

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

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

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NOTES BY THE WAY.

A writer in 'The Tatler' is aggrieved because 'the spirits who have "passed over"' are 'invariably so utterly commonplace.' Well, the explanation is that they were originally for the most part—not 'invariably'—very commonplace human beings in a commonplace world. That is a piece of elementary knowledge with those who are able to write understandingly on the subject of the life after death. That the writer in 'The Tatler' is not equipped with any knowledge on the subject is sufficiently shown by his surprise on learning that it is possible for a child to grow to maturity in the next life. It is, indeed, disquieting to discover that in the future life natural laws continue to operate! The critic is apparently disturbed by the fact that a spirit of exalted rank may not 'speak very good grammar,' and that Joan of Arc returns and discourses in English instead of fourteenth century French. Well, you cannot have it both ways and demand in one breath that the denizens of the next world shall be supernatural beings and at the same time retain all the peculiarities that marked them on earth. Joan may have outgrown her fourteenth-century French and mastered English. But more probably her messages—like those of so many others—are given in the language of the spirit—which transcends human speech—and clothed in the imperfect diction of everyday life by the recipient. The critic is aghast at the frivolity of some of the spirits and demands a greater dignity of deportment. What a world of solemn wisecracks the next world be if some of us had our way! And what a great deal has to be learned concerning the essential meaning of lightheartedness in a world where gloom weighs down and deadens the spirit! But the critic may be reassured. There are some very solemn souls in the next world as well as in this.

The modern expansion of religious views is illustrated in the appearance of 'Universalism, by a Believer' (Elliot Stock, 2s. 6d. net). It has, however, no special relationship to the subjects with which we are mainly concerned. We have progressed far beyond the stage when it is necessary to argue strenuously against the doctrine of heaven for the elect few and perdition for the great multitude. But the book will none the less have a message for many who are still struggling on the confines of the region of old theological beliefs. The author is sufficiently advanced to bring to the aid of his reasoning the 'Creative Evolution' of Bergson. And his view of death is at least hopeful:—

It may possibly turn out, when we come to try it, that dying may be a painless process or, indeed, even a pleasant one. In

fact, I can myself imagine it as a sudden burst of extraordinarily joyous excitement, better far than awakening from a nightmare dream; something like finding oneself at home again unexpectedly after long and painful wanderings.

Clearly he is 'not far from the Kingdom'!

Just as Dr. Johnson survived, in the literary sense, mainly by reason of his 'table talk' as reported by Boswell, so there are great minds whose title to literary fame is chiefly confined to the aphorisms they wrote or uttered. Of this class is Thomas Wedgwood, a selection of whose 'manuscript notes' has been compiled and edited by Margaret Olivia Tremayne, under the title of 'The Value of a Maimed Life' (C. W. Daniel, 2s. 6d. net). The work is prefaced by an introduction by Mrs. M. E. Boole, in which she gives a critical estimate of the value of Wedgwood's ideas and influence on the thought of the time. While apparently fragmentary, the 'observations' of which the book consists revolve around certain main ideas, and are obviously the outcome to a large extent of a notable gift of introspection.

Some of Wedgwood's 'precepts,' as we may call them, appeal to us as having a profitable bearing on present-day problems, as for instance:—

There is at this moment a stock of energy, of understanding and of philanthropy that, rightly directed, might effect the salvation of the world.

It is a pity that different speculative points have always been investigated and illustrated by persons who have warmly espoused one side or the other. Can the whole history of literature present one work composed by a man who had not at all made up his mind, or attached feeling to one side?

In praise of metaphysics, Wedgwood argues that it sharpens the wits and thus guards against the abuses that arise from ambiguities of speech, which he thinks accounts for almost all deception in the intellectual world. He rightly sees that some men enter into metaphysics in order to confuse others and themselves with subtleties, sophisms and paradoxes.

A thorough knowledge of metaphysics enables its possessor to confute these. An invalid, refined, meditative, but supported through all by fidelity to truth and a desire to be of service to his fellows, Thomas Wedgwood, by his life and aphorisms, has well deserved the effort made to perpetuate his memory.

George Eliot shrewdly said, 'It is not true that love makes all things easy: it makes us choose what is difficult.' That is quite true, but, to real love, the difficult becomes the easy. Thomas à Kempis, in 'The Imitation of Christ,' puts it right nobly: 'Love is a great and thorough good. By itself it makes light what is heavy; and it bears evenly all that is uneven. It carries a burden which is no burden, and makes everything that is bitter sweet. He that loveth fieth, runneth, rejoiceth: he is free and not held. Love thinketh nothing of trouble. Though weary, it is not tired; though hard pressed it is not harassed; though

alarmed it is not confounded; but, as a living flame and burning torch, it forceth its way upward, and securely passeth through all.'

The Frenchman who flung at us the reproach that 'England is a country with forty religions and one gravy' was not far wrong, except in his implied estimate of the comparative importance of religions and gravies. It is almost a noble thing to be indifferent about distinctions in gravies; but it is altogether a noble thing to be particular about one's religion. No one will think of accusing us of sectarianism. We are indeed always protesting that all religions are essentially one, but anxiety on this subject is admirable as showing seriousness and an inclination to set a high value upon the supreme realities. So far as religion is concerned, it is better for a man (or a woman) to be in dead earnest over a heresy than to be only formally or fashionably related to the most respectable orthodoxy. Why? Because heresies and orthodoxies may all be only matters of the casket, while the jewel is the longing to have and hold the truth.

Schiller somewhere says, 'There is no such thing as chance. What appears to us as such is just what arises from the deepest sources.' This is extremely likely to be true. Events that we can forecast and control belong very much to the surface. At all events, the action of the drama seems limited and obvious: but there is always something mysterious about what we call 'chance' which, as we ponder it, often suggests the deeper source, as though someone else were shuffling the cards and playing the game.

This may not always be really so, but we are fairly confident that it sometimes is, and this gives us much ground for trust, and offers a wide area of consolation. The unseen operators *do* work, that is certain. Some call them 'God'; some, angels sent by Him. On the whole, we prefer to call them 'spirit-people,' and to comfort and gladden ourselves with the belief that amongst these spirit-people there are some, perhaps many, who cared for us and helped us here.

SPIRITUAL PRAYERS.

(From many shrines.)

O Lord of Life, Centre and Source of all being, who hast planted in our hearts the faith and hope which look beyond our mortal life to another, we give thanks to Thee for the bright shining of the light of the immortal life, for our consciousness of companionship with Thy ministering spirits of Truth. As Thou hast showed us the blessedness of heaven on earth, and hast called us into a kingdom not of this world, we would that our life be made ever richer in the things that do not pass away. Raise us up, we pray Thee, in the power of Thy Spirit, from the death of sin to the life of righteousness, that we may delight to walk in the path of duty and love, prepared to follow the monitions of Thy Spirit in hope and trust, through the darkness of the incident of death into the world of light and life eternal. And, when our spirits shrink before the mysteries of life and change, may we be comforted by the thought of that immortal Love which knows no change, and feel that we are safe in Thine everlasting arms. Amen.

'MYSTIC LIGHT,' of New York, a magazine of high standing, of which Mr. W. J. Colville was recently editor, has been taken over by 'The Spiritual Journal,' of 1140, Columbus-avenue, Boston. As it is expected that the able writers whose work has hitherto appeared in 'Mystic Light' will now contribute to the 'Journal,' it has been decided to increase the size of the latter paper by at least four pages, the price, however, remaining as hitherto, *viz.*, ten cents monthly.

LONDON SPIRITUALIST ALLIANCE, LTD.

GARDEN PARTY.

By the kind invitation of Mr. and Mrs. Ellis T. Powell, a Garden Party will be held on Saturday, June 29th, from three to six o'clock in the afternoon, in the beautiful grounds of 'Rosdene,' Brondesbury Park, N.W. Invitation cards have been sent to all subscribers to the Alliance residing near London. Any of our country Members or Associates who will be in London at the time may have tickets sent them on *early* application to the Hon. Secretary, Mr. E. W. Wallis, 110, St. Martin's-lane, W.C.

SPIRIT HEALING.—Daily, except Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

MR. STEAD MANIFESTS AT MELBOURNE.

The Editor of 'The Harbinger of Light,' Mrs. Annie Bright, says in her 'Editorial Notes' for May:—

It is not possible to write these notes without first mentioning the great defender and exponent of Spiritualism, Mr. W. T. Stead, whose tragic leaving of the earth life has thrilled us all. For those of us who realise to the full the transitoriness of life on this planet, viewing it merely as the seed time of human existence, and a school for the development of character, there is no room for terror, and even regret is shorn of half its bitterness at lives apparently cut short. For there is no actual break in life, which goes on beyond the change called death with renewed vigour and with opportunities that can scarcely be gauged in this struggling existence. There has occurred in connection with Mr. Stead's transition one of those remarkable and unsought for experiences which come unexpectedly in the early morning when my spiritual and bodily powers are being replenished for the work that is set before me to do. Much of it would appear like a fairy-tale to the uninitiated as well as many similar experiences whose corroboration has come afterwards in my daily life. Suffice it to say that I was conscious of a great upliftment and the words, 'Stead is here,' came clearly to my spiritual ears. Then rapidly some writing which I was enjoined by him to give somehow or somewhere in this issue of the paper. He had read my article, that was not to be disturbed, but in 'Personals' or elsewhere to let the world know something of the joy of the new-found world. 'Just tell them,' he said, 'that I am full of delight at my new surroundings; full of delight that this world is even more full of joy and ecstasy than I had essayed to tell people in earth life; so full of joy that I want to wipe the tears from eyes that weep through this terrible disaster; so full of joy that I want to take doubt from every downcast soul. So full of delight that I can help my beloved even more than when on earth. My affairs will go on all right. For myself, it was a swift passage, a short, despairing time—chaos, confusion, only to find myself lifted out of it by loving spirits all around me. Everything so real and so tangible that I felt as if on an enchanted island, having escaped from a ship wrecked on its shores. So close is this spiritual realm to the earth, that we can understand how those with open vision get glimpses of beautiful scenery and angelic beings. The people still on earth are in a fog, rushing after what is of no value, and only those can be happy who get attuned to spiritual things. I can write through you so easily.'

All who know me best are well aware that it is contrary to my usual custom to mention publicly, or even to intimate friends, the marvellous assurances that come to me in every trying time, of guidance from a spiritual conclave, which directs not only the work of the circle, with its wonderful teaching, but the paper itself. From my previous knowledge of these things, I personally accept my message on this occasion as true. It is only the strong and earnest desire, almost command, that accompanied it which has made me depart from my usual rule. Much more was said of my work and life generally, and if my paper appeals in the future more strongly to the public, if I get the ear of the thousands who are waiting for these truths, it will be because one more helper has passed to that great world of causes and a fresh impulse towards still better work has come thereby.

A GOOD way in which our readers may help to 'spread the light' is by doing as does a kindly correspondent who writes: 'I never fail to commend "LIGHT" to members of societies, both here and anywhere I go, and to any "anxious inquirers" regarding the truths of Spiritualism.'

**SPIRITUALISM AS SOCIAL SAVIOUR:
A. J. DAVIS, THE REFORMER.**

BY E. WAKE COOK.

(Continued from page 280.)

V.

We now arrive at the culmination of the system of social reconstruction suggested by Andrew Jackson Davis. He puts his views forward only as hints and suggestions, to be improved on as experience dictates; so fearful is he of putting men in shackles or leading strings. In these suggestions there are many lacunæ, and it is not clear whether these associations are to constitute the State, or are to be merely constituents of it. The crowning institution, the association of the clergy, is in some things to legislate for the people; so this would constitute a theocracy; but one vastly different from anything hitherto called by that name. The clergy under this system would be ministers, philosophers, and scientific men; gathering up all knowledge into their hands, they would represent the highest wisdom and would legislate out of the fulness of their knowledge.

We are now faced by a very important consideration, one of momentous import. It is borne in upon me more and more as I study the teachings of the Prophet Davis, that he announces what is written on the scroll of human knowledge, and this will gradually unfold itself until it becomes the common property of the race, or all the advanced portions of it. So what he modestly calls 'suggestions' may in reality be predictions of what is to come. Now when we look around and see the incipient Anarchism in all departments of human activity, we ask ourselves whether we must not look beyond all the ideas of social and political reconstruction now current to something different and better which has not yet appeared above the horizon of our 'leaders' of thought. The party system leads to wholesale demoralisation; the most potent of forces, the Press, is divided into hostile camps, and everything is distorted and misrepresented in party interests, in a way to weaken moral fibre. The central power is being threatened by organised interests; Socialism was to be the panacea for all ills; this is now being superseded by the anti-social forces of 'Syndicalism,' which threaten to paralyse Government and set up vast and irresponsible Trusts. Anarchical violence is rampant in many forms, and, as I have elsewhere shown, we have Anarchism in literature, in art, and in philosophy. In literature, in England, it began with Oscar Wilde's premature lament on 'The Decay of Lying'; this led to the pestilent, but fashionable, paradox, in which every axiom of ethics, taste, every rule for upward human endeavour is inverted, or contradicted, and these inversions are supported by ingenious sophistry. This was regarded as immensely clever and funny, but I demonstrated in 'The Contemporary Review' the essentially demoralising effects of this topsy-turvydom. In art we have the same thing; all criteria are inverted; all institutions, such as the Academy, are steadily defamed by the critics, so there is nothing to prevent the Anarchists from acclaiming any monstrosities as works of supreme genius. In philosophy and religion we have much the same thing—in the work of Nietzsche and others—and we have the most murderous crimes justified by the teachings of anarchist 'philosophers.' All these things are causing the gravest misgivings in the minds of the thoughtful; and there is a blind groping for something higher, better, and more authoritative. There is no going back; all these things are diseases of comparative childhood, and will have to be gone through like teething and the measles.

Now, if this idea, that will force itself on me, that human knowledge, human destiny, is written, as it were, on a steadily unfolding scroll, and that the prophets, like Davis, can read much of this years in advance of the rest of mankind, then in these 'suggestions' we may have the true solution of the difficulties confronting us. Davis sends us to investigate the underlying principles of Nature which form an adamant foundation for social superstructures. All human endeavour should be directed towards organising all institutions, and the whole of humanity, on lines corresponding with the principles exhibited in Nature's highest organisms. All the harmonious motions in planetary systems; all the marvellous co-operative activities, correlated

and subordinated into musical unity in the human organism, supply us with models to be worked out correspondentially in our political and social reconstructions. Nature herself supplies the models and the criteria for judging the rightness of all our efforts at organisation. The doctrine of correspondences, as expounded by Dr. Davis, used to seem fanciful and unreal to me for many years, but now I am more than convinced of its profound truth and usefulness.

When all the rest of the community is organised on the principles suggested by Davis,

the highest profession will be compelled (for they will not make the move without compulsion) to form a similar constitution for the unrestricted dissemination of knowledge, the crushing of prejudices, and the advancement of the moral and intellectual world. The clerical profession must form an institution for the purpose of moral culture and spiritual progress. . . This institution is to be arranged upon principles similar to those controlling the others—with members so arranged as to produce an harmonious movement, both among themselves and with reference to the community. It is to be the seminary for instruction, especially for instruction in the higher branches of knowledge. It is to have concentrated all the combined literature, science, philosophy, and theology that now exists in the universities and collegiate institutions of the land. Their object must be to understand the depths and widths of natural law and science; to bring forth and analyse all the theological *isms* of the land; to reject the evil and preserve the good out of the vast congregation of systems; to understand the theology of Nature, and the manifest constitution of the Divine Mind, and to blend science, and theology, and reason, and philosophy into one grand system of education. They must discard all restriction of thought and investigation, all circumscribing prejudices, all unholy teachings and systems that now pervade the mental world; and finally, they must discard all things tending to establish sects, or to promote distinction or prejudice, and receive only that which flows spontaneously from the indications of Nature, and the sanctions of a free and well-constructed judgment. This must be the object impressed upon such a number of clergymen before they can effectually reform the social and moral world, and form an immovable institution of knowledge and righteousness.

The members of this association may be divided into six classes.

To preserve form and order, they should be situated in progressive relation to each other, so that the six series may be so many steps of literary, scientific and theological development, commencing at the primary class, and ascending to him who presides in the sanctuary of the people. . . They must take up the various subjects where the physician leaves off. And the results accumulated by them must be transferred to the second degree, and so on upward to the sixth. . . Thence their vast scientific and spiritual accumulations will flow to the lower associations, be comprehended by them, well adapted to their wants, actualised, and made eminently useful and practical.

The artistic, sartorial, and architectural needs are all to be provided for.

The six degrees are all steps of relative perfection. Each person, according as he has advanced, may be designated by the peculiar brilliancy, taste, and elegance of his habiliments. A distinction must thus be established, in order that there may be an attraction for the situation of every individual that will extend to and elevate the lower classes. The members in the various degrees are to be situated in positions agreeable to their most wise desires, and according to their abilities to sustain and render themselves useful. The establishment to be erected by this institution may in its architectural qualities display all the superior combinations of beauty, use, form, adaptation, agreeableness, and magnificence. It may be decorated with examples of every mechanical and architectural invention. It may represent in structure externally the combined contributions of art, science, and architecture, and be a standard of magnificence; and all this for the important purpose of representing the advancement of this age beyond those that are gone by, and for the purpose of indicating the progress of the race. The structure should be such as to captivate all tastes and affections, and suit all desires in respect to order, form, and splendour; and it should be a standing representative of the wisdom, wealth, strength, opulence, and refinement of the whole nation.

The emperor and his courtiers and councillors [this from a republican!] are to legislate for the several associations within the circumference assigned to their institution. They are to disseminate, irrespectively, justice and judgment to every individual, and to be governors, presidents, kings, or lords, to exercise justice and wisdom as derived from science and the

savings of combined systems by them accumulated, analysed, refined, and practically applied.

As for the Press, he suggested the very arrangements which the Harmsworths have since carried out with such amazing success. While all the associations are to be thus arranged on something like hierarchical principles, yet the democratic equality is secured by the system of education he suggests. While each association should have the form of education best suited to its needs, there should be a perfect interchange between them all; so that the son of the lawyer, for instance, would be free to gravitate to the farmers' schools, or to the highest of all, as inclination and ability dictate. So many evils arise from the tragedies of mistaken vocations; then, as all forms of work would be held to be equally honourable, and all men would be free to gravitate to the positions for which they are best suited, we should have all the 'equality' possible or desirable.

In thinking over this rough outline of the system of social reconstruction suggested by the Father of Modern Spiritualism, we must remember that it was given over sixty-five years ago, that many changes have taken place since then, and that wherever his principles have been tried they have been eminently successful. This gives us the assured belief that if the higher reforms are carried out, they, too, will be successful. As we are told with ceaseless iteration, we must look beyond details to the great principles suggested. The work of our social reformers should be to study the principles on which Nature works out her marvellous results, and then devise plans of social and political reorganisation in strict analogy with her masterpieces. The principles of music which result in harmony correspond with her methods, and supply a most useful analogy.

But, as I pointed out years ago in 'The Organisation of Mankind' ('Contemporary Review'), there is a Divine idea, a Divine plan, underlying the turmoil of events which is shaping mankind into a rough analogy of a vast human organism; and that all our actions, good, bad and indifferent, all our stress of conflict, of war-like aggression on surrounding barbarism, all the missionary effort, all the commercial enterprise, and all our reforming energies are overruled to promote this end. 'There's a divinity that shapes our ends, rough-hew them how we may'; but while this is left to Nature's harsh evolutionary methods it is brought about by the maximum of friction and suffering. It is our business to discern clearly this distant goal, and shape all our efforts to bring it about by gentler means. By remaining under the scorpion whips of Nature's evolutionary methods we are like dumb, driven cattle; but by taking evolution into our own hands we may be heroes in the strife. This Divine idea once grasped would turn our hand-to-mouth politicians into far-seeing statesmen. It is manifest that this larger idea was at the back of the teachings of the young seer, although he only applied it to the preliminary groupings. When we see the threatening unrest, and the chronic state of conflict to which the blind leaders of the blind are bringing us, it is time Spiritualists should realise the inexhaustible mines of wealth they have in their higher teachings, and they should speak out and give the world the benefits of the priceless treasures they have received.

'SPIRITUALISM EXPOUNDED.'—We have received a second letter from the Rev. W. J. Canton, in which he explains that, owing to absence from home, he was unable to reply sooner to our letter. While not denying the right of any person to make fair comment on public utterances, he reiterates his denial of having made use of the words attributed to him by Mrs. Bellas. He further mentions that his son, who, Mrs. Bellas had been informed, was present at her lecture, was engaged in the parish church that day, and has never either seen or heard Mrs. Bellas. Mr. Canton, jun., also writes to the same effect. The whole matter turns upon the point whether Mrs. Bellas, who is supported by other correspondents, is correct in her impression that she accurately reported the utterances of the rev. lecturer. We again suggest that the Rev. Canton, to put his case clearly before the readers of 'LIGHT,' should send us the quotations from his address which bear upon the points raised—or, better still, send us his manuscript—so that they can see what he actually said. We will return it to him uninjured. We are satisfied that Mrs. Bellas has not been 'guilty of deliberate falsehood.'

THE SPIRIT-HEALING OF DOROTHY KERIN.

In his work entitled 'Faith and Suggestion' Mr. E. L. Ash includes an interesting and valuable account of the remarkable experiences of Dorothy Kerin, the South London young lady, aged twenty-two, who, after several years' illness, appeared to be rapidly approaching the end, but was suddenly restored to health and strength as the result of a vision and the encouragement of a 'voice,' which assured her that her sufferings were at an end, and commanded her to get up and walk. Mr. Ash gives full particulars of this case, which he has thoroughly investigated. He found that during the last two years of illness she was considered to be in an advanced state of consumption. The doctor who attended her 'stated very definitely in his report that he found evidence of tuberculosis of the lungs on repeated examinations.' Mr. Ash does not think this is a case which can be disposed of on the ground of 'hysteria.' The girl was exhausted to the point of death. The illness was a serious disorder and it undoubtedly yielded to a definite psychic stimulus. The evidence that she was suffering from tuberculosis would have been accepted in any coroner's court, or on any medical certificate that her advisers had cared to make out. With regard to her visions, for she had three of them, Mr. Ash points out that Miss Kerin tells the story of her experiences calmly and in a perfectly matter-of-fact way. She does not affirm that her spiritual visitor was any special divine, or even angelic, messenger, and her experience was not preceded or accompanied by any hallucinatory or other signs of brain or nerve disorder. Further, at the time of the first two visions, it was quite obvious to the onlookers that she was experiencing some extraordinary psychic phenomenon, presumably that she was 'seeing something.' 'She was told that she would not die. She did not. She was told to get up and walk, as she was quite well. She was able to, and did so;' whilst a subsequent dream 'contained a prophecy as to the occurrence of a definite organic happening in her system, which was fulfilled to the very day.' Thus the internal evidence of these visions indicates that they were different from ordinary subjective hallucinations. The important fact is that Miss Kerin is still well and strong.

Those who are familiar with the facts of the influence of spirits upon sensitives, and of the healing power which they are able to exert when conditions are favourable, will find no difficulty in accepting this case as an instance of the interposition of powerful spirit friends. As Mr. Ash remarks: 'It is conceivable that Dorothy Kerin's attitude of gentle resignation to the Divine Will—her firm belief that God would so order things as would be best for her—and her faith in the spiritual world, resulted suddenly in a splendid communion, in which, whilst a swift rush of healing energy swept through her disordered system, she actually received impressions of that world which flashed into her ordinary consciousness as the particular visions we have discussed. Here was faith, here was self-suggestion (not of restored health, but of a spiritual uplifting), also to some extent direct suggestion, for the voice heard gave commands which she implicitly believed in.'

Mr. Ash uses this instance of spirit healing, which is, we believe, neither so rare nor so remarkable as he appears to think, to show that 'facts' cannot always be held to confute 'feelings.' 'That in the world of Realities, that is, of feeling and active mental life—the kingdom of the self—rules made for the world of appearances cannot invariably apply. That for psychical and spiritual knowledge we must not be afraid to analyse psychical and spiritual experiences.' The book, which is published by Herbert and Daniel, 95, New Bond-street, W., price 3s. 6d., has a pleasing portrait of Miss Kerin, and two other illustrations. It deals ably with the problem of psychic healing, in all its phases, and is all the more valuable because, as the author says, 'the facts given speak for themselves, and no endeavour is made to force a conclusion as to the real significance of the experiences related.'

CIRCLE.—An old-established circle held near Gower-street has a vacancy for one or two sitters, mediumistic preferred.—Address 'M. P.,' c/o 'LIGHT,' 110, St. Martin's-lane, W.C.

NOTES FROM ABROAD.

Recently the 'Psychische Studien' contained an article entitled 'A Ghost Story from the Time of the French Revolution.' It had reference to an incident which occurred at a French mill during the revolutionary period. There are several versions of it current, but the following, related by Col. Le Crosnier himself, to whom it happened, seems to be the most authentic. We quote Col. Le Crosnier's own words: 'Towards the end of the year 1792 I was stationed in the camp near Verberie, which was altogether in a wretched state. Fortunately, when reconnoitring, I came upon a deserted mill, in which I settled myself as best I could in company with a captain of my regiment and my own servant. One evening when my two companions were already asleep, and when I was about to follow their example, I heard a dull noise, apparently coming from a trapdoor in the middle of the room. On looking towards it, I noticed something white arising out of the darkness, and moving slowly towards my bed. I threatened the phantom that I would seize it unless it would declare its identity. Not receiving an answer, I grasped my sword and rushed towards the apparition. It vanished, and I came in violent contact with the opposite wall. Robert, my brother officer, awoke and asked the meaning of this nocturnal disturbance. Before I could explain, the phantom re-appeared, and this time it clearly replied to my question. "My name is François," it said; "I was by trade a baker, and was killed by a mob during one of the first revolutionary risings. This mill belonged to me. My sister, who is my next heir, cannot take possession of it, as the documents proving her legal right to it cannot be found. Tell her that they are deposited with the notary at Verberie." Having said this, the apparition vanished. My comrade had heard the message as well as myself. The following morning, whilst we were loitering in the porch, a small waggonette drove up. A woman stepped out of it, uttered a scream, and fell in a swoon at my feet. After having regained consciousness she told me that she had seen me in her dream the night previous, dressed in the same clothes as I was then wearing, and that I had requested her to come to the mill, when I would let her know where to find the missing documents. I, on my part, informed her of my mysterious interview with her brother. We then went together to the notary at Verberie, where, after some search, the necessary papers were discovered.'

Alois Kaindl, who writes about the above in the 'Psychische Studien,' adds: 'The task of proving the truth of this story lies with those who have easy access to the original French accounts, but I must draw the reader's attention to the fact that in Papon's well-known historical work on the French Revolution there occurs the following passage: "It (the mob) murdered on October 21st a baker of the name of François, and carried his head on a bayonet before the very doors of the National Assembly."'

'Life and Death in the Light of Spiritualism' is the title of one of many interesting articles in 'La Revue Spirite' for April. Its author, M. Dubois de Montreynaud, asks the question: 'What is Death?'—to which he replies: 'Death is but the dawn of a new, or rather of the real life, when the spirit takes its flight towards the infinite to which it is attracted because it is itself infinite and immortal. The teachings of the orthodox religions about so-called death are more or less terrifying and depressing; those of Spiritualism, on the contrary, are full of sweetness and consolation. The Spiritualist awaits the supreme moment with the calm of a philosopher, with trust in God and hope in a better life. Death is uncertain, but it is just this uncertainty which we ought to look upon as a great blessing. It is, or, in any case, it ought to be, a curb on our evil actions as well as an incentive towards perfection.'

The 'Uebersinnliche Welt' for April publishes many striking proofs obtained through the mediumship of the German medium, Herr Petzold, who, as readers of 'LIGHT' will remember, was some time ago accused of fraud, but acquitted, his case being the first on record in which any Court of Justice has publicly admitted the existence of psychic powers. In reference to it, Dr. Nagel, of Berlin, remarks: 'Mr. Petzold is undoubtedly one of our best mediums, and the proofs are so striking that doubt ought to be out of the question, but the materialistic views of our time, as well as religious narrow-mindedness, prevent many from recognising the genuineness and far-reaching influence of Spiritualism. Amongst the so-called thinkers there are few who think independently and who can free themselves from preconceived and erroneous opinions. Truth, however, will finally break all barriers; the frailty of dogmas and prejudices will be recognised and full justice done to occultism.'

'Le Messager' mentions a curious phenomenon which occurred lately at a séance held in Paris. The medium was given an ordinary sewing needle and a thread of white cotton, and was requested to place the needle in one corner of the room, and the thread in the opposite corner. Commandant Heider made a firm knot in some twine and fixed it like a cravat round the neck of one of the gentlemen present. The sitters, with the medium, then assembled round a table and the lights were extinguished. After some time, the twine with the knot undone was, by invisible hands, removed from the gentleman's neck and placed on the table, whilst the needle with the threaded cotton was put in his hand.

F. D.

MRS. BESANT'S EULOGY OF MR. STEAD.

The July 'Theosophist' contains the following note by Mrs. Besant on Mr. Stead:—

All good causes have lost an intrepid and dauntless champion in the passing away of William T. Stead in the terrible foundering of the 'Titanic.' Absolutely fearless of consequences, careless of his own profit and reputation when the right was at stake, willing at all times to fling his body into the breach in defence of the slandered and the oppressed, he died as he had lived, shining out conspicuously amid the heroic crowd who accepted death that women and children might live. Few men have been more bitterly attacked, for he was generally on the unpopular side, but all his fellow-journalists unite now in a chorus of praise. In spirit he was a modern Cromwell, sure that he was merely an instrument in the hands of God to defend the right, to strike at the wrong. He believed in England and the Empire, regarding the Englishman as 'God's man,' chosen to rule and shape the world; and he was, therefore, bitterly angry when he acted unjustly, tyrannically, unworthily, thus failing in the great mission entrusted to him. He was an Imperialist through and through, but the Empire he dreamed of was to be the protector of the poor, the defender of the oppressed, the upholder of righteousness, the enemy of wrong. General Gordon and Mr. Rhodes were among his ideals, and he never forgave what he regarded as the betrayal of the great soldier. When England was false to her traditions, as in the prolonged denial of any self-government to India, he spoke out strongly and unfalteringly; one of his unfulfilled dreams was a journey to India, to see with his own eyes the people whose cause he championed; he would ask me eagerly about every stage in the long struggle, and shared my delight when the first step towards self-government was taken, in spite of the cry to withhold any increased liberty until 'order' was restored. The last time I saw him, on March 27th, when I lunched with him at the Savoy . . . he was as full of life and of plans for the future as ever, and we arranged to meet for another talk on my return from India. For more than a quarter of a century he and I had been close and affectionate friends, and he had a genius for friendship. Many and many a heart will be sad for his ongoing—too soon for the world he served—but, as he well knew, death is not really separation, and he has gone only to return.

THE VINDICATION OF SIGNOR CARANCINI.

Signor Antonio Bruers has published a report in the pages of 'Luce e Ombra,' on behalf of the Roman and Milanese Society for Psychic Studies, of a satisfactory sitting (one of a series) held with the medium Carancini on February 19th, at 9.30 p.m., at the society's headquarters in Rome.

It will, perhaps, be recollected that this medium had previously given a number of sittings at the Psychological Laboratory of the University at Geneva, and that Professor Claparedi's report cast serious discredit on the genuineness of the phenomena witnessed on those occasions.

It appears from Signor Bruers' account that the Roman sittings were held under favourable conditions as regards light and strictness of control, and that the phenomena, though of a simple kind, consisting principally in the levitation and displacement of various objects, were such as to preclude all doubt as to their genuine character.

'The sittings commenced in yellow light, and this passed successively through three gradations of red to light permitting the exposure of the photographic objective.' The reproduction of a good photograph showing the levitation of a small table over the medium's head accompanies the report.

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WHICH WAY?

It needs a clear sight and a cool brain to thread one's way safely through the welter of modern thought. New ideas, new modes of life, new philosophies meet us on every hand. Their utterance finds echoes everywhere. They are seized upon, distorted, watered down, or elaborated with fantastic additions, until the student, seeking the truth, finds himself utterly baffled and confused.

Bewildered in a maze of crowding themes,
O'erwhelmed with multiplicity of books,
Each calling out, 'Lo, here! I am the way.'

Truly it is a time of ferment, and there is much skimming and straining to be done before the 'ethereal fluid' of wisdom can be gained. In the meantime, however, much of the travail of the time is needless. It is due to that old and deep-rooted error that looks to the external world for a solution of the mysteries; that troubles itself with the conflicting statements of guides and teachers each expressing his own point of view. The truest philosophy is that which introduces man to himself as his own seer and expositor; which teaches him that this only is Truth which is true to the soul that aspires. One who sought ardently for light on the mysteries of existence was brought into contact with a system of life and thought that changed the whole world for him. Full of joy, he thanked the friend who had rendered him this service. 'I owe you a great debt of gratitude,' he said; 'you have led me to a region of wonder and delight.' 'I have led you nowhere,' was the reply; 'I have only persuaded you to open your eyes.' It was a true saying, for the 'meads of Asphodel' lie all about us as we go, although we may be under the delusion that our pilgrimage is to a far country. Books and sermons, study and meditation, may help us to purge our vision, but we are ourselves the beginning and end of the quest. The greater our realisation of that truth the less shall we perplex ourselves about the multitude of ways, and the clamorous calls hither and thither. The poet who saw the world as 'madly jangled' was doubtless sublimely unconscious that much of the jangle was in himself. Yet even he discerned that

An impulse from the distance
Of our brightest, best existence
Towards the words, 'Faith, Hope, Persistence'
Strongly sets and truly burns.

That was, to a large extent, an intellectual solution of the problem, and, indeed, he who would steer aright, by the light of the intellect, is sadly in need of all the faith, hope and persistence he can muster.

Many of us never travel far beyond that stage of courageous hope, the trust that 'somehow good may be the final goal of ill.' We keep on our way 'with a dim perception of a journey,' shoulder aside the 'crowding themes,' sift and sort systems of thought, and modes of life, until 'Time and the hour' have carried us out of the struggle. But to some there come the great illuminations. There are more of these than the world wots of. With 'small Latin and less Greek' they have contrived somehow to learn 'the tongue that Spirits use.' Over these the tumult of intellectual systems has no power. They are undisturbed by the shock of conflicting doctrines. The discovery that some great light of religion or moral philosophy is a sorry fraud grieves but does not shake them. Through the clash of schools, the war of classes, the welter of vice and crime they pass, troubled at times, but in their inner lives serene and assured.

How best can we emulate their example? Not certainly by imitation, for every soul is a law to itself. There is a 'diversity of gifts,' and imitation, though it be the sincerest form of flattery, is, after all, only—imitation. The secret is true self-expression, and the way to it lies through obedience. The great, calm soul is the soul that has obeyed the laws of its being. The fretful, restless ones are those that have disregarded those laws and paid the penalty of vexation and unrest. It is simple enough—Truth is divinely simple—yet in that word 'Obedience' lies the first principle of right living. No soaring after the unattainable, no diving into the unfathomable, but just Obedience. And then the way is magically clear. For just in so far as the soul obeys its own unwritten laws is it enabled to express its powers and unfold all its possibilities of growth. All the discords come from rebellion—all the chafing and disquiet arise from the mutinous spirit, for here the mutiny is not against man-made laws and unjust social conditions, but against the Divine Order. And the rebellion springs from many causes, not all selfish or malignant in their intention, but all punished—the self-abasement of the mind that leans upon others equally with the arrogance of the mind that dictates and enslaves. Neither is obedient and neither, by consequence, expresses itself truly. For some the lesson is to be hard and painful in spite of its simplicity. Torrents of moral philosophy will be poured out in vain for these. They will only learn by experience, but once the experience is heeded—either in this world or the next—the first step will have been taken towards the heights. There, for them, 'endeth the first lesson.'

Obedient to the law of the Spirit, the 'crowding themes' and 'multiplicity of books' need trouble us no longer. They may interest, instruct, amuse, but they have no commands for us. We are not to be bewildered by their contradictory orders and instructions. They may help us to an understanding of much of the minutiae of life, but they cannot take the place of our inward counsellor. We have our own Pilot, and we sail no uncharted seas.

'Who suffers conquers,' and we may add, 'He who obeys commands,' for only the man who obeys is the true captain of his soul. We may doubt our religious teachers, distrust our political and social leaders, look askance at our scientific authorities and earn the name of rebels and insurrectionaries, but obedient to the voice of the Spirit all shall be well with us, for obedience is the first flowering in the soul of the twin principles of Love and Wisdom—and then the life

Is ever after glorified—has found
The opening and the everlasting way.

DR. OCHOROWICZ ON ETHERIC HANDS AND THOUGHT PHOTOGRAPHS.

BY H. A. DALLAS.

The article by Dr. Ochorowicz which appears in the April number of 'Annales Psychiques' is prefaced by the following editorial notes, which show how important are the experiences with which the article deals :—

This fresh article is doubtless the most important—one may even say the most sensational—which Dr. Ochorowicz has yet published in these columns since he began to report his researches in connection with the radiography of the human body. Starting with the verification of an astonishing phenomenon, namely, the radio-photography of an etheric hand upon a sensitive film, rolled together and enclosed in a bottle, he passes on to a most interesting attempt to photograph thought.

From the outset of the article disturbing questions suggest themselves concerning the fourth dimension and ideoplasticity, and, finally, phantom forms plastic to the touch, which have the appearance of *flat* forms when photographed.

The following footnote is added :—

We do not merely refer to the photographs obtained with Mademoiselle Linda Gazzera (*i.e.*, Dr. Ochorowicz's subject). A few days ago Baron L. von Erhardt wrote to us from Rome about a materialised hand which had just been photographed at a séance with the medium Carancini. He was himself convinced of the reality of the phenomenon, but did not send me the photograph because it produces an unfavourable impression, being *flat* in appearance. I begged him to send it nevertheless, telling him that for some time past photographs of this kind had been obtained with a medium in Paris, under satisfactory conditions of control. We spoke lately of the matter to a well-known psychical researcher, as suggesting the hypothesis of a fourth dimension. The last experiments of Dr. Ochorowicz were not then known to us. What interesting surprises await us in this research at perhaps no distant date !

Dr. Ochorowicz begins by summarising the conclusions to which his earlier experiments have led him. I will mention a few of his points.

He has observed that the properties of the etheric hands are not always constant ; their changes show that when certain kinds of manifestation occur it is at the expense of others. The causes of these changes are very little understood ; but they appear to be affected by the 'goodwill,' or the reverse, of the medium. There is an alternative character about these transformations ; for instance, a well materialised hand when clearly visible is mechanically inactive ; mechanical effects are generally produced by *invisible* hands. The same holds good for chemical, luminous and acoustic effects.

The Doctor tells us that he has never observed more than two etheric hands at the same time with his medium, but these hands do not necessarily seem to be located as in the material body—a right hand may issue from a left shoulder, for instance. Feebly materialised hands are damp and unpleasant to the touch ; fully materialised they feel like normal hands. Materialised hands can be photographed, and invisible hands can also produce a radiographic effect on the plate. The light by which this radiograph is produced is emitted sometimes from the hand of the medium and sometimes from the double itself.

It is a curious and significant fact that when an etheric hand radiates light it does not, and apparently cannot, materialise at the same time ; by the act of materialising it loses its luminosity. This significant fact seems to indicate in the language of science what Alfred Tennyson has already told us in the language of poetry. Addressing his new born child, in *De Profundis*, he wrote :—

O dear Spirit, half lost
In thine own shadow, and the fleshly sign
That thou art thou.

No poet's imagination has ever exceeded in wonder the realities which are becoming manifest as the result of earnest research, but our poets may help us to recognise the significance of the facts which we are verifying, and we shall do well to study them side by side with scientific examination lest we fail to discern all that the facts might teach us.

We should remember, also, that the term constantly used by Mrs. Piper's controls for a medium is 'the light,' and that when

Mrs. Piper is returning to the normal state, *i.e.*, to the body, she speaks as if she were entering a dark hole. These experiences seem to show that the etheric state is luminous, that spirit bodies shine. This is quite consistent with tradition and Scripture. It is stated that in the transfiguration of Jesus the face and whole form were shining and glistening ; angels are described as in shining garments. This effect would probably be the result of partial dematerialisation in the case of one still in the body, and partial materialisation in the case of an angel or spirit who was able to manifest to the physical senses of those still incarnate in dark matter.

Dr. Ochorowicz noted that the forms of the hands that appeared sometimes resembled those of the medium and sometimes did not. This reminds me of a séance with Mrs. Corner at which I was present, when the same effect was observed. Some hands appeared which were like her own, and some which were different from hers.

Dr. Ochorowicz has kept two distinct objects in view in his researches : (1) To discover, if possible, what are the properties of the etheric body. (2) To learn how far the ideas of the medium may modify it.

He says :—

The results obtained are far from satisfying my personal curiosity ; but I think it is nevertheless expedient to make them known in order to stimulate others to make complementary investigations and to verify the results.

Anyone who peruses this record of careful experiments cannot but admire the patient, unprejudiced attitude of the investigator and, not less, the sympathetic consideration and teachableness which he displays to such an eminent degree. These qualities must have immensely facilitated his studies by winning the confidence and co-operation of his medium, and fitting his mind to form a judgment on the surprising facts which have come to light.

(To be continued.)

AN EXPLANATION OF TELEPATHY.

Dealing with the question, 'What is Mental Telepathy?' Dr. B. F. Austin, B.A., in 'Reason' for April, says :—

In Parkdale, Toronto, during the Boer War, a son in the family of a neighbour of mine had gone out to the war with the Canadian contingent, and a daughter was in the home one day when suddenly she experienced a strange sensation. There flashed before her a vision of troopers riding across the veldt and she saw her brother among them, wounded in the shoulder, and falling from his horse. At once she cried out : 'George is shot, I saw him falling from his horse. His wound is in the shoulder.' She could not be pacified—nor could her friends persuade her it was aught but real. And later letters proved George was shot at that hour (comparing differences in time) and under exactly those circumstances. This was a case of unconscious telepathy.

Here, we think, is the explanation. All thought, emotion and volition are accompanied by brain vibration. This vibratory action agrees with the intensity of the thought and sends out concentric waves in the etheric realm. Sensitive minds—minds on the same plane of thought and feeling—readily catch these etheric vibrations and, if they are intense enough, they rouse the brain of the recipient to consciousness. In most cases they affect our unconscious mentation only, and are not sufficiently powerful to awaken consciousness.

Now when George was shot his brain activity was raised to an abnormal rate of vibration and his first thought was of home—probably of his sister—and his mental action was so powerful that it carried not only the thought of his own mind but all the vibratory action of the place and surroundings with it and gave her a flash vision of what was at that moment occurring. It was like a lightning flash through the darkness of a storm, illuminating for an instant every object in the scene.

TO CORRESPONDENTS.—S. B.—You cannot do better than read a copy of a penny pamphlet by Mr. J. Fraser Hewes, 'A Sketch of the Vivisection Question.' It can be procured at 32, Charing Cross, Whitehall, S.W. G. A. T. MONIE.—Mr. D'Albe has had a good deal of experience of psychic phenomena. He spoke of the need for cautious investigation, and his warning against accepting and acting upon advice from persons 'on the other side,' unless such advice commends itself to the recipient's judgment, was just such advice as all experienced Spiritualists give.

ITEMS OF INTEREST.

Mr. J. Levin, of Jeppes, Transvaal, South Africa, says that at a Sunday evening meeting, at which he was present, Mrs. Place-Veary gave a description and name of a spirit, John Watt, but no one in the audience recognised him. On the following Tuesday Mr. Levin noticed in the morning paper, amongst the 'Death' notices, the name of John David Watt, who died on the previous Sunday, at Boksburg, as the result of an accident. He thinks that this must have been the individual mentioned by Mrs. Veary, and that there was no likelihood whatever of the medium having received any information about the death by any ordinary agency. We thank our correspondent for a long and interesting letter, and hope that the visit of Mrs. Wriedt to South Africa will do a great deal of good.

Dr. Abraham Wallace, writing in 'The Vahan' for June, says of Mr. Stead: 'His great ambition was not so much for merely personal knowledge, but, if possible, to break down the ramparts of time-worn prejudice, found in all classes—not only in the ecclesiastical field, but amongst the pseudo-scientists who persuaded themselves that they adopted the methods of science. He had, undoubtedly, little patience with the slow, steady methods of the Society for Psychical Research, and he sometimes rather severely criticised its want of progress towards definite conclusions. What pleased him greatly during the life of "Borderland" and since, were the results of psychic study visible on the part of many thoughtful persons within various orthodox churches, as he felt certain that many had found a key to some of the mysteries of their faith.'

The Melbourne 'Harbinger of Light' for May contains a special plate-paper supplement giving a fine portrait of Mr. W. T. Stead and an 'appreciation' written by the editor, Mrs. Annie Bright, in the course of which she draws attention to the fact that in 'Borderland,' of January, 1897, in an article by Mr. Stead on 'Is Palmistry Dependable?' a delineation of Mr. Stead's hand, given by 'Teresina,' a pupil of 'Cheiro,' was given, in which the palmist stated that his life-line was 'moderately long, terminating about sixty-three.' As he was 'born in July, 1849, about sixty-three exactly coincides.' About this prophecy, Mr. Stead remarked, 'I can say nothing. Madame Blavatsky used to say I would live till past seventy-five. I think one prophecy is about as good as another.'

A report in 'The Christian World' states that the Rev. A. J. Waldron, in a lecture on the Emmanuel movement, delivered recently at Bow Church, said that a woman who had been eleven years under the influence of drink came to his room and said she wished to give up the drink. "Then you give it up to-day," he said. "The power of alcohol over you is at this moment absolutely killed." The woman believed it, and—this was eleven weeks before Christmas—had never touched alcohol since, her whole personality being changed. A young girl came to him and said she suffered from insomnia. He said, "You will sleep to-night." "What do you mean?" she asked. "I mean what I say. The moment you place your head on the pillow you are going to sleep." On the Sunday week following, said Mr. Waldron, 'the girl told him she had slept every night since. This was not an anti-Christian Science movement; it was a positive movement, and the clergyman would work with the medical man.'

In its article entitled 'Magic on the Make' 'The Daily Chronicle' of the 1st inst. says, with truth: 'If one takes a walk on any of these afternoons around the fitly-named "magic circle" that includes Bond-street, Regent-street, and Piccadilly-circus, one will probably be able to count at least half-a-dozen sandwich boards announcing that this or that mystic personage, with an Oriental name and a duly registered telephone number, is prepared during generous business hours to oblige you with "trance and psychometry," "clairvoyance," "sand-divination," "crystal-gazing séances," or other "glimpses of the occult." But when it attempts to discover how it is that 'the rich folk are being fleeced of their 5s. fees as readily as the most ignorant peasant girl of her hard-won savings,' it does not place the blame where it rightly belongs. The fault, if fault it be, is with the people who visit these self-styled 'mystics.' Reputable mediums can tell sorry stories regarding the kind of thing for which the public seek their services. It is a fact, a clairvoyante recently assured us, that 'few people want spiritual advice.' She said: 'Not one in ten of those who come to consult me wish to know about their spirit friends. I am sorry that it is so, and am sick to death of trying to help people to understand that mediums are not fortune-tellers.' The public apparently want their fortunes told, and the demand creates the supply. Now, as always, ignorant and foolish persons have to buy their experience—they will not take good advice!

A Calcutta correspondent asks, 'Can nothing be done for Spiritualism in India? The subject is hardly known here, in the true sense of the word, and we get no teachers, or helpers, on the subject. There may be Spiritualists, of whom one does not know, but there is no way of finding out, or of bringing them together in a bond of fellowship. I am too much of a beginner to be of any good, but we sadly need a helper out here.' Surely, in a land where psychical powers are so prevalent, or at least are supposed to be, it should be possible to form home circles and get mediums developed. We have advised our correspondent to procure 'The Hindu Spiritual Magazine.'

In a 'success' letter to 'The Nautilus,' E. C. Greene tells the secret of true success, as he found it. He says: 'From a very imperfect viewpoint, at one time, much that I viewed as failure is now understood as success. And it has become clear to me that anyone having won the trustful attitude of mind has succeeded and needs only to add to trustfulness, activity in the spirit of loving helpfulness, wherever or in whatever sphere he may find himself, to become convinced that success does not always manifest as possessions, fame, &c., but lies in the mental attitude toward life. In short, the peaceful, trustful, active soul need not concern himself about success. He (or she) *is* success and will make for success wherever he may be, by a law which is the same "yesterday, to-day, and forever," on all planes, in all worlds.'

W. E. Towne, in 'The Nautilus' for June, deals wisely with the present 'worry over the growth of indifference to the creeds and churches,' which, he says, 'has its rise in the fundamental error of confounding doctrine with religion.' To the conventional mind 'religion is a fixed system, which originates outside of a man's mind, and can only become a part of his life through his acceptance of certain dogmas and forms of worship. But in reality, religion is an element in man's nature. It is innate. It is the eternal desire for unity. Traced to its origin, the literal meaning of the word is to rebind, to bind back to the source—God.' Our ideals in art, literature, and science are in constant flux, and subject to constant change. 'Why should we fail to see that our religious ideas also change from generation to generation? Why should we regret that there is evolution in religion, as in all things relating to man, and why should we seek to stay the change? The truth is, that religion is becoming more of a personal and practical matter than formerly. Men continue to find inspiration which leads them back to unity, even though they do not go to church.'

Mr. Towne does not believe that we are receding in our religious life, neither do we, and we agree with him that new channels for religious expression are being found, and that 'if those who lament the growth of irreligion, as they term it, would take an unprejudiced look around they would find a vast and increasing number whose lives have been touched by these new forms of truth until materialism possesses far less attraction to them than formerly. It is true we live in a material age, and our religion is coloured by it, but there is no need for regret in this. The innate desire for unity leads us on and on, and always will; if not by one method then by another. It is not the letter but the spirit of religion that giveth life. Churches and Bibles and priests may pass and what is vital in religion yet remain.'

Dr. Orchard, writing in 'The Christian Commonwealth' of the 12th inst. with reference to the alleged conflict between Paul and the Older Apostles on matters of doctrine, says that it is difficult to form an opinion, because we know so little of what the Apostles thought, but, to say the least, it is a fairly open question whether the Epistles of John are by John the Apostle; very few scholars would identify the authors of the Epistles of James and Jude with any of the Twelve; and if more would accept the authenticity of First Peter, that does not help us much, since that Epistle is so remarkably Pauline. Nor do I think that many students would agree that John's Gospel is to be distinguished from the writings of Paul by centring more on the actual historical Jesus. It is generally held that the Fourth Gospel has taken over and developed the Christology of the Apostle Paul. There was a disagreement between Paul and the Church at Jerusalem, as the Book of the Acts records; but according to that authority, it was on practical questions connected with the admission of the Gentiles, and not on any difference of doctrine. But the Rev. Armstrong held that there were grave differences between the followers of Peter and those of Paul, and that the 'Acts of the Apostles' was written to reconcile the two schools. It is all interesting, as it tends to show how intensely human these people were.

Owing to the loose way in which the account in the local paper was worded we were led into an error respecting Archdeacon Colley's statements in our 'Items' on page 285. The Archdeacon informs us that he is not the vice-president of the Church Society of Emmanuel—that post being filled by Bishop Milne.

A number of interesting facts about the Bible are gradually becoming known, and the Rev. H. C. O. Lanchester, M.A., in his work on 'The Old Testament,' points out that 'The Pentateuch is a compilation of four sources—J. (Jahvist), E. (Elohist), P. (Priestly code), and D. (Deuteronomist). Deuteronomy was the motive force of the reformation of the reign of Josiah, and was composed not long before 622 B.C. The prophecy of Isaiah ends at chapter 39. Zechariah, 9-14, are by a different author from that of 1-8. Very few, if any, of the Psalms are the work of David. The Book of Daniel dates from about 167 B.C.'

'Some of our friends, I observe, take apparent pride in the motto, "There is no religion higher than truth." To that proposition I cannot assent. No religion higher than *truth*? Whose truth—yours or mine? For outside the range of demonstrable facts, what seems to be truth to one seems falsity and folly to another. Our estimate of truth depends upon the character and quality of our respective judgments. No religion higher than *truth*? Then what of justice, honesty, mercy, tender sympathy with the poor and afflicted, brotherly love, kindness and charity to all men; in short, goodness of life? Surely there is no religion higher than *goodness*, for verily, in respect of truths, men may be very wise, and at the same time very wicked.'—E. DAWSON ROGERS.

The question, 'Can Legerdemain Explain the Phenomena of Spiritualism?' is very fully answered in a striking lecture by Dr. B. F. Austin, reported in the May number of 'Reason.' The circumstances under which the lecture came to be delivered are explained elsewhere in the magazine, and furnish a good illustration of how our cause is helped on by opposition. It appears that during Dr. Austin's recent lecture course in Los Angeles a showman engaged the largest theatre in the place and gave a conjuring exhibition, which he advertised as the 'Death of Modern Spiritualism,' claiming that he duplicated by sleight of hand all the spiritual phenomena. The next morning Dr. Austin called on the manager of the theatre and challenged him to open it to a lecture vindicating Spiritualism, and to psychic demonstrations to prove spirit return. Very unexpectedly the manager accepted the challenge, and on April 10th Dr. Austin lectured there to about two thousand people, Mr. John Slater, Mrs. Inez Wagner, and Mrs. H. P. Courtney giving wonderful demonstrations of spirit power, and receiving ovations from the vast audience. Within a week the Doctor was invited by the theatre management to return and deliver a second lecture in the same building.

The 'Transvaal Leader' of May 13th contains an article by its 'Continental Correspondent' on 'Probing the Beyond,' which is mainly interesting as showing how a writer, who regards the Spiritualist picture of the after life as degraded, is driven to acknowledge the weighty character of the evidence which Paris investigators have obtained. He says: 'Most of the Parisian experiments have been carried out by a committee of scientists who all have serious reputations to lose.' After admitting the reality of at least some of the reported facts, 'which cannot be easily dismissed,' he propounds the theory that they are due to 'a disintegration of the medium's personality,' and makes great play with 'hysteria.' He commends his theory on the ground that it 'would at least save us from the monstrous conclusion to which Lombroso and his fellow-Spiritualists would drive us—that we survive after death like phantoms in a madhouse, the sport of diseased mediums, the parasites of the living, fit neither for heaven nor hell, the restless tenants of a mean Limbo.' He thinks that, in the end, 'if the revelation which Spiritualism makes be admitted, it inevitably announces a continued existence so futile, so unhallowed, so earthly, that immortality on these terms would be of all gifts the least desirable.' Of course, that is only the writer's opinion—an opinion which is evidently due to prejudice, and based on insufficient knowledge of what it is Spiritualism has revealed. Apparently his idea is that it is a much superior belief to think of the departed as sitting on clouds, or dwelling in the New Jerusalem playing golden harps, or burning for ever in the fiery pit below, not desiring to return from Heaven, and not permitted to escape from hell! To our thinking, a progressively evolving spiritual life after death is much more desirable.

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.

A Successful Healing Circle.

SIR,—Possibly some of the readers of 'LIGHT' may be interested in the following particulars about the healing service held at Manor Park Church, Shrewsbury-road. The account is not for advertisement, as all service is voluntary. We commenced these services in February last, and the following have been seen and experienced: A private clairvoyant, yet a trained one, has seen the 'pranic' fluid, life-force, or electric substance taken from the building and directed by a spirit. I, personally, have seen it also. A patient at a distance has sat for treatment with two clairvoyants who wrote down what they saw. While the visions differed in each case, the patient experienced a benefit. Several patients, who are clairvoyant, have seen the life forces in operation. My object in writing is to give encouragement to all those working on similar lines, and also to suggest what a powerful force is here to our hand for doing real good.—Yours, &c.,

Geo. F. TILBY,
Vice-president.

The Fakir's 'Rope Trick.'

SIR,—Apropos of Colonel Forman's letter in 'LIGHT' of the 8th inst., may I relate the following? My brother, a resident of Manly, New South Wales, when visiting England in 1906, called at Colombo *en route*. Having some hours on shore, he visited a restaurant, and while there heard some shouting, and saw people running. He followed, and on an open space saw a native and a little boy surrounded by a crowd. Here he witnessed the oft-described 'rope-trick'—rope thrown into the air—its remaining suspended—boy climbing up out of sight—man calling in angry tones—receiving no reply, going up after him—boy's limbs thrown down—man following and collecting limbs in a bag, and when stopped, on walking off, opening bag, from which the boy emerged alive and well. My brother offered no explanation, only stated the fact, being, if hardly a materialist, certainly among those who 'would not be persuaded though one rose from the dead.'

When recounting this incident to a distinguished member of the household of the Maharaja of Nepal, Mr. Krishna Maithra, when he was in England in 1908, I was surprised to hear from him that this was a very rare sight, he never having seen it, as most of the genuine wonder-workers live exclusively in the forests.—Yours, &c.,

O. MEADS.

Hampstead.

P.S.—I can furnish you with my brother's name and address if you desire it.

The 'Titanic' Disaster: Who was Responsible?

SIR,—Kindly permit me a few words on the article in 'LIGHT' of the 8th inst. on 'The "Titanic" Disaster: Was God Responsible?' in which the writer appears to answer the question in the affirmative. I use the word 'appears' advisedly, because I can find not a single definite statement on the subject. But I notice that the suggestion is made timidly that God's intervention, acting through natural laws, drowned Mr. Stead and so many of his fellow-passengers. This is a futile and dishonouring theory of God which I feel sure cannot be endorsed by 'LIGHT,' which has always stood for advanced and emancipated thought.

Did God compel the 'Titanic' to steam so far north, or was it man's desire for a quick voyage? Is God responsible for the fact that there are millionaires, or is that the result of a faulty social system? God does not act in any such petulant fashion, putting out His hand to drown innocent and guilty alike, as a rebuke to greed and selfishness. These things are diseases of our moral life, self-induced, and contain the seeds of death—death of all that is highest and best—brotherhood, love, spirituality. Therein lies the punishment of sin. It is God's unalterable law—a law terrible, indeed, but sane and divine.

With respect to Kabalistic numbers, I gather that if due regard had been paid to them in the building of the 'Titanic,' the disaster might have been averted. Is it because icebergs would have avoided so favoured a vessel in spite of luxury and millionaires?

If Spiritualism is to become an increasing factor in our lives, it must point the way to higher planes of thought, to greater conceptions of God, and refuse all alliance with what is unworthy and foolish.—Yours, &c.,

H. K. T.

Fakir 'Mango' and 'Basket' Tricks.

SIR, I take in 'LIGHT' every week, and therefore have seen Colonel R. H. Forman's letter commenting on 'Cheiro's' address to the London Spiritualist Alliance. First of all I wish to state that I myself was twelve years in India, and as I am a near relative of General Sir Bindon Blood's, and all my people on both mother's and father's side are army people, my father being Colonel Bagot Blood, I think my statements ought to carry as much weight as any other person's. I have never been in the habit of 'leaving my reasoning powers' behind, in any occurrence whatever, nor do I think it usual for people to do so, particularly in weird or occult matters, when all one's intelligence is keenly on the alert to find out the why and the wherefore, if only to satisfy one's own senses! I have seen a Brahmin grow a mango tree out of a brass lotah, on a stone verandah, with a circle of Europeans, sceptical and joking, all around him. The sole utensils he had were a brass lotah, which is a narrow bowl of hammered brass, a few handfuls of earth from our compound, and a seed which he took out of a scanty cloth, which was twisted round his waist and loins, the only clothing he wore. The *modus operandi* was as follows: Having shown the lotah round, so that everyone might be satisfied that it was an ordinary brass bowl, the man left the verandah, and filling the lotah with soil, came back and squatted down in the middle of the verandah. He then took the seed out of his cummerbund, or loincloth, poked a hole in the soil in the bowl, and put the seed or stone (for the mango contains a stone) in. He then placed a large coloured handkerchief, which he borrowed from one of us, over the bowl and muttered some incantation or charm, holding his hands spread out over it. In a second or two the centre of the kerchief rose up a little, and he whipped it off with the exclamation 'Decco!' (See!). He then put it on again, and muttered again, and the sprout rose higher. He took the cloth off again, and this time there were a few leaves on the tree. Putting it on again, and uttering his charm for the third time, the tree still grew; and when he took it off for the last time, the tree was in blossom! Now this I vouch for as an absolute fact, which I saw with my own eyes. I cannot pretend to say *how* it was done, for I do not know, but that it *was* done I can testify, and get others to do so; people of unblemished honour, and whose testimony is unimpeachable. I have heard accounts of the 'mango trick,' as it is called, where the man put on his cloth for a fourth time, and produced a little mango, which he gave to one of the audience to eat. I have seen the mango trick not only once but many times, and I can vouch for what I saw with my own eyes. I think a man who can do what I saw can do almost anything! I have also seen the 'basket trick,' which is very extraordinary. The man in this case has a boy, whom he places in a basket with a lid; he shuts the boy in, putting down the lid, and fastening it with the primitive and ugly loop and stick, which fastens it securely nevertheless. He then pierces through the basket with a formidable looking and sharp dagger; some, I have heard, use a sword; there are alarming cries from the boy inside, and no one has any doubt but that when the basket is opened, a most gruesome sight will appal the beholders; but on the contrary, when it *is* opened—after being, remember, prodded all over everywhere—the boy steps out smiling and unharmed.

Now, what could be more inexplicable than that? Yet Colonel Forman says that 'all the Fakirs and Yogis he met were arant rogues, and those who were not were lunatics'! I have not had an opportunity of seeing the 'rope trick' which was described by 'Cheiro' in the report of his lecture, but I met very many people while I was in India who told me that they had seen it, and their account of what they had seen was exactly similar to 'Cheiro's' description. Of course, I do not wish to throw any reflections or cast any aspersions on the Colonel, but there *are* some people in India, especially Europeans, and, indeed, all over the world, who have ideas of their own, and can only see *them* embodied; also, you know, a man who is colour-blind can only see red and green as one colour, and he is not to blame that he is born so. The only thing is that it is hardly fair to attempt to cast discredit on 'Cheiro's' statements, which, having lived in India myself, I do not doubt for an instant, as Colonel Forman appears to do! It is the hard lot, however, of every man who is at the top of the tree, in any way whatever, to be criticised, so that it is not likely to affect the thinking and reasoning portion of the readers of 'LIGHT'. It is only a case of history repeating itself. The Colonel, in his desire for minute accuracy, also finds fault with 'Cheiro's' use of the word 'pier,' instead of probably the 'Apollo Bunder.' But 'Cheiro' was right in remembering that he was addressing an English audience, in whose ears 'Apollo Bunder' would have had no meaning; besides, even in India, nearly every European calls the landing jetty or pier, 'the pier.' I have done so myself, especially when speaking to friends at home.

Let us now come to the 'mountains.' There are *some* people to whom a thirty miles walk in the blazing sun in India, especially

if they have only just come abroad, *would* take several days. If a native guide accompanied them they certainly would not go quickly. Some of the Western Ghats are further away than others. The Colonel says they are about thirty miles by road. I suppose that is to the *nearest hill or mountain?* There is usually a distance of several miles between each hill even, and if the middle, or one end is near us, it is quite possible that the other end is quite far away. (I am exercising my 'reasoning faculties.') It is most probable that the mountain 'Cheiro' went to, was one of the further ones, or the last perhaps, which would take a long time to get to. Colonel Forman takes exception to the term 'mountains' being applied to the 'Ghauts,' which he says are 'hills.' In the Royal Dictionary on page 360 the following definition is given of a mountain: 'Mountain—(from Latin "Montanus" hilly) a *high hill*, anything very large, of or pertaining to a mountain.' Also 'Mountainous—having many hills or mountains, of size like a mountain.' If the Colonel is a better authority than the Royal English Dictionary, and there is such a tremendous difference between a hill and a small mountain, he would do better to direct his energies in compiling a more correct one than we possess.—Yours, &c.,

I. BLOOD.

94, Percy-road,
Shepherd's Bush.

Man's Natural Food.

SIR,—Much has been said and written respecting man's natural food, and yet the Bible seems to favour a mixed diet for that part of the human race enjoying an equable temperature. When Abraham entertained angels he set bread and the flesh of a calf before them, supplemented with milk and butter, and Rebekah made 'savory meat' for Jacob. Melchisedek, the priest of the Most High God, regaled his guests with bread and wine, and later, in New Testament records, we find that Jesus gave the famishing multitude loaves and fishes.

Perhaps, in the matter of diet, each one should judge for himself, zealous *only* to be temperate and moderate in all things pertaining not only to the body but the soul. It is so easy to become a faddist, ignoring the fact that in most walks of life the *middle* course is the most desirable, giving the best results.

We are told in Genesis that God clothed Adam and Eve with the skins of beasts. Did they eat the flesh? In any case, God was the first butcher on record.—Yours, &c.,

Sutton.

E. P. PRENTICE.

Buddha an Agnostic.

SIR,—On reading your report on page 173 of 'LIGHT' of Mrs. Besant's last lecture at the Queen's Hall, in which she stated that the Masters sent one from themselves to organise and teach all the great religions of the world, and that the last such teacher was Buddha, I could not help wondering whether she has ever read Max Müller.

In 'Chips from a German Workshop,' Vol. I., p. 227, it is stated: 'He (the Buddha) denies the existence not only of a Creator, but of any Absolute Being.'

On page 250 he quotes M. Bartholomy Saint-Hilaire as saying in a review on Buddhism: 'Buddhism has no God; it has not even the confused and vague notion of a Universal Spirit in which the human soul, according to the orthodox doctrine of Brahmanism, and the Sankhya philosophy, may be absorbed.'

On page 284 we read: 'Buddha himself, however, though, perhaps, not a Nihilist, was certainly an Atheist. He does not deny distinctly either the existence of gods, or that of God; but he ignores the former, and he is ignorant of the latter. Therefore, if Nirvana in his mind was not yet complete annihilation, still less could it have been absorption into a Divine essence. It was nothing but selfishness, in the metaphysical sense of the word—a relapse into that being which is nothing but self.'

'This is the most charitable view which we can take of the Nirvana, even as conceived by Buddha himself, and it is the view which Burnouf derived from the canonical books of the Northern Buddhists.'

It was the successors and followers of the Buddha who turned the meaning of Nirvana from annihilation into 'a new paradise, and he who had left no place in the whole universe for a Divine Being, was deified himself by the multitudes who wanted a person whom they could worship,' &c. (p. 251).

'Buddha, like Kapila, maintained that this world had no absolute reality; that it was a snare and an illusion. The words, "All is perishable, all is miserable, all is void," must frequently have passed his lips' (p. 227). A pessimistic belief, the very antithesis of Spiritualism, but good enough apparently for Theosophists!—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

“Cheiro’s” Experiences.’

SIR,—I will have pleasure in answering Colonel Forman’s letter (p. 275) in your next week’s issue of ‘LIGHT.’ I had intended doing so this week, but every moment of my time has been so occupied that I have been prevented from doing so in time for this week’s issue.—Yours, &c.,

‘CHEIRO.’

‘The Great Initiates.’

SIR,—Thank you for your kind and sympathetic notice of the complete edition of ‘The Great Initiates.’ May I trouble you to make a correction in connection with this? The price should be 7s. 6d. net for the two volumes, not 10s. 6d. net.—Yours, &c.,

RALPH SHIRLEY.

The Difficulty of Identification.

SIR,—Perhaps the most difficult conditions for the giving of clairvoyant descriptions are met with in public meetings, and therefore it is remarkable that so many spirit people are identified in spite of such difficulties.

Recently I had two descriptions given to me, which I was unable to recognise, and I venture to refer to them because, at the same meeting, the difficulty of identification, even of a living person, was brought home to me in a curious manner.

Previous to the descriptions being given, a lady came quite close to me and looked in my face. I felt sure at the moment that she was someone well known to me, yet I could not remember who she was, or at what period of my life or in what circumstances we had met, although remembrance seemed to be almost in my grasp.

If such a difficulty is experienced when one comes face to face with an earth friend, surely the difficulty must be greatly increased when one has only the description from a third person—and inability to identify one’s spirit friends is excusable.

To many of your readers there will be nothing new in the above, but it may enable some, who may be comparatively new to the movement, to appreciate the difficulties of identification for which difficulties the clairvoyante may not be in the least to blame.—Yours, &c.,

R. THALLON.

A Clairvoyante’s Pre-Vision.

SIR,—On Sunday, May 26th, I went to our church to hear Mr. A. Wilkinson, who gave excellent clairvoyant descriptions. The next day, when my sister-in-law called upon me, I invited her to go with me to hear Mr. Wilkinson in the evening. She is not a Spiritualist, and said, ‘I won’t believe until I am told of something to come.’ That afforded me an opportunity to tell her what I saw the day before (Sunday) when, after attending church, I was sitting reading and, I suppose, went under control. I seemed to be in a seaside place which I knew was Redcar. I saw green fields, horses and jockeys. I saw the horses running, one horse stumble, and the jockey thrown. I thought no more about it, especially as none of our family attend race meetings, until I saw in a newspaper on May 28th an account of the accident to the jockey, Bradley, in the last race of the meeting. When I told my brothers what the jockey wore, and said that I could pick the horse and man out anywhere, they had a hearty laugh.—Yours, &c.,

(MRS.) E. CHALLENGOR.

Middlesborough-on-Tees.

‘Spiritualism as Social Saviour.’

SIR,—Permit me to thank ‘W. F. M.’ for his generous congratulations, and to say that I saw with the deepest regret the failure of Mr. Fels’ noble efforts to get people back to the land. His failure was caused by the very unsoundness of our national position, which I deplored in my second article (page 259), in which I said: ‘Our position is perilous and peculiar; we have sinned most against a sound national ideal, and are paying the penalty. We enthroned the god of cheapness and sacrificed vital interests to him. We developed our resources in a lopsided way, and we are now abjectly dependent on the foreigner for food, and on our foreign trade which enables us to buy it. This unsound position makes our labour wars peculiarly dangerous for all concerned.’ I have quoted the passage at length because it is the vital factor governing the whole situation which is so strangely overlooked by so many able writers. The farmer’s position has thus been rendered precarious, thousands of acres have been thrown out of cultivation, and the land, our greatest national asset, has been depreciated by tens of millions of pounds.

Despite this heavy discouragement, which proved fatal to Mr. Fels’ laudable efforts, farming is still carried on, and there is nothing to prevent any number of farmers joining forces on

the plan recommended by Davis. By pooling their resources on co-operative lines, simplifying management, interchanging services, and the use of machinery, and by organising labour and the handling of produce collectively they might increase efficiency, lessen cost, and so increase prosperity that labour might be more adequately remunerated and better housed. It is this co-operation among existing farmers which has proved so successful in Denmark, Ireland, and elsewhere.

But the conditions are so severe that it is difficult to bring back the less favourably situated land into cultivation, especially by the superfluous town dwellers, who must be got back to the country; and ‘W. F. M.’ is right in looking to the nationalisation of the land as a remedy. But admirable theoretically as are the schemes advocated by Dr. A. R. Wallace and others, they will need a revolution to carry them, and the interests involved are so vast and complex that the opposition will be enormous. In my book, ‘Betterment, Individual, Social, and Industrial,’ I suggest a plan free from all these objections, which could be started at once, and would move automatically along the lines of least resistance.

Should more of these articles be called for, I will deal with that and several other vital matters which are so amazingly overlooked owing to John Bull’s constitutional lack of alertness to seize the good in the new while it is new.—Yours, &c.,

E. WAKE COOK.

June 8th, 1912.

SIR,—In regard to the letter from ‘W. F. M.’, I am greatly interested in the question of trying to turn the land of this country into something of advantage to those who work it, or who are able to settle on it with relatively a small amount of the work for their own profit. It has not, however, been clear to me that the difficulty is the price of land. Can you tell me in what district Mr. Fels has had to abandon his scheme because of the price of the land? Surely the land has some relation to the value it will produce, and at the present time so much of the land in this country is being put under grass, which, of course, reduces the value very considerably, compared with what it would be worth if it were cultivated.

I feel sure it would interest many others beside myself to have someone who had experimented in this direction tell us what the troubles are, as I should certainly like to make some experiments in this direction if someone would care to put some land at the disposal of proved experimenters without charge.—Yours, &c.,

S. F. EDGE.

Gallops Homestead, Ditchling, Sussex.

A Spirit-Husband Manifests.

SIR,—On March 8th, 1911, I saw my first ‘ghost,’ and made a note of the fact in my diary. I am certain I had often before heard the spirits, but this time I both heard and saw. I was paying an evening call on a lady friend whose husband had passed away in the previous November. I was sitting before the fire and neither myself nor the lady was speaking, when I was surprised to hear a shuffling sound as of feet in the passage just outside. The door had been removed in order to make more room, the flat being a small one. Immediately afterwards something about the size and shape of a large egg came into the room, moving about a foot from the ground, something white as driven snow. It was not a light, or anything of the nature of a light, but it was sufficiently solid to be seen quite distinctly. My friend happened to be standing about three or four feet from the door.

I saw her turn and look down as the apparition came right up to her and then vanished. Though the passage was dark, the room was lighted with gas and a fire was burning. I was only a few feet further off from the door than the lady, and a moment or two after seeing the appearance, felt a cold breeze play over my hands. I said quite quietly, ‘What was that? Did you see anything?’ She replied, ‘Yes, I should think I did; I have seen it before; it always seems to come just at this time of night. I have lately felt quite nervous about staying up here at this time, it’s so uncanny.’ I suggested that on another evening we should turn out the light, and sit in the dark to see if more could be seen. We did this, but with no result. However, a night or two later my friend sat alone in the dark, and she afterwards assured me that she saw a white sort of stuff hovering over where it had been seen before. I told her I thought it was her husband’s spirit. We had made inquiries of the late occupiers of the flat, but they had never seen anything there. A week or two later, at about the same time, there was a big bang in the passage outside, but we could see nothing. My reasons for thinking my friend’s husband was present are as follows: In the previous November he was seriously ill, and, although it was possible he might recover, his life seemed un-

certain. One day, before going away to the seaside for a fortnight, I went to see him and say good-bye. About ten days later, at tea-time, I heard a sound of tapping on the wall quite close to my ear. I thought it seemed strange, and remarked to my friends, 'I left a friend in town very ill, I should not be surprised if he has died,' but they only laughed and called me 'spooky.' At night I heard noises on my bedroom wall, on the floor, and under the bed; the ironwork kept making an unaccountable noise, louder than the rest. This went on for some time without ceasing. I felt as though a cobweb was drawn over my face. This I have heard is indicative of the near presence of a spirit. When I went down in the morning I related the occurrences of the night, but again the sceptics laughed and called me 'spooky.' When I returned to town, not having heard from my invalid friend or his wife in the interval, I called to see them, but when I asked the lady how her husband was, she said: 'He is gone.' On inquiry I learned that he had passed away just about the time that I had heard the noises. I told her what had occurred, and she replied: 'My husband remarked, "I should like to see Corson, the only one I should like to see, but I shall never be able to see him here, and the only way I shall be able to communicate with him will be in spirit."' He was quite an ordinary sort of man, rather material than otherwise, but he had an open mind, and was quite inclined to some of my views. When I spoke to him on Spiritualism he was much interested. When I told the widow about the noises I had heard while staying at the seaside, she said, 'Oh! when he was dying, and after, the noises and rappings on the walls and ceiling were quite alarming. They went on to such an extent that the neighbours hearing them in the flat above, came down quite afraid, wondering what was the matter.' The widow removed, as she felt she could not remain in the flat where her husband had died; she declared she heard him moving about the passages. He, I believe, was much troubled at having left his widow and a young family of three, a baby a year old and the eldest only seven, in very straitened circumstances, and quite unprovided for. Now she is living by the sea and I have not heard whether she has had any more experiences.—Yours, &c.,

LINDSAY HAMILTON-CORSON.

15, Beaumont-road, West Kensington, W.

SPIRITUALISM IN EDINBURGH.

BY JAMES LAWRENCE.

It was good to be at Queen's Hall, Edinburgh, on Sunday night, the 9th inst. I was sitting in the ante-room awaiting the chairman's cheery, 'Now we'll be going,' when in walked a gentleman whom I at once recognised as Mr. James Macbeth-Bain, from having had him pointed out to me in Princes-street the day before. Introduction and greetings followed, and the hand touch experienced was alone evidence enough of the mystical depth and charm of the man from whose penned messages I have received so much comfort and insight. I was delighted to learn that the chairman had invited him to the platform, and doubly so when I realised the wonderful tone his presence infused into the service. Before the close, he spoke a few words—living words, 'throbbing,' as he put it, 'right from the heart of God.' Ay, it was good to be there! But everyone, and everything there, radiates goodness. Possibly, like all humans, the members have their differences; but they are a keen, intelligent body, while the officials seem earnest and capable above the average. The president, Mr. James Hall, is a big-hearted, breezy gentleman, and runs a close race for popularity with the genial secretary, Mr. John Morison. I spent two hours in the latter's shop—a chemist's—and a veil was lifted there which revealed a nature calm, philosophic, and very, very human. The treasurer, Mr. Rankin, has had a long spell in office, auguring well for the confidence reposed in him; while the librarian, Mr. Nevins, is wrapped up in his books, pamphlets, and the general literature of the movement. A sweet, contagious sympathy swelled outwards from the audience, and I left the platform quite equal to another hour's work.

It is well that in the capital of the 'dour land' such interest is manifested in our glorious movement.

TRANSITION.—We learn from Mr. J. Lingford, of Leeds, that another medium who has been associated with the work for Spiritualism for many years, *viz.*, Mrs. Emma Gregg, of Leeds, passed to spirit life on Saturday last. Mrs. Gregg was an inspirational speaker and clairvoyant medium who, both in public and private, by the exercise of her gifts, gave comfort and spiritual aid to a great many inquirers. Frequently the spirit friends of those who sat with her were able to make their presence known and establish their identity in the most convincing manner. Mr. E. W. Wallis's first visit to Leeds was at the invitation of Mr. and Mrs. Gregg, and the meeting was held at their house.

SOCIETY WORK ON SUNDAY, JUNE 16th, &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—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. E. W. Wallis delivered a deeply interesting and helpful address entitled 'Spiritualism for Spiritualists.'—*15, Mortimer-street, W.*—On the 17th inst. Mrs. Imison gave fully-recognised clairvoyant descriptions. Mr. W. T. Cooper presided at both meetings. Sunday next, see advt. on front page.—D. N.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Mrs. Neville gave an address on 'Is Life Worth Living?' followed by psychometry. Sunday next, at 7 p.m., Mr. John Lobb; at 3 p.m., Lyceum.—H. C.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Maunder and Mr. P. Scholey conducted the meeting; good time. Sunday next, at 7 p.m., Mrs. Neville, on 'Is Life Worth Living?' followed by psychometry.

BRIXTON.—84, STOOKWELL PARK-ROAD.—Miss Violet Burton gave an address on 'Hark, My Soul.' 13th, Mrs. Neville, successful phenomena. Sunday next, at 11 a.m., 3 p.m., and 7 p.m., Mrs. Connor. Monday, at 3. Thursday, at 8. Saturday, 29th, at 7 p.m., social, 6d.—W. U.

BRIXTON.—8, MAYALL-ROAD.—Mr. Kent gave an address. Sunday next, Mr. Inch will give address. Circles as usual. 26th, annual excursion, 9 a.m., to Epsom Downs; 2s., tea included.—G. T. W.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. A. Haddock gave an address on 'The Psychology of Religious Experience' and answered questions. Sunday next, at 7 p.m., Mr. W. F. Smith, address; Mrs. Smith, clairvoyant descriptions. Monday, at 8, Mrs. J. Neal, circle. Tuesday, at 8, astrology class.—N. R.

EALING.—TECHNICAL COLLEGE.—95, UXBRIDGE-ROAD.—Miss M. Ridge spoke on 'Christian Spiritualism,' and gave fully-recognised clairvoyant descriptions. Thursday, 27th, at 7.30 p.m., Mrs. Jamrach will give clairvoyance; silver collection. Sunday, 30th, Mr. Stebbens, address and psychometry.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. P. R. Street gave fine addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. F. T. Blake, addresses. Tuesday, at 3, working party; at 8 p.m., also Wednesday, at 3, clairvoyance. Thursday, at 8, members.—H. J. E.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long gave addresses and messages. Evening subject: 'The Spiritualist, What he was, What he is, and What he will be.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long. Evening subject, 'Why are we Christian Spiritualists?'—M. R.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Roberts spoke eloquently on 'What Spiritualism Reveals,' and Mr. Roberts gave clairvoyant descriptions. Sunday next, Mrs. Jamrach, address and clairvoyance. Usual morning service at 11.15 a.m.; evening service at 7 p.m.

SEVEN KINGS, ILFORD.—45, THE PROMENADE.—Miss F. M. M. Russell lectured on 'The Power of Thought' and answered questions. On the 11th Mr. G. Tayler Gwinn spoke on 'Responsibility.' Sunday next, at 7 p.m., Mr. C. W. Turner. Tuesday, at 8 p.m., Mr. G. F. Brown. 30th, Mr. and Mrs. Roberts.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. A. Jamrach's interesting address on 'Science and the Soul,' and her subsequent clairvoyant descriptions, were much appreciated by a large audience. Mr. G. Tayler Gwinn presided. Sunday next, Mr. G. R. Symons, address.—W. H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Mrs. Podmore gave a short address and good clairvoyant descriptions. On the 13th Mrs. Webster gave good clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; at 6.45, Mr. Burton. Thursday, Mrs. Podmore. Friday, at 8, members' circle.—J. J. L.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mr. Karl Reynolds gave good addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Gordon; also on Monday at 3 and 8 p.m. Wednesday, at 3, Mrs. Curry, clairvoyance. Thursday, at 8.15, circle.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, instructive address by Mr. Johnson; afternoon, Lyceum; evening, inspiring address and good clairvoyant descriptions by Mr. H. Leaf. Sunday next, at 11.30 a.m. and 7 p.m., Mrs. A. Webb. 30th, at 7, Mr. J. G. Huxley. 29th, Garden Party; tickets, 1s. Lyceum every Sunday at 3.—A. C. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Willmot's paper on 'Obsessions' raised an interesting discussion; evening, Mr. McLellan spoke on 'Man's Progression Here and Hereafter,' and gave clairvoyant descriptions; Mr. Wrench sang a solo. 13th, Mrs. Mary Davies, address and clairvoyance. Sunday next, at 11.30 a.m., Mr. Wrench on 'Spiritualism as a Social Regenerator'; at 7 p.m., Madame Beaumont. 27th, Mrs. Neville will name two children.—A. T. C.