosophical Publishing Company. For sheer lucidity it would be difficult for any writer or speaker, however eminent, to surpass Mrs. Besant in her presentation of the teachings of Theosophy, and the volume before us is no exception to the rule. There is a great deal in it, too, which is, so to speak, of a non-controversial character. Such are many of the facts to which she gives expression in the chapters concerning 'Man, His Nature and His Powers,' 'Proofs of the Existence of the Soul,' 'Hypnotism,' 'Moods,' and other subjects. All alike are brilliant, suggestive and illuminating, and may be read with profit by students of all schools of spiritual science.

Dealing with the question of man as a spirit, Mrs. Besant is acute enough to see the value of proving the existence of the human spirit while in the flesh—'the latent man,' to borrow a pithy phrase from one of our own speakers. And accordingly she cites the evidences of hypnotic phenomena—in themselves overwhelming—thereafter passing on to the 'next definite proof from the evidences of our Spiritualistic brethren,' and describing the experiments of Sir William Crookes.

And here let us say that—with every desire to avoid disputation—we find it difficult to accept Mrs. Besant's statement in this part of her book that believers in immortality

have put themselves at a great disadvantage with the logical materialist by making the life of the soul to begin at birth;

and that:—

The giving up of the reasonable philosophy of reincarnation, or pre-existence of the soul, has struck the most deadly blow at all belief in the soul's immortality.

Now in our own thinking we have never found it essential to adopt the idea of reincarnation as a necessary corollary to a belief in the soul's immortality. We can quite conceive of the position of the materialist in the matter because to him the soul would be a discrete entity—something separated from the universal life—'a thing apart,' to which, having once granted a beginning, one must, as a matter of logic, admit an end. Our own con-

ception of the soul as part of the universal conscious life of the universe removes this difficulty. We are sadly aware that many human spirits to-day regard themselves as isolated units able to live to and for themselves alone—hence so much of the pain and sorrow of life to-day. But the fact remains that all souls are in essence one. The discord comes (as Dante Gabriel Rossetti put it in a fine sonnet), 'because man is parcelled out in men'; and because each man says 'He is he, I am I.'

We pause, in passing, to offer this comment in all kindliness of feeling. We may be wrong, but that is how the matter strikes us. In fine, we do not accept the idea of reincarnation, but let us add: we have no quarrel with those who do. After all, it is a side issue compared with the central principle on which Theosophist and Spiritualist are alike agreed—the survival of man after physical dissolution. And, as we have often found, we can harmonise some of these conflicting ideas, for so many things about which people argue are merely different aspects of one truth. 'Who are you?' asked the angel of the mystic in the Persian story, and the mystic (who had learned his lesson of the oneness of humanity) responded 'I am thyself,' thereby proving his title to enter the Persian paradise. A conception of that unity would imply reincarnation (in a sense) and at the same time render the idea of it, as usually held, needless as an explanation of certain aspects of life.

We were greatly pleased with some passages in the chapter on 'Clairvoyance and Mental Healing,' in the course of which, referring to the various schools of spiritual science and to their underlying relatedness to each other Mrs. Besant says:—

Looking at things in this harmonious way, we find that the tendency of modern thought is to advance to a common goal, and that divergent as the streams may appear, although sometimes they may look as if they were flowing in antagonism to each other, these little antagonistic turns are only partial and temporary. They are all flowing to a common sea, and they are carrying those who follow that course in the same direction and towards the same ultimate goal, and that goal is the recognition that spirit is the ruling force of the universe.

We have cited that passage, because it bears so strongly on the question of the unity which should prevail amongst all true Spiritualists and Theosophists—as being animated by a common purpose, the discovery and diffusion of truth.

In the same chapter on 'Clairvoyance and Mental Healing' we find the *rationale* of both subjects ably and clearly set forth, for there is no mistaking the fact that Theosophy has incorporated into its teachings many true and valuable interpretations of the phenomena which in the first instance were furnished by the labours of the Spiritualist. We will not say 'the despised Spiritualist,' for that is an old sarcasm that no longer befits our attitude to-day. Spiritualism is no longer contemned amongst those who know. Both schools have grown not only in numbers but in breadth of outlook and comprehension. We have each in the course of progress had to discard much, and the instructed Theosophist no longer addresses Spiritualists *de haut en bas*. The attitude of superiority has well-nigh departed, as it was bound to do, since that is an attitude inconsistent with any form of spiritual attainment. And, moreover, we frankly recognise the fact that Theosophy—in spite of our inability to subscribe to some of its tenets—provides an avenue suited to large numbers of inquirers who, for one reason or another, could not avail themselves of our own pathway to a realisation of spiritual truth. So that we have every reason to welcome cordially such books as that now under notice, and to congratulate Mrs. Besant on the work she is doing so nobly and so well.

SPIRITUAL EMANCIPATIONS.

Are we, as a rule, thankful enough for our emancipations? It is doubtful. It is questionable whether we are sufficiently even aware of our emancipations. Some of us are so lost in wonder at the new world opened to us, so happy in the possession of 'the pearl of great price,' or so busy with our study of the affirmative side of our Spiritualism, that we have omitted to notice how many fetters it has broken, and how many clouds and terrors it has dispersed. On the other hand, some of us may not, as yet, have found any signal satisfaction in our investigations, though we can just say, 'I believe': but it will help these if they remember, in their song of praise and thankfulness, not only what they have found, but what they have lost.

One of our emancipations is from the narrow lines of mere materialism: in every way so cramping to the spirit, and so confining to the mind. It is perfectly true that absorption in matter and its laws has its valuable uses. But for this, our splendid advances in the sciences and in mechanical knowledge and skill would, probably, have been impossible. We know it is a large admission, but we cannot forbear to offer it, that some of our greatest helpers in the world of science might have been missed—such men even as Darwin, Tyndall, and Huxley—but for utter devotion to phenomena on the material plane. But these very men, with all their knowledge and with all their brilliant contributions to the mastery of material things, are instances of the narrowing influences of absorption in matter and its laws. All of them were either numbed or atrophied in relation to the wonderful spheres where such glorious spirits as Tennyson, Browning and Martineau lived, as at home. Such men as Darwin, Tyndall and Huxley, however, were, in a sense, great, and could afford to lose much that was beyond their range: but this was not and is not so with smaller men, in whose case a close abiding on the merely material sphere usually means a dwarfing and darkening of the imagination, a limited range of ideas and hopes, and a life on altogether a lower plane. From that, it is a great gain to be emancipated, to have that dreary old stone wall, which shut all out, broken down or brought down so low that one can see well over it; to be aware of the limitations of the senses and the illusions of matter, time and space—in a word, to be set free.

Very closely connected with that is the blessed emancipation from the limitations of what, for want of a better word, we call 'secular' things. We do not run down this beautiful world, or belittle the value and interest of the objects of daily life: but the hunger of the heart cannot always be satisfied with them; nor do they always give us satisfaction when we are at our best, or answer our deepest questions. Besides, the majority of us are hemmed in, gripped and cramped with these urgent secular things which, as often as not, only look like painful or monotonous necessities. How much of life is taken up with mere drudgery, for keeping the soul in the body, and making the body the master of the soul! It is often a depressing business, take it as we will.

What an emancipation, to get the perspective pushed out—to see something that is not mere foreground—to get a distant view—to climb 'the hill of the Lord'—to 'see the King in his beauty, and the land that is afar off!' That does not make these urgent secular things seem dull and unbearable by contrast: it explains them and blesses them: it makes us content to make the best of them: it puts a new song into our mouth, and sends us on our happy way, rejoicing.

Another emancipation comes, with the gradual passing

away of the old doubts. When belief in the immortal life is only a matter of opinion or creed, the believer is always in danger of lapses and depressions: and nothing is more common in what is known as 'the religious life'; hence melancholy, despondency and despair, perhaps alternating with hectic rapture and ecstasy. But the ripe and fully convinced Spiritualist is emancipated from all this. He does not hope; he is sure. He does not believe; he knows. He, too, may have his bright days and dark; his days of dimness and of open vision; but he has bid farewell for ever to the old doubts. If he cannot always be sure of the exact meaning of his experiences, or certain as to 'the touch of a vanished hand,' he knows that the hiding veil has been passed, and is delivered from the bondage of doubt.

The large majority of Spiritualists, too, rejoice in emancipation from the painful creeds of the old Theology—creeds which undoubtedly were determined by mental and spiritual conditions of a very unenlightened kind. We need not specify, but experience shows that, in most cases, there is such a freeing of the mind from the dead hand that, without direct effort, the inquirer quite naturally passes on to an entirely fresh point of view. It is not a question of changing one creed for another: it is purely a question of atmosphere, of scenery, of point of view: but that can be the best and most thorough of all emancipations.

Then, of course, there is the greatest of all emancipations—from the fear of God and death and the hereafter; an emancipation, indeed! Much is said of love to God; but it is very doubtful whether fear does not really prevail. Certainly, fear of death prevails, and fear of the hereafter is still the greatest terror of all. But the Spiritualist, just in proportion as he is intelligent, experienced, and livingly rooted in his glorious faith, has lost all fear. God is, for him, the altogether just, the altogether merciful and righteous, who has made development and advance the law of all life. Death—what we call death—is not a catastrophe, a defeat, a huge discord, but a part of the supreme order of the Universe: and the hereafter is only the harmonious sequel of the here. All Spiritualists have not attained to this emancipation in all its fulness. Many causes prevent that. But the tendency of their faith and knowledge is strongly in the direction we have indicated, and, in certain circumstances, and given the right conditions, the perfect emancipation is sure.

Looking back, then, over this vast field where we have only gleaned, we repeat with emphasis the question with which we began: Are we, as a rule, thankful enough for our emancipations?

THE GOSPEL OF GOODNESS.

Speaking at the funeral of a friend of his, the late Colonel Robert Ingersoll said:—

He believed that every good thought, every disinterested deed, hastens the harvest of universal good. This is a religion that enriches poverty, that enables us to bear the sorrows of the saddest life: that peoples even solitude with the happy millions yet to be; a religion born, not of selfishness and fear, but of love and hope; a religion that digs wells to slake the thirst of others, that gladly bears the burdens of the unborn. In the presence of death how beliefs and dogmas wither and decay! how loving words and deeds burst into blossom! Pluck from the tree of any life these flowers, and there remain but the barren thorns of bigotry and creed. All wish for happiness beyond this life. All hope to meet again the loved and lost. In every heart there grows this sacred flower of eternal hope. Immortality is a word that through all the ages has been whispering to love. Character alone serves, goodness alone lives; love alone is immortal. But let us believe that over the cradle Nature bends and smiles, and lovingly above the dead in benediction holds her outstretched hands.

THE HYPOTHESES OF 'BILOCATION' CONSIDERED.

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

(Continued from page 340.)

CATEGORY 3.

(Cases where the Phantom is only perceived by a third party.)

The element of precognition exists in the four cases which follow, and occurs there under the form of a warning of death to the people who are duplicated. Under these circumstances this warning element presents some value in favour of the hypothesis of duplication, especially if one remembers that the truly typical cases of this kind occur under similar conditions of extreme feebleness in the subject and more frequently during the development of serious ill-health, no matter whether active or latent, which threatens life itself. Consequently, without discussing the other suggestive points in the episodes in question, points which are too fine or too intuitive to be made concrete in language, I repeat that their interpretation in the sense here considered is legitimate under the condition that we do not isolate them, but consider them as part of the homogeneous mass of other phenomena which have a significance of their own, which is precise and is manifest when they are analysed and interpreted as a whole.

Case 3. This is a well-known case and happened to the eminent English scientist, Dr. G. J. Romanes, and for this reason I include it. ('Proceedings of the S.P.R.,' Vol. XI., p. 440.) Dr. Romanes says:—

Towards the end of March, 1878, in the dead of the night, while believing myself to be awake, I thought the door at the head of my bed was opened, and a white figure passed along the side of the bed to the foot, where it faced about and showed me it was covered head and all in a shroud. Then with its hands it suddenly parted the shroud over the face, revealing between its two hands the face of my sister who was ill in another room. I exclaimed her name, whereupon the figure vanished instantly. Next day (and certainly on account of the shock given me by the above experience), I called in Sir W. Jenner, who said my sister had not many days to live. [She died, in fact, very soon afterwards.] I was in good health, without any grief or anxiety. My sister was being attended by our family doctor, who did not suspect anything serious; therefore I had had no anxiety at all on her account, nor had she herself. I have never, either before or after this, had such an experience.

If one considers the case by itself, the telepathic interpretation appears to suffice. For this purpose it is necessary to suppose that the subconscious ego of the invalid perceived the imminence of death which the conscious personality did not suspect. This perception stimulated her feelings of tenderness for the brother she was about to leave, and produced in the mentality of the latter the telepathic hallucination which assumed a more or less dramatic form in consequence of the close association between the two. Such would be the telepathic interpretation of the case, in accordance with which we must think of a spontaneous phenomenon of duplication, on account of disease threatening the life of the invalid, so that she would herself appear as clearly and as fully as in the other cases of duplication.

Case 4. This case was reported by Gurney; the percipient, Mrs. Sophie Chapronière, tells the following. ('Proceedings of the S.P.R.,' Vol. XI., page 448.):—

I was in my bedroom being undressed by my maid, Mrs. Gregory, who had been with me for forty-one years, and she was unfastening my bracelet when I saw, just behind her, about two feet off, her exact resemblance. She was then in perfect health. I said to her, 'Why, Mrs. Gregory, I see your fetch.' She smiled, and said, 'Really, ma'am!' but was not in the least alarmed. On the following Sunday she was only poorly. I went for a doctor at once, who said she was a little out of sorts. On Wednesday evening she suddenly died. It was about the same time that her double had appeared to me just a week before. This was about fifteen years ago. (Signed, SOPHIE CHAPRONIERE.)

Gurney adds these details:—

I have seen Mrs. Chapronière, and questioned her about the case. She told me that she had never had a hallucination of

vision on any other occasion. The 'double' was as distinct as the real person, and an exact reproduction. The death was very sudden. Mrs. Gregory had been slightly unwell for a couple of days before it took place, but was able to enjoy her food, and no anxiety was felt on her account. A daughter of Mrs. Chapronière states that she clearly remembers that her mother mentioned the apparition at once, before the death. (Signed, E. G.)

This case does not differ substantially from Case 3, and shows the same characteristics from the point of view of either telepathy or duplication.

Case 5. This occurs in a very interesting study on premonitions published by Mr. Sidgwick ('Proceedings of the S.P.R.,' Vol. V., p. 295). Mr. W. T. Catleugh, of 15, Lincoln-street, Chelsea, wrote under the date December 19th, 1883:—

Sir,—Having seen your letter in the 'Standard' it brings to my memory an event that took place six weeks before my elder daughter died (five years ago come next March). The child had never been strong, and to make sure she was well looked after when she went to rest, she used to sleep in a little bed by my side so that I could attend to her easily if she wanted looking to. My wife at that time, being an invalid, kept a lamp constantly alight. I was sleeping with my back to the child when I was suddenly roused by a touch on the shoulder. I turned at once, thinking that the child required something, when I distinctly saw the spirit form of the child, with her hands clasped and in a kneeling attitude, rise from the bed. This made me feel that the child was dead, and I at once put my hand on her forehead, but found it warm and her breathing regular. I also noticed that her arms were not outside the counterpane, but that the child was well covered up. . . . I made a memo. in my pocket-book the following morning of being touched in this mysterious manner, and seeing the apparition of the child. It was to me a warning of the approaching departure of my little one, although, as far as we could see, nothing ailed the child for five following weeks, yet on the sixth week my little darling died of meningitis tuberculosis.—(Signed, W. T. CATLEUGH.)

In a later letter Mr. Catleugh added:—

Neither before nor since the time that I saw my little girl's spirit form have I seen any apparition, or been unaccountably touched. I have a slight correction to make with regard to the time that intervened between the incident that I wrote to you about and the child's death. I looked in my pocket-book for 1879, and saw under date February 1st that it was just 1.30 in the morning when this unaccountable touching and vision occurred. This would make six weeks before the child took to her bed instead of five. Had this incident been a dream I should not have troubled you with the narrative of it. But I emphatically declare that I was roused from sleep by a mysterious touch; that the room was light from the lamp, and that when I turned round I saw the spirit-form of the child rise from the bed and disappear out of sight as distinctly as if it had been the child herself. At that time I had no anxiety preying on my mind with regard to the child's health. She had always been nervous and delicate, but had never had a serious illness, or any of the ailments common to children, and she seemed as well in health as she had ever been.

Mrs. Catleugh wrote to confirm all the details of the story. This case, though it does not differ substantially from the preceding ones, seems, nevertheless, difficult to explain by the telepathic hypothesis, for the subject was a child, and it is logically impossible to suppose that her subconscious ego had had in sleep the preconception of her imminent death, and was able to excite her brain with corresponding thoughts so that a feeling of tenderness towards the parents whom she was about to leave would be strong enough to provoke hallucinations both of touch and of sight in her father. Even if we admit this interpretation, this does not explain the purpose which was evident in the episode, i.e., the purpose of the touch by which the father was awakened from sleep, and made to turn over so that he could see the apparition, and the intention of the pose of the apparition, which, according to the very true observation of Mrs. Sidgwick, proves that this was not quite a simple vision by the fact that she showed herself going to Heaven in the act of prayer—an attitude by which we customarily symbolise the departure of a soul, and by which it was evidently intended to present the idea of death. If the method of duplication here manifest exceeds the limits of the telepathic hypothesis, we must understand that the phantom had a different genesis, so that the other hypothesis, according to which the phenomenon was one of duplication, would seem to be more admissible. It is certain,

however, that this latter hypothesis does not explain any better the mystery of the manifest purpose ; but this does not lessen the value of the hypothesis, but simply proves the necessity of completing it by the supposition of the intervention of an exterior entity which provoked and conditioned the phenomenon in order to prepare the parents for the irreparable loss which awaited them. This supposition would, perhaps, seem daring to those who had never undertaken special research in connection with phenomena of premonition, but it is enforced by the irresistible evidence of the facts on those who have had such experience.

(To be continued.)

EVOLUTION, IMMORTALITY AND SPIRITUALISM.

The June issue of 'Liddon House Occasional Paper,' which has reached us from a friendly correspondent, contains two papers on 'Immortality' that were read at a Conference at 'Liddon House.' The first, by Mr. Walter Moberly, Fellow of Lincoln College, Oxford, is an able paper in its way, but we are specially struck by the line of thought taken by the writer of the second, the Rev. J. B. Hunt. He claims that if we could wipe our minds clear of all prepossessions, for and against, and permit ideas that prevail by their own superiority to return and refill it—discarding all that we have accepted on authority—the idea of immortality would be bound to return, and he proceeds to deal with that idea. Combating the notion that the theory of evolution divests the idea of immortality of credibility, Mr. Hunt well says :—

At fabulous cost, and with tireless patience, Nature has hammered out man from the lower creatures—nay, from the very slime of the earth. By dint of ceaseless toil and pain and bloodshed, she has wrought a candlestick which we call the human body, bearing a light which we call the human soul, compelled, by its own conditions, to seek for a moral and a purpose in everything it beholds. What was it all for? Only one answer can satisfy reason. If man is immortal, Nature's terrible past is justified, and man's long struggle after righteousness is not in vain. The evolution of the world has been the gradual unfolding of spirit. Was the human spirit formed and developed and refined only that we might glance around, and die? It is my personal conviction that if up to the time of Darwin mankind had possessed no belief in an after-life they would thenceforth have set up the dogma. Evolution—according to its accredited exponents—has proceeded from dead matter to living matter, from unconscious life to conscious life, from conscious life to religious idealism. The step upward from religious idealism to life with the Eternal would seem to follow inevitably.

Moreover, the hard, mechanical, and unspiritual account of our origin and antecedents given by the earlier evolutionists has been modified in two unexpected and vital directions. Indeed, it stands before us now transformed and almost glorified.

(1) It can no longer be impressed into the service of 'materialism,' with which it erstwhile walked so comfortably hand in hand, for 'materialism' is dead and gone. The principles of Büchner, Moleschott, Strauss, Haeckel, are utterly discredited. The newer physics leads us to guess that mind is no more a function of matter than matter is a creation of mind. Spirit has been restored to its ancient supremacy at the hands of science itself. To view the evolution of the world justly, we must ascribe more than is our wont to the liberation of consciousness, and less to the formation of material things. When we are assured that matter is but a superficial differentiation of ether—which has no manifest existence—we may safely conclude that the stable element is really mind, spirit, soul.

(2) The newer psychology clinches, to perfection, what the newer physics suggests. We owe a debt to Spiritualism, quite irrespective of the credibility or otherwise of mediumistic communication with the departed. The pursuit of Spiritualism has conducted hugely to the revealing of subconscious self, unconscious mental action, telepathy, thought-transference, hypnosis, suggestion. A new ocean has been sounded and a new land sighted. And the modern Atlantis is a realm of spirit. The once-ridiculed labours of psychical researchers have established beyond question the spirituality of man—and, so doing, have given 'materialism' its final *coup de grace*. Man is a spirit. There is no longer any need to argue the point. The newer psychology asserts, as facts of science, the vastness, complexity, profundity and unmeasured sensitiveness of the human soul. We have the most unprejudiced and secular authority for saying, Man is a spirit. Perseverance in scientific lore will surely embolden us to say, Man is spirit first, and body afterwards.

A SPIRITUAL OPTIMIST.*

Mr. Emil P. Berg dedicates his inspiring little volume entitled 'Where is Heaven?' to elderly persons, who, like himself, feel that they are drawing near to the close of their earthly career. He wishes to send them a 'cheering message which,' he hopes, 'will throw a new light upon the perplexing problems of the life eternal.' This message is conveyed in a series of letters written to a dying friend, to whom the author writes : 'If our united studies result in making you feel more love and gratitude to God, make you realise more clearly man's nobility and divinity, make it also clearer to you that death, after all, is only the avenue to a higher, a loftier, and a happier state of being, then the time spent upon these studies will not have been in vain either to you or to me.'

Although Spiritualism is not mentioned, it is the keynote of this helpful book, which is thoroughly spiritualistic in its tone and in the treatment of the great themes to which it is devoted. Optimistic, sympathetic, rational, religious and thoroughly human, it is a work that should stimulate readers of all ages, not only those who are 'aged and infirm,' and it should be especially comforting to those who, like the invalid to whom the letters were sent, realise that the days of their earth life are numbered. It will surely help them to take courage and face the future with hopeful thoughts—possibly with high anticipations.

The titles of the letters will indicate their scope, viz., 'The Proclamation, The Higher View, Sin and Salvation, Death, Jesus' Attitude towards the Soul's Immortality, The Philosophical Aspect, Where is Heaven? Life Problems, Life Surviving Death, Life in Eternity, Our High Calling after Death, and A Batch of Questions.' We do not wonder that the recipient of these letters felt that they cheered him greatly and threw, as it were, 'a new charm, fascination and attraction over the future life,' and in the following brief summary we will try to give the writer's message, as far as possible in his own words, and in such a way as to send our readers to the book itself. Incidentally the author gives some interesting side-glimpses of his own experiences, as when he says that in his younger days, like most other people, he believed that the claims put forth by the Church of the infallibility of the Bible were absolutely true, that in consequence, the sixty-six books of the Scriptures, from cover to cover, contained the 'words of God' without a single error, because every syllable and sentence were said to be inspired by God Himself, and that everything therein had to be accepted literally as absolutely correct. But now, when he is near the end of his days, he feels that, to the joy and satisfaction of all truthseekers, the ancient dogmas and exploded theories hold no longer the same sway over educated people. The Bible is now seen to be a very human document indeed, containing, like all other sacred Scriptures of antiquity, much truth, but also many errors, which latter require to be sifted from the former. These scriptures serve the purpose of showing the high-water mark to which the religious mind had attained at the time when each book was composed. Regarding the New Testament he says : We may accept the lofty and divine principles which Jesus announced in his teaching as being absolute truth, but the drapery of many of the stories and events is often of doubtful value, and many reported discussions, doctrines or sayings of Jesus, which go contrary to the lofty and divine principles which he promulgated, must be set aside as being unreliable and erroneous. It is clearly to be seen that some of the disciples had not, unfortunately, imbibed from Jesus the 'love spirit' in which he lived and taught. Happily modern Christianity is outgrowing the ancient dreary notions of the soul's destruction and of God's gruesome character, and instead is holding a view which glorifies God, ennobles man, and raises each soul to a higher and diviner status, each being revealed as 'a Son of God in the making.' It is this, he says, which makes death a happy release and future glory assured. The recognition that each one is the offspring of God's infinite goodness and love, created for perfection, for joy, for love and for loving

* 'Where is Heaven? Musings on the Life Eternal.' By EMIL P. BERG. Cloth, 2s. net. William Rider and Son, Ltd., 164, Aldersgate-street, London, E.C.

communion with God Himself, ought to be the basis of joyful meditation as we pass from the twilight of this world to the splendour of the Eternal Realities.

The physical body, says Mr. Berg, is only a frail instrument, but the indestructible eternal power, our higher and diviner self behind the form, does not perish. Death, in fact, comes to the trusting soul with the word of 'emancipation,' which means the gift of a fuller, more glorious, more soul-satisfying, spiritual existence. Faith in God's eternal love to humanity necessitates the inference that step by step, as we advance, the heavenly life will be a state of more perfect service of love, more perfect knowledge, and a more perfect union in sentiments and affections with our Heavenly Father and Benefactor; or, in other words, that in the future life there will be progress, moral and intellectual activity—an increase of knowledge and a gradual advance towards moral perfection. And we may well believe that infinite Love has ways of bringing the hardest heart to repentance and starting it on the upward path towards reformation and perfection.

The soul, or, as we should say, the spirit, is a precious germ, a divine essence, at once an embodiment of universal nature and the summary and epitome of it. We are immortals travelling towards a divine development in sublimer spheres. Life in this earthly infant school is a preparatory educational experience. Unless our own personality, with all its capacities and consciousness, survive, the cosmic immortality of the body would be practically of no interest or benefit to us, for our aspirations are higher and go beyond what either the organised or the cosmic system can give us. When the worn-out earthly vesture is laid aside, each spirit will be clad in its spiritual embodiment, for it is ruler and master-builder. It not only builds the 'organised body' but it simultaneously builds up its spiritual tabernacle which, although unseen on this earth plane, is ready to be revealed on the spiritual plane, whenever the earthly scaffolding is removed, and the emancipated soul continues its progress towards higher developments. Incarnated in subtler and nobler forms, when freed from earthly stains, it starts upon a progressive existence, in which there will be room for all gifts and graces, and opportunities for their exercise which were often wanting on earth. There will be room for the brave heroic spirit, for the practical active mind, as well as for the lover of all that is beautiful, tender and elevating.

Life over there will be full of useful, helpful service and fruitful of good. In our intercourse with others we shall move along the lines of affection, of truth and of wisdom; we shall strengthen and enrich them, and help to give them spiritual graces and powers to become instruments of refinement, of goodness, and of beauty. God wishes to use us for other purposes than merely for our selfish gratifications, for our personal aggrandisement, or even to gain an eternal rest in Heaven. The Christlike passion for the rescue and restoration of the crushed, soiled and faded ones of the earth, so that all, without exception, may be revived and become one in spiritual beauty, must needs be in operation in the higher life towards which we are all hastening even to a greater extent than we can now imagine; for, happily, earth's callous selfishness, and all the evil and wickedness of which it is the root, hold no sway there, but brotherly love, sympathy, pity and helpfulness for each other's welfare and happiness prevail.

In the higher civilisation now beginning on earth there will arise a new sense of the worth, the beauty, and the sacredness of human life, and it will be seen, more and more, that Heaven's light is also shining upon earth, until Heaven upon earth and Heaven beyond the earth shall both become *one*.

Our author may well say that he is optimistic, nobly so, and we gladly declare our sympathy with his faith—for it is assuredly a faith 'which invests life with the nobler aims, and points to the soul's realisation of an eternal existence lived in love, bliss and perfection.' Truly 'our souls are made for joy as surely as the harp is made for music.'

CROYDON.—Mr. T. O. Todd will lecture at Elmwood Hall, Elmwood-road, on Sundays, August 6th and 13th, at 11.15 a.m. and 7 p.m., on: 'The Temple not made with Hands,' 'The Prophets in the Temple,' 'Miracles of the Ages,' and 'Foregleams of Immortality.'

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.

Reincarnation and the Spirits.

SIR,—In reply to C. Graddon (p. 335), as there are reincarnationists here, there must be what corresponds to the same on the next higher plane, as effects here are from causes on the spiritual plane. The majority of spirits on the next higher plane to this know no more than we do when we leave the body at death, so-called. Some of them know of this earth plane of life, but not of the next higher plane to their own, so they think that those who leave their plane of life come here. The influx and currents of life from the infinite centre that join up all planes into one, pass through the minds of these spirits and affect similar minds embodied here, and so cause the fallacy, in my opinion, of the belief in reincarnation. It is the same law that causes all other differences of opinion. We polish by friction, and so progress.—Yours, &c.,

R. G. BENNETT.

33, Devereux-road, Wandsworth Common, S.W.

SIR,—I should be glad if you would make room for two communications referring to this subject, which I have received from those passed on.

The first is contained in a letter to me from my son, written through my wife in March, 1892, and reads as follows: 'When I wrote those early messages to you I told you I had heard nothing of "reincarnation." I now know that I have taken upon me an earthly body twice over, and from the sphere to which I have now attained I can recall my previous incarnation, as well as the one which has just been completed. Dear M. [his brother] has only now just ended his *first* incarnation on earth, and this fact makes a great difference in the capacity of the spirit when it returns to the spheral life *here*. For one thing it makes it more difficult to communicate with earthly dear ones after death (so-called). But dear M. will be able to speak to the dear friend who is writing for me, when his present mission is accomplished. You, too, have been twice in an earthly body, and that fact makes us doubly kin.'

'We do not learn those facts about reincarnation until we attain the fifth sphere, and to this fact is owing the diversity of opinion expressed by different spirits residing in the differing spheres.'

The other communication to which I refer was written by my wife to her family in March, 1905, ten months after her transition.

'In reference to reincarnation, I do not want to go into a long discussion on the subject, but simply to state what I *know* to be the facts, and they are, that my own dear boys and others too whom I have met since entering these spheres know and testify to their previous lives on this planet, and even I myself am beginning to have recollections of phases of an existence previous to that I have just left on earth, but whether on earth or some other planet I am unable to be sure. But this I know, that I had a physical body very similar to my old earthly garment.'

'You must take my words for what they are worth, but I can assure you that there exists in the minds of many I could name no doubt or uncertainty at all upon the subject. They *know* that they have passed more than one existence upon the earth, but whether it is a universal law that applies to every spirit who has lived once on this planet I do not know. I should think it doubtful, for some might find experiences elsewhere that would aid their evolution more than another existence on earth would do. We must keep an open mind above all things, but what we do know to be the truth we do not hesitate to assert.'

'Let me assure you, however, that every reincarnation is quite voluntary on the part of the reincarnating spirit, and as time goes on—so it has been suggested to me—man will gradually reach that stage in his psychic development when he will remember, whilst still on earth, his previous lives there, and will more directly profit by his previous experiences of joy and sorrow, of good and evil. The spirit of the mature man or woman is limited by the vehicle it has to use. The undeveloped brain of the infant cannot respond to the mind that controls, except in a very small degree. As the physical powers develop so it responds more and more fully, but very often—even when it has reached maturity—the incarnating spirit finds it but a feeble instrument to express his individuality, and may be said never to be able to manifest himself truly so long as he is attached to that particular organism, and so far the Theosophists are right when they say that the whole of the spirit is not incarnate in the human body; there are faculties which are

too subtle for the coarser human organism to respond to. So that when we meet some whom we have known on earth, after they have entered the spiritual world, we are surprised at what we consider their rapid progression and acquirement of faculties we little suspected them of in earth life. We all experience a wonderful freedom and power of expression when we cast aside our earthly garments, some much more than others, for I need not suggest to you what a wonderful difference there is in our physical organisations; some are far more delicate and subtle instruments than others, that are as the poor hurdy-gurdy compared to the complete mechanism of the great organ. When the spirit stands free—rid of the prison bars that its fleshly form constitutes—what an inflowing sense of power rushes in upon the newly-awakened spirit! That is a unique moment, one that will live for ever in the memory—it is almost dazzling and bewildering to feel the great possibilities that are open to every one of the Great Father's children. It came to me as the sense of an infinite capacity for serving and helping my loved ones—to others it comes as an infinite possibility of achieving knowledge; all depends on the central motives that animate each individual soul, but to all it is a supreme joy—almost painful in its intensity.

(It was here remarked that while it was easy to imagine the joy of such emancipation, it was correspondingly difficult to understand the motives which would lead the denizens of such a free condition to seek a re-imprisonment in another incarnation.)

'The answer to that question would solve the problem of all pain and suffering, for it is the long struggle with the heavy burdens of earthly life that the spirit profits by. It is the fact of having to contend with the gross elements of earth that gives the education required, and which particular kind of education can never be acquired in these spheres.'

—Yours, &c.,

ARTHUR HOLDEN.

SIR,—Like Mr. C. Graddon, we have received answers from the controlling entities who visit us, which lead us to believe that many spirits, if not all, do return more than once to live on this plane, inhabiting a material body, and are in that way able to gain more practical knowledge than would be possible if they remained in more ethereal spheres. Not exactly believing in this doctrine myself, I have asked many of the dear friends from the other side whether this is a compulsory process, or if we may choose our mode of gaining that knowledge which tends to help us on our journey Godward (if one may use such a term); the answer has been from many that thus only are we able to attain the heights to which we are all climbing, consciously or otherwise. I am glad to read of others who, conversing with friends across the border, come in contact with those who study this question, which is one of vital importance to us, seeing that sooner or later we shall all have to face the music, and shall then know what at present we perhaps can but theorise on.—Yours, &c.,

C. B. NUNNELEY.

Leamington.

SIR,—On p. 335 Mr. C. Graddon asks us to find out what the people on the other side say about reincarnation, but, as a thoroughly convinced Spiritualist I reply, What is the use? When spirit-teachers reply that reincarnation is not a fact, as Myers did recently (see p. 343), reincarnationists at once suggest that such communications are valueless; that they come from low and ignorant spirits, &c., or that the medium is biased and distorts the message. On the other hand, when messages are given *advocating* reincarnation, then we are told they emanate from very exalted teachers, or Masters. This is playing the game with loaded dice.

The teaching spirits who spoke through Mrs. Emma Hardinge Britten, and who influenced Andrew Jackson Davis, Hudson Tuttle, Judge Edmonds, Lyman C. Howe, and many other prominent mediums in America did not advocate reincarnation, but consistently proclaimed the going on of personal consciousness and character, and the outworking of consequences, in the progressive life of the spheres beyond the grave. The same may be said of those spirits who influenced Mr. Stainton Moses, Mr. J. J. Morse, Mr. and Mrs. Wallis, and, in fact, all the mediums in the early days of the movement, prior to Allan Kardec's experiments with hypnotised sensitives. Their unbiassed teachings were all free from the doctrine of reincarnation. But, while I value instruction from the other side, I am not blind to the fact that, as 'all sorts and conditions of people go there,' so we shall get all sorts of doctrines from the people who manifest to us, and we shall do well to remember to 'maintain a level head' and decline to accept *authoritative* statements from teachers either in or out of the body. Reincarnation should not be accepted as true because vast numbers of persons believe it—numbers do not count when we are dealing with these matters. Neither can it

be established by oracular declarations by 'Masters,' 'great teachers,' or self-styled 'exalted intelligences'—whether they be 'adepts,' 'Mahatmas' or 'controls.' Reincarnation must stand or fall by the ordinary test—is it *true*? Where is the evidence? Pre-conceptions, favourable or adverse, must not be allowed to blind Reason, bias Judgment, or capture Imagination. It is Truth we are after, and truth we must have at all costs. But there is no need for haste; we can afford to wait. I am reminded of a question I once heard put to Mr. Morse's 'control'—it was: 'Have you never met people on your side who believe in reincarnation and who expect to be reincarnated?' 'Oh, yes,' was the reply, 'we have met many who believe in reincarnation and who have waited to be reincarnated—and,' after a significant pause, 'they are *still* waiting.' 'Truth for authority, not authority for truth' is a good motto, and I, personally, am awaiting the authoritative *truth* that will compel my intelligent, rational and spiritual belief. When that truth comes, if it is favourable I will declare myself a believer in reincarnation, but, for the present, I must sign myself, as regards reincarnation,—Yours, &c.,
UNCONVINCED.

Activity at Southampton.

SIR,—A Garden Party and Sale of Work will be held on Tuesday and Wednesday, August 29th and 30th, at the Tennis Courts, Winchester-road, Bassett, in aid of the building fund, on which there is a liability of £18, balance due on the purchase of furniture, &c. In addition to stalls for the sale of useful and fancy articles there will be various entertainments and amusements. Teas and suppers will be provided at moderate charges. The committee earnestly solicit gifts of goods for the stalls, which may be given to any member of the ladies' working party or sent direct to the superintendent, Miss H. O. Butler, 'Abingdon,' Winchester-road, Bassett, by whom also cash, or promises, will be gratefully received.—Yours, &c.,

W. R. GRAY, President.

Psychological Institute,
The Avenue, Southampton.

Interesting Dream Experiences.

SIR,—My dreams have come so true that I cannot but pay attention to them.

Here is one. My husband is a legal man. About a year ago I dreamed that the Clerk of the Crown and Peace for our county stood in my drawing-room (where he never stood in reality) dressed in deep mourning, and wearing a heavy black band on his hat. The dream was so distinct that it impressed me very much, and next day I told it to those around me. They only laughed, but several times during the day the thought of it was with me. On the second day after, my husband came in from a meeting of legal gentlemen and informed us that there would be a strange county judge for the ensuing sessions, as Judge M. was laid up with a cold. Immediately the following was flashed through my brain—I say flashed, for nothing else would describe what I felt—'Your dream is out, the judge will not recover; the old clerk was in mourning for him.' I repelled this thought as ridiculous, for it was merely an ordinary cold that the judge was reported to be suffering from, and he was expected to resume his duties before the Sessions were half over. He was, moreover, the picture of health, a man little past the prime of life, and had had his appointment only a comparatively short time. Nevertheless, with my dream in mind, I exclaimed, 'Can the judge be going to die?' My husband, in reply, said something like 'What folly you talk!' The next evening, however, on entering the house, he asked me to guess who was dead. It was the judge. His death was unexpected by all; even his doctors did not think it necessary that he should keep his bed, but only that he should confine himself to his room for a few days.

My mother is not dead, but if I dream of her I know, as sure as day follows night, that something more or less unpleasant or disappointing will happen in the twenty-four hours, and as often as not I hear of the occurrence by the same morning's post. This is altogether out of the region of coincidence; it has happened at least a hundred times.

A doctor resided in the same terrace as myself. One night I dreamed that a man was looking for the doctor's house, and came to our door to ask where he lived. Later I was awakened by a knock at the street door, and on descending to answer the knock, found a man outside, who asked me whether this doctor of my dream lived here, and if not which was his house. I wonder what Mr. Havelock Ellis will say to this, or can he make it fit in with any of his theories? At one time, not so long ago, no one was more disdainful of these things than I was, but I have been absolutely compelled into Spiritualism by the force of unaccountable happenings.—Yours, &c.,

M. E. B.

The Usefulness of 'Light.'

SIR,—As a sign of the advance of Spiritualism you may be pleased to hear that at St. Mary Church, Kingston, Portsmouth (the largest and most important church in Portsea Island), the preacher last Sunday evening quoted from and mentioned 'LIGHT,' 'the Spiritualists' paper,' from which he said he had received great help.—Yours, &c.,

F. W. WEST.

'Tenby,' 134, Beresford-road,
North End, Portsmouth,
July 19th, 1911.

Questions Respecting Auras.

SIR,—In an article in last week's 'Answers,' it was stated that a certain doctor had invented an apparatus consisting of a number of glass screens, each about four inches in length and one and a half inches in width, and consisting of two very thin sheets of glass, between which, hermetically sealed in, is a wonderful fluid, discovered by the doctor, through which 'auric' emanations and colours can be seen. I should be glad to know if you, sir, or any of your readers have heard of this fluid, and can state what it is.

For a very long time I have felt that there must be a scientific reason for the fact that some people are gifted with what is called clairvoyant vision, by which they can see 'auras' and spirit forms, whilst others are not; and it seems to me that if such a discovery as this has been made, it will tend to throw a great amount of light upon the subject.

It is now generally admitted by scientific men that every experience we sense is due to vibrations, certain air vibrations, for instance, producing certain effects which we call by the name of 'sound,' which vary in pitch in exact ratio to the number of vibrations produced in a second of time; and in a similar way certain rates of vibrations in the ether, by passing through the eye and optic nerve to the brain, produce there the effect of the colours they represent. Four hundred and fifty-eight millions of millions per second, it is said, are required to produce the red at the bottom of the 'solar spectrum,' whilst the violet, at the top, requires seven hundred and twenty-seven millions of millions.

Now, in the spectrum, below the vibrations which produce the effect called red in colour, are slower vibrations, called 'heat' vibrations, and above those that produce the ultra-violet colour there are quicker vibrations, cognised as 'cold' vibrations that give no colour effect. Is it not a fact that the further we get from the earth, until we pass through its atmospheric shell, the more etheric the atmosphere becomes, and also the colder, even though going in a straight line up to the sun, the source of the heat vibrations? Is it not also a fact that 'prophets' and 'seers' have invariably sought the mountain top, as Jesus is said to have done, for meditation, and spiritual inspiration and strength; and is it not a fact also that 'natural clairvoyants' are found in greatest number, in proportion to population, amongst those who live in hilly countries? Granting these facts, there would seem to be good ground for assuming that what is called 'clairvoyant vision' is due to the eye and optic nerve being able to respond to vibrations of such a rate of speed as those found above the colour vibrations of the spectrum, now cognised as 'cold' vibrations, and which are not cognisable by the ordinary eyesight generally. Moreover, would not the fact that these are cognised as 'cold' vibrations seem to indicate that the prism is in some way able to dissect etheric vibrations of various rates of speed per second, and may it not be that there is a correspondence between these 'cold vibrations' and etheric vibrations at such an altitude as to give a correspondingly low temperature? May not this be the reason why there is a preponderance of *natural clairvoyants* always found in hilly countries? And may not the cold wind which is felt blowing over the faces and hands of the sitters in a circle, generally before the best phenomena are produced, be due to a more highly etheric (therefore cold) atmosphere, drawn into the séance-room by the magnetism of the sitters in some way not fully understood?

There are some who can see the red of the spectrum, but who are blind to all other colours; some can see up to other colours between the red and violet, who cannot see the violet; others again can see every colour in the solar spectrum. Now may it not be that what is called 'spiritual vision' (the opening of the spiritual eyes) may be nothing more, scientifically, than the adaptation of the eyes to see, or sense, the cold vibrations of the spectrum, or rather their cause—auric emanations' or 'spirit forms'? If I am right in this assumption it may well be that some substance like the fluid referred to will be found, that (by transforming the vibrations, much as the prism does for the sense of colour) will enable ordinary mortals to see the realities of the spirit world.

Possibly there may be nothing new to your readers in what

I have said, but our thoughts are given us to express and exchange for the mutual good, and if I have given expression to an idea that may be an inspiration to others of your readers, more highly gifted and better fitted to evolve a working principle from it, which will add to the common stock of psychic knowledge and attainments, my time will not have been spent in vain.—Yours, &c.,

JOHN HOWARD ROSS.

Birmingham.

SOCIETY WORK ON SUNDAY, JULY 23rd, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mr. G. R. Symons delivered an earnest and instructive address on 'The Power of Prayer.'—15, Mortimer-street, W.—17th inst., Madame Hope gave successful clairvoyant descriptions and helpful messages. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street.—Evening, Mrs. M. H. Wallis delivered an earnest and helpful address on 'The Heavenly Kingdom.'—67, George-street.—Morning, Mrs. Wallis gave a splendid address on 'Spirit Teachings.' On the 19th inst. Mr. W. J. Colville was much appreciated in his interesting lecture on 'The Spiritual Significance of the Coming Races Congress.' Sunday next, see advertisement.—F. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Bowens gave a highly spiritual address on 'The Journey to Emmaus.' Sunday next, at 7 p.m., Mr. G. F. Tilby, Secretary London Spiritualists' Union.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Imison (Nurse Graham) gave an address and clairvoyant descriptions. Sunday next, at 11.15 a.m., Mrs. Cannock; at 7 p.m., Mrs. Podmore, addresses and clairvoyance.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. W. Harris-Shaddick gave interesting and useful addresses. Sunday next, addresses by Mrs. Jamrach. Tuesday, at 8, and Wednesday, at 3 p.m., Mrs. Clarke's open circle for clairvoyance. Thursday, at 8, members' circle.—A. M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. J. Gambril Nicholson gave a helpful address on 'Transforming Processes.' Sunday next, meeting in charge of lady friends. Miss Fogwill will lecture; Mrs. Groves will sing. Mrs. T. Brown will preside.

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

BRIXTON.—8, MAYALL-ROAD.—Mrs. Jamrach gave an address on 'Is Spiritualism a Religion?' and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Mary Gordon; at 3, Lyceum. Circles: Monday, at 7, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public; Wednesday, at 7, Lyceum.—G. T. W.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. W. J. Colville gave an address on 'The Spiritual Significance of the Universal Races Congress,' also an impromptu poem. On the 17th Mrs. S. Fielder gave clairvoyant descriptions. Sunday next, at 7 p.m., Mr. G. R. Symons. Monday, 31st, at 8 p.m., Mrs. Sutton, clairvoyant descriptions. Friday, 28th, 8.30 p.m., healing circle.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, a helpful circle was held. Evening, Mr. G. Brown gave an earnest address and answered questions. Usual after-circle. On July 27th Mrs. Webster gave successful psychometric delineations. Sunday next, evening, Mrs. A. Boddington. Sunday, August 6th, at 7 p.m., Mrs. Podmore. On Thursdays, at 8.15, public circle.—A. C. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Miss Venning spoke on the 'Higher Aspects of Spiritualism.' Evening, Madame Scott gave an address on 'The Explanation of Jesus Crucified to Save Sinners'; well-recognised clairvoyant descriptions and messages at both meetings. 19th, Mrs. Mary Davies gave clairvoyant descriptions to a good audience. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Mr. Horace Leaf. Wednesday, Madame French. August 6th, Mrs. Beaurepaire. Every Sunday, at 3, Lyceum.—J. F.

SOUTHESEA.—LESSER VICTORIA HALL.—Mr. Elvin Frankish gave eloquent addresses both morning and evening.—J. W. M.

EXETER.—MARKET HALL.—Morning, address by Mr. Lockyear, and clairvoyant descriptions by Mr. Squires. Evening, clairvoyant descriptions by Mrs. Grainger.—W. H. E.