

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe*,

'WHATSOEVER DOTTH MAKE MANIFEST IS LIGHT.'—*Paul*.

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NOTES BY THE WAY.

In 'The Occult Review' for November Mr. Hereward Carrington writes in critical vein on 'The Uses and Abuses of Mind-Cure.' While admitting the good done by psychotherapy and mind-cure in general, he contends that much mischief is done by the indiscreet application of the doctrines taught. He finds even a strong objection to these methods in their tendency 'to suppress symptoms rather than remove causes.' In the discussion that followed Mrs. Seaton's address on 'The Basis of Unity' at Suffolk-street recently, one of the speakers made a somewhat similar point by objecting that some of those systems of healing concerned themselves too exclusively with remedial treatment instead of attempting to remove the causes of illness. The objection is a pertinent one and well worth considering.

As to the rest of Mr. Carrington's criticism it is mainly concerned with those extremes which, as Mrs. Seaton remarked, come of reaction—the swing of the pendulum from one direction to the opposite. His argument for a combination of the two methods of mental treatment and bodily hygiene is well reasoned. Separated, each method probably represents a half-truth. The true idea is gained by combining them.

A great poetic impulse is shown in 'The Sign of the Star,' by Edgar Williams ('The Theosophist' Office, Adyar, Madras, 2s. 6d. *net*), and the youthful author takes an ambitious flight in what might almost be described as an epic of the Soul. The epic, or narrative, side of the poem is, however, less conspicuous than the vein of rhapsody, and there is a 'fine frenzy' about some of the stanzas. The work opens with an apostrophe to 'The Muse of the Star,' and the bard thus early realises the inadequacy of mortal speech to utter all he feels:—

I chafe to find this speech so harsh and slow,
That even when my veins with fire glow,
And, leaping, flow like fervent liquid flames,
The heavy words drag on—mere strings of names!

There are four 'books,' or cantos, treating of the nature of man in its fourfold aspect—'the physically emotional, the mentally devotional, the abstract metaphysical, and the completely unifying spiritual.' From the literary standpoint the poem shows many small defects of rhyme, scansion and expression. But Mr. Williams is conscious of his deficiencies on the side of form, and is impatient of mere prosody. He does not 'choose to sacrifice either significance, clarity, inspiration or power' to

those handmaids of the muse, scansion and rhyme. Nevertheless he has produced a poem of considerable distinction.

There is almost a suggestion of the 'cross-correspondence' on a large scale in the fact that almost simultaneously with the establishment of the Association Concordia in London there came into existence in Tokyo, Japan, a similar association, the Ki-ichi Kyo-Kai, which may be freely translated, 'The Society for Promoting Unity.' Each movement, in fact, has for its aim the promotion of mutual intellectual and spiritual sympathy between Eastern and Western peoples. It is a remarkable coincidence (probably something more than a coincidence) that the organiser of each society had no knowledge of the undertaking of the other. That, indeed, is why we have likened it to one of the 'famous cross-correspondences' in which corresponding ideas are expressed through two mediums acting independently. It is immensely encouraging. Let us quote from the prospectus of the Ki-ichi Kyo-Kai:—

Although in its more superficial aspects the intercourse between the East and the West is growing increasingly intimate and their scientific interests are becoming wider, there is still a failure on each side to appreciate the deeper things of the spirit which underlie the life of the other.

That sentiment goes to the very core of the matter. Many of us were beginning to fear for the future of Japan under the Western influence which inspires to militarism, industrialism with its blight of factory life and the commercial struggle, and the ruck of 'time-saving' inventions which tend to destroy all tranquillity of mind. But Japan clearly does not intend to resign her ideals without a struggle. To quote again from the prospectus:—

The removal of causes of irritation as regards political and commercial affairs is an imperative duty. But the promotion of a better understanding between the East and the West regarding each other's faith and ideals and the creation of a reciprocal sympathy in relation to the deeper problems of the spirit are matters of no less urgency.

The mainspring of the new movement is Mr. J. Naruse, one of the leading educational authorities in Japan. His society is receiving cordial support in America, especially amongst the universities. Such movements represent the finer forces of life, which permeate and direct its grosser elements.

'Light on Life's Difficulties,' by James Allen (L. N. Fowler and Co., 2s. 6d. *net*), aspires to be 'a strong and kindly companion' to those who seek to live their lives well and wisely. The author enters on his mission in no facile mood; he is fully conscious of the magnitude of his task in an age of intellectual conflict, and spiritual disquiet. And so in his opening chapter he insists on the need for self-realisation:—

Man can find himself. He can see himself as he is. When he is prepared to turn from the illusory and self-created world of hypothesis in which he wanders, and to stand face to face with actuality, then he will know himself as he is; moreover, he can picture himself as he would wish to be, and can create within him the new thinker, the new man.

There is nothing novel in that doctrine, and yet it cannot be too often repeated. And so throughout we get brief chapters giving illumination on various problems of the age—old truths newly stated. The book, indeed, contains many good things well said.

The best explanation of Mrs. Eustace Miles' beautiful illustrated booklet, 'The Pilgrimage of the Cross' (cloth, 1s. 6d., Society for Promoting Christian Knowledge, Northumberland Avenue, W.C.), is that which she herself gives. 'Amongst the sweetest memories which I have of my early childhood,' says Mrs. Miles, 'are those of a little old French book. . . . It was the greatest treat I could have for my mother to translate it to me, and for her to explain the inner, spiritual meaning of the exquisite pictures contained in the book descriptive of a young girl's journey through life, with the Divine Master ever by her side, guiding her through the teaching of the Cross. . . . It is at the request of those who have already been helped by this allegory that it is now being published in book form. I have not attempted to translate it too literally, but I have endeavoured to interpret the inner meaning at the back of the old-fashioned words and illustrations, hoping that they may meet the needs of the present-day pilgrims.' We hope so, too, and indeed see no reason why it should not. Spiritual needs do not greatly change with succeeding generations, and this simple little allegory—quaint, yet full of an old-world charm and sweetness—which Mrs. Miles found so helpful in her early days may well prove helpful to others. We think her labour of love in rescuing it from oblivion was well worth while.

One of our American 'New Thought' contemporaries enlivens its front page with the following:—

We are but parts
Of an Infinite Whole,
Whose body is Nature,
And God the Soul.—*Pope.*

There was an English poet, one Alexander Pope, who told us in stately measure that,

All are but parts of one stupendous whole,
Whose body Nature is and God the Soul.

No doubt it is the same poet who is meant, but his work should not be mangled in this light-hearted way. The change in the metre alone is painful enough. It is like turning a hymn into 'rag-time.' Our contemporary's lyrical version of the solemn couplet converts it almost into as great bathos as did the printer who made it,

All are but parts of one stupendous *whale*.

But perhaps the American version is the result of the renovating influence of New Thought on old poetry!

THE UNION OF LONDON SPIRITUALISTS.—Annual Conference with the Little Ilford Society in their Hall, corner Third-avenue, Church-road, on Sunday, December 1st. 3 p.m., paper by E. Alcock-Rush, 'The Crisis,' for discussion. Tea at 5, sixpence each. 7 p.m.—speakers: Messrs. G. Tayler Gwinn and E. Alcock-Rush. Soloists, Mr. and Mrs. Alcock-Rush.

TRANSITION OF A PIONEER SPIRITUALIST.—On Thursday evening, the 14th inst., at Northampton, after a short illness, there passed peacefully to spirit life Mr. J. Ward at the ripe age of eighty-nine. He was one of the pioneers of Spiritualism in this country, and for many years held meetings at his home on Sundays and week-days. Faithful to the end, he was one of those sturdy, independent souls who, knowing the truth, never flinch from proclaiming it, and who, by their upright loyalty and devotion, win respect from those who differ from them. In the old days, some thirty years ago, we spent many happy hours, and enjoyed both spiritual and social intercourse with Mr. and Mrs. Ward and the Northampton friends, and we trust that as a result of the seed sown there will be a rich harvest of good for these faithful workers who are now reunited on the other side. The funeral took place on the morning of the 19th inst.

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 NEXT, NOVEMBER 28TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. WAKE COOK

ON

'The Great Problems in the Light of Spiritualism.'

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.

The last meeting this year will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on Thursday, December 12th, at 7.30 p.m., when Mr. H. Biden Steele will give an address 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, November 26th, Mrs. Minnie Nordica 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.—No meeting will be held on Thursday next, November 28th, but there will be a Social Gathering on Friday, the 29th, at the Eustace Miles Restaurant, commencing at 7 p.m. See advertisement on front page.

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, November 29th, 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.

SPECIAL NOTICE.—On Wednesday, November 27th, a special Evening Meeting 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.

'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?

GOD'S SECRET SHOWN.

The ancient Hebrews, with all their crudeness, first felt after and then grasped three precious truths which, in fact, embody the profoundest of all religious insights. These are: That the One God is everywhere and always present; that He can communicate with Man; and that the path of reverence is the path to God. So, to the true enlightened Hebrew, it was never a godless world; and He was always a God 'nigh at hand and not afar off.'

But for our conventional old-fashioned supernaturalism, we should long ago have taken eager notice of the Old Testament pictures of God in Nature. We should long ago have put in the first place that glorious old song (Psalm viii.), beginning 'O Lord, our Lord, how excellent is Thy name in all the earth,' and passing on to the splendid lines, 'When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man, that Thou art mindful of him!' What a daring and right nature-song is Psalm xxix. ! It surpasses the twentieth-century man, who would hardly dare to talk of God so intimately as that He palpitates in the sea, rushes in the storm, voices the thunder, breaks the cedars, flashes in the lightning, strips the forest bare, and is actually concerned in the calving of the hinds—a wonderfully daring and subtle touch! And yet it is every bit true, literally true, for is it not the very most vital thing in our faith to-day—that God is in all Nature, that all force is His force, and all processes His processes? Not a sparrow falls to the ground without Him, said Jesus. Not a poor hind calves in the wilderness but the God-life helps.

Another exceedingly important point of the old Hebrew faith is one that should be precious to every spirit. It is this—that God has always secrets to tell and a covenant to make known: as witness that pathetic Psalm xxv. with its profound saying, 'The secret of the Lord is with them that fear (or revere) Him; and He will show them His covenant.' In other words, God is behind and within all His manifestations, concerning which there are secrets for the devout spirits with whom He makes a covenant. The old Hebrew poet saw it and understood; and he saw it more and more clearly as he saw God in Nature. Alas! the modern man (let us say, until lately) let God recede as the Universe enlarged. It is pitiable. A larger Universe ought to suggest a larger Power within and behind it—something or someone adequate to it. What has happened is that we have found our way to greater 'secrets' and deeper 'covenants,' and the very vastness compels inferences which are akin to the old wonderings and adorations of those old Jews.

The history of the race itself is becoming a vaster record of 'secrets' that challenge us, and of a grander record of proposals for 'covenants' that might be made. In reality, God is needed to explain Man. Less and less is Man adequate by himself: and more and more are we compelled to conclude that he is not the sole solution. It is, in fact, becoming silly to think that he is. All is full of God. The 'secret' and the 'covenant' are there.

It is now almost a scientific commonplace to say that all things are illusions—that is to say, that we see nothing as it really is. We see it only in adaptation to our senses, or hardly so much as that, for senses and translating mind together create what we think we see. That is God's 'secret,' concerning which there is a 'covenant'—this, namely, that the illusion shall not vary; that, so far as it goes, the thing that seems shall truly serve us as the thing that is.

A very eminent man of science once said to the writer of this page that 'what is true relatively is not true absolutely'; and then explained thus, in applying it to the

moral world: 'I have no doubt that absolutely there is no such thing as sin being a real thing, but only the shadow which makes us conscious of goodness. . . . So with free will. Relatively, I believe it is true, but not absolutely.' And this was followed by the luminous generalisation: 'But we must go, and ought to go, by what we see, or seem to see, things are. A painter who, with a smattering of scientific knowledge, tried to paint a picture, not according to his sensations of colour, but from the wave-lengths of light, mixing his pigments after delicate measurement of light-waves, would go hopelessly wrong, and would miss the mark in his attempt to escape from the relative or purely subjective colour-sensations into a higher and more philosophical region, for which, however, our present organs are unfitted.'

So it appears that even in Art there is a God's 'secret' and a God's covenant. The 'secret' is that colours are not at all what they seem to be, but really wave-lengths and sensations, and not actually external colours at all; and the 'covenant' is that, nevertheless the seeming, by which the artist has to work, shall be as strictly maintained as though it were the thing-in-itself. The cause of the colour is God's 'secret.' The 'covenant' is God's faithfulness to an understanding; and, in Art, the humble and reverent observer and worker may be ever nearer the mark, for all life-purposes, than the more strictly accurate philosopher. But it is all true for science, too, for, in the laboratory and the study, it is the man who fears or reveres God—the man who 'waits upon God,' to use a favourite phrase of those old Hebrew poets—who finds out 'secrets' and enters into 'covenants.'

Observers of signs of the times know how true this is in relation to what passes for 'Religion.' All the old inspired men, the seers, the prophets, the psalmists, the saviours, were lowly listeners for God. They did not belong to the organised and conventional groups. They nearly all came from without—or were cast out. Why? Because, within the pale, the organised and conventional people repeated shibboleths and voted creeds; but these outsiders listened for the disclosure of secrets from God, and they made personal covenants with God. Even the sensitive communer with God in Nature has felt this, even though not in any sense a seer, a prophet, a psalmist. It was a half agnostic who said:—

I have been in the bright summer-time to a church in the country. I have there heard the old, false, tyrannous dogmas of man's vileness, his sin, and his redemption by vicarious sacrifice, and the gloomy doctrines of the churches. And what a relief to go forth into the free air, to hear the birds sing, to see the fleecy white clouds, to see the sunlight dance and glisten among the rustling leaves, and breathe in the beauty and peace of Nature! It is notoriously a time of sharp awakening in what is called 'the religious world.' 'Men and women are shaken in the beliefs of a lifetime,' says one of the shaken:—

Things sacred and things profane seem melting indistinguishably in the single crucible of the mind. Every revered religious creed is fiercely assailed and hotly defended. The challenge of science to religion resounds; the counterblast of the Church to the State echoes back that challenge. Everywhere are old foundations shaken; everywhere the scaffolding of new structures is erected. The times are revolutionary in thought, in feeling, in belief. Emerson said, 'Beware when the great God lets loose a thinker in the world'; and here are thousands of thinkers all around us, thinking for themselves, with small deference to authority and little regard for precedent or established custom.

But, though an apparently destructive process, it is really a constructive one. The restlessness is the result of a more or less consciousness of an emerging 'secret' and the offer of a 'new covenant'; and now and ever it is, and will be, true that the master realities all lie behind the senses and behind the veil; but it is also true that they act, as by a kind of spiritual magnetism, upon sensitive, waiting, and reverent souls.

THE VOICES: THE TESTIMONY REVIEWED.

It only remains for me to make a few remarks in summing up the various narratives in 'LIGHT' devoted to the voices which have been obtained through the mediumship of Mrs. Wriedt.

The truth or otherwise of spirit return is entirely a matter of evidence. If the reader does not think that there is any truth in these papers, or thinks that it is possible for a foreign medium to have become possessed of the knowledge of the various events described by the voices to the sitters who have recorded their experiences, there is nothing in them to convince him of the proximity of people in another state of consciousness; whatever value there is in the narratives depends upon their veracity, and the assurance (1) that they were discarnate voices, and (2) that the utterances were not merely echoes of facts known to the psychic (and consequently to her controls or familiar spirits) but items of information which could only be recalled by the sitters themselves, or by their friends not in the house.

The witnesses consist of a publisher in London, a physician in London, a late private of the R.M.L.I., two clergymen, an Eastern traveller, a lady from Surrey, two military men, one naval officer, a lawyer from Ireland, a distinguished Fellow of the Royal Society from Ireland, two ladies in London, a lady from Southsea, a lady from Bournemouth, a fox-hunting lady from Wales, a Dutch lady, a mining engineer from Durham, a gentleman of leisure from Surrey, two ladies Australian by birth, a hotel proprietor from Poole, and a foreign diplomat. Had there been room in 'LIGHT' for more narratives I could have produced testimony from many others.

The gem of the collection, in my opinion, is the first letter on page 435. The psychic was in a distressed condition of mind about a matter which had gravely disturbed her for four days, but which had nothing more to do with her than Home Rule for Ireland. Everyone knows that this is the most unfavourable circumstance under which a spirit can get through. Nevertheless, so powerful were the influences that they managed to overcome the mental storm and to introduce perfect harmony. No less than seven discarnate entities made their identities known, and in such a way as to cause it to be abundantly clear that they were aware of even the most trifling actions of the sitter. 'John King' was the control in charge on that occasion.

A correlation proving the influence of 'John King' in Mrs. Wriedt's séances is given on page 410. A lady, who has been in the habit of sitting with the mediums, Husk and Williams, enters Cambridge House for the first time. She had always been playfully addressed by 'John King' as 'The Rose.' 'John King' manifests and speaks to her, using the same nickname at Mrs. Wriedt's séance. On this occasion an Indian spirit visits my friends at my request, though I was not present.

Many languages were spoken by discarnate spirits; Mrs. Wriedt is unacquainted with any language except Yankee. A good instance of this is given by 'E. F. S.' on page 472. The daughter in spirit life speaks English to her brother in earth life; both son and daughter were educated to speak Dutch, English, and French with equal facility. One day an aunt and friend from Holland accompany 'E. F. S.' to Cambridge House. The same spirit speaks to these ladies in Dutch, and the husbands (in spirit life) of the aunt and friend converse with their wives in their own language. As regards foreign tongues, we have the evidence of M. Chedo Miyatovich, formerly Servian Minister at the Courts of Queen Victoria and King Edward VII., on page 271, that German, Servian, and Croatian were spoken during his sittings with Mrs. Wriedt.

W. T. Stead speaks to me and others at a brief séance held within two hours of the psychic's entry into Cambridge House, and alludes to the last conversation we had together when he was alive. The next morning he shows himself to me; the etherealisation, though certainly Stead, does not resemble any picture taken of him in life. He is seen and speaks frequently to his personal friends, not only in the Julia circles, but at casual séances; and he uses phrases which it was known he used when in the body.

On page 380 it is recorded that a spirit comes to a physician and inquires earnestly if he has been paid his fee for attendance

upon her during her last illness. The inquiry is pertinent to the circumstances of the case. On page 381 'Grayfeather' and 'Dr. Sharp' remind me of a trifling incident—a breach of discipline—which occurred on board a ship I commanded twenty-nine years ago. It happened, I know, but I can only faintly remember it; when and where it occurred I have no recollection. It is not the sort of incident which would make a lasting impression upon the mind of a commanding officer immersed in the details of a somewhat important mission.

Valuable testimony to the extraordinary nature of Mrs. Wriedt's gift is given to us by Mrs. Jacob, who records, on page 507, how she was able to obtain messages when noise was going on and the psychic was walking about the room cutting up paper, opening parcels, and packing. A deputy-lieutenant of a Midland county relates how he heard voices when the psychic was downstairs in the drawing-room forty feet distant, and the séance-room closed. He has told me of this, and his assertion is repeated on page 490.

The attention of the reader is directed to page 429, where he will find an account by a civil servant whose work lies in Dublin. This gentleman visits Cambridge House with me as a perfect stranger. His name, nationality, and his position as a member of two societies for psychical research—indeed, everything about him—are unknown to the psychic and the inmates of the house. Yet 'Dr. Sharp,' the spirit control, greets him as 'Mr. Psychical Researcher,' and lays himself out to give him certain definite proofs of the action of intelligences which were not those of the mortals present. On this occasion a supremely beautiful spirit form appears.

On page 387 there is a letter from Mr. Maybank, formerly a private R.M.L.I., who, by way of testing the identity of his son Harold in spirit life, says, 'Do you remember poor old Cyril?' The son instantly replies, 'Of course I do; didn't I tease him?' and proceeds to imitate the noise that a cat would make when angry. Mr. Maybank remarks, 'It is reasonable to assume that, when the name "Cyril" was mentioned, not one of the people sitting there would suppose it referred to a cat.' I think most of us would agree to that.

On page 448 will be found three good tests. The spirit of an old bellringer, who died an idiot, speaks to his vicar in earth life and says, 'You still ring the curfew bell.' I wonder in how many places in England the curfew bell is rung to-day. It so happens that it is rung in a tower half a mile from old Crookes' home when he was in earth life. Again: 'Grayfeather' comes to a lieutenant R.N., and says, 'I see three rings for you at cherry time.' On June 30th (seven weeks later) this gentleman is promoted to the rank of commander. The distinctive mark of the new uniform is three gold rings round each arm. The third test, or prophecy, is not quite so clear, but, allowing for the spirit's rude manner of expression, I consider it significant. 'Heap much trouble across water—white people, black people, all kinds of people—they go fight—lots of heads cut off.' At that time no one could foresee the invasion of Turkey by the Balkan States or the appalling slaughter which has taken place in Thrace. It would seem that the old Indian was predicting the sanguinary war now in progress. God alone knows whether it will affect the British Empire, which embraces some two hundred millions of Moslems, who look to the Caliph as the head of their religion. 'Grayfeather' has repeated his dismal forebodings of great slaughter across the sea twice since May.

Sir William Barrett, who, in conjunction with Mr. Dawson Rogers, founded the S.P.R. in London, is rightly considered by most psychic investigators as the greatest expert on the subject now living, for this reason: He combines sympathy for these abnormal people we call mediums with acute observation and a cautious habit of mind, so cautious that he stated in public last winter that he did not believe any satisfactory test of identity had ever been obtained through the exhibition of physical phenomena—this, after over thirty years of investigation, a personal knowledge of the prominent English psychics and a close acquaintance with fellow-scientists who had investigated them. The evidence for the existence of the phenomena of the 'direct voice' through the mediumship of Mrs. Wriedt, which I gave him, produced no impression upon him, though he began to think when a Norwegian lady told him she had conversed

with her relatives in her own language. He did, however, guarantee for two sittings this year. Let us see what his attitude is now. After relating some remarkable experiences, on page 459, he says: 'I went to Mrs. Wriedt's séances in a somewhat sceptical spirit, but I came to the conclusion that she is a genuine and remarkable medium, and has given abundant proof to others besides myself that the voices and the contents of the messages given are wholly beyond the range of trickery or collusion.'

Dr. Abraham Wallace, on page 513, gives a curious piece of information: 'Those who had attended these séances knew that "John King" spoke with a marked English accent. But, none the less, "John King" once [at Cambridge House] conversed with him in broad Scotch, and when interrogated on the subject, replied, "Why, I got it from you," explaining that he was speaking under an influence derived from the aura of Dr. Wallace.'

Mr. James Robertson and Mr. Coates have borne testimony to the Scotch voices heard when Mrs. Wriedt was in Scotland. As the evidence given in 'LIGHT' shows conclusively, Mrs. Wriedt has often been heard to speak at the same moment as the spirits, and two spirits have frequently been heard talking simultaneously to different members of the circle, with and without the trumpet.

Of my own experiences this year I have little to report. I talked only to my guide, about five relations, and two or three friends. There was nothing of public interest. My guide, at private sittings, invariably spoke only of private matters; she did not use the trumpet and the psychic could not hear one word. Nor did she usually see her, though I was always able to do so.

But enough! If the evidence for the voices given in these papers from people who, in most cases, were unacquainted with one another is not sufficient to establish their genuine character, human testimony is no good for anything whatsoever.

There is only one alternative theory to that which attributes these voices to the discarnate spirits of our dead. It is this: That surrounding us is a region inhabited only by a special breed of demons who can ascertain every thought and action of our lives, create dramatic situations at will, and who, by their dexterity, can silence any doubt as to identity by returning to us our *own* thought. Let those who can believe this cheerful doctrine, as the Roman Catholics undoubtedly do, hug it for all it is worth if it affords them comfort. For my own part, I cannot see how it could interest these alleged demons to give me proofs of immortality. Rather would they endeavour to teach 'Eat, drink, for to-morrow ye die.' Catholics like Monsignor Benson and Mr. Raupert are a great support to Spiritists; speaking broadly they admit all the facts, but say that these spirits who visit us are 'fallen angels.' I am content that they should believe so. I think differently; I believe the time has come in the evolution of the human race when the Almighty has thought fit to permit the veil to be slightly lifted, and to allow us to meet the growing materialism of the day with evidences of the senses—not alone by faith, which is inadequate; and to let us know that the phenomena recorded in the Bible did not cease with the mission of the Apostles.

In some cases psychics, after many years, lose their sense of proportion and get to think themselves the 'Gift' and not merely the instrument. I earnestly hope that Mrs. Wriedt will not be spoilt by the adulation of admiring sitters. If such a catastrophe takes place she will, I feel confident, lose her divine gift. I sincerely trust that she will so regulate her life as to make it possible for her to retain the mysterious power which has been the means of spreading so much happiness around her.

W. USBORNE MOORE.

November 9th, 1912.

'If you get discouraged, say to yourself, "He restoreth my soul." Sing it *inside* as often as you can. If you feel gloomy, think you are in the actual presence of the most wonderful, the tenderest, the most comprehending Friend you can imagine. No unpleasantness can touch your heart then. The evil of the thing you do not like will be changed into good as it passes through the love that encompasses you, as sugar passes through a refinery and comes out white.'—MRS. WHITNEY IN 'THE NAUTILUS.'

DR. PEEBLES ON SPIRITUALIST LITERATURE.

Dr. Peebles, in that part of his missionary report which deals with Spiritualist literature, says:—

The devoted, liberal and royal-souled Spiritualist of Melbourne, Australia, T. W. Stanford, has forwarded finances during the past year to the Stanford University of California for the purchase of all worthy books written in the interests of Spiritualism in this and foreign countries, to be placed in that university library; and he appointed Dr. B. F. Austin and ourself to make the selection of these books. This work is now in the process of completion.

As to the journals devoted to the cause, the Doctor notes that, though the support accorded to some of them is niggardly, they are increasing in number all over the world.

They number fifty or more, and stand about as follows: America, twelve; France, eight; Spain, two; England, six; India, ten; Mexico, two; New Zealand, one; Australia, two; Germany, five; Denmark, two; Belgium, two. These are doing a noble work, as thousands will read upon this subject of Spiritualism who would not listen to a lecture or attend a Spiritualist séance.

We wish, however, that all Spiritualists fully realised that they would materially assist in the work of spreading the knowledge of Spiritualism if they supported the journals devoted to the movement. If our circulation were double what it is—and it might easily be doubled, as it undoubtedly *would* be if every Spiritualist became a regular reader—then our influence for good would be vastly increased, and we should be able to give an even better paper than we do now.

MEDIUMSHIP NOT ILLEGAL—IN AMERICA.

That 'false pretences' with intent to deceive must be proved to secure the conviction of a medium has just been admitted by Justice Smith in an appeal case that came before him in Chicago, Ill., U.S.A. The police relied upon the testimony of a police spy, and had secured a verdict in the lower court. Justice Smith, referring to the testimony of the detective, said:—

It is clear from the record that he did not rely upon or believe the said statements, and was in no manner deceived or defrauded thereby. It is apparent that under such circumstances the defendant cannot be held guilty of obtaining money by false pretences. (1 McLain on Criminal Law, Sec. 684.)

There is no evidence whatever of any 'fraudulent devices or practices,' unless it be held, as contended by the counsel for the city, that the belief in spirit mediumship and the claim of, and attempt at, fortune-telling by means thereof are of themselves fraudulent within the terms of the ordinance. We are not disposed, nor is it here necessary, to attempt any discussion of spirit mediumship. We wish only to observe that in this age of marvellous advancement in science, when all the energies and abilities of learned and sincere men are devoted to study, experiment and research on these questions, we have not the temerity to mark limitations therein. However unreasonable such idea and belief may appear to many, it is certain, and so indicated in this record, that a large number of people have faith and confidence in spirit mediumship; and we are of the opinion that the belief therein and honest practice thereof without fraudulent means, tricks or devices cannot be held criminal.

'THE Walsall Advertiser' of November 16th has a cartoon representing Mistress Walsall extending her hand to our old friend, Mr. John Venables (who has just been unanimously re-elected Mayor), with the gracious remark: 'I'm so glad you're staying with us another year.' The 'Advertiser,' in its 'Notes,' cordially congratulates our friend on his re-election and declares that the honour is a well-deserved one. 'Councillor Venables,' the writer says, 'has discharged the duties appertaining to the office with a zeal and dignity which have won general commendation, both as regards the administrative work of the Corporation and the multifarious social engagements which he has been called upon to attend outside the council chamber. In the latter respect, the Mayor has had an ever ready and able helpmate in the Mayoress. May they enjoy health and strength to continue their good work during the coming municipal year.' This is an instance of a prophet not being without honour in his own country, for Mr. Venables was born in Walsall and has lived there all his life.

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THE GUARDED FLAME.

If every man whose daily occupations are concerned with the practical side of life—commerce, science, and the learned professions—could in a sudden burst of frankness confess all he knew or had experienced in connection with psychical facts it would be an astonishing revelation to the rest of the world. The ignorant and the sceptical sections of society would find it necessary to alter their scale of personal values tremendously, and many fictions and fallacies would disappear in the process. For one thing, it would be found that the pursuits of everyday life even in the most intellectual quarters are by no means inconsistent with a great deal of knowledge and experience in what is loosely known as occult science. From our standpoint there is nothing surprising about this. Men of real intelligence manage to scrape acquaintance with most things that are worth knowing, and those who are intellectually alert often make excursions into many provinces outside those with which they are especially concerned. We have in this connection heard many interesting confessions from men of the world—lawyers, doctors, journalists, financiers—revealing a side of their characters little suspected by those with whom they rubbed shoulders daily in their business life. Generally the disclosure was made under the seal of confidence, and we quite appreciated the motive which prompted the desire for secrecy. It is so hazardous to the reputation of a man of affairs to be suspected of travelling outside the limits of orthodox knowledge unless some material end is to be gained. Even then there are prejudices to be encountered, as witness the reception given to every new departure in inventive science. Sir William Barrett has told us of the contemptuous smiles with which scientists greeted the beginnings of such things as the telephone and the phonograph; and it seems but a short time ago that we read some scoffing allusions to the possibility of aerial flight. Shortly afterwards some daring aviator crossed the Channel by the air route and the jesters discreetly turned their flow of humour in other directions, trusting to the proverbially short memory of the public to bury that error of judgment in decent oblivion. Fortunately for the science of aviation, it was entirely in the hands of men who combined in a high degree courage, science and imagination. Had it been in charge of reckless bunglers its critics might have been laughing yet.

It has been the misfortune of Spiritualism that many of its public expositions have been conducted in circum-

stances the reverse of dignified. It has suffered from contact with folly and cupidity, and its detractors have made the most of their opportunities of exhibiting it in an unfavourable light. But its issues being immeasurably greater than those of any mechanical discovery, its reality is not to be easily and quickly vindicated. Its time is not yet ripe. The great things move slowly, and often reveal their approach in ways little suspected by those who watch only for some special manifestation. The life of the world to come is related in essence to the interior world of humanity, and its light will have dawned in many minds before it gains fulness of expression on the external side of things. But that expression will infallibly arrive sooner or later, and then the intellectual *tabu* will be finally removed. The 'flame' will no longer have to be 'guarded.' Progressive intelligence will cease to preserve reticence, or trim and equivocate out of deference to ignorance and prejudice. Already many courageous souls have begun to disregard the embargo and to speak out defiant of consequences.

Recently we met a lady who is an earnest and hard-working member of a church in a populous London suburb. She is a natural clairvoyant, and related many remarkable instances of psychic phenomena through the mediumship of herself and members of her family connected with the same church. We inquired whether such things did not provoke hostility and criticism in an orthodox religious community. She appeared to be surprised at the suggestion, and we gathered that the attitude of mind excited amongst her associates was mainly one of sympathetic interest and a desire to know more of her gifts. It seemed natural enough when one came to investigate the matter. Her colleagues were quick to see that her psychic leanings, so far from affecting her devotion to religion, deepened her faith, strengthened her character and incidentally furnished evidence for the reality of the things in which they believed. After all, the average religious community is not half so unintelligent as some of the intellectual folk who write learnedly in Agnostic and Rationalist publications would have us suppose.

Much, of course, depends on the manner in which the subject is presented. If it reaches the world in the guise of a newspaper scandal or is introduced in an eccentric fashion by some unbalanced enthusiast (Church member or otherwise) it receives but a cold welcome, so difficult is it for the average observer to discriminate between the person and the idea. Worthily presented it makes no enemies except amongst that stagnant order of minds which opposes on general principles everything which it cannot understand or of which it has had no previous experience. It is important to remember always how prone the world is to identify the messenger with the message. Our subject is as a consequence almost always charged with the imperfections of those who represent it. And a cause may suffer cruelly from its champions. We once listened in a London park to a lecture by an atheistic speaker. His arguments were challenged by a ruddy-faced gentleman who, having announced himself as a defender of religion, proceeded to assail the orator with a torrent of profanity, and followed this up by lurid threats of personal violence. The pious members of the audience listened to their champion with looks of horror and disgust, but the sceptics were filled with an unholy joy. It is a painful thing to be represented by an advocate who discredits the cause which he espouses. None have better reason to know this than the sober and judicious supporters of our own movement. But truth is very robust; it is not subject to shivering fits and emerges always unscathed from the folly of its reputed friends and the malice of its enemies.

We claim in all humility to be the custodians of a truth, and 'are willing, nay, anxious, that it shall be tested by every form of ordeal and experiment. We are not minded to conserve it, or to make it the centre of any cult or cut-and-dried system of thought. We are persuaded of its vitality and are content to let it grow. As a light it has illumined our way, and desiring to cherish the flame that it may be a beacon for others we would erect for it not a fortress but a lighthouse. The coming of the Dawn will render its rays no longer necessary. But until then we tend the light.

HOW SPIRITUALISM AFFECTS OUR OUTLOOK.

AN ADDRESS BY THE REV. ARTHUR CHAMBERS.

There was a large audience of the Members and Associates of the London Spiritualist Alliance to greet the Rev. Arthur Chambers in the Salon of the Royal Society of British Artists, Suffolk-street, on Thursday evening, the 14th inst., when that gentleman delivered an eloquent address on 'Spiritualism as it Affects us in our Outlook upon Human Life and Experience.'

MR. H. WITTHALL, vice-president, in his opening remarks, said: 'Hitherto Spiritualists have been found amongst those who were outside the Churches, the agnostics and materialists who would not accept anything in the way of revelation, and would not believe in any future life unless they had scientific proof; but a great change has taken place of late, and now we are getting adherents from the various Churches, the reason being that our position, beliefs, and evidences have been brought before a much larger audience—the audience of Christian believers—by people who have presented them with care and discretion. If you want to convince anyone of a new truth it is no use telling him that he is wrong: agree with him as far as you can, and then gently suggest another reason for certain views that he holds. This is the sort of work done by Mr. Chambers, as we know by the address which he gave us on a former occasion, and by his books. A great many who are Spiritualists to-day are so because of the influence which he has had on their thoughts. It is a good thing to have the knowledge we have, but it is still better to live up to that knowledge. Mr. Chambers is going to tell us how Spiritualism should affect our conduct and our views of life. If by our Spiritualism we get some new and clear ideas about the purpose of existence, and exert an influence over the hearts and lives of others, we shall find life much more beautiful and useful. To-night we shall, I doubt not, listen to Mr. Chambers with much pleasure and profit.'

THE REV. ARTHUR CHAMBERS, who was received with much applause, then delivered his address. He said that rightly to understand any subject it was important that we should be very clear about what we were speaking of, and he would, therefore, begin by defining his terms. If the question, 'What is Spiritualism?' were put to the man in the street, we should get answers that we could not accept. 'Spiritualism!' one would say; 'that is table-rapping, planchette and all that kind of thing.' Another would declare, 'It is a kind of investigation of phenomena, of ghosts and of such things as people talk about on Christmas Eve.' A third would say, 'It is demonism, a concoction of the devil and his imps.' To a Baptist minister who assured him that he believed there was in the next world a herd of prehistoric beings, only a little above the animals, which God had let loose on this world, and Spiritualism was their work, Mr. Chambers replied: 'You have a nice sort of God if you believe that.' Then there was the silly idea that Spiritualism was an acute form of mental aberration, or a recrudescence of an old superstition. If that superstition was an outcome of childish imagination, then in the light of modern science it ought to have died out, but there never was a time, certainly not within the last fifteen hundred years, when there was such a deeply seated idea of the nearness of the spiritual world. Another said, 'Its followers scout the Christian religion and disbelieve in Christ,' to which Mr. Chambers replied: 'I stand here as a

Christian minister and a believer in the Christ, and yet I am an ardent Spiritualist. I hold that on its high and true level Spiritualism is the beginning, the mean, and the end of Christ's religion when properly understood.' Continuing, he said:—

Now suppose I say to Number one or two that Spiritualism has greatly affected for good our outlook on human life and experience, what does he say? 'I don't admit any betterment to humanity because of these things.' In that case mine is not his conception of Spiritualism. Suppose I say the same thing to Number four, his reply is that 'mental eccentricity and superstition never have benefited, nor can benefit, mankind.' Clearly, he also does not mean by Spiritualism what I do. Then there are our Roman Catholic friends, who, by the way, like to keep the monopoly of the spiritual in their own hands, and some of our 'Evangelical' friends who profess to believe the Bible *in toto*, and that Moses manifested himself on the Mount of Transfiguration, but regard it as impossible that anyone in later times can so manifest himself. They would be shocked if I suggested that they did not really believe that Moses appeared to the disciples, yet if I say I have seen my dear father, or other relative, after death they reply that 'that's all nonsense.' If I ask why, if it is impossible for one liberated from the restrictions of the physical body to make a personal manifestation to-day, or project thoughts to one on this side, it should have been possible for Moses, they cannot answer. If it is impossible for one, then it is impossible for the other, for, as I have said elsewhere, 'as it was in the beginning, so it is now and ever shall be!'

Clearly, then, none of these definers of the term mean what either you or I mean by it. Now, I think, you see how very, very important it is to define plainly the term 'Spiritualism,' if I am to prove what I want to prove—*viz.*, that Spiritualism (rightly defined) is to be accounted a mighty factor in giving us a true and grand outlook upon human life and experience. Well, what is our definition of 'Spiritualism'? Shall I try to put it in a simple sentence which we can easily remember? I think it is a true definition:—

Spiritualism is a system of thought and belief which teaches that we, essentially, are spiritual beings in close contact with a vast spiritual universe, and, moreover, it claims that demonstration and proof of that fact is not only possible, but actual.

My argument this evening is based on that definition; it starts from that premiss. If anyone here is unable to accept the premiss, he will not be able to arrive at my conclusion.

Now we pass to another definition: 'What do we mean by "Human life and experience"?' No restricted—class—definition of the term will suffice. Human life and experience is very multiform. The life and experience of no two persons is identical. Is it possible to 'heap together' all dissimilar lives and experiences, so as to form some concrete idea of the same? Yes and no. No; if we mentally regard them in all their oppositeness and complexity. Yes; if we take the great aggregation, and single out that which constitutes a characteristic of every life and experience.

Here, then, before us, in mind, lies this great, conglomerate, unwieldy, perplexing mass of human life and experience. Can we find anything, something, which is characteristic of the life and experience of a king, a noble, a cultured or uncultured man or woman, a poor man, a beggar, an outcast, and even a criminal?

Yes; there are phases of human experience which 'make the whole world kin.' What are they? I cannot show you how the teaching of true Spiritualism has affected our outlook until I define the principal of these experiences. Let me think about a few of these predominating experiences of human life.

1. There is that one which comes to us as an insistent question, which craves for an authoritative, satisfactory answer—in our saner, most solemn, and most thoughtful moments. It is a question which startles us even in youth; even amid the distractions of business or pleasure—a question which becomes very insistent as we front the disappointments, perplexities and sorrows of earthly life. It clamours for our answer to it, as we stand beside the dead physical body of a dear one, or realise that our health is failing, or that old age is surely curtailing our span of terrestrial existence—the question, 'What am I? Am I anything more than this physical aggregation of molecules and atoms, which will be disrupted, disintegrated and dissipated, by what we call "death," for other uses than being myself? Is my being inset in anything superior to the physical? Am I to live on after bodily dissolution? Is there any destiny of good in store for me?'

The human race, including Pagans, barbarians, Christians, Jews, philosophers, the cultured and uncultured, has ever been faced with such questions. It is one of the greatest of human experiences. The haunting spectre, the bugbear of human life has always been death. The religions of the world have obtained the acceptance of mankind because they have claimed to be able to scare away this bugbear.

Continuing, Mr. Chambers dealt with the materialistic position, declaring that there are but few materialists to-day, and that Professor Schäfer was fifty years behind the times. He illustrated how gloomy and depressing the materialistic idea is by referring to his recent interview with Sir Francis Galton, now an old man of ninety, in the course of which Sir Francis expressed disbelief in human survival, and said that he thought there was nothing for us after we had done our work here. Mr. Chambers replied, 'Don't you think that's making life something of a failure? If greater length of days were granted you, could you not attain more knowledge?' Sir Francis admitted that he might. 'Then,' said Mr. Chambers, 'don't you think, if your view is true, that the Almighty has made rather a fool of you by giving you the desire and power to become greater than you are and then knocking you over? In no respect do you find the Almighty mocking a creature until He comes to man, but to us He gives an instinct for immortality, and then, if you are right and death ends all, practically turns round and says, "I have been making a fool of you." The poor old man said, 'I wish to God I could believe as you do,' and Mr. Chambers replied, 'You will; it's only a deferred comfort for you.' (Applause.)

Turning to the religious teaching which prevailed some fifty years ago, the lecturer said it was then held that there was a total suspension of being at death, that the spirit was intangible—a something pertaining to man, not the man himself—that the body would be boxed up while the spirit was simply chloroformed, awaiting the rekindling into active life at an unknown date when the physical particles were to be reanimated by the awakened spirit. Such views as these must leave the sting of death; but if one could realise that the spirit was the living, thinking man, and would go on living consciously after death, that knowledge would certainly take away the sting of death and rob the grave of its victory. (Applause.)

Contrast the funeral customs, the black garments, inscriptions on grave-stones (go down to any grave-yard and see the edifying epitaphs) all giving a wicked and direct lie to the true Christian gospel of immortality. A few years ago I was asked to preach on All Souls' Day—I like All Souls' Day, we have no All Souls' Day in the Church, only All Saints' Day—at a London church. The minister wrote that they had a black catafalque and black coats. I replied: 'It is not your ritual I object to, but your symbolisation. It is all wrong; you might have forty thousand white coats, symbolical of immortality, and I should not object.' I was handed a document with a black cross on it, which contained prayers for the dead. I told them how a man came into my study, and, after having looked at my manuscript, exclaimed: 'You believe in prayers for the dead.' I replied: 'No, I believe in prayers for the *living*. I believe what you profess to believe, but don't; that "they all live unto God." At the crowded service held in my church when the King died, I asked those in the congregation who were willing to do so, to kneel down while we prayed for the King, and they all did it—because it appealed to the deepest instinct in their hearts. (Applause.) Spiritualism has done, and is doing, an enormous work in lifting the minds of people to a true and real conception of themselves, by proving that man is not the physical body any more than he is the coat which he wears. The essential individual is a spirit being, closely connected with a vast universe of spirit, to whom death only means transition to a fuller life. There is an enormous difference between this outlook on human existence and the idea that we are mortal beings hurrying on to the oblivion of the grave. This first grand principle of Spiritualism is enabling the Christian churches to better understand the Gospel.

Another predominating experience of human life referred to by Mr. Chambers was that of bereavement. We little realised how awful and gigantic that experience was. He said:—

Suppose we could become clairvoyant and see into every home and heart on which the shadow of bereavement has fallen—remembering that there has not been a minute in all the ages when it was not possible to see the same thing—we should then begin to realise how appalling, how vast is the burden of the world's grief. The bitterest ingredient in the cup is the thought that father, mother, sweetheart, child or friend is *dead*. As Martha said to Jesus: 'Lord, if thou hadst been here my brother had not *died*.' There is horror in the thought of anyone beloved by us being a *dead thing*. A widow lady sorrowfully exclaimed to her clergyman, 'Do tell me my husband is living!' 'Madame,' he said, 'we have no information on that point.' To which she replied, 'Then you may take my Bible, it is no good to me.'

Mr. Chambers' comment was that that man was no true exponent of the Christian faith, and that Spiritualism would help him in his outlook, for the magnificent truth that the departed are all living stands in the very forefront of its teachings. (Applause.)

This truth that the 'departed' are still alive is also an essential part of Christian teaching, but since Apostolic times it has been very vaguely and imperfectly realised. The idea with regard to the departed which has prevailed has been that they are again to become consciously alive at some distant date, but there is no such word in the Greek as 'Resurrection,' or rising again. The words of Jesus to Martha were, 'Thy brother shall rise' (not 'rise again'). Martha rejoined, 'I know that he shall rise in the *ἀνάστασις* at the last day; but Jesus answered, 'I *am* (not *shall be*) the *ἀνάστασις* and the life.' The influence of Jewish thought, as mirrored in the Old Testament, has obscured very greatly the truth concerning the continued life of the departed as taught in the New Testament. The result of the attempt to interweave Jewish with Christian thought has led to Christians misinterpreting and not realising what Jesus really taught, and the fact that Jesus himself was seen shortly after the Crucifixion in various forms and under different conditions not only proves his conscious survival, but bespeaks the same experience for ourselves. St. Paul taught the same idea when he said, 'Absent from the body, present with the Lord,' and 'I have a desire to depart and be with Christ.' So also did St. Peter when he said, 'Shortly I must put off this my tabernacle.'

All this is indicative of what true Christian teaching is. But has it been realised? If it had, would it be possible for Christians to sing in church such hymns as this?

On that happy Easter morning
All the graves their dead restore;
Father, sister, child and mother
Meet once more.

Or,

A few more years shall roll,
A few more seasons come,
And we shall be with those that rest
Asleep within the tomb.

This has passed muster as orthodox teaching; but it is not Christ's teaching, nor Apostolic teaching. It has not met, and does not meet, that great experience of bereavement.

After nearly twenty centuries of Christian teaching we still put the word 'died' on our tombstones; still speak of loved gone ones as if they were non-existent; and still focus our thoughts on what *is to be*, rather than *what now is*, in regard to our departed.

Now, shall I tell you what I think Spiritualism has done in regard to this matter? It has flung a magnificent flood of light on Christian teaching. It has scared away the darkest shadow which rests upon this experience of bereavement. It has liberated Christian thought from the influence of vague, unsatisfying, religiously-agnostic Hebrew ideas. It has made us better understand what Jesus meant when he said, 'They *all live* unto God.' It has irradiated the dark cloud of sorrow with glory. It has lighted up the sacred page of our New Testament with a significance undreamed of in the ecclesiastical philosophy of the many.

Spiritualism has come, not merely to tell the world that the departed *still live*, but to demonstrate the fact. That it *has* affected, and *is* affecting, our outlook on this experience of bereavement is evidenced by the altered terms we use in speaking of the incident of dying, and the removal of a great many of the gloomy associations connected with death.

There is another experience which touches us very closely, and which Spiritualism has enormously affected—an experience intimately connected with that of bereavement. It is the question of communication between those on the other side of the veil and ourselves who are here. We talk about 'the silence of the grave.' It is that which constitutes the bitterest ingredient in the cup of bereavement. There is infinite relief in the knowledge that our dear 'gone' ones are living, and are not a something in a grave; there is even greater comfort in the knowledge that the line of communication between us and them has not been destroyed by death.

The attitude of many Christians on this point is as inconsistent as it can possibly be. The Christian religion is based on the fact that there has been, and is, communication between the spiritual world and this world. Take away that and your Christian religion collapses like a pack of cards. There is, first, the central truth that the Logos became incarnate. What is that but a contact of the physical and the spiritual? Throughout the course of Christianity you get this intercommunion. The birth of Jesus is proclaimed by angel visitants. Moses appears on the Mount of Transfiguration,

Jesus manifests his presence after death. Christians profess to believe in the Holy Spirit of God. What is that spirit? It is the direct communication of the Spirit of God to us, but if that is possible why should it be impossible for the discarnate spirits of the departed to communicate with us? I never understood what was meant by the Spirit of God until I came to understand this fact of Spiritualism—that minds in that world influence minds on this. That communication existed between the two worlds in Bible times is acknowledged, but the idea of any subsequent communication is denounced as ‘absurd,’ ‘superstitious’ and ‘un-Christian.’ What absolutely inconsequent reasoning, or rather non-reasoning! If communication is impossible now, what shadow of basis have we for the belief that it was possible then? I contend that the greatest support for the statements of the Christian religion is to be found in the main teaching of Spiritualism, viz., that intercommunion between us and the departed is a demonstrable fact. How do I know that Spiritualism has demonstrated this fact? I know it because I myself have seen friends after death—it is no good arguing with me about that—and I know by the testimony of others. I have had three or four hundred persons in my study who have seen their departed after death.

A young fellow whose sweetheart had died suddenly and unexpectedly came to me. When he was shown the body and was about to kiss her, the girl's sister placed her hand over the mouth. When he told me of this, I said that perhaps she saw something that she desired to hide. He asked how he was to realise that his loved one was still living. ‘Pray for her,’ I said; ‘and, if you like, pray that she may demonstrate her presence.’ He came again and told me that he had seen her, but she put her hand over her mouth as if she did not wish to speak to him. ‘How dense you are!’ I said; ‘didn't you tell me that her sister hid her mouth, and can't you see that she did this as a test for you?’ Spiritualism has taught us this tremendous truth of the actuality of intercourse with the unseen, and has shown us that there is a great deal more spirit influence exerted upon this world by thought-transference from the unseen than is ordinarily realised. An instance of this kind has recently come before me. A lady friend of mine has written a book, which she entitles ‘Speaking Across the Borderland,’ which, she says, has been impressed upon her from the other world by her husband, in much the same way as the messages were given to Mr. Witley from his wife. These books and similar publications all indicate the immense possibilities of helpful communications from the departed. Speaking for myself, I am conscious that I am guided and helped in my work. One Sunday, having chosen a text and prepared notes for my sermon (I thought it was rather good), I started for church; but I had not got half-a-dozen yards when another text came to me, ‘Sirs, we would see Jesus,’ and with it the entire outline of a sermon. I said to myself, ‘No, I have my notes and will preach from them.’ I got up into the pulpit and put my notes before me, but I could not go on. I had to go down to make sure of the exact chapter and verse of my new text. I preached from that, and the words simply leaped out of my mouth. Later the thing happened that has happened in similar cases. I had a letter from a lady saying, ‘You must have known all about me when you preached that sermon,’ and a man came to thank me and to tell me that I had swept away his difficulties. I said to him: ‘My father has been seen clairvoyantly standing by me when I preach, and I believe he has been influencing my mind so that I should be able to help you and the lady.’

Now I have only time to refer to one other outlook upon human life and experience in regard to which Spiritualism has affected us. I mean the altered conceptions which to-day the world and the churches are getting of God. It has helped us to understand better what Jesus meant when he taught us to say ‘Our Father.’ It has taught us to understand more fully what Divine Love is. I think that, on the whole, in its zeal to emphasise great spiritual truths, Spiritualism has not quite done justice to our Lord Jesus Christ as the manifestation of Divine Love—but it will do so. But, at least, it has taught men to repudiate the Calvinistic idea of God as an omnipotent, arbitrary divine magistrate, or an implacable potentate who will consign millions of souls to unavailing agony for ever; or a little-souled Being whose good purpose is only for the few, not for the many. That is a tremendous gain. I have preached in a great number of churches and have been astonished at the change. The God of the ancient Jew was an anthropomorphic one. The God of the Calvinist was one to be feared, not loved. The God of some of the churches is a strange mixture, presented as a loving God and yet as prepared that the great bulk of His creatures should suffer for ever, as at once merciful and implacable—and they do not see the contrast! I once said to a man who tried to ram down my throat his conception of the Deity, ‘It is no good; your God is my devil. If the sole end of my action was to ruin and damn my son, would you say I am a good father? How can you call God

good unless all the punishment or consequences that come from sin are remedial and meant to bring us back?’ We are taught that God aims at the good of all, but is thwarted, and able to accomplish only a partial victory. The God of Jesus is uncompromisingly good. ‘His tender mercies are over all His works.’ ‘He maketh His sun to shine on the just and on the unjust.’ ‘He willeth not that any should perish.’ He will be (if Paul is right) ‘all in all’—i.e., *all things in all beings*. It makes a great difference to us how we regard God, whether we love Him as Father or dread Him as judge. In no greater way has Spiritualism benefited mankind than in helping us to hold a truer, saner, more Scriptural and worthy idea of God. It has affected the outlook of myself and millions of others on this greatest of human experiences. (Applause.)

Now I have finished, conscious that there is a crowd of other things I might have said on this great subject. One thought lingers in my mind. You will let me express it. It is this:—

The true Christian religion, in the light of the truths of Spiritualism, answers the need of my spirit self. I can discern thereby a Christ-God in contradistinction to ‘theological’ deities. I am convinced of continued life after death, and of the possibility of maintained communion with dear ones left behind. I rejoice in the belief in advancement and perfecting in the world beyond, and I see in the Christ, who lived and died under the mighty impulse of Divine love, ‘the promise and potency’ of future being. True Spiritualism (Spiritualism on the ‘high level’) is inseparably bound up with true Christianity. In its broad-minded, fraternal spirit, it may seek to establish kinship with Theosophy and other cults, but its true affinity is Christianity, as taught by Christ. In that alliance I believe it is destined to become a mighty force in the world. Thousands who believe in the truths which Spiritualism teaches hold aloof from Christian truth and worship. Is this right? Is it sensible? The answer is, ‘The Christian Churches hold aloof from us.’ This is not so true as some think. But suppose it were. Every true Spiritualist should say: I must identify myself with the Christian faith and worship; because, thereby, I shall become a leavening influence, by which there may be restored to that religion, which has so dominated the minds of men, those glorious truths revealed by the Christ of God, but bedimmed, obscured, and all but lost, as Christ's teaching has passed adown the centuries.

Those who dissociate themselves from Christian worship and Christian communion are not best serving the interests of true Spiritualism. What if the accredited exponents of Christianity have not, as yet, grasped the splendid truths which Spiritualism has to teach us about ourselves and the other life—surely, surely, *that* is an all-potent reason why we should stand as the ‘leaveners’ of Christian thought.

The world wants Christ. It wants his thoughts, his teaching, his example, his life, his love. The Mahatmas of Theosophy—exalted spirits—will never be substitutes for him. Can we be right, we who teach those mighty truths which he so splendidly taught and demonstrated, if we put him in the background, or altogether out of our thoughts? I think not. Spiritualism has enormously affected our outlook upon human life and experience; but, believe me (and I speak from the deepest conviction), I am sure that the highest presentment of those truths for which Spiritualism stands will be when the once incarnate Logos of God is recognised by all Spiritualists as the One who most magnificently disclosed to us the truth which all Spiritualists acknowledge—the love of an Eternal Father; and demonstrated to man that to die is but to pass into higher life, with the maintenance of all the old ties which link soul to soul. (Loud applause.)

The proceedings closed with a hearty vote of thanks to Mr. Chambers for his valuable address.

A LADY writes from Sutton, Surrey, reminding us of the fact that on October 3rd, when Montenegro had made the first move in the struggle of the Balkan States with Turkey, she sent us an account of a dream she had had early on the morning of October 1st, which appeared to her to be prophetic of the ultimate defeat of the Turkish arms. At her request we docketed the letter while awaiting events. In her dream she saw a Turkish regiment marching into a town. The face of the commanding officer was ghastly pale, and the men looked so ill and starved that when the regiment halted it occurred to her whether she could not furnish some refreshment for them. In view of their numbers, however, she inquired whether some at least among them could not afford to pay, only to be told that it was impossible; not one of them had any money. With the inconsistency of dream-happenings the incident seemed to be taking place in England. The lady informs us that she had prophetic dreams of the Paris floods and of the deaths of Queen Victoria, the Duke of Fife, and King Edward.

THE DIVINE NATURE AND POWER OF LOVE.

The stronghold of Spiritualism is its evidence that love is immortal ; that it triumphs over death, links hearts together in indissoluble ties, and brings back to the bereaved those dear ones whose outward loss has been the occasion of their bitterest grief. The sting of death is greatest to those who love most. The unloving do not feel the pangs of parting as do those whose affections have grown strong and deep. It is the tender heart that is lacerated and that endures the acutest agony when face to face with the problem of the possible annihilation of, or eternal separation from, 'the beloved dead.' It is to the sorrowing heart, to those who mourn without hope, that Spiritualism is a light-bearer and a comforter, for, when the sufferer is assured, beyond all peradventure, that the arisen one lives, remembers, loves, and rejoices still to minister to the loving ones on earth, then it is that the warmth steals back into the heart, the clouds of despair lift and part, and the light of the spiritual life shines through, revealing the presence of the immortals, those 'ministering spirits' who delight to strengthen and to bless their dear ones, and to encourage them to wipe away their tears and fare bravely onwards until they, too, shall pass to life and liberty, and be happily welcomed to the Homeland of the Soul.

In a recent sermon on 'Love's Immortality' (see the 'Christian Commonwealth' of the 13th inst.), the Rev. R. J. Campbell, M.A., said :—

One of the most remarkable things about the Bible is its comparative silence on the subject of the survival of the love of one human being for another beyond the wrench and dislocation of death. This is accounted for easily enough in the case of the Old Testament by the comparative indifference with which individuality was viewed as contrasted with the destiny of the nation. But this is not so in the New ; there the whole emphasis is placed upon the infinite value of the individual soul, and yet there is scarcely a word that can be construed into an assertion of the persistence of the love of one soul for another in the world to come. We are told practically nothing about the reunion of the bereaved with their loved and lost when earthly life is over ; in fact, there is much less about the sacredness of human fellowship and the sweetness of human affection in the New Testament than in the Old.

Continuing, Mr. Campbell expressed his own belief :—

Love—love of any kind—between human beings is at once the supremest evidence of their heavenly origin, and the greatest guarantee of the loftiness of their destiny. For it is the divine life itself that thus flames forth in human hearts, the life that is beyond and above both good and evil, the life that is subject to no change, decay, or death, the life eternal. That which we love in anyone is the eternal, and love once manifest can never die nor even diminish, whatever may be its fate on earth through the mutability and inconstancy of our fleshly nature ; the rapport once established is indestructible ; the affinity must fulfil itself as surely as the rosy light of the dawn must culminate in the splendour of the sun's meridian. . . So far from the individualised love of the creature being a drawback and a barrier to that which is given to the Creator, it is through the former that the latter is attained. . . There could be no heaven other than the heaven of individualised love fulfilled. Our blessed dead are waiting for it as well as we ; they long for us as we for them ; and though their joy may be greater than ours, it is still incomplete till we come to share it. It is impossible that it should be otherwise . . . they want us as much as ever. . . Our companion souls will be the right ones, and it will be side by side with them, and only so, that we shall be able to relate ourselves perfectly to all the rest and reflect as we are meant to do the glory of the living God.

Time does something to heal the wounds of separation on earth, and love may seem to fade somewhat with the long absence of the beloved. But that is only the dimming of the mortal memory ; the immortal, the memory of the deeper soul, remains ever fresh and young, and never lets go anything it has once possessed. All love, and every love, only comes to its own when mortality is swallowed up of life and our partial vision merges into the fulness of eternal glory. And whatever else you do in this world of shadows, of deprivations and disasters, of meetings and partings, never lose your faith in love nor trifle with its sacredness, for it is the flame of the Lord, and the Lord shall burn and glow forever, vehement, satisfied, unconsumed.

Spiritualists can wholeheartedly agree with all this, as they know from their own happy experiences of spirit companionship, communion, and loving guidance that it is absolutely true.

ARE YOU AMONG THE BLESSED ?

'The Banner of Life' recently published the following shrewd and original beatitudes by C. F. Allyn. They are worthy of careful study :—

Blessed are those whose religion is so healthy they have no time to quarrel about it.

Blessed are those who are content to live rightly on earth, for they will have no fears of the future.

Blessed are the truthful, for they will not have to invent twenty lies to hide the first one.

Blessed are the merciful, for they shall feel comfortable.

Blessed are those who work patiently for what they think right, for they shall gain satisfaction.

Blessed are they who are healthy in body, mind and soul, for they bring sunshine to the world.

Blessed are they who do not know it all here, for they shall constantly be learning more.

Blessed are they who, unprejudiced, seek for truth, for they shall find all they can use.

Blessed are they who keep kindness for all within, for their enemies shall not disturb them.

Blessed are they who doubt and investigate, for they shall walk up the mountains of Truth.

Blessed are they who can smile in the face of defeat, for they shall rise superior to conditions unpleasant.

Blessed are the temperate in all things, for they shall have little to be ashamed of.

Blessed are they who can pay as they go, for they shall rank high whether in cot or mansion.

Blessed are they who are self-supporting and teach the same to others.

Blessed are the pure in deeds, for none can take their Heaven from them.

Blessed are those who eat to live, and not live to eat, for they shall make the body serve the mind.

Blessed are they who can find unity in variety, for they shall enjoy much.

Blessed are the Spiritualists who fear no hell except what they themselves make, for they will strive not to manufacture one.

Blessed are they who can feel the presence of their unseen friends, for they never need be lonely.

Blessed are they who have knowledge of life beyond, for death and the grave have lost all sting and victory.

Blessed are those whose religion and digestion are so healthy that they don't have to advertise the fact.

Blessed are they who can treat all so well and lovingly that they can pass on without regrets.

Blessed are they who are free from fear, for the sunlight of happiness shall be with them.

And finally : Blessed are they who can read all of these beatitudes and yet keep serene and kindly.

HOLY PLACES.

Besides the vivid nature-pictures and descriptions of Indian customs and characteristics with which it abounds, Miss Elisabeth Severs' little book, 'An Indian Pot-Pourri' (cloth, 1s. net, Theosophical Publishing Company, 161, New Bond-street, W.), contains some beautiful thoughts, fitly framed, like gems, in beautiful language. Of 'The Holy Places of India,' she says :—

The places of which I write are sanctuaries where peace reigns, love glows, wisdom rules, and which power maintains. . . I tread the pavements of the outer courts and know that I am standing on holy ground, though I may be surrounded by many buildings, and by busy people bent on much activity. Or I may find my holy place in some spot prodigal of nature's beauties, with flowing river and wind-swept ocean, and stately grove of palms. Again, in a green-trimmed garden, I may recognise the strength and love that make its atmosphere one of peace and sanctity. Over a quiet country scene, a part of India's level plains, the influence of past sanctity broods and penetrates ; it clings about the ruins of the past, linking its tradition with the present day. . . However sacred the holy places of India and of the world may be, they are holy because God is and is holy, and has sanctified them for His use and work for man. And man, too, is holy in his essence as God is holy ; presumptuous as the claim may seem to some. For man is the son of God, and as the Father is the son is ; 'such as the Father is such is the Son.' . . The holy places of India, fragrant with silence, light and peace, how much humanity owes to these meeting-places between man and God, for they form links which are drawing daily nearer man aspiring and 'God-down-bending.'

ITEMS OF INTEREST.

'It is a fact that we can transmit messages at night five or six times the distance we can during the day,' said an expert witness at the Marconi inquiry recently. The reason was hardly understood, but it had something to do with the atmosphere.

Lecturing recently to the City Temple Literary Society, Mr. Robertson Scott paid a high tribute to the Dutch nation, but added that constant religious bickering is one of the great blots on the national life. He said that he had seen over business houses such inscriptions as these: 'Roman Catholic Egg Dépôt,' 'Protestant Church Goat Dépôt,' which meant that no others need apply. What inhumanities have been, and are still being, perpetrated in the name of religion—that religion which should unite us and bind us in love to the Source of all Life!

There is hardly any truth that is proclaimed by Theosophists, Christian Scientists and New Thought teachers that cannot be found in the literature of Spiritualism. A thoughtful correspondent writes: 'I am re-reading "Nature's Divine Revelations," and beginning more clearly to realise the tremendous value of the great body of doctrine that Davis put forth in the 'forties and 'fifties. They are almost incalculable in their importance. I can see the great mind of Swedenborg at work in some of the expositions. It is clear that Wake Cook, Picken and Robertson are not apostles of A. J. Davis without warrant.'

The Milan correspondent of 'The Daily Chronicle' states that some remarkable happenings have been taking place on board a brigantine lying in harbour at Genoa. The occupants, two old men and a boy, were suddenly awakened from sleep by a clatter of chains in the hold, and the plates and basins began to dance about. Before they could ascertain what was going on they were nearly smothered by an incoming cataract of coal. The next night similar phenomena occurred and the owner sent for the military police. These men, however, 'had scarcely begun their night watch, revolvers in hand, when they were hit on the head with an invisible shovel.' The report adds that 'the spirits prolonged their pranks next day, and in the presence of many witnesses, smashed and overturned things in the vessel from stem to stern.'

In a letter to Mrs. Annie Bright, the editor of 'The Harbinger of Light,' Miss Estelle W. Stead says: 'Whilst Mrs. Wriedt was at the Bureau I had several "talks" with my father. At first it was difficult for him, his emotion and mine making it almost impossible. We were so very sympathetic with each other, and at first the miss of his physical body was just terrible, and he felt so much our grief and his inability to do material things and help us that he was very, very sad. However, now we are much happier and can see things at a right perspective again. He is now beginning to use my hand. My brother and others wrote with me before, but for some time after the shock of my father's passing I seemed to lose the power, but it is coming back again now.'

Miss Gertrude Kingston has discovered, so it is said, a full-blooded negro, a native of Abyssinia, called 'Yoga Rama,' who possesses psychic powers, and can give 'instantaneous and undoubted proofs of his telepathic gifts.' To Mrs. E. Beyfus, on seeing a silver pencil in her hand, 'he said that it once belonged to a man who died on a sea voyage, and described the details of the burial at sea near Aden, the opening of the ship's bulwarks, the launching of the coffin into the water and, pursuing his grim narrative, what actually took place after the body had been engulfed under the waves.' All these details, except naturally the last phase of them, Mrs. Beyfus assured the 'Daily News' representative were true.

'The Richmond and Twickenham Times' reports that Mr. Robert King, lecturing at Richmond on the 13th inst., stated that after the 'Titanic' disaster, Mr. Stead manifested at a circle, of which he himself was a member, and on being asked how he felt directly after he had left the physical body, Mr. Stead replied that he felt dazed. "'I was conscious," he said, "of seeing Mrs. Besant, who was also engaged in the work of helping the sufferers, pass me, but it was a little time after before I really became conscious.'" Mr. King added that, curiously enough, they had had a letter from Mrs. Besant, who said, 'On the night of the disaster we were hurrying, with a band of workers, to the spot, and I saw Stead. He looked so confused, I don't know if he recognised me,'

The warning hint with which Admiral Usborne Moore concludes his lucid summing up of the evidence of spirit presence afforded by 'The Voices' (see page 557) is one which may well be taken to heart by all mediums, for the Admiral refers to a tendency, which is growing in our midst, for mediums to forget how much they are indebted to spirit people for the successful exercise of their powers. There has been so much talk about the danger of loss of individuality by surrender to spirit influence, that many sensitives are refusing to be 'controlled' and claiming that they can do as well normally as when under the direct guidance and influence of the spirit friends, who, in most instances, really developed their powers. Many mediums have found to their sorrow the un wisdom of cutting themselves off from, and spurning the help of, their guides, and when too late have prayed in vain for their return. There is much force in the advice, 'Never kick away the ladder by which you climbed.'

LETTERS TO THE EDITOR.

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

Leaving the Body During Sleep.

SIR,—For some time past it has been my earnest wish and endeavour to leave the body during sleep, and to visit a certain friend for a certain purpose, but I have no means of judging whether or not my attempts have ever been at all successful.

May I state through your columns how extremely grateful I should be to any experienced psychic who could ascertain the result of my efforts, and (in case of failure) advise me with a view to better success in future?—Yours, &c.,

SIGMA.

Dr. Peebles' Reply to Mr. Dixon.

SIR,—The last 'LIGHT' received by me contained a little article from Mr. Dixon, who seems to be the mouthpiece of Christian Science in England, if not Europe. I shall take the liberty to graciously sweeten his cup as soon as I hear from two or three parties to whom I have written in Massachusetts. I myself attended one of Mrs. Eddy's séances when she figured as an inspirational and healing medium.—Yours, &c.,

J. M. PEEBLES, M.D.

Highland Park, Los Angeles, Cal., U.S.A.
November 1st.

A Would-be Student of Symbolism.

SIR,—A medium, in the circle in which I sit, has several times lately seen clairvoyantly a young lady, with rather long features and flowing hair. She appears decorated with jewels, wears bracelets on her wrists, is clothed in long robes, carries a jewelled fan in her hand, and is seated on a raised throne. She seems very stately, and everything about her is decorated with jewels. Apparently the vision is symbolical, and if any friends interested in symbols, or in the study of ancient Hindoo or other occult matters, could give me any helpful information I should be greatly indebted to them. I should also be pleased to know what books on symbolism to study. Thanking you in anticipation,—Yours, &c.,

F. L. BROOME.

'Grasmere,' 16, Fernley-road,
Sparkhill, Birmingham.

How Not to Take Cold.

SIR,—It is now a well-known and thoroughly attested fact that man can render himself entirely immune from taking a cold in the head by exposing himself freely to the action of the air. In order to do this it is only necessary to keep the windows of his house constantly open top and bottom and to sleep where the sweet winds of heaven will fan his face. Let him court draughts instead of shunning them, sit in a railway carriage where the wind from the window will play fully upon his face. The adoption of this plan is not difficult, for although long habit may at first make him shrink from it, very soon he will learn to like it and to enjoy the fresh air as much as formerly he shrank from it. This treatment will quickly begin to take effect, and he will find, even whilst living in a house where the other inhabitants have colds, that, to his surprise and great comfort, he is apparently unable to take them.

I know a college for young men where the students, one and all, sleep in huts in the open air or in the corridors of the building, open to all the winds of heaven, yet where none of them are ever afflicted with a cold, but all enjoy perfect health.

I know a doctor of medicine who invariably sleeps in a tent, and whose three boys have never slept anywhere else. The boys are fine healthy little fellows, beautiful to look at, and possessed of tremendous spirits. Fortunately, the medical faculty are fast learning these facts and recommending the practice of this system to their patients. The present mode of treating consumption witnesses to this.

I well remember in my boyhood that exactly the opposite treatment was pursued. My own mother, who fell a victim to consumption, not only was not allowed to have a window opened, but sandbags were laid along the cracks to prevent the least draught from getting access to the room, and not only so, but she was placed on a four-post bedstead and carefully surrounded with curtains. Fortunately, the medical faculty have now learned their mistake, and with fresh air for their weapon are fighting 'the white plague.'

Yet so great is the power of custom and precedent, that in my own family, where I have long followed the fresh air treatment, and notwithstanding that they have thus a living example of its efficacy always before them, I have the greatest difficulty in persuading them to follow my example, and no one member of the family has as yet succeeded in obtaining immunity from cold.

Picture to yourselves what the general adoption of this course would mean to the community. There is scarcely a disease which does not find its origin in a common cold in the head. This, neglected, goes to the chest, often ending in consumption or pneumonia, which as often as not ends fatally. Eliminate the common cold and you would eradicate the root from which almost all other diseases arise. Our medical friends would be almost bereft of patients and would have to find some more profitable employment. Could we adopt the plan of the Chinese, where it is customary to pay their medical men a regular salary, which ceases to be paid when the patient falls sick and is only renewed when the health is again assured; then I think we might hope to see a great improvement in the general health of the community. Under our present system we put a premium on disease. It is to the doctor's advantage that his patients should remain ill as long as possible, and often it happens that the doctor is able to keep them permanently out of health, partly by appealing to their selfish fears and partly by taking no pains to try and eradicate the disease from which they are suffering.

I do not wish to say that he does this consciously or purposely, but personal profit works through our selfish natures with deep subtlety.

The fresh air treatment here advocated can be powerfully supplemented by the use of the will. Let every man 'will' not to be ill, and, as do the Christian Scientists, refuse to admit to his own consciousness that he is anything but perfectly well, and he will find that generally his 'will' will avail to banish his ailment. We have all heard of people whose will to live has been so strong that they have been able to get up from what had been supposed to be their death-bed and live for many years afterwards. Such is the power of the will. Few of us realise its tremendous strength. Nor is it only in the matter of health that it proves its effectiveness, it is equally so in all regions of our life, physical as well as spiritual. A man by willing can attain almost any wish of his heart and rise to almost any height. Happily, the power of the will is being preached from all quarters. We are told in innumerable books (principally American) that our wills are able to give us all our desires. The doctrine is being exaggerated and abused, for man is told that he can secure the fulfilment of all his selfish wishes, money, rank, &c., and he is thus being confirmed in his selfishness and made worse rather than better.

Let us see to it, then, that we confine our efforts to noble ends, to the seeking of spiritual gifts, aspiration, spirituality, selflessness, and then we may hope to be blessed as never generation was blessed before.—Yours, &c.,

ARTHUR HOLDEN.

SPIRITUALISM IN WALES.

Cardiff and Pontypridd Spiritualist societies were recently favoured with a visit from Mrs. Ellen Green, of Manchester. Excellent and effective addresses were given at both places to deeply interested audiences. More time was devoted to exposition than to demonstration, and that, naturally, did not meet the approval of all; but Spiritualism, and not individuals, is the factor that has to be taken into consideration. Lucid expositions of verified experiences leave a favourable impression on those studiously inclined, and naturally arouse a desire to investigate. The ideal congregation is that which suppresses all anticipations and heartily appreciates what is presented. The ideal presentation of Spiritualism is a clear philosophic exposition, followed by a sprinkling of decisive demonstrations. A harmonious balance can thus be maintained. Self-culture is undoubtedly

a necessary prelude to the development of mediumship, and study groups, or discussion classes, are useful to that end, as during the time spent in such classes the mental and psychic faculties are sharpened, responsiveness to spirit impulses quickened, and the transmission of intelligence becomes possible which could not be obtained through one not so perfectly tuned. An idea is abroad that the part to be played by the medium during development consists in merely sitting in circles; but those who entertain this notion are evidently not in agreement with the doctrine of the strenuous life which Spiritualism proclaims and mediumship demands. It is gratifying, therefore, to find that study groups are being held in connection with many societies. This is as it should be, for, rightly conducted, they are an invaluable asset.

G. E. OWEN.

SOCIETY WORK ON SUNDAY, NOVEMBER 17th, &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.*—Mrs. Cannock's helpful address interested all.—15, Mortimer-street, W.—11th, Mrs. Cannock's clairvoyant descriptions were well recognised. Mr. W. T. Cooper presided at both meetings. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Mr. Horace Leaf spoke in the morning on 'Healing: the King's Touch,' and in the evening on 'Evolution.' Next week's services, see advertisement, front page.—W. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Mr. Matthews gave an inspiring address. Sunday next, at 11 a.m., Mr. Eveleigh; at 7 p.m., Mrs. Hitchcock. Thursday, members' meeting.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Violet Burton gave an address and answered questions. Sunday next, at 7 p.m., Mr. Robert King, address on 'Spirit Guides,' and answers to questions.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. Podmore's address on 'Is Spiritualism a Religion?' and her 'descriptions' were much appreciated. Mr. Geo. F. Tilby presided. Sunday next, at 7 p.m., address, Mr. Geo. F. Tilby.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 11.15 a.m. prompt, circle; at 7 p.m., address by Mr. G. Pryor, followed by clairvoyance. Thursday, at 8 p.m., address and clairvoyance.

BRIXTON.—8, MAYALL-ROAD.—Mr. A. H. Sarfas gave an address and 'descriptions.' Sunday next, at 7 p.m., Mrs. Webster, address and clairvoyance; Lyceum at 3 p.m. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Wednesday, 8, astrology; Thursday, 8.15, public.—G. T. W.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. G. T. Brown gave an address on 'The Message of Spiritualism,' and answered questions. Sunday next, at 7 p.m., Mrs. Alice Jamrach, address and 'descriptions.' Monday, at 8 p.m., circle (inquirers welcomed). Thursday (members only), 7.30 p.m., healing; 8.15, circle.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Beaupaire gave a helpful address on 'Revelations, Human and Divine,' also well-recognised 'descriptions.' Sunday next, Mrs. M. H. Wallis. Speakers, please note address of secretary—Mr. G. Scholey, 295, London-road, Croydon.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long gave addresses on 'Early Christianity' and 'God in Man.' Sunday next, Mr. W. E. Long; morning, address and clairvoyance; evening, address on 'Communion' and communications by 'Tim.'—M. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, enjoyable circle. Evening, Mr. F. G. Clarke (vice-president) gave an inspiring address. Sunday next, at 11.15 a.m. and 7 p.m., Rev. Wm. Garwood, M.A., addresses. Tuesday, at 8, Wednesday at 3, circles; Wednesday, at 8, members.—H. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. Mary Davies gave excellent addresses and 'descriptions.' Sunday next, at 11.15, public circle; 7, Mrs. G. C. Curry. Tuesday, at 3 and 8, also Wednesday at 3, Mrs. Curry, clairvoyance. Thursday, 8.15, public circle.—A. C.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. J. S. Baxter gave addresses on 'Thought Bodies' and answered many questions satisfactorily. Sunday next, at 6.30 p.m., public service. Monday, at 7, healing free; at 8, developing. Wednesday and Friday, circles at 7.—J. S. B.

SEVEN KINGS, ILFORD.—45, THE PROMENADE.—Mrs. Miles Ord spoke on the development of mediums. 12th, Mrs. Alice Jamrach spoke on 'The Root of all Evil' and gave clairvoyant descriptions. Sunday next, at 11 a.m., members' study class; at 7 p.m., Mr. and Mrs. Alcock-Rush. Tuesday, at 8, Mr. A. H. Sarfas. Friday, at 8.30, members' circle; conductor, Mrs. Briggs,