

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,626.—VOL. XXXII. [Registered as] SATURDAY, MARCH 9, 1912. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	109	Life's Moral Meaning	116
L.S.A. Notices	110	'Thus do They Walk with Us' ..	117
London Ghosts	111	A Kindly Tribute to our late	
Immortality: Grounds for Belief ..	111	Editor	117
Professor Morselli Criticised	112	Items of Interest	117
Monte Carlo: Here and Hereafter ..	113	Dr. Dixon and Others	118
A 'Double' Photographed	113	A Reviewer Reviewed	118
The Alliance and its Work	114	Signs of the Times	119
Spiritualism: A Survey of its		Mr. Henry Frank's Position	119
Position, Achievements, and		To Help the Childrea	120
Possibilities. An Address by		Society Work	120
Mr. Angus McArthur	115		

NOTES BY THE WAY.

Mr. Andrew Lang's recent letters have sent us back to his well-known work, 'Cock Lane and Common-Sense,' first published some sixteen years ago and reviewed by us at the time. We were not troubled by the fact that it shows no partiality towards Spiritualism. Mr. Andrew Lang's attitude is rather that of a keen and judicial observer. Throughout, his book is tinctured with a pungent humour, which is directed with a pleasing impartiality on believers and unbelievers alike. It is the scholarly work of a man with a wide range of observation, a caustic wit, and an open mind. The book is too bright and lively to be 'cauld kail' yet awhile, and we make no apology for quoting a characteristic bit from the preface:—

Manifestly it is as fair for a psychical researcher to say to Mr. Clodd, 'You won't examine my haunted house because you are afraid of being obliged to believe in spirits,' as it is fair for Mr. Clodd to say to a psychical researcher, 'You only examine a haunted house because you want to believe in spirits, and therefore if you *do* see a spook it does not count.'

As regards the subject of the fire ordeal, with which we have been dealing of late, Mr. Lang, in the same book, remarks:—

Of course, the writer is not maintaining that there is anything 'psychical' in fire-walking or in fire-handling. Put it down as a trick. Then as a trick it is so old, so world-wide, that we should ascertain the *modus* of it. Mr. Clodd, following Sir B. W. Richardson, suggests the use of diluted sulphuric acid or of alum; but I am not aware that he has tried the experiment on his own person, nor has he produced an example in which it was successfully tried. Science demands actual experiment.

It is a pleasure to deal with a critic who has no prejudices to support, and who can enliven his observations with a play of pawky humour. After the torrents of solemn and fumble-fisted criticism to which we are frequently subjected a re-perusal of 'Cock Lane and Common-Sense' filled us with a gentle joy. When its author thrusts at us it is as with a rapier in the hands of a skilled fencer. And he 'pinks' his opponent so neatly that it is not unpleasant for the victim to know that he is thought worthy of such steel.

We gladly give attention here to a little pamphlet, 'Christianity and Spiritualism,' which has been sent us by the author, Mr. W. H. Evans. It is ably written, and gives in small compass an outline of the case for Spiritualism, not only in its present-day aspects, but as represented in the Old and New Testaments. Mr. Evans—who has contributed some excellent articles to this journal—has a thorough grip of his subject, and goes over the old ground in a fresh and forceful way. We welcome every new and worthy presentation of our subject, which is too comprehensive to be called a creed or cult, since it is the

vital reality at the back of all religion and all science, and yet is so simple that its essentials can be stated in a few words. We take one excerpt from the little pamphlet, published by 'The Two Worlds' Publishing Co., 18, Corporation-street, Manchester, at one penny, as touching on a point that is occasionally overlooked—the importance of mediums:—

The power and strength of Spiritualism lie in its mediums. They are men and women whose psychic nature is keenly active, and who, it may be said, at times live in two worlds at once. The faculties of clairvoyance, clairaudience, trance-speaking, inspiration, speaking in tongues, prophesying, and numerous others, have been instrumental in restoring to humanity a faith that had almost died, a faith in the goodness and love of God.

'The Progressive Thinker' of the 3rd ult. contains a lengthy biographical sketch of Mr. Chalmers Payson Longley, who recently celebrated his eighty-fifth birthday. As a child he revealed the possession of a remarkable musical gift, which he later devoted to the spiritual movement. He was long associated with Dr. S. B. Brittan and Judge Edmonds, at whose lectures he played and sang, with the result that the halls in which he appeared were crowded by those drawn by the twain attractions of eloquence and music. In these and other directions he established a long record of fine and valuable work. Dr. Brittan remarked to him on one occasion, 'You can sing Spiritualism into the people if I cannot preach it into them.' Amongst Mr. Longley's better-known compositions are 'Over the River' (the words of which were written by Nancy Priest, a young mill-girl), 'Love's Golden Chain,' 'Open the Gates,' 'Only a Thin Veil Between Us,' and 'In Heaven We'll Know Our Own.' And now the veteran is enjoying an honoured old age, still active and clear of intellect, and keenly interested in all questions of world-progress. We of 'LIGHT' send him hearty greetings, and are glad to add our appreciation of the long and faithful services to our movement of a gifted musician and composer.

From an interview with the Rev. A. J. Waldron, the Vicar of Brixton, which appeared in a recent issue of 'The Christian Commonwealth,' we take the following passage as of special interest to those of our friends who concern themselves with psychical healing:—

Mr. Waldron is a tremendously hard worker. He attributes his sustained vigour to his 'power of recouping.' On a Sunday afternoon, after speaking an hour and a half in the open air, he has returned home dead beat, feeling quite unequal to any further effort; but he has sat down for five or ten minutes and 'suggested vigour' to himself, and in the evening he has been even fresher than in the morning. . . . 'We accept all that is true,' he explained, 'in faith healing, mental suggestion, hypnotic treatment, &c., and distinguish between the cure of a disease and the relief of subjective symptoms. . . . Medical men are depending less and less on drugs and realising more and more the value of mental and spiritual agencies.'

We hope before very long to hear it said, with equal truth, that ecclesiastics are depending less and less on tradition, and realising more and more the value of modern spiritual evidences.

In the March number of the 'Occult Review' dreams again come in for a large share of attention. Miss H. A. Dallas devotes an interesting article to their study, quoting in the course of it several striking veridical dream experiences, among them the following, sent her by a personal friend:—

I dreamed I was working and came to the end of my cotton, so put on my hat and went to a draper's shop a few doors from my brother's house to get some. I found the shop shut up, and with a sort of thrill of horror exclaimed, 'Oh! Spencer is dead!' Thereupon I awaked with the feeling of horror still upon me, sat up in bed and tried to calm myself by the reflection that not knowing, or even having seen the man, I should not be deeply affected if I did hear he was dead. As a matter of fact I never dealt at that shop. . . . When the servant called me next morning she told me Spencer had died suddenly in the night. I have always thought it strange that I felt all this horror, and can in no way account for it.

In concluding her article Miss Dallas says:—

The analogy between death and sleep is surely more than a similarity of external conditions. It is not only that in death as in sleep there is a cessation of the usual forms of activity and of communication by the ordinary channels of speech and hearing, of sight and touch. In both kinds of experience we are justified in believing that the *mind* is awake and active, that memory is more vivid, that the Ego has means of acquiring knowledge closed to the mind when consciousness is centred on sense perceptions and on the use of the organs and faculties of these bodies of clay.

We are inclined to wish, however, that the Ego could show a little more judgment in the kind of knowledge it acquires in the dream state, and refrain from such a perfectly useless proceeding as anticipating unavoidable calamities. A harrowing case of this kind is related at considerable length by 'W. F. T.' in the 'Review's' correspondence pages. It seems that a faithful and valued manservant of 'W. F. T.'s' came to his employer one morning with a haggard face to narrate a bad dream that he had experienced the previous night. He said:—

I woke to find the sweat pouring off my brow in large drops, and heard myself saying, 'My God, am I to die here like a dog, with no one to see or to hear me?' I dreamt I had got into a place something like a vault, for it was all lined with stone, yet it was not a vault, for struggle how I could, I could not get out of it.

A week later the man was granted a few days' holiday to visit a seaside town which had been his birthplace. As he had not returned by the following morning inquiries were made and a search instituted, which resulted at last in the discovery of the poor fellow's dead body in a large concrete-lined tank used to supply engines with water. It was conjectured that on getting out of the train after his return journey he had missed his way in the dark and had climbed up a slight incline on to the grass plot in which the tank was embedded. Being very near-sighted he had evidently mistaken the two or three feet of water in the tank for the road, had let himself down into it, and then, finding out his mistake, had made desperate but unavailing efforts to get out again—finally dying of cold and exhaustion. We cast no discredit on the story, but why the long-drawn-out agony of such an experience should have been rehearsed beforehand is difficult to imagine. One might well suppose, in such a case, that 'sufficient unto the day is the evil thereof.'

TO HELP THE LONDON SPIRITUALIST ALLIANCE.

To meet the wishes of some of our readers, we give the following 'Forms of Bequest' which have been suggested by a legal friend, for the guidance of those who desire to help the London Spiritualist Alliance:—

'I bequeath to the London Spiritualist Alliance, Limited, the sum of £ , free from duty, to be payable primarily out of my personal estate'; or, 'I give the residue of my estate to the London Spiritualist Alliance, Limited, absolutely.'

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 NEXT, MARCH 14TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. WALTER APPELEYARD

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 on 'The Soul as Discoverer in Spiritual Reality: A Study of Two Scientists.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 12th, Mrs. Cannock 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 14th, at 5 p.m. prompt, Madame Beaurepaire will give an address on 'Psychic Development,' followed by Clairvoyant Descriptions.

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 15th, 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.

WELCOME RECEPTION TO MRS. MARY SEATON.

On Thursday afternoon, May 2nd, A SOCIAL GATHERING will be held at 110, St. Martin's-lane, W.C., at 3 o'clock, to welcome Mrs. Mary Seaton, of Washington, U.S.A., on her return to London. Tea will be provided during the afternoon, and at 4 p.m. Mrs. Seaton will give an address on 'Spiritualism: Its Relation to some New Schools of Healing.' Admission: Members and Associates, free; Visitors, 2s. each. No tickets required.

MRS. MARY SEATON'S LECTURES.

A series of Special Afternoon Lectures on 'The Unfoldment and Exercise of the Powers of the Inner Self' will be delivered

by Mrs. Mary Seaton, at 110, St. Martin's-lane, at 3 o'clock. The following is the syllabus :—

Monday, May 6th, on Marie Corelli's work : 'The Life Everlasting.'

Thursday, May 9th, on 'A Study of the Soul—How to Use its Powers.'

Monday, May 13th, on 'The Soul on the Sub-Conscious Plane : Its Power to Maintain Health.'

Thursday, May 16th, on 'The Soul on the Conscious Plane : Its Power over the Sub-Conscious in Self and in Lower Forms of Life.'

Monday, May 20th, on 'The Soul on the Super-Conscious Plane : Its Power to Reach the Unlimited Wisdom, Love, Force—God.'

The Council of the London Spiritualist Alliance and Mrs. Mary Seaton jointly invite Members and Associates of the Alliance to attend these meetings free of charge ; Visitors 1s.

LONDON GHOSTS.

Mr. Andrew Lang, in an article on 'London Ghosts' in the 'Evening News' of February 26th, says :—

When I say 'ghost,' I mean a phenomenon which the person who sees, or the people who see it, believe to be the appearance, or phantasm, of a dead human being. . . I do not say that anyone in London or anywhere else ever saw the soul or spirit of a dead human being ; but that many people have had the experience of supposing themselves to see persons certainly dead, or persons who by their costumes indicated that they were not of our world.

Among other stories he gives the following :—

A lady took a house in Kensington, and as her furniture was being brought in sat on a box in the hall and superintended. From the door of a little room behind the dining-room came out an elderly lady, a total stranger, and wandered away. The new owner became familiar with her aspect, which had nothing out of the common—only the elderly lady did not live there !

Later the newcomer made the acquaintance of a neighbour and asked what sort of people had occupied the house previously. They were merely an old couple ; the husband had lived for the most part in the little room behind the dining-room, and his wife (who answered to the description of the bodiless elderly lady) was always going in and out of it. But was she dead at the time of her appearance ? As to that I could obtain no certain information. Still, she was often seen in the house ; and certainly in the body she was not one of the occupants.

A house in a London suburb, well known to me, a large old red brick house, with a garden, was pretty much haunted when my friends, let us say the Rotherhams, first took up their abode in it. Doors to which Mrs. Rotherham was approaching opened as she came up to them. Her hair was pulled by invisible hands ! The noises at night, as if all the furniture were being tossed about, were annoying and inexplicable.

One night, when Mr. Rotherham was away from home, his wife, with her little girl, slept in a bedroom over the dining-room. Their dog, a beautiful collie, lay in the dining room, and, when the sound of tossing furniture about there began, the dog set up most lamentable howls. The lady had not the courage to go down and investigate ; but, when the dining-room door was opened in the morning and the dog fled forth with his tail between his legs, the chairs and tables were all in their usual places, undisturbed.

One day Mrs. Rotherham was teaching her little girl in the dining-room ; she was facing the door, to which the child had her back. The lady rang the bell, the door opened, but it was not a servant who entered, but a strange woman in bluish grey, with a face of greyish blue.

Later Mr. Rotherham was smoking one evening in the same room, when his dog bristled up and growled. Looking towards the door, Mr. Rotherham saw it open, and 'the blue lady' entered. He gave chase, but she was not to be seen.

If this ghost had any purpose, it was to make the occupants of the house go away ; but they remain, and the phenomena gradually ceased. The family are healthy, vigorous people, my intimate friends.

In a house in St. James's-place, Green Park, on December 22nd, 1864, slept Miss Harriet Pearson, an old lady in bad health ; behind her room was another occupied by Miss Pearson's niece, Emma, and by Mrs. Cuppinger, in attendance on the invalid, in whose room was Mrs. John Pearson.

At 1 or 2 a.m., December 23rd, the two watchers were lying awake, their door wide open, and the staircase and landings were fully lighted. The ladies started up simultaneously. They had

both seen a short old lady, wrapped up in a shawl, and wearing a wig with three curls on each side, and a black cap. Each cried out, 'It is old Aunt Ann !' (a sister of the invalid, who died in 1858), and Mrs. John Pearson, rushing out of the invalid's room, cried 'It is old Aunt Ann ! Where has she gone to ?'

The house was searched to no purpose, and the invalid (who had seen her sister Ann) died in the course of the day.

What was this appearance, seen by four persons almost simultaneously ? If you accept the tale, you can hardly deny that the dead Aunt Ann had something to do with producing the phenomena.

IMMORTALITY : GROUNDS FOR BELIEF.

In a recently published sermon the Rev. Charles Voysey, B.A., deals with the 'Grounds of Hope for Life after Death.' He begins by saying that he does not see, from the study of purely mundane and physical phenomena, a single ground for the hope of immortality. He agrees with Dean Inge regarding the mistaken character of St. Paul's analogy of the seed and the plant. Perhaps the Rev. Chas. Tweedale's article in 'LIGHT' of February 24th may help him to take another view.

Analogies and scientific axioms, however, he regards as beside the question, which is, 'Shall we go on living, after our bodies are dead, as conscious persons still possessed of the sense of our identity which we had all the while that our bodies lived ? There is, in his view, 'no other condition in which a future life is possible, so far as we can reasonably argue from what we are.' 'Life after death is,' Mr. Voysey holds, 'a question which must be considered on strictly moral grounds, because man is a moral being, and this fact of his nature—from which none are exempt—compels him to demand that the laws and course of Nature must be righteous. He has the right to challenge the actions of the Creator on moral grounds, and to demand what God Himself has enabled him to demand—that only righteousness shall be done to every living creature.' Two conditions are brought into judgment—

either that every human soul will live on for ever, growing, as we hope and believe, ever nearer to the likeness of God ; or that every human soul perishes at the moment of death, and all its moral conflicts and self-denials will be, so far as that soul is concerned, absolutely thrown away. Against this latter alternative the conscience in man protests. It is not good law, nor good justice to establish such a system of waste as this. . . The main purpose of our existence is obviously that we should become wholly good. This is disclosed to us by the native faculties of the human soul. We know that this purpose cannot be attained in our short life here on earth but only in a future life or in a succession of lives hereafter. Therefore immortality is essential to the fulfilment of God's purpose with our souls. On moral grounds, therefore, immortality is assured to us.

After referring to the millions of men and women who have loved God devoutly and devotedly, he affirms that God's love for us is more than that of a mother for her babe :—

He, loving us infinitely more, and having all power to do what love dictates, may well be trusted to keep all souls of every shade and degree of goodness and of badness safe for ever in His everlasting arms. And we are taught by actual experience that the human father and mother will even love best the poor wicked prodigal son or the wicked daughter that has brought them to misery and shame. I know of no stronger or more impregnable rock than this on which to base my hopes of immortality for myself and for every other soul, human or otherwise, in the wide universe. For aught we know to the contrary, every living creature, small and great, is a soul as well as a body. Whatever God loves is immortal. Death may and must change its conditions and mode of life, but it can never perish. And every father's and mother's heart who has felt what parental love is will shout 'Amen' to my words.

This is beautiful and inspiring and will probably suffice for some minds, but we doubt if it will meet the needs of young, critical and adventurous thinkers. It is a pity that our good friend cannot find his way to the truths for which we stand. Were he once convinced of the reality of spirit-intercourse, he would stand on such firm ground and enjoy such helpful spiritual communion that he would realise the blessing of adding unto his faith knowledge.

PROFESSOR MORSELLI CRITICISED.

The December-January issue of 'Luce e Ombra' contains a searching criticism, from the pen of Cavaliere Gino Senigaglia, of Professor Morselli's recently published studies and theories respecting a case of automatic writing with development of 'multiple personalities.' The following extracts will, it is hoped, give a fair idea of the article in question :—

With regard to the psychogenesis of the medianic personalities manifesting themselves through the mediumship of Germana Tor . . . , Professor Morselli expresses the opinion that these represent nothing else but the disguise of the medium's own personality, systematised in secondary personalities by a subconscious process of selective association among the common elements of her own mentality, and hence that the hypothesis of any intervention on the part of spirits ought to be excluded in the consideration of these manifestations. Not only so, but he adds that the single psychological theory just referred to suffices to account for the simpler as well as for the more elevated products of this intelligent form of mediumship ; whereby the spirit hypothesis would be implicitly banished from the entire field of this branch of manifestations.

Having thus concisely described Professor Morselli's attitude Cavaliere Senigaglia proceeds to contest the suitability of the method adopted by the Professor for the study of such phenomena, and, in support of his contention, summarises the substance of an article by Dr. Gustave Géley which appeared in the July number of the 'Annales' last year. He says :—

Dr. Géley recently maintained with weighty arguments the necessity of applying to metapsychics the opposite method to the classical one of scientific experiment, and consisting in the direction of an immediate and systematic attack on the more complex phenomena while provisionally regarding as negligible all such as are of an elementary type.

But waiving this objection and accepting Professor Morselli's method of dealing with the whole problem, Cavaliere Senigaglia contends that it has not yet been proved that the manifestations of Germana are the product of a subconscious systematisation of secondary personalities,* and that, if it were, it would not necessarily afford legitimate grounds for the Professor's wide generalisation.

For, once the existence of these mysterious subconscious possibilities in the individual is granted, there is no *a priori* reason why we should refuse to suppose that

if spirit forces exist, they may avail themselves of this very same subconsciousness as a *condition* of their own influence over the medium, through whom they wish to penetrate and render themselves perceptible to us. But the reality of the existence of such autonomous spiritual beings appears to result directly from the study of certain other supernormal phenomena differing in character from those under consideration (such as, for example, spontaneous phenomena, multiple materialisations of active and organised entities, &c.), and the possibility of the existence of such beings is indirectly proved by other kinds of supernormal facts, those connected with premonitions, for instance, not to mention the manifold phenomena of animism (spiritism of the living). Accordingly, in cases where the medianic personalities manifesting themselves through the automatic writing have given proof, as it is desired that they should do, of their personal identity or in any way of their independence of the personality of the medium, there would be no reason to refuse belief in their spiritual reality. And given this state of things, we shall have no difficulty in supposing that there sometimes emerges from the subconsciousness—let us repeat—by a simple psychological process of automatic writing, material that is only human and pertaining to the medium, material elaborated by her, and by her constituted in the form of ephemeral secondary personalities ; and at other times, we may believe, there emerges under spirit impulsion material that is non-human, or, it may be, a varied combination of material from both sources. . . .

* In a footnote Cavaliere Senigaglia remarks that in his opinion† an obstacle to the free development of our investigations is constituted by the dilemma so generally posed : either spirits of the dead or medium. Why not in cases so ambiguous limit oneself to speak in a provisional and generic way of spiritual forces to be determined ? He quotes from Flammarion, who, in his work, 'Les Forces Naturelles Inconnues,' says : 'That the subconscious acts of an abnormal personality, grafting itself momentarily on our normal personality, explain the majority of the communications received through automatic writing, we are able to admit. We can also see in them the evident effects of auto-suggestion. But these psycho-physiological hypotheses do not satisfy all the observations. There is something else.' And this something else he elsewhere identifies with 'a mysterious psychic environment.'

Referring once more to Professor Morselli's view as to the nature of the psychological process involved in the case of Germana, and quoting his opinion that the spirit personalities in question 'are the product of a selective association from among a determined group of manifestations and of phenomena which coalesce through greater affinity among themselves and form themselves into a system by more frequent repetition,' Cavaliere Senigaglia maintains that though

the psychological process above referred to may suffice to account for medianic personalities of the type represented in the case of Germana, which clearly betray the normal personality of the medium herself and furnish no proof of their own independence and still less of their own identity with regard to the names which they assume, it cannot equally account for those other personalities peculiar to other typical cases of mediumship, which, with vital organicity and stable coherence, reveal intellectual and moral characteristics of such a kind as to represent distinctly, in comparison with the normal attributes of the medium, values that are *qualitatively different and superior*. And this applies *a fortiori* to those cases in which these very personalities present faculties which are *abnormal* with respect to the ordinary capacities of the medium (xenoglossy, artistic power, &c.), or entirely supernormal (clairvoyance, precognition, &c.)—faculties which cannot in any way be brought into the category of ordinary human values ; and, finally, it applies to those cases in which these personalities affirm that they are deceased persons, and that, too, unknown to the medium (and even to living persons), and who prove their assertions by a knowledge of facts equally unknown to the medium (and even to living persons), the possession of which, far from indicating any extension, intensification, refinement, development, or systematisation whatever of the medium's normal faculties, is, on the contrary, the exponent of an altogether distinct cognitive condition, independent of every condition or measure pertaining to the medium's normal faculties. In truth, from no mere 'confluence' or 'association' or 'selection' or 'systematisation' or 'fashioning' or 'modification' of kindred values, from no laboriously adapted conditioning of them, can there proceed the creation of values that are jointly both new and greater.

Finally, Professor Morselli's critic objects to the former's employment of the terms 'simple' and 'complex.' He maintains that, so far from it being the case that phenomena of the type presented by Germana lead up to and form a continuous series with manifestations of the genuinely supernormal character already referred to, there is, on the contrary, no continuity at all, and that the latter class of phenomena constitute a completely new series possessing entirely different values. The criterion by which he differentiates the two classes from one another, that is to say the genuinely supernormal from the series which comprises Germana's formation of ephemeral personalities as well as perhaps Félida's or Miss Beauchamp's psychic dissociations, consists precisely in the fact of the emergence, in the case of the former class, of personalities manifesting the possession of intellectual and moral qualities which surpass those belonging to the medium, and exhibiting in particular the possession of 'faculties of an abnormal or supernormal order, and the capacity to furnish proofs of identity with regard to the names which they assume.'

These two categories of psychic phenomena stand then in respect to one another on entirely different footings, and there are no intermediate generic gradations leading from the one to the other, though the utilisation of the medium's subconsciousness is probably common to both.

Finally, the writer of the article, in summing up the results of the discussion, concludes :—

1. That it is possible and reasonable to assume with respect to the general phenomenology of mediumship a methodological standpoint which does not oblige us to totally exclude from spirit interpretation even the inferior products of mediumistic writing, of the kind represented in the case of Germana.

2. That, admitting the truth of the anti-spirit conclusion in the case of Germana, the acceptance of the spirit hypothesis remains quite unprejudiced as regards those superior and different medianic products which show themselves susceptible of such explanation.

3. That, in particular, the conclusive generalisation of Morselli with regard to the psychogenesis of the mediumistic phenomena under consideration is entirely dependent on an unwarranted extension in the evaluating process of the classical scientific method itself.

G. S. C.

MONTE CARLO: HERE AND HEREAFTER.

QUITE IMPOSSIBLE?

I.

Four or five men stood talking in the smoking-room of a London club.

'So Charlie's gone at last. What a plunger he was!' said one.

'Lucky accident. He was near the end of his tether. I wonder——'

'Wonder what?'

'What he'll do where he's gone, wherever it may be. He'll be lost without Bridge and the Colonel—no Monte Carlo there, I fancy.'

A dried-up little man turned to another, tall and pale, and said, smilingly: 'What do you think, Etheridge? You are well up in spirits and ought to know.'

'I expect to enjoy Monte Carlo, hereafter,' was the reply. 'Only, humanity will be my counters. Luck, chance, is at the back of all things, and I expect to be able to use chance.'

'Clerk Maxwell's demons, eh? We shall find Charlie, he was a good fellow, walking around and relieving the destitute—by chance, eh?'

II.

Two thin, badly nourished children—a girl of nine and a boy of seven—sat in a miserable hovel in the East End of London. They were just back from the funeral of their father and mother.

'I won't go to the 'ouse, Sally,' said the boy.

'No more won't I, Jim,' replied the girl.

'He'll be 'ere direcly minute.'

An idea struck Sally—her own, she fully believed. 'Come along, Jim; come quick!' she said.

'Wot d'yer mean?'

'Come along, quick.'

Hand in hand they went down the stairs, out along the yard into the street. And far they walked till they came to Cheapside.

'Well?' said Jim.

'Don't yer mind. It's all right. I say it's goin' to be.'

A young stockbroker, kindly-looking, but woe-begone in face, chanced to be walking down Cheapside. Sally rushed at him, a chance-met stranger. 'Please, sir, you've got to take care of us.'

'What the dickens do you mean?' The stockbroker, as he spoke, stood still in surprise and stared down at the two little faces looking up at him.

'It's all right,' replied Sally, confidently. 'I was sure, first sight, it was you'd got to do it.' She smiled. 'And you talk just like father did. He's dead, and mammy, too. Just gone.'

'We was there,' said Jim.

'Well, I'm ——!' muttered the stockbroker. Sally smiled again: the form of language seemed familiar and comforting. Then an idea struck the stockbroker—he thought it was his own.

'By Jove! I'll do it,' he muttered to himself. 'It'll serve her right, and I feel confoundedly down in the mouth.'

In the motor, Jim had taken Sally's hand as they sat opposite the stockbroker. Jim was somewhat confused at the glory of his state, but eminently content.

'I told you it was all right, didn't I?' said Sally, smiling even more confidently than before on the stockbroker.

'You did,' was the reply. And the stockbroker blew his nose. It was his own handkerchief that touched his own nose: and the feeling that moved him was his own.

'Is Sister Cecilia at home?' said he to the nurse who opened the door of a homelike little house they stopped at.

Sister Cecilia was not at home, but the stockbroker, Sally, and Jim walked in.

III.

Sister Cecilia sat with her bosom friend, Amy, in Amy's own plain but pretty living-room.

'Oh, you fool!' said Amy. 'You know you love him, and you send him away miserable. You fool!'

'I can't, Amy.' Sister Cecilia looked as woe-begone as the stockbroker who had been assaulted and led off in custody by

Sally and Jim. 'It's all money, money, money! There's no place in him for humanity. And my children? What would become of them? *Ten*, my dear, and place for two more. I should be just a woman of society. I—I am a brute to abuse him.'

An idea struck Amy—she thought it was her own.

'You want distraction,' she said. 'You've neglected those children shamefully! Two whole days! Come and see them.'

IV.

'I'm so glad you've returned at last, Sister Cecilia,' said the nurse. 'We're full! Two more *delicious* children just come in. A gentleman brought them, or, rather, they brought him—an impudent girl of nine, a bright boy of seven. Orphans. Five years with us, my dear, and he'll look after them when they go out. He's an angel.'

'Who is he?' asked Sister Cecilia.

'I've got his card. Here it is.'

Sister Cecilia took the card and looked at it. Then she blushed furiously. Amy, with a little cry, rose up and seized the card. Then she dropped it and fell back in her chair, stricken with hysterical laughter.

'Good-bye, Sister Cecilia,' said she, at last.

'Where are you going?'

'Of course I'm going to thank this angel, if I can find him. It would be *most* interesting to speak to one masquerading as a stockbroker, wouldn't it?' And she walked out.

Sister Cecilia sat still for a moment—only a moment. Then she ran quickly from the room and seized Amy on the doorstep.

'Understand clearly, Amy,' said she, 'that you are *quite* wrong in what you've been thinking. I was so delighted simply because the home is full. But,' she drew in her breath, 'if you find what you so ridiculously term an angel, you must be courteous. Say I also wish to thank him.'

She spoke with calm dignity, but her face was still red.

'Personally, my dear?'

'I do not discuss private matters over the telephone,' said Sister Cecilia severely.

V.

Charlie, the plunger, timeless, spaceless, but now a full spirit of humanity, roared with laughter: laughter of the infinite. 'Broken the Bank! Hurrah!'

GERALD TULLY.

A 'DOUBLE' PHOTOGRAPHED.

Doctor Falcomer, of Venice, in one of his interesting contributions to the 'Adriatico,' relates an unusual case of transcendental photography which happened last autumn spontaneously to a lady of his acquaintance, who describes it in a letter to him as follows:—

DEAR DOCTOR,—I have something interesting to tell you. You must know that in the country, at G——, I had a photograph of my rooms taken, and wanted to have myself photographed in my bedroom on my couch, where I was always accustomed to lie and read. My sister, who knows how to take photographs, strongly dissuaded me, saying that I should come out badly, and that I ought to be sitting. I did not want this, but she insisted so much that I got up and had the photograph taken in thirty-five seconds while seated on the couch; but all the time I was feeling vexed at not being taken lying down, and in thought, so to say, I was lying down. When they brought the photograph I saw that I was double. Seated, as I was, there is a mere outline, and lying down, as I was not, I am much more visible! This must certainly be my double. What do you think of it? I will have several copies printed and will send you one.

The Doctor's comments are as follows: 'If the fact is not chemical and physical but psychical it could be explained by one of the following hypotheses: 1. Direct action of the thought on the plate. 2. Fluidic creation of her own image. 3. Exteriorisation of the *périsprit* (etheric double). The image and the etheric double can act upon the plate by means of their own light.

The 'Adriatico' devotes two columns to a 'Meta-Psychic Rubric' in which Dr. Falcomer and others of established reputation are in the habit of bringing the facts of *Spiritualism* before a wide public. How long will it be before one of our dailies is enlightened enough and bold enough to do as much?

C. J. VESEL.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MARCH 9TH, 1912.

Light:

A Journal of Psychological, Occult, and Mystical Research.
PRICE TWOPENCE WEEKLY.

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

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pfgr.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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

THE ALLIANCE AND ITS WORK.

It is now some twenty-eight years since the London Spiritualist Alliance came into being, and although it is still a long way from its jubilee, we are tempted on this occasion to take a brief backward glance at its career, and to say something of its scope and purpose.

The Alliance originated in an idea of the late Mr. Stainton Moses ('M.A., Oxon.') who, as President, delivered the inaugural address at a meeting held in the Banqueting Room at the old St. James's Hall, on May 5th, 1884. On his death in September, 1892, the late Editor of this paper, Mr. E. Dawson Rogers, succeeded to the Presidentship, which office, by a novel but—from our standpoint—quite natural and consistent application of the principles of the Alliance, he retains. 'Not Amurath to Amurath succeeds' in this instance, and although when the Alliance decided not to fill the vacant chair in a corporeal sense, it did an arresting thing, challenging the thought and customs of the time, it was only true to itself. It had arrived at a 'critical point' in its evolution, something analogous to one of those stages in the evolution of the lower world when a new form emerged to become the pioneer of a higher species. In time to come, when the seen and unseen worlds come into closer affinity, the full significance of that action will be better realised, and its wisdom vindicated. That, however, is by the way.

During its twenty-eight years of existence the Alliance has provided a centre of information for inquirers, a rallying point for the active minds of the movement, and a means of co-operation and the exchange of ideas amongst those who accept its cardinal principles. Its platform has been occupied by many speakers notable in science, literature, and philosophy, and the numerous addresses which have been given have made it abundantly clear how catholic has been the policy of the Council throughout. Many of the speakers, although more or less sympathetic with the aims of the Alliance, have by no means endorsed its whole position. But they have always been heard with respect and attention, and this large, hospitable attitude of mind amongst the Members and Associates has had its reward. A fresh, ever-flowing current of thought has been poured through their minds, and the tendency to crystallisation has been effectually checked. There has been no accretion of dogmas, no fixed set of tenets laid down by a Trust Deed or a Code of Articles to be adhered to on pain of expulsion. And as a consequence the Alliance has numbered in its ranks people of many creeds and points of view, the one uniting link being a common recognition of

the reality of an unseen world and its interaction with this. Already in its thought the Alliance has gravitated even more closely to that other world by its growing realisation that, man being a spiritual being here and now, the two worlds are in essence one.

It would, we imagine, startle and surprise some of those outside our ranks could they make a closer acquaintance with the *personnel* of the Alliance—the politician not entirely immersed in the clash of party warfare; the City man who can find room for other interests than commerce and finance; the man of leisure who has made discovery of more enduring things than sport and fashion. In short, stockbrokers, lawyers, merchants, journalists—men of the world who, on the popular hypothesis, would leave our movement severely alone, but who, by very reason of their alert mentality, have discovered in it the gateway to a truth. Little by little in the strange kaleidoscope of the world new adjustments are taking place. In no great while—for things move quickly nowadays—the scoffer and the Sadducee may find themselves suddenly amongst the stragglers in the dismal rear of the mundane procession. It needs no 'long look ahead,' no deeply penetrating glance to detect the coming changes in the thought of the time, the transformations that are taking place under the surface. The *avant-courriers* of the new humanity are everywhere at work inspiring and directing those who are leading the march on this side of the way, linking up their forces and calling up battalions from many unsuspected quarters. The air just now is strangely dark and stormy, but there are many lights in the darkness and many harbours of refuge. In these times of spiritual and mental disquiet, the Alliance aspires to stand as a beacon, a haven, and withal a rallying place. It seeks to reveal the extent to which the forces of the higher world are working through strife and tribulation to evolve a new and better social order; to show that the way of peace in a troubled world is the way of the soul, and to band together in fraternal harmony those who have realised these things. Its policy is the policy of 'the open door.' It seeks no proselytes, but only the recognition and support of those who are like-minded.

Troubled as are the times, no one can be really discouraged who thoughtfully observes the spirit of the age. Much of the mental unrest arises from the breaking of old fetters, and a desire for larger fields of thought and new horizons. The roads are thronged with pilgrims seeking a new way, for somehow the path of material progress—alluring as it may have seemed at first—has proved but a journey of the footsore to a thirsty land. Even the 'march of intellect' has been a barren march. For some of these wayfarers the London Spiritualist Alliance offers, if not a goal—some new Mecca—at least a new way and a new view. For the wearier pilgrims it may prove a peaceful tarrying-place for a time. For more active souls it may haply provide the needed mental and spiritual equipment for the Great Quest on which we think, with Robert Louis Stevenson, 'it is better to travel hopefully than to arrive.'

The Alliance may claim without boastfulness to have behind it a record of good and useful work, and it looks forward with confidence to a longer and larger career of service. Those who guide its destinies desire to see it strong and striving rather than fashionable and popular. Let those who have received its benefits and those who approve its aims give it their support, and it will go on from strength to strength.

THE man of vision, the seer, the mystic, cannot be pessimistic or irreligious. His prevailing mood is one not of doubt, but of faith; not of depression, but of exhilaration. He knows that in the long run all our highest aspirations will be fulfilled and all our just demands satisfied.

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.

(Continued from page 104.)

This changed attitude is manifest very clearly in the religious world, in quarters where you would naturally expect to find the most strenuous clinging to the older ideas. I was myself brought up amid Nonconformist surroundings, and I speak with knowledge when I say that thirty years ago a suggestion that the departed were in conscious contact with this world would have been denounced as rank blasphemy. The theory was that the departing spirit closed its eyes to earth and opened them to heaven; that it was totally unconscious of all that was going on in the world which it had left; that its time was spent in monotonous and everlasting praise; and that even the worst of us could, by repentance even at the very point of death, enter heaven as a glorified soul. These were the current views. Do not imagine that I recall and outline them here for the purpose of criticising, much less of ridiculing, those who held them, and who now, from the uplifted life of another plane of existence, know how mistaken they were. I am far too familiar with the noble and self-sacrificing lives of these brave souls to say a single word that might be interpreted as a reproach. They were better, far better than their beliefs, a hundred times more tender in their hearts than in their dogmas: and perhaps it is their beneficent influence which has, within the last ten years, wrought so absolute a change in the outlook of their successors upon the spiritual world and upon our attempts to learn more of its inhabitants and its conditions. For what do we see? Well, week by week, in such a representative Nonconformist newspaper as the 'Christian World' you will find an essay signed 'J. B.' There is no mistake about the writer—he is the Rev. Jonathan Brierley, a B.A. of London University and a Nonconformist minister. He possesses the gift of an inimitable literary charm, which doubtless explains, to some extent, the attractiveness of his essays to a multitude of readers. But more potent is the spell which is wielded by the cultured mysticism of the writer, and by his obvious knowledge of, and sympathy with, the evolution of modern psychic inquiry. I could read you many passages, but I will confine myself to one (page 300) in 'Studies of the Soul':—

It is certainly not going too far to say that modern science, in demonstrating the continuity of force, has made it more difficult than ever to believe that the highest kind of force as yet manifested on this planet, namely, that of the human spirit, should be the one exception to the law. If we can turn heat into motion, and motion into electricity, and electricity into light, but can by no process reduce them to nothingness, what is there in the nature of things, or in human experience, to lead us to the conclusion that character or soul-force will meet with a worse fate? The broad hint of science here is that, like its mate the body, the spirit may be transmuted but will not be destroyed.

It is at first startling, but afterwards infinitely reassuring, to learn that in the scheme of evolution death is not a necessity, but simply one of Nature's devices for the furtherance of life. The investigations of a Maupas and a Weismann yield as a result that the lowest organisms are practically immortal. It was in the endeavour after a higher and more complicated structure that death entered. What is more, in his study of the germ-plasm, which, as distinguished from the cells which are perishable, persists and is potentially immortal, Weismann maintains that under favourable conditions it seems capable of surrounding itself with a new body. We are only at the beginning of these studies, but the perspective they open is immense. They show us life, instead of being lorded over by death, pressing it into its service to help build up its structures and complete its developments.

Man's strongest hope for immortality rests, after all, upon his moral and spiritual intuitions, and upon his moral and spiritual history. He dwells in a visible universe which he can prove has come out of an unseen one, to which it will even-

tually return. He has already multiform relations with that Unseen, and is continually enlarging them. The highest thinkers everywhere recognise the spirit world as the most real and the most mighty.

I think I am not going too far in saying that if Mr. Brierley had ventured to hold, or the 'Christian World' had dared to publish, such opinions as that thirty years ago, the whole of English Nonconformity would have been up in arms. In the home where I was brought up the 'Christian World' was a regular weekly visitor. One article such as that, thirty years ago, would have caused the newsagent to receive a peremptory stop-order.

I instance Nonconformity because the change there is, perhaps, the more striking, in view of the peculiar and characteristic circumstances. But precisely the same movement is perceptible in the Church of England. One of the leading firms of Church publishers (associated with the High Church school of thought), Messrs. A. R. Mowbray & Co., has issued a series of little books called the 'Churchman's Penny Library.' Now, there are two qualifications necessary in the booklets published under such circumstances as that. One is the belief of the publisher that the contents of the booklet are consistent with, and a reinforcement of, the teachings of the school of thought which looks to him for volumes containing the latest pronouncements of its leaders. The other is the capacity of the book itself to sell. A publisher may believe that Stillingfleet's sermons, published at a penny each, would be a valuable addition to the popular theology of the age. But he will not print them because, being necessarily compelled to have regard to the commercial point of view, he knows they would not sell. Bearing these principles in mind, it is very significant (and for this audience very encouraging) to find among the 'Churchman's Penny Library' the late Canon Liddon's sermon, 'The First Five Minutes After Death.' That most remarkable discourse, originally preached in St. Paul's, begins in this way:—

An Indian officer, who had taken part in more than one of those decisive struggles by which the British authority was finally established in the East Indies, was talking with his friends about the most striking experiences of his professional career. As he described skirmishes, battles, sieges, personal encounters, hair-breadth escapes, the outbreak of the mutiny and its suppression, reverses, victories, their interest in his story, as was natural, became keener and more exacting. At last he paused with the observation, 'I expect to see something much more remarkable than anything I have been describing.' As he was some seventy years of age, and was understood to have retired from active service, his listeners failed to catch his meaning. There was a pause; and then he said in an undertone, 'I mean in the first five minutes after death.'

It is, perhaps, hardly necessary to add that Liddon pursues his theme to the end in characteristic richness of diction and beauty of imagination. As the sermon costs only a penny, you cannot do better than purchase for yourselves this very remarkable evidence of the popularity of psychic themes among the serious men and women of all classes of the community. Of course I am concerned for our present purpose much less with what Canon Liddon said than with the fact that it has been thought worth while to reprint it in this cheap form for multitudinous circulation.

Bear with me while I offer you one more example. We all of us know that phrase in the Apostles' Creed, 'I believe in the Communion of Saints.' But it has certainly been an article of belief of which, for the last few centuries, Christendom has fought shy. Pearson, in his famous classic, 'On the Creed,' drops to a humdrum level when he reaches this great doctrine. It has been reserved for essentially modern Church scholarship to unfold and declare its real implication of the communion between those on the other side and on this—the departed and their fellows still wrapped in the garments of mortality. Let me illustrate this by a few passages from a booklet on the 'Communion of Saints' by that sound scholar and virile Churchman, the Rev. Percy Dearmer, Vicar of St. Mary the Virgin, Primrose-hill:—

'But,' it may be asked, 'do the departed know what is going on here?' Well, the writer of the Epistle to the Hebrews seems to have thought that they did; for in the twelfth chapter, after speaking of the heroes of old time, and including Rahab in his list, he says:—

'Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight . . . and let us run with patience the race that is set before us.'

Here 'it is impossible,' as Bishop Westcott says, 'to exclude the thought of the spectators in an amphitheatre.' The writer regards himself and his friends as placed in an arena and contending for a great prize; around, row upon row, in the theatre, are the great cloud of heroes watching the struggle that is going on below.

Let us, then, accept this great comfort and encouragement, that the departed rest in no blind and hidden place but in a higher and more transcendent plane than ours. And now in recent years there has arisen a body of scientific investigators—F. W. H. Myers, and Edmund Gurney, and Professor Sidgwick, and Sir W. F. Barrett, and Sir William Crookes, and Dr. Alfred R. Wallace—the scientist who shares with Darwin the honour of the discovery of the secret of evolution; these men founded a society for the free investigation of the new (and yet old) phenomena that can no longer be passed over. The investigation is still proceeding. Some of the greatest minds are convinced by the great mass of evidence already accumulated that the power of the departed, not only to know about us, but to communicate with us, has been proved. Whether this be so or not, it is certain that the old materialism is no longer adequate, that the spirit of man has many strange and wonderful powers, which were formerly ignored by science. And it is certain that among these powers is that of seeing and knowing things without the use of physical means. If at one time the current trend of knowledge was against the reality of the spirit and of the spirit world, it is certain that the new facts which are coming to light are profoundly changing the intellectual atmosphere of our times. And nothing is more likely than that the Fellowship of Souls—the Communion of Saints, living and departed—may soon everywhere be accepted as a matter which has been scientifically proved.

It has been said that his treatise on 'Eternal Hope'—which has carried comfort and joy to so many minds—cost the late Dean Farrar a bishopric. The dignity could not be given to a man who refused to believe that God would punish with eternal agony the errors of those whom His own hands had formed in frailty. But these large and liberal expositions of the 'Communion of Saints' have apparently not closed the higher dignities to Mr. Dearnley, for since their publication the University of Oxford has conferred upon him the degree of D.D. Is that another sign that we are progressing in the direction of a wider tolerance and a clearer vision?

I fancy there are two main reasons for this wide diffusion of inquiry and interest in psychic subjects. One is the strong reaction against the materialism of the first half of the nineteenth century, joined to a sense of brooding mystery, which is generated by the constant advance of human science, by its amazing conquests in such fields of achievement as wireless telegraphy, and by our equally constant failure to reach the solution, the ultimate key, of all the marvellous phenomena around us. The other is the fact, palpable, at all events, to such an audience as this, that the generation which followed the revival of interest in psychic inquiry, some fifty years ago, is now being rapidly transformed into the recruits of that invisible spirit army which surrounds us. We may well surmise that, having regard to the extremely limited response which had been obtainable from this side, during the last four or five centuries at all events, the operators on the other side may have become discouraged and weary, like a man who knocks continually at a door and gets no response. But the modern recrudescence of the movement brought us, first, a lively and increasing interest in psychic studies and investigations, and then, inevitably, as the years rolled on, it transferred the operators from this plane to the other, where they act with recent and up-to-date knowledge of our terrestrial conditions in these early twentieth century days. Think for a moment how rapidly the years are advancing, with all of us now gathered in this audience, and listening to my brief sketch of our outlook upon the time which surrounds us, and the eternity into which we soon must plunge. So near is the year 1983, for instance, that I know of at least one existing series of Government bonds which is destined to be finally paid off in that year. The fact is endorsed on the bonds, and arrangements have even been made for the advertising of the transaction at that date. Yet there probably are not more than one or two of us, at the very outside, who will live to see it. Of all this large assembly

it may be said with confidence that not one will see, through the darkened veil of mortality, the dawn of New Year's Day in the year 2,000. By that time we shall *all* be recruits upon the other side, all of us busily at work, I trust, improving our knowledge of that plane of life, and labouring hard to bring a completer comprehension to the dwellers still left on this old black ball. Perhaps of all the *results* of psychic inquiry there is none so entirely new, so welcome, and so inspiring, as this altered outlook upon the thing we call death—this quiet confidence, I had almost said this eager curiosity, with which psychic investigators like ourselves have come to regard it. (Hear, hear.)

These changes in sentiment, this veering round of public opinion, this obtaining of the sympathetic attention, if not the co-operation, of men and women who rank among the leaders of modern advanced thought, I call the achievements of psychic science. One may be the more pardonably emphatic about them, because they are in no small degree the direct result of the work done, and the propaganda carried on, by the organisation which is officially responsible for the present gathering: because they are the consequences of appeals made, not to any of the stimuli which prompt us in the direction of material gain or worldly advantage, but simply to the culture of the higher instincts and aspirations within us; because they have turned the attention of a materialistic age towards these eternal verities, first in a spirit of scorn, then of incredulity, then of inquiry, subsequently of sympathy, and lastly, of appreciation and gratitude; because, at a time when secret after secret is being snatched from the reluctant hands of Nature, and man is becoming more and more truly the master of his fate, psychic science has joined forces with the seers of old to show him that these are but the transient instruments of his advance towards a destiny immeasurably noble; because, in days when the social organism is developing rapidly into a higher and deeper consciousness of its power and its responsibility, psychic science has reminded us that neither the power nor the responsibility is limited by death, but rather sweeps beyond it into illimitable arenas of eternal progress towards a destiny of inconceivable brightness. (Applause.)

(To be continued.)

LIFE'S MORAL MEANING.

'K. W. H.,' writing in 'The Christian Commonwealth,' contrasts the old-time belief that this life offered us our 'one chance' to escape hell and secure heaven with the notion that is growing up in many minds that it does not really matter what we do in this life as our 'souls' will live on and on. In the view of such persons, he says, 'this life is not really critical, it is a very fleeting incident. A man may live grossly, selfishly, carnally, and it does not really signify; it may add another life or two on to the circuitous orbit of his soul, but beyond this it determines nothing.' To those who assert that 'all kinds of experience are necessary to the perfection of the soul' he shrewdly retorts: 'A man then, who spends his threescore years and ten in "guzzling" in a swine-trough is gaining experience which is necessary for the perfection of his soul! But does anything that may be legitimately spoken of as his "soul" enter into such experience?' He concludes, and it is a conclusion which deserves careful and serious consideration:—

I think that we shall have to admit—if we are going to keep our senses, including our moral sense—that this life is critical and determining. And the "crisis" may be expressed by saying that the experiences of mortal life may, or may not, develop a human person at the core of the human individual. With the human individual there is not, but with the human person there is, the potentiality of life beyond the time-order. Threescore years and ten is not a long time when compared with eternity; but it is time enough to make a beginning. If no beginning is made, how can there be a future?

Spirit people have constantly taught that the purpose of this earth life is the development of character—to secure unfoldment of the moral and spiritual nature and consequent growth in goodness and grace—and that whatever motives and loves dominate us here, we shall inevitably suffer or enjoy the consequences of our conduct both here and hereafter. It is only goodness, righteousness, honour, service, and love that count.

'THUS DO THEY WALK WITH US.'

'L. V. H.' (or 'L. V. H. Witley,' to give the pen name by which he is best known to our readers) is contributing to 'Healthward Ho!' a series of articles entitled 'The Life that is Life Indeed.' In the one which appears in the February number of that journal, he gives the testimony of several well-known men to their conviction that the loved ones whom they had mourned as lost were still with them, and influencing their lives. Among others he quotes Henry Ward Beecher and Cardinal Vaughan. The former said: 'The memory of my mother as one sainted has exerted a singular influence upon me. After I came to be about fourteen years of age, I began to be distinctly conscious that there was a silent, a secret, and, if you please to call it so, a romantic influence which was affecting me. It grew, and it grows, so that in some parts of my nature I think I have more communion with my mother whom I never saw (except as a child of three years old) than with any living being. While in education and other material respects her death was a deprivation, it became an inspiration and a communion—one of those invisible blessings which faith comprehends, but which we are not apt to weigh and estimate.'

Cardinal Vaughan's tribute to the influence of his mother is even more touching and beautiful. 'I was only a little boy,' he said, 'when we lost our mother. It is a loss I cannot think of now, after half a century or more, without a shudder. Of course, we used to kneel round her lap morning and evening to lisp after her our childish prayers, and then were carried off, clinging to her skirts, to the chapel, where, on great feasts, we were privileged to kiss the altar-cloth, or even the altar itself. Our mother always reminded us that there, in the tabernacle, One was always abiding who loved us more than even she did, ever ready to greet us when we went to see Him. When I look back, it seems to me that she could only talk about God, or the poor, or our father. She made heaven such a reality to us that we felt we knew more about it and liked it in a way far better than even our home, where, until she died, we were wildly, supremely happy. . . . My holy mother—I often talk to her now, and I am sure she hears me; she answers me in whispers and spreads over my soul a great calm. What a blessing it is to have such a mother in the bosom of God! I invoke her as a saint: whenever I call upon one Mother, I call upon the other.'

'It is true,' says Dr. Joseph Parker—'and I have repeatedly said it—that I hold communion with the spirit of my wife.' Dr. John Watson ('Ian Maclaren') cherished the thought that he was accompanied through life by his mother, whom he fondly loved, and to whom he was deeply attached whilst she was on earth; whilst Dr. Maclaren believed himself to be accompanied by his wife, to whom he attributed much of his success.

A KINDLY TRIBUTE TO OUR LATE EDITOR.

In the 'Mystic Light Library Bulletin' for February, the Editor, Mr. W. J. Colville, in a review of the 'Life and Experiences of Edmund Dawson Rogers' (cloth 1s., post free 1s. 2d.), issued by the London Spiritualist Alliance in memory of its revered president, writes:—

This is a charming sympathetic biographical sketch of a very remarkable English journalist whose researches in the psychical domain, together with his brilliant intellectual capacities, rendered him a notable personage through a long and eventful life. As editor of 'LIGHT,' a singularly cultured advocate and exponent of all that comes under the general heading of Spiritualism and whatever is associated therewith, and as President of the London Spiritualist Alliance for many years, Mr. Rogers won for himself the sincere friendship as well as admiration of hosts of men and women all over the world to whom his rational attitude toward all unusual subjects strongly and convincingly appealed. In his early days he was a successful and singularly enterprising journalist, and distinguished himself many times and in many ways by his fearless independent policy. When the claims of Spiritualism were brought to his attention he played the part of honest and earnest investigator, never credulous and never obdurate in the face of conclusive evidence. The little volume issued by his devoted friends is adorned with two fine portraits

of the faithful man whose career it briefly but satisfactorily reviews. Any student of phrenology and physiognomy would at once see the character of the man, resolute and firm, though kindly, unmistakably impressed upon all his features. As a reminder of bygone days and of several noble and distinguished characters who have recently passed into the Great Beyond, this dainty brochure possesses great interest and value. John Page Hopps wrote the Prefatory Note in his characteristic style, and all who knew that fearless, warm-hearted *teacher of spiritual religion* will be sure to welcome any tribute from his pen. A specially valuable feature of this memorial eulogy is the light it throws on the kind of evidence which proved sufficient to convince a sceptical level-headed journalist that spirit communion is an indisputable reality, and though imposture may have invaded the field of mediumship (and we find it in some measure everywhere) the honest, unprejudiced investigator who weighs evidence carefully must at length become convinced of the reality of a spiritual universe with which we are constantly in touch, knowingly or unconsciously. It was the personal privilege of the writer of this brief review to know Mr. Rogers for many years before his retirement from public life, and therefore to add a word of appreciative testimony to the many tributes which have been steadily forthcoming since October 1st, 1910, the date of the funeral of his earthly remains. Though a native of England and a constant resident in his native land, Mr. Rogers was very widely known and appreciated in America, for 'LIGHT' circulates all over the world, and the London Spiritualist Alliance is a truly representative cosmopolitan organisation.

ITEMS OF INTEREST.

There should be a large muster of the Members and Associates of the L.S.A. on Thursday next at the Salon of the Royal Society of British Artists, Suffolk-street, to welcome Mr. Walter Appleyard, who will come from Sheffield to give his 'Reasons for being a Spiritualist after Many Years' Experience.' Mr. Appleyard, who was for a long time a prominent religious worker, has had séances with almost all the mediums in this country and with those who have visited us from other lands, has investigated in his own home under favourable conditions, and will doubtless be able to give extremely cogent reasons for the faith that is in him.

A correspondent writes: 'There was a striking discrepancy in Miss O'Bridey's article on "Spiritualism" in the "Evening News" of February 13th. She described a séance that she attended at which a girl became frightened, left the circle, and then knelt and prayed. She finished up with: "It must be remembered that each person held the hand of another, and the chain was *unbroken from beginning to end.*" How, then, could the girl leave the circle and engage in prayer? One statement or the other must be wrong. They cannot both be true.'

'Bibby's Annual' goes on from good to better and from better to best; the number for 1912, which now lies before us, surpasses all its predecessors, both as regards the articles and the splendid reproductions of many famous pictures. If 'a thing of beauty is a joy for ever' then we recommend everyone to spend a shilling on this annual, for it is certainly 'a thing of beauty.' At the same time the purchaser will gain the opportunity of reading between forty and fifty well-selected articles on such subjects as 'The Importance of To-day's Happenings, The Art of Seeing the Right Side of Things, Conscience: The Dweller in the Inmost, Intuition and Instinct, On Loss and Suffering, The Mission of Love, Beauty and Ugliness, The Harmonious Life, Life on Both Sides of the Veil, The Labour Unrest, The 'Good News' of Reincarnation, The Reading of Fiction, The Spirit of the Hand-Made World, &c. Printed on plate paper, the illustrations, many of them beautifully coloured, and the portraits are fine illustrations of the immense development that has taken place in both colour printing and photographic reproduction. We can only wish that someone would do for Spiritualism what Mr. Bibby is doing for Theosophy.

Those who plead for harmony between Theosophists and Spiritualists will not be helped but materially hindered by such statements as the following, which occur in an article by Mabel Collins in 'The Occult Review' for March: 'The uselessness of Spiritualistic séances, according to Dr. Steiner's teaching, formed part of the subject-matter of Baron Walleen's lectures. The view he takes is very different from that of some prominent London Theosophists, who actually practise Spiritualism and profess to receive messages from Masters through the agency of a medium. There is, to my mind, a sort of blasphemy in the mere idea of such a thing. I endorse to the uttermost and to the full Dr. Steiner's positive teaching that all must be done, all

knowledge obtained, all instruction received, in full consciousness. No "medium" can be employed to bring truth into the world. The one who brings it can only do so in an increase of consciousness. Dr. Steiner regards the manifestations at Spiritualistic séances as astral, and therefore misleading, and sometimes quite false. In kama loca (the purgatory of the Roman Catholics) man sheds an astral corpse which hovers about and frequents séances and can cause much error. This is, of course, accepted as true by many English Theosophists, but not by all.

A strange episode in the life of Thomas Stoddard, R.A., is given in a booklet issued by the London County Council in connection with a tablet to the artist's memory which the Council has placed on the walls of 28, Newman-street, Oxford-street, W., where he resided for nearly eighty years. This is the story, abridged: Roused one night by shrieks, Mr. and Mrs. Stoddard hurried to the room overhead occupied by their son, a boy of thirteen. As soon as he could speak he told them of a terrible vision he had seen in his sleep. 'A man habited as a watchman had appeared to him, holding in his hand a white flag, on the corner of which was a small spot of blood. The man then waved the flag over his head until the small spot spread itself out, and so increased that the whole of the white flag at length became covered with blood.' So great was the impression made on the lad's mind that the next day he wrote in red chalk on the white-washed wall by his bedside: 'And your young men shall see visions, and your old men shall dream dreams.' Three months afterwards his parents were getting ready to go for a walk when Mrs. Stoddard suddenly exclaimed, 'Tom, what do you here? But as you are here, go down and tell the servant to bring up my gown.' Her husband, knowing that the boy had gone out some time before, asked her what she meant. She replied that she had that moment seen him standing by the bed, but that as she spoke he seemed to stoop down and vanish. Only a little while later the sad news was brought to the door that their son was dead, having been accidentally shot by a schoolfellow. Whether or not the boy's strange dream three months before was a genuine premonition of death, Mrs. Stoddard's vision may be regarded as a clear case of telepathic impression.

'Westminster Abbey Thunders a Warning to Christendom' is the arresting title of a striking article by the Rev. H. Mayne Young, M.A., in the March issue of 'Nash's Magazine.' In it the rev. gentleman deals with the great unrest in the religious world, which he speaks of as 'Divine Discontent.' He is outspoken to a degree, but by no means pessimistic. While he recognises that religious bodies are barely maintaining their position, he holds that 'this is not because of any marked decay in the religious sense of the community, for there is, if anything, more religion, certainly more interest in religion, abroad than ever before—witness the phenomenal growth of such systems of religious thought as "Christian Science," "Spiritualism," "New Thought," and the "Higher Thought Centre"—but because a revolution is taking place, and 'belief in the formulated dogmas of the Church among educated men is fast dying out.' 'The old worn-out theology needs to be re-adjusted and re-stated, that it may once more supply the needs of a progressively inspired people.' The whole article will well repay thoughtful perusal.

Do we keep our senses open for every sight and sound of heaven that comes near us in our daily life? In the February 'Theosophist,' Eva M. Martin tells us of some of the 'Windows of Heaven' through which she has peeped within the last few months. Here is one: 'On a day of blazing sun and cloudless sky I was crossing the wide, open space in front of the British Museum. The heat was very great, and the shadow that lay in the portico and over the broad stone steps looked cool and restful. But before I had covered half the distance I was arrested by a sudden stir and commotion among a flock of pigeons who were feeding on the grass at my right hand. Something had startled them, and they rose, a whirling cloud, into the air. The next instant I was in the midst of them, *hearing the music of their wings*. The *whirr* of a bird's wings one may often hear, but this was music unutterably sweet and soft, like the thrilling of a thousand ethereal harps. I stood still and looked up, as they flew all around and above me in the sunny air, and the colours of them were like a changing shimmer of blue and mauve and black and grey and silver. They passed and I walked on. But heat and weariness were forgotten, and my heart overflowed with gratitude to the One who had known, and cared, to devise such infinite beauty of sight and sound in small things as well as great. I knew that in that brief moment of joy I had heard one of the sweetest and purest strains of the symphony that nature plays for us by night and day, in which the high and airy note of a bird's wing is as necessary as the song of wind-blown forests and never resting seas.'

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.

Dr. Dixon and Others.

SIR,—To those who have escaped from bondage to the dead past there is something highly humorous in the attitude of the unco guid, Pastor Dixon, type of religionist towards Spiritualism, and a 'saving sense of humour' might suggest to these gentlemen—and ladies in some instances—that the Old Testament's condemnation, real or alleged, of Spiritualism may be of no greater importance than its condemnation of the modern practice of shaving. The same chapter in Leviticus which says: 'Regard not them which have familiar spirits' contains also this 'solemn' and express command: 'Ye shall not round the corners of thy head; neither shalt thou mar the corners of thy beard.' Now, I should not be surprised if both Dr. Dixon and Sir Robert Anderson have not only 'marred the corners' of their beards, but, with the most ungodly disregard for Scripture, have actually shaved them off altogether. I would, therefore, suggest to these gentlemen that they apply to themselves the logic of St. James (James ii. 10), slightly varied to suit their case, as follows: 'Whosoever shall keep the whole law and yet offend in one point, shall be guilty of all; for he that said, Regard not them that have familiar spirits, said also, Thou shalt not mar the corners of thy beard. Now, if thou regard not them that have familiar spirits, yet if thou mar the corners of thy beard, thou hast become a transgressor of the law.'

It may be, however, that the gentlemen only require to have their attention drawn to the above passages, and that we may expect soon to see their flowing and untrimmed beards proclaiming their ready obedience to the 'Word of God.'—Yours, &c.,

J. STODDART.

Falkirk.

A Reviewer Reviewed.

SIR,—As more than one person has sent me 'The Theosophist' for February, in which my book, 'The Beginnings of Seership,' is reviewed by 'E. S.,' kindly permit me through 'LIGHT' to reply to the reviewer.

'E. S.' refers me to 'Clairvoyance,' by C. W. Leadbeater, and advises me to read it. That I have not done so is an assumption which is as hasty as it is groundless. As a matter of fact I read 'Clairvoyance' seven years ago, before I began my book, and finding that there were no evidenced facts therein, I determined to collect evidence and, with it, make a book which should be destitute of theories. I intended that the student should have a 'pair' of books, facts and theories, for his bookshelves, and therefore (together with the pre-knowledge that a Theosophist would refer me to Mr. Leadbeater's book), I bound mine as an exact match to 'Clairvoyance' in colour, silver lettering, and the T. (Turvey), P. (prefaced by), S. (Stead).

I used *ribbed* cloth, as against Mr. Leadbeater's smooth, to typify 'rough' facts as against smooth and slippery unevidenced statements.

I hope that 'E. S.' is now satisfied that I have read 'Clairvoyance' and I will be grateful to her if she will re-read it herself. She will then see that the 'funnel' explanation which Mr. Leadbeater uses for plain long-distance clairvoyance, and which, as a description of my feelings, I also use for the phase of clairvoyance in which the consciousness of the seer is wholly at one end of the line, does not explain those phases of clairvoyance in which the consciousness of the seer appears to be at both ends of the line (of vision). Much less does it 'satisfactorily explain,' as she asserts, 'Phone-Voyance,' in which the consciousness of the seer not only appears to be at both ends of both lines (telephonic wire and line of vision) but also appears to actually travel inside the telephone wire accompanied by 'flashes of fire and moving particles of metal' and a crackling noise. I venture to say that the author of 'Clairvoyance' would admit that he had never heard of seeing through a telephone wire and that his 'explanation' (and my own description of the appearance) of a 'funnel' was never intended to explain anything but plain long-distance clairvoyance.

Mr. Leadbeater says, 'the trained seer makes the funnel out of astral matter.' This may be so. I cannot speak so definitely, not being 'trained,' as my reviewer twice carefully points out. I take it that just as a ray of light, when it pierces a fog, appears to make a funnel out of 'fog-matter,' so, I think, does the concentrated will (light) appear to make a funnel in the unaffected ether; but I do not think that the seer actually makes the funnel of 'astral matter' any more than a search-light makes the funnel out of 'fog-stuff.'

I did not claim to be a 'trained occultist,' but only a

psychic who has devoted about sixty thousand hours to study and practice, *because* I read that the author to whom I am referred says, 'a trained seer can use his faculties as he likes, and *always* has them at his command.' I am a plain man, Mr. Editor, neither a god nor a theosophical 'trained' seer, and I perfectly well know that I cannot even use my normal faculties—such as memory, hate, belief, love, sleep, &c.—as, and when, I like; and *far* less can I use my psychic faculties 'just as I want to.' I would like to meet a seer who can. I suppose that no Theosophist would deny that Mr. Leadbeater is a 'trained' seer. Yet we have his definite assurance that Madame Blavatsky died before she met Colonel Olcott, before she wrote 'Isis Unveiled,' before she founded the T.S. What, then, becomes of the 'trained' seeress, Mrs. Besant, Mr. Leadbeater's co-worker, who, when she 'learned to love H. P. B.,' *did not even know* that she was loving 'two chelas, an adept, and a Tibetan woman who inhabited H. P. B.'s *vacated body*'? Which 'trained' seer had 'the faculties *always* at command'? Perhaps my reviewer will enlighten us by referring us to Mr. Leadbeater.

May I suggest that certain Theosophists *drop* either their airs of patronage or else their talk about 'the brotherhood of man.' If they '*may not demonstrate* their phenomena' (as Mr. Leadbeater says), they might at least be less patronising to those who do, and thus exhibit better taste towards 'untrained occultists' such as—Yours, &c.,

VINCENT N. TURVEY.

Mr. Henry Frank Explains His Position.

SIR,—In acknowledging Mr. Evans's very meritorious notice of my book, 'Psychic Phenomena, Science, and Immortality,' in 'LIGHT' of December 30th (pp. 617-8), may I point out that though he may have aroused the interest of your readers by the slight intimation he gives of the scientific interpretation of spirit phenomena found in the work, he would doubtless have edified them more had he given a more carefully analysed *resumé* of the argument I presented. As, however, he felt called upon to indicate some serious mistakes into which he considered I had fallen in my endeavour to interpret Nature's method in producing these phenomena, I should like, with your permission, to indicate his own error in attempting to interpret my propositions.

Mr. Evans thinks that I fail to value the importance of the philosophy of Spiritualism, because such seers as A. J. Davis, Hudson Tuttle, &c., anticipated science by discerning 'the interior of the human organism as seen by them clairvoyantly when in the magnetic state.' He refers to the fact that in 1852 Mr. Davis anticipated modern science by forestalling the discovery of the wonders of radio-activity, and 'all the glowing emanations from matter,' and that Mr. Hudson Tuttle, in speaking of the spirit's home in the "Arcana," testifies to the same fact, which shows how closely the reality of radio-activity—which he speaks of as emanations—was apprehended.

But Mr. Evans does not seem to realise that such facts, even granting their indisputable character, in no way detract from my effort to discover Nature's method in educing psychic manifestations. My book attempts no argument either in favour of or against Spiritualism as a philosophy. It merely undertakes to set forth the heretofore unacknowledged laws and forces in nature which are exercised and revealed in these manifestations. It is of but little scientific value to prove that Mr. Davis or Mr. Tuttle, or seers in general, have seen radio-active emanations or psychic wonders of any sort. Such a fact is for science but a starting point, from which she must proceed to learn, if she can, what is the force that underlies such an emanation. Now, in the case of Spiritists, as such, the claim has heretofore been that such manifestations are the result of the operation and interference of spirits against or with natural law. What I attempt to show is that we need nothing but natural law to explain them all, and what we call spirits are themselves involved in the working of natural laws. Science, I believe, and have tried to show in my book, now reveals to us the nature and substance of so-called 'spirits.' They are not immaterial and insubstantial things (I show that even thoughts themselves are not such), but are invisible substantial formations, evolved from invisible substance and only under certain conditions made manifest to human discernment.

The results, which I set forth, rather assist in the furtherance of Spiritualism as a philosophy than detract from its value. The only place where we would clash would be in the description of the nature of so-called 'spirits.' I try to show that as a result of the discoveries made in the manifestations of radio-active energy, Nature reveals to us the very force and intangible substance by which she forms and operates her 'spirits,' and enables them to achieve their seeming wonders. Of course I do not allege in my work that these forces are 'spirits,' as I

think science affords us another terminology which leads to less confusion and apparent contradiction of natural law.

If science confirms what occultists or psychics have already intuitively discerned, it in no way derogates from the value of either the scientific discovery or the psychic perception. There seems to be a prevalent notion that because science has only recently come to lend a hand to students of the occult, and may have revealed the natural laws by which such phenomena are made possible, that, therefore, science is of but little value in the achievement of genuine knowledge.

The difference lies here: Mere individual intuitions, visions, &c., can only be convincing to the persons who are so favoured. To all others such alleged experiences must be taken on faith, or wholly denied, because of their seeming contradiction of natural law. But when science discovers the law or force in nature which makes possible the existence and manifestation of such phenomena, the multitude at large can accept the visious of the occultist or psychic as true, because they can then be admitted as facts without requiring their votaries to go outside of nature to apologise for and defend their existence. Thus science becomes the friend and helper of the student of the 'arcane,' and not his foe.

That is the value of books like mine. They show how natural law enters into the problem, and relieve the advocates of psychism of a great deal of unnecessary credulity.

I trust, therefore, you will allow me space in your valued columns for this kindly rejoinder to Mr. Evans' otherwise excellent review.—Yours, &c.,

New York City, U.S.A.,

January 24th, 1912.

HENRY FRANK.

Signs of the Times.

SIR,—As an interested observer, neither Spiritualist nor anti-Spiritualist, I have been struck with the vigorous, not to say vicious, attacks recently made upon Spiritualism. You have already referred to the Bishop of Salford's Lenten Pastoral (p. 95). To the disciples of the 'Pernicious Cult,' as Dr. Casartelli terms it, these attacks cannot but be a source of gratification, proving, as they do, the undoubted spread of Spiritualistic teachings. The conclusion of the Pastoral should not be missed: 'Catholics who give themselves up to Spiritualistic belief invariably make shipwreck of their faith.' The delicious *naïveté* of this would be spoilt by comment.

A series of articles on the 'Menace,' 'Perils,' or 'Dangers' (I forget which) of Spiritualism is at present running in the 'Liverpool Weekly Courier.' I have just read one of them—a long-drawn-out dissertation on Spiritualism, mainly in the direction of a solemn warning, with the usual threats of insanity as the inevitable outcome for the blind or wilful ones who disregard such monitions. We are bidden to look at those who attend Spiritualistic séances, and observe what extraordinary physiognomies grow upon them as a result of their assiduous cultivation of the passive mind. Only those who are brave and fearless and have the advantage of scientific training may, the writer suggests, safely go into such matters. Unless they possess these attributes, he recommends his readers to leave Spiritualism to the Society for Psychical Research. Apparently the writer does not, himself, possess the courage and the scientific qualifications referred to, and has therefore wisely refrained from investigating. In these circumstances it is open to question whether he is qualified to pose as an authority on the subject.

Thirdly and lastly, it gives me unqualified pleasure to call further attention to the sermon preached on February 23rd by Bishop Welldon. Let me add to the passages you quoted last week (p. 101) the following:—

'He would not have his hearers discredit even such evidence as was adduced for spiritual appearances, and especially the appearance of a person's spirit at the time of his death to another person. . . . It was wise for Christians to welcome with grateful hearts whatever light might be shown, and from whatever source, upon man's immortality. The spirit did exercise a power over the body. . . . Enthusiasm and devotion were quite strong enough in certain human beings to effect a cure of certain maladies. The cures brought about by Jesus Christ upon sin and suffering, whether they chose to call them supernatural or not, were the effects of His own personality, and, if a personality like His were to appear in this world again, the same cures would undoubtedly be effected. When a wholly sinless being appeared in the world of man, such a being would work cures of suffering and disease.'

The thoughtful Spiritualist will be in no doubt as to the comparative value of the foregoing examples of current comment on their 'Cult.' The two first are negligible, merely passing reflections from minds more or less biased. The last, however, strikes a deeper note—a note resonant with meaning to the discriminating mind. Slowly but surely the monotonous Gregorian

tones of a 'creed outworn' are giving place to a broader, more lovely melody. Day by day we have enlightened sermons from the waking minds of the more advanced spiritual pastors. And what will be the outcome of this undeniable evolution? With the official seal of orthodoxy, many of the educated adherents of Spiritualism, who have long deplored the lack of organisation and other drawbacks attaching to the movement, will gladly welcome similar teachings from the Established Church. Will Spiritualism then have a *raison d'être*? What matter? The truth is for all, and I am sure that of all sects the Spiritualists would be the last to claim a proprietary right in the glorious truth they have known so long, and which is now slowly, but surely, spreading, as, indeed, it must. *Magna est veritas, et prevalebit.*—Yours, &c.,

Stockport.

W. M. M.

Spiritualists' National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge, with thanks, the following subscriptions to the National Fund of Benevolence, received during February: Miss Boswell Stone, 5s.; York Society, St. Savioursgate, £1 5s.; Crewe Society, 5s.; South Shields Society, 5s. Total, £2. This amount is very disappointing, as requests are constantly coming in. I have had five extra appeals this month. I would like to ask all large-hearted Spiritualists to 'cast their bread upon the waters,' and to assure them that 'it will return to them after many days.' Please note the address for donations is Mrs. M. A. Stair, 14, North-street, Keighley.—Yours, &c.,

M. A. STAIR, Hon. Sec.

To Help the Children.

SIR,—I have been most of my life in the East, and am much interested both in Modern Spiritualism and Theosophy; in fact the teachings of Leon Denis's 'Here and Hereafter,' of Desertis' 'Psychic Philosophy,' and of Stainton Moses' works seem to me of far higher standard than anything the churches can offer, and my wife and I are bringing up our large family (seven children) in these ideas and discarding entirely the doctrines, creeds and dogmas of the Church.

Recently, I was speaking to Mr. Beard of the 'Order of the Golden Age' (for we are almost, though not quite, vegetarians here) as to the possibility of starting a home for very poor children on the lines of the National Refuges and Dr. Barnardo's Homes, where our principles and ends in view might be carried out. Alcohol, of course, in every shape or form, would be excluded, and the diet would be practically a meatless one, covering fruit, vegetables and all cereals, eggs, milk, cheese and a little fish—while the moral and religious training would be similar to that of the Spiritualists' Lyceums. Both my wife and I are interested in the homes just mentioned (the National Refuges and Dr. Barnardo's), but we should naturally like to see our own views hold more sway there—that is, as regards the diet and the religious teaching.

I had thought that, with Sir Wm. Cooper and others who would be interested in such a scheme, something might be attempted in that direction, but perhaps this is all *too premature*, as is another scheme which seems worthy of support—*viz.*, a college for mediums.

Alcohol I look upon as the great curse of this and other countries, and with the elimination of the 'drink' problem (the Prohibitionists in New Zealand, by the way, seem to be carrying the day), and the adoption of a less gross diet, the teachings of Spiritualism and Theosophy would stand a much better chance of making progress—and rapid progress.—Yours, &c.,

H. IRVING BELL.

DUNDEE.—FORESTERS' WEST HALL.—On February 29th the sixteenth anniversary of the society was celebrated with a very successful social gathering. Mr. J. M. Stevenson, president, stated that in 1876 some twenty persons commenced the work, and meetings had been held regularly ever since with increasing success. Thousands of persons in Dundee had been brought to realise that death is but an incident in man's onward career, and that communion with loved ones passed on is both natural and comforting. No sensational methods to attract attention had been employed, but appeals to reason and the calm judgment of thoughtful men and women had met with satisfactory results. Many private circles were held, but too few of those who were convinced attached themselves openly to the movement. This, he thought, was not as it should be. Spiritualism aimed at spiritualising the lives of its adherents, and those who grasped its full import ought to strengthen the ranks of the workers for its promulgation. If this were done one of the most commodious halls in Dundee would be required as a meeting place,

SOCIETY WORK ON SUNDAY, MARCH 3rd, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mr. W. E. Long, under control, delivered an opportune address on 'Demons.' Mr. Leigh Hunt presided.—15, Mortimer-street, W.—February 26th, Mr. Horace Leaf gave interesting clairvoyant descriptions and helpful messages. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Boddington answered questions, and gave an excellent address and clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; at 7 p.m., address by president, Mr. J. Macbeth Bain. Tuesday, at 8, and Wednesday, at 3, Mrs. Clarke, clairvoyance. Thursday, at 8, members' circle.—H.G.E.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. G. R. Symons gave an interesting address. Sunday next, at 11.15, service; at 7 p.m., Mrs. Jamrach.—W. G. R.

BRISTON.—8, MAYALL-ROAD.—Miss Violet Burton gave an address. Sunday next, at 7 p.m., Union of London Spiritualists; at 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public.—G. T. W.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. K. Lall addressed a good audience. Sunday next, Mr. W. H. Wood, on 'The Purpose of Beauty.' Clairvoyant descriptions by Miss Kent.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Hylda Ball gave an eloquent address on 'The Practical Mystic.' Sunday next, at 7 p.m., Nurse Graham. Monday, at 8, circle. Tuesday, at 8.30, astrology class. Friday, at 8.30, healing by Mr. and Mrs. Hawes and Mr. H. Bell.—N. R.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. T. O. Todd's interesting address on 'The Great Renunciation' was much appreciated by a large audience. Mrs. E. P. Noall presided. Sunday next, Mr. Todd, on 'The Way of Life as Propounded by Spiritual Philosophy.'—W. H. S.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Mrs. Groom spoke on 'Man a Spirit and his Possibilities.' On the 4th, in the Mission Hall, Mr. Terry answered questions. Clairvoyant descriptions at both meetings. Sunday next, Mr. E. W. Wallis will deliver trance addresses at 11 a.m. and 6.30 p.m.—W. E. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, addresses by Mr. Huxley in place of Mrs. Roberts, who was unable to come. Sunday next, at 11.30 a.m. and 7 p.m., Mrs. A. Webb. 17th, Mr. Blackman and Mrs. Podmore. 14th, members' meeting. 21st, social, 6d. Friends are thanked for copies of 'LIGHT' sent to Mr. Ball and to the hall.—A. C. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Morning, Mr. M'Lellan gave an interesting address. Evening, reading by Mrs. Connor, 'Our Children.' Both speakers gave successful clairvoyant descriptions. Sunday next, at 11 a.m., public circle; at 6.45 p.m., Mrs. Podmore. Circles: Thursday, at 8, public; Friday, at 8, members'.—J. J. L.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mr. Horace Leaf gave excellent addresses and clairvoyant descriptions. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Maria Scott. Mondays, at 3 and 8, also Wednesdays at 3, Mrs. Curry, clairvoyance. Thursdays, at 8.15, public circle.—A. C.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, a paper by Mr. A. T. Connor on 'Spiritualism in Citizenship' was discussed. Evening, Mr. Walker gave an address and clairvoyant descriptions. Sunday next, 11.30 a.m., Mr. Wrench, on 'The Spiritualist Social Worker'; 7 p.m., Mrs. Ord. 14th, Mrs. Mary Davies. Good Friday, Stratford Town Hall demonstration.

SEVEN KINGS, ILFORD.—45, THE PROMENADE.—Mrs. A. Hitchcock gave a spiritual address on 'The Valley of the Shadow of Death' and answered questions. On February 23rd, Mr. Sarfas, address and psychometry. Sunday next, at 7 p.m., Mr. Karl Reynolds. Tuesday, at 8, Mr. T. O. Todd. Wednesday, at 8.30, study class. Friday, 8.30, developing circle.—C. E. S.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning, Mr. Richardson gave an uplifting address. Evening, Mrs. A. Jamrach spoke on the 'Spiritualist's Conception of God,' and gave convincing clairvoyant descriptions. 28th, Mr. A. Graham, clairvoyance. Sunday next, at 11.15 a.m., Mr. W. R. Lawson; at 3 p.m., Lyceum; at 7, Mrs. Alice Beaurepaire. Wednesday, open. Saturday, 23rd, social.—J. F.

BRIGHTON.—BRUNSWICK HALL, 2, BRUNSWICK-STREET EAST, WESTERN-ROAD, HOVE.—Sundays, 7 p.m., service, address, clairvoyance. Circles: Tuesdays and Fridays, at 8; Thursdays, at 3.30. Wednesdays, at 8, materialising circle (61, Preston Drove).—L. A. R.

LONDON SPIRITUAL MISSION: 22, Prince's-street, Oxford-circus, W.—Morning, Mr. H. G. Beard gave an address on 'Add to Your Faith, Knowledge.' Evening, Mr. E. W. Beard spoke on 'Spiritualism and the Open Door.'—E. C. W.