

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.

We have received the second volume of Mrs. Annie Besant's Essays and Addresses, entitled 'The Spiritual Life' (The Theosophical Publishing Society, 2s. 6d. *net*). In their preface to the book the publishers refer to the fact that in addition to the large number of volumes in the name of Mrs. Besant in the catalogue of the British Museum, a great quantity of literature produced by her has appeared in more fugitive form as articles, pamphlets and published lectures. In these circumstances the Theosophical Publishing Society decided to issue an edition of her collected lectures and writings under the general title of 'Essays and Addresses.' It is a course amply justified by the esteem in which Mrs. Besant's work is held, and we are confident that it will have a wide appeal. We may not endorse all her contentions as the protagonist of a school of Theosophy, but we have always recognised the consummate ability with which Mrs. Besant presents her case. The contents of the present volume are marked by all the eloquent reasoning and literary grace with which we are so familiar. The opening address is the one given at the City Temple, London, in October, 1907, which, as delivered to the Rev. R. J. Campbell's congregation, will have an especial interest for many readers.

It is no small evidence of the versatility of Mr. Balfour's genius that although unfitted—by inclination, at least—for the political arena, he yet contrived to display a brilliant and powerful personality in the councils of the State. But it has long been evident that his true vocation is that of a philosophic thinker. It is in this character that his private secretary, Mr. Wilfrid M. Short, presents him in a collection of the more notable passages from his non-political writings, speeches, and addresses. ('Arthur James Balfour as Philosopher and Thinker.' Longmans. 7s. 6d. *net*.) We observe that Mr. Short reproduces a great part of Mr. Balfour's article on Bergson, to the incisive analytical power of which we referred in these columns when the article first appeared. It was, indeed, a fine piece of writing, and, as we thought then, clearly showed the direction in which the statesman's real powers lay. In this and some of his other deliverances Mr. Balfour reveals himself as a rebel against Intellectualism. He has long passed beyond the limitations of those who would reduce all life to logical formulæ. And his message is a hopeful one. There are many problems to be solved, but he has attained the conviction that every fresh triumph of science brings it nearer to the time when it must recognise that with Spirit lie all the ultimate explanations of the Universe,

We were especially interested in Mrs. Cora L. V. Richmond's reference to the works of the late Mr. F. W. H. Myers in her paper read at the International Spiritualists' Congress. We quote it here as it contains a valuable hint to those who have the direction of libraries designed to furnish the representative literature of the movement:—

There has been no more valuable contribution to the literature of Spiritualism than the posthumous works of Frederick W. H. Myers . . . voluminous, exhaustive and far-reaching. They show that a really sincere, elevated and cultured mind cannot enter upon the investigation of this subject, through any of its pseudo- or syno- nyms without arriving at the great central truths of the Spiritual realm, and although the works referred to are not within the reach of the average reader, Spiritual societies would do well to place a set of these comprehensive works in their libraries where they would be available to such as cannot possess them personally.

Mr. Myers' academic leanings probably proved somewhat forbidding to those concerned mainly with the rudiments of the subject. His love of the classics is well known, and is exhibited in those communications which were obtained in connection with the 'cross-correspondence,' experiments. As a poet he has had rather less than justice. His verse shows great distinction of style, and he produced at least one monumental sonnet. We refer particularly to the one entitled 'Immortality.'

A correspondent, in the course of a letter dealing with our references to Shakespeare in 'Notes by the Way' in 'LIGHT' of the 14th ult., takes exception to the statement that 'we are content to accept him (Shakespeare) as an example of the powers of an incarnate soul without dragging into the problem any theories of "occultism." 'A more unfortunate conclusion (writes our correspondent) could not be arrived at from the spirit point of view.' The statement is a little ambiguous—if by the spirit point of view our friend means the view-point of a discarnate spirit, that is a coign of vantage that neither of us is yet able to take. Let us make our position clear. In considering the question of spirit influence on this world's affairs, we strive earnestly to take a balanced view. We never forget that man on earth is none the less a spiritual being, and consequently capable of displaying at times gifts that mystify those who look for an explanation in his material circumstances. There have always been men whose skill and knowledge have apparently been acquired in a mysterious way. They have known things they could never have heard or read. They have shown a proficiency in their avocations that was never acquired by the mundane methods of practice and training. There are such men to-day.

Now, in our view, it is undervaluing the potencies of the soul to assume that the earthly man can do nothing extraordinary (whether it be in art or literature or even conjuring feats that baffle the ordinary intelligence) without the aid of discarnate spirit beings. We do not say that in special circumstances such aid may not be accorded, but it is not necessary, as a general rule, to assume it. Genius,

for example, overrides all ordinary methods, and is its own explanation. We think of the genius as being inspired by ideas and influences rather than by persons. The great musician is a medium for the spirit of music rather than for the spirit of some other musician. The great philosopher is inspired by the direct perception of laws and principles, however much he may be ministered to by those like-minded in the higher world whence his inspiration is drawn. It is necessary to insist on the greatness of man not because he may communicate with spirit beings, but because he is himself a spirit. There is a danger of over-working the idea of 'spirit control' until the incarnate man assumes the appearance of a puppet operated by those in the other world. In striving to resist tendencies of this kind we are not necessarily at opposites with our critic. We are merely carrying the idea of mediumship a stage further.

It is certainly a relief to find that in claiming Shakespeare as a medium, our correspondent has no freakish theories to advance based on the idea that Shakespeare, being, on the hypothesis, an unlearned man, could not have produced works showing so vast an erudition. Bacon, it is worth noting, is not the only rival in the field. A learned German critic thought that the true author was the Earl of Rutland, while the pessimistic Count Tolstoi (like that gay cynic, Mr. Bernard Shaw) could see nothing remarkable about the plays, and reduced the question of authorship to absurdity by taking up the position that whoever wrote them they were not worth writing! We are not anxious to initiate a Shakesperean controversy in these columns, our desire being merely to combat the materialistic superstition that the explanation of transcendent genius must always be sought in the circumstances of a physical environment.

We have received from our good friend Mr. Arthur Holden some very musical lines, written by Mrs. Claribelle Atkins, entitled 'The Guardian Angel.' As will be seen by the notice on page 499, it is contrary to our rule to publish original poetry in 'LIGHT,' but we are tempted to make an exception in this instance and to quote the following verses:—

I come in the watches and stillness of night
From my beautiful home in that land ever bright,
While the stars in the firmament play.
Yes, I come from that Love-land,
Far over the time sand,
To hover about your way.
I come in the morn, and I come in the shade,
I follow your footsteps far down in the glade,
Where you rest from the heat of the sun.
I watch you, and follow you on to your goal,
For I am the spirit in charge of your soul,
To reclaim, when your labours are done.

I come, like a dove, and alight on your way.
I am there when you mourn, I am there when you pray,
And I know if you falter aside.
Yes, I come from that Love-land,
Far over the time sand,
And give you my hand as a guide.
You can never go far on the road of despair,
Since your life is my mission to tend and to care,
For I watch you by night and by day.
Oh, day of rejoicing, what rapture 'twill be,
When your soul takes its flight through the blue canopy,
And you cast off that burden of clay.

SPECIAL NOTICE.

On Wednesdays, October 23rd and 30th, Special Evening Meetings will be held at 110, St. Martin's-lane, W.C., at 8 o'clock, at which Mrs. Minnie Nordica will give clairvoyant descriptions. Admission, 1s. each.

LONDON SPIRITUALIST ALLIANCE.

A meeting 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, OCTOBER 31st,

WHEN AN ADDRESS WILL BE GIVEN BY

MRS. MARY SEATON

ON

'The Basis of Unity in New Schools of Thought, including Spiritualism, Theosophy, Christian Science, Mental and Spiritual Healing, New Thought, Bahaism, &c.'

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, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings:—

Nov. 14—Rev. Arthur Chambers, on 'Spiritualism as it Affects us in our Outlook upon Human Life and Experience.'

Nov. 28—Mr. E. Wake Cook, on 'The Great Problems in the Light of Spiritualism.'

Dec. 12—Mr. H. Biden Steele, on 'Psychic Investigation from Several Aspects,' with some illustrations.

The arrangements for next year will be announced shortly.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 22nd, Mr. A. V. Peters will give clairvoyant descriptions of spirit people at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHICAL SELF-CULTURE.—On Thursday next, October 24th, at 5 p.m. prompt, Miss Violet Burton will give an address, to be followed by discussion.

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, October 25th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience 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.

SPIRIT HEALING.—Daily, except Thursdays and Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

'LIGHT': 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

THE MYSTERY OF SUFFERING.

A Paper by MAJOR OSCAR BUSCH, of Stockholm, read at the International Congress at Liverpool on Sunday, July 7th, by Mr. F. T. BLAKE, of Bournemouth.

After referring to the fact that in all ages people of all ranks and degrees of enlightenment have suffered, none being spared, Major Busch continued : It is no explanation to refer suffering to sin—which may be defined as ‘every deed which is condemned by the conscience’—because the conscience is not equally awake or equally sensitive in every person, and because it has been differently trained in different ages and among different peoples, so that what is permissible at one time or at one place is sinful at another time or place. Suffering may spring from physical causes, and from errors committed in ignorance, but all suffering arises from transgression of some Divine law—physical or spiritual. It is inevitable that the transgressor should suffer the consequences of his sin, although, on the ethical plane, the insolent sinner apparently goes unpunished to the end of his days on earth. What a man sows he will reap. Each deed produces an effect in accordance with the force exerted. Man may be master over his actions but not over their results, which go on spreading joy or grief in ever extending circles, with the reactive consequences of blessing or suffering to the actor according to the ethical value of the action. A murderer not only cuts short his victim’s earthly life but checks his development here, plunges his family and friends into mourning and embitters their hearts ; by his example tempts others to do evil, and, perhaps, slings the lust of murder into another’s world of thought. These evil effects spread, but with diminishing force, until a wonder happens, the reaction takes place, the effects return, as if rebounding from Divine Right, and ultimately reach the guilty one, producing in him those sufferings which are the necessary results of the evil deed—although hundreds of years may have elapsed in the interval. If we examine one earthly life only it is not to be wondered at that we think the effects of karma work out unjustly, but if we could survey the whole series of earthly lives, and the free intervals between, we should realise how in the great karmic ledger debit and credit agree to the uttermost farthing. From this point of view it seems as though crime were a debt to be paid, or atoned for by suffering, and in a certain sense this is right, but we may not take it that suffering is a punishment by which the guilty has to reconcile, or to satisfy, Divine Righteousness—no, suffering has quite another meaning.

We must distinguish between the different kinds of suffering. We incur physical sufferings by neglecting our body, and these teach us to guard and use it properly, that it may be a good instrument through which the spirit may receive impressions and learn how to exert its influence. Bodily ailments are the correctives by which Nature impresses us with the fact that the body is the temple of the spirit, which it is our duty to regard as the most precious and sacred treasure of our earth life. In truth, in most cases, we ourselves desired earthly life, so that we might secure the opportunity of taking a step forward on our way to eternity. Therefore we should make full use of all its powers and possibilities, and our sufferings remind us of this duty to ourselves. Other sufferings have other causes and purposes. An infectious disease affects one person and not another. Is it accidental that one man suffers while another by his side, and perhaps nursing him, escapes ? Misfortunes fall on men who, as far as we know, are perfectly innocent. Is it an accident that one, in spite of all his diligence and thrift, is poor and unfortunate, while others have easy times and are successful in their undertakings ? or that, without apparent reason, some men incur ill will and persecution while others meet with kindness and good will ? No ! In this world of law there is no room for accidents ; there surely exist causes, and also an aim, even for such sufferings as seem to us to be capricious. But, to find an explanation for them, we need to survey the previous phases of the lives of the sufferers. As, however, we do not possess the power or gift to do this—for there is only One who keeps account of all our deeds—it is not for us to judge anyone. Still, although we cannot see the causes of our particular sufferings, we may, as a rule, discover traces of them ; for, since communion

between the seen and the unseen realms has become more reliable, we can, by comparing and synthesising the numerous testimonies received from the ‘departed,’ realise the full reign of law in the ethical world. Our friends from ‘the borderland’ have assured us that their earth-life sufferings were visibly related to the false steps and errors that they took or committed in a previous life, and that they were thankful that they had been permitted to go through those sufferings, as they were the right remedy for the spiritual wounds they had inflicted on themselves by their evil doings.

Man consists, we know, of spirit, soul, and body, so intimately related that one cannot be hurt without, in some way, all being made to suffer. For instance, indulgence in the lusts of the flesh will inevitably affect the soul and the spirit, and after death, the soul (or spirit’s body) will be sullied, stunted, even deformed, in consequence, and these hideous effects cannot be removed by any outward means—only suffering will cleanse the soul and heal its wounds. Such suffering is endured first in the spirit world, where it brings forth repentance—for only the tears of repentance are able to wash the soul clean. Sooner or later the hour comes when the sufferer, crushed by remorse, melts into tears, makes his confession, opens his heart again to God, gratefully gives himself up to His loving care, and finds peace. That is his first act of redress. But he has not healed the wounds he inflicted on others, and the harm he inflicted upon them on the earth-plane he must atone for on the same plane. When he realises that he must take on himself the sufferings he caused others to endure, he desires a new incarnation, returns to earth, and eventually meets his creditors of karma, gets his opportunity of atoning for his transgression, and passes through the fire of suffering necessary for his purgation and for the emancipation and education of his better self—this suffering frequently corresponding with the false step which was its cause.

In illustration, Major Busch cited statements made by communicating intelligences. One who had been a cripple during his last earth life, learned on the other side that he, in a former life, had beaten his tenants and broken their limbs. By so doing he had injured his own ‘astral body,’ and therefore he had suffered as a cripple, but having borne his trial patiently, he had regained a sound and perfect spiritual body.

A man who in one life acquired riches by oppressing his dependants and robbing them of the joy of life, in his following life atoned by begging from door to door and by sharing what he got with others poorer than himself. A negro slave, who endured dreadful cruelties and was beaten to death, afterwards discovered that, in a former incarnation, he had been a pirate and had treated his prisoners in a like manner.

These cases, Major Busch said, show that the most intense suffering in this world has its cause in a crime committed here during a former life—and that the object of the suffering is to cleanse and heal the sinner. If the sufferer is patient and humble the results are good, but if he is bitter and obstinate he adds to his karma, and will perhaps be forced to endure the same trials in another earth life until he learns his lesson.

It is not a disadvantage to the sufferer if others soothe his pain—on the contrary, kindness shown to another is an outflow of God’s own love. What is more calculated to help the sufferer to bear his burden submissively than the knowledge that he is the object of love and pity ? If you can really succeed in lifting the burden from the shoulders of a sufferer, it shows that, the measure of his sufferings being completed, he should be relieved of it and that to you has been accorded the privilege and the joy of being God’s instrument of help. *Happy you ! In truth,* you could never be of greater service than when by love and devotion to God you relieve the need of him that suffers, be it bodily or spiritually—and by so doing you do not interfere with or defeat the operations of karma but promote them and thus fulfil the will of God.

Major Busch then spoke of ‘the Master of Nazareth,’ who, he said, of his own free will came to manifest God to the world, to show by his doctrine and example the way towards God. His sacrificing love became an accusation against the prevalent selfishness of his day, and aroused the hatred of his enemies, who put him to death. Yet his physical sufferings were as

nothing in comparison with the spiritual anguish which he experienced when he saw how little mankind understood his mission, and which found expression in his bitter cry, 'My God, my God, why hast thou forsaken me?' This suffering was not due to any breach of law on his part, nor for his cleansing, but it was caused by the sin and selfishness of the world to which he, the God-sent one, came to teach purity, humility, humanity, and love. He is 'the saviour of the world,' not in the sense that by his death he redeemed it from the consequences of sin, for those consequences each one must endure for his own good, but because, by his life, his teaching and personality, he infused new strength into the world—a strength which all may receive who look up to and believe in him; a strength which enables us to fight against our brutality and selfishness, and truly redeems us from all evil. Suffering, if not self-caused, but freely incurred for a loving purpose, sets free spiritual forces which may be used in the divine household for high and ideal ends. We may drink at the well-spring of life, but where the waters come from we may not know.

Turning to the dark side of life, Major Busch referred to the tendency displayed by some persons to scorn everything sacred and give themselves up to selfish aims, and to the fact that such persons may obtain great power and do an incalculable amount of harm. When out of the body they may cause much suffering to earth-dwellers by stimulating their lower passions, and prompting them to vicious and criminal conduct. They delight in causing misery and pain, and, by working together under despotic leadership, can cause misfortune and evil; but their power to influence others depends entirely on the moral state of each individual. They have no power with or over those who have attained to such purity and spirituality that they cannot be tempted to do mean and ignoble things. Their efforts to injure such persons recoil from their armour of purity and wound themselves. Only those are in danger who themselves carry the seeds of evil, and their sufferings are really self-caused, even though they are induced by evil spirits, for no spirit has greater influence upon a man than the man permits of his own evil desires. On the other hand, the evil spirit may become the scourge by which man is chastised to righteousness; hence the evil spirit is a factor in the Divine government of the world, but he is not excused because of that fact, he is still culpable, and must pay his debt. Sooner or later the hour comes when he can no longer do evil, when, tired of it all, and mostly of himself, he at last surprises himself by acting unselfishly, and he then begins to tread the thorny upward way. A series of earth-lives under most painful circumstances awaits him, in which suffering will have a great part to play in his progress and ultimate attainment of the spiritual goal of life.

It should be remembered that each undeserved suffering which man takes upon himself in his love for his brethren sets free a force which can be used by good spirits to help to redeem mankind. But mark the difference; the good spirit does not cause suffering to others, and use the force set free by it for his own purposes, as the evil spirit does, but he endures the suffering himself and employs the strength produced by it for unselfish uses: to comfort and to support stumbling, straying and grieved souls on their wandering upward way to the Father's house.

Toward all suffering in the world, be it ever so much self-caused, we have only one duty, that of doing all in our power to relieve the sufferer, or to lift the burden. In so doing we fulfil God's will, we realise the gospel of love, and we may, according to our little gift, join in the work of building God's kingdom on earth.

THOSE of our readers who are interested in coincidences should note the following: 'One of the competitors participating in the annual ladies' deep sea angling competition, held at Deal, had the good fortune to hook up a lady's gold watch. Some of the anglers recall that a lady in the same competition two years ago lost the watch over the pier.'

THE friends of Mrs. Nordica, late of Australia and South Africa, will be pleased to know that they will be able to hear her discourse on Sunday next at 7 p.m., at 22, Prince's-street, Oxford-street. She will then speak on 'The Human Aura,' and afterwards give delineations and spirit messages.

THE VOICES, 1912.

By VICE-ADMIRAL W. USBORNE MOORE.

(Continued from page 485.)

The attached narrative is furnished to me by a gentleman of independent means residing in the South of England. He had a scientific business training, but has occupied himself for some years with honorary work connected with county affairs and charitable organisations.

The first séance I had with Mrs. Wriedt was in July, 1911, at Cambridge House, Wimbledon. It was a private sitting early in the afternoon. I was accompanied by my wife and my two eldest daughters, both of whom were over twenty-one years of age. The room was completely darkened; the medium sat near the cabinet and retained throughout her normal consciousness, talking frequently to us, sometimes describing spirits and visions which were unseen by ourselves. Immediately the lights were extinguished we were flicked with water, and soon afterwards luminosities appeared floating in the air, visible to all the party. I can but describe their shape and size as like luminous night-gowns in movement, with a head-shaped top, the forms being about the size of average thin people; no features were distinguishable; they developed near the cabinet, approached to within a couple of feet of the sitters, and then faded gradually away, sometimes as if through the floor. No sounds emanated from these forms, which came from time to time during the eighty minutes' séance; and they were intangible.

After two or three had appeared, voices came from the trumpet; these varied in tone and quality, but none were recognised as resembling those of the alleged speakers when they were in earth-life. Once we heard two different voices speaking simultaneously, whilst at the same time the medium was talking to us.

The first voice that came said she was 'Mary.' One of us asked, 'Mary Ann?' Answer: 'No, Mary Adams.' 'Mary Adams?' I repeated. Answer: 'Yes, yes, your guide.' She gave us a welcome and greetings in a fairly distinct voice. (Mary Adams is one of my spirit guides to whom I am much indebted.)

Then a voice announced itself as 'John.' After some difficulty we got, 'Begins end of alphabet—no, not 'Z,' and after some guessing we obtained the name of 'W—y'; the voice proceeded 'John W—y the older one. Y ou remember Lizzie? Yes, you must, I was connected with your business.' (I noticed that Christian names were given readily and clearly, but surnames nearly always seemed to present great difficulties to the speaker. We had two W—y's, father and son, connected with our business; both passed over some time ago, but their Christian names were both James, not John, and we do not remember any Lizzie connected with them.)

Another voice announced itself as 'William.' One of my daughters asked, 'Is it grandpa or uncle?' Answer: 'Yes, grandpa.' I was gently stroked on the cheek by a hand, and my wife was stroked on the knees. He said, 'I am very pleased to see you here. This is delightful. God bless you;' and he left with the sound of a kiss. Then a voice called clearly several times most eagerly, 'Maude, Maude!' The name given by the spirit was indistinct, but it sounded like Carrie. 'Are you Aunt Carrie?' my wife, whose name is Maude, asked. Answer: 'Yes.' A long conversation ensued between them (just as if her aunt were in the flesh), during which the spirit referred to two prints she had given us, now hanging in one of the bedrooms (correct), and to a necklace given to my eldest girl (who was present), now worn as a chain; the spirit said it was a *weak* chain (correct). She inquired, 'Who had her brooch with the red stone in it?' (not understood); reminded us how she used to dance the children, when very young, on her foot, singing 'Diddledy, diddledy' (correct); said how she always loved us (Aunt Carrie had a hard life and we endeavoured to be kind to her); requested us to send her love to my wife's twin sister, and said that I was to teach her about Spiritualism (my wife is a Spiritualist, but her sister knows but little about the subject); and when I mentioned how I used to chaff her sometimes, she laughed pleasantly and said 'Good-bye.' We all considered this conversation as a most satisfactory test and evidence of identity.

Mrs. Wriedt described several people near us whom we were unable to identify; then a voice sang 'Loch Lomond,' and said he often used to visit my wife when a girl and sing Scotch songs, that he was Mrs. Somebody's husband (we could not catch the name), and insisted that my wife knew him (this spirit was not recognised at all). Finally, 'Dr. Sharp' came, and in a good clear voice talked for some time on ordinary topics of conversation. He said we ought to have ten children like those two present. 'We should then be in paradise,' with which little piece of flattery the séance closed.

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

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

FROM THE WATCH TOWER.

We were interested to observe in reading the Press notices of the recent volume of reminiscences, 'Sixty Years of a Soldier's Life,' by Major-General Sir Alfred E. Turner, that the distinguished soldier states that he has been 'a serious Spiritualist for many years.' Even in these days when—except amongst very stupid people—the facts of psychic science have gained a hearing and are openly discussed, it needed some little courage to make a declaration of this kind. But while we applaud the fearless honesty that inspired Sir Alfred's statement, we are not disposed to vaunt ourselves unduly over the matter. Spiritualism as a sane, serious and scientific study has gained adherents amongst men and women of eminence in all departments of our national life. It is a significant fact, but its significance may be easily exaggerated. We are more than a little tired of the propagandist enthusiasm which proclaims that Spiritualism must be true (and respectable—which is apparently even more important) because Lord Brown, Sir Theophilus Robinson and Professor Jones all believe in it.

Every now and again we are confronted with a long list of names of persons distinguished in religion, science or social life, who endorse our subject. The list is continually growing, but the perusal of it has long ceased to fill us with more than a mild satisfaction. If the facts which disclose the spiritual nature and destiny of man are not true in themselves, what matters it how many eminent names are committed to the doctrine? And if they *are* true they can stand by themselves without the necessity of being propped up by the patronage and support of science or aristocracy. In this matter the testimony of Hodge the shepherd or Higgs the blacksmith may be quite as good as that of the Duke of Blankshire or Professor Crucible. Our subject is a many-sided one, but in its central and vital aspects it relates to the latent powers of the human soul, and that levels, or rather we should say *exalts*, it beyond all the boundaries of rank and learning. The unlettered man may have a gift of clairvoyance or of prophecy. He cannot record his experiences in literary phrases, or analyse them scientifically, but at least he has the gift, and in all probability the literary recorder or scientific analyst has not. If he is poor and ambitious he may seek to turn it to pecuniary account, and then no time must be lost in communicating with Scotland Yard. This money-getting—the bane of our civilisation—must be suppressed at all costs! Besides, look at the fraud and imposture of it. 'Here is Professor Ptolemy, America's Greatest Seer (thousands of testimonials) who told me that Silverwings would infallibly win the Imperial Handicap, and the horse came in a bad third! This kind of thing ought to be put down.' We think so, too, and that the self-styled Professor should be made to turn his psychic gifts (if he has any) to worthier account. And the sooner the thinking portion

of the public is disabused of the idea that Professor Ptolemy, the turf tipster, and Madame Semiramis (crystal gazer and beauty specialist) are in any way representative of our subject the better. As for the unthinking man, we are not greatly concerned with him. He will think what he is told to think, until he learns that his salvation lies in having at least one idea of his own.

In the meantime we have read in certain prints devoted to the unthinking class of readers some harrowing accounts of the ravages made by the doctrine in which Sir Alfred Turner has confessed his sympathetic interest. And on the whole we have been amused, for we have begun to know our world by this time and to appreciate the cheerful impartiality with which each section of it disposes of the beliefs of other sections. We know that the Conservative (as explained by the Radical) is a tyrant who is burning to impede progress, and to grind the labouring classes under foot; that the Radical (as explained by the Conservative) is a malignant monster whose aim is to pull down the Throne and the Church, to institute mob rule and destroy religion. The Socialist, too, is a terrible fellow. 'He will not be happy until he has turned us all out of our homes, seized all our property and confined us in barracks under the charge of officials.' Then there is the Spiritualist—a weird and melancholy individual with long hair and a wild eye, who spends his leisure in table-tilting and seeing spirits in dark corners, and who will believe anything. When he is very bad he converses with devils and fire comes out of his mouth. We know the Atheist also. He is any and every person who does not believe in the doctrines preached by the Reverend Melchizedek Maudle at Little Peddlington Chapel.

We remember the story of the rustic magistrate who reprimanded the thief: 'You had pious parents and a good education, instead of which you go about stealing ducks.' So might one say to the average man, 'You are a spirit with an immortal destiny, instead of which you go about thinking and uttering vain things.'

It is all very funny and very human, however, and we do better to laugh than to grow angry and indignant. Truth emerges slowly, but it *does* emerge. And so we are often regaled with the spectacle of some of our critics espousing our doctrines and abusing them almost in the same breath. 'Running with the hare and hunting with the hounds' is nothing to it. It is, indeed, becoming quite the usual thing (especially in the case of the religious papers) to find some example of modern psychic evidences cited with approval and respect in one part of a popular journal, while another part of the same publication is devoted to an article denouncing Modern Spiritualism in a vein of unbridled rancour. 'People,' said a shrewd observer to us recently, 'would willingly accept the principal teachings of Spiritualism if you would only consent to call it by some other name.' Truly, but that is what we would by no means consent to do. We are not here to trim and equivocate. There is hardly a form of faith—religious, political or scientific—the name of which was not at first a reproach—a by-word of popular derision. How unsavoury was the name 'Christian' in the days of the Roman arena and the catacombs! 'Lollard,' 'Protestant,' 'Quaker,' 'Salvationist,' 'Chartist,' 'Abolitionist'—there is an instructive history for us in these names and the career of the spiritual and social movements associated with them. It is the thing, not the name, that matters. We stand for a sane, natural and scientific view of life, death, and the life beyond—a doctrine in which reason as well as faith is to have a part. We could have no more comprehensive title, and in the meantime we stand by the flag—and the name.

It will be noted that in this séance we obtained only one good test of identity, but that was so convincing and evidential that I think we are justified in looking for another explanation for the failures than that of 'humbug,' or unsuccessful 'helping out' by the medium. We were all perfect strangers to the medium and to everyone connected with 'Julia's' Bureau; there was no 'fishing' on the part of Mrs. Wriedt during the 'Carrie' conversation, and not one of us gave ourselves away in any particular.

The second séance with Mrs. Wriedt took place in June this year at Cambridge House. The sitters were my mother, my wife, a married sister, my eldest daughter and myself. As soon as the lights were switched off sundry luminosities appeared similar to those described above; then a voice claiming to be that of 'Julia' welcomed us to the 'Temple of Truth, the source of Light and Wisdom,' and spoke well in a serious strain for many minutes (this was my first introduction to 'Julia'). After this a voice purporting to be that of my father spoke (I may repeat that the voices were not, in any case, like those of the persons when in earth life); my sister's knees were touched, and also my moustache, by an intangible hand. The voice inquired after my mother's health, and before she had time to reply said, 'You are better' (which was the fact). Mrs. Wriedt then said she got the name of 'Cross,' 'a lady who died after an operation'; at the same time my sister's knees were touched. The spirit could not be identified at first. A Christian name sounding like 'Nellie' was given through the trumpet. She said she belonged to my sister's husband's side of the family. My sister suddenly asked, 'Are you Louisa L——?' (This lady died within a week of an operation). Without replying definitely the spirit said 'I am often with you; your boy is doing well, do not worry about him' (my sister had been anxious about her son's health and his theological views). After some conversation I asked, 'How does the name of "Cross" come in here?' My sister suggested that it might be symbolic of the High Church views held by Louisa L—— when in the flesh, as a means of recognition. One of her sons had made Louisa L—— a cross when she was alive; the husband of the latter lady, when a churchwarden, used to carry a large cross in procession. After this spirit left 'John King' interposed and said emphatically that 'it was Louisa L——. What did it matter if she had one or a hundred and one crosses? It was the cross she carried to church that mattered.'

Shortly after this the medium said, suddenly, without any circumlocution, 'I get the name of Josephine,' and at the same time my mother was touched on the shoulder and a voice through the trumpet said: 'I am your sister. It is all happy and bright here. I will welcome you to heaven some day; jealousy and selfishness do not exist in heaven; *those come from* differences of position on earth. I thank your son for bringing my treasure here.' She then went to my wife, calling her by name. My wife said, 'I never knew you on earth.' The reply came, 'I am glad to welcome you in the family; you have been a good wife, a good mother, and a good daughter.' (I consider this visit of 'Josephine' quite good evidence of identity. The somewhat uncommon name coming so pat, followed immediately by the statement of relationship and the touching of my mother's shoulder, was almost startling. The spirit had passed over a good many years; the family had never been in close touch with this relative and she was far from all our minds. I doubt whether my children had ever heard us speak of this aunt of mine. The reference to jealousy and differences of social position were peculiarly apposite to the circumstances of her life. Evidences of this character are usually more convincing than any other kind; there is something so artless and genuine about them. Thought-reading as an explanation is out of the question, because she was not in the mind of any person present who had known her in life, and the sentence she made use of came rather as a piece of self-confession.)

After some other incidents a voice greeted us as 'William, I am brother and son' (correct name of my brother). He laughed several times whilst speaking (a characteristic habit of his when in the flesh). He sent his love to my daughter G—— (his godchild), and said to my daughter W——, 'I will walk with you down the Dyke road' (my daughter had been staying recently in Brighton with his widow). The voice then approached my sister and said, 'How is Billy?' She asked, 'Do you mean the dog?' and the reply was a bark. She said, 'How do you know I have a dog called Billy?' He replied, 'Do you think I don't keep my eyes open when I come to see you?' My daughter asked if he had a message for anyone else (expecting he would wish to send one to his widow). After several attempts, we heard something like 'Sherry.' My sister asked, 'Do you mean "Cherie"?' Answer: 'Yes, love to "Cherie." Maude [my wife] ought to know' (my sister alone knew and remembered that he used to call his wife 'Cherie' sometimes). My wife was asked to shake hands, which she tried to do, but,

although her hand was touched, she could not grasp anything. My spectacles were touched and the trumpet struck my head gently several times. He stayed some time talking—mostly to my wife, of whom he was very fond.

Mrs. Wriedt now said she saw a white violin coming over the table and a person dressed in violet stopping behind me. Then came a voice 'Grace.' My daughter inquired if her sister was meant (there is also an aunt Grace). Answer: 'Yes, yes.' Then the voice sang two little bits of songs; one was 'The harp that once through Tara's hall the soul of music shed.' The spirit went on to say that Grace would play one day at the Albert Hall. We replied that she was too nervous and intended to teach music. Answer: 'You cannot teach without first learning to play; no, no, she must fight against it. Encourage her, the fear will go, I will help her.'

My general opinion of Mrs. Wriedt's mediumship, based upon the above experiment, may be gathered from my observations in parenthesis. There are the usual failures of identification, the occasional inaccuracies mixed with truth, and sometimes that which has the appearance of guessing; but I am convinced that this woman is a powerful medium. I credit her with honesty, and assert that she has provided us with positive evidence of the survival of human personality after death and the possibility of communication with the deceased.

(To be continued.)

THE SPIRIT'S DESTINY.

The Rev. John Spence, F.R.A.S., in the foreword to his new book, 'The Homeland of the Soul' (cloth 2s. 6d. net, L. N. Fowler and Co., 7, Imperial Arcade, Ludgate Hill, E.C.), asks his readers to bear in mind that it is not a theological treatise. 'Its one object is the adoration of the Universal Father whose eternal, infinite, parental love flows forth with impartial equity to every individual child whom He has permitted to possess "a living soul." As life is a Divine gift and Love is its guardian angel, whose power is eternal and whose mercy never fails, it is only natural to believe that the soul will survive the shock of death and find itself in the homeland where all wrongs will be righted and all crooked things made straight.' Mr. Spence appeals to the emotions of awe and reverence, calling to his aid the facts of astronomy and the wonderful complexity and adaptation of Nature, especially as presented in the human organism. But he does not stop short at the physical nature of man. He proceeds to consider the powers of the soul, including those revealed by the new psychology in the phenomena of telepathy, clairvoyance and clairaudience. While man has done wonderfully well on the physical plane, Mr. Spence believes that 'he will do exceedingly more as he advances in the knowledge of the ethereal realm.' Of his spiritual destiny in the unseen our author writes:—

It really does not much matter where heaven is; so far as we can judge by what has been revealed, heaven is a dear homelike condition. It is not its gorgeous splendour, nor beautiful adornments, but its absolute fellowship that makes heaven what it is—the centre and source of love. . . . Heaven is no crowded city where one gasps for fresh air. Nor is it like a church full of solemn faces, where it is thought a sin to smile; and certainly it is not like a prison, where people are confined under stern laws that are felt to be very oppressive. Heaven is more natural and beautiful than this world; and God, I believe, is the very source of all things that tend to make eternal life a great changing panorama, a perennial stream of laughing joys, tenderest affections, and dearest friendships.

While it is true that 'we have no abiding city here,' it is equally true that our intuitive yearnings for a 'homeland' which shall fulfil all our noblest ideals are as prophetic as they are comforting. Mr. Spence has written a fine work, which should be of great service to the large number of persons who are perplexed, uncertain and unhappy respecting the duration of personal existence, the nature of death, and what comes after. Although Spiritualism is not mentioned by name, the ideas and teaching set forth are thoroughly Spiritualistic, yet they are presented in such a way as to appeal strongly to the sceptic and to the Christian alike. This book is one that should give comfort and guidance to the bereaved, and to the doubting but earnest truthseeker.

HARRY LOWERISON ON 'IF A MAN DIE——?'

Writing in 'The Clarion' of October 4th, Harry Lowerison takes for his theme 'If a man die——?' He postulates a number of difficulties, asks a variety of questions, mentions the fact that 'Dr. A. R. Wallace holds that life persists after death,' but ignores all Dr. Wallace's testimony to the experiences which have driven him to that conclusion, and tells his Spiritualist readers 'that their "phenomena" are,' to him, 'puerile and absurd.' Then, referring to his feelings after the death of a loved friend, he says :—

Every fibre in me clung round his memory. I would not—I could not—at first let him go. But Alick sleeps, dreamless and restful, and forever. I shall go where he is, but he will not return, nor shall I ever see him again. Brave, gentle, good Alick Dickinson.

We respect Mr. Lowerison's agnosticism and appreciate his frank and manly avowal of his disbelief in a hereafter. We recognise that, alas! he has too much warrant for regarding some of the phenomena which some persons call 'spirit phenomena' as puerile and absurd, but surely he can realise that there must be more in Spiritualism than mere puerilities and absurdities for it to have won the adherence of so many capable, intelligent, and truth-loving men and women, even among those who read 'The Clarion.' Further: what does he mean when he says 'Alick sleeps, dreamless and restful, and forever'? Only living beings sleep. Rest implies refreshing and restorative change of occupation, or slumber. If Alick is dead he neither sleeps nor rests. If Alick is no more—if death has destroyed him—how can Mr. Lowerison 'go where he is,' since he is not? Our belief and our phenomena may appear absurd to Mr. Lowerison, but to us his use of these words is most pathetic, indicating as it does how extremely difficult it is for any man of feeling to find terms that will enable him to express his conviction that death is the end of personal life, without doing so in a blunt, one might say, a brutal fashion. He shrinks apparently from putting down the hard, cold thought in set terms, and seeks to present it in poetic and feeling phrases that will not hurt or shock the reader; and to do this he has to employ words which are always indicative of life, of going on rather than of ending in nothingness. If 'brave, gentle, good Alick Dickinson' is annihilated, what a waste has taken place. Surely if matter cannot be destroyed or force dissipated, if nothing can be lost and continuity is the law of the universe, then life must be as indestructible as matter, and the fruits of ages of evolution, as represented in the awakened, rational and intelligent consciousness of the cultured and gracious personality of his friend Alick, must be conserved and continued! Surely the developed mind that has displayed its native ability in interpreting and enjoying the orderly and beautiful phenomena of Nature, including human nature, has not attained its perfect stature, or completed its education, and its persistence after bodily death is made necessary, and is foreshadowed, by its unattained ideals and innate capabilities.

That there are difficulties to be overcome when we attempt to conceive and define the nature and conditions of individual existence after death is only natural. But since the sense of personal identity is of the mind, or spirit, and is preserved during all the changes of the body, and all the awakenings, realisations, extensions, and attainments of the intellectual and psychic self, why should we decline to think of the going on of the individual, as an individual, even though it is difficult for us to form any adequate conception of his new environments? The modes of manifestation may change, the work of unfoldment may go on, the intellectual activities of man may continue and increase a thousandfold, and growth, education, progress may surely be anticipated; otherwise existence after death would bear but slight relation to life here. Indeed, judging by all present experience, that is what must happen to those who pass from this plane of existence, education, and self-expression to the next plane of self-culture, self-realisation, and self-fulfilment.

Matter, force, substance, ether—call the one reality by whatever term we may—never had a beginning and never will be destroyed; but modes of motion—however, whenever, or by

whomsoever initiated—have their beginning, and new combinations result in new conditions. The fundamental reality preserves its identity, and is the vehicle employed by the positive, organising, body-building, force-directing energy, variously called Soul, Spirit, Being, Intelligence, Mind, God. That living energy, which in its individualised form we call man, never had a beginning and will never end. What form of consciousness, or mind-power, it possessed or exercised before it became personal and attained to rational self-consciousness in the human form of life manifestation on this plane may not be known to us to-day, but surely it is conceivable that having attained to the stage of self-knowledge (relatively speaking), and of self-unfoldment, such evolutionary results will not be lost, destroyed, or wasted, but will be followed by still other, richer and more intelligent manifestations of power, purpose and achievement by the individual.

It is, to many thinkers, inconceivable that the human longing to win for all men opportunities for healthy, wise and happy living, the noble and altruistic ideals of human brotherhood and joy of living which have characterised the brightest and best men and women of all ages are only unattainable dreams, myths of the imagination, because they can never be realised in this world. The fact that the noblest natures have inevitably dreamed these dreams and seen these visions is regarded by us as prophetic of their ultimate realisation—not by the race alone, but by every individual—in the progressive career which we are all destined to enjoy. Ages have rolled over the race and yet men and women are but children—far off from the golden age of perfected humanity—simply because this life is the infant school, and the newcomers must begin at the beginning: but all who have lived, laboured, and suffered, and thus learned something of the lesson of life—who have caught glimpses of 'the vision splendid' and attained to some degree of cosmic consciousness—have been transferred to other schools, and have since gone on living, learning, loving and serving on those other planes of consciousness to which we are all bound. Through the sleep of death, rested and refreshed, freed from the muddy vesture of decay which did grossly close him in and yet was instrumental in awaking him to self-awareness, and to brave, gentle, and gracious self-expression here, Alick Dickinson has gone on to that fuller life for which he was fitted, and Harry Lowerison will indeed 'go where he is,' aye, and *will* 'see him again'! Did he but know it, his friend Alick has often returned to him, tried to pour into his heart and mind, by the wireless telepathy of soul communion, thoughts of love and cheer, of encouragement and hope—even assurances of his survival and unfailing affection. We feel warranted in making this affirmation by our knowledge that in hosts of similar cases such communion of spirit with spirit has taken place, and by our knowledge of 'phenomena' which have satisfied us that death is *not* the end—but the gate of life, through which we pass to the fulfilment of our highest hopes and noblest aspirations.

TO CORRESPONDENTS OF 'LIGHT.'

We have several times published the following Notice, but recent experience shows that, by many of our readers, it has either been overlooked or forgotten. We therefore repeat it once again :—

SPECIAL NOTICE.—The contributions of original poetry which we receive every week have become so numerous as to be quite embarrassing. To read them all, to give them all an impartial consideration, and to feel in the end that by the necessary rejection of many of them we have wounded the susceptibilities of friends, is weary and unpleasant work, besides occupying an amount of time which we can ill afford to spare. We have accordingly been driven, reluctantly, to the decision to accept no contributions of original verses in the future.

SPIRITUALISED PHILOSOPHY.—At the Jehangier Hall, University of London, on Friday, November 1st, Mr. William Kingsland, author of 'The Mystic Quest,' will lecture on 'Henri Bergson's Contribution to a Spiritualised Philosophy.' Admission, 1s.; reserved seats, 2s. 6d. Application for tickets should be made to the hon. sec. University Extension Guild, c/o the Registrar, University of London, South Kensington, S.W.

THE PHILOSOPHY OF DEATH.

ADDRESS BY MR. PERCY R. STREET.

To a large audience assembled at the headquarters of the Marylebone Spiritualist Association, Shearn's Restaurant, Tottenham Court-road, on Sunday evening, the 6th inst., Mr. Percy R. Street delivered a trance address on 'The Philosophy of Death,' Mr. W. T. Cooper, the President of the Association, occupying the chair. Additional interest was lent to the proceedings by the fact that after concluding his discourse, the lecturer dealt in a trenchant fashion with the recent attacks on Spiritualism, the outcome of the newspaper campaign mainly directed against certain parasitic growths from which the movement suffers.

After an impressive invocation, the speaker commenced his discourse by referring to the gloom and terror associated with death, its universality and inevitableness. Everywhere it appeared to carry blight and desolation, and had well earned its name, 'The King of Terrors.' Yet when we examined religion and those deeper emotions of man called 'spiritual' we always found an optimistic note concerning death—a note that sounded strangely amid the lamentations and the funereal trappings. In every type of spiritual expression there was provision made for something beyond death, and as Brunton said in his famous Monologues, 'There is no religion, no matter how crude, how indefinite, that has not in it provision somewhere for a life after death.'

One would expect, in view of such a fact, that the note of optimism would become more clarion-like, more insistent; but it was not so—for to the mass of mankind death remained a King of Terrors. Nevertheless there were those who boldly declared their disbelief in the sovereignty of this so-called king, and proclaimed their conviction that death was not the end, that it was but a circumstance in the real life of the man. They declared that the soul was death-defying, immortal, and that man lived beyond the shadow of the tomb.

As to how knowledge of the true nature of death could be gained, the speaker said: 'There is resident in man a faculty ancient as himself, little used consciously, used more extensively unconsciously—that faculty of extended vision termed clairvoyance, and through the agency of the faculty of clear-seeing that which was hitherto hidden from the human gaze is made clear.'

Then followed a detailed description of the process of death as seen clairvoyantly, the gradual emergence of the spirit form, the drooping of the aura, now become of a grey tinge, the final emancipation of spirit and its ascent to that condition of existence for which its life on earth had fitted it.

Such was the phenomenon of death. What of the philosophy? That arose out of a consideration of the fact that man retained his individuality, that whatever became of the man's body, he himself remained untouched. The physical body was merely a vehicle used by the spirit to establish relationship with the plane of earth. With the dissolution of that body the spirit proved its capacity for overcoming death, but its capacities went further—it had the power in certain conditions of returning again to earth; and those who knew something of the laws relating to spirit communion knew that the friends who had left the body, and the friends who afterwards communicated from the unseen world, were identically the same. It would be seen, therefore, that such a truth furnished abundant material for a philosophy of life superior to all that had ever been assumed or postulated without proof. The philosophy arising out of the observed phenomenon gave to man the key to a situation which had puzzled him through the ages, and had filled him with considerable discomfort and dismay.

The philosophy of death, in a nutshell, was this: Man is a spiritual being—not an organised machine in the ordinary sense of the word, not an aggregation of chemical elements which, when the vital and cohesive forces ceased to operate, was dispersed into space. It was proved by the clairvoyant observation of the phenomenon of death, not that man is a body, or a soul, but that he is a spirit and *has* a body and a soul; and not only has he capacity for life in a more extended field of con-

sciousness, but he possesses the power and ability to return, and in a subtle fashion manifest his identity beyond quibble or doubt. The facts were as well-established as any facts believed in or recognised in any department of knowledge. They did not rest on the declarations of any one man or any one type of man, but were world wide, recognised by men of all races, from the savage to him who occupied the highest pinnacle of mental or spiritual attainment. The philosophy arising out of observed circumstances of death opened to man a realm of endless possibilities—ever he was on the fringe of the unknown, ever was he going forward into a realm of new discoveries. Those who had fearlessly and persistently pursued the inquiry had never to recede from the position they took up. There had been no restatement, no reservation, no modification in any great measure, and certainly no recantation. The facts observed and collated were being added to day by day in every country, civilised and uncivilised, in every religion with which the world had become familiar and in the records and traditions of every tribe. The philosophy of death, as based on the intuitions of man, and as revealed by clairvoyance, would remain unshaken when all other philosophies had crumbled.

Continuing, the lecturer said: 'Why should this philosophy be so true, so firmly expressed? Is it not possible that this thing is merely something that has been conceived and believed in without any serious foundation? I will hark back again to my old friend, Joseph Cook, who said, "What works well is truth, and truth works well." And when asked for his definition of truth, he replied, "Truth is the exact conformity of our ideas with the real nature of things." Those who have embraced this philosophy of death have found that it *has* worked well. It has strengthened them in their morality, in their justice, and in their charity, and enabled them to live "nearer to the nature of things," and therefore they feel that they are justified in embracing and expressing this philosophy. We declare, therefore, with emphasis, that death has revealed to man his own immortality, has confided to him some understanding of his real nature and destiny, and has manifested to his gaze a world larger than he had ever imagined or contemplated. Those who would use the word "impossible," those who would declare that the philosophy of death is not a reality, do not stand as men who are really intelligent, for they show themselves uninformed of the current events of humanity's life.'

The speaker then proceeded to deliver what he described as a 'postlude' to his discourse, taking for his theme the recent newspaper attacks. Commenting on the unsavoury associations of the word 'Spiritualism,' and its tendency to disturb the mental equilibrium of many of those who heard it, he alluded to the attempts that had been made to find new names for it—'naturalism,' 'mediumism,' 'psychism.' It was all in vain; the new names did not disguise 'the odious thing'! Let them, therefore, continue to call it by its real name—'Spiritualism.' The penalty would not be any the greater. And, 'for heaven's sake,' he urged, 'let us avoid calling it "higher Spiritualism."' There was nothing higher, and the word 'Spiritualism' was sufficiently explicit.

Like all other movements, Spiritualism had thrived on persecution. In the early days Spiritualists had to meet in humble rooms where they were often subject to the hostile attentions of the man in the street, and many a brave soul suffered a martyrdom on earth in its defence in ways that in their hour of security to-day Spiritualists would deem almost impossible.

Spiritualism lived because of the truth it embodied. Like a sapling it grew, became stronger, shot up boldly, and spread its branches until every civilised country knew something of it. Then there came a lull, and Spiritualism became respectable—one of the most awful fates that could overtake any movement! Persecution seemed to have fallen asleep, but it slept with one eye open, and now it had awakened and was at work again. It was trying to the nerves of the younger generation of Spiritualists, who, not having seen the hoary-headed monster before, felt that they were doomed at last; there was nothing very new or terrifying about it. It was the same old monster—it had not even washed its face! This 'persecution' was the finest thing that ever

happened. It was going to prove who were the true friends of Spiritualism, to distinguish between those who stood by it through all weathers and those who departed hurriedly when it began to rain. Like many other growths, Spiritualism had its parasites. Now the parasites had to go. But, it might be urged, so also had many of those who were honest and useful. That, however, was not so certain. The law of the land had been framed by those who earnestly sought to secure the principles of justice, and the law had no quarrel with honesty. This persecution really meant that Spiritualism was having its house cleaned free of charge. The plumbers and decorators were at work, and there would be no bill to pay. But although the law was a good servant, a good friend, Spiritualists should not allow it to encroach on their friendship for it. Spiritualism should show that it held no brief for charlatanism or roguery. They should not believe too implicitly in the power of newspapers. 'What you have to consider is the action of the law, and herein you must take steps to protect yourselves. You are not fighting for any medium, or for any church. You are fighting to uphold principles which you deem to be essential to the welfare of humanity. You must declare the impossibility of ever receding from the position you have taken up or of abstaining from the presentation of those facts you hold so sacred. You must present your truths to the world, but do not attempt to reply to newspaper criticisms, for they are sometimes written merely to draw you out. Remember that your persecution does not come from newspapers, but your advertisement comes from newspapers, and instead of feeling angry with them, embrace them as those who have for once given you an advertisement without first forwarding the rates! To me, as a simple-minded individual, it is an act of knight-errantry for these knights of the pen to declare boldly the fact that such a thing as Spiritualism exists! They have done us a service, for they have brought the fact before those who had never heard of it as an organised movement, and you may take it from me that readers of the newspapers will take little notice of the denunciations of Spiritualism as fraudulent. They will say, "Where there is smoke there is fire," and some of them will come and warm themselves by the fire.'

In conclusion, the lecturer pleaded for a sane and rational presentation of the truths of Spiritualism, and made some severe comments on the mischief done by the absurd and extravagant statements which were occasionally heard. Someone, for instance, had boasted of liberating five thousand spirits from the astral realm by an act of prayer! Was it any wonder that Spiritualism was brought into odium amongst those who thought that this sort of thing was fairly representative of it?

The President, in closing the meeting, made the significant statement that the newspaper attacks had had the effect of increasing the attendance at their Sunday services.

THERE is a valuable article in the October number of 'The Practitioner' by Ivo G. Cobb, M.D., M.R.C.S., L.R.C.P., on 'Suggestive Medicine,' in which the writer, after referring to the fact that 'of all the patients who consult a medical man, the majority are cases in which the function, and not the organ, is at fault,' says: 'The remedy for these "functional" cases we believe to be one which acts by stimulating into activity the functions themselves, which makes the body healthy by regulating these functions, and fills the mind with normal impulses by counteracting the abnormal ones. In a word, it is suggestion, acting specially in connection with the sub-conscious mind.' Suggestion, he affirms, can be utilised in either the waking or the sleeping state. As the sub-conscious mind obeys suggestions without questioning them, it follows that in proportion as it has the ascendancy over the conscious, its subject is the more susceptible to suggestion from without. Suggestion he defines as being 'the effective inculcation of a selected idea under favourable circumstances'; these circumstances may be secured by hypnotism, and the influence of a wise and skilful hypnotist may lead to the natural and safe removal of a vicious habit, a pessimistic mood, the pain of some organic disease, a cankering remorse, or of psychical or even of many physical disorders. Dr. Cobb says: 'The use of therapeutic suggestion is increasing daily, and the number of cures that it has wrought are being added to continually.' The whole article is well worth reading; it shows how the light is permeating even the medical world.

'IN WORLDS NOT REALISED.'

'Telepathy and the Spiritual Significance of Nature' is the subject of a deeply-suggestive paper by Sir W. F. Barrett in 'The Quest' for October. 'Science,' he points out, 'is beginning to recognise that a purely mechanical and material philosophy is hopelessly inadequate to explain the evolutionary processes of Nature. A power ever immanent, operative, and transcendent appears to be revealing itself in the manifold forms of life.' The best term we can apply to this power is 'thought.' But the great difficulty in all ages has been that 'no trustworthy evidence could be adduced of the interaction of mind and matter outside of nerve structure.'

If, however, as many of us now maintain, telepathy demonstrably exists, an exo-neural action of the mind is highly probable. Hence, if telepathy be conclusively demonstrated and accepted by science, the assumptions of a mechanical and materialistic philosophy would appear to be overthrown, and the direct influence of free mind on living matter would seem to be established.

Sir William proceeds to quote from the Census of Hallucinations a striking case of telepathy which, with others, illustrates the impossibility of any known physical cause being concerned in the effect. The following inferences result:—

If, then, telepathy belongs to the spiritual order, it is the probable mode of communion of beings in a spiritual world and the link between that world and this. Swedenborg long ago declared 'the speech of spirits among themselves is not one of words but of ideas, such as are those of human thought without the words, and therefore it is the universal of all languages'—a remarkable anticipation of telepathy. And if telepathy becomes habitual in the evolutionary progress of the race, it must remove the restrictions of language and knit all races into a common brotherhood. Nay, more, may it not eventually lead to a community of feeling between all sentient creatures, animals and men as well as angels and men?

He points out that 'telepathy not only transcends the physical order, but also transcends any conscious effort of the will'; and in support of his view of the important part played by the subliminal self in telepathic transmission, he quotes with approval Mr. Constable's argument, in 'Personality and Telepathy,' that telepathy is inexplicable, except on the assumption that human personality is a partial and temporary manifestation in time and space of a transcendental and spiritual self. Further on we have this fine passage:—

Psychical research has, in my opinion, definitely established the fact that human personality has latent faculties that lie far beyond the range of our present sense-perception—that a super-sensuous universe really exists. In fine, that there is a world which transcends the physical world as our world transcends that of the microbe or the caterpillar. To us that world appears immaterial and unreal because of the limitations under which our thought is now conditioned. The varied phenomena of this world are not, however, illusions having no essential significance. Our sense-perceptions are the best apprehension we can at present gain of some relation we bear to a vaster unseen universe. Could we integrate all phenomena we should find in each the reality that lies behind all. The phenomenal world and the noumenal world, the world of appearance and the world of reality behind appearance, are not distinct and opposed to each other, they are essentially and ultimately one. The correspondence of the two worlds is like that of thought and language; the latter, like the phenomenal world, having its source and meaning in the former.

Sir William concludes that it may well be that matter, space, and time, the fundamental units of the objective physical universe, 'are but mental states and the progression of those states in the spiritual universe.' But 'life is reality':—

Life ever penetrating, abounding and expanding in fulness, ever pressing upwards and developing into instinct and intuition on the one hand and into intelligence and reason on the other. All life, whether in the instinct of the ants and bees, or in the intelligence and intuition of men and angels, is the becoming, the self-realisation of the ineffable and super-conscious Being who dwells for ever enshrouded from our faintest apprehension.

Spirit, or life, is ever the cause of organic development, and having attained to individual consciousness, to intelligent and intuitive self-knowledge, it is hardly conceivable that it can cease to exist at death. Spiritualism, by demonstrating personal survival, proves that man goes on and realises eternal life.

THE COMMISSIONER OF POLICE AND THE FORTUNE-TELLERS.

We had hoped that we should not find it necessary to revert to the question of the action of the Commissioner of Police in respect to fortune-tellers, but as there seems to be considerable misunderstanding of the facts of the case, it may be as well that we should try to make the situation clear. We understand that in consequence of numerous complaints, the Commissioner took advice in high legal quarters, and thereupon, wishing to give fair warning to all concerned, he sent his officers to inform practitioners that they were carrying on an illegal business, and were liable to arrest and prosecution if they continued to advertise and engage in it. He also sent to advertising agents and publishers to warn them that in the event of a prosecution of any astrologer, palmist or clairvoyant whose advertisements were published by them, they, too, would be liable to prosecution for 'aiding and abetting.' So far as we know, there was no command, no ukase, no despotic interference—only a fair warning as to what might happen in certain contingencies.

That a scandalous state of things existed was notorious. It was not so much a case of demand creating supply as of supply creating demand. Suggestive advertisements, published everywhere, invited the reader to send a few stamps for a 'free reading.' Applicants received insidiously-worded circular letters urging them to forward a guinea (or more) for a 'full detailed statement,' as certain most important events would speedily occur. When no notice was taken of this circular, another still more urgent speedily followed, offering to favour the client with the reading for fifteen shillings, and so on, until, if the recipient remained obdurate, the price was reduced to half a crown! One of the circulars of a self-styled 'exalted mystic' lies before us. In it he claims to be able to 'explain matters to and warn' his 'dear friend'—who, he says, 'is like a person walking in the dark, utterly blind' to his or her own interests. He says: 'The dawn of a golden future is opening to you; be forewarned and reap the golden harvest; don't let disaster overtake you and ruin your future life. A disaster may even now be facing you,' &c. The 'full special reading is going to amaze and delight you.' 'The proper fee should be from one to five guineas, but you have interested me and I will send it practically free'—for 5s. While professing not to seek business by advertising, the whole circular is one of the most astute advertising dodges of the day. We have read a 'full special reading,' sent to a friend by another 'astrological' (?) fortune-teller. It is 'full' enough—full of absurd assertions and clever self-puffing—but there is hardly a definite statement regarding the recipient. The most emphatic utterance of the oracle has reference to her present state of health, not to the future, and it is quite wrong. As it happens she is strong and vigorous, but the assertions made are such as would probably apply, to some extent, to nine out of ten young women, and are of a character to give to an impressionable person suggestions which, instead of being encouraging or helpful, would be detrimental and calculated therefore to do more harm than good.

This, and worse, is the kind of thing that the Commissioner of Police had to deal with. Instead of laying traps, or sending police spies to get up cases, so that he could prosecute, he chose the kindly course of warning all concerned of the danger they were in and of his intention to take action in future should complaints be made to him. So far as we can learn he has no desire to interfere with those who are honestly engaged in the study of psychic science, or with mediums who do their spiritual work in a proper way, but the specious rogues and advertising fakirs who have fattened on the credulity of the public have had a warning. If they do not take the hint in the spirit in which it is given, they had better use whatever art they possess to foretell their own futures, for they will meet with little pity or sympathy should their richly deserved fate overtake them. We are willing and ready to do our utmost to assist genuine mediums who are engaged in the work of giving to those who consult them evidences of spirit presence and identity, and of the unabated affection of their departed friends, but we are not disposed to condemn the action of the Commissioner of Police.

Rather we would thank him, for the results of his warning cannot fail to be beneficial and, in the long run, to help us to lift Spiritualism out of the mire of seeming association with the disreputable traffic of self-styled and unprincipled psychics.

Dealing with this subject, 'The Daily Herald' says:—

We have no guarantee or even hope that the police will stop short with the pretenders and quacks, and we have no confidence in their ability to discriminate between quackery and science, between illusion and reality. There are more things in heaven and on earth than are dreamt of in the philosophy of Commissioner and constable. The investigations of subtle and capable pioneers are immensely widening our knowledge of potencies and planes beyond what is called the ordinary and the normal. Clairvoyance, telepathy, &c., are not illusions but realities, and we do not want the 'beat' of the police to be extended, so to say, into these subtle realms. The thing is preposterous.

So far as we are aware, the Commissioner has not prohibited anything. He has only intimated to the persons concerned that they will continue their nefarious doings at their own risk. 'Scrutator,' writing in 'The Two Worlds,' says: 'The police action is not against honest workers in a spiritual cause. During the past twelve months I have had occasion to know this.'

LIFE WITHIN AND WITHOUT THE VEIL.

By L. V. H. WITLEY.

II.

THE IDENTITY OF LIFE HERE AND HEREAFTER.

Following up my notes on 'The Place in Life of the Unseen,' may I say that, from my wife's 'messages,' nothing is clearer than the essential identity of life here and hereafter? What is meant by 'essential identity' will be seen by the following passages taken from the 'messages' themselves:—

MESSAGES FROM THE UNSEEN.

Your life has to be lived for a long time yet in the tabernacle of the body; but although this is so, you are, nevertheless, to live in 'Heaven,' spiritually.

Faith, Hope, Anticipation, Ministry, Reverence, Adoration, Communion, and all spiritual things are not simply just as real here, but are intensified and glorified in an indescribable way. The more you give yourself to the consciousness of the reality of the spiritual, the more will your days become 'as the days of Heaven upon the earth.'

When those who dwell on your side open the windows of the spirit and remove the barriers, they can partake of and absorb and express the very beauty and radiance and harmony of the Divine which dwell in their fulness on this side. God is all and in all to those who will have it so, and while it becomes easy to us who have parted from the flesh to enter into this blessed realisation, there are at all times dwelling on the earth-plane some elect souls who so yield themselves to the highest and the best that they enter, while still on your side of the veil, into that sweet and holy and abiding consciousness of God which constitutes Heaven itself—or, rather, what you conceive of as Heaven. It has become so customary for Heaven to be thought of as a place, as a city, as a palace, that it is not easy to put aside these conceptions and realise that Heaven is rather a state, a condition of being, than a place—as a 'place' is understood on earth.

Just breathe the atmosphere of the peace of God until it enters into your inmost being. When His calm possesses your soul, even though the winds and waves of outward circumstances may still howl and dash around your seemingly frail barque, they can do you no harm, and instead of disturbing your quiet, they will but lead you more and more to take refuge in the very heart of God, where there is abundance of peace and fulness of joy for evermore.

The thing which counts with us here is the attitude of the spirit to good and to God. With our faces to the light, we have no fear, no dread, no sense of separation from the Divine. God dwells within us, and we dwell with God: He is around us in the atmosphere we breathe, and with us in the thoughts that we think, and the love which environs and illumines our whole being.

To us there is no veil, and therefore it is that we know and realise that the things of the spirit in which we here live and move and have our being are also the essential things even in the earth-life, apparently overshadowed as they frequently are by outward circumstances. The things which are seen with the physical eye are temporary; the things which are unseen by the

physical eye, the things of the spirit, Admiration, Hope, Reverence, Adoration, Love, Joy, Peace—these are the things which endure and are indestructible and eternal. So you do well to seek ever more and more to live with a vivid consciousness of the unseen things of the spirit.

Mother Nature, with all its mystery and all its glory, is but the letter A in God's great alphabet of Life and Being. But from A B C to the last letter—if, indeed, there be any last—the first and final note is the Parenthood of the Infinite and Eternal One; not simply Fatherhood, but Motherhood, finds its fulfilment and its expression in the heart of the Divine All-Lover.

ITEMS OF INTEREST.

The Milan correspondent of 'The Daily Chronicle' reports that 'on the night of September 17th the two-year-old child of a family named Burlini, of Sandra, near Verona, in a great state of excitement, roused its uncle, and exclaimed, "Our Emo is dead!" Emo was the name of the child's elder brother, a soldier, serving in the war in Tripoli. The family, who described the strange incident to several neighbours at the time, have just received official information of the death of the young soldier in question, which took place from gastric fever on the very night that the child had announced it.'

In an article on 'Democracy and its Leaders,' 'The Daily Herald' wisely emphasises the power of well-directed thought, and says: 'Leaders, when all is said, are incidental. It is the mind of the masses that tells in the long run. The higher and bolder the mind, the greater the progress. Victories are never won by querulous and ill-tempered people, but by fighters with souls aflame and burning yet serene vision. Many democrats do not realise the creative power of thought and ideas. They fear that the faith and the ideals which they themselves entertain in their lowly places can come to little. But these thoughts and ideals of theirs matter deeply, and every exercise of them, every exposition of them, every discussion of them counts for something. They travel mysteriously and subtly affect other minds. It all counts, it all tells, it all passes into the commonwealth of mind and performs its part, little or great, in the preparation for the co-operative commonwealth, social and mental.'

At the Church Congress there was a learned but inconclusive discussion about 'miracles.' No one seemed to know what to make of the subject. Some were inclined to discard the testimony, but feared that their 'anity' would then be reduced to the level of all ordinary philosophies of life. So they talked round and round the subject, anxious to find 'the exact point at which the supernatural ended and the abnormal began.' And all the while there was one man who could have told them of his experiences, which, had he lived nineteen hundred years ago, would have been regarded as supernatural and miraculous. But that man lay ill and dying, neglected by his brethren of the cloth—'despised and rejected.' When will these theologians pull the wool off their eyes and see that there is no supernatural, only the spiritual, and that what they call 'miracles' were manifestations from the unseen, and that similar phenomena have occurred in all ages, among all peoples, are taking place to-day, and are all in accordance with the principles of Nature?

A. M. Thompson, writing in 'The Clarion,' shrewdly observes: 'Religion, which is eternal in essence but eternally changeable in form, is being paralysed by stubborn adherence to an obsolete formula of exploded myths and fables. Last week's Church Congress is a record of pathetically reluctant retreat from riddled and untenable bastions to equally futile ramparts. With the general assent of the Congress, the Rev. F. Woods admitted that "the stories of the standing still of the sun, moon, and stars, and that respecting Balaam's ass could not have happened," yet Canon Carnegie still pleaded for a retention of the dogma of Christ's resurrection, because its denial "would make it extraordinarily difficult to give any intelligent explanation of the Christian movement." But if one fable be rejected—if the divine inspiration and infallibility of the Bible as a whole is no longer claimed—the whole becomes subject to the ordinary rules of reason and science, and no mere mortal authority can decree which portions of its equally supernatural and unreasonable legends should be weeded out and which preserved.' Apparently spirit manifestations (miscalled miracles) formed the corner-stone of the primitive Christian faith, but those manifestations were rejected by the builders, and the whole structure is in danger. Some day Christians will turn to Spiritualism and seek its aid in their fight against materialism.

Mr. W. H. Evans is contributing a series of explanatory articles on Spiritualism to the Welsh 'Labour Voice,' published at Swansea. As Mr. Evans writes sympathetically and convincingly his letters should do much towards enlightening his readers as to the 'true inwardness' of Spiritualism, and help to clear away many current misconceptions as to what Spiritualists are and are trying to do. Mr. Evans has our congratulations, and sincere thanks for a useful piece of work.

Professor A. C. Benson, according to the 'Daily Dispatch,' in a lecture at Leeds, on the 6th inst., on 'Immortality,' admitted that there was 'no scientific certainty one way or the other,' but claimed that there were many facts which afforded one a certain presumption in favour of the continuance of life and consciousness, though not perhaps of identity. . . . Difficult as it was to imagine any conditions under which a disembodied life was possible, it was still more difficult to imagine the cessation of one's own consciousness.' We should like the Professor to explain how there can be consciousness—that is, *self-consciousness*—without a sense of identity.

L. A. Bosman, writing in 'The Vâhan' for October, wisely says: 'If the psychic predict good, then, however subconsciously, we may fall into a state of nonchalance so that even if his prognostications prove correct, as they sometimes do, then by this attitude we shall be unable to appreciate the good when it does come to pass. On the other hand, if the psychic predict evil, then there is the same danger, for knowing, or thinking that we know, of the inevitability of the future, we may be inclined to lay down beneath the wheels of the Car of Jagannath, and say, "Alas! this is my karma." The wise man does not deliberately *seek* to know the future, for he is content to live in the eternal, and puts his mind, therefore, into all his *present* activities, knowing that he is building up a future according to his present way of living, and content to take what comes, whilst preparing for better, or even worse.'

At last London is to have a Spiritualist Temple. The Spiritual Mission Society, which has held its meetings for some years past at Prince's-street, Oxford-circus, has built a comfortable Temple at 13A, Pembroke-place, Bayswater, near Dawson-place and not far from Westbourne-grove. While it is easily reached from the Metropolitan and Central London, Notting Hill Gate stations, and is close to several motor-bus routes, it is at the same time sufficiently retired to be free from the noise and disturbance of passing traffic. On the 19th inst. a Members' Dedictory Service will be held and the Temple will be formally opened on Sunday next. The good work which the Mission has accomplished hitherto will, we trust, not only be successfully continued in this new home, but largely extended. There are many Spiritualists in the district and we hope there will soon be a great many more.

'The Standard' reports a strange case of singing: 'An inmate of one of the prisons in Ayrshire has just given the local doctors and the prison officials an anxious time. He burst into song suddenly, and continued singing with all the strength of his powerful lungs for two days and two nights. During that time he took no food, drank nothing, disdained the attentions of warders and governor, refused to answer questions, and insisted on continuing his singing of the "Glory" song. About breakfast time, however, he was found on the floor of the cell unconscious, and was taken to the infirmary. He slept for twelve hours, and woke refreshed but weak. When questioned, he denied strenuously that he sang any song, and he does not remember anything at all about his singing exertions. He says that the last thing he remembers was being inside the prison van, and thought he had fainted. He was surprised to learn that he had spent two days singing.'

Not content with banning Spiritualism the Pope (or his Cardinals through him) is displaying his reactive tendency by pressing his campaign against Modernism with renewed vigour. Not many days ago he banished from Italy Padra Giovanni Semeria, of Genoa, a man who enjoys the reputation of being the most cultured pulpit orator in Italy. Père Legrange, a celebrated Dominican Exegete, whose works were recently condemned by the Vatican and forbidden entrance to Roman Catholic Seminaries and Universities, has resigned his post of Rector at the great biblical school at Jerusalem, also his position as Editor-in-chief of the 'Revue Biblique.' 'Père Legrange is constrained to admit,' it is said, 'as a result of his studies, that many Roman Catholic exegetical theses are no longer defensible in the light of contemporary criticism.' But the tide of progressive thought will not go back at the command of the Pope, who seems to be aiming to become a modern Canute.

LETTERS TO THE EDITOR.

'The Message of Swedenborg'.

SIR,—With reference to 'W. A. B.'s' inquiry in your issue of the 14th ult. (p. 443), and E. H. Corney's reply in that of the 28th (p. 467), it has occurred to me that perhaps neither of your correspondents has seen the many and beautiful teachings purporting to have been given by Swedenborg himself through automatic writing to John W. Edmonds, judge of the Supreme Court of New York, U.S.A., and Dr. George T. Dexter, M.D. These writings were published in more than one volume as long ago as 1853, and between that date and 1866 no less than nine editions were published. I myself have only had the privilege of seeing Vol. I., lent me by a friend, and was greatly impressed by the beauty of the teaching it contained.—Yours, &c.,

S. H. SMITH.

25, Baronsmere-road, East Finchley, N.

SIR,—I hope you will allow me to thank those who have offered an explanation of Swedenborg's attitude towards mediumship. 'Ut Prosim' attributes it to the seer's theological bias, and I am inclined to agree that this is the reason, for, to my mind, the history of Spiritualism confutes his teaching. If this is the reason, then it is most unfortunate for Swedenborgians, as it follows that the same cause may be influencing his other communications and his doctrines.

As with E. H. Corney, I also have had considerable sympathy with the Swedenborgians, but the curling lip and sneering tongue at the mention of Spiritualism, together with the wider knowledge attained through Spiritualism, has had the effect of alienating me from this religious body.

Although this sect is built up on psychic experiences, we must conclude that we cannot call it friendly towards us.—Yours, &c.,

W. A. B.

Healing at Little Ilford.

SIR,—The following facts may be helpful and of interest to some of your readers. A few months ago the Little Ilford Society of Christian Spiritualists commenced holding a healing service on Sunday afternoons, and Mr. James L. McBeth Bain kindly visited us to initiate the work and advise us how to proceed. The services throughout are spiritual. We treat absent sick and suffering ones by concentration, and those who are present by contact. The success has been almost startling. We keep a careful record, which is open to inspection, of all cases treated, and can vouch for their genuineness.

(a) A young man detained in Brentwood Asylum was first given treatment on June 23rd, 1912, and discharged, completely restored in mind, on July 29th. He is the only son of a widow. (b) A child, four years of age, removed to an infirmary on July 16th, underwent two operations, one being for appendicitis, and was discharged cured on August 25th. Doctors were surprised at the progress made. (c) Operated on in London Hospital and kidney removed, eight weeks later back at work. (d) saw the power arrive on August 25th and felt benefit.

Mr. W. Noyce, an old friend and fellow-worker, writes:—

'I had been laid up for some few weeks, and on Sunday, September 1st, at about 3.30 p.m., was awakened from sleep by the pressure of a large hand on my forehead. I had the impression to get up and turn in the other direction. In so doing I saw a spirit form magnetising my wife. At first the outline was very indistinct, but the hands were perfectly clear. After a little watching the outline became more distinct. Then she came to me and magnetised the side which has been so painful during my sickness, and I am pleased to say that I was greatly benefited, as also was my wife.'

These cases speak for themselves.—Yours, &c.,

THOS. SIMMONS,

Hon. Secretary.

Spiritualists' National Fund of Benevolence.

SIR,—In submitting my report for September, I regret that there is little to record in the way of donations, yet I am ever grateful, however small the amount, on behalf of our aged and needy workers. I have received 13s. for postcards sold at Marylebone Society; 2s. 6d. from 'A Friend' (Madras); 6s. from 'A Grateful Recipient'; 3s. for books, and 8s. 6d. for pamphlets (per Mr. Oaten); 8s. 6d. for postcards sold at Bournemouth; 'A. V. P.' 10s. 6d.; pamphlets sold by myself, 8s. 6d.—Total, £2 12s., for which I convey my sincere thanks. Sunday, October 20th, will be the day for the annual collection by societies and friends for this fund. Donations, however small, will be thankfully received from societies and private Spiritualists alike. 'He that loveth the poor giveth of his substance.'—Yours, &c.,

M. A. STAIR.

14, North-street, Keighley.

BRIGHTON FOOD-REFORM SUMMER SCHOOL.

The fact that Summer Schools tread upon the heels of one another indicates that the movement is a product of the times, and is full of promise for the future. For here, not only is mind brought into friendly contact with mind, but feeling evokes a sympathetic response, so that one's whole nature becomes attuned to a common note. These results have nowhere been more observable than in the gathering organised by Mr. and Mrs. Massingham, the worthy host and hostess of the now well-known Food-Reform Guest House, 'Benares,' 17, Norfolk-terrace, Brighton, and entrusted in large measure to the remarkable executive abilities by Mr. C. R. Brace, as hon. secretary, and of Miss Hodgson, as hon. housekeeper, whose unremitting attention to the comfort of the visitors was the subject of much favourable comment. The management of the commissariat department, a weak point at some of the Summer Schools, left nothing to be desired. In the words of one of the visitors: 'There was an abundance of the best.' This praise applies equally well to the intellectual food provided by Mr. Massingham. Here he has set a good example by distributing his eighteen lectures over a longer period than usual, so as not to over-do the mental work of each day. The opportunities thus afforded to visitors to compare experiences in conversation were a distinct gain. Notable addresses were given by the Rev. Rhondda Williams and the Rev. Priestly Prime, of Brighton. To mention these is not to disparage the other speakers, who gave freely of their knowledge and good will. There were present representatives of many lands, including France, Germany, Hungary, Finland, America, New Zealand, and India. From every point of view this school has been an unqualified and encouraging success, so much so that it has been suggested that there should be a reunion at the Brighton Guest House during the Christmas and New Year holidays.

GEO. G. ANDRE.

SOCIETY WORK ON SUNDAY, OCTOBER 13th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. A. V. Peters gave a short address and remarkably successful clairvoyant descriptions to a crowded meeting. Mr. A. J. Watts presided.—15, *Mortimer-street, W.*—7th, Mrs. Clara Irwin gave fully-recognised clairvoyant descriptions. Mr. W. T. Cooper presided.—Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 22, *Prince's-street, Oxford-circus, W.*—Addresses by Mr. E. W. Wallis. Morning subject, 'The Deepening of Spiritual Life'; evening, 'What every Man and every Woman Needs.' Sunday next, see advertisement on front page and note new address—W. B.

HAMMERSMITH.—89, *CAMBRIDGE-ROAD.*—Sunday next, at 11.15 a.m., short service followed by circle; 7 p.m., Mrs. Blanche Petz. Thursday, at 8, Mrs. Jamrach.

STRATFORD.—WORKMAN'S HALL, 27, *ROMFORD-ROAD, E.*—Evening, Mr. R. King gave an address on 'Some Mysteries of Sleep.' Mr. G. F. Tilby presided. Sunday next, at 7, Miss V. Burton.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Florence Morse gave an address and clairvoyant descriptions to a large audience. Sunday next, at 7 p.m., Mrs. Mary Davies, address and clairvoyance.

CROYDON.—ELMWOOD HALL, *ELMWOOD-ROAD, BROAD-GREEN.*—Mr. Percy R. Street's fine address was much appreciated. Sunday next, at 7 p.m., Miss Florence Morse. Usual service at 11.15 a.m.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave fine addresses and descriptions, also answered many questions. Sunday next, 'Benevolent Fund Services' at 11.15 a.m. and 7 p.m., local mediums. Tuesday, at 8, also Wednesday, at 3, circles; at 8, members' circle.

BRIGHTON.—HOVE OLD TOWN HALL, 1, *BRUNSWICK-STREET, WEST.*—Mr. Horace Leaf gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Karl Reynolds. Tuesdays, at 3 and 8, and Wednesdays, at 3, Mrs. Curry, clairvoyante. Thursdays, at 8.15, circle.

STRATFORD.—IDMISTON-ROAD, *FOREST-LANE.*—Morning, Mr. Westlake's paper on 'Civilisation' raised an interesting discussion; evening, Mr. A. J. McLellan spoke on 'Ideals,' and gave clairvoyant descriptions. 10th, Mrs. Hitchcock, address and clairvoyance. Sunday next, at 11.45 a.m., Mr. J. Wrench on 'After Death' (continued); at 7 p.m., Mrs. Beaumont. 24th, Mrs. Neville. 27th, Mrs. Mary Davies.—A. T. C.