

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe,

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

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## NOTES BY THE WAY.

Viewing the disposition in some quarters either to suppress the enunciation of a truth or to disguise it in a form of words that shall render it unintelligible to 'common minds,' we are sometimes reminded of Goethe's saying:—

When from time to time a man arises who is fortunate enough to discover even one of the great secrets of Nature, ten others immediately start up who industriously and strenuously endeavour to conceal it from view.

That obscuration of truth seems at first the work of an enemy, but it may serve world-purposes, as, for instance, the conservation of the truth until the world is ripe for it, and the provision of a means of sifting and finally moulding the truth into appropriate forms.

In her latest work, 'The Coping Stone,' which is reviewed elsewhere in this issue, Miss E. Katharine Bates tells a remarkable story of a message in automatic writing which she once received, and which purported to come from an old Egyptian priest. About a year later, becoming interested in psychic photography, she paid a visit to the late Mr. Bournsnel, the well-known photographic medium. 'I think you will get something,' said he, 'for I saw a priest come in with you just now.' And when the picture was taken

a very venerable old man appeared upon the plate, with his head tied up in what looked remarkably like a dishcloth with a fillet round it.

Subsequently Miss Bates recalled the episode of the Egyptian priest, and accordingly showed the photograph to a gentleman who was not only interested in psychical research, but possessed considerable knowledge of Egyptian antiquities. He expressed doubt of the genuineness of the portrait (considered as a photograph of an Egyptian priest) on account of the head-dress, which was unfamiliar to him. To test the matter he sent for his large collection of Egyptian photographs, which were carefully examined, and for the moment it appeared as though his verdict was justified, for not one showed this peculiar style of head-dress.

But, as often happens in such cases, an after-thought resulted in a striking confirmation of the accuracy of the photograph. And Miss Bates continues:—

Just as I was turning away convinced, he suddenly remembered a small piece of a genuine priest's tomb in white tufa, which he had been able to purchase while in the country [Egypt] and had framed and hung up in the hall. . . . Standing before the small frame I noticed a funeral procession headed (as is usually the case) by a figure of the priest himself. The latter bore a facsimile of the cloth and fillet head-dress of my photograph!

We cite the instance not only as showing that Miss Bates is able to base her philosophy on a practical acquaintance with psychical phenomena, but also because we are warmly interested in the evidences for what is known as 'spirit photography.' Vexed subject of controversy as it has so long been, we feel that it offers a field that will yet be very fertile of evidences for the reality of the unseen world and its denizens. If in the past we have seemed hypercritical in our judgments on the subject, it is only because we think that, with so many elements of doubt and uncertainty on the technical side of the matter, whatever is presented as evidence should be as far as possible unassailable. As Miss Bates remarks concerning the instance she relates:—

Now, if a comparatively uneducated old man in Shepherd's Bush can put to confusion one very good and one fairly good Egyptologist, in order to fake a photograph which would impress the ordinary observer as a fake on account of this uncommon article of dress alone—well, he must have been a very 'slim' and yet rather stupid man.

The 'Journal of the American Society for Psychical Research' contains an excellent article on the Burton case, in the course of which the writer, Dr. J. W. Coleman, remarks:—

If we are ever to develop mediumship as we do music, it will not be a common thing to find great geniuses. Many can play rag-time and many can cause raps, but few can play Chopin or get intelligent communications. It is important that testing and ignorant development be stopped, and an intelligent body of men set themselves to try and develop a medium properly, choosing from among the few who can resist the deadly habit of muscular automatism, hysteria, and secondary 'muddleness.' When a man builds a machine, he does not test it until it is finished, at least not to the extent of rejecting it.

As the old-fashioned writers of letters to the newspapers would say, 'Comment is needless.'

But we do find it necessary to comment on a further statement in the same article:—

It has always seemed to me that the Spiritualists themselves do not believe in the truth of the phenomena, as they are constantly seeking for tests and stronger phenomena to convince them.

We think, as a general statement, this needs some limitation of commentary. In the first place, then, many Spiritualists, in seeking for stronger phenomena, are intent far less on convincing themselves than on affording conviction to a world which is ever calling for newer, later, and stronger evidences. Certainly there is a class of investigator which takes phenomenal facts as it would take drugs, requiring a stronger dose each time to produce the same effect. For our own part, we have never had a superstitious reverence for facts in themselves, however remarkable. We have known many fine natures whose conviction of the reality of a higher world and its interaction with this had never been (or needed to be) fortified by a single psychic phenomenon of the séance-room order. Their faith was founded on principles, which are



unshakable. The faith that rests only on facts is liable to shivering fits.

Glancing through a Church magazine recently, we were struck by a neat description of the modern spirit by a clerical writer, who remarked:—

I forbear to question whether this is really a materialistic age. A materialistic age knows what it wants—'soft touches and warm touches.' This age wants something, it does not know what.

There is critical acumen in that statement. Material satisfactions are so very limited in their nature that they are soon exhausted, and the mind for a time recoils on itself. Then follows a fresh quest, but this time it is of a groping kind. The Churches have failed with their own spiritual ideals to meet the needs of the more enlightened of mankind; the consolations of the world have been tried and found wanting, and the problem is where to look and what to look for, for it is becoming clear to the thinking mind that the search for unbroken peace and unclouded happiness is everywhere futile. One thing clearly the age needs, although it does not yet quite realise the fact, and that is the sight of some goal, however remote. It will only be gained by much purging of vision, and that is a process which is going on all round us to-day.

We cordially welcome the appearance of a seventh edition (revised and enlarged) of 'Dominion and Power,' by Charles Brodie Patterson (G. Bell and Sons, Limited, 4s. *net*). A volume of practical philosophy concerning life and living, it is written in a clear and easily intelligible style. Indeed, to the advanced student it may appear rather rudimentary, but advanced students are relatively few, and we prefer to think of the many who need to be supplied with simple teaching concerning the deeper side of everyday existence. In some recent notes we spoke of the nature of the intellect as a non-moral faculty, and we find the author writing in a somewhat similar strain:—

The intellectual reconstruction of the world is an impossible thing. No matter how clearly men may see the truth, if such truth is held only as an intellectual conception of right, wrongs will be perpetrated by man upon his fellow man regardless even of true thought conceptions. Intellectually, man knows a hundredfold more of the right than he lives, but if a man feels, he lives what he feels. A thousand men have written books on the cruelty and injustice of man to his fellow man, but the love of a Jesus or a Buddha would outweigh in its productiveness of good all the logic and mental reasonings of the thousand.

That is a simple statement of a truth for the wider recognition of which enlightened thinkers are everywhere striving.

There is a breezy optimism about the declaration recently made by Dr. Newell Dwight Hillis, of Brooklyn, who asserts that most of the crimes amongst the American people are committed by moral and nervous weaklings, who have been unable to keep up with the rapid pace of civilisation. He concludes that—

The strong and the good are becoming stronger and better; the bad and the weak are becoming worse and weaker.

The proportions, according to Dr. Hillis, are five per cent. of decadents, and ninety-five per cent. of progressives (he is referring to the American people). Well, we hope he is right. It is certainly the belief of some thoughtful observers that Nature improves the race by sterilising and 'killing out' those who are not only physically but morally and mentally unfit. The Great Mother is working hard to raise the level of this world, and the more we co-operate with her by maintaining our own fitness and aiding the development of others the better.

## LONDON SPIRITUALIST ALLIANCE, LTD.

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, MARCH 14TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. WALTER APLEYARD

ON

**'My Reasons for being a Spiritualist after many years' Experience.'**

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

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

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings at 7.30:—

Mar. 28.—Sir W. F. Barrett, F.R.S., on 'The Problems of Psychical Research.'

Apr. 11.—Mr. E. E. Fournier d'Albe, B.Sc., on 'The Frontiers of the Soul.'

Apr. 25.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America, and other Countries.'

May 9.—Rev. T. Rhondda Williams.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, March 5th, Mrs. Jamrach will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

PSYCHICAL SELF-CULTURE.—On Thursday *next*, March 7th, at 5 p.m. *prompt*, Mr. Macbeth Bain will give an address on 'The Power of Healing as the Fruit of Spiritualistic Science.'

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*, March 8th, 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 Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

MISS MCCREADIE.—The many friends of Miss S. McCreadie will be pleased to know that she has now recovered from her recent severe indisposition, and is resuming her mediumistic work at her home, 6, Blomfield-road, Maida Vale, W.

THE Peebles Publishing Company, 519, Fayette-street, Los Angeles, Cal., U.S.A., sends us a beautiful portrait of the venerable Dr. J. M. Peebles, as he now appears at ninety years of age. Copies can be had, from the publishers only, for 25 cents. The picture is well worth framing to hang alongside the portraits of other honoured leaders of the movement.



## C. H. SPURGEON'S SUCCESSOR ON SPIRITUALISM: A REPLY.

By L. V. H. WITLEY.

There are two points to be emphasised by way of introduction to my reply to Dr. Dixon's sermon, reported by me last week. The first is that I do not claim to be in any way an authorised exponent of Spiritualism (if there be any such!). 'The Ministry of the Unseen,' with which the preacher dealt so severely, is purely and simply the account of 'a personal experience of, and a testimony to, love from beyond the veil.' I am not a frequenter of séances, I have joined no circle, and it is but occasionally that I attend Spiritualistic services. This word of explanation is submitted because I am fully aware that there are many readers of 'LIGHT' who could contravene and confute more effectively than myself the affirmations of Dr. Dixon.

The second point is that it must not be supposed that the pastor of the Metropolitan Tabernacle is to be taken as representative of Christian ministers in general. Dr. Dixon himself recognised this when, after his sermon, he prayed for 'those Christian ministers who have become detached from the moorings of faith.' The ministers thus referred to (and who, I take it, are those who honoured my book with Forewords) include the foremost Baptist minister and the foremost Congregational minister in the kingdom, to say nothing of two of the best known clergymen of the Church of England. There is no fact of greater significance in the outlook of present-day Spiritualism than the way in which Christian ministers and the members of churches of all denominations are gradually but surely coming to recognise the possibility and desirability, if not the actuality, of spirit communion and ministry. My next book, on 'The Life that is Life Indeed,' will produce indubitable and widespread evidence of this. The present article will, I trust, lose nothing in the way of piquancy because it is a case of a Baptist replying to a Baptist.

The difficulty in dealing with Dr. Dixon's sermon arises from two quarters: first, the inexorable limitations of space; and, secondly, the necessarily personal form which my reply must assume. It is quite impossible to deal with all the points which claim attention, nor is it worth while to discuss the ethics of sending a cordial invitation to the author of a book to be present at divine worship, and then to give expression to sentiments which are known to be such as will mock and ravage the most sacred things of that author's life! I can but say here that in four distinct matters the preacher advanced affirmations which his own subsequent statements contradicted point blank; and that the allusion in the Epistle of Jude to the archangel Michael contending with Satan about the body of Moses was quoted, but the statement in the same passage that Michael 'durst not bring against him a railing accusation' was conveniently ignored. Certainly the greater part of the sermon could justly be described as 'railing accusations' against evil spirits!

The one thing which will remain in the memory of the average hearer will be, as I put it last week, 'the activity and the ingenuity of the spirits of evil,' and the motive appealed to, above all others, was *fear*. Now, I am quite aware that it is no new thing for *fear* to be appealed to in the pulpit of the Metropolitan Tabernacle as a motive for the commencement and the cultivation of the religious life, but happily this appeal—especially in its grosser forms of expression—is becoming more and more scarce so far as Christian pulpits in general are concerned. Whatever power fear may have had in times gone by in the promulgation and maintenance of the Christian religion, that power has largely disappeared. An any rate, if Dr. Dixon believed that I should be deterred from following my pre-determined course of action by any craven sense of fear, or by the suggestion that I was deluded by evil spirits, he was grievously mistaken.

I must limit myself now to dealing with two definite accusations, as follows: (1) The desire to remain in contact with the departed (or, as Dr. Dixon put it, to bring back to earth the spirits of the glorified) is pious selfishness; (2) All messages pro-

fessing to come from the other side of the veil emanate from spirits of evil masquerading as angels of light.

(1) All selfishness is to be abhorred, but *pious* selfishness! Can a more nauseous accusation be brought by one man against another? One must perforce recognise Dr. Dixon's limitation of outlook, which is apparent in three ways: First, he has an intense belief in the beneficent ministry of good angels and the maleficent agency of 'fallen angels'—particularly in the latter; but the idea of communion with, and ministry between, *human* spirits incarnate and excarnate he rejects *in toto*—a most unscientific frame of mind. If we are open to the influences of spirits who, as Dr. Dixon believes, have never been clothed with the garment of the physical, may it not be taken for granted that spirits which *have* tabernacled in the flesh, being distinctly more akin, are far more likely, and not less likely, to be able to communicate with us in a spiritual fashion?

Secondly, by his emphasis upon the question, 'Do the spirits of the glorified *return*?' the preacher shows that he carries over into the next life the conceptions of time and space with which he is familiar in this world. He appears to have no idea that spiritual communion is blessedly possible without the necessity of *return* as he conceives of it. Intercommunion between my wife and myself no more interferes with her occupations and duties in the after-life than it does with my following my mental and spiritual avocations here. It is a matter unaffected by time and space, being purely of a spiritual nature.

Thirdly, the idea that it may be *selfish* to deliberately cut off all conscious contact with the departed, to put them completely out of our life, and to shut ourselves away from their ministry, appears to be outside of, if not foreign to, Dr. Dixon's scheme of things. It is a difficult, not to say delicate, matter to rebut a charge of personal selfishness; but I may be permitted to say, first, that I defy Dr. Dixon to locate in 'The Ministry of the Unseen' any passage which either advocates or expresses selfishness, pious or otherwise; secondly, that in my own case the selfishness came in in the grief which overwhelmed me when my dear wife passed on, and from which I was delivered by the realisation that my sorrow was her sorrow and her gladness my gladness. No! Selfishness lies, not in rejoicing in the conscious contact of spirit with spirit and in the happy acceptance of spirit ministry on the part of our beloved ones; it lies rather in the shutting up of one's self in the gloom of apparent separation and in endeavouring to forget, instead of to remember in love and gratitude, the departed.

(2) In affirming that *all* messages from the unseen are the work of spirits of darkness, Dr. Dixon surely left out of account the declaration of the Master, 'Every city or house divided against itself shall not stand.' A few weeks ago we had a wise and weighty editorial article in 'LIGHT' upon this very question of spirit messages. What are the criteria by which we are to judge the value of these emanations? Surely it would be the height of folly to accept all as divine or to reject all as devilish. The same calm, discriminating judgment which is brought to bear on the productions of the incarnate mind must be exercised in relation to writings which purport to proceed from excarnate spirits. A prominent Baptist minister has said: 'The spirit enters the eternal world exactly as he quitted the temporal world. The act of dying makes no difference to his character any more than the act of changing houses in this world alters the disposition of the tenant.' If this be so (*pace* Dr. Dixon!), what else is to be expected than that messages purporting to come from 'the eternal world' should differ in very many ways and to a very great degree? Yet Dr. Dixon ventures to lump together all messages of this nature, whatever their content or character, as proceeding from satellites of Satan! One can only say that by so doing he places himself—on this point, at any rate—outside the pale of reasonable men and women.

I close with a personal testimony. As I sat *alone*, in that vast congregation, listening to attacks upon my most sincere and most sacred convictions—convictions based not upon theoretical study, but upon actual experience—there came to me such a consciousness of the union and the inseparability of the spirits of my wife and myself as I had never realised before. I was alone—yet not alone! I am grateful to the preacher for his 'faithful' dealing; for to it I owe not only one of the sweetest moments and memories of my life, but a stronger determination than ever, come what may, to live to promulgate the blessed reality of spirit communion and ministry.



## NOTES FROM ABROAD.

'Le Messager' for January contains a well-written article on 'Progress' and an open letter by M. de Tramelin, addressed to Madame de Koning-Nierstrat, in reference to the reality of the voices of invisible entities which accompany the musical medium, Jesse Shepard. It also reprints a curious story taken from the recently published memoirs of the former Crown Princess of Saxony. This deals with Isabelle de Parme, whom the Austrian Emperor, Joseph II., wished to espouse. Isabelle had already a Spanish lover, and tried her utmost to avoid the proposed union, but her father remained inexorable to all her entreaties. He gave orders to take the Spaniard unawares and to put him to death. Isabelle, partly divining this project, escaped through a window into the garden, and ran towards the spot where her lover lay mortally stabbed and at the point of expiring. He had only enough strength left to say to her, 'You also . . . in three . . .'

The marriage with Joseph II. finally took place. Isabelle promised the Emperor to be a faithful and good wife to him, but quite expected that, according to her lover's last words, her end would soon come, either in three weeks, three months, or three years. After the birth of a son, the state of her health caused her husband great anxiety. She seemed to belong to another world and to converse with an invisible presence. On the day of the third anniversary of the murder, Isabelle seemed radiantly happy, almost transfigured with joy. In the evening she dressed exquisitely, and took supper with the Emperor in her own private boudoir at Schoenbrunn. Suddenly, without saying a word, she rose from the table and stepped quickly into the garden. In crossing the lawn she stopped abruptly, extended her arms as if to embrace somebody, and fell to the ground dead. It is also mentioned that her coffin was mysteriously decked out with roses, and that Isabelle lay amongst those fragrant flowers with an expression of heavenly peace imprinted on her features.

The 'Librairie des Sciences Psychiques' recently published two books—one an excellent translation by G. Platon of Schopenhauer's memoirs on occult sciences, the other 'Revelations from Beyond the Tomb' by André de Lor, a welcome addition to our psychic literature. Some of these revelations, made by a spirit to his fiancée, are very interesting, although, in some instances, rather novel. The spirit affirms that on the other plane, which he refers to as the 'Big World,' psychic science is called the 'sacred science,' further that the 'Big World' has the same geographical divisions as ours, even the same social distinctions, and that woman occupies there a much higher and more honoured position than on our planet.

'L'Echo du Merveilleux' for January contains a clever article by George Malet on 'Successive Lives,' and a horoscope for 1912, which, on the whole, would seem rather unfavourable to royalty. The journal also prints a short account of the clever Hungarian clairvoyante, Madame de Imkoery, who not only predicts future events, but possesses the faculty of giving a geological description of any ground on which she sets foot for the first time. Thus, in Silesia she discovered a bed of coal, and in Oldenburg the existence of a silver mine. Some time ago the famous violinist, Jan Kubelik, invited her to his castle in Bohemia. Here Madame de Imkoery announced the existence of several subterranean springs. On the soil being dug up, four were discovered, of which one, according to the Faculty of Prague, contains the same mineral substances as the waters of Marienbad. Mme. de Imkoery is now eagerly invited by all the landed proprietors in the hope that she may make equally valuable discoveries on their estates.

'Are there mediums or not?' This question, which has so often been asked, and to which such varied replies, negative and affirmative, have been given, was finally settled in June last by the Schoeffengericht (Court of Justice) in Bielefeld. We draw this welcome information from an article in the 'Uebersinnliche Welt,' a short extract from which we present to our readers:—

'Herr Petzold, magnetic healer and clairvoyant, has been working most successfully since 1903 in Bielefeld and the surrounding districts in face of great opposition, especially from the medical profession. One day a gentleman consulted him about a theft. Herr Petzold gave him information by which the thief could be traced. For this séance he took a fee of two marks. The police heard about it, and Herr Petzold was immediately charged before the court with fraud and with wilfully misleading for the sake of a monetary profit. At his trial the accused called many witnesses, who publicly gave an account of their experiences with him, and who unanimously testified to the correctness of his clairvoyant descriptions and predictions. Under these circumstances the charge of wilfully misleading had to be withdrawn, especially after the expert, Dr. Liebe, had admitted the possibility of certain individuals being endowed

with clairvoyant gifts. The public prosecutor asked for a verdict of "not guilty." He maintained that Herr Petzold had evidently believed in his own clairvoyant gifts, and even if he had not done so previously, he would almost be compelled to do so now, after listening to the convincing testimony of his various witnesses. Consequently there could be no charge of fraud, and the costs of the trial would have to be defrayed by the Crown. This is probably the first time that a German court of justice, or any other court, has publicly admitted that there are mediums who possess clairvoyant powers.'

We wonder how long it will be before an English court will be found ready and willing to make the same admission!

## MR. J. HOPCROFT AND THE FIRE TEST.

In response to your request for evidence with regard to the handling of fire by mediums, I will relate an experience of mine with Mr. John Hoppercroft about twenty-four years ago, which may perhaps be of interest to your readers.

Mr. Hoppercroft was giving a séance at Notting Hill, and was speaking under control in what I was told was Hebrew, when he suddenly turned up his shirt sleeves, went to the large open grate, took out two large pieces of red-hot coal with his bare hands, and walked across to me holding the red-hot coal against his face. When he reached me he remarked in English, 'Now, wouldn't Tommy Child say the devil was here?'

That remark astonished me almost more than the fire test, as that very afternoon I had been visiting a well-known Swedenborgian minister, the Rev. Thomas Child, who in the course of our conversation regarding Spiritualism remarked, 'It's true enough, but it mainly comes from below.' Hoppercroft could not possibly have known of this remark of Mr. Child's, and I had not spoken of it either to him or to any members of the circle, who were strangers.

The heat of the burning coal that he held was scorching a couple of feet away, but neither his hands nor face were burnt.

Hoppercroft's control, 'Vina Green,' also told me of a conversation that I had with my wife on our way to Notting Hill to the séance. He was a most remarkable medium.

J. B. ASTBURY.

Deptford.

## THE KNIGHTS TEMPLARS.\*

This is an interesting little work dealing with an out-of-the-way subject. It will come as a surprise, perhaps, to many to learn that there was much that was occult and mystical connected with the Order. While the self-denial, chivalry, and far-reaching activities of the Templars have been fully recorded, history has had little to say of their beliefs, secret ceremonies, and strange initiations. From what has come down to us it is to be inferred that the Order was the conservator of a secret knowledge which was being continually added to, and that in some obscure way there was a connection between the Templars and the Freemasons.

The aim of the author has been to disentangle fact from fiction; he presents that which in his opinion is the true interpretation of some of the strange ceremonies and ritual acts. He claims to have discovered new facts by which the mystery of the blasphemous form of oath, hitherto a puzzle to historians, is unravelled, and which tend to show that what is known as 'the trampling on the Cross' is a ceremonial 'step' that has a Masonic parallel. The familiar skull and crossbones, so indissolubly associated in our minds with death, is, it is suggested, symbolical of a new birth or spiritual resurrection. The occurrence of the octagon and the number eight in Templar Churches is discussed, and reference made to its use in operative guilds of to-day. The famous eight-pointed cross associated with the Order is shown to be the basis of a certain cypher writing. The cypher itself is given and clearly explained by the aid of diagrams.

The author is master of his subject: he writes clearly and well. For the student his work will be of great value, and it will probably appeal to the ordinary reader as it endows the Knights Templars with a romance and significance akin to that of the mystic communities who, in bygone ages and in different lands, unceasingly sought the Divine Light.

B.

\* 'The Knights Templars,' by A. BOTHWELL GOSSE, P.M., &c. (Published at the Office of the 'Co-Mason,' 13, Blomfield-road, Farringdon, W. Price 3s. 6d.)



## ANOTHER CASE OF SPIRIT HEALING.

We published in 'LIGHT' of November 18th last (page 545), a remarkable case of supposed spirit healing at Gillingham—the subject being a girl of twenty-four years of age who suffered from functional paralysis and had not been able to leave her bed for five years. We have now to chronicle a similar and perhaps even more remarkable case recorded as having happened at Herne Hill on the night of Sunday, February 18th. Again the subject was a young girl—Dorothy Kerin, aged twenty-two—and again the sufferer had been bed-ridden for five years, but to add to the wonder of her cure she had not only of late been blind and deaf, from both of which calamities she has recovered, but on the Saturday night it was supposed that she was in the last stages of consumption (pulmonary tuberculosis) and could not live more than a day or two at the most, her medical attendant (so it was reported) having given up hope. Interviewed late on the night of the 20th by a 'Daily News' representative, Mrs. Newark, a near neighbour of the Kerins, gave the following account of the cure :—

At eight o'clock on Sunday night Dorothy was lying as if dead. Suddenly she extended her arms as if raising them to heaven, and then she lay back with a deep sigh. I went home and told my husband she was dying. I returned at 9.45. She was lying with her hands crossed on her breast as if dead. She was not breathing. Her mother told me she had held a looking-glass before the girl's mouth, and found no signs of breathing.

Suddenly the girl put out her arms again and turned as if listening. She said, 'Yes, yes.' Then she fell back, turned her head, and closed her eyes. Next she opened her eyes, looked round, and knew us all. She said, 'I want to get up and walk.'

We told her she could not. She said the angels had said to her, 'Dorothy, your sufferings are over. Get up and walk.' Then she added, 'I must get up.'

I then said: 'Let her get up; let her have her dressing gown.' I said, 'Let her see what she can do,' and I quite thought she would fall down. Instead, she threw off the bed-clothes, got out of bed, and walked across the room, holding her right hand in the air. 'I am following the light,' she said.

Walking into the kitchen, she saw her father, and, with a cry of delight, rushed forward and threw her arms round his neck.

Mrs. Newark added: 'I have just left her (it was then 11.30 p.m.). We have had a mission in this parish for ten days. It ended last Tuesday, and everyone has been hoping that God would show us that prayer was answered.'

On the following night, February 21st, the newspaper representative called and saw the girl, who assured him that she was 'very well, thank you'—though it was the first time she had been able to say so truthfully for five years—and that she had been reading and chatting to everybody all day. She added that she had eaten heartily, and that she had taken no medicine, as the doctors said she would mend without it. Her doctor, she also stated, had ordered a complete change, and she was going for a short holiday to Margate.

Dr. L. Forbes Winslow, speaking on the 21st, referred to Miss Kerin's recovery. He said that in cases of paralysis, stammering, and deafness, the mind exercised a most powerful influence over the body, and he had known of most wonderful results from suggestion, either by a second person, or by the patient himself. He regretted that pioneers in mind-healing seemed to be looked on with suspicion and incredulity by members of the medical profession, who seemed content to 'get along with jalap.' Fortunately, American and French physicians paid considerable attention to the subject, and he hoped that the day was near when its adequate study would be an integral part of the curricula in all British medical schools, to the immense benefit of thousands of sufferers.

In 'LIGHT' of February 10th we recorded the 'passing' of Dr. Abraham Colles. We have now received a letter from Mrs. Colles, in which, after expressing her sincere appreciation of the sympathy extended to her and her sister, Miss H. A. Dallas, in their bereavement, she writes: 'My husband had experience of nearly every form of Spiritualistic phenomena in his first earnestly-pursued inquiries, and was convinced of the value of each and all, if only the spirit in which they are received be that of the single eye desiring truth. Like him, I owe a great debt to the knowledge gained through our acquaintance with Spiritualism—a knowledge which transformed for us both the experience of life and changed the incident called "Death" into a higher step—most desirable when this life's work is done, come how or where it may.'

## MR. LABOUCHERE'S GHOST STORY.

'Truth' for February 14th contained a good ghost story related a few years ago by Mr. Labouchere. He said that some forty years ago he leased a small bachelor house in Bolton-street from the representatives of a man who had cut his throat in the drawing-room. On the ground floor there was a dining-room, in which Mr. Labouchere usually sat, and on the first floor were two drawing rooms. On the second floor he slept, and on the third floor were the rooms of a French valet and two maids. One night late, while he was sitting in the dining-room about two a.m., he heard a noise which sounded as if all the plates and pots and pans were being thrown about in the kitchen below. As the noise went on, he descended, with a candle in one hand and a hot poker in the other, to see what was happening. As he approached the kitchen the noise suddenly stopped, and when he entered it there was not a sign of anything having been moved. He went into the scullery but there was no one there. He then returned to the dining-room, and in half an hour or so went up to bed. The same thing occurred frequently.

But this was not all. When sitting late in the dining-room with the door open he often heard what sounded exactly like a man coming up from the kitchen, walking across the hall, and then going up the stairs to the upper floors. He could hear every one of the steps distinctly, and the staircase creaking under them.

On the first occasion he supposed that it was the valet, but the next time he went outside, and the steps seemed to pause; but he saw no one. On his return into the room they continued as though someone was ascending to the upper part of the house. This must have happened twenty times. One day he asked the valet whether he was in the habit of coming in late. He replied: 'I suppose that you have heard the footsteps.' On 'Labby' asking what he meant, he said, 'We all hear the steps; they come up to our floor and then stop. The maids say that it is the man who cut his throat, but I do not believe in such nonsense.'

Nor did Mr. Labouchere. But their belief or disbelief neither alters nor explains the facts, and it is the explanation of such experiences that thinkers are seeking.

## BISHOP WELLDON ON SPIRITUALISM.

The 'Manchester Evening Chronicle,' of February 23rd, contained a report of an address on 'Spiritualism' by Bishop Welldon, which shows that the Bishop has much to learn regarding his subject. However, he was open-minded, and although he said that 'he imagined that a certain amount of prejudice existed in Christian minds against the unattractive forms of Spiritualism, such as the séance with its indispensable condition of darkness,' he admitted that 'Spiritualism, unlike secularism, had got hold of the right end of the stick. True, it might make a sorry mess of the stick, but it had got the right end, because it believed in the spiritual nature of man.' That is quite true, but he ought to know that it is only in a certain class of séances that darkness is deemed necessary, and that even then it is not 'indispensable.' Again, he said that 'Spiritualism sought only to remedy sickness, and took no account of sin.' We wonder where, or how, he got that idea—it certainly is not true of Spiritualism as we understand it. We cordially agree with the good Bishop's statement that 'it was the spirit of man in its relation to the spirit of God which was the truth of his divine affinity. It was not in ceremony and ritual, but it was in the intimacy of the spirit of God with the spirit of man that true religion consisted. He had not the least doubt in his own conscience that spiritually-minded men had enjoyed, and did to-day enjoy, a personal consciousness of God which was denied to persons of less exalted spirituality.'

CROYDON.—We learn with much regret that Mr. W. R. Moores, the able and kindly president of the Croydon Spiritualist Society, is compelled by pressure of business to relinquish the position which he has so successfully filled for a number of years. We trust that his retirement is only temporary, and that in the meantime his successor, Mr. P. Scholey, will meet with the united support of the members.



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### THE PROBLEM OF PROPERTY.

There has undoubtedly been much insincere sentiment uttered on the subject of the advantages of poverty and the undesirability of wealth. Charles Lamb, we remember, made some caustic allusions to the type of mind which affected to despise land as being merely 'dirt,' and denounced an aphorism often in the mouths of this class of thinkers as a 'vile, cold scrag of mutton sophism.' And that sturdy old master of British commonsense, Dr. Johnson, was equally emphatic on the subject: 'Sir, all the arguments which are brought to represent poverty as no evil, show it to be evidently a very great evil. You never find people labouring to convince you that you may live very happily upon a plentiful fortune.'

And yet, but a short time since, a City man who has amassed a colossal fortune confessed in a Press interview that wealth was far from being the blessing it was popularly supposed to be. Another famous millionaire is never so eloquent as when pointing the same moral, while it is almost a commonplace that the most lighthearted and cheerful souls are found amongst the classes who possess little or nothing.

We were led into these reflections by a desire to arrive at some conclusion regarding the place and meaning of property from the standpoint of spiritual life—to consider it, in short, in the light of Spiritualism. For in these unquiet days when the 'roaring loom' of Time is weaving so many strange and perplexing patterns in the fabric of existence, many things that we once accepted as the normal conditions of life are being brought up for review. We are hearing much of the 'propertied' and 'property-less' classes, and our philosophy, while concerned with mankind in the world beyond, is no less related to the condition of the soul in the flesh.

We have been told that the desire to possess is one of the most ineradicable instincts of the human spirit. It is quite true, and certainly we have no desire to try and eradicate it. But to possess what? 'Property,' is the reply, and here again we have no quarrel with the sentiment. Every instinct of the soul is in essence divine—it is only in extremes or inversions that we find our so-called 'evils.' The ascetic, the religious mendicant, the devotee who resigns himself to a condition of abject poverty as an exercise of piety, is almost as little to our taste as the strenuous man of the world who heaps up riches and fares sumptuously every day.

In a book, which was immensely popular some years ago, there is a humorous account of the adventures of two

small boys who are committed to the charge of an indulgent uncle. The urchins are one day desired, as a preliminary to a shopping expedition, to give a list of the toys they would like to possess. The elder boy promptly responds with a long catalogue of the gifts he desires, but the younger one is strangely modest in his ambitions. All he asks is a chocolate cigar, for, as he naively explains, he doesn't want to be bothered with a lot of things!

There is a parable in the anecdote, but it is a parable with more than one moral. To take the less obvious side of it, there is a self-abnegation that has its roots in feebleness of soul. A good deal of what passes as altruism is mere lethargy. When the Stoic philosopher moves amongst men, reasoning and teaching, we can admire him, and honour the spirit that makes him content with his poverty. But when he begins to brag about it, and to explain that being poor he has nothing to lose, and so is free from the troubles and anxieties of the rich, we feel that he is not such an admirable figure after all. It is not really so heroic to renounce wealth merely out of a desire not to be 'bothered with a lot of things.' The man who by patience and work has accumulated riches has this measure of justification: He has been expressing energy—the forces of his soul may have been misdirected, but they were there. And the same may be said of the man who, inheriting wealth, exerts himself to maintain and consolidate it, and to amass more.

Property, then, is not without its place and purpose. It is an expression of the soul—on a low plane to be sure, liable to abuse and not without its dangers, but, none the less, an attribute that is not deserving of all the condemnation poured out upon it. For we are to remember that we are living in times of transition. The conditions in which the soul can express itself truly and naturally have not yet arrived. When that time arrives man's greatest personal possession will be himself, with all his endless possibilities of happiness and spiritual achievement. To-day, as a recent writer sadly remarked, *a man has not time to possess his soul*. Nor, we may add, has he the power truly to possess his material wealth. For there is something elusive about that form of riches, since the time never arrives when the gold-seeker feels that he can sit down in quiet and enjoy them. Before that period comes the 'beckoning finger' is thrust gauntly out of the darkness, and we read shortly afterwards in our daily paper that Mr. — 'left' so many thousands of pounds. And that is the tragedy of it. He 'left' a fortune, without any well-grounded assurance of finding another where he has gone!

So all this fret and anxiety about property, this increasing sense of the 'deceitfulness of riches'—and there is no doubt it *is* increasing—what does it mean? To our thinking it means the growth of spiritual life. For the spirit is seeking a higher means of expression. It is seeking something which it can carry with it to higher realms. And when those who own and those who *covet* material wealth have equally gained *that*, the problem of property will have been gloriously solved, and Materialism as well as Spiritualism will have had its part in bringing this about. For while Materialism will have provided the valuable and salutary lesson 'how *not* to do it,' Spiritualism will have 'allured to brighter worlds and led the way!'

IMMORTAL life, to be real at all, must be the continued consciousness of our own identity, of that personality which distinguishes each individual from every other individual in the universe. Otherwise it is playing with words to talk of a future life at all. . . . There is no other condition in which a future life is possible so far as we can reasonably argue from what we are.—REV. CHARLES VOYSEY, B.A.



## SPIRITUALISM: A SURVEY OF ITS POSITION, ACHIEVEMENTS, AND POSSIBILITIES.

BY ANGUS McARTHUR.

An Address delivered on Thursday, February 22nd, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

THE CHAIRMAN, in opening the meeting, said: We are sometimes told that no dependence can be placed upon the communications from our spirit friends because such communications are always tinged very strongly with the mentality of the medium through whom they come. Of course there is a certain amount of truth in this; but although we may not have messages absolutely correct, we know we get them fairly correct, and just this same kind of objection may be raised to communications received from persons on this side. If we want, for instance, to get a correct account of a speech by a leading politician, do you suppose that any opponent, however anxious he may be to give an absolutely accurate impression of what the speaker intended to convey, will be able to do so? We have just the same difficulty in knowing the truth in regard to historical events. Personally, I have to do in a week at the Rooms of the Alliance with perhaps a hundred people more or less interested in Spiritualism, and every one of them who is at all literary knows something of our subject. Yet if on my return home I go out in the evening to a literary society, I find the people absolutely ignorant of Spiritualism, and I begin to wonder how far it has affected the world. But our speaker to-night is a gentleman whose career points him out as one on whose judgment we can rely. He has had a scientific training which makes him able to observe accurately, he has had a legal training which makes him able to deduce correctly, and he is at the same time connected with commercial affairs, which shows that he has a good, level head. Those who know him, know that he is very painstaking, going to a great deal of trouble to verify his facts; he is, therefore, not likely to be led away by partial statistics. Consequently you will, in all probability, have to-night a truer account of our movement, its achievements and possibilities, than you have ever had before.

MR. McARTHUR said: Adverting for a moment to the chairman's remarks, I wish to say that my address will be mainly a survey from the outside, and not from the inside. It is one of my favourite sayings that placidity of mind and body is one of the most valuable adjuncts to the development of the inner life. For that reason it is eminently desirable that from time to time we turn aside out of the whirl and the hum of the world, and consider with ourselves, alone, what we are and where we are. I believe myself that this is more than half the value of our Sunday—the opportunity, I mean, which it gives us, week by week, to collect our thoughts and take a survey of our position. Similar considerations, applied to the great movement in which we are all so interested, led me to suppose that we might profitably devote an evening to an attempt of the same kind to look out for a while over the vast area which is now covered with psychic inquiry, experiment, and research, to ponder over the stage of progress at which we have now arrived, and to endeavour, as far as we may, to energeise ourselves for what *may* be done by the recollection and the survey of what *has* been done.

When I first became associated with this movement, some twelve or thirteen years ago, I adopted a device which I had frequently applied in other circumstances in order the better to observe the course of events and to get at people's real opinions on the subject. I wrote and spoke under a name that was not my own. Some years ago this led to very interesting episodes. I have, for instance, edited Robert Dale Owen's 'Footfalls on the Boundary of Another World' under the pseudonym by which I now address you. In the early days after publication people used to glance at the book on my library table and say, 'What a fool a man must be to edit a book written by a madman of that stamp!' 'Whatever made you buy such a book as that?' and so forth. Nowadays people do not say such things. They are

far too interested in the subject, and far too conscious of the great vogue that it has won in the minds of a multitude of serious men and women. It is barely possible to speak of psychic investigation anywhere, among thinking people, without finding that all are disposed to hear what there is to be said, while an appreciable proportion will manifest the greatest eagerness to hear what is being done and what has been established. The very existence of this Alliance, and of many other societies with allied purposes, is itself a very striking evidence of the change which has come over the whole outlook. For that reason I want to take our 'survey' this evening from the outside of the movement, and not from the inside.

I daresay you have noticed, for instance, that Messrs. Williams and Norgate have recently commenced the issue of a Home University Library, consisting of a number of little treatises on some of the foremost topics of contemporary thought, such as Philosophy, Geology, Socialism, History, Education, and various other branches of science, all written by men of the first rank who are masters of their respective subjects. It is significant that one of the volumes deals with *Psychical Research*, and is the work of no less a person than our old friend Professor (now Sir William) Barrett. The mere fact that a book on such a subject should be included in a Home University series, a scientific library, brought out by an eminent firm of publishers, is about as fine a testimony as you could possibly have to the increase of interest in psychic matters. The publishers would not have included it unless they had thought that it was not only important but *popular*—since publishers are not philanthropists. They run a publishing business because there is money in it. If they, looking at the progress of occult investigation with business eyes, found it extensive, you and I, who look at it in another way, may find their judgment very encouraging to ourselves. (Applause.)

Well, in this very book, Sir William Barrett refers to a fact which has a direct application to that problem in our thoughts this evening. He tells us that the first four chapters of the late Frederick Myers' book on 'Human Personality and its Survival of Bodily Death' are now included in the examination for the Fellowship in Mental and Moral Philosophy in Trinity College, Dublin, which forms the highest prize in that famous University. As Professor Barrett says:—

The whirligig of time has indeed brought its revenges more quickly than usual, when we find that a subject which was scorned and ridiculed by the learned world, when the Society for Psychical Research was founded in 1882, has now become an integral part of advanced psychological study in at least one great University.

When a great University takes such a step as that, may we not say that our movement is—well, at such a stage that cognisance of it may be taken by quite respectable people? (Laughter.)

Sir William Barrett is, however, as you know very well, a sympathetic investigator in the field of psychic science. Let us turn our attention rather to those quarters whence we should hardly expect sympathy, or even patience, and note what we discover. Some time ago a special course of lectures on jurisprudence, for advanced students, was announced by the Bar Council. They were given by Dr. Pawley Bate, the accomplished and learned lecturer in Roman Law. As a lawyer, I was interested in the higher aspects of jurisprudence, and I went to some of the lectures. I found, to my astonishment, that there was a psychic element here also. The lecturer discussed the important speculations of the German jurist, Gierke, who has gone so far as to suggest that a corporation, like a railway company or a banking company, is a real person, and not merely a fictitious legal individuality endowed with a theoretical personality so that it can sue and be sued. We have been accustomed to regard a trading company as, in fact, an aggregate of the persons who had subscribed for the shares, and in law a mere convenient fiction, recognised as a separate individuality by the Joint Stock Companies Acts of 1862 and subsequent legislation. But the German jurist declares that there is in the background a real individuality apart from and beyond the legal personality which is brought into existence by statute and by registration at Somerset House. When psychic speculation begins to infect the law, where is it going to stop?



Again, some few months ago it fell to my lot to address a very distinguished public gathering, including many holders of high public offices. As there was an opening for such an allusion, I asked them to consider for a moment the triple personality which was involved in, or represented by, King George V. I pointed out that you might contemplate King George in his domestic personality, as the grandson of Queen Victoria, the son of King Edward VII., the husband of the Queen, the father of the Prince of Wales. You might regard him, in the second place, from the point of view of his constitutional personality, as the pivot of the greatest constitutional mechanism in the world. Thirdly, you might look at his mystic aspect as the visible embodiment of the gigantic Imperial Personality which loomed behind him as he sat upon the throne in Westminster Abbey, and which is destined to survive in beneficent activity long after King George and his people have been gathered to their fathers. (Applause.)

Twenty years ago I would not have dared to say such things to such an audience. On this occasion not only did I dare, but the suggestions found the most cordial and enthusiastic reception. I was pulled up in the middle of them by an outburst of applause; and at the end of the function quite a number of people, including the rector of a well-known church, came up to me and made enthusiastically appreciative references to the psychic element of the speech. *That* was what they wanted, said one. These are significant episodes regarded from the point of view of this movement.

Let me interpose a more personal example from my own experiences—those of a busy man who sees a great deal of his fellow men in all ranks of life. Some eighteen months ago, I was one of a large number of passengers on a great Atlantic liner, chatting with my fellow-passengers on the promenade deck, as the custom is. One of them was an American lawyer in large practice—a man with a jaw like a rat-trap and a face marked in every line by the impress of a powerful individuality and a wide knowledge of men and things. We took our constitutional together before dinner, and, being both lawyers, found many topics of common interest. In some way or another—I know not exactly how—the subject cropped up. I said a few words, indicating my interest in it and the fact that I had devoted a good deal of time and labour to research and observation. My friend professed himself personally ignorant of the science. He had, however, heard much about it, among the hard-headed men with whom he came in contact. There had, moreover, been one or two episodes in his professional career which he could not account for, save upon some such hypothesis as psychic inquirers had suggested to him. And then he told me a story of incidents that had come within his own cognisance as a partner in a legal firm. To him the incidents, though undoubtedly true, were inexplicable. To me, and to you, they will present no difficulty. He said that his partner had seriously warned a certain client against his association with a lady of sinister reputation. The recipient of the warning laughed it off. Some time afterwards the lawyer went away on a journey which took him a thousand miles from home. He was awakened early next morning by someone in his bedroom, and to his amazement he saw his client, pale and distressed, standing at the foot of his bed. ‘What on earth are you doing here?’ he said, getting up in amazement. ‘By G—, she’s done me as you said!’ was the reply. The lawyer leaped from his bed, only to find that his visitor was gone. At the hotel office they denied that any such person as the visitor was in the hotel. Quite nonplussed, the lawyer telegraphed to his partner, ‘What is B— doing down here? Wire reply.’ The reply, received within an hour or two, was that B— had been found done to death in the house which he had been warned against visiting. This is a remarkable story to be told, with a full conviction of its truth, by a man of the world. It shows how widespread is the vogue of the phenomena we study, and how different is the public attitude towards them from what it used to be. (Applause.)

(To be continued.)

To meet the wishes of many friends the address recently delivered to the London Spiritualist Alliance by Mr. E. W. Wallis, on ‘Interesting Incidents during Forty Years of Mediumship,’ has now been issued in pamphlet form, with stiff paper cover, at 3d., and can be obtained from the Office of ‘LIGHT,’ post free, for 3½d.

## HOW THE IMPOSSIBLE BECOMES POSSIBLE.

When our friends come to us early in the New Year, lamenting their broken resolutions and their own powerlessness to fight against the dominance of habit, we cannot do better than remind them how bravely in times past they did things which they once honestly thought were equally impossible for them. Above all, we must tell them, what they already know but have for the moment forgotten, that the thing which they cannot do to-day they may do to-morrow, but never in their own strength. We can never win through except by some subtle spiritual change in ourselves which is equivalent to a new birth. The pessimistic verdict which in any moral crisis we pass upon our own incapacity is no lie. On the contrary, it is emphatically true; of ourselves we cannot do the thing we wish to do. If we could do it we should have done it. That we tried and have failed to do it is proof positive that the thing is beyond the capacity of the self which is at present in us. That self is caught in the bonds of habit and can only free itself from this bondage by reaching out to the unseen spirit world and by appropriating to the limit of its faith the help it needs in order to win through in the present struggle. And it is only after this fresh influx of spirit has taken place and a new self has been created in us that the impossible thing becomes possible. Thus, as the poets and the mystics of all ages have seen and taught, the spiritual and moral life is a succession of re-births, whereby we are raised on ‘stepping stones of our dead selves to higher things.’ And we cannot remind ourselves or our friends too often of this important truth; for not to live constantly with this before our minds is to miss all the joy and inspiration and meaning of life.—HESTA COWAN in ‘Healthward Ho!’

## ‘AND GOD SAW THAT IT WAS GOOD.’

That deep thought and spiritual insight are not the special products of our modern civilisation is evident from Mr. A. Wilkinson’s interesting review, in the February ‘Theosophist,’ of the works of that old-time mystic who wrote under the name of Dionysius, the Greek convert of St. Paul, but who, we are told, was probably a Neo-platonic Christian of the school of Proclus, who taught in Athens up to his death in 485 A.D. In his longest treatise Dionysius teaches that all light, all love, all beauty streams forth from the Godhead, as from centre to circumference; ‘all below the One partake of these Divine glories in the measure of their capacity; through all they stream on. Everything veils and yet manifests; nothing is veil only.’ ‘In the Dionysian philosophy there is not room for evil as a positive thing; it is privation, a lacking of the good. . . . It is a product of our ignorance. Just as when a body is wholly diseased it is already dead, so a wholly evil thing cannot be, it subsists only by virtue of having something of the good in it. The good is its *point d’appui*, its reality indeed. Even the demons are not evil by nature. That which is the true nature of a being is wholly good; evil comes from a misdirection of its power, an ignorance. The mystics saw the perfect goodness at the heart of all things, and of our essential nature. To Dionysius the whole universe blossoms forth like a wondrous divine flower; everything is as natural as the blooming of a flower. The real fact of just that simple thing is, indeed, the same fact as the unfolding of the Divine purpose in the world. And the blossoming of the flower is the perfect symbol of it, one of the end-points of the ray of Divine manifestation. Retrace the ray, and you find at the centre God—as purpose, beauty, life. Even the consummation of the mystic life, the divine union, is but an individual intensification of the aspiration of the spirit in all things towards the One.’

KENTISH TOWN.—A lady who resides at Kentish Town is desirous of joining a private circle, or of meeting with several persons who will help to form a new circle. Letters may be addressed to L. B., c.o. ‘LIGHT,’ 110, St. Martin’s-lane, W.C.

A LONG and impartial review of Vice-Admiral Moore’s work, ‘Glimpses of the Next State,’ which appeared in the ‘Portsmouth Times’ of February 24th, should prompt its readers to study the Admiral’s book for themselves.



## UNION WITH DIVINITY IN LOVE.

In her recently issued work entitled 'The Coping Stone' (Greening and Co., London, cloth, 3s. 6d.) Miss E. Katharine Bates gives us, in her hundred and twenty-six pages, a book that is full of suggestive and thought-awakening ideas on a great many subjects—all, however, being directly related to life, and indirectly to psychical problems. Miss Bates finds in modern restlessness and modern materialism, in the whirl and crash of things, with the 'nerve strain' and 'brain worry' of which we read so much, the symptoms and effects of a new disease. The remedy she thinks will be found 'in some new spiral in Evolution for which the Forces and Intelligences may have been working for centuries.' Pre-natal influences, marriage, hypnotic influence in marriage, enlightened motherhood, true, pure love, social problems, evil, Free-Will, Christian Science, &c., come in for free treatment, and many critical and suggestive opinions are enunciated, as for instance, when we read that 'neither Theosophy nor Spiritualism can claim to be a perfect panacea for the world's unrest although much of interest belongs to both sects. The followers of each profess to be *absolutely contented and satisfied* with their studies and their speculations as to some future developments on these lines.' (Italics ours.) And again: 'The Psychic Realm is still the *transitory* realm, and can afford much of interest, but *nothing that will feed the Eternal Soul* in us.' (Italics not ours.) Speaking of the Higher Self, Miss Bates holds that 'All kinds of latent possibilities lie just under the threshold of each one of us.' Referring to 'the Birth of the Christ in us (in our normal consciousness),' she says that it seems that 'something in the nature of a shock is often necessary to break the last chains of captivity and set the captive free.' She relates two striking experiences of spiritual illumination, or of what may be termed her awakening to cosmic consciousness, which correspond with those recorded by Dr. Bucke in his remarkable work on the subject. Our author says: 'It was a moment of the deepest humiliation I have ever experienced. . . . I cannot conceive anything in the nature of Spiritual Joy or Ecstasy that could have given me at the time, or preserved for me ever since, such an absolute conviction of the Truth of this wonderful Epiphany.' 'The most vital part of the experience was that I had got to some region *where there were no more creeds, or beliefs, or opinions*, into some space of Pure Knowledge. I KNEW—SAW—that in the very essence of Being there *could* be no other solution and no other Source and Origin and Ultimate than Love. It was absolutely reasonable—final—unquestionable—and it could not conceivably have been anything else.'

It would seem that Miss Bates has adopted the idea of 'the one true Affinity, not as a sentimental Ideal but as a beautiful Fact.' While some persons have dwelt on the sentimental and blissful aspect of the finding of the true Affinity, Miss Bates regards it as one of the hardest and most painful tasks given to man or woman, and quotes an old mystical saying that 'Twin souls must never marry.' Apparently, the sense of union with Divinity, the birth of the Christ in us, the awaking to conscious unity of true affinities, united in cosmic harmony with Divine Love and Wisdom, is to be the next spiral of human evolution symbolically represented by Miss Bates as the coping-stone to the building of the Temple of the Divine Humanity. The whole book is a challenge to thinkers and is an able presentation of earnest thought on matters of vital interest.

W. F. L.

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'LIGHT': 'TRIAL' SUBSCRIPTION.

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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?

## AN EXTRAORDINARY SCENE.

We have been favoured with a copy of the February issue of 'The Lotus Journal, a monthly magazine on Theosophical lines for children and young people,' and in it we notice a report of 'A Momentous Incident' of an extraordinary character that occurred at the Annual Convention of the Theosophical Society at Benares, in connection with the Order of the Star of the East. Arrangements were made for the certificates of membership to be presented to the members by the head of the Order, the Hindu youth, 'Alcyone.' The members of the Order were to file past in a line, handing their certificates to Mr. Telany, who, after reading out the name, handed each certificate to 'Alcyone,' who stood in front of Mrs. Besant and Mr. Leadbeater, and who returned it to the owner. Two or three members took their certificates with a bow and a smile, and then, Mr. Leadbeater says, 'the hall was filled with a tremendous power, which was so evidently flowing through "Alcyone" that the next member fell at his feet, overwhelmed by this marvellous rush of force. . . . The tension was enormous, and everyone in the room was most powerfully affected. . . . After that each one prostrated himself as his turn came, many of them with tears pouring down their cheeks. . . . those who had no certificates with them tore off their Star badges and handed them in.' 'Alcyone' stood 'all the time with perfect grace and self-possession, smiling gently upon them, and holding out his hands in benediction over each prostrate form in turn.'

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THE HEAVEN OF REST.

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A correspondent suggests that we should publish the following lines in 'LIGHT.' They appeared in our columns about ten years ago but will bear reproduction now:—

There was a poor woman who always was tired,  
For she lived in a house where help wasn't hired;  
Her last words on earth were, 'Dear friends, I am going  
Where washing ain't done, nor sweeping, nor sewing;  
But everything there is exact to my wishes,  
For where they don't eat there's no washing of dishes.  
I'll be where loud anthems will always be ringing,  
But having no voice I'll be clear of the singing.  
Don't mourn for me now, don't mourn for me never;  
I'm going to do nothing, for ever and ever!'

Of course it is a mistake to suppose that there will be nothing to do hereafter, yet one can understand, and sympathise with, the feeling expressed by the poor over-wrought and worn-out domestic drudge whose only prospect of rest and peace is in the after-death world. Alas, there are sadly too many, both men and women, to whom this life is little better than a never-ending toilsome struggle, and who will welcome death as a way out from their hopeless misery. No wonder that so many of them look forward to the sleep from which there is no awakening, or else to the glorious luxury in the next state of that restful idleness which stands to them for heaven. A healthier life here, in which all men and women will work to live, and not merely live to work, will lead to a recognition of the fact that a change of occupation is the truest rest and that life over there is full of holy uses, of entrancing interests and abundant opportunities for activities and employments which will give tone, strength, variety and beauty to the awakened and progressive spirit. No truly healthy and sane man or woman can long be idle. Life and love mean activity and service both here and hereafter.

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HEALING AT MANOR PARK.—On Sunday mornings at the Manor Park Spiritual Church, Shrewsbury-road, spiritual healing services have been going on for the past sixty weeks, and the testimonies of the many sufferers who have received benefit are very interesting. The service is opened with song and praise, a reading and dissertation on the subject, then (a special feature) concentration for absent treatment, after which magnetic healing is given to the patients present—a circle being formed, and soft voluntaries played on the organ while the treatments are given—the proceedings closing with a hymn and a benediction. Any reader who is interested in this phase of practical Spiritualism for the welfare of suffering humanity will be heartily welcomed.—THOS. BROOKS (president), G. F. TILBY (vice-president).



## ITEMS OF INTEREST.

We understand that the interesting article by the Rev. C. L. Tweedale on 'Dean Inge and St. Paul,' which appeared in 'LIGHT' last week, was offered by him to several Church papers and refused by them. Evidently there is still much need of effort to illuminate the minds of leading men in the churches, judging from Mr. Tweedale's experience and that of 'L. V. H. Witley,' to which that gentleman refers on page 99.

'T.P.'s Weekly,' of February 9th, contained an appreciative notice by Mr. Reginald E. Martin of Mr. W. J. Colville's recent work on 'Creative Thought.' On the question of faith-healing the reviewer thinks that the faith-healers do not get a fair hearing, because the average human individual is not content to be passively conservative, but must be aggressively so. 'The "doctors" have done wonderfully well for him up to now, so he is satisfied. He cannot appreciate the fact that "wonderfully well" can become "wonderfully better": at least it takes him years to do so.' In Mr. Martin's opinion, therefore, it is a good thing 'that a writer with Mr. Colville's power and conviction should enter the lists to champion the cause of true toleration.'

The 'Theosophist' for February is an excellent number. Mrs. Besant continues her interesting discourse on Karma. Mr. W. Melville-Newton writes respecting a new faculty of intuitional wisdom which, he holds, is emerging into human consciousness, and the functions and effects of which he sets forth at some length. Nina de Gernet gives us a fascinating archaeological study in her account of the noble past of Etruria, renowned of old for the purity of its morals and for its white-clad women warriors. The strange series entitled 'Rents in the Veil of Time' is continued. Under the title 'In the Twilight' we are regaled with stories of poltergeist phenomena in Hungary, and other strange happenings, while 'The Pilgrim's Vision,' by Aimée Blech, conveys, in the form of a dialogue, some high spiritual lessons. The poetical contributions scattered through the number reach a respectable level of thought and expression, but better than any verse is, in our opinion, Eva M. Martin's exquisite prose poem, 'Windows in Heaven.'

The 'Globe' of February 12th, in a Note on 'Occultism,' commented on the strange circumstance that fancies which for generations were looked upon as mere superstitions are now acknowledged by 'many intelligent and thinking individuals as at least resting upon some foundation of fact.' Mr. K. J. Wells, writing to the same paper a few days later, thus accounts for this revolution of thought in the scientific and literary world: 'This, no doubt, is largely due to the discovery of radium and the electron theory, which has taken the starch out of those materialists who declared that a "hydrogen atom was always a hydrogen atom, and will remain as such throughout all eternity." Now we have brilliant men like Sir William Crookes and Sir Oliver Lodge studying psychical matters, and admitting the possibility of knowing something beyond physical phenomena. . . . It is this knowing that occultism deals with.'

We have received from the Washington Government Printing Office the annual report of the Smithsonian Institution for the year ending June, 1910—a most interesting survey of recent progress in the arts and sciences and in exploration and research of all kinds. A few of the subjects dealt with in the lengthy appendix to the report may give some idea of the wide scope of the work. These include 'The Ornamentation of Rugs,' 'Progress in Aviation,' 'The Reclamation of Arid Lands,' 'Telegraphy of Photographs,' 'The Atmosphere of the Sun,' 'Astrophysics in the United States,' 'Forest Preservation,' 'Modern Ideas on the Constitution of Matter,' 'The Cave Dwellings of the Old and New World,' &c. The book is profusely and beautifully illustrated. It is also adorned with three fine portraits, the subjects being Mr. Melville W. Fuller (the late Chancellor of the Institution), Sir William Huggins, and Alexander Agassiz—all of whom passed on in 1910. A highly appreciative obituary notice is devoted to Mr. Fuller, while the portraits of the two last-mentioned eminent scientists are accompanied by long biographical reviews of their careers and achievements.

In reply to a rebuke from one of his deacons for unseemly levity with young folks, an old minister, in one of Mr. Arnold Golsworthy's serial stories, responds, 'Our business is to keep the heart young.' 'What, at seventy?' snaps the deacon. 'Aye, and at eighty, too, please God!' retorts the old man, 'if I'm spared as long. What's the good of talking to young people about life everlasting if you're going to give them the impression that you've had quite enough of it after a mere seventy years of existence?'

Here is a little bit of homely wisdom from a homely visitant from the other side to her medium, who was recovering from a fit of the 'blues': 'Keep on chirping and you'll make other birds sing, and that's worth while if nothing else ain't. But the thing is, it's *all* worth while; only we don't always see it that way.'

Yesterday at Messrs. Puttick and Simpson's sale rooms, Leicester-square, a number of autograph letters by Elizabeth Barrett Browning were to be sold. In one of these Mrs. Browning wrote: 'I hear that Victor Hugo and all his family have gone over to the spirits to a fanatical point.' In another she said: 'Hume [Home] the medium is there (Paris) with recovered powers, eclipsing the Persian Ambassador and astonishing Louis Napoleon.' In a letter, written apparently after Robert Browning's outbreak against Spiritualism, Mrs. Browning pathetically wrote: 'As to the "spirits," I will say that a good deal has happened that gave me at the time much pain. Meanwhile you will not (for dear love to me) refer to anything I have said on the subject. "Spirits" are tabooed in this house, I never could understand why we should not all consent to tolerate the differing opinions of one another.' Poor Mrs. Browning! She was 'bound,' and 'must not' tell her friend Mrs. Jameson certain things, but she wrote: 'The highest manifestations of spiritual influence are possible. This by my love of the truth in all simplicity and you know I am not fanatical. As sure as we live we *shall* live, my beloved friend, and I could prove this to you, and I hope I shall be free to speak one day.' Poor fettered soul!

## 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.*

## Author Found.

SIR,—Replying to the request for the name of the author of 'There is so much bad in the best of us,' &c., on page 23 of 'LIGHT,' I am pleased to inform 'Verax' that Mr. I. F. Madlem wrote these lines. I gave him a copy of 'LIGHT' in the early autumn before we left Doe Bay, Washington, U.S.A., where he now resides, and believe he has since become a subscriber to your paper. I have written to him to call his attention to the query regarding the verse and to ask him for particulars of the circumstances connected with its composition.

My husband and I also wish to congratulate you on the improvement in your valued paper, by the wiring and cutting of the leaves. With all good wishes for its continued growth and prosperity.—Yours, &c.,

CATHERINE RODNEY-RUSSELL.

Westvale, Newman, California.

## Good Work at Johannesburg, South Africa.

SIR,—Since May, 1911, Mrs. Minnie Nordica has been conducting a mission in Johannesburg. Previous to that she was with the Durban Mission for nine months, and visited Maritzburg, Ladysmith, Harrismith, Fordsburg and Pretoria. She was engaged by Mr. Walter Knox and brought from New Zealand for this purpose. Mrs. Nordica followed Mrs. Elmore (better known in England as Mrs. L. F. Prior), and these two mediums, who work from the higher plane of thought, have raised the standard of Spiritualism considerably, not only in Johannesburg, but wherever they have laboured.

Mrs. Nordica has given wonderful soul-inspiring trance lectures, and once a month she has invited the congregation to choose the subject, dealing with such subjects as fully and scientifically as with those of her own choice. She is normally clairvoyant, also clairaudient, and reads the aura surrounding individuals with great accuracy. She is the first medium of this order who has visited Johannesburg, and the people here have thoroughly appreciated her wonderful gifts. At her Wednesday meetings she usually gives seventeen delineations, which are invariably acknowledged correct.

The Johannesburg Mission is conducted on business lines, and has duly appointed officers who intend carrying on the work so as to obtain the greatest amount of good, in conjunction with that grand pioneer worker of Natal, Mr. Walter Knox, and to show South Africans, and others, that Spiritualism is a science, a philosophy, and the religion of life. Mrs. Nordica's husband is here with her, and as a magnetic healer has performed some wonderful spinal and other cures.—Yours, &c.,

RICHARD QUANCE,  
Hon. Sec.



## The Devil and His Angels.

SIR,—The various 'Items of Interest' in 'LIGHT' of February 24th suggest the following: How is it that the devil and his angels are abroad personating thousands of the deceased, attending all the séances, deluding the dying, &c., instead of being shut up in the place prepared for them? Also, who is deputy stoker? A little girl whose father was a coal merchant was told stories at the Sunday school about Satan and his big fire. She replied, 'I wish he would give my father an order.'

If people would only get rid of the sensational idea of suffering! Personally, I regard it as blasphemous to imagine that a wise and omnipotent Being would permit a degraded spirit to masquerade as an 'angel of light.' I regard the mere permission as diabolical and utterly repudiate the licence granted him in the Book of Job. We need to try and disperse that false notion of a personal devil and place Spiritualism on legitimate ground (God's acre).—Yours, &c., E. P. PRENTICE.

## A Reply to 'An Inquirer.'

SIR,—If S. W. Gibson (p. 84) will persevere he will ultimately get his heart's desire.

One member of our little private circle was in much the same case for a long time, and often we were tempted to wonder whether he really had any friends 'over there.' We were soon to discover that he had (indeed, who has not?). One night—ever afterwards known as 'his night'—as we were sitting at the table, they came in numbers. Never since has he been without visits from some of them, the band ranging in age from a wee sister, who passed on when eight years old, to his great grandparents, whose identity has been proven by family records unknown to the medium or himself.

If our American friend will try the humble table (it was a table that made Hydesville famous) he may find it available for some visitants who possibly do not know the science of control but are able (as I believe, from experience, is the case in some instances) to use this perhaps more elementary method of communication.

It may be that they are still Methodists and methodical. We have had friends who, orthodox in their beliefs when in the body, were orthodox still after leaving and who, unconscious of inconsistency, took control to censure us severely for our evil practices, afterwards returning to bless us for the truth we had been enabled to convey to their hungry souls. Here, perhaps, is work for friend Gibson. Let him keep his lamp trimmed and burning, and persevere, and when the light dawns upon those who may themselves be in perplexity and doubt, they will, I trust, soon be able to let him know directly or indirectly (the latter is often the case) that, though the hand may have vanished, the voice has not been stilled.—Yours, &c.,

'YOSEF ASHUR.'

## Where did the Money come from?

SIR,—One sometimes hears and reads of those who have 'passed on' returning to earth and bringing sums of money to persons on this side who are in sore need. Just lately I have read of an instance of this. A Carmelite nun in Italy related that on the night of January 16th, 1910, she was lying in bed 'in great suffering and also much worried about certain grave difficulties.' She said:—

'Three o'clock had struck, and almost worn out I raised myself somewhat in the bed in order to breathe more easily. Then I fell asleep, and in a dream, it would seem to me, I felt a hand touch me, and, drawing the bed-clothes about my face, cover me up tenderly. I thought one of the Sisters had come in to perform this act of charity, and without opening my eyes I said to her, "Leave me alone, for I am all in a perspiration, and this movement is causing a draught." Then a sweet voice which I had never heard before replied, "No, it is a good act I am doing. Listen! The good God makes use of the inhabitants of Heaven, as well as of those of earth, in order to assist His servants. Here are 500 francs with which you will pay the debt of your community." Suddenly I found myself outside of my cell in the company of a young Carmelite nun, whose veil and robes shone with a brightness from Paradise, that served to light up our way. She led me downstairs to the parlour and made me open a wooden box wherein was enclosed the bill which had to be paid. There I deposited the 500 francs. I awoke, and in spite of my exhaustion, I rose and went to choir. The Sisters noticed that something was wrong, and wished to send for the doctor. To prevent this I explained that I was deeply moved by the impression of a dream, and in all simplicity I told them my story. They urged me to examine the box. I answered, however, that we must not believe in dreams. Finally, as they insisted, I did as they desired. I went to the parlour, opened the box, and there I found in reality the miraculous sum of 500 francs!'

Now, as some of these stories seem to be perfectly well

authenticated, the mystery that I should so like to have solved is: whence is the money obtained? Perhaps some of your correspondents can help in the solution.

I may add that in the little pamphlet from which I have taken this story it is stated that when the young Carmelite nun who is said to have appeared was dying, her sisters in religion remarked to her, 'You will look down on us from Heaven.' 'No,' she replied, 'I shall come down; I will spend my Heaven doing good upon earth.'—Yours, &c., K. A. M. C.

San Remo, February 10th, 1912.

## 'A Question of Evidence.'

SIR,—Since writing the letter, which you published on page 71, on 'A Question of Evidence,' I have been reading Dr. Bernard Hollander's 'Hypnotism and Suggestion.' He is a well-known hypnotist of large experience, but *by no means a Spiritualist*. In the chapter on clairvoyance (see pages 125 and 126), dealing with unsuccessful experiments to induce it in the hypnotic state, he says: 'It is very difficult, if not impossible, to make satisfactory experiments in the presence of a sceptical audience. Especially is this true if the scepticism is open, avowed and aggressive. It is also well known that when a subject is in a state of lucid somnambulism no satisfactory results can be obtained if anyone disputes or accuses him of shamming or want of good faith. . . . The hypnotic subject who is in the presence of an openly sceptical audience, and who hears someone declare that he is shamming, instantly seizes upon the declaration, and it is to him a suggestion that is as potent as the one which induced the hypnotic condition.'

This bears on your explanation of 'unintended' fraud, and should be a valuable plea for withholding harsh judgment when 'fraud' is discovered, until all the circumstances are known and understood. But deception is hated so much, and rightly so, that I think it is excusable to be a little unjust, or harsh, than lightly to condone it.—Yours, &c., RICHARD A. BUSH.

## SOCIETY WORK ON SUNDAY, FEBRUARY 25th, &amp;c.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mr. Horace Leaf delivered a deeply interesting address, followed by well-recognised clairvoyant descriptions and helpful messages. Mr. W. T. Cooper presided.—15, Mortimer-street, W.—On the 19th ult. Mrs. Neville gave successful psychometric delineations to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. M. H. Wallis gave an address and answers to questions. Sunday next, at 11.15 a.m., service; at 7 p.m., Mr. G. R. Symons, address.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. F. A. Hawes gave an address on 'Mediumship,' and Mrs. Sutton excellent clairvoyant descriptions. Monday, March 4th, at 8 p.m., circle. Tuesday, at 8.30, astrology class. Friday, at 8.30, healing.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. and Mrs. Imison conducted the service; crowded audience. Sunday next, at 7 p.m., Mr. J. Kelland, address and clairvoyant descriptions.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Mrs. E. M. Walter gave an address on 'Spiritism *versus* Spiritualism.' Sunday next, Mr. and Mrs. John Lobb; and Thursday, at 8, Mrs. Jamrach; addresses and clairvoyance.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Simpson gave an address. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mrs. Connor. Circles at 8 p.m.: Thursday, public; Friday, members.—J. J. L.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long gave addresses and answered questions, his evening subject being 'The Mystic Vision.' Sunday next, at 11 a.m., Mr. W. E. Long, answers to questions; at 6.30 p.m., Mr. G. Brown on 'Pressed in the Spirit.'—M. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Fielding gave helpful addresses upon 'Phenomena.' Sunday next, Mrs. A. Boddington, addresses and clairvoyance; also Monday, at 8 p.m., clairvoyance. Other meetings as usual. March 8, at 5.30, Lyceum social evening.—H. J. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. G. C. Curry gave good addresses and clairvoyant descriptions. Sunday next, Mr. Horace Leaf; morning, 'Clairvoyance; How to Develop It'; evening, address and clairvoyant descriptions. Monday, at 8 p.m., séance for clairvoyance, 1s. each.—A. C.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. W. Underwood addressed a large audience on 'Miracle Healing' and gave clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., address and clairvoyance. Thursday, at 8 p.m., public circle.—W. U.



STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. T. Olman Todd's interesting address on 'Spiritual Power,' &c., was much appreciated by a large audience. Mr. Geo. F. Tilby presided. Sunday next, at 7 p.m., Mr. Todd on 'The Great Renunciation.'—W. H. S.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mrs. Irwin gave an address and clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mrs. Mary Davies, address and clairvoyance. Monday, at 8, Mrs. Davies, psychometry; silver collection. Thursday, circle.—F. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, a reading by Mr. Stott was discussed; evening, address on 'God in Man—Jesus and Christ,' and clairvoyant descriptions, by Mrs. Mary Davies. Soloist, Mrs. Howard. Sunday next, 11.30 a.m. and 7 p.m., Mrs. F. Roberts. March 10th, Mrs. A. Webb. Social, March 21st. Tuesday, 8.15, healing. Wednesday, 8.15, study.—A. C. S.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning, address and clairvoyant descriptions by Miss Venning; evening, address by Mr. G. R. Symons. 21st, Mrs. Mary Davies. 24th, successful social and dance. Sunday next, at 11.15, Mr. Richardson; 7 p.m., Mrs. A. Jamrach. March 6th, at 8.15, Mr. W. R. Stebbens. 10th—morning, Mr. W. R. Lawson; evening, Mrs. Alice de Beaurepaire.

SEVEN KINGS, ILFORD.—45, THE PROMENADE.—Madame Beaumont gave an inspiring address on 'Light and Truth' and clairvoyant descriptions to a crowded audience. February 20th, Mrs. Jamrach gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. A. Hitchcock. Tuesday, at 8, Mr. T. Brooks. 10th, Mr. Karl Reynolds. Wednesdays, 8.30, study class.—C. E. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. C. Lock read a paper on 'The Spiritualist Workmate.' Evening, Mr. A. Savage gave an address on 'God and the Angel World,' and psychometric delineations. Mr. Cattanaich sang a solo. Sunday next, at 11.30 a.m., Mr. Connor on 'Spiritualism in Citizenship'; 7 p.m., Mr. Walker. 7th, Miss Middleton. Good Friday, demonstration in Stratford Town Hall.—A. T. C.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Neville gave an address and psychometric readings. On February 24th Mr. J. Payn (president) gave an invitation tea to members and friends, and fifty-four guests sat down to celebrate the thirtieth anniversary of his wedding-day and the tenth anniversary of the society. Mrs. Maunder (vice-president), after a racy little speech, performed the pleasing duty of presenting to the president a double gold Albert, and to Mrs. Payn a gold brooch, as tokens of esteem and of appreciation of their services. Mr. Wooderson, hon. treasurer, and Mr. Imison, visitor and personal friend, also made appropriate remarks. A warm acknowledgment is due to the members and friends for the ready manner in which they subscribed to the presentation. Sunday next, at 7 p.m., Miss Violet Burton; 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public.—G. T. W.

LONDON SPIRITUAL MISSION: 22, Prince's-street, Oxford-circus, W.—Mr. E. W. Wallis delivered addresses both morning and evening.—E. C. W.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mr. J. G. Nicholson gave an address on 'False Gods.'

WHITLEY BAY.—Mrs. E. H. Cansick spoke on 'Spiritualism: A Revealer and a Comforter.'—E. C.

PAIGNTON.—MASONIC HALL.—Mrs. Christie spoke on 'Spiritual Gifts' and gave clairvoyant descriptions.—W. T. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Boddington spoke well on 'The Aim and Object of Spiritualism,' and gave recognised clairvoyant descriptions.—N. S.

SOUTHSEA.—LESSER VICTORIA HALL.—Addresses were given, in the morning by Mr. Beard on 'Heaven,' in the evening by Mrs. Mitchell on 'Are we on the Wide or the Narrow Road?'

EXETER.—MARLBOROUGH HALL.—After an address by Mr. Elvin Frankish, clairvoyant descriptions were given by Mrs. and Miss Letheren and Mr. Weslake.—E. F.

MANOR PARK.—CORNER OF THIRD AVENUE, CHURCH-ROAD.—Mr. J. L. Macbeth Bain addressed a crowded meeting. February 21st, Mrs. Jamrach conducted an experience meeting.

EALING.—TECHNICAL COLLEGE.—95, UXBRIDGE-ROAD.—Mrs. Miles Ord gave an address on 'Looking Backward and Pressing Forward.'

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Walker spoke on 'Is Spiritualism Spreading?' answered questions, and gave well-recognised clairvoyant descriptions.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Mr. P. R. Street spoke well on 'The Living Dead' and 'A Witness for the Defence,' and on Monday evening he dealt with 'The Cult of Colour' and gave auric drawings. February 22nd, concluding lecture on 'Ancient Religions' by Mr. J. Hartley,

BRISTOL.—16, KING'S SQUARE.—Mr. J. B. Hughes spoke on 'St. Paul's Outlook,' and Miss Burnett on 'Home, Sweet Home.' Mr. Thorne gave clairvoyant descriptions.—A. C.

SHEPHERD'S BUSH.—60, MACFARLANE-ROAD, WOOD-LANE, W.—Mr. Burton gave an instructive address on 'The Life and Teachings of Christ.'—E. L. W.

EXETER.—MARKET HALL.—Morning, address by Mr. G. West, clairvoyant descriptions by Mr. T. Squires. Evening, clairvoyant descriptions by Mrs. M. A. Grainger.—H. L.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle's morning subject was 'The Blending of the Physical with the Spiritual.' In the evening he made an earnest appeal for sympathy towards mediums.—C. A. B.

SOUTHAMPTON.—CAVENDISH-GROVE.—Mrs. Alice Jamrach gave addresses on 'Personal Evidences of Life after Death,' and 'Spiritualism, is it a Religion?' followed by clairvoyant descriptions.—G. L. B.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Clavis gave the address and Mrs. Trueman clairvoyant descriptions. February 21st, speaker, Mr. Prince; clairvoyante, Mrs. Summers.—E. F.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Miss Alice Clark gave addresses and clairvoyant descriptions. Evening subject, 'Spiritualism: A Light on Our Pathway,' and on Monday psychometric readings.—W. E. R.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. Alcock Rush spoke on 'The Purpose of Life' and 'Ministering Spirits,' and Mrs. C. Street gave clairvoyant descriptions. On the 19th Mr. P. R. Street gave an address and answered questions.

LINCOLN.—ODDFELLOWS' HALL.—Mr. T. Timson gave helpful addresses to large audiences. February 26th, Mr. E. Sharp gave an instructive address and good clairvoyant descriptions. 'LIGHT' is selling well here.—E. S.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Mrs. Short gave an address and clairvoyant descriptions. Mrs. Joachim Dennis and Mrs. Summers also gave clairvoyant descriptions.—E. D.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Mr. G. Tayler Gwinn gave an excellent address on 'Praise and Prayer' and replied to questions. February 22nd, Mr. Savage gave an address and psychometrical readings.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. W. Walker discoursed on 'Freedom' and 'The Gift that is in Thee,' and answered questions. Clairvoyante, Mrs. Scholes. 26th, Mr. Walker lectured on 'Our Coal: Its History and Use,' and on the 22nd Mr. Worthington spoke on 'Healing and Deep Breathing.'

TOTTENHAM.—684, HIGH ROAD.—Mr. J. Kelland gave an eloquent farewell address (prior to his departure for South Africa) on 'If a Man Die shall he Live Again?' to a crowded audience. Madame French gave convincing clairvoyant descriptions.—N. D.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Podmore addressed crowded audiences on 'The Spiritual and the Material Minds,' and 'Some Ancient Proofs of Spirit Return,' and gave splendid clairvoyant descriptions. On the 21st Mr. F. W. West gave an interesting address on 'Man as a Spirit,' and Miss B. Fletcher psychometric readings.—J. McF.

#### A WORKER APPRECIATED.

At the annual reunion of the Walsall Spiritualists on February 19th last Mrs. S. B. Brown, the hon. secretary of the society, was the recipient of a purse of gold, the gift of members and Lyceumists, and of a large circle of friends, including many of the speakers who visit Walsall and are acquainted with her untiring endeavours to secure the success of the society. The presentation was made as a small recognition of her valuable services to the cause of Spiritualism and also to commemorate her birthday.

Mr. Thomas Lawton, one of the oldest members of the society, in presenting the gift, recalled several interesting incidents in his long association as a colleague with Mrs. Brown, and alluded to her sterling qualities as an organiser in all good causes. Other members and friends endorsed Mr. Lawton's expressions. Mrs. Cannock, on behalf of the speakers, gratefully acknowledged the kindness and sympathy they had always received from Mrs. Brown, who, she said, was honoured and appreciated by all who knew her, and was well known by Spiritualists in all parts of the country. In returning thanks, Mrs. Brown said that what little she had accomplished had been a labour of love, done with no expectation of reward, but solely with a desire to aid in the spread of the truths of Spiritualism. At the same time she felt deeply indebted to all the friends for their kind gift and their equally kind expressions of esteem.

[We are pleased to see so worthy a worker honoured in her own society, and gladly associate ourselves with her friends in all their expressions of appreciation and good will.—Ed, 'LIGHT']