

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe*,

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

No. 1,629.—VOL. XXXII. [Registered as] SATURDAY, MARCH 30, 1912. [a Newspaper.] PRICE TWOPENCE.

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GOOD FRIDAY AND EASTER WEEK.

In consequence of the recurrence of Good Friday, next week's 'Light' will—in order to meet the business requirements of the Newsagents—be sent to press on Tuesday, so that no 'Society Work' reports can be used, and any communication intended specially for that issue should be brief, and must reach us not later than Monday morning.

The offices of 'Light' and the London Spiritualist Alliance will be closed from Thursday, April 4th, until the following Tuesday morning, and there will be no meetings at 110, St. Martin's-lane during Easter week, but Mr. E. E. Fournier d'Albe, B.Sc., will lecture on Thursday, April 11th, at 7.30 p.m., in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall.

NOTES BY THE WAY.

We have heard it stated, and are not unwilling to believe, that a new era is dawning on the world in which the Feminine principle will be dominant. There are not wanting signs of the coming Age of Woman, and the waning of the long period in which the masculine idea—positive, intellectual, and aggressive—has controlled the activities of life. The statement recurred to us in perusing a pamphlet by Miss Alice King entitled, "Another Gospel Which is Not Another," or 'The Gospel of the Second Eve' (A. King & Co., Canterbury, price 6d.). It contains much critical analysis of scriptural teachings, and some interesting references to the astronomical interpretations of Christianity. And it claims that the world is to have a female Messiah:—

The Bride of the Christ is the Christ at his Second Coming. But men know her not because she is hidden under her husband's name. 'God's people shall never be ashamed.'

Well, we have often felt a little dubious (and we say it in all seriousness) regarding the exclusively masculine character which marks certain forms of religious teaching. And we are more ready to welcome a 'New Eve' than a 'New Adam.'

'The Self-Superlative,' by W. Frederic Keeler (L. N. Fowler & Co., London, 2s. net), is a small treatise of a mystical cast dealing with the power of thought and the mastery of self. We noted particularly one passage which, to our view, cast considerable light on a problem that has exercised many, viz., the strange darkness that has fallen on modern mankind regarding spiritual subjects that were known to mankind in the remote past. Much of the new wisdom is only a revival of the old. In this connection Mr. Keeler says:—

On spiritual planes in evolutions past we—the most ignorant of us—were wise. Sitting upon the seat of achievement perfected, we longed for more of life and wisdom. And life and wisdom are one. Seeking this greater growth we sallied forth in obedience to the High Will of that time and place, and reached

down to dwell within the lower realms and lower parts of self. This we did that we might purge, clean, and overcome the stubborn things of that self, and dispel the darkness thereof with the light from that High Resting Place.

It seems evident that in this passage the author is referring to pre-terrestrial stages of existence (the phrase 'Evolutions past' points to that idea), but the explanation he gives would apply very forcibly to the progress of purely human evolution, and we prefer for practical purposes to confine it to those limits. While not hostile to the doctrine of pre-human states taught by certain mystic schools, we hold it to be unproven.

The theory that man having in many instances reached high planes of spiritual perception in the past, has in these later stages to reach down, for purposes of growth and discipline, to lower planes—materialism and industrialism, for instance—strikes us as reasonable and probable. There is an echo of Emerson in the following from the chapter entitled 'The Mystical Will,' in which Mr. Keeler writes:—

We should not live to have, but we should live to *be* the things, all things, of life. All things of life are but a part of the true mystic, hence his mastery. The true mystic does not toil to have, he does not even reach forth to obtain. He simply is that which is necessary for fulfilment. . . The whole of life is to have the full, the complete consciousness—a consciousness not bounded by things seen.

From the discovery of radium, science has passed to the recognition that its marvellous properties are possessed in a perceptible degree by the internal organs of the human body. The brain is notably radio-active. According to a German scientific journal, the fact that ordinary physical bodies have an effect on photographic plates led to experiments, resulting in the discovery in the human body of a substance which made the air electrically conductive. This discovery will hardly come as news to some of those who are well advanced in psychic science—especially in the department of photography.

The German journal records amongst other interesting facts observed by the experiments that:—

Social position, calling, life, and the location from which individuals come have very little influence on the radio-activity of the organs. Increasing age increases the radio-activity of radio-active matter. Only a few cases have been investigated, so far, to find what difference health or disease makes in this connection, but it seems that diseased organs have a higher radio-activity.

In 'The Next Religion' (Heinemann, 2s. 6d. net), Mr. Israel Zangwill has cast in dramatic form a powerful protest against the emptiness of the old creeds and the equal barrenness of any purely scientific form of religion (Positivism, for example), that aspires to supplant them. The play tells the story of a country clergyman of advanced ideas who, having outgrown the faith of his Church, resigns his living, and becomes the apostle of a new faith based on the revelations of science. His wife, in sheer devotion to her husband, follows him in his new career, although all the time passively resisting his gloomy doctrine that death ends all. Her dissent takes at last an active and passionate form, the result of the untimely death of their talented

son. In a tremendous outburst she declares that if her husband could persuade men at large of the truth of his new religion, the mothers would make short work of it. He has talked of peace and perfection, and she retorts, 'If each one is doomed like me to lose his best and dearest, where is your peace and perfection?' A strong play full of human interest, and (of course) banned by the Censor!

'Heaven's Gate Opened' (limp cloth 1s.; Clarke and Satchell, 5, Gallowtree-gate, Leicester) consists of a series of Addresses given through the mediumship of Miss E. M. Eldridge and descriptive of the spheres beyond the earth. These spheres, we are told, are seven in number, each containing four stages. It is a mistaken idea that those who pass out of this life must necessarily go through each and every stage of the different spheres; 'each soul, on leaving the body, goes to the home it has earned by its life and works while in the body.' Indeed, there are many spirits who, on passing over, do not immediately enter any one of the spheres. Among these are some who, failing to realise the fact that they are not still in the flesh, cannot break away from the earthly conditions. To all intents and purposes they are mortals still. 'These, having enjoyed to the full the pleasures and vices of the earth life, endeavour to continue to gratify their carnal desires by influencing others to indulge in all those vices and sins which were so dear to them, until they become satiated, as it were, and show a desire to retrieve.' There are also those who, having wilfully terminated their earthly existence, 'are obliged to live out their earth-lives to the full before entering any other sphere.' Many, too, stay on for a while in their earthly surroundings through ignorance. But it is not necessary for any of these to enter the first stage.

This first stage is one of despair and of dense, almost impenetrable, darkness, peopled by 'spirits of many grades and classes who have lived in selfishness and sin all their lives.' Regarding the spirits in this dark stage, so much, of course, depends on the point of view. Bestial and repulsive, looking 'like animals huddled together,' they probably appear to each other as very ordinary people, very much worried and perplexed. We doubt not that looking at such types of people, even in this world, the higher spiritual vision beholds them in very repellent guise, hoggish, reptilian or satyr-like. But we who meet and converse with them daily in the course of our avocations see them merely as more or less undeveloped human beings, co-partners with us in the business of life and entitled to all its ordinary courtesies. Profligates, drunkards, gluttons, misers, they are all human, and however gruesome their appearance in the spiritual states may be, they are never outside the circle of human brotherhood. That, indeed, is implied in the teaching of the book, for even here 'there is a law of progression which enables those inhabiting it to rise out of its darkness into a brighter and happier state of being, therefore doing away with eternal damnation for all time.' After this introduction the control proceeds to pourtray in detail the various stages of progress in their ever-growing glory and beauty, till he arrives, in his final address, at the last two spheres, the description of which he admits is given through him by other spirits, as they are beyond his own personal experience. Whether the reader be disposed to accept without demur all the statements made or not, many of them seem both beautiful and reasonable, and we agree with Miss Eldridge that if this little book will enable any who have been bereaved of children or of dear friends to realise that their loved ones are safe and happy, and to take up the burdens of life with renewed hope and courage, her work 'will not have been in vain.'

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, APRIL 11TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. E. FOURNIER D'ALBE, B.Sc.,

ON

'THE FRONTIERS OF THE SOUL.'

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 Thursdays at 7.30 p.m. :—

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.'

NO MEETINGS AT 110, ST. MARTIN'S LANE, W.C., DURING EASTER WEEK.

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.

THE MEDIUMSHIP OF MR. GEORGE SPRIGGS.

Several friends having asked us for some particulars of the career of Mr. Spriggs, we have pleasure in publishing the following. We have taken the facts partly from the interview published in 'LIGHT' in November, 1895, and partly from Mr. W. C. D. Denovan's book, 'The Evidences of Spiritualism.'

George Spriggs was born at the little village of Greetham, near Oakham, Rutlandshire, on March 4th, 1850, being the eldest but one of a family of nine children. From a child his health was delicate, and was rendered still more so by attacks of rheumatic fever and a sunstroke received in youth. About the year 1869 he came to London, where he found occupation in various ways. While there a severe attack of rheumatic fever confined him to his bed for six months. On his recovery he spent some time at Brighton and Tunbridge Wells, and ultimately found his way to Bath, where he remained some twelve months, being connected with one of the insurance offices. Thence he removed in 1875 to Cardiff. Shortly after his arrival in that town he made the acquaintance of Mr. Charles Baker, an enthusiastic Spiritualist, who took him home to a sitting at which the name of a friend of his, of whom his host had never heard, was spelled out through the table. Subsequently Mr. Spriggs sat alone in his lodgings and found that he was able readily to get messages in a similar manner to those obtained at Mr. Baker's.

Shortly afterwards Mr. Spriggs got access, with some difficulty, to Mr. Sadler's circle, and was able to satisfy himself that in the manifestations there was some intelligent power at work of a different nature from any he had hitherto known. Fortunately at this juncture he made the acquaintance of that fine old Spiritualist, Mr. Rees Lewis. Desirous of developing the mediumistic powers which he was now satisfied that he possessed, Mr. Spriggs arranged with Mr. Lewis for a series of sittings at that gentleman's house, to be held on three nights a week, a few friends being admitted to the circle who were willing to conform to the conditions prescribed by the communicating intelligences. Every sitter had to abstain not only

from alcohol and tobacco, but also from meat. He (or she) was also expected to fast from breakfast until the sitting was over, and always to take a bath before entering the séance-room, which was scrupulously kept apart for the purpose and not used for anything else. To these rigid, even severe, conditions Mr. Spriggs ever after attributed a large measure of the success that was achieved. At first he was attacked after each sitting with sickness—a fact due, as the spirit friends explained, to the number of controls with widely different influences that had taken possession of him. Finally it was decided that one control only should operate. This was 'Swiftwater,' late a Red Indian, and with his advent all unpleasant symptoms disappeared. The circle, which continued to sit for about five years, was known from the first as the 'Circle of Light.' It was not long before it got beyond the use of tables. Writings and various other phenomena were produced and then shadowy forms began to appear. With repeated sittings the forms grew more distinct, until they were perfectly recognisable, and after a time were able to move freely about the room. The apartment used was a fairly large one on the first floor, and a little inner room, opening only into the first served as a cabinet. The sitters were arranged in the shape of a horse-shoe, with the two ends about six feet away from the entrance of the cabinet, which was covered by a curtain hung from the top, the door itself being open. The forms would dematerialise about three feet in front of the cabinet, in view of the sitters. The light was always sufficient for exact observation, and often full on, so that the smallest print could be read and every detail of the forms examined. Occasionally the sittings had to be held elsewhere instead of at Mr. Lewis's, and in such cases the cabinet was often nothing more than a curtain or table-cloth, stretched across a corner of the room. As many as twenty or more forms, men, women and children, would sometimes appear in the course of an evening—kilted Highlanders, priests, old men with snowy hair and beards, men of almost giant stature and men of giant strength, dusky Indians and beautiful girls—all most variously, and some most richly and rarely dressed. Mr. Lewis once cut off a piece of rich crimson silk from a girdle worn by one of the forms. It began to fade after being kept a few days, but being taken back into the séance-room, was manipulated by one of the spirits and restored at once to its original lustre. The feats of strength performed were often most remarkable. 'Zion,' who was over six feet in height, with dark piercing eyes and swarthy features, would bound into the circle, grasp the top rail of a chair, and hold it out straight at arm's length. On one occasion he showed his agility by getting up on the mantel-shelf. 'Shiku,' a Hindu control, is recorded to have on one occasion lifted up on to a chair, with the aid of the knee, a tolerably large harmonium. 'Charity,' an Egyptian girl in earth-life, and a most graceful dancer, almost invariably made a point of beckoning forward the heaviest person in the circle to sit upon a chair placed in front of the cabinet, and then lifting both chair and occupant about a foot from the floor with the greatest of ease. She would sometimes go to Mr. Lewis's little grandson's bedroom, take him out of bed, and dance with him in her arms with marvellously wild and rapid motion.

Though, as mentioned before, the conditions of membership of the circle were strict, there was considerable laxity in the admission of visitors. On one occasion a man got in who loudly expressed the opinion that a form which appeared was really the medium. The materialised figure at once began to shrivel up and slowly retreated to the cabinet. At the same time the voice of the guide called to Mr. Lewis to come to the medium. Mr. Lewis at once did so and found Mr. Spriggs lying quite insensible, with blood flowing from his mouth and nose. It was some time before he could be restored to consciousness. After this the circle was more particular in admitting outsiders, but the incident shows the grave danger attending the introduction of disturbing elements. Against this interrupter's statement may be placed the fact that in the 'Medium' for December 21st, 1877, was recorded an account of the materialised form and the medium being seen apart at the same time, which account was testified to by the facsimile signatures of seventeen persons who were present on the occasion.

Over and over again the materialised forms wandered about the house and even went out into the garden.

During a visit to Cardiff of Mr. John Carson, of Melbourne, he, with Mr. Rees Lewis and the latter's grandson, went into the garden accompanied by a well-known spirit known as 'Peter,' who cut a bunch of grapes in the greenhouse, and returning with it to the séance-room, divided the fruit among the sitters. One night 'Peter' went downstairs nine times in succession. Finally he dematerialised in front of the curtain, and from the white mist that remained, the form of a little girl was evolved. On one occasion three separate forms were seen in the garden at the same time. Not only were the forms seen by the sitters, but by the next-door neighbours, who, objecting to what they regarded as dealings with the devil, threatened Mr. Lewis with the police. Two forms that often quitted the séance-room for other parts of the house were those of a crippled and grey-bearded old man named John Cobham, and Maud, his tall and graceful wife. Cobham, who was connected in earth life with the revolutionary party in the time of the Stuarts, always, when he appeared, had the gas turned up to its full power. A strange transference of the materialisation elements once took place between husband and wife, John Cobham's well-known form leaving the séance-room, and the equally well-known form of Maud Cobham returning in his stead.

On his return to Melbourne, Mr. Carson reported what he had seen to his Spiritualist friends, with the result that Mr. Spriggs received an invitation to visit Australia. A draft for £80 was sent to pay the expenses of himself and his friend, Mr. Smart, who was to accompany him, and they had little hesitation in accepting the invitation. Before Mr. Spriggs left Cardiff, however, Mr. Rees Lewis induced him to give him a series of private sittings, and during these some other phases of mediumship which, in the eagerness for materialisation, had been neglected, were developed. The direct voice was heard to perfection whether the medium was entranced or not. The passage of matter through matter in broad daylight was of common occurrence; flowers, fruit, nuts, corn in the ear, branches of trees and pieces of rock, were brought through walls, closed windows and doors in profusion.

Mr. Spriggs and Mr. Smart arrived in Melbourne in November, 1880. The manifestations which occurred through Mr. Spriggs' mediumship in Australia, and which extended over a series of years, were similar to those obtained at Cardiff. On several occasions the medium was shown at the same time as the materialised spirit form. Very interesting experiments were made in weighing the forms. It was found that the same, or professedly the same, form would vary considerably both in weight and height. When there were tall people in the circle the forms were taller than when the sitters showed a low average stature. By weighing the medium before and after sittings it was discovered that he lost about half a pound in weight. Had the sitters also been weighed, some of them, if not all, would doubtless have been found to have also lost weight, though probably not to the same extent as the medium. Another interesting feature of some of the Melbourne séances was the psychometric power of the Indian spirit 'Skiwaukie,' who read past events in the lives of the sitters. After Mr. Spriggs had been in Australia some six years, he found that the materialisation phenomena were waning, and séances were then held for the 'direct voice' manifestations, which were less exhausting to the medium. Then followed the cultivation and exercise of the clairvoyant power for the diagnosis of diseases and the prescription of remedies, in which beneficent work he was so successful that for some nine or ten years he had to devote to it his whole time and strength. In 1895 he paid a visit to England, and during his stay in London made so many warm friends and found so many interests, that though he returned to Australia in the following year, he found that he could no longer settle in the Antipodes. So in 1900 he came back to us to make his home in our midst. The record of his varied and useful work since is well known to our readers.

A CORRESPONDENT who resides at Belfast writes: 'We have here a hard-working association of Spiritualists of a truly sympathetic and inquiring attitude. Unfortunately, we are without a fully-developed medium. Any mediumistic person, therefore, who may possibly be visiting the northern capital at any time will find a warm welcome awaiting them by the above society at our rooms, 11, Victoria-street.'

THE LONDON SPIRITUALIST ALLIANCE, LTD.

The twenty-eighth annual general meeting of the London Spiritualist Alliance was held on Thursday, March 14th, at 3 p.m., at 110, St. Martin's-lane, W.C., Mr. H. Withall, vice-president, in the chair.

In opening the proceedings, the Chairman alluded to the recent loss sustained by the Council in the transition of Mr. George Spriggs. He said that Mr. Spriggs had been a member of the Alliance for many years. Those who were associated with him grew to love him for his personal qualities. He presented a somewhat unusual combination, in that he was at the same time a good psychic and a good business man. In the neighbourhood in which he lived he was spoken of in the highest terms, and his work in connection with local affairs was greatly valued. The records of the remarkable manifestations which occurred through his mediumship at Cardiff thirty-five or forty years ago, and later in Australia, showed him to have been, at that time, perhaps the finest materialisation medium of whom we have any record. Then came his development for clairvoyant diagnosis—the work which gave him the great reputation which he subsequently enjoyed. His generosity in treating widows and young orphans free considerably reduced his income, but he was so sought after that he was able after a time to return to this country. He did so with the idea of resting, but rest was not in his nature. First he gave his services to the Alliance. Afterwards he started the Psycho-Therapeutic Society, and the work he did in this connection, joined with his common-sense way of looking at things, made the society a very valuable asset to London's health. It was to be hoped that he would be able from the other side still to aid the work in which he was so much interested.

The adoption of the annual report and balance-sheet was moved by Mr. W. P. Browne, seconded by Mr. Bush, and carried unanimously.

The following is a copy of the report :—

The Council of the London Spiritualist Alliance has pleasure in recording the fact that during 1911, despite the diversion of interest from things psychical by the Coronation festivities and the exceptionally brilliant summer weather, the membership of the Alliance was well maintained and its work carried on with gratifying success.

Several important changes have been made by which the Members enjoy additional facilities for inquiry and study. *Members* can now attend *all* ordinary séances held under the auspices of the Alliance without payment of any fee, and those who reside outside the London postal area can have books from the Library sent to them post free, so that instead of having to pay the postage both ways, as formerly, they now pay the return cost only.

The broad, tolerant spirit which has always characterised the platform of the Alliance was again manifest at the meetings held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, at which interesting and thought-inducing addresses on important subjects were delivered by well-known speakers.

'The Spiritual Message of G. F. Watts' was dealt with by the Rev. Lucking Tavener; 'The Creative Power of Thought' by Rev. J. Tyssul Davis, B.A.; 'The Spiritual Progress of Man' by Mr. Jas. I. Wedgwood; 'Remarkable Experiences of Forgotten Pioneers' by Mr. Angus McArthur; 'Healing, Spiritualism, and Religion,' and 'The Inner Self as Revealed by Aura' by Mr. Percy R. Street; 'Our Spirit Friends: Evidence of Their Identity' by Mr. Ernest W. Beard; 'Spiritualism and Christian Truth' by the Rev. Arthur Chambers; 'Life on This and Other Worlds' by Mr. E. E. Fournier d'Albe, B.Sc. (Lond.); 'Spiritualism and Theosophy: A Comparison and a Contrast' by Mrs. Mary Seaton; 'The Churches and Modern Spiritual Science and Philosophy' by Dr. Abraham Wallace; 'Magnetic and Spiritual Healing' by Lady Coomaraswamy, Mr. W. S. Hendry, Mrs. Home, and Mr. Percy R. Street.

Mrs. Mary Seaton and Mr. W. J. Colville also gave courses of lectures at 110, St. Martin's-lane, W.C., to which Members were admitted without payment.

A successful *Conversazione* was held in October last, at which Miss Lilian Whiting delivered a timely and able address on 'The Value of Spiritualism' and Mr. A. V. Peters gave readily recognised clairvoyant descriptions of spirit people.

By the passing of the Rev. J. Page Hopps, in April last, the Council of the Alliance lost one of its most devoted and useful members, who had for many years rendered ungrudging and valuable assistance in its work. We must add to the roll of the

many friends of the Alliance who are now in spirit life, the names of the Hon. Percy Wyndham (Vice-President), Lady Helena Newenham, Mrs. C. H. Swanston, Mrs. J. Kyneston Cross, Mrs. Tracey, the Hon. Alex. Yorke, Col. G. L. Le Mesurier Taylor, Mr. F. Berkeley, Mr. T. Douglas Murray, and Mr. Arthur Lillie. In addition we have to record the passing of Mrs. Bowman, Mrs. Fidler, Mrs. Sara Underwood, Dr. Emmet Densmore, Prof. Henry Corson, Mr. Stanley Churton, Mr. C. White, Mr. Ira E. Davenport (one of the famous Davenport Brothers), and Mr. Ed. Wyllie.

Spiritualism in India suffered heavily by the passing of Babu Shishir Kumar Ghose, the founder and able Editor of 'The Hindu Spiritual Magazine.'

The Psychic-Culture Class, under the able direction of Mr. J. A. Wilkins, has grown in interest and usefulness, and become a thoroughly well-established feature of the work of the Alliance. The séances on Tuesday afternoons for clairvoyant descriptions, and on Friday afternoons for 'Talks with a Spirit Control,' have been well attended and extremely helpful to Members and inquirers alike.

In addition to the Annual *Conversazione* in October, the several Afternoon Social Gatherings which were held at 110, St. Martin's-lane, and the hour set apart on Fridays, from 3 to 4, afforded pleasant opportunities to the Members and Associates for interchange of thoughts and experiences, and it is hoped that these last-mentioned gatherings will be utilised more fully in future.

The work of Mr. Percy R. Street in spiritual healing, at the Rooms of the Alliance, has been extremely successful, and his kindly assistance to the Members who desire to cultivate mediumship in the developing class which he has been conducting for several months deserves special mention.

Once more an attempt has been made to hold Evening Meetings and Séances at 110, St. Martin's-lane, but as they have met with but small support the Council feels convinced that these meetings are not desired by a sufficient number of Members and Associates to warrant their continuance.

During the year Mrs. Mary Seaton, Miss Lilian Whiting and Mr. W. J. Colville, from the United States of America, and Mr. J. Isherwood from Australia, paid us welcome visits. After a successful season in London, Mrs. Praed, of Australia, left us for South Africa, and Mrs. Knight McLellan returned to Australia.

Associates who are satisfied of the reality of spirit communion and are anxious to support still further the work of the Alliance are invited to become Members, and it is hoped that both Members and Associates will make the Society and its objects known to their friends.

The Alliance welcomes all students who desire to discover the truth regarding man's spiritual nature, his psychical powers, and the conditions necessary for their cultivation and exercise. It aims to help those who wish to communicate with their friends in the unseen, to discover and develop mediumship or psychic gifts, to encourage the study of comparative religion and science in the light of spiritual evolution, to promote the spread of knowledge of spirit communion, and to support all efforts to apply spiritual truths to daily life for the progress of humanity.

Signed on behalf of the Council,

H. WITHALL,
Acting President.

FEBRUARY 15TH, 1912.

Mrs. D. Finlay and Mr. E. W. Wallis having been nominated for re-election on the Council, were, in the absence of other nominations, declared duly elected.

In reply to a question regarding an announcement in the Press of a bequest, the Chairman explained that he understood that Mr. Herbert William Wilson, of Liverpool, had bequeathed £3,000 to the Alliance, but that bequest might only take effect after the decease of his wife and provided she made no change in the disposition of the money. Naturally, he (the Chairman) hoped that eventually the sum would come to the Alliance, but he nevertheless trusted that the lady would enjoy a long and useful life.

The proceedings closed with votes of thanks to the spirit helpers of the Alliance and to the chairman and staff for their valuable services.

WE have received a number of replies to the letter by 'Artisan.' Will correspondents please accept our best thanks?

TO CORRESPONDENTS.—S. JENNENS.—We do not know of any Spiritualist society at or near Forest Hill, Honor Oak, or Sydenham. The nearest is the growing society at Croydon, Elmwood-road, Broad Green. Possibly an effort may be made in one or other of the places named.

'AND THE DOOR WAS SHUT.'

(A MESSAGE FROM THE UNSEEN.)

We do not intend taking these words in their usual setting to-day, but we wish to bring them to bear on a question which we noted in your mind recently—the question, 'What if there be no God?' and the mystery of life and death generally.

This swing of the pendulum of faith to a feeling of uncertainty as to the reality of things unseen is often noticeable in the fluctuation of earth minds. At the same time, there is no mind which does not, at some time or another, regain its balance and swing back to consciousness of the very real behind the 'seen.'

It is a mystery to many minds *why* the door is shut, but they seem very sure that they are reasonable, and even Scriptural, in thus putting forward an aspect of Deity as 'inscrutable,' though in reality they are neither the one nor the other. There is no shut door between man and his Maker, neither has the Father imposed a barrier between His children and His methods of dealing with them. It is all revealed to eyes that can *see*, and the shut door exists only in the imagination of the blind.

The question, 'What if there be no God?' is asked by a mind whose outlook is blurred to the Ever-living Presence by mists of earth or disease of mind or body. The Father is seen, at one time or another, by *all* His children, and often or constantly by some, according as their eyes and hearts are open to see Him. (The reference, of course, is not to material sight.) To some souls He is at once the Way they tread, the Truth they worship, the Life they glory in. To these souls never comes the question, 'What if there be no God?' They may doubt all else, but they cannot doubt their own being, because they live and move in Him.

The shut door, then, between the Father and His child is in the outlook of the child only; it does not exist. Do you see love anywhere on earth? That is the smile of God. Do you see pity in human face for human woe? That is the tear of God. Do you see graciousness and tenderness on the earth for the beautifying of man's life? There you have the light from the heart of God. Do you see laughter and joy? That is the glory of His habitation. In fact, wherever good is, God is. These things you know; therefore, when you say, 'What if, after all, there is no God?' you are trying to question the existence of that which you both know and understand. Blind and foolish! As ever the eyes are holden and you know Him not.

What do you think Jesus meant when he answered Philip thus: 'Have I been so long time with you and yet hast thou not known me, Philip?' Have you not seen in me love, tenderness, forgiveness, grace, meekness, and truth? If so, you have indeed seen the Father, for these are His signs and His nature. From your faithless questionings come forth! Look into the face of the Father and know Him, and then you may say as Jesus did: 'If you have known me, ye have known my Father also, for I show Him forth unto you.' Pray that this life knowledge may be yours; cultivate the gifts, and you will embrace the Giver.

Then as to the door being shut between the living and the so-called 'dead,' you know that is untrue. There is no door here, shut and barred and bolted, but a curtain, which can be pierced by clear eyes sometimes, and lifted by hands on both sides of it. This you know, and I need not elaborate, because my very words and your attitude are the proof of my statement.

Now comes another aspect—the door which the Father is supposed to close between His *purposes* and the sight of men. Here again we say the door exists only in the eyes of the earth-dazzled souls. To the seer there is no closed door, but only an ever-ascending pathway towards the morning. 'But,' you say, 'we do not even see the light of the morning when we are in the valleys.' No; but neither do you see a door barring your progress. You may see thorns in your path, stones and rocks, and a great darkness, but you can always see the next step ahead, and you never come to a closed door. Black and dreary the way. Yes; but the hand that guides you upholds you, and the voice says, 'I see the end; trust.' So men and women go on for years and years on the earth journey, and when the sky is bright,

they say, 'God is good,' and there is no mention of the 'mystery of the closed door.' It is only when the night is dark that, though they still strive to say 'God is good,' they sadly add, 'but He has closed the door, and we can see no further.' I think that then the Father-Heart must weep for very pity because they cannot see that He still leads onward and upward, not themselves only but all whom they love, and that if they will but use it so, the very love which the Father gave them for human fellowships is the torch that will lighten their pathway and show the next step to be still upward and not towards a barrier.

We were aware of the passing of the youth out of the body. We knew also of your rebellion against the phrase 'He was cut off out of the land of the living.' You do well! No flower is cut off because the bud bursts the covering sheath. No life is lost, to the *earth* even, that has work to do on the earth. Men say 'Such a useful life, so full of promise!' Thank God that they have eyes to see so much; but the usefulness has found a wider sphere, and the promise has taken a leap towards fulfilment. When men say this, say to them, 'The Father gives His child promotion; having been faithful in the lower realm of the probation, he is given a place in the higher.'

Nothing is cut off by the hand of the loving Gardener; but some He prunes, some He transplants, some He seems to cast to the dunghill that in that soil they may put out shoots which shall in time grow up and up into the pure air of holiness. You question this? If in the realm of the material nothing is dead, but all is the outgoing of the ever-living force, think you there is death *anywhere*? No. There is no death anywhere in the whole creation of earth and heaven; all is life, pulsing life, in stone, and rock, and plant, and sea, and stars, and in the human soul! Through various forms it manifests, but life is all and in all, and at last *life* will be clearly revealed, and seeming death will have vanished as a morning mist.

'There is no death. What seems so is transition,' was a word of life given to a living, seeing, receptive soul out of the fountain of living water.

H. M.

[The friend through whose mediumship the above beautiful and reassuring message was received has submitted to us other communications, among them a vivid picture of the slow upward evolution on the other side of a miserable social wreck—a foul-mouthed, gin-sodden old woman. We regret we cannot publish it; the self-revelation it contains reads too much like the real thing, too painfully realistic, for general consumption. But if true (and we can hardly conceive that the medium, a person of culture and refinement, could have originated it, either consciously or subconsciously), the story is the best possible illustration of the lesson taught above, for if there was no closed door before poor, degraded 'Maria Stebbes,' none can exist—save only in appearance—and social workers need never despair even in the worst cases.—ED. 'LIGHT.']

'LIGHT': 'TRIAL' SUBSCRIPTION.

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

WRITING in the 'Treasury' for February, on the subject of the ghosts at Hampton Court, Mr. Frederick Rogers says: 'Criticise them, laugh at them, or rationalise about them as we will, it is an undoubted fact that ghosts remain subjects of permanent and abiding interest in literature and in the reading world. They vary in characteristics with every generation, but they do not pass away, and probably no generation has produced such a rich crop of supernatural stories as the present. . . . After all, it is the relation of the ghost to humanity that makes it interesting. We cannot work up much interest in things which belong neither to this world nor the next.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MARCH 30TH, 1912.

Light:

A Journal of Psychical, 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.

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LEFT BEHIND.

We have chosen for our discourse this week a subject that, as expressed in the title, has about it an air of melancholy. 'Left behind'—it is the subject of a pathetic picture: a sick soldier is deserted by the wayside, unable to remain in the ranks during a desperate march of troops through a desolate country. It is the title of a doleful ballad and of a song set to a sad tune.

But the words have no sombre suggestion as we use them on this occasion. They have, on the contrary, a cheery and encouraging sound. We are thinking of the things which hamper, annoy, and delay our progress, and which fall away and are left behind so long as we keep moving forward.

We give ourselves much needless trouble at times to expel these things. We halt by the way to debate the best methods of expunging them and a great deal of ammunition is wasted on the enemies that spring up by the roadside to harass our march. But these tactics are too often a drag on progress. It is truly wonderful what trouble and pains are needlessly expended on the removal of obstacles that would disappear speedily and completely in the natural course of things, were we only content to pursue our career, allowing nothing to divert us from the path.

Here is Folly, with his motley group of followers and his fantastic banner, bidding us join his march to the 'Land that Never Was.' 'Nay, but your way is not ours, and we have neither the time nor the inclination to parley with you.' 'Then,' says Folly, 'we will even go with you, and march under your flag. At least you cannot prevent us from following.' 'There is no need,' is the stern reply, 'we are going fast and far, through ways that you cannot pass and live. Follow us—if you can!'

Later comes a scuffle and an outcry from the rear. Fraud and his band, disguised in the 'livery of heaven,' have been rifling the pockets of Folly and his companions, and there is an appeal to us to stop and execute justice on the offenders. But loud and strong comes the word of the leaders, 'They are not of us; let *them* stay and settle their quarrel amongst themselves. Forward!' And the squalid dispute is left behind.

The parable is plain; the philosophy lacks nothing in definiteness. Only by constant advance are the perils surmounted, the weaknesses outgrown, the parasites shaken off and left behind. The time for watching and waiting is past—no more wheeling to right or left to deal with the

enemy by the way, no long halts to wait for reinforcements, but the straight march ahead.

'That means,' says Mr. Feeble-Mind, 'that our retreat will be cut off.' 'Aye, but we have no intention of retreating.' 'And how,' inquires Mr. Ready-to-Halt, 'am I to keep up with you?' 'Be of good cheer, we will put you in an ambulance to trundle comfortably along in the rear. Greatheart and Faithful will see to it that *you* are not left behind.'

That is how the picture shapes itself to our mind just now. The pioneers have done their work faithfully and well; they have passed on, and the way lies open before us. Counsels of timidity and despair are belied at every step of the way. All the world is afoot, and it is not for us to lag who should be in the van of the world-movement.

There are great things in front, and great happenings by the way. The sorrows are short-lived, but the hopes grow larger and stronger as we move onward.

Schopenhauer, the philosopher of pessimism—if pessimism can be said to have a philosophy—once remarked that in the course of our journey through life we occasionally come to what seems to be a stone wall, impenetrable, impassable. For the moment it seems as if we are to be brought to a dead stop, but we press on, and lo! the wall proves to be nothing but mist. Almost before we know it, we have passed through and are on the other side. We have passed through many of these 'stone walls' in the past, and we need pause at them no longer. We are on the uplands, and have no fear of mountain mists. We shall not lose our way, for we can hear the voices of those who are in the front. From the valley behind us comes a tumult of voices—fear, lamentation, derision. There are sloughs and thickets down there, as we have good reason to know, for we have been through them. Some there were in those lower lands who bade us wait until the light came. It seemed a counsel of wisdom at first, but then we remembered that the light is first seen from the higher lands. Why not go up and 'meet the dawn'? And as we peered into the darkness ahead, we heard the bugle-calls of the vanguard and caught a glimpse of beckoning hands.

Here and there, 'led of the spirit,' little groups of pilgrims detach themselves from the watchers in the valleys and begin to scale the heights. Whatever may be in wait for them, they have chosen the 'glory of going on.' And, choosing our own path, we, too, press forward. At every fresh ascent our courage rises, for our ranks are joined by those who have but waited for an advance movement. While we linger, wavering and undecided, they watch us wistfully, scarcely daring to cast in their lot with us, and yet reluctant to pass on. But when they see that we are on the move, 'loosed of limits and imaginary lines,' 'forever alive, forever forward,' they hesitate no longer.

Allons! after the great Companions and to belong to them!

While we stay, the doubt and the darkness are with us, the lurking foes of the road assail us at their leisure, the scoffer has us always within ear-shot and his jibes are not without point. When we advance they are left behind. Let us go on. The troubles that may await us in front are probably few compared to those that by steady progress we shall leave in the rear. Folly, bigotry, superstition, scandal, cowardice, imposture, pompous ignorance, feeble credulity—outgrown, outstripped, *left behind!*

To-morrow (Sunday, March 31st) will be the sixty-fourth anniversary of the Rochester Knockings, from which it is customary to date the commencement of modern Spiritualism. Both in this country and in the United States large meetings will be held and special addresses will be delivered to mark the return of this important anniversary and to celebrate the growth of the movement towards the overthrow of fear and the attainment of spiritual emancipation.

MY REASONS FOR BEING A SPIRITUALIST AFTER MANY YEARS' EXPERIENCE.

BY WALTER APPELYARD.

An Address delivered on Thursday, March 14th, 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, Vice-Admiral W. Usborne Moore in the chair.

(Continued from page 141.)

Were I to be confronted unexpectedly in the street by an old friend, to exchange reminiscences with him and compare notes of mutual interest on matters known only to ourselves, I should of course *know* that I had seen him and conversed with him. No philosophical argument or scientific dissertation on the subtle complexities of my dual nature, with its tendency to motor-automatism, hallucination, or varied subliminal phases of expression, could possibly convince me to the contrary, and I am disposed to think that if those hypercritical, so-called 'learned men' who pose as authorities on psychical phenomena would but face the problem of spirit communion with an open mind, fairly and squarely, on common-sense lines, based on such evidence as has been supplied through Mrs. Wriedt's mediumship, instead of wandering perpetually in the labyrinths of abstruse speculations and technicalities, they would soon arrive at the truth and would speed on the progress of the world's knowledge. But was it not ever thus? While the hidden things of life are being revealed to 'babes and sucklings' the wise (in their own conceit) go empty away. (Hear, hear.)

I had thirteen sittings with Mrs. Wriedt (six of them in my own house), and out of those thirteen I drew but one blank, when not a sound did we obtain—this one failure being attributable, I believe, to adverse atmospheric conditions. But the other twelve were simply marvellous, and created quite a sensation among the friends I had invited. Our unseen visitors gave such absolute proof of their presence, exhibited such practical interest in the concerns of life, and such evidence of their knowledge of even the trivial things appertaining to one's daily experience as to leave no doubt of their identity.

Some of them spoke in such strong, distinct and natural tones as made one almost imagine they were sitting in our midst in material form, while others had difficulty in making themselves intelligible. One of the sitters (a prominent medical man) told me that the privilege he had enjoyed 'had changed the whole aspect of his outlook.' Another one—a minister—has since relinquished his Church. So convinced was he of the error of the doctrines he had to teach, he could no longer remain in a false position, while others were equally impressed, and still refer to the episodes with extreme delight and thankfulness. (Applause.)

Concurrently with these experiences, I prosecuted my research into the various planes of psychical activities, and, in doing so, came in contact with all manner of mediums—good, bad, and indifferent. Like many other investigators, I was confronted with problems of so complicated a character as to defy the acumen of the most astute mind to unravel them. Deception and fraud at times played their ignominious parts, causing me to pass through the valley of humiliation, assailed by the invectives of a hostile Press. Yet, as the explorers of unknown regions must be impelled by a spirit nothing can daunt, and prepared for any emergency, I urged my quest against opposing forces, and at the sacrifice of much one holds dear in the way of social amenities. I cannot, however, complain; more than an equivalent for any trouble and annoyance I have endured has been vouchsafed me in the numerous manifestations I have witnessed under conditions that absolutely precluded any possibility of imposture—that is, if one's faculty of cognising through sense perception is reliable—the unexpected and spontaneous manifestations being of the most convincing character. These I shall not attempt to enumerate, their name is legion; but in case there may be present anyone not familiar with the subject, I will, as briefly as possible, give, by way of illustration, four examples.

Some years ago my wife and I were staying at the house of a London merchant. I had been instrumental in discovering that his wife possessed remarkable mediumistic powers—a discovery which caused her great astonishment, as she had been perfectly ignorant of their existence. Since then they had developed rapidly. It was Easter-time, and on the Sunday afternoon we were joined by a Cambridge University man, well known to the readers of 'LIGHT.' While we were engaged in conversation the hostess was observed to close her eyes and pass into the trance state. Her own child controlled her, and informed us that the friends on the other side wished to try an experiment if we would place the medium on a chair in a corner of the room. This we did, full of curiosity as to what awaited us. In obedience to further instructions we improvised a screen round the medium, and formed ourselves into a semi-circle, the sitters being our Cambridge friend, the host, myself, and wife, in the order given. Although the venetian blinds were drawn to subdue the light, we could see each other quite distinctly, but the medium was cut off from view by the screen. Presently we observed balls of fluorescent light slowly ascending, one after another, from behind the screen to the ceiling, and then one of larger dimensions remained suspended over the head of the medium. This gradually expanded until it divided into two, one passing to the right and the other to the left. These then began separately to enlarge, until on our right we saw developed the head, bust, and arms only of a female form. The hands were extended for our inspection, and we saw that each finger was tipped with a beautiful light, while the palms were illumined with a soft bluish fluorescent ball. The form travelled over the top of a sideboard against which my wife was sitting, and, addressing her by name, said: 'Don't you know me? I am your sister' (giving her Christian name). She then tapped my wife on the head, and, extracting a comb from her hair, passed across the circle to the host and placed it on his head. (This was the sister who was described by the clairvoyant already referred to.) She then returned to the corner and disappeared from sight.

In the meanwhile the other ball had been undergoing the process of expansion and now assumed the appearance of a fully developed woman, draped in a fine white gauzy substance that hung in soft fleecy folds about her form. As soon as our attention was fixed upon her she displayed much apprehension of coming into any contact with us, giving utterance to the significant injunction: 'Touch me not.' As our gaze became more intent she asked us not to look at her so, but to 'sing, sing, sing.' We endeavoured to comply, but were so surprised, so taken aback, with the wonderful demonstration that our repeated efforts ended in failure, whereupon she struck up in a clear strong voice, 'For ever with the Lord.' She sang the hymn through verse by verse, and we managed to join in with her. This accomplished, she turned to our Cambridge friend, and, calling him by name, declared that she was his sister who had passed over about thirty years before in a foreign country. While talking to him she gathered up her gossamer robe and threw it over him, enveloping his head entirely; then gently withdrawing it, she slowly faded away, thus bringing to a close the most convincing proof of spirit return it was ever my privilege to witness. (Applause.)

We were subsequently informed that this manifestation was brought about by our unseen friends as an expression of their appreciation of the services rendered by my wife and self, which had enabled them to demonstrate the continuity of life beyond the grave. We received it as a special mark of favour.

The following incident occurred during one of the many visits with which we were honoured by the late Mr. Thos. Everitt and his good wife. One morning the four of us (Mr. and Mrs. Everitt, my wife and I), had just gathered round the breakfast table when my attention was arrested by what appeared to be a white pigeon fluttering against the ceiling; it came across the room and fell amongst the crockery on the table, when, to our astonishment, we found it to be a sheet of notepaper, on which was written in pencil the following message:—

We wish, dear friends, to give you a message of greeting, and thank you also for the aid you have given us to preach the glorious truth of continuance of life after this state of existence.

May our Father God bless, preserve, and keep you in love and peace.

Your well-wishers in the truth,

ANNIE.
J. BURNS.

(Applause.)

At our expression of amazement the table became literally alive with knocks, responding in a spirit of jubilation to our exclamations of delight. My position of observation rendered impossible any deception, unless one's senses are void of utility. We were, moreover, able to prove conclusively that the notepaper had been taken out of a box which had been placed in a side-board the previous night in the dining-room, which was separated from the morning room, where we then were, by a short passage.

During another visit we were engaged in a game at whist, when I observed a large, heavy easy-chair quietly coming towards the table from a distant part of the room. I at once drew the attention of the company to what was happening, and realising that some extraneous, intelligent force must be propelling the chair, I exclaimed: 'Well, friends, are you going to join us?' Immediately, in response, there came three distinct knocks on the table, indicating 'Yes.' I then said: 'I am delighted to welcome you,' when again three knocks were heard in expression of appreciation. When the chair arrived at the table, I remarked: 'Is not this wonderful? What will my outside friends say when I come to tell them of it?' I had hardly spoken when the thought occurred to me: 'They will only laugh, and suggest that the chair had been pulled by a string.' Thereupon I asked our unseen friends if they would kindly take the chair back to its place; when at once came the answer, 'Yes,' and we watched it slowly return. (Applause.)

To this unique performance, which took place in the strong light of five electric lamps, there were five witnesses, all of unimpeachable veracity. Had any of us been clairvoyant we should doubtless have seen the operators who favoured us with this interesting experience.

On another occasion, while I was engaged in my experiments, a mediumistic lady friend kindly placed herself at my disposal. We sought, with eight other friends, to obtain what is known as 'direct writing.' Having been favoured some years before with this peculiar manifestation, I made the following preparations: Taking nine pieces of notepaper, each of which had received the signature of one of the company, I placed them in a wooden box, together with a piece of lead pencil. Then I tied the box securely round with string, sealing the ends down to the lid. The medium took a seat in one corner of the room behind a pair of curtains. We then formed a semi-circle in front of her with the box at my feet on the floor. We had only a very small light, well shaded in order to subdue the light vibrations. The medium passed into trance (at least, we were led to presume so); we heard her breathing heavily, and she afterwards assured us she was not conscious of anything that transpired.

After sitting a little while, we heard sounds proceeding from the box, as if the pencil was moving about and tapping it, shortly followed by indications of rapid writing on paper behind the curtains.

Presently a voice called out, 'Mr. President, here is a message for you'; and a hand protruded between the curtains, bearing a piece of paper which was dropped at my feet. Picking it up, I read the following, written in pencil:—

President and Friends,—We wish you success in this your new undertaking. We are helping you all we can. Have confidence in each other, combined with patience. Success will be your reward. This is only one of the many wonderful manifestations you will have. Good night.

(Signed)

GEORGE
AND HAWEIS.

To my astonishment I saw at the foot of the paper my signature, which I recognised as the one I had written on one of the slips previously placed in the box. We forthwith examined the box; the knots in the string were still tied, the seal was unbroken, the whole, in fact, absolutely intact. We looked inside; the paper bearing my autograph had disappeared; it had been abstracted, written upon, and precipitated behind the curtains. This was accomplished under the most strict test con-

ditions we could devise, and nine sane, intelligent, honest-minded people are prepared to testify thereto. (Applause.)

It is interesting to note that the signature of the late Mr. Haweis is almost a facsimile of his usual autograph, as are several others I have obtained at various times. One message purporting to have been written by him, I submitted to the late John Page Hopps, and he was perfectly satisfied with the genuineness of it.

Mr. Haweis has been seen with me a number of times by different clairvoyants, and I have often been conscious of his rendering me very material assistance in accordance with assurances given. He wished me to mention his name on this occasion, and to notify these facts. (Applause.)

(To be continued.)

NOTES FROM ABROAD.

'Le Monde' announces in its February number the definite organisation of a 'Julia Bureau' at 'The Institute of Psychical Research of France.' As it has been found, after careful study, that the 'Julia Bureau,' as conceived by Mr. Stead, does not absolutely meet the requirements of a scientific supervision which would be expected of such an Institute, the founders of the French 'Julia Bureau' have adopted certain modifications to make it more applicable for Paris.

The same Institute also opens a school for mediums with a view to employing them later at the 'Julia Bureau.' The students will assemble twice a week to receive theoretical and practical instruction, specially adapted for the development of their individual mediumistic powers. The course of instruction will be gratuitous.

In reference to the Centenary of Charles Dickens, 'L'Echo du Merveilleux' publishes in its second number for February an enthusiastic article on this fascinating author. George Malet, the writer of the article, points out that in nearly every one of Dickens's writings we find something of the marvellous: prophetic songs, legends, tales of sprites and hobgoblins, and stories of spectres and phantoms. He also recalls the prophecy made by a palmist in the year 1846. It happened at the house of Lady Blessington. After tracing the lines of his hand, the palmist said to Dickens: 'You will soon lose a child through a railway accident, but it will not be a child of flesh and bone.' Shortly after Dickens lost in a collision his first manuscript of 'Edwin Drood'—a child of his brain.*

On the same occasion the palmist examined the hand of another guest present, when she exclaimed in utter astonishment: 'A crown, great power, and then a terrible fall!' 'Ah,' was the calm reply of the gentleman thus addressed. It was Prince Napoleon, and history has only too well verified the correctness of the palmist's prophecy. Looking at the lines in the hand of a third guest, the palmist lifted her eyebrows, and only foretold some trivial events. The gentleman, a well-known painter, was later on condemned to suffer capital punishment for the murder of his wife.

Readers of 'LIGHT' who remember the criticism by Cavaliere Senigaglia on the attitude of Professor Erico Morselli towards the automatic writings of Germana Tor (see page 112) will be interested in the following particulars gleaned from an account of Germana contributed by the Professor to the 'Journal du Magnetisme et du Psychisme Experimental': Germana Tor is an Italian girl of twenty years of age. Her parents belong to the working class. Germana is in perfect health, and normally developed. At the age of thirteen she went to live with her grandmother in an Austrian town. There she heard much about Spiritualism. Her interest being strongly aroused, she began to practise automatic writing, and after two years she had considerably developed her mediumship; but whilst most writing mediums usually remain in their habitual frame of mind, Germana presents a certain aspect of suffering whilst writing. However, she does not lose consciousness, but converses freely with those present. The spirits who communicate through Germana are very numerous, and bear names more or less known to the medium. Some of her messages purport to come from such eminent personages as Victor Emmanuel, the late Empress of Austria, and Pope Leo XIII. The artistic and scientific world is represented by Horace, Dante, Alexandre

* This story seems to require some explanation. 'Edwin Drood' was the novel (never completed) on which Dickens was engaged at the time of his death in 1870—twenty-four years after the alleged prophecy. He was, however, in a very serious accident at Staplehurst in June, 1865, when, after rendering what help he could to the injured, he returned to his compartment and rescued part of the MS. of 'Our Mutual Friend.' But even this was not 'soon' after the palmist's prediction, and no MS. was actually lost.—ED. 'LIGHT.'

Manzoni, Giotto the painter, Verdi, Angelo Brofferino and Cesare Lombroso. The archangel Gabriel, John King, Bertoldo are also amongst the host of spirits who reputedly use Germana as their agent, besides a mysterious presence who signs 'Veritas.' The most striking messages are, however, those she has received in the name of Oddino Morgary, who was supposed at the time of his presumed communications to be dead, but who is really living. Professor Morselli asks the question, 'How is it that Morgary, a living person, should be amongst those who guide the hand of the young Italian?' He suggests that Germana may have frequently heard of him, his name as Deputy being well known amongst the working people, or she may have misunderstood some news concerning this gentleman's health. In any case she has written repeatedly and at some considerable length messages supposed to be inspired by Morgary.

In the same journal Dr. Gaston Durville continues his article on dreams and the phenomena of lucidity. The learned writer divides dreams into three classes: trivial, pseudo-prophetic, and prophetic. The first, he maintains, are caused by impressions, an idea which may have occupied the sleeper during his waking hours, or by an external or internal impression. The two last, the pseudo-prophetic and prophetic dreams, Dr. Durville ascribes also to impressions, but of quite a different order, *viz.*, intuitions, which psychic phenomena he considers very little understood, even in our present time.

'La Revue Scientifique et Morale du Spiritisme' contains a clever article on 'The Interpretation of Spirit Phenomena,' and another on 'How to Obtain Proofs.' This journal also refers to and gives some extracts from the excellent lecture entitled: 'Interesting Incidents During Forty Years of Mediumship' which Mr. E. W. Wallis, the esteemed editor of 'LIGHT,' recently delivered in the Salon of British Artists to an appreciative audience.

F. D.

THE ANTIQUITY OF SPIRITUALISM.

BY HORACE LEAF.

It has often been urged that if God had meant man to know about spirit return everybody would have known of it, whereas, it is generally thought, such knowledge is confined to comparatively few people, and dates from quite recent times. To limit the belief in spirit return to the modern Spiritualist movement, however, is an error due to ignorance of history ancient and modern.

Spiritualism is, perhaps, the oldest religious belief in the world. It is to-day, in some form or other, embraced by more than one-half of mankind, and it appears to have been always based upon phenomena of a supernatural character. When pre-historic man buried with his dead their implements and weapons, sometimes first breaking them or burning them, he was no doubt inspired by ideas similar to those which prompt modern peoples of primitive habits to do likewise, namely, that the spirits of the dead, having entered into a spiritual world corresponding to this world in its general arrangement, need the spiritual counterparts of these instruments to assist them there; whilst to fail to send these instrument-souls would so embarrass the departed that they would mete out due punishment on the offenders; for whatever be the nature of the spirit world, the dead are always conceived of as being able to visit this world and hover around their earthly friends, to influence them for good and ill.

Whatever be the errors connected with these primitive ideas, the grounds upon which they are based are those which are largely familiar to Spiritualists, and form the foundation of their beliefs—namely, such experiences as the hearing of spirit voices, clairvoyance, dream communications, materialisations, and kindred phenomena. Judgment formed by persons who do not investigate, and based only on the recorded experiences of others, is of little value in this realm, because what appears as unimportant to one person may to another appeal powerfully. No facts are unimportant, and few, perhaps, are more important than that of the possibility of unseen beings influencing ordinary people.

It is an ancient and a still prevalent belief among different races that much of what is now called insanity is due to spirit influence. It does not seem wise to accept the opinion of the sufferers as to the cause of their maladies, but their opinions

may sometimes be correct. They frequently assert that they are subject to spirit interference, and practical experience of mediumship, which is but orderly spirit influence, teaches that this explanation often agrees with their symptoms. The intentions of the unseen operators may be of the best, but the recipients of their influence, being ignorant of those purposes, and misunderstanding their own feelings, become alarmed and suffer in consequence.

Scientific study of mental disorders has revealed no adequate material cause for them, but the opinion usually entertained is that the disorders are functional—the cells of the brain are selecting wrong elements from the blood for their nourishment, or else are secreting wrong substances from the elements selected.

It is interesting to note the large percentage of recoveries from the most common phases of mental disorder: Insanity, seventy per cent.; melancholia, ninety per cent. That physical strain and mental strain alike cause insanity is no argument against the probability of psychic disturbance, for experience seems to prove the suitability of the conditions which an over-wrought system provides for undesirable spirit operations. One of the reasons for the strict rule of good health as a pre-requisite for psychic experiments is said to be the risk of low vitality leaving the person open to undesirable spirit influences, while the sudden, as well as the insidious, developments of some mental disorders equally agree with this theory. Even if this hypothesis be wrong, it ought not to be carelessly dismissed. Should it be found correct, many of the defects of the present methods of treating the insane may be remedied, and a boon conferred on humanity. This does not necessarily mean that the physician must practise exorcism, for the methods of treatment in such instances may be quite as scientific as those now adopted, only more to the point. Still, in the past, exorcism, conjurations, prayers and ceremonies have wrought wonders as great as those of science; and if a person's lost reason and power of self-control can be restored by a solemn call or summons, emphasised by being made in the name of a sacred person, it is well worth doing.

This, too, is an answer to the fearful ones who are afraid to acquire knowledge respecting the people of the unseen. If spirit beings can and do influence human beings, it behoves us to discover in what manner they do so, and by thus discovering the truth we shall learn how to avoid danger and to benefit by the good and helpful ministrations of wise and trusty teachers and friends on the other side.

HOW THEY BURY A CHIEF IN RHODESIA.

The following is an excerpt from the official report of the native Commissioner at Mrewa:—

I beg to report the death of the paramount Chief of the Fungwi Division of the District Chinyereai. No successor will be nominated until after the funeral obsequies are completed, which will not be for some considerable time. As the rites are of a somewhat unusual character it may be of interest if I give them in detail.

The present chief having died in the winter months the body will not be buried until after the first rains fall. In the meantime the body remains in the hut in which he died. A platform is erected in the hut and the body placed thereon. Friends of the deceased, not relatives, are placed in charge of the body, and other natives, called Matunzi, are engaged, their duties being to sweep the floor of the hut, to keep the walls of the hut smeared with clay, so that there may be no hole left through which the spirit of the deceased may escape. A fire is kept burning in the hut, and when decomposition sets in there is a feast and offerings are made to the spirit of the deceased.

When the first rains fall an ox is killed and the skin removed with hoofs and head complete. The body of the deceased chief is then sewn into the hide, a grave is dug in an ant heap and the body placed therein, along with the pots which were in the hut. The grave is covered with poles and thickly plastered over, all except a small thin hole, which is given a very thin covering of clay. The hole is left so that after a certain time the spirit of the deceased may emerge. Amongst the Fungwis this spirit takes the form of a lion cub. This cub remains near the grave and is fed by other lions that have the spirits of previous paramount chiefs.

EDWARD CARPENTER ON LOVE AND DEATH.*

Nobody who has a close acquaintance with the life, the work, the mind, and the books of Edward Carpenter will be surprised to find that his latest volume incorporates many of the facts of recent psychical research. Indeed, one would be disappointed if it were otherwise, since this author's name stands for all that is progressive and emancipatory. Eight years ago he published his 'Art of Creation,' which paved the way for his present book; and he then told us that modern science—physical and biological—was outlining a new philosophy of life which was destined to dominate human thought for a long period. To-day he welds into that philosophy the work of Myers, Lodge, Lombroso, Richet, Carrington, Maxwell, Fournier d'Albe, Wallace, Crookes, and other workers in the field of psychic phenomena. Of such facts as materialisation, clairvoyance, control, apports, Mr. Carpenter has had no first-hand experience; he is not an investigator. To some readers this may be a cause of regret, but to others it must be gratifying to note that, as a careful student of evidence, he accepts the Spiritualist phenomena; and as a philosopher he is not incredulous of the Spiritualist theory of their *raison d'être*. No good Spiritualist, we venture to hope, ever considers himself omniscient, and we are certain that none such could read Mr. Carpenter's lofty and noble chapters on death and survival without being greatly instructed and edified. The author is so well versed in many departments of knowledge that are outside the range of our own, that new light from many sources is shed upon our facts and our theories, and the total result is the distinct strengthening of our highest ideals and deepest convictions.

The pious wish of the author is well expressed thus: 'If only the doctors and the sky-pilots would hurry up and tell us something really useful, instead of spending their time in vivisectioning wretched animals, or in mumbling over ancient creeds!' And what they have (with very few honourable exceptions) left undone, Edward Carpenter does for us in his chapters on 'The Art of Dying' and 'The Passage of Death.' To read these, written out of the ripe experience of nearly seventy years of noble and untiring activity on the earth-plane, is to catch some of the calm serenity and the wide outlook of the good gray poet. In considering Man as a being, Carpenter brings all the vast stores of his travel, his lore, his experience, and his wonderful insight to the work of proving 'how far the unknown exceeds the what we know.' His tentative analysis of the complex self is not quite theosophical, nor altogether Spiritualistic; nor is it precisely the well-known formula of Oliver Wendell Holmes; but it has points of agreement with all. He tries the following hypothesis: 1. The eternal and immortal Self. 2. The inner personal ego, or human soul. 3. The outer personality, or animal self. 4. The actual body. And on this basis he certainly constructs much sound philosophy.

Nor is Carpenter's idea of the vexed question of reincarnation quite on the lines of the two existing schools of thought. But here again he justifies his own theory extremely well. Indeed, his outlook reminds one of Mrs. Besant's religious attitude—so broad, so wide, so innocent of dogma, that it has points of contact with all sensible folk, and could irritate none but the narrow and bigoted. A staunch adherent of the 'conversion' theory might (though he probably would not) find p. 230 quite orthodox; and p. 275 brings us into harmony in a most delightful manner with the Trinitarian and the Gnostic.

It would be unfair to lead our readers to suppose that the book before us is primarily either psychical or theological; it is far more the former than the latter, but it is first and foremost philosophical. And, while faith and hope play their proportionate part, love is the dominating factor in Carpenter's thesis. The close connection between love and death is beautifully and originally treated; and the writer's former works have taught us to respect his equally beautiful and original views of love as the mainspring of life, though in this new volume he has gone into that matter perhaps less transcendently, but more biologically than before.

* 'The Drama of Love and Death.' A Study of Human Evolution and Transfiguration. By EDWARD CARPENTER. (Geo. Allen; 1912; 5s. net.)

We close this fascinating and truly helpful book with a conviction that it has come at an opportune moment into the literature of enlightened thought and wise speculation. And we wish for it a wide circulation among thoughtful people; feeling that it carries much of the gospel which inspires our own movement—the gospel of No Death, which puts such a very different complexion on life!

JOHN GAMBRIEL NICHOLSON.

[Although we purpose making Mr. Carpenter's work the subject of a leader in a later issue of 'LIGHT,' we gladly afford space to Mr. J. G. Nicholson's notice of a book the importance of which we fully appreciate as a contribution to Spiritualism on its philosophic side.—ED. 'LIGHT.']

ITEMS OF INTEREST.

It is worth while remembering that in the year 1910 there were one thousand seven hundred and seventy-five persons killed in connection with the coal mines (an average of six per working day), five thousand seven hundred and thirty-seven injured, and one hundred and fifty-nine thousand and forty-two injured and disabled for more than seven days, as recorded by the official inspectors under the Coal Mines Regulation Act. Since the coal strike began there has been a marked improvement in the health condition of the people in the towns in the mining district—the death-rates having gone down in a noteworthy manner. These figures and facts speak for themselves.

In a clever little parable entitled 'Sowing and Reaping,' reprinted in pamphlet form from the 'Gloucester Journal' and sent us for notice, the author, Mr. Arthur G. Meeze, deals cleverly with our present economic system—or lack of system. His hero is an outcast and hungry philosopher who is generously presented by a great landowner and captain of industry with a bag of corn to get ground at the mill. As he stops to rest on the road, a poor tenant of the landowner shares with him his own crust, in return for which the philosopher, finding that the tenant has no corn wherewith to sow the land that he has just tilled, gives the contents of his bag, feeling that he will thereby do greater good than by using it to satisfy his own needs. He then goes singing on his way and is afterwards found dead by the wayside. When the great landowner hears of the incident he has some absurd misgivings as to what he has himself done to merit the tribute he has been taking from the earth by the labour of others. Mr. Meeze, whose address is Halighw, Painswick, Gloucestershire, offers to send his pamphlet free to those rich folk who desire to spread moral light on the economic problem.

Some phenomena of the poltergeist order are reported as having occurred recently at a farmhouse on Harter's-hill, near Coxley, a small hamlet on the edge of the mainland between Wells and Glastonbury. On the first occasion a large tin trunk which had been lying in one of the upper rooms, fell, with a series of bumps and crashes, downstairs; on the second, the sound of a loud crash was followed by the discovery of two articles of crockery from two of the bedrooms lying in fragments at the foot of the stairs; on the third, some bottles fell from a shelf in the pantry, and were broken. The strange thing is that at the time of each of these occurrences the inmates of the house, consisting of the farmer's wife, her four children, and the maid-servant, a girl of eighteen, named Annie Woods, were all (if we may believe the girl's statement) gathered together in the kitchen, while the fact that the outer doors and windows were securely barred seems to preclude the possibility of any person in the flesh having got into the place and caused the mischief.

The Marylebone Spiritualist Association desire to call attention to the fact that in consequence of the rebuilding of Cavendish Rooms they will, until further notice, hold their Sunday evening meetings at Shearn's Restaurant, 231, Tottenham Court-road, W. (close to Tottenham Court-road and Goodge-street tube stations). The meeting on Sunday evening next, March 31st, will take the form of a musical and flower service in celebration of the sixty-fourth anniversary of Modern Spiritualism, and will commence at 7 o'clock. Short addresses will be delivered by Mrs. Imison, Mr. W. T. Cooper, Mr. E. H. Peckham and the vice-presidents. Mrs. Imison's subject will be on 'The Necessity of Developing Our Gifts,' and Mr. Peckham's 'The Spiritualism of To-day: Its Meaning and Its Message.' Solos will be sung by Miss D. Chadd and Miss A. Pickles.

The Spiritualists in South Wales seem to be active just now. Cuttings reach us from the 'South Wales Daily News' and 'The Merthyr Express,' the former reporting a lecture on 'The Mind of Man: What is it?' given by Dr. Forbes Winslow under the auspices of the Cardiff Spiritualist Society, and the latter an able address at Trevethick Hall, Merthyr, by Mr. G. E. Owen, of Pontypridd, on 'After Death—What?' Mr. Owen's address drew such a large audience that some would-be listeners had to be turned away.

The 'Nautilus' says: 'That the emotions are closely connected with digestion we all know. But we do not always act as if we knew it. Horace Fletcher describes an interesting laboratory experiment with a tabby cat. When the cat was annoyed and teased immediately after a full meal the process of digestion was completely stopped. When the teasing was discontinued and the cat gently stroked and talked to in soothing tones, digestion was at once resumed in a normal manner. Nietzsche is reported to have said of himself: "No invalid has the right to be a pessimist. . . . The years in which my vitality sank to its minimum were those in which I ceased to be an optimist." To keep healthy and happy the will must be invoked to arouse the mind from those pessimistic musings and absurd, unreasoning forebodings, into which most minds drift at some time or other. Pessimism is largely a form of self-indulgence, and is a luxury that few can afford if they desire health.'

The Glasgow Association of Spiritualists has been fortunate in arranging for the use of the Masonic Hall and rooms in Berkeley-terrace, a few doors west of the St. Andrew's Halls, and the president, Mr. James Robertson, at the opening services, addressed large and appreciative audiences. Since taking office in February last Mr. Robertson has not spared himself, and on Sunday night gave his tenth address. Many friends who have been absent for years are once more taking an interest in the work, and there is no doubt that this association is on the eve of again becoming a strong power for the proclaiming of the truths of Spiritualism. The personality of Mr. Robertson is one that draws out the best in those associated with him, and office-bearers and members are earnest in their endeavour to further the interest of the cause in Glasgow.

Presiding at a meeting on March 21st, at the Higher Thought Centre, Kensington, at which Mrs. Simpson delivered an address on how one could tune one's self to become intuitive, Mr. S. M. Mitra, a well-known Hindu lecturer, spoke interestingly on the Hindu system of psychic development for the attainment of mental tranquillity, so that, by establishing an equilibrium in the psychic forces, it is easy to distinguish between an impulse and an intuition. He pointed out that the mind required psychic nourishment to replace the psychic energy which it constantly expended and to keep a balance in hand wherewith to meet any sudden emergency. The great means to secure the desired balance of psychic energy were two-fold, love and fear. Fear depleted while love nourished. 'In India,' said Mr. Mitra, 'this system of psychic culture has been dexterously interwoven with prayers and religious practices so that the people go through the balancing of psychic forces without knowing that the religious exercises are intended as such, but believing they are meant for the salvation of the soul in the next world. They are, however, good in this world as well.'

The Sheffield papers report two references on Sunday to the coal strike, by local representative men of a widely differing stamp. Our friend, Mr. Walter Appleyard, speaking in the Attercliffe Spiritualists' Hall, said that the spirit of unselfishness which was the dominating principle of the devotion of Jesus to duty stood out in stern rebuke of the self-seeking policy of our time. 'That fact was accentuated by the deplorable industrial struggle now going on, and it was a humiliating thought that the so-called Christian Church stood impotent in our country's crisis. She had offered up petitions, prayers had been read from the pulpits, and the congregations had said "Amen," but to what effect?' Strangely enough, the Bishop of Sheffield alluded to the same subject in a sermon preached on the same day at Christ Church, Pitsmoor. He, too, referred to the prayers, as yet unanswered, which had been offered for the discontinuance of the strife. 'They would still pray for that leadership which might guide the people into the way of peace.' He had been struck with admiration at the loyalty of the miners to their leaders. Men and women 'would dare honour, reputation, and imprisonment and hard labour for the sake of their leaders and for the sake of loyalty to their cause.' Although they might not always agree with the miners they must sympathise with them.

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.

Clairvoyant Descriptions.

SIR,—Anyone who has attended meetings where mediums have given clairvoyant descriptions will have been struck by the arguments that are put forward to explain discrepancies between the medium's description of a spirit and that which the sitter gives in order to account for his or her failure to recognise at once for whom it was intended. The most frequent explanation is that the age mentioned by the medium as being that of the visitant is not to be taken as a criterion for recognition without allowing a considerable latitude.

But being present a few days ago at a public meeting where a medium was giving demonstrations of psychometry (which involved certain clairvoyant descriptions), a visitant was described as being tall, well-built and, in short, a 'big man.' He was not readily recognised and the lady in the audience, to whom he was described, stated that her principal difficulty was that the only individual she had in her mind that he might be was a shorter man and by no means a 'big man.'

One would think that it would have been wiser for the matter to have rested here; but the medium told the meeting that they should not be too particular as to the size and stature described, because it might well be that a man who was small and short while on the physical plane had 'such a large soul in his small body' that when he went to the other plane he might appear to the medium as a tall and big man.

Can any readers of 'LIGHT' give particulars of a similar occurrence in confirmation or otherwise; as such an explanation by a medium, although it might be true, tends to impress an investigator unfavourably.—Yours, &c.,

H. BIDEN-STEEL.

11, St. Martin's-court, W.C.

'The Bane and the Antidote.'

SIR,—You must have been in 'fighting form' when you penned your leader for 'LIGHT' of the 16th inst. Tolerance, courtesy, meekness, and long-suffering on our part have been regarded by some critics as a sign of weakness, unreadiness, and even ineptitude; but throughout our movement there is a growing determination to make a strong bid for recognition without apologetic concessions. If our standing as citizens and ratepayers, as subscribers to private and public charities, as candidates for parliamentary and municipal duties be unquestioned (since unquestioned it must be, else we would not attain many of them), why are we vilified and misrepresented?

We were not taken into account during the opposition to the 1902 Education Act, nor are our children considered in its present operation in public schools; yet our influence in the scale of public opinion, if we were united, would not be inconsiderable, nor such as could be safely ignored. We were practically insulted during the Nonconformist preparations for the Peace Sunday observance last year; yet the snubs were borne almost without complaint. He who includes us in the category of religious bodies, or refers in any sympathetic tones to our place and importance, in anything making for human advancement and upliftment, courts caste ostracism. People who profess to know, and ought to know better, regard us with a supercilious superiority, while journals, magazines, and newspapers, heretofore affecting a sort of distant tolerance of us, have descended to calumny, placing themselves on a par with the indiscriminating small fry who depend on sensation to pile up dividends.

Unfortunately, many Spiritualists regard such treatment with equanimity, contenting themselves with the notion that time will put all things right. Such an attitude betrays lamentable ignorance, both of the message of Spiritualism and the contorted presentations of it which are being made by those few preachers who prepare a hash of spiritual pottage, having little resemblance to true Christianity or to our beloved movement.

Clergymen, sometimes without knowledge, hold us up to ridicule, contempt, and opprobrium in their pulpits and church magazines. But the period of passive endurance has about run its course. The pioneers of our movement left us a sacred legacy which we must not see wasted or misapplied, and it is incumbent on us to face the situation calmly, but with fearless determination, and hand the trust on to posterity inviolate. Besides, we must acquit ourselves as becomes people of moral stability and mental balance, so that no breath of slander, no stain of dishonour shall mar our characters in the memories of those, some of whom are yet unborn, who are destined to carry forward our banner.

No longer content to wait till mischief has been done, we must take the initiative, not, indeed, by adopting, by way of

reprisal, tactics similar to those employed towards us, but by taking steps, by lectures, pamphlets, and other means, to bring home to the public mind the facts and truths of Spiritualism. Our ground is ample, and our prospective arguments solid.

Some months ago I suggested the formation of what I tentatively named 'The League of Aggression,' and the suggestion is receiving support from several fairly influential quarters. With such an organisation in active being, assistance would be speedily obtainable in any district, as a principal object would be the appointing of members able to meet all comers, and willing and able to initiate, and continue, local propaganda measures. Suggestions and offers of co-operation will be heartily welcomed. While no Spiritualist who, understanding human sentiment, would voluntarily seek to stifle, thwart, or in any way injure the faith or efforts of fellow-truthseekers, yet aggressive methods should certainly be instituted to render innocuous allegations, or actions, directed against us, and to render improbable the recurrence of such attacks in any or in every district.—Yours, &c.,

JAMES LAWRENCE.

Newcastle-on-Tyne.

The Family of John Day in Montreal.

SIR,—In response to my letter in 'LIGHT' I have received the following sums on behalf of the widow and children, and having now ascertained Mrs. Day's present address, am sending same out to her: H. I. B., £1 1s.; A Brother, £1 1s.; A Welshman (Phwlli), 1s.; total, £2 3s.—Yours, &c.,

79, Carnarvon-road, Stratford, E.

GEO. F. TILBY.

Mr. Turvey, Mabel Collins, and Mediums.

SIR,—Mr. Vincent N. Turvey in 'LIGHT' of March 23rd deploras the fact that Theosophy and Spiritualism cannot join hands and fight the materialism of the age. Many other people also deplore this. But I do not think that the *entente cordiale* is likely to be brought about by such a letter as Mr. Turvey's, which contains violent diatribes against Theosophy, while at the same time regretting existing disharmony.

I can only suppose that your correspondent cannot have read Mabel Collins' article in 'The Occult Review,' or he would not use it as any incentive to attack the Theosophical Society. Her article is distinctly hostile in places to the 'English Theosophists,' as opposed to those who follow the particular teachings of Dr. Rudolf Steiner, who is general secretary of the Society in Germany. There is a great deal in Mabel Collins' article with which one finds oneself personally in frank disagreement, and I regret that she did not make her comments upon Spiritualism with more discrimination and impartiality and with more recognition of the enormous service which Spiritualism has done to the world. Dr. Steiner, and apparently Mabel Collins, disagree in many things with recognised leaders of the Society, such as Mrs. Besant, Mr. Leadbeater, Mr. Sinnett, Mrs. Russak and others. To hold that conscious and volitional communication with the higher worlds is preferable to communication through passive receptivity and trance mediumship is reasonably a matter of opinion; but it is *not* equivalent to saying that every trance communication is necessarily false and misleading or inspired by astral corpses. Nor does it appear to me to be true to say, as Mabel Collins does: 'No "medium" can be employed to bring truth into the world.' When we remember that priceless truth has come into the world through men who led lives of depravity, it is surely reasonable to suppose that it may come into the world through a medium, who, after all, may be as sincerely devoted to the welfare of humanity as any Theosophist.

But Mr. Turvey is just as biased and partial on his side when he depreciates the truth and the brotherhood of Theosophy, because a single member of the Society—in disagreement with its chief leaders—chooses to voice her own opinions, which, after all, she has a perfect right to do, but which opinions none of us is forced to accept. Nor do I think his *exposé* of Theosophical 'contradictions' very edifying or dignified writing. It seems to me much on a par with the crudity of militant atheists who flatter themselves they have demolished religion by placing side by side contradictory texts drawn at random from the Bible. Further, I know nothing of 'two "trained" seers' who travelled astrally and found a green island at the North Pole. I know only that Madame Blavatsky in her 'Secret Doctrine' has some characteristically elusive remarks on the subject, and that Mrs. Besant reproduced that teaching, without any claim to have verified it herself, in her 'Pedigree of Man' (which is a study in the 'Secret Doctrine'), and that in another place in the same book she hints that the Pole may be a 'blind' for a sacred spot in the Gobi Desert.

I think it is a pity, sir, that an able worker like Mr. Turvey, who has done great service to the cause we have in common, should help to perpetuate the senseless antagonism between

Spiritualism and Theosophy. It is not by harping upon our differences that we are knitted together, but by seeking points of semblance and sticking to essentials.

It is very seldom that I write to 'LIGHT' on these matters, because I have been sorrowfully forced to the conclusion that active attempts at reconciliation are open to the imputation of doing more harm than good, and merely stir the mud instead of clearing it away.—Yours, &c.,

J. I. WEDGWOOD.

General Secretary of the Theosophical Society in
England and Wales.

19, Tavistock-square, W.C.

Spirit Voices in Public.

SIR,—I have been asked to place on record the interesting fact that while one of our members, Mr. Humphries, was singing for us in our public meeting some weeks ago one of the audience heard a spirit voice singing in unison—the voice of a lady. The next time Mr. Humphries sang six friends heard the spirit voice distinctly. On Sunday last at least a dozen of our members heard the spirit singer, who, on one occasion, prolonged her final note two seconds after Mr. Humphries stopped singing! Is this something new in a public meeting?—Yours, &c.,

Kingston-on-Thames.

T. BROWN.

Mr. Appleyard's Address: An Appreciation.

SIR,—May I convey through 'LIGHT' my heartfelt gratitude to Mr. Walter Appleyard for his very comforting address, as reported in 'LIGHT' of March 23rd?

No wonder he does not wish to keep such good news to himself. Had *his* experience been *mine* I should want to shout such glorious news from the house-tops!

I would also like to say what a real help 'LIGHT' has been to me in my recent great sorrow. May it be the means of carrying comfort to the *thousands* such as,—Yours, &c.,

A BROKEN-HEARTED MOTHER.

Swansea.

SOCIETY WORK ON SUNDAY, MARCH 24th, &c.

[As we shall go to press earlier than usual next week, correspondents are respectfully requested to take notice that we shall be unable to publish any contributions under this head in our next issue.]

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Mary Davies gave an instructive address and successful clairvoyant descriptions to a crowded audience. Mr. W. T. Cooper presided.—15, *Mortimer-street, W.*—18th, Mrs. Imison gave successful clairvoyant descriptions and spirit messages. Mr. Leigh Hunt presided. For Sunday next see advt. on front page, and note change of address.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, evening, Mr. J. Gambriel Nicholson. Thursday, at 8 p.m., Mrs. Grad-don Kent.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. J. Gambriel Nicholson gave a helpful address on 'Tolerance.' Sunday next, at 7 p.m., Mrs. Jamrach on 'Modern Spiritualism and its Mission,' followed by clairvoyance.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. E. W. Wallis delivered a splendid address on 'Present-day Problems in the Light of Spiritualism.' Sunday next, 11.15 a.m., circle; 7 p.m., Mrs. A. Boddington.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long answered questions in the morning and spoke in the evening on 'Paradise Lost (Hell).' Sunday next, at 11 a.m., Mr. W. E. Long, questions answered; at 6.30 p.m., address by 'Wilson' on 'Heaven Attained.'—M. R.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Miles Ord gave an address on 'God's Perfect Man.' Sunday next, at 7 p.m., Mr. Horace Leaf, address and clairvoyance; at 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public.—G. T. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Mr. Burton gave an interesting address on 'Spiritual Unrest.' 21st, Mrs. Podmore gave successful psychometric delineations. Sunday next, at 11 a.m., public circle; at 6.45 p.m., Mrs. Webb. Circles: Thursday, at 8, public; Friday, at 8, members'.—J. J. L.

PEKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, selections from automatic writings by Mr. G. Brown; evening, inspiring address on 'God Consciousness,' by Miss Ridge. 21st, an enjoyable social gathering was held, for which thanks are due to friends and artists. Sunday next, morning, Mr. Barton on 'Does God Exist?' evening, Miss Earle. April 7th, Mr. J. Brown and London Union. Tuesday, at 8.15 p.m., healing. Wednesday, at 8.15, study.—A. C. S.