

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

The May number of the Rev. J. Page Hopps' 'Coming Day' has just been issued, all the matter having been carefully arranged by Mr. Hopps before his decease; in it Mr. Frank Hopps says:—

It is with infinite regret I have to announce that the publication of the 'Coming Day' will cease. On behalf of the family I thank all for their kind and helpful messages of sympathy in our great sorrow.

In the published sermon on 'Behold, Thou Desirest Truth in the Inward Parts,' which occupies the first few pages, Mr. Hopps points out that—

God in Nature is Himself absolutely truthful. The all-pervading laws that bind together effects and causes are His promises, and He keeps His promises, and so inexorably keeps them that many cry out against Him for being callous or absent. . . . Better that fire should always burn, and that weights should always crush, than that uncertainty and interference should upset the reliability of Nature's laws. Why? Simply because nearly all the blessings of life depend upon reckonable results, of which the law of gravitation (God's immense ocean of truth) is the abiding symbol.

A great, if a seemingly hard truth—and truth must be trusted to the end, for 'The path of truth is the only one which leads up and on.'

Dealing with the phrase, 'in the inward parts'—'the chambers of the heart,' as Ewald translates it—Mr. Hopps regards it as 'a definite inclination towards the thing that is, and perhaps altogether free from the bias of desire.' This includes conscience, for 'after all, what is conscience but the mind directed to ethical subjects?—the mind on the judgment seat, discriminating between right and wrong, just as reason discriminates between the false and the true.' The inevitable conclusion follows that 'man is naturally religious. It is in the very make of him.' Even heathenisms 'bear witness to the vital instincts of the soul—that mysterious inner self with its natural outlook and uplifting to a higher Power,' and 'all the time the old word stands, "Behold, Thou desirest truth in the inward parts"!'. It was true of our old friend—he loved truth and sincerity above all things, and doubtless his heart's desire is being more fully realised now than ever before.

'The World and the New Dispensation,' of Calcutta, of March 29th, comments on a published address by Mrs. Annie Besant, in which she spoke of the coming of a new great 'World Teacher' in whom, when he comes, all the religions will find their ideals, and shrewdly observes:—

The world has passed off from that stage in which the advent of another Moses or Jesus, Mahomet or Shakya, or any other world-teacher of their kind, was required. The world has

recognised God in His creation. It has also seen Him in history, *i.e.*, in the lives of great men. But the present condition of it requires that the attention of every man or woman be drawn to the living Spirit-God, who is present in and with every man or woman, whether savage or civilised, to lead each to the 'synthesis of religious truths' alluded to.

We are inclined to agree. It is probable that the future unity to which Mrs. Besant refers will be brought about not by any one great teacher, but by the spiritual awakening of an ever-increasing number of persons who will realise the one-ness of all truth and of all human beings.

'The Quest' for April contains many good things, Mr. G. R. S. Mead's presentation of 'The "True Man" in Ancient Mystical Philosophy' being especially instructive. The ideal of the Taoist, we are told, was 'to become naturally the perfect or true or pure man or real sage, the man of spontaneous virtue. The perfect man is a spiritual being.' . . . 'The pure men of old' were not opportunists; they had no love of expediency. On the contrary—

they acted without calculation, not seeking to secure results. They laid no plans. Therefore, failing, they had no cause for regret; succeeding, no cause for congratulation. The pure men of old slept without dreams and waked without anxiety. They ate without discrimination, breathing deep breaths. For pure men draw breath from the uttermost depths.

This deep breathing, says Mr. Mead, referred to a certain 'psychical breathing' rather than to physical breath—mystically it signifies inspiring spiritually the great life of the universe. Indeed, the Tao of the pure and simple is said to consist in preserving spirituality. Some of the characteristics of the spiritual or truly great man, the man who is whole and complete, are given as follows:—

The truly great man, although he does not injure others, does not credit himself with charity and mercy. He seeks not gain, but does not despise his followers who do. He struggles not for wealth, but does not take credit for letting it alone. He asks help from no man, but does not take credit for his self-reliance, neither does he despise those who seek preferment through friends. He acts differently from the vulgar crowd, but takes no credit for his exceptionality; nor because others act with the majority does he despise them as hypocrites.

Wise men these old Chinese! As Mr. Mead says: 'Surely we have here signs of a spiritual culture and a natural nobility and delicacy of character which few will appreciate even in our days.' The whole article is illuminating.

'I find it very difficult to conceive of mind as existing apart from any kind of matter,' confessed Mr. E. E. Fournier d'Albe, in his address to the Quest Society on 'The Negative Evidence for Survival,' and most of us will heartily agree with him. Further on, he said (we quote from the April number of 'The Quest'): 'I prefer to identify mind and matter, but not in the materialist sense. I prefer to regard matter as always associated with mind simply because all matter is essentially alive.' As to the soul, together with its material substratum, he pointed out

that it 'may, for aught we know, extend far beyond the limits of the body, or it may be capable of projection beyond its limits.' Again, we get a thought that is worth pressing home in the reminder that 'absolutely all the evidence against survival is negative evidence. Nobody can prove that a man's personality does *not* survive bodily death.' The speaker forcibly claimed that 'annihilation is unthinkable.' He truly said:—

To obtain a vision of life we must look within ourselves. We know life. We do not know death. We shall never know it. It is death, and not life, which is the great Unknowable. Death is the cessation, not of life, but of our communication with it. . . . There is no danger signal ahead, no 'all hope abandon ye who enter here,' no warning cry from the crowds on the verge of the chasm. What breaks faintly on our ears is the marching song of the victorious host, the peal of triumph that heralds their arrival in the Elysian fields.

Professor Percy Gardner, writing in the April 'Hibbert Journal,' says:—

I am, of course, aware that at the beginnings of most great religious movements there is a general unsettlement which results in strange mental aberrations. This was the case in the early Church, and at the time of the Reformation in particular. But in those examples the aberrations were exceptional, and were discountenanced by the great leaders and the rising societies. In the case of Spiritualism the case is otherwise.

This is as unfair as it is untrue. The 'aberrations' among Spiritualists, such as they have been, were exceptional, and they were strenuously discountenanced by the leaders of the movement. Mrs. Emma Hardinge Britten, Hudson Tuttle, and many others strongly protested against the eccentricities of certain individuals who in the early days of the movement sought to make Spiritualism responsible for their peculiar ideas and practices. The fact is, both in America and in this country, Spiritualism stands for the highest ethical principles, and the moral responsibility of each individual. The National Spiritualists' Association of the United States in its 'Declaration of Principles' declares:—

Section 6. We believe that the highest morality is contained in the Golden Rule: 'Whatsoever ye would that others should do unto you, do ye also unto them.'

Section 7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.

Section 8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

It is a favourite motto of a friend of ours that Spiritualism is eclectic. He holds that Spiritualism covers, or includes, the whole facts and truths of spirit in all its relations and manifestations—that consequently it accepts and has room for every new discovery, every fresh revelation, every spiritual motive and ethical principle. In other words, there is nothing true, good, right, pure, wise or beautiful that is not 'at home' in Spiritualism.

The Rev. A. J. Harrison, D.D., Vicar of St. Thomas's, Newcastle-on-Tyne, preached a sermon on the first Sunday of July, 1904, says 'The Two Worlds,' in which, after admitting the existence of a spiritual universe, the abode of both good and evil spirits, he 'asserted that its inhabitants took a great interest in the inhabitants of this world.' 'He justified the need of mediums by arguing that men had lost the faculty of spiritually discerning the spirit side of life,' and then said, according to the report:—

The majority of us were not half good enough for the Spiritualists. We were not spiritually minded; we thought more of eating and drinking than of fasting and prayer, more

of the pomp and glory of this world than of discovering the glory and dignity of the other world. Spiritualists were a far higher order of people than non-Spiritualists. . . . Spiritualism's greatest interest for Christianity was its effect upon conduct, and in this way, he urged, it was helpful.

Perhaps Professor Percy Gardner will make a note of this for future reference.

In the April number of his bright little monthly, 'The New Fellowship,' Mr. Will Phillips puts in a plea for parental patience with children of an imaginative turn of mind by telling the following quaint story:—

In the training of children, mothers are sometimes quite sure that their little ones are going to grow up untruthful because of the vividness of their imaginations. A mother once told me in great distress of her little girl's story-telling. One day she came in and said to me, 'Oh, mother, there's a great big elephant in our garden.' I looked out, said the mother, and saw only a donkey, so I whipped her and sent her up to her bedroom to ask God to forgive her for telling such a story; then when she came down again I asked her if she had done so. 'Oh, yes,' she airily replied, 'but He said, "Please don't mention it, I really thought it was an elephant myself."'

#### THOUGHT-READING PROVED.

Mr. Max Rittenberg gives us in 'T. P.'s Magazine' for May an interesting account of some successful thought-reading experiments, made under conditions as stringent as possible, with the co-operation of Mr. W. Perry Barringer, representing the 'Magazine.' Regarding one case, Mr. Rittenberg expresses his entire conviction that the conditions of the test left no avenue for trickery. The answers were written down 'deliberately and without hesitation or attempt at "fishing." It was perfectly clear that he *knew*.' The psychic, we are told, is of Japanese nationality, and has had remarkable powers all his life. The reproductions by him of concealed test sentences, &c., were sufficiently numerous and definite to prove that he was not guessing. The whole article should be read; it is a valuable contribution to the evidence for experimental telepathy.

Mr. Rittenberg, however, is most interested in the 'vista of potentialities that telepathy opens out for the evolution of the human race,' and so are we. He thoughtfully adds:—

The superman may differ from us in having developed the psychic and other senses of which we have rudiments. A man who could read thought with the clarity that he hears speech would be splendidly equipped for the battle of life. He would be as the seeing man in the kingdom of the blind—practically a new genus of human being.

Yes, and the next step, which is already being taken, is telepathic response to the thoughts of incarnate persons. This explains inspiration and guidance, premonitions and illuminations from the unseen. Telepathy from mind to mind, incarnate to incarnate, settles the question of human survival beyond all doubt.

In attempting to give 'a reasonable theory of possible telepathic action,' Mr. Rittenberg asks: 'What becomes of the body-energy used in hard thinking?' Citing the axiom that 'energy can neither be created nor destroyed, but only transformed,' he suggests that 'the energy used up in the thinking process must be converted into other forms.' He submits that it is 'reasonable to suppose that part of this energy may be transformed into a type of radiant energy,' and, using the obvious analogy that the thinking brain would be as a transmitter of Marconi waves, he shrewdly asks: 'If some people can sense electrical radiation, and others the presence of water near at hand, why not a special sense for detecting and analysing thought radiations?' From this point he goes on to argue that 'the difference between hard concentrated thinking and ordinary casual thinking being only one of degree, there is no difficulty in granting that any kind of thought may give rise to radiant energy capable of perception by human senses attuned to its wave-length.'

This theory is ingenious and looks reasonable. It may not cover the whole ground, but it may serve as a starting point for the ordinary reader.

## LONDON SPIRITUALIST ALLIANCE, LTD.

The last meeting of the present session of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, MAY 25TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. MARY SEATON (of Washington, U.S.A.),

ON

'Spiritualism and Theosophy: Their Similarities and Dissimilarities—from an Onlooker's Viewpoint.'

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

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

## MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

## FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, May 16th, and 23rd, Mrs. Praed will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE.—On *Wednesday next*, May 17th, and succeeding Wednesdays, from 12 noon to 5 p.m., Mr. Percy R. Street will give personal delineations by means of the colours of the psychic aura of sitters, and will diagnose disease under spirit control. Fee 5s. to a guinea. Appointments desirable. See advertisement supplement.

PSYCHICAL SELF-CULTURE CLASS.—No meeting on *Thursday next*, May 18th. The last meeting of the session will be held on May 25th, when an address will be given on 'Recognitions and Relationships behind the Veil.' After the meeting tea will be provided at the Eustace Miles Restaurant, to which all members of the class are invited.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, May 19th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

## MRS. MARY SEATON'S LECTURES.

## SYLLABUS.

- Monday, May 15—'The Psychology of Faith: the Key to the Inner Treasure.'  
 Thursday, May 18—'How Invisible Thoughts become Visible Things.'  
 Monday, May 22—'The Relation of Spirit to Soul.'  
 Thursday, May 25—'How to Heal Self and Others.'  
 Monday, May 29—'The Moral and Spiritual Uses of Psychic Powers.'

ADMISSION 1s. EACH.

The Council of the London Spiritualist Alliance and Mrs. Mary Seaton jointly invite MEMBERS of the Alliance to attend these meetings free of charge.

## MR. W. J. COLVILLE VISITED BY MR. HOPPS.

Mr. W. J. Colville writes: The passing to the spirit state of our good friend, the Rev. John Page Hopps, prompts me to testify to the help which his noble and beautiful teachings has been to many people with whom I have been well acquainted in different parts of the world. In my own childhood I used to enjoy greatly his periodical, which circulated freely among many of my old friends in Brighton, where much of my early youth was spent. I have always regarded that large-hearted worker as one of the permanent fixtures of the London Spiritualist Alliance, and should, therefore, naturally have anticipated meeting him again this summer, but for an experience of mine, of which, as it may be of some interest to your readers, I give below an exact account. On Sunday, April 9th, when in Washington at the house of a friend, I came across a few copies of 'The Coming Day' and looked them over reminiscently, which naturally set me thinking of John Page Hopps. Late that night, after I had retired to my room in another house, my thoughts reverted to Little Portland Street Chapel, which I have often attended, and I said to myself, 'Well, though the old chapel is demolished I hope to hear its last minister somewhere else.' Instantly it seemed as though a clear, kindly voice said to me, 'We can meet spiritually, but I shall not be in London when you arrive.' I felt Mr. Hopps' presence distinctly, and he further said: 'I am glad you are with me on the Peace Question.' Now on that particular day (April 9th) when Mr. Hopps would have preached at Finchley I lectured on the very subject specially near to his heart, 'The Outlook for World-Wide Peace,' and in the course of my remarks I felt a very definite presence with me, especially when I said emphatically 'England and America *must* and *will* settle all future disputes by arbitration.' Your issue dated April 15th gives such unmistakable evidence that our translated friend was intensely interested in this question during the closing days of his earthly career that I think this little experience of mine is worth chronicling as one out of many reasonable evidences of spirit communion, largely influenced by common sympathy with a great theme. It has long been my conviction that spiritual inter-communion is influenced far more by sympathy with a common object than by any other cause, except in cases of very intimate personal friendship, where a more definitely individual factor is influential. Reasonable Spiritualism is more and more in demand, and nothing can prove an effective substitute for it so long as there are multitudes who crave to know the truth of individual immortality. I trust that this small testimony may be of encouragement to some doubting investigators, and that similar and stronger evidences may convincingly accumulate.

## OCCULTISM IN FRANCE.

There has been formed in Paris within the last few months a new syndicate, having for its principal objects the establishment of a bond of union between all persons engaged in any branch of occult research and the common and individual defence of their interests. The syndicate, which has offices at 43, rue de Trévis, counts on its committee scholars, doctors, &c., and aspires to free occultism, true and scientific, from the charlatanism with which it is often wrongly confounded. It is pointed out that the word 'occult' signifies no more than 'hidden,' and that there are numerous sciences which but yesterday were hidden and unknown, but which to-day expand freely. The 'Syndicate of Occultism' proposes to create a great movement in favour of the occult sciences, by means of conferences, books, articles, &c. The secretary and treasurer, as well as founder of the syndicate, is Monsieur H. Cabasse-Leroy, Laureate of the Academy of Medicine.

MR. DAVID A. LEISK, speaker and message medium, who was in London two years ago, informs us that he is now an 'ordained' representative of the National Spiritualist Association of the United States. He contemplates visiting Great Britain on a missionary journey about August or September next, and will be pleased to receive applications from societies for his services. Letters should be addressed to him at the General Delivery, Seattle, Washington County, U.S.A.

## THE VOICES.

BY VICE-ADMIRAL W. USBORNE MOORE.

(Continued from page 209.)

Tuesday, February 7th, 1911. With Mrs. Wriedt alone, 7.15 to 8.25 p.m. First, 'Dr. Sharp,' who assured me that he was with me at Chicago, and that his face was imprinted on the canvas near me; also the face of 'Iola's' father.

Then came relations and friends, who spoke of private matters. The fact that the faces of 'Iola's' father and my father were imprinted on the canvas at Chicago was fully confirmed. My guide spoke of my father by his Christian name (a peculiar one) without any hint from me. Atmospheric conditions good.

Wednesday, February 8th, 1911. With Mrs. Wriedt alone, 9.15 to 10.5 a.m. 'Dr. Sharp' manifested at the beginning and end of the sitting. 'Iola' talked on private matters for at least half an hour. There were many attempted etherealisations. My guide made up particularly well in form: the face was visible, but, try as I would, I could not distinguish the features clearly enough for identification. She is always complaining with real concern: 'I cannot make out why you do not see me.'

Saturday, February 11th, 1911. With Mrs. Wriedt alone, 1.15 to 2.15 p.m. 'Dr. Sharp' came with hearty greetings. Alluding to some recent sittings at Toledo he said: 'They have drawn upon you badly, Admiral. I am going to bring an Indian to you.'

Then followed some questions and answers on the subject of materialisation. (I had been with Jonson the evening before. Jonson was not well—he thought he had lumbago.)

An astonishing incident now occurred. 'Grayfeather,' who is Jonson's control, and who had never visited Mrs. Wriedt before, spoke in a loud voice:—

Chief from across the big pond, I want to say something to you. My medium not fit for anything for one or two weeks. I sorry. I do my best for you and can do no more. I no kill my medium for anybody. You understand, chief? Joe [Mr. Jonson] he worse than he was yesterday. I impress you to come away. He not know I here. He not know you here. I find out from "Sweet Angel" where you come. It is his kidneys, not lumbago, and he been bad ever since he hang that paper on wall. I do no more for you. I sorry.

Question: 'How about Mr. Jonson's heart, "Grayfeather"?' Answer: 'He got no heart, and his kidneys all in trouble. Squaw Jonson sick, too.'

Mrs. Wriedt said, 'I wonder if that is a correct account.' I replied, 'I believe it.'

'Grayfeather': 'I never tell lie. If I say I can do nothing, I can do nothing.'

I said, 'I remember your telling me a perfectly true story two years ago, "Grayfeather." Thank you for your communication. I shall write to your medium this afternoon. Tell me, "Grayfeather," how was it that my guide was able to pull her hand away from mine the other afternoon?'

'Grayfeather': 'I help her and I draw from your legs to keep her on her feet. I draw much from you; if I not draw from you, spirit [form] go all to pieces.'

Question: 'Then it is injurious to your medium for a form to dematerialise quickly?' Answer: 'They should fall very slowly. Chief, may I come to you across the big pond?' Question: 'Very glad, "Grayfeather," if you will. Thank you, very much. Good-bye. I hope to come back in two years.' Answer: 'I not sure Joe be here then. (Mournfully.) When he go, I go too.'

I had a long chat with my guide of a private nature.

(One remarkable feature in 'Grayfeather's' visit was that his voice direct was very similar to his voice when he speaks through the organism of Jonson at Toledo. At the close of the sitting I wrote to Mr. Jonson, giving him a full account of 'Grayfeather's' warning. I followed this up with a visit on the afternoon of Monday, February 13th, and found him then fully disposed to take his disease seriously. We cancelled all engagements, and I have not seen him since.)

Sunday, February 12th, 1911. With Mrs. Wriedt for half an hour in the morning. 'Dr. Sharp' came first and said: 'I am sorry for the state of your legs. You have been terribly drawn upon. . . . You are going to Rochester.'

Question: 'How do you know that, doctor?' Answer: "'Iola" told me. That medium [Mrs. Georgia] is much better, and I think you may get something.'

Then followed a talk with my guide, chiefly about impressions on old photographs.

'Grayfeather' came in unexpectedly. 'Chief,' he said, 'I sorry your legs so bad.' In answer to my inquiries about Jonson, he said, 'He go about, he smile, he make things pleasant, but he ought to be on slab; on his bed. I come, Chief, to magnetise your legs.'

(I was wondering if I could get back safely to Toledo. My train was to go in an hour. After the séance I felt better than I had felt for a long time, and accomplished my journey and afternoon engagements without difficulty.)

Tuesday, February 14th, 1911. With Mrs. Wriedt alone, 2.15 to 3.15 p.m.

'Dr. Sharp' spoke loudly and well about Jonson, Dr. John, and 'Grayfeather's' messages. He said: 'We hope to do without any operation. We don't want him to die, you know. Dr. John has got your letter, and is much pleased.'

Question: 'Why should a distinguished historical character such as Galileo come to me?' Answer: 'No personations could come to you. If Galileo felt he could help those that come after him in the same work, he would do so. Mr. Gladstone came to you, to Col. —, and many others.'

Before the control had finished talking, 'Iola' spoke, and 'Dr. Sharp' said, 'I guess I had better go now.' I then had a long talk with my guide.

'Dr. Sharp' came back, and gave me some very interesting information about my son and other members of my family.

Wednesday, February 15th, 1911. With Mrs. Wriedt, 11.30 to 12.15. Conditions not very good; thaw.

My guide alone came at this sitting. When we sat down, the psychic exclaimed: 'Oh, there is a wonderful light at your knees!' As 'Iola' told me she had brought 'Grayfeather' with her, I assume this was the 'treatment' going on. According to a preconcerted understanding, I tested 'Iola' about three *cartes de visite* I had placed against the bureau in my room the previous evening.

Question: 'Whose photos were those, and how were they placed?' Answer: 'The one of me holding a letter was on the right, the one holding a hat was in the centre, and the crinoline one on the left.' Question: 'The one on the left was your sister' (a little girl in the old-fashioned crinoline dress). Answer: 'Yes, yes; I said so. With the two ponies.'

(This puzzled me for a minute or two till I remembered that, upon the table at which the figure stood, there were two bronze statuettes of horses. The account was quite correct.)

Question: 'I cannot understand. Ponies?' Answer: 'Yes, two little horses on the table.'

'Iola' talked about thirty-five minutes about family matters. Thursday, February 16th, 1911. With Mrs. Wriedt, the psychic, and Mr. and Mrs. Z., 2 to 3.45 p.m.

'Dr. Sharp' came first: he talked well for some time and said 'Grayfeather' would be sent for. Many etherealizations followed, but none very satisfactory to me.

About twenty minutes after we sat down 'Iola' came, and after throwing a few drops of water from the flowers about, some of which touched Mrs. Z. and me, made a very neat little speech, thanking the Z.'s for their kindness to me during my stay at Toledo.

'Pansy' again. It is quite beyond my power to give any idea of what this Indian girl said. With her 'yahs' (for yess's) and her chuckles and her talk about Chief Jim, whom she called a 'sticking plaster,' she kept us laughing for ten minutes. Her manner was inimitable. She declared that her friend 'Maggie Gaule' had manifested since her death in New York, where she had many friends.

Several relatives of Mr. and Mrs. Z. and two friends next manifested; then 'Silvermoon' gave his usual war-whoop and dirge; he showed a faint disc and departed. 'Edna,' the nun,

etherrealised and talked to the Z's. After her came 'Grayfeather,' who implied that Jonson was no worse. 'I think I see him scratch paper this morning; may be to Dr. John. Squaw Jonson she fright about Joe. He do the best he can for himself.' Then to me: 'Chief, I magnetise your legs. I go across and see your wigwam; it sits on rough bottom. House all shut up. Your wife she go out. I see her put her bonnet on. I think three squaws inside. I see room down low with big fireplace. Three pictures of "Iola" there. I go upstairs round and round and round, and find your sleep room; big bed with knockers on it; wood bed.'

Question: 'No, "Grayfeather," not wood; the knobs look like gold.' Answer: 'That no gold, chief, that lacquer.' Question: 'Did you see Hypatia and Cleopatra?' (meaning the pictures). Answer: 'No! What I care for those squaws?'

(I have three precipitated pictures of my guide in my library in the basement, and one copy: the 'round and round and round' is rather impressive, as there are five flights of stairs from this room to my bedroom: the wood bed I do not understand.)

Thursday, February 16th, 1911. With Mrs. Wriedt for about half an hour. My guide came and talked exclusively of family matters.

Friday, February 17th, 1911. With Mrs. Wriedt alone, 11 to 12. Conversations with 'Iola' and her father about family matters. I left for Rochester in the afternoon.

It so happened that Mrs. Wriedt came to New York on a visit to friends on February 23rd. The lady of the house most kindly accorded me permission to have a sitting with the psychic in private on February 24th. It took place in the morning between 10.5 and 11.15. Atmospheric conditions perfect.

My guide had, by this time, become very proficient in using the direct voice with and without the assistance of the trumpet, but I hardly expected her to show the amount of power that was exhibited on this occasion. After a short interval, say five minutes, she made herself known through the trumpet and spoke for fifty minutes on certain important private matters. I asked her what I had been doing the previous evening, and she gave me an exact description of how my time had been employed, beginning in this way: 'At 8.20 we called at a house in —'; then followed a little story showing a fair general acquaintance with the inmates of the house, and evincing an accurate knowledge of their aims in life. It left me in no doubt as to her presence with me on that visit. 'Dr. Sharp' then came for five minutes and gave me a hearty send-off in his usual genial manner. I sailed the next morning for England.

In closing my experiences with Mrs. Wriedt in America I must add a few comments. I am without any mediumistic gifts, and claim no more natural powers of hearing and seeing than the average man of my age. I am conscious that, during the sittings I had with this gifted psychic, I may have missed much which younger men, or those even slightly endowed with clairaudient and clairvoyant powers, would have heard and seen. Often it happened that others heard messages which I did not, and saw full forms and faces that I was unable to distinguish. It must not be supposed, therefore, that I have been able to give a wholly fair estimate of what usually takes place in her presence.

No psychic ever brought me so near to the spirit-life. It is to Mrs. Wriedt that I owe the absolute knowledge of the near proximity of friends who have passed over, and I feel greatly indebted to her for making it so easy for me to obtain that knowledge. It is a possession of priceless value; it outwears all time, and places the fortunate man who has it in a position of certainty that death has no sting and the grave no victory; that what is, is right; that all things work together for good; and that our brief span on earth, acquiring our individuality, is but the antechamber to a higher life of greater possibilities of usefulness and expansion.

Mrs. Wriedt believes there are no such entities as evil spirits. Not one has ever entered her room. It took me some time to explain that they are legion, and that it is owing to the vigilance of 'Dr. Sharp' that they are warned off her premises. The utterances of spirits in her presence exhibit all the human emotions except anger. Moderation, tact, and loving-kindness are

the watchwords. She is indeed blessed in having been the passive instrument of consolation and rest to hundreds, and of hope to thousands, who have come within the influence of her psychic power. It is to be hoped that her frail life may be preserved for many years. I am most grateful also to her hearty control, 'Dr. Sharp,' whom I look upon now as an old friend.

An attempt will probably be made to induce Mrs. Wriedt to visit England. It is questionable if her delicate gift, the nature of which no one understands, will survive the humid climate of this country. 'Dr. Sharp' will decide. He and his medium, if they come, will perform the journey in a missionary spirit. It is not to the material advantage of the psychic to leave her clients in Michigan; very much the contrary. I only trust that, if the experiment is tried, it may be successful, and prove to investigators here that the continuous presence of those whom we ignorant mortals speak of as dead is a fact which can be demonstrated in a more practical form than through cross-correspondences and the laborious writings of Mrs. Piper.

(To be continued).

## SPIRITUALISTS AND SPIRITUALISM.

Dr. B. F. Austin, writing in 'Reason' for April, deals with the suggestion that is frequently made that Spiritualists, to escape 'the reproach cast upon Spiritualism by those who have stolen its livery to serve base purposes by fraud and trickery,' should change their name to some other expressive term. He asks: 'Have our friends ever seriously thought of the disadvantages?' First and foremost of these he reckons the loss of that self-respect which is 'infinitely more valuable than popularity and honour from the world.' He holds that 'those who sense in any degree the supreme importance of the truths of Spiritualism to the world should be ashamed of the cowardice that refuses to bear dishonour for the truth's sake!' Continuing, Dr. Austin says very emphatically and rightly:—

The folly of this proposal is seen in the turn of the tide to-day in favour of modern Spiritualism. All the advantages gained as the result of recent great scientific discoveries and inventions are either confirmatory of the teachings of modern Spiritualism or in harmony therewith; the New Theology, which is a department of the spiritual philosophy, is rapidly winning the day; evolution, another feature of Spiritualist teaching, is coming even into the theological seminaries (ceteris some call them); the whole power of the Press—judging by present indications—will soon be on our side; orthodox ministers are rapidly appropriating our teaching, stealing as much of our philosophy as they dare make use of; the whole world to-day is gaining a clearer insight into the matchless beauty and unanswerable demonstrations of our religion; Spiritualists themselves are becoming imbued with a higher conception of Spiritualism and its profound value to the world—why, under such conditions, in our hour of coming victory discard a name that has been honoured by our illustrious leaders and martyrs of the past, and is loved and revered by all spiritual Spiritualists to-day?

Why, indeed? Spiritualism, without any qualifying adjective, is good enough for us.

THE LONDON COUNTY COUNCIL AND SPIRITUALISM.—Although the London County Council had agreed to let the Shepherd's Bush Spiritualist Association (a new society) use the Cobbold-road Board School for its meetings, and had accepted a cheque in payment for the first month's rent, they coolly told the secretary on Saturday last (the meetings had been publicly advertised for the next day) that the Association could not have the use of the school. In consequence of this high-handed proceeding, no meeting would have been held had not a gentleman kindly offered his basement kitchen for the purpose. This room was soon filled and a large number of persons had to be turned away. We are informed that the excuse given by the London County Council for their action was that Spiritualism might cause controversy with the Church or harm the school children! Surely Spiritualists should demand the respect and courtesy granted to all other religious bodies! The society has lost all that it spent in advertising in consequence of this eleventh hour refusal of the school, but although only a small body it is determined to continue its work in spite of this unmerited and unjustifiable rebuff.

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### 'TONGUES IN TREES.'

Shakespeare makes the Duke in 'As You Like It' say that there are 'Tongues in trees, books in the running brooks, sermons in stone, and good in everything,' and one of the most interesting chapters in Dr. Alfred Russel Wallace's fascinating book, 'The World of Life,' is that in which he points out the relation which the vegetation of the world, especially its trees, bears to the progress and civilisation of mankind. At this season, when even the most obtuse mind is compelled to notice the yearly wonder of life in tree and hedge and springing grass, it is seemly to devote a little space to the consideration of this appeal of Nature.

The Latin form of the line in the 'Benedicite,' 'O all ye green things upon the earth, bless ye the Lord,' more forcibly reminds us of the mystery of growth than does the phraseology of the English version; *benedicite universa germinantia* suggests to our imagination the universal movement which silently and ceaselessly, year by year, changes the face of the earth.

We rarely stop to consider what would be the condition of man if the vegetation of the world had been less wonderfully adapted to man's intelligent use. It is this which Dr. Wallace forces us to realise. He points out that the adaptations to the intelligence of man in the vegetation of the world are of a very striking kind.

This is true whatever theory one may hold as to the purpose of the adaptation. As an example he reminds us that 'before the dawn of history down to about the middle of the last century every ship in the world was built of wood,' and that the possibility of thus using wood depends entirely on a variety of qualities few of which seem essential to the animal life of the world. He regards the existence of these properties as an indication of foresight and directive purpose. Those who believe, as he does, that man is indeed the heir, not only of this earth but of the ages, a being who is here under a system of education intended to fit him to bear his part in some, at present inconceivable, future development of the universe, will find no difficulty in believing with

Dr. Wallace in this directive purpose. Whether these qualities in wood afford direct evidence of foresight of man's needs is, no doubt, open to question. Mr. Dendy, in his criticism of Dr. Wallace's book, in the 'Hibbert Journal,' points out that they are immediately useful to the trees themselves, and that natural selection would speedily have eliminated those specimens in which these properties were lacking. But in any case we may see in this adaptation an illustration of the unity of the universe in which every portion by fulfilling its destiny and reaching its own perfection, becomes serviceable to the whole.

If navigation had been impossible the whole history of mankind would be utterly different from what it is. The separations among men, which are largely due to geographical causes and which have resulted in so great a differentiation of race from race, have been indispensable; without this separation, monotonous uniformity would have cramped and impoverished both the physical and intellectual life of mankind. We have now reached a point in evolution, however, when the tendency towards unity is compelling the sundered portions of humanity to come together and when it seems that they may safely do so without any risk of too much uniformity being the result. The races are already too strongly differentiated to lose easily their specific qualities. This drawing together which is so marked a characteristic of the present age would, however, be impossible but for the locomotive facilities which have been the outcome of man's intelligent use of the products of the earth and mainly of its vegetation.

It seems a far cry from the size and qualities of the stems of trees to a congress of races, such as will take place in London in July next, as we have already stated in 'LIGHT' on page 198, and yet there is really an intimate relation of sequence between the two. The co-operation of man with man and race with race for the furtherance of moral and intellectual advancement is closely associated with the development of the trees, whose grace and vigour and exuberant life afford us at this season so much delight. It is they who have supplied mankind with the means whereby we may enter into closer relations and effect that exchange of thought and mutual contact which is a necessary step towards the realisation of peace among nations and the upbuilding of a consolidated and more perfect humanity.

In a seventeenth century work, by Thomas Traherne, 'Centuries of Meditation' (which is beautiful both as literature and on account of the spirituality of the writer), we are reminded that 'The services of things and their excellences are spiritual: being objects, not of the eye, but of the mind.' Traherne by no means wished to depreciate the joy afforded by the great gift of sight. What he meant was that, until we intelligently recognise the wonderful adaptations of Nature and the marvels which lie beyond the perception of the physical eye, we miss the higher and more complete delights which Nature can give. He tells us that this larger delight is the heritage of angels, 'who, in a wide and clear light, see even the sea that gave them moisture: and feed upon that acorn spiritually while they know the ends for which it was created, and feast upon all these as upon a world of joys within it: while to ignorant swine who eat the shell, it is an empty husk of no taste, nor delightful savour' (p. 19).

The marvel of the Spring is upon us: let us enjoy it, then, in angelic fashion; not neglecting to acquaint ourselves, as far as we have opportunity, with some knowledge of the secret processes of Nature; and taking care to keep alive in ourselves a perennial sense of wonder, which is a kind of worship.



## 'LIGHT' AND REINCARNATIONISTS.

'LIGHT' has a charge to answer and a position to justify. The charge is implied in the following request received from a correspondent: 'May I ask you, in the interest of others who, like myself, are deeply convinced of the truth of reincarnation, to refrain from the numerous sneers you indulge in at our expense?' Now let us say at once that nothing could be further from our intention than to wound unnecessarily the feelings of our theosophical friends. We fully recognise that many of their teachings not only are lofty and beautiful in themselves, but are calculated to be of the highest service to humanity. It is true that we are not prepared to accept reincarnation, but we are unaware that we have sneered at those who believe in it, and we therefore do not plead guilty to the accusation. What we have pilloried—and we think rightly—have been some of the extravagant assumptions put forward as theosophic truths—assumptions which in some cases (such as that referred to in our Notes on p. 157) seem to be invented for the express purpose of explaining away the phenomena of Spiritualism, and which we cannot think have any support from Theosophists of the more thoughtful and sober-minded type.

At the same time we do feel disposed to complain of the air of authority—almost of omniscience—with which the apostles of Theosophy so frequently enunciate their dicta. For instance, take Mrs. Besant's article on 'Our Solar System' in the April number of 'Modern Astrology.' She says:—

A Solar System is a vast field of Evolution, presided over by a divine Lord, who has created its matter out of the æther of space, permeating this matter with His life, organising it into His body, and from His heart, the sun, pouring out the energy which circulates through the system as its life-blood. . . . The seven planets are separate fields of evolution at different stages of progress. The wave of evolutionary life occupies one globe at a time [with certain exceptions], passing on to the next in order when the lessons of the earlier have been learned. Thus our humanity has travelled from globe 1 on the mental plane to globe 2 on the astral; from that to globe 3, Mars, and to globe 4, our earth; and it will pass on to globe 5, Mercury, and from that to globe 6, again on the astral, and thence to globe 7 on the mental. This completes a great evolutionary Round—as it is aptly called.

As a speculation all this is very interesting. It may or may not be true. We are not in a position to deny it. The burden of proof rests on those who affirm its truth, but Mrs. Besant vouchsafes us no evidence. Without giving the source of her information, she calmly sets it forth as if it were so much ascertained scientific fact. We do not ridicule her statements. We should simply like to be informed how she knows.

We recently drew attention to a pronouncement by Mr. Leadbeater which appeared in 'The Theosophist' for November in which it was stated that 'middle-class folk come back in two or three hundred years; skilled workmen in one or two hundred years; savages in about forty to one hundred; criminals almost at once; while more advanced minds must wait from fifteen hundred to two thousand years.' 'The Message of Life,' referring to the above, says:—

How does Mr. Leadbeater square the above assertions with others made by him in 'The Theosophist' early last year? 'One man will call upon another and say—

"I am expecting to die in a few weeks, and I should like to have you and Miss X. for my father and mother, as I have some karmic ties with both of you that I should like to work off. Would it be agreeable to you?"

'Not infrequently the suggestion seems to be accepted, and the plan works out very well. One man whom I took up at random for the purpose of investigation was found to have three egos desiring to incarnate through him, so that when he took his prospective wife to the Manu he asked, "May we two marry, with these three egos waiting to take birth through us?"'

Again, we do not deny that this may all be true, but we do ask for the evidence that it is true, so that we may form our own opinion. And we fail to see that, in asking 'How does Mr. Leadbeater know?' we are sneering at Theosophists. How can the truth be ascertained if full and free inquiry is not to be tolerated?

## SPIRITUALISM AND CHRISTIAN TRUTH.

AN ADDRESS BY THE REV. ARTHUR CHAMBERS.

On Thursday evening, April 27th, at the Salon of the Royal Society of British Artists, the Rev. Arthur Chambers delivered an Address on 'Spiritualism and the Light it casts on Christian Truth' to the Members and Associates of the London Spiritualist Alliance, Mr. H. Withall, the vice-president, occupying the chair.

(Continued from page 213.)

PAST AND PRESENT IDEAS OF GOD—(continued).

What has been the conception of the past in regard to God's purpose? A very miserable and attenuated one. The Roman Church, the Plymouth Brethren, and a score of other sects of Christians have either denied, or found it difficult to believe, that there can be any purpose of God for salvation outside their own particular circle of privilege. It is only the old Jewish notion of exclusiveness revived, or perpetuated, with a veneer of Christianity. And yet the true purpose of God in regard to our race was emphatically declared by the Christ as a fundamental of his Gospel, and is pronouncedly declared by the prophets and apostolic men who wrote in the Bible. Why, the Bible teems with declarations as to what the purpose of God is. What mean those words of the Master: 'I, if I be lifted up from the earth, will draw all men unto myself'? What mean the words of St. Paul: 'Then cometh the end . . . that God may be all in all' (Greek, 'All things and in all beings'), and those other mighty words of his, 'God's good pleasure . . . to sum up all things in Christ, the things in the heavens and the things upon the earth'? That is the truth about the purpose of God. But has it been realised in the past? Yes, by St. Paul in his ripened experience, when he had been able to fling out of his Christian thought the narrowing conceptions of Jewish ideas. Yes, by the early Fathers of the Eastern Church, by such men as Origen and others. But not by the Western Church. For fifteen centuries the conception of the Western Church as to the purpose of God has been an unworthy one. It has spelt limitation, failure and defeat for God and His Christ in the great To Be.

Surely, as we review the teaching of the past as to what is God's purpose and what He will do in regard to the teeming millions of His creatures, we must admit that there was a need, an urgent, pressing need, for a light to stream in upon the minds of men to scare away the mental mists which have bedimmed their vision of the truths which Jesus taught. Has that light come? Well, you can answer that question by noting the contrast between the thought of to-day and the thought of the past.

You would find it exceedingly difficult to-day to go to a church or chapel in which one could hear sermons of the type of those which were common forty or fifty years ago. The doctrine of everlasting ruin and woe, if still held by a few laggards in religious thought, is scrupulously kept in the background. I venture to say that not one out of every hundred Christians at the present time can honestly say that he believes those final clauses of the 'Athanasian' (so-called) Creed, that 'they that have done evil shall go into everlasting fire,' and that unless a man believes faithfully, among other dogmas, this horrible one, 'he cannot be saved,' and 'without doubt will perish everlastingly.' A tremendous change has come to Christian thought.

To-day in the religious literature which commands attention, and from the pulpits which are exercising a power upon the minds of men, two distinctive teachings, which were either denied, under-estimated, or wholly overlooked in the past, are put into the very foreground of Christian conception—I mean the All-Fatherhood of God, with the universality of His purpose to save the race, and not merely a small section of it; and the corollary of that teaching, viz., that all the punishments and disciplinings of God are remedial and not vindictive—are means to bless and restore His creatures, and not to damn them. The opposite teaching to this has had the effect of alienating tens of thousands of thoughtful and good persons from the Christian faith. The good and sincere people who have theologically

chloroformed themselves into the imagination that they really believe in the eschatological ideas of the past have presented the curious psychological phenomenon of being in character *better than their God, and infinitely superior to their creed*. I venture to say that the influence of Christian thought upon the minds and lives of the men and women of the present and the future will depend upon the extension of the recognition of those two great truths I have named—the truths which differentiate the teaching of the present from that of the past—viz., the All-Fatherhood of God, and the remedial character of all divine punishment.

#### DEATH AND THE SPIRITUAL UNIVERSE.

The change of attitude which has come in respect to death and the spiritual universe during the last forty or fifty years is all but incredible. It seems a curious thing to say, but Christians are actually only now beginning to really believe in things relating to the spiritual which are recorded in the Bible.

I recollect a few years ago, shortly after I had published 'Man and the Spiritual World,' a clergyman friend said to me, 'You are a Spiritualist, aren't you?' 'Yes,' I answered, 'and aren't you one, too?' 'I?' was the shocked rejoinder. 'Certainly not!' 'That is strange,' I answered, 'and yet you profess to accept as true the statements of the Bible and the Christian religion, which religion has as its basis and sustaining force the facts of the spiritual. Don't you think you are rather a curious psychological puzzle?' I don't think he quite liked my insinuation that he was illogical.

With regard to death, there can be no question that the Master himself taught very differently concerning death from what subsequent Christian teachers taught. He taught that 'the dead,' so far from becoming inanimate beings at dying, are 'being advanced.' He taught that they all 'live unto God'; that Abraham, Isaac and Jacob were, when He spoke, living beings. To exemplify the true character of death, He took three of his apostles upon a mountain to witness his meeting with a man who had physically died fifteen hundred years before. He, the Master, when dying, told a dying man at his side that on that very day the two should be together in Paradise. He said a great deal more, but this is enough for us to know what He thought about death.

You would think, in the light of what Jesus said, that there would not be much mistake made on this subject; but the teaching about death has been in many points flatly contradictory to what He taught. The idea, held by probably one-half of Christendom in the past, was that at death there is an extinction of the individual until a distant resurrection day. The dead physical body—although it would be disintegrated, and its constituents dissipated, and used, in the wonderful economy of Nature, for the building up of new structures of plants, trees, animals and men—would be, it was thought, restored to life and become again the man. Consequently the one who had died was regarded as nothing more than a dead thing in a grave—one day to be refashioned into a living man. In a word, the cardinal truth concerning our being was absolutely unrealised, viz., that our self is a spirit, and that our existence as a living entity is not dependent upon any physical organism in which we may happen to be encased.

The other idea which has been held by Christians in the past concerning death is not so grossly materialistic a one as that to which we have just alluded, but it equally fails in realising the truth as to our real being. Put briefly, the idea is this: That at death the man, as a man, disappears, but that a surviving something of him, an essence of him, remains. This something, or spirit, of him is not the man himself, but a certain potentiality which he possessed before he died, and which is preserved as a sort of basis upon which one day the real man will be built up again. The individual after death was pictured not as the surviving man, but rather as the promise and germ of the man that should one day be. Hence persons after death were spoken of not as men and women still, but as a something possessed by men and women. Such phrases as 'The spirits of the departed,' 'The souls of the righteous,' instead of 'The departed' and 'The righteous departed,' will illustrate what I mean.

Well, we all know the gloomy, depressing, and horrible expression which was given in the past to the thought of dying.

The light of the glorious gospel of 'Life and Immortality' was dimmed, even blotted out, for millions of poor souls who stood in the chilliness and mystery of 'The valley of the shadow of death.'

'Shadow of death'! The phrase is not ours, but that of a man who lived in the 'twilight' of knowledge in regard to the mystery of human being. I wonder what David would have said had he been able, from his heights of knowledge in the Beyond, to talk to the theologians of the past! Would he not have said, 'You have retrograded in your conception of truth. Death, to me, when on earth, meant only a suggestion of non-existence—a non-reality, a shadow—the character of which is determined by the sort of light you have behind it. Death, to you, spells something very different—extinction of being—reality, horror, despair!'

Is there a sadder, more humiliating thought in the world than *this*: that after centuries of thinking upon the words which Jesus Christ spoke about the unbroken continuity of life in dying, the Christians of the past have so little understood his 'good news' of the undyingness of the *spirit-self*, that they have desecrated and polluted the God-houses, dedicated to the thought of immortality, by burying within their walls the emblems of decay, the worn-out physical garments discarded by those who want them no longer, because they have 'moved onward'?

Think of what you find written on the old tombstones of our churchyards. Think of all the hideous paraphernalia which characterised the funerals of the past—all suggestive of despair, all symbolic of hopelessness. Think of the old-time religious pictures of opening graves, of bursting coffins, of ghastly skeletons suddenly emerging, from the decay of centuries, into re-animated life and manhood. Think of the awful, soul-depressing little manuals on 'Death and Mortality' which our forefathers thought it a mark of piety to read, and to ponder and be miserable over. Think that you or I, who know better, have still (to make ourselves understood) to speak of those who have gone hence as if they were *non-existent*—as Jesus had to do when he said plainly—'Lazarus is dead,' when just before he had told the truth (not understood) that the real Lazarus, dissociated from his dead body, was temporarily and recuperatively 'sleeping.' Think that, in order to make yourself understood by some of the religious folk of even to-day, you are obliged to speak of dear departed ones, for whom you constantly pray, as if they were dead things; and then answer me this question: 'Has the teaching of the past realised the Christian truth concerning death?' I think *not*. (Hear, hear.)

But a tremendous change has come over the mind of the present age in regard to the subject of death. If you go to the publishers of religious literature they will tell you that they have now no sale for that class of book which, for want of a better description, I will call the 'charnel-house' type. Funeral sermons, once so fashionable, have gone out of date. When I first went to Brockenhurst as Vicar, twelve years ago, a worthy parishioner expressed his astonishment that I did not follow 'the immemorial custom' of preaching a sermon on the death of everyone who died in the parish. 'It is so edifying,' he said. 'Do you think so?' I answered. 'I think it is infinitely more edifying not to make a morbid fuss about the dying, but to fix the gaze of those to whom you minister on the glorious Gospel-truth, that death is but birth to fuller life and immortality.' And you see the corollary of such a thought as this in the circumstances which group themselves around the incident of physically dying.

Our funeral customs have become changed. Would any one of you, with the slightest perception of divine truth, let two miserable hirelings stand for an hour on the steps of the house in which lay the earthly body of a dear departed one—'mutes,' I think they called them; with an arrangement, supposed to be quite Christian in its symbolism, but which to me, as a boy, suggested an inverted broom, with a drapery of crape on the brush-end of it? Would any one of you tolerate the putting of the casket of a wife, a child, a dear one, in a hideous black-covered coffin, with its lines of ghastly nails, suggestive of the thought that the undertaker had quite securely ensured your dead one from all contact from the without? Oh! I don't think so. Would you write what your forefathers wrote,



as epitaphs, on the sacred spots where you have laid the discarded earthly dress which your dear ones wore awhile, and no longer need, because death gave them—what St. Paul said there was—‘a spiritual body’? I think not. Years ago, when speaking to one who was not able to see ‘eye to eye’ with me on this matter, I referred to the ‘un-Christian’ character of our old tombstone inscriptions. He thought I was rather heretical and asked: ‘What, pray, would you like written on *your* tombstone?’ I am afraid I rather shocked my evangelical friend, when I said: ‘*This*, I think, would be very fitting with what I believe: “Here endeth the first lesson.” “He is not here, but is risen.”’ (Applause.)

Our Christian forefathers, I honestly believe, were quite sincere in what they thought about death, but they were quite mistaken. Their views made them very miserable at times, and very unattractive to those of their fellows who felt it was a good thing to be a *man* and to be *alive*. Another indication of the change which has come over the minds of men concerning the significance of death is the fact that our terminology in regard to the incident of dying has become altered in the light of the advancing knowledge of truth. The outside world, in our times, has accepted, as a commonplace, the newer, better, grander, truer conception of dying. If you write to tell your relatives and friends that one dear to you and to them has gone out of this life, you don’t say, ‘So and so is *dead*,’ or ‘*he died*’; more consistently, in the light of the advancing knowledge of Christian thought, you say, ‘He has gone hence,’ or ‘passed to higher life,’ or ‘departed this life.’ What does all this mean? Surely *this* (if anything at all)—that a great change has come over the minds of men in regard to the significance of death.

(To be continued.)

### MEANING OF AURAL COLOURS.

In a series of articles on ‘The Aura of the Human Form,’ which Mr. Henry Clay Hodges, editor of ‘The Stellar Ray’ (Detroit, Mich., U.S.A.), has recently contributed to the pages of his journal, much light is thrown upon the meaning of the various colours which sensitives are enabled to perceive in the ‘atmosphere’ of the persons who surround them. Where the colours of the aura are heavy, thick, black, and lead colour, we are told that they indicate maliciousness and hatred, and also that the individual is receiving only a small amount of the principle of the vital life. Dark red flashes are expressive of anger, the colour becoming lighter as anger lessens to indignation. The animal passions are manifested in a lurid red flame, while the dominance of avarice is shown by a dark red brown on a dark background.

A dark, livid gray on a dark background indicates fear, weakness and low vitality. A common combination is a dark, heavy brown mixed with a leaden grey, which denotes that every thought and action is ruled by selfishness. When a dark, heavy, leaden grey is observed, this is an indication that melancholy and depression exist in the environment. The individual is ever looking on the dark side of life and will make much of a very small matter. When the colour mentioned is mixed with dark green that may be compared to a quagmire, it is an indication that the person is deceitful and dishonest, a gossip and mischief-maker. When a dark yellow, tinged with green, is observed, with occasional flashes of red on a dark background, this is an indication that the person is swayed by jealousy, a serious affliction affecting not only his own but others’ happiness. A dark red, almost concealed by black, is a sign of a revengeful disposition and inability to forget an injury. If this condition is permitted to continue, the individual will probably commit some terrible crime. All such propensities may be lessened in their power if the person will only strive to know his environment and to act accordingly, thus changing these dark heavy colour vibrations to the milder, lighter, finer colours.

The yellow vibrations indicate love. Sometimes they are a beautifully clear, untinged colour; sometimes they are blended with the crimson and red vibrations of passion. When the yellow is tinged with lilac or blue, the love is of a high spiritual nature, outflowing to all humanity. These colours range from

the rose colour up through the dark yellow into the lighter shades of yellow, mingled with the violet and light purple hues. Orange colour indicates ambition and, according to the shade shows whether it is for self or for many. If it is dark and tinged with dark brown it is an indication that the individual has only his own personal interests to further; if dark red is interblended he will be unjust and tyrannical, stopping at nothing to gain his ends. When orange is tinged with indigo it denotes pride. However, the light shade of orange prevailing, with the lighter shades of blue, purple, and yellow interblended, shows an ambitious nature in position of power and authority; one who has the interests of his fellow-man at heart, and is able to do great good in the world. When dark blue colours are clearly mingled with the violet and light purple hues, it is an indication of ingenuity, a studious inquiring nature, apt in learning and possessing a very high ideality. When orange or gold is interblended it shows a strong vitality with a most humane nature, one who will do much for his fellow man. When luminous lilac and blue are shown interblended with gold, it indicates one who has unfolded to a high condition spiritually, in aspirations, unselfishness and devotion to duty. All the colours in the aura are subject, Mr. Hodges states, to infinite combinations, so that to read in detail the indication of the influences is a most difficult task and requires careful study and judgment, for diversity and complexity are the chief features in material expression.

### ‘THE STATE OF THE DEAD.’

Some unknown friend in Edinburgh has sent us the opening pages of ‘The Messenger,’ for May. We know not who publishes it, but as the article on ‘The State of the Dead’ is signed by D. Young, of Dundee, we conclude it hails from Scotland. The writer contrasts the views of those who, like ourselves, believe in the continuation of personal conscious human life beyond the incident of death with those of the folk who regard death as synonymous with non-existence. He quotes an eloquent passage from a sermon by Dr. Horton, in which that preacher put forward some good Spiritualistic ideas, and then very shrewdly challenges him as follows:—

How can Dr. Horton, and those who think with him, know? On what grounds does the belief rest? Certainly not on perception, or intuition, or conscious knowledge. None who have passed into the silent land have returned with such a tale; and none are able of themselves to lift the veil that enshrouds the unseen, and disclose what is there.

Now, here is a pretty kettle of fish. What will Dr. Horton, the Rev. G. T. Sadler, Professor Percy Gardner, and all the rest do about it? How does anybody know? The Spiritualist knows because he *has* communicated with the departed, but what about the intuitionist with his mystical discernment and his scriptural authority? Mr. Young quotes Dr. Plummer’s article in the ‘Expository Times,’ in which that gentleman says:—

That souls are in their own nature immortal, and, having once come into existence, can never cease to be, is nowhere taught in Scripture. At the present day, probably at least nine Christians out of ten are under the impression that the immortality of the soul is taught in Scripture. So far from that, the contrary is implied over and over again.

Mr. Young rejoices in this cheering (?) doctrine and proceeds to enforce it with a number of familiar texts from the Psalms, Isaiah and Ecclesiastes—especially the latter (ix. 6, 7 and 10) and apparently exultantly exclaims: ‘In a word, death is death and life is life—the one is the antithesis of the other. . . God never asks us to stultify our reason or mistrust the evidence of our eyes. . . To the stricken mourners death is never an angel of mercy, nor a messenger of hope. . . personal consciousness, as we know it, is *only* possible through a bodily organism.’

After all this we are told that this death that is death is not death after all, for ‘we pass into the unseen and lose all sense of all that is,’ and ‘it must not be supposed that this is the end.’ There is to be ‘not a continued existence’ but ‘a renewal of life,’ ‘by a resurrection of the dead’—although we have been told that: ‘When we go hence, that is to the grave, we are *no more*’—and that ‘when the vital power has departed man ceases to be.’

The Rev. Arthur Chambers, in his Address to the Alliance, gives Scriptural authority for his view: Mr. D. Young gives Scriptural authority for his assertions, thus,

He, Jesus, is the Resurrection and the Life, and because He liveth, we shall live also. 'This is the will of Him that sent me, that everyone which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day.' (John vi. 40.) Because of this promised awakening, our death is but a sleep and a forgetting. 'If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him' (I. Thess. iv. 14). Till then, till the hour cometh, 'when the dead shall hear the voice of the Son of God,' and, hearing, once more live, they shall sleep the dreamless sleep of death, unconscious of the passing years, 'unknowing and unknown.' This is the *uniform* testimony of Scripture, and, guided by the Word of God, we reject all systems of thought which have their root in the supposed deathlessness of man's nature.

'When doctors differ who shall decide?' We agree with Mr. Young on one point, viz.: 'God never asks us to stultify our reason or mistrust the evidence' that we have observed, and consequently we hold to what we know as the result of our investigations and the communication we have had with the people of the after-death world—and we leave Mr. Young to his texts. So long as they content him he must rest content.

#### A REVELATION FROM WITHIN.

In 'The View, Bart Kennedy's Paper,' of April 29th, Dixon Scott gives a graphic life-story under the heading 'The Call of the Soul.' From boyhood to old age the subject of his sketch was burdened and perplexed with the problem: What was everything? Who was he? Had he a soul—a soul alive? Through all life's perplexities, its successes and defeats, the same old questions faced him, and he was dissatisfied. One summer day, as the sun rose, he rushed into a field, and there sank exhausted, in mind and body. He lay on his back and drank in the glorious air of God, grew restful and at peace, and then—

In a flash, born of pain, the truth revealed its message, and he knew himself. Light came to his inner vision: the knowledge of truth and life vibrated his being, and sent the whole fabric of his amazing life spinning into fragments. He scorned his fame, his wealth, his power. He ached for a full sight of his soul—to know it, to feel it flush his being with light, with pure knowledge. The husks of success had all been his heretofore, the Dead Sea fruit of worldly desire and—the feet of lead! Friends knew him not, and understood him now no more than they did when, as a boy, he had asked them, *What is everything?* But a great joy in life surged up in him. With the power of a giant mind he swept aside the claims of the world and of the worldly creations that sullied his soul. He was a seer born, and had played a part amongst the ruck of men. With glowing of heart he knew himself clearer day by day. He saw a new self in the light of his soul. A mirror of revelation was within himself, a mirror truly that was thick with the slime of earth, but each day he looked inwards and with powerful strokes swept away the filth that obscured the reflection of his own pure self. He became a great seer, whom men understood not, for he talked to them of winged feet, and they scoffed, for did not they know by their own senses that men had feet of lead?

THE UNION OF LONDON SPIRITUALISTS.—A Conference will be held with the Kentish Town Spiritualist Society on Sunday next, the 14th inst. In the afternoon, at 3 o'clock, Mr. T. Brooks will read a paper on 'Health: Considered Physically and Spiritually,' to be followed by discussion. At the evening meeting, timed for 7 o'clock, the speakers will be Messrs. T. Brooks, G. Tayler Gwinn, and G. F. Tilby.

Those scientists who give examples of what careful selection and breeding have done in improving plants and animals, and point to those successes as examples of how men and women could happily be improved if they were selected in the same way, always overlook human nature, as philosophers are prone to do; and that human nature is not animal nature is patent to every one who refuses to keep his eyes shut. Human nature may have all that animal nature has, but it has much more—much more for which there is no known animal basis. Love, pity, honour, mercy, reason, unselfishness are all parts of what is called *human* nature, whilst kill or be killed is the one dominant law of the forest. Every animal for itself is the ideal of kinship to which all animals have attained, whilst a great human brotherhood is that to which mankind is striving to attain.—P. GALLOWAY.

#### ITEMS OF INTEREST.

In the May issue of 'The Sanctuary,' Miss H. A. Dallas, the editor, says: 'Our divinity is essentially derived. This is the principle which lies at the root of our divine sonship—a principle which is profoundly practical and needed for daily life. To live by it is to be strong and at peace.' Professor Vaswani, who writes from Karachi, India, says: 'The birth-hour of a new age is upon us, and it is my daily prayer that East and West may learn to understand, appreciate, and love each other more and more as the years go by. May they be drawn closer each to the other in social and spiritual fellowship to support each other's strength and supply each other's deficiencies.'

Mr. W. J. Colville writes: 'I hope soon to be again in London and to give a course of lectures at 110, St. Martin's-lane, as well as at Hayter House and in many other places. I am now so connected with the Mystic Light Publishing Company, 49, John-street, New York, that though temporarily absent from America I continue to edit the monthly periodical, "Mystic Light Library Bulletin," which, though considerably less than one year old, has already achieved a large circulation. Activities in spiritual directions seem abundant in America as far as I can judge. My field of work during the past winter has included Greater New York, Newark, Philadelphia and Washington in one direction, with Hartford and Boston in the other.'

Mr. J. F. Carney, writing in 'The Progressive Thinker' recently, claimed that among other good things that Spiritualism has done it has 'given us a revised geography of the heavens and the hells of the future world. It has,' he says, 'unfolded the stately curtains that separate the invisible worlds from the one that is visible to our senses, and thus has permitted us to look behind the scenes and there behold the inexorable reign of natural law in the spiritual world. No arbitrary despotism reigns or rules there. Furthermore, Spiritualism has transformed millions of men and women into good every-day citizens, not Sunday angels, but people who are endeavouring to keep the week-days holy. Are those and kindred other reforms of any value to mankind? The knowledge of those inspiring truths did not come from the priests of antiquity; they did not come from books or creeds, potentates or politicians. But they came from spirits and angels, who were once in mortal form as you and I are now.'

#### LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.*

##### The Bangs Sisters and Fraud.

SIR,—In psychic investigation one is truly 'between the devil and the deep sea!' If one believes in and champions a medium, as I did in the case of Eusapia Paladino, one is either 'a poor observer,' or 'in league with the medium'; on the other hand, if one discovers fraud, one is equally at fault—a villainous 'medium hunter' who is not honest in his findings! Surely, one is sailing between Scylla and Charybdis here—and far worse!

I feel I must reply as briefly as possible to Vice-Admiral W. Osborne Moore's articles in recent issues of 'LIGHT'—to which Dr. Funk has called my attention. If I am at fault for not sending a copy of my report to the Bangs Sisters, surely Admiral Moore is equally at fault for not sending me a copy of his criticism; for I do not always see 'LIGHT.' As a matter of fact, however, I regard it as nonsense to send a copy of a report to every medium exposed.

I could go through Admiral Moore's reports if I chose to do so, and point out exactly where, in my opinion, the fraud crept in, in his slate-writing sittings, but it is hardly necessary. I do not consider them genuine, and Admiral Moore does; others besides myself have detected fraud; Admiral Moore did not—let the matter rest there. If the Bangs Sisters would ever consent to give sittings under really test conditions, I should be most happy, and stand willing to investigate them with the utmost care and patience and to publish a favourable report, should I fail to detect fraud—as I did not hesitate to do in the case of Eusapia. I have no grudge against the Bangs Sisters; indeed their work interests me immensely.

I must correct one or two statements in my own report which have led to just criticism. (1.) I said there was 'a slit in the door behind Miss Bangs.' There is (or was) no such slit. What I meant was *under* the door—between the lower edge of the door and the strip of wood over which it closes.

This was, I should judge, two-thirds of an inch at one end, tapering to half an inch at the other. This existed when I was there, and doubtless still exists. (2.) As to the 'strip of wood dividing the windows,' I might have expressed this more clearly. There is one window, as Admiral Moore says. It looks out on to their back garden. There are four panes of glass, two in the top portion and two in the bottom. These panes of glass are divided by a strip of wood about an inch broad. This was the strip of wood I found freely punctured with tiny holes. However, inasmuch as I stated that I did not consider these holes of any special significance, I fail to see why so much stress was placed upon this.

As to my being in Chicago at the time, Admiral Moore's doubts as to this are most curious. Perhaps Dr. Funk would confirm this fact; or Mrs. Francis—the widow of the late John R. Francis—editor of 'The Progressive Thinker,' on whom I called. Or would the canvas which I bought from the Bangs Sisters at the time, and still have, convince Admiral Moore? They say that 'seeing is believing,' and it truly is in Admiral Moore's case—in more senses than one.

Finally, I wish to say this: If this portrait phenomenon can, under virtually the same conditions, be duplicated by fraud, then, surely, its evidential value vanishes. If it could be shown that phenomena, precisely similar to Eusapia's, could be produced by trickery, hitherto unsuspected, then I should give up my belief in her at once. I still believe in her powers because no such proof has been forthcoming. But in the case of the Bangs Sisters, it is a little different.

For years these 'spirit portraits' were the wonder and the envy of all the conjurers and mediums in America. Attempts were made to duplicate their work, without success. I myself was 'on the fence' regarding their portraits, and so stated in my report. After I had my sittings, Mr. David P. Abbott and myself worked together over this problem, but I was forced to stop, at the time, owing to press of other matters, and Mr. Abbott continued his experiments alone. I think I am safe in saying that he has now succeeded in duplicating the Bangs Sisters' portraits exactly—and by trickery. No chemicals are used, no solar-photography, no spraying—nothing of the kind. Two canvases are selected, marked and placed upon a light easel, which is examined. A bright arc-lamp is placed behind the canvases. Investigators may walk round the canvas during the entire process. They may look above, below, behind, on all sides. A picture slowly forms on the inside—between the two canvases—which picture has the same finish and texture as the Bangs' portraits. It can be made to appear slowly, the eyes to open at will, &c., exactly as their pictures do. The process is, in fact, from all external indications, identical in appearance. In view of this fact, I think the authenticity of the Bangs' 'spirit-portraits' may seriously be called into question! As to their slate-writing, I am certain I could duplicate it myself, under the same conditions.—Yours, &c.,

HEREWARD CARRINGTON.

SIR,—I beg to forward to you a letter I have just received from the well-known author and psychic investigator, Rev. I. K. Funk, D.D. There is no doubt Dr. Funk did ask Mr. Hereward Carrington to visit the Bangs Sisters. The question is, 'Did he ever enter the house?' The Bangs Sisters deny that he did. Lizzie assured me most positively that she would have recognised him, and that they had never sat for him at any time. Personally, from what I know of both, I see no reason to take the word of Mr. Hereward Carrington before that of Lizzie Bangs.

What Dr. Funk calls slate-writing is the phenomenon of spirit-writing within sealed envelopes put between hinged slates, not the 'slate-writing' we are accustomed to hear of through Eglinton, Keeler, the Campbells, &c.—Yours, &c.,

W. USBORNE MOORE,  
Vice-Admiral.

The following is Dr. Funk's letter:—

MY DEAR ADMIRAL,—Yours to hand in reference to the article by Mr. Carrington in the 'Annals of Psychical Science,' concerning the Bangs Sisters. I made a number of tests of the mediumship of these sisters, both as to picture-painting and slate-writing. I cheerfully bear testimony that I have not had to do with any other mediums who have been able to give me invariably so satisfactory results. In not a single case have I detected fraud, although before my first visit to them I had read carefully the *exposé* by Dr. Krebs, which was furnished to me by Dr. Hodgson. They certainly did not attempt upon me any of the frauds described by Dr. Krebs, nor did they any of the tricks spoken of by Mr. Carrington. Having been forewarned against them, I would have been an unusually stupid investigator had I been caught by them.

It has been my custom in making investigations, especially when I was not able to explain results, to induce others whom I

believed to be keen investigators to make trial, and I would often indicate the particular tests for them to make. I asked Mr. Carrington to visit the Misses Bangs and make certain investigations, as I asked you and others. I never asked anyone to visit a medium under a false name, for I have long believed that fraud begets fraud in these investigations. When I have completed my investigations with these remarkable mediums I shall gladly publish the exact results.

You are at liberty to make any use of this letter that you see fit.—Yours most respectfully,

(Signed) I. K. FUNK.

New York, April 18th, 1911.

#### 'Spiritual Science': A Difficulty.

SIR,—'A Commonplace Woman' has been practically disarmed (p. 191) by the kindly tone of Sir W. E. Cooper's reply to her criticism, but I cannot think that she has been answered. To say the least, the sense in which it is true that 'men only get what they ask for' is a limited one. That sense has been well illustrated in the beautiful spirit messages quoted in the letter from 'An Ordinary Woman' in your last issue (p. 216). It is this: that man only gets what he is capable of receiving, and that in regard to spiritual blessings, such as those suggested in the beatitudes of Jesus—purity, meekness, hunger and thirst after righteousness—his praying for them implies that he is ready to receive them; consequently in obtaining such blessings he is merely getting what he asks for.

But even this is only half the truth, not the whole of it. Prayer is not a cause but an effect—an incident in the change that is being wrought in the man. Prayer is preceded by and is an expression of desire. If desire exists where none existed before, whence came it? Nothing can come of nothing. It was there before the prayer, for without it there could be no prayer. The answer surely is that this desire is itself a foretaste of the coming blessing, the earnest of more to follow.

So of spiritual blessings alike as of material—of the air, the sunshine, the rain, and his physical health and well-being—it may safely be averred that if nothing came to a man but what he asked for, he would have nothing. If he had never so much as tasted of any of these things, if none of them had come to him freely in the first instance, he would never have known that he wanted them. Even Oliver Twist had had his appetite whetted before he 'asked for more.'

Races who pride themselves on their superior civilisation, and, on that pretext, claim for themselves the right to keep other races in subjection, have often excused their action on the ground that the subject people were not fit to receive the gift of freedom, thus refusing to recognise the evident fact that only with the gift can the power to exercise it aright be developed. As Macaulay said: 'Men are always fit for freedom.'

In the same way men are always fit for spiritual blessing, and it may come to them at any time. What we call their fitness to receive a blessing is but evidence that they have received some measure of it already—it may have been but the first faint dawn of a love they have never felt before, some vision of the beauty of that holiness to which their lives have been strangers. It came unasked, unsought for, and when it came it awoke in them the desire for something better, nobler, higher than those satisfactions of the lower self with which they had so long been content. Were this not so what guarantee could Spiritualists have that in the end the forces of good will triumph in every human soul—

'That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete'?

—Yours, &c.,

R.

#### 'Woman's Right.'

SIR,—'He shall feed his flock like a shepherd . . . and shall gently lead those that are with young.' At last England is being brought to realise that if she is to prosper, she must gently lead those that are with young; the whole race depends upon her doing so.

Yesterday I read in the paper with overwhelming interest Mr. Lloyd George's new Bill, and to-day I attended a meeting at which an artist sang 'He shall Feed his Flock,' from 'The Messiah.' When the end of the solo came with those glorious closing words, 'and shall gently lead those that are with young,' I felt the tears welling up into my eyes, partly at the exquisite tenderness of the phrase, and partly at the joy that at last woman in her hour of dire need was to be succoured, and the innocent babe was to get a chance of thriving, whether it be born according to the laws of man or not. All are born according to the law of God, even as the flower blossoms. Every little child is heaven-born, and no care can be too great, no love too intense, that is lavished upon it.—Yours, &c.,

M. S.

## Colonel R. H. Forman Explains.

SIR,—On p. 205 you quote from the 'Freemason' a part of an address delivered by me in Grand Lodge, India. As a matter of fact, the extract is taken from 'Spirit Teachings,' somewhat altered to fit the exigencies of the situation. I do not wish to be accused of plagiarism, and in the address I stated that it was a quotation, though I did not indicate the exact source, lest in a mixed audience of all colours and creeds I might arouse feelings of prejudice and even bigotry. The beautiful words of 'Imperator' appeared to me to be peculiarly appropriate to the teachings of the Antient Craft—a craft, be it added, which, in my humble opinion, has kept the 'light' shining through the ages, albeit dimmed and flickering.—Yours, &c.,

Osborne, Isle of Wight.

R. H. FORMAN.

## FAREWELL TO MR. AND MRS. J. WALKER AT BOURNEMOUTH.

On Monday, the 1st inst., a meeting was held of the officers, members, and friends of the Bournemouth Spiritualists' Society, to bid farewell to Mr. and Mrs. J. Walker and Miss Dankester (a member of the society) on the occasion of their leaving England for California. Mr. Walker was practically the founder of the society—in fact, from the few members of his little home circle the present important spiritual mission has been evolved. He has been most assiduous in his efforts to forward the glorious work, his enthusiasm and untiring energy calling forth the admiration of his co-workers. His chief aim has always been that the fair escutcheon of Spiritualism should be kept unsullied, and that the society should be free from the intrusion of the parasitic elements so derogatory to the progress of our cause. After refreshments had been partaken of, speeches were made by the officers and some members, eulogistic of the zeal, integrity, and transparent honesty of Mr. Walker and the good services rendered by Mrs. Walker and Miss Dankester. Following this, a purse of gold, to the value of £15, was presented to Mr. and Mrs. Walker, and a silver waist-clasp to Miss Dankester. The recipients feelingly expressed their thanks for these tokens of the society's appreciation of their services.

W. J. S.

## SPIRITUALISM DEBATED IN WALES.

A two-nights' debate on 'Is Spiritualism a Delusion?' was recently held at Morgan's Hall, Caerau, between Mr. Thomas Bennett, Atheist, and Mr. John Connolly, Spiritualist. Mr. Bennett, who was very sarcastic, stated that only the ancients believed in Spiritualism, inasmuch as they worshipped gods and stars, and believed in the immortality of the soul. He argued that heat was not an entity, and life had the same relation to matter as music to a violin. When Mr. Connolly reminded him that music must have a producer, and mentioned many eminent men to prove the scientific basis of Spiritualism, Mr. Bennett retorted that in his opinion those gentlemen must have softening of the brain; quoting big names was not argument, and Spiritualists were very fond of picking crumbs from the scientists' tables. Yet he himself referred to Darwin and Haeckel as men of sound judgment, and offered his hearers 'crumbs' from those who held the same materialistic views as himself! He stated that the experience of others was no proof to him, and declared that no materialist of note had ever left their ranks except Mrs. Besant. Mr. Connolly soon controverted this by giving other instances, and said that he hoped some day to welcome Mr. Bennett into the ranks of Spiritualism. Mr. Bennett stated that he had attended Spiritualistic seances at which tables had risen on two legs, although he had previously declared, with much sarcasm, that wood was no conductor of magnetism or electricity. Apparently, however, he had used muscular pressure to produce the movements, and had been a party to deception. Mr. Connolly quoted evidence regarding physical and other phenomena, and cited striking instances of mediumistic prevision. The debate closed with the usual votes of thanks. The chairman, Mr. Heben Butler, was much appreciated for his tact and impartiality.

R. R.

## THE THUNDER OF THE WATERS.

Mr. W. Tudor Pole, in the course of an address on 'The Thunder of the Waters' at the Union Conference of Advanced Metaphysics on Sunday evening, May 7th, at the Bechstein Hall, referred to the great privilege and responsibility of being alive during the present age which, in so many special ways, was destined to pass into history as one of the most remarkable epochs in the gradual upward growth of mankind. A great cry had gone up from men of every race and creed asking for more light on life's strenuous pilgrimage, for peace after great strife, knowledge and certainty after ignorance and doubt, joy after sorrow. This world-wide appeal, inarticulate perhaps,

but none the less pressing and insistent, was being responded to on all sides, and a great new spiritual wave of light was flowing down from the regions of eternal life into the great ocean of the mind of man—an ocean that was the common property and heritage of every one of us. Mr. Tudor Pole likened this great downpouring of the Creator's spirit to the Niagara Falls, and spoke of this outpouring as God's special gift to man to-day. Man's gift to God must be the harnessing of the Niagara of the spirit for the upliftment of his fellow men. The speaker then described the rock-hewn chamber behind the Great Fall at Niagara, where the electric currents, generated by the swift-flowing waters, were focussed and controlled before being sent out to illumine cities many miles away. We each had to become typical of that quiet chamber in the rock in order that the waters of the Spirit might not thunder by us unheeded and dissipate unused. Abdul Baha, the leader of the Bahai movement, was a wonderful example to the world of a man who, in the face of forty years' imprisonment and of the most awful persecution, had been able to show forth triumphantly the power of the Universal Spirit working through a thoroughly disciplined, yet selfless, instrument. The Bahai message to the conference could be summed up in a few words. When the members of the audience left that hall and returned into the roar of the traffic in outward things, let them attune their ears to the thunder of the waters of the Spirit, let them harness those waters and send them forth by becoming selfless channels for the service of their fellow men. The keynotes to the coming age would be brotherhood and peace, and each one could share the privilege of working in his own sphere for the dawn of the golden age of peace and goodwill among men on earth.

## SOCIETY WORK ON SUNDAY, MAY 7th, &amp;c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mr. E. W. Wallis gave a masterly exposition of 'Spiritualism: Its Aims, Principles and Ideals' to a deeply interested audience. Mr. D. Neal presided.—*Percy Hall, 3, Percy-street, W.*—On May 1st Mrs. Place-Veary gave successful clairvoyant descriptions, &c. Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street*.—Evening, Mr. E. W. Beard, under control, gave an address on 'The Life of the World to Come.'—67, *George-street, W.*—Morning, Mr. G. R. Symons spoke on 'The Five Points of Fellowship.' On Wednesday last Mr. P. E. Beard gave clairvoyant descriptions.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Miss Morse gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. and Mrs. J. Roberts.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. Symons delivered an excellent inspirational address on 'Peace,' followed by clairvoyant descriptions by Mr. Underwood.—S. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. Wrench gave an address. Sunday next, Mr. and Mrs. Smith, address and clairvoyance. Thursday, Mr. Stebbens.—H.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, of London.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Effie de Bathe gave an interesting lecture on 'Clairvoyance.' Sunday next, at 7, first visit from Mr. J. L. Macbeth Bain; subject, 'Spirit Healing,' with illustrations.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Mary Davies gave an interesting account of her spiritual experiences, also clairvoyant descriptions. Sunday next, at 7 p.m., Mr. D. J. Davis. Monday, at 8 p.m., circle. Tuesday, at 8 p.m., astrology class. Friday, at 8.30 p.m., healing class, Mr. Hawes.—N. R.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Neville gave address and psychometric delineations. Sunday next, at 7, Mrs. Ord, address and clairvoyant descriptions. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public.—G. T. W.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. Annie Boddington gave an interesting address on 'Spiritualism,' in which she emphasised the gift of healing, from her point of view the best of all. Mr. G. F. Tilby presided. Sunday next, Madame Beaumont, address and clairvoyance.—W. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, interesting and instructive conversation in circle. Evening, Mrs. Imison earnestly appealed to inquirers to recognise the truth in their researches that 'Love is nearness'; and gave many clear descriptions, with names, which were all recognised save one. Sunday next, morning, 11.30, evening, 7, and Wednesday, 8.15, Mrs. Fanny Roberts. May 21st, Mr. R. Boddington, at 7, Rally to our last social, Saturday, May 13th.—A. C. S.