

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

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

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NOTES BY THE WAY.

In the current 'Hibbert Journal' appears an article on 'Divine Promptings' by Signora Re-Bartlett, who says:—

Since the days when Socrates was guided by his Daimon and Joan of Arc by her Voice, there have always been people subject to unseen guidance. But either they have been few, or else they have been people singularly lacking in the gift of expression. So much so, that even in this enlightened century there are few people who possess clear ideas as to the nature of this guidance.

It is certainly true that the subject of guidance from the unseen has suffered from the lack of testimony on the part of those who have experienced it. To a large extent, no doubt, this has arisen from that deficient power of expression to which Signora Re-Bartlett refers, but it is also due, we think, to the fact that many who possess the power have hesitated, for one reason or another, to place themselves on record. Some of the deeper experiences of the soul are instinctively felt to be too intimate and sacred to be proclaimed in the market-place. The subject of them resolves that he will not wear his heart on his sleeve for daws to peck at.

There is a mysticism which resorts to 'veils and evasions' not for the sake of creating an impression, or even out of the very human love of mystery for its own sake, but simply to guard its truth from profanation. And here again is another reason why the subject of Divine promptings is so much misunderstood. But the necessity for silence or for the hedging about of mystical truth with obscure phrasing is becoming nowadays less insistent. As Signora Re-Bartlett puts it:—

A sense of the dignity of all life, and the power of truth to justify itself without our 'doctoring,' is, perhaps, what is chiefly required for putting us into a condition to receive Divine promptings. In this state we accept truth in whatever form life brings it to us. A period of illumination when life shows us only its beauty may be followed by a period in which we see only its sordidness and its pain. At such times the lover of truth sets his teeth if he be an idealist. He keeps firm hold of the beauty he has already found and tested, but he does not refuse to admit the ugly facts into his consciousness as well.

Doubtless because he has begun to realise that the discords are ultimately taken up and resolved into harmony.

Amongst the 'Discussions' in the same journal we notice some comments by the Dean of St. Patrick's on the article which appeared in the January number, by the Bishop of Down, on the question of Personality and Space. The Dean thinks that certain difficulties in connection with the question may be resolved by applying certain facts involved in musical thought:—

Music, though caused by instruments which produce vibra-

tions in the air, is nevertheless pure thought. . . . A succession of musical notes is not a material procession, like a procession of marching soldiers, which is spatial, but rather a procession of thoughts in the mind which belong to time, but in no sense to space.

And he goes on to instance the case of a chord, a combination of notes each representing a thought, yet all expressed simultaneously in time, and without any suggestion of movement implying space. Any advance of the chord as a motive must be in time and not in space:—

Thus in music we have instances of a multitude of thoughts present to the mind simultaneously, and, again, an anticipation of movement in those thoughts existing solely in time, and in no way connected with the law of impenetrability which governs all the phenomena of matter.

This is decidedly ingenious, but are not Time and Space two aspects of the same thing?

From an article on the 'Light of the Soul' in the current issue of 'The Quest' we cull the following remarks on Jacob Böhme. They are appropriate in view of the recent notice in these columns of Mrs. Penny's work dealing with the shoemaker-mystic:—

That a subjective element entered largely into Böhme's visions seems evident from the form in which they are expressed in his works, which borders at times on the fantastical; though it might be argued that they were not, perhaps, actually experienced in this form, but merely expressed therein afterwards—certainly the inspired shoemaker, as he himself tells us in the passage already quoted, experienced great difficulty in giving his experiences outward expression. Böhme was of an emotional temperament much given to rhapsodising, and in spite of the many most precious jewels of thought and feeling to be found in his works, there is also a not inconsiderable quantity of what may be termed clay.

That is a criticism that may sound harshly in the ears of enthusiastic students of Böhme, but we have heard similar judgments on the works of this mystic from received authorities on mysticism.

In the same article (which is from the pen of Mr. Stanley Redgrove) the writer considers the case of Emmanuel Swedenborg:—

We have said that most of the mystics who claimed to have experienced visions of spiritual beings were of a rather emotional type of mind—the seership of Sweden's great mystic philosopher constitutes a striking exception to this generally valid generalisation. Like Böhme, Swedenborg sought not for visions of spiritual beings, and, like him also, he had from his earliest age a profound faith in the Christian religion as he then understood it. But, unlike Böhme, he was of an intellectual type of mind, a practical scientist and a practical politician, with a European reputation for his learning.

In fine, Mr. Redgrove contends, and with great reason, that it 'is in the essential rationality of Swedenborg's system, in its appeal to mind and heart, that the final proof of the objective spiritual reality of his visions will be found.' To our mind, although he cannot be classed as a 'Christian mystic,' the revelations of Andrew Jackson Davis represent an illuminating commentary on the work of all the great mystical writers who preceded him.

'Thoughts on Ultimate Problems,' by F. W. Frankland (David Nutt, 1s. 6d. *net*) is a book of short studies on theological and metaphysical subjects. It is decidedly abstruse, but has evidently been received with favour by the class of readers to which it appeals, for it is now in a fifth edition. It handles with consummate skill some of the deeper questions of existence, and yet so closely are its conclusions summarised that one gains the impression of whole volumes of idealistic philosophy having been condensed into a small brochure. Mr. Frankland is manifestly a deep and original thinker. We make one brief excerpt from the book, partly because it is germane to our own subjects, and partly as illustrating the character of the work:—

Among the varieties of high-grade intelligence and quasi-intelligence which natural selection has evolved, that which is embodied in human organisms holds (as far as we have any evidence) the chief place. But it is not confined to the faculties we cognise by introspection, whose functions are principally limited to directing the external (molar) relations of the organism, but has reached in most respects an even higher grade in certain sections of that transliminal region which our introspection cannot penetrate, but which is often shown by psychic research to be, on its side, not unaware of *our* consciousness.

'King Solomon' is a Mystic Drama in five acts and an epilogue, by Mary, Princess Karadjia (Kegan Paul, Trench, Trübner and Co., Ltd., 6s. *net*). In blank verse of considerable strength and dignity it relates the story of the building of the Temple and of the visit of Balkis, the Queen of Sheba, to Solomon, and contains many mystic and masonic allusions that display a deep acquaintance with Oriental symbolism. It is a drama of tragedy, Balkis being depicted as the secret enemy of Solomon. Solomon is betrayed by her serpent-wiles, and discovers with dismay that 'Sheba means the viper.' Entering by stealth the secret vault beneath the Temple, she reverses the Pentagram—a dire and ominous act, as all 'adepts' know—and treacherously brings about the death of Hiram. The drama, as the authoress explains, is an attempt to expound the highest aims and ideals of the Hebrew race. Christianity, she holds, is the daughter of Judaism, but has hitherto 'failed to grasp her mother's deepest thoughts.' A great portion of the book is occupied by a commentary which is full of valuable and interesting matter, quite apart from its bearing upon the drama itself.

Some years ago we met in Washington, U.S.A., Professor C. Payson Longley, the author of many charming musical compositions which have become deservedly popular in Spiritualistic circles. We have just learned, with sincere regret, that Mr. Longley has become blind and practically helpless. Mrs. Longley, who sends us this information, also sends a copy of the latest edition of her husband's work—'Longley's Choice Collection of Ninety Beautiful Songs for Public Meetings and the Home' (cloth, 75c., boards, 50c., C. P. Longley, 315, S Street, N. E., Washington, D.C.) and a supplement (15c.). The latter contains a 'valedictory' in which the composer says: 'This new booklet of songs with music will probably be my last contribution to the melodies and song of the mortal world. I expect to take my departure, at no distant day, to that sphere from which I received the heaven-born inspirations of my musical career. After passing on, I hope to continue in such good works as I aspire to and am fitted for. . . for I long to comfort the sorrowing, and uplift saddened hearts wherever I may feel their need and am called in their behalf.' Hudson Tuttle, in reviewing 'Beautiful

Songs' said: 'Professor Longley is the sweet singer of Spiritualism and advanced thought. He has not written merely for to-day but for the future, for his songs will be sung as long as the English tongue is spoken.'

LONDON SPIRITUALIST ALLIANCE, LTD.

AFTERNOON SOCIAL GATHERING.

On Thursday afternoon, May 23rd, at 3 o'clock, a SPECIAL SOCIAL GATHERING will be held at 110, St. Martin's-lane, W.C., when tea will be provided.

At 4 o'clock Mr. H. Withall, vice-president, on behalf of the Alliance, will present to

MR. E. W. WALLIS

the LIFE-SIZE OIL-PAINTING kindly executed for the occasion by the eminent artist, SIGNOR ITALO SABATINI, in recognition of the many services rendered by Mr. Wallis during the past forty years to the cause of Spiritualism. Short addresses will be given by MR. J. A. WILKINS (*Chairman of the Psychic Culture Class*) and others. Admission, Members and Associates free, visitors 1s. No tickets required.

MRS. MARY SEATON'S LECTURES.

The last of the Special Afternoon Lectures on 'The Unfoldment and Exercise of the Powers of the Inner Self,' delivered by Mrs. Mary Seaton, at 110, St. Martin's-lane, will be given on Monday next, May 20th, at 3 o'clock, on 'The Soul on the Super-Conscious Plane: Its Power to Reach the Unlimited Wisdom, Love, Force—God.'

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

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.

MRS. SEATON ON 'THE LIFE EVERLASTING.'

On the afternoon of the 6th inst. a large and interested audience assembled in the rooms of the London Spiritualist Alliance to hear an address by Mrs. Mary Seaton on Marie Corelli's remarkable psychic romance, 'The Life Everlasting.' In giving an outline of the story Mrs. Seaton pointed out that its strong keynote, clearly sounded in the account of the probation which the heroine had to undergo before her union with Raphael Santoris, was that the soul is immortal, that no force exists that can really hurt us, and that nothing but fear stands between us and the things we need. This was fine teaching, but some of the philosophy of the book was far from commending itself to the lecturer. The hero and heroine, despising convention and regarding the marriage ceremony as needless, lived together without it, thus cutting themselves off from their fellows. Mrs. Seaton in no wise depreciated the lofty aim of the authoress, but if the love of these two people was so pure and lasting she could not see what good purpose was served by refusing to let a clergyman unite them in a way which would not go against the prejudices and conventions of the world. Many of those conventions were the result of man's evolution, and were for the protection of the children and the woman. If their love was so splendid, a few words said over them in order to avoid separating them from the community would have been a good and right thing. Again, having mutually developed their psychic powers and mastered the forces of nature, the couple, happy in their perfect union, were content to cruise about together in their yacht, willing enough to help the few who came to them for aid, but troubling nothing about the many who, being 'perverse,' kept away. But, in Mrs. Seaton's view, no matter what might be the pleas for having a soul-mate, our mission was to give out to humanity the God-love, the universal love, that came to the soul; the more perverse the human race was, the more it needed us. Moreover, the world was not bad deliberately; it was merely that souls were in different stages of development.

It was not *God-love*, when we had found the thing which gave us happiness, to go off and leave the world in a state of unhappiness. Earlier in the story, before the heroine's probation, Raphael was represented as telling her of his wonderful mastery of the forces of nature by the development of the powers within himself, but adding that having attained a certain point, he could progress no further, as he was waiting for her. The teaching here was that the soul was incomplete till it found its other half, and then they would together go on to greater and greater heights. With this idea Mrs. Seaton found herself in absolute disagreement. Every soul, she maintained, was complete in itself. No soul was dependent on any other soul for its unfolding. The two elements, male and female, were in each of us. God was beyond sex, but was making sex in that He was not only love, but the external principle of beauty and bliss, and each individual soul could enter into God-consciousness, and grow independently of any other individual soul. It must be remembered, however, that the true test of our growth was the degree of our willingness, when we had gained help, to pass it on. 'The Life Everlasting' showed the power of the human spirit: it taught that we need not die—that we could use the body and keep it perfect till we laid it down. All this would come in the future; every soul would get complete mastery over its instrument and gain power over all the forces of nature. It was grand to put emphasis on these things as Miss Corelli did, but we must lift our ideals above the ideals taught in her book. We must realise that these things were not the ultimate outcome, but that true love and bliss only belonged to the soul which was never satisfied till every other living soul arrived at the same degree of perfection which it had itself reached.

SPIRITUALISM AND SOCIAL PROGRESS.

In the *next issue* of 'LIGHT' we shall commence a series of able and timely articles on 'Spiritualism as Social Saviour,' based on the teachings of Dr. Andrew Jackson Davis regarding social reconstruction.

In our view Spiritualism is all-inclusive. It has a true 'Word' to proclaim on every subject, especially on matters connected with human progress, brotherhood, and well-being. We should, therefore, be in the forefront of the great army of light that is on the march towards spiritual realisation by social emancipation. Dr. W. F. Adeney, M.A., D.D., in his recent address from the chair of the Congregational Union, made a declaration which applies as much to us as Spiritualists as it does to Congregationalists. He said:—

Our main business is construction and our chief aim is progress. In face of the urgent social problem, menacing if resisted, inviting if welcomed; in recognition of the intellectual questions that confront us, questions that go right down to the foundations of religion and morals; in view of the vast openings of the mission fields—fields white for the harvest—we must not permit miserable out-worn restrictions to hinder us from uniting all the forces of the army of light. These rotten barriers must go down before a sweeping flood of passionate faith and enthusiastic devotion. On all sides signs of the larger, freer movement flash out like stars of the morning.

After referring to the many men and women who, 'with larger views, with a wider outlook, with saner sense' than those who cling to antiquated methods, 'fix on the vital verities and work for them,' Dr. Adeney concludes: 'We are called upon by the heroic voices of our great past to maintain these superb ideas and carry them to triumphant issues.' In his articles Mr. Wake Cook recalls an heroic voice of the great past and its appeal to mankind. Respecting the Revelations that were given to the world by, or through, Dr. A. J. Davis, he says: 'Had the world listened to his voice and carried out his ideas we should have been saved from years, perhaps centuries, of devastating strife.' We bespeak for these articles, five in number, the earnest consideration of all our readers.

Mr. W. H. ROBINSON, of Newcastle-on-Tyne, suggests that in psycho-psychology enthusiasm and emotion are dangerous if unaccompanied by cautious and rigid scrutiny of what purport to be communications from the unseen. Students should endeavour to distinguish between external phenomena and sub-conscious states.

MORE MESSAGES FROM MR. STEAD.

It would appear, from all indications, that Mr. Stead is as energetic and as strenuously busy on the other side as he was here, and the 'communications' from him which reach us agree in indicating that his interest and efforts have been wholeheartedly exerted to help those who needed assistance.

Mr. James Robertson, of Glasgow, sends us two messages, regarding which he writes:—

I shudder at the many mediumistic communications which come forth when some great man goes, and I do not like to add to them when I know there is nothing marked or evidential. However, I enclose some writing that literally *flowed* from my pen. I do not know that it has any value, only it did not come in the ordinary way; the pen went on to the end without a stop. At our sitting on April 25th, after a good time we all felt shivering with cold, and I seemed to be in the midst of dark waters. I thought of Stead, but made up my mind that I would not yield to control unless it was overpowering, and then I lost myself as I never did before. I was speaking as another man. It was Stead, without a doubt, I know.

The first written messages came on April 27th and 29th, and on May 2nd the following was penned:—

My physical break-up, I had for long expected, would have something of the tragic associated with it, but never by the being engulfed in the waters. You ask, Was I afraid to face death? Well, yes and no. A tremor which might be called fear passed through me when there was some hope of rescue, but the moment I knew that there was no hope of escape, that moment I became filled with a courage that was veritably given me. I felt, after all, I was going to face the easiest form of dying, and so it proved to be: a bit of a shudder with the cold water, a difficulty of breathing for an instant, then the sudden liberation came. I was surrounded by a crowd of loving hearts, some of whom I had thought my enemies when on earth, and these waited till I was really born. I have met none of those who were with me, that had the same rapid deliverance from the old garments. Though I wrote much on all topics, this one great fact of man's conscious relationship to the spirit world was behind all my thought. Sometimes I blamed myself for not speaking out more, yet I never hid what I believed, and contented myself with what I had done in this direction. I had placed one good brick, I thought, and those who would come on later, seeing my brick, would have the desire to make bricks in abundance, and so complete the temple. I have been blamed for being aggressive and a good hater, but I was not over-aggressive in what I did for Spiritualism. Of course at times I did conceive the idea that the spiritual world and its people could be manipulated, that it was possible to force conviction right and left. I confined myself, I now confess, to a corner of the spirit world and thought those associated with me and whose helper I desired to be, did not see with the larger eye, and thus I was drawn into labouring in a domain that was as much mechanical as spiritual. With psychic faculties myself, I overlooked continually that these not having grown in others, they were less capable of imbibing truth or seeing such things as were plain to me. Well, better to blunder and be in action than wait till all is perfected to your mind, and then find it is too late. We, wise and ignorant alike, have at least dug up some soil wherein a foundation is being laid. If I had waited till I had studied all that had been written on the subject, I would have done nothing. Good or bad, what I did in the cause was the outcome of at least sincerity. I know better than my critics the points wherein I erred. We are all wiser after the event. Sure I am of this: that we cannot force phenomena or bring conviction unless there be present the spirit of receptivity and certain auric conditions. 'Julia's' letters have knocked against the minds of some who afterwards closed up the entrance to this part of their mentality. My friend 'Julia,' active and earnest as I was, is not disappointed. She has learned something, and a practical use of Spiritualism has been set up which will gather force. I am looking, however, in another direction, and not seeking to storm the spiritual world by violence. I believe in flooding the world continually with the thought that round us are the departed. I want this done through Press and pulpit, if it can be presented as a natural truth, and when the thought gets familiar to the growing generation an atmosphere will be there in which mediumship will spring forth spontaneously. There have only been isolated cases as yet, where, by great effort on the part of the unseen, a slight awakening of the spiritual senses has taken place. I look for more of phenomena—not less. I look for the multiplication of mediums like D. D. Home and Stainton Moses, and writers like those of America who gave forth scientific knowledge when they themselves had none. I look for even a higher quality of vision amongst them—some-

thing more direct, clear, and searching. Hitherto we have looked through a glass darkly, but the world needs to see face to face. What contribution is the average Spiritualist going to make towards this new order? What of patience and hope and prayer will he subscribe so that the world may be lifted up out of darkness? What Spiritualist has faith that can remove the sluggishness all around on this great matter? Who believes the Kingdom of Heaven can be seen by earth-dwellers? Who has the courage to pluck up the monstrosities in the way of religious beliefs and say these are hypocrisies and shams? 'Come out,' I would say, 'from all temples not based on truth and reason.' Religion is most surely truth to begin with. Let us start with veracity in all things, then we shall make progress. From where I am now I can see the curtain being raised and the heavenly drama gladdening all human hearts, dispelling all doubt and hopeless despair; I hear the new song of rest and peace joyously swelling ever louder and sweeter till the accepted knowledge will be that God our Father is over all, and all is right with the sons and daughters of earth. Again I will be with you and hope to strike out with greater clearness.

This second message, which 'wrote itself,' so to speak, came to Mr. Robertson on the 5th inst. :—

To realise that a dead man can still converse with his fellows left behind is a huge satisfaction to me. I believed this was possible, but the change from being a recipient to that of a transmitter is startling, and brings home to me many points which I failed to comprehend when below. My determination is to force through such ideas as possess me as clearly as I can, and my faith increases that the possibilities of sending through messages are greater than even mortals and many spirit friends as yet see. One has to scatter his thought all around and let it be taken up by every avenue which is open. I see that control, giving special heed to one instrument, will only give a feeble contribution, but if I, with all earnestness, breathe out what is in me, many can participate at the same moment, even as is the case with the Marconi transmission. I am beside you in measure only. I am experimenting and will extract lessons from my failures as much as from my successes. I have had a busy time, because, first, my mind was engrossed by the blinded conditions of those who were with me; these I first sought to help to open their understandings, so that some might see that what I had talked about on the ship was not fancy, but a great reality. Many slumbered for long; some opened their minds readily. Mentalities were confused, because they had lived without any consciousness that death would only awaken them to their old status. No Church can save a man from himself. Nature has printed his story on his frame, his deeds of good or evil, his latent propensities, whether worked out to the light or not. The chapters can be read, if one's own spiritual vision is at all in a robust state. My own condition, once awake, did not engross me. I had been blessed with sight and knowledge, but the ignorant and suffering who had given themselves while on earth to selfishness claimed my thought. It is innate in man to have compassion once he is touched by seeing trouble. I worked with a will till I saw many in the hands of those whose own nature had been enlightened, and who were now drawn to succour their friends and relatives. I sometimes wish I had been amongst the saved that my pen might have told out the true story of what courage was revealed by men and women who never thought they had such an endowment. It was marvellous to see the nerve of women and men who got filled with a new power, from whom all fear had fled. 'Others first,' was continually heard. 'No hurry for me!' It was grand, it was noble. I thanked God for the dignity which belonged to our humanity. I may yet send my wires from over here so that the graphic story may be more fully set down and grasped. I felt I had much work to do on earth, but I accepted cheerfully the lot which had befallen me and duly recognised that out of the present catastrophe would arise safety for all who 'went down to the sea in ships,' and so it will be. No more great tragedies will occur, for men will know what has to be avoided. How proud I was of the great ship: all its details so perfect, the grasp all over so comprehensive! It was a monument to the untiring thought of man, a forerunner of even greater things; but the powers of Nature, when we do not comprehend them, make little of the best work of man. So much for that chapter. Now my mind is engrossed on saving the multitude from the deep despair which oppresses while sojourners on the dry land, with no light, little or no hope, too many 'perhappes,' and an entire lack of certainty. I meant to get back to London and spread out more the certainty I had caught. The friend I was to bring with me would, I felt, break down many walls; but as that chapter is over, I have to work with those who, seeing with me, will strive in all seasons to look through every chink where they can send out something that will be seen. I have gathered missionaries here, and I know

that many more on the earthly side will seek to work with them with a high and pure intent. I name not those who have joined hands with me for a new crusade, but some of them missed on earth what might have been the greatest triumph in the search for truth. This is the type of person who ever seeks to make up leeway. We will telegraph all the time, we will search for those whose psychic powers are but germinal, we will follow as many as we can impress to take an interest. No spiritual worker can be of the highest value in the campaign whose affections are not centred in betterment for others and whose faith in God is not real. I think that moral quality in instruments is essential, and I will seek with the others to send what I can of spiritual sustenance. I needed help myself greatly in coming here: it was readily given. Freely I received blessings, and now I am aflame with the one desire to open the eyes of the blinded to see the mighty power and deep joy which they might hold in their grasp. I have faith. I know this opening of the gates wider each day has been for a great purpose, and that purpose is the fuller unfoldment and spiritualising of all humanity. If we work steadily with our eyes set on the goal we will forget how much has yet to be done. Let each Spiritualist feel he is called upon to enter the work with a new sense of upliftment; that his own soul's welfare demands a continual working so that purity may abound and tranquillity and trust be the daily round.

The communication which we give below was sent us by a close friend of the late Mr. J. B. Shipley.

On Sunday evening, May 5th, while my father and I were holding our usual weekly 'Reception' for our spirit friends, 'Johannes' (Mr. J. B. Shipley) came, and, with him, Mr. Stead, who had previously intimated that he intended to come. Among other things, Mr. Stead said that, so highly strung were most of those whose bodies were about to die, it was perfectly easy for himself and the two other psychics after leaving their mortal bodies to make themselves visible, and to show to the dying and recently 'dead,' by the unbroken continuity of their own life and vigorous work, that there was indeed *no* death.

He also said that he considered the fact of having been allowed thus to bring comfort and courage to so many terrified human beings was quite the culminating privilege of a highly privileged life; and that while he naturally sorrowed for the shock and grief caused to his dear ones left behind on earth, as far as he was personally concerned he regarded the manner of his transition, which thus enabled him to continue his efforts of service for his human brethren without the slightest break, as indeed a 'death' worthy of the Hallelujah Chorus!

He sent his warmest thanks to all who have so greatly helped both himself and those whom he is striving to aid in the Beyond, for their loving thoughts, prayers, and appreciative remembrance.

Mr. Shipley did not speak, but was just one radiant smile.

JOHANNA DE ZAB.

Here is another message which has been written automatically by 'Psyche,' the lady who sent us the communication which appeared in 'LIGHT' of the 4th inst. (p. 207) :—

April 27th, 1912. (Script through my hand. Copy.) Stead—W. T. Stead. You are in the right direction. Unity is strength. Band yourselves together, boys. Make the union strong. Hearts on your side. Hearts on our side. Strong ones, help the weak ones. Clear of sight, be eyes for the blind. Faithful ones, strengthen the faithless. Knowledge possessors, enlighten the ignorant. Come to us; come over and help us. Send your souls, your hearts, your minds with orders to put each into the organised Society of Helpers here.

Go, my friend, to Julia's Bureau. Many can meet there. Many have met there from both sides. (I have always had a decided prejudice against going to anything of that sort.)

(I ask a question, attempting to get evidence of identity.)

(Script.) Do not mind about such matters now. No matter whether you believe or not, so long as you let my message through, and transmit it to those who believe and recognise. This you can do, and this I feel convinced you will do. I insist upon it, anyhow. You must; you cannot help yourself. Put self and failure and imagination out of your thoughts. This is much more important.

W. T. S.

[The above messages are not printed for their 'evidential value,' but rather for the purposes of comparison and study. It is only by letting these things see the light that any real estimate of their value can be formed. The statement in the message to Mr. Robertson, that Mr. Stead sent out his thoughts hoping to reach many responsive 'receivers,' seems to us to be quite in keeping with his alert mind and adventurous disposition.—Ed. 'LIGHT.']

WITH A SPIRIT IN PRISON.

ANOTHER MESSAGE FROM THE UNSEEN.

[When (on page 178) we last interviewed Maria Stebbes—whilom a wretched old virago of the streets, drunken and degraded—she was engaged, on the other side, in a little humble rescue work on her own account, or, as she phrased it, 'pulling poor critters out of the muck.' Perhaps it would be a novel but wholesome experience for some of us on this side if we emulated Maria's example. To quote another control of Maria's medium: 'There is no high Heaven for us to reach till we have felt the call to leave it for the lowest hell at the bidding of Love.' Those who take the trouble to seek may easily find cases, not unlike the one so graphically described below, which will provide abundant opportunity for pitying and loving service.]

Hello, little pal! Yus, it's Maria, sure 'nough. Wot's I bin doing? Well, now, since you're so pressing, I'll tell yer. I've bin in gaol—quod, yer know!

Ah, I can't take yer in now. Yer've found Maria out and no mistake! Yer don't even say 'Wot's yer bin up to?' Yer knows, right tip, that I ain't stole no-one's things, nor got drunk, nor nothing. Sure 'nough, Maria's white-washed of all them things, praise the Lord! Can't steal much 'ere. Can't even lay 'old of anything wot ain't your'n. Can't drink 'cos the blessed Light wot I telled yer of 'ave shon' all that devil out.

So wot's Maria been in gaol for?

Little pal, yer don't know wot hell fire 'is till yer've bin through yer own and out on the other side, and then goes in again for someone you're kind of set on. Yer own hell burns yer vitals out, but yer can live all right without 'em. *This* hell burns yer love-vitals and they *don't* die—only get stronger and stronger, and yer can't 'elp it 'cos yer can't live without *them* any way.

I've bin in gaol alonger a poor bit of a gal wot yer beautiful laws sent over 'ere all in a hurry 'cos she killed her baby.

I saw her when she first come over—bloody and yet deadly white—but all the same she 'ad wot she couldn't see herself—a big star in her forehead. *She* only see'd 'er red hands and the blood on 'em; and the light wot she 'ad, but didn't know about, showed 'em up to 'er all the more.

When I furst set eyes on 'er I felt I'd go through hell fire for her, and mind-yer, I knowed wot it was like, 'aving 'ad a good sharp go-in on my own score. But I felt me 'eart was in that poor gal, right in her; and I couldn't leave me 'eart behind, I just 'ad to get it out, and that meant getting 'er out too—out of that awful prison.

So I've bin in gaol with 'er, and she goes out alonger Maria sometimes, and soon we'll go out and not go back no more. Only the star in 'er forehead keeps drivin' of her back.

'Why? why?' yer ses.

Becos that there star was the love she had for the man wot sent 'er where she is.

'Cruel,' yer ses, 'that *love* should show up the other horror.' Oh no, Missy! That there love of hern was just like a glim of that light of His wot I told yer about. His light don't cover up nothing—it shows up all the spots plain, so plain that yer can't miss 'em; but when yer sees the stains in that light it fair breaks yer 'eart, and the tears of yer 'eart, like, wot burns and scalds, washes 'em all out, and when yer looks again—when yer has the pluck—they're 'going, going, gone!' like the man ses. So yer sees it's a good job to have even a glim in yer forehead, even though yer don't know it, for it shows up yer dirt, and without it—Heavens! yer'd never find out wot a nigger yer wos.

Poor gal! She loved 'im, and it's making 'er clean; but it takes a long time, 'cos she went against the other mother-light wot she 'ad—but the other was strongest.

'Won't she be 'elped by the Master wot stands in the desert place?' yer ses. *Won't* she? *Ain't* she, just? And it's me—Maria—He chose to give it to 'er. Don't yer mistake: we 'as to go to Him. She can't walk yet; but Maria goes and carries back just as much as she can, and when Lucy—that's 'er name—can drink in more than that, she'll go to Him 'erself. But wot's the use now? She don't want too much all at once. I waters it down like, so she can drink and not get burnt up. My! but

it's hell to see 'er suffer; but she'll come out white and clean, yer bet, when the spots is gone, and she goes to the Light of 'er own accord.

Don't yer see, when you're like *that*, yer don't *want* light, and yer curse wotever it is wot shows yer up—that's hell, sure 'nough!

The ways 'ere is good. Yer don't 'ave all the light turned on at once, or yer'd shrivel all up and die, right out. No one couldn't bear that. So it's turned on little by little, and that gives yer a chance.

'Wot's the full light like?' God only knows, Missy. I can't stand too much myself yet, but as I go into the light and out again to the dark places, I'm getting to take more along wi' me to 'elp the others.

That's why Maria's bin in gaol, Missy; to pull a pal out into the blessed sunlight.

It's a bit 'igh-sounding for Maria, but yer can't get stuck-up 'cos yer 'eart gets too sore with pity. But when yer wins through with 'em, my! don't Maria sing!

SIX OBJECTIONS TO PROFESSOR MORSELLI'S THEORY OF AUTOMATIC WRITING.

In connection with the discussion that has ensued upon Professor Morselli's recent attempt to generalise from the case of his hypnotic patient, Germana Tor, and to render the conclusions he arrived at in his study of that example applicable to all cases of writing mediumship, Signor E. Carreras has, in a recent number of 'Luce e Ombra,' usefully summarised the main points which serve to distinguish instances of genuine mediumship from such as are characterised by the production of phenomena of a subliminal telepathic or pathological nature.

To the views propounded by Professor Morselli he raises the following objections:—

1. That not infrequently individuals notoriously and completely illiterate have written long and interesting communications (a phenomenon *never* obtained in the case of hypnotism).
2. That such communications exhibited knowledge (of foreign tongues, of branches of science, of information unknown to all, &c.), impossible to attribute to the medium or to those present, or to account for on telepathic or psychometric grounds.
3. That the phenomenon of automatic writing has in certain instances not infrequently arisen *unexpectedly*, in the case of persons who had never heard Spiritism mentioned and had never been occupied with it. That notwithstanding this, communications appeared in the names of deceased persons.
4. That genuine spirit personalities have a well-marked individual will, which resists every suggestion, and that they manifest themselves when and as they wish, at their own entire discretion; exactly opposite to what takes place in the case of suggested fictitious personalities, who disappear and return at the good pleasure of the operator.
5. That mediums, or at least certain mediums (*e.g.*, the two Randone, Paladino, Politi), are no longer amenable to suggestion in certain special states of *trance*.
6. That sometimes the communication by automatic writing is accompanied by phenomena of a chemical, luminous, phonetic or other kind.

Referring, in the course of the same article, to Professor Morselli's observation that the communications received from individuals wrongly supposed to be dead (*e.g.*, that represented as coming from the deputy Morgari through the instrumentality of Germana) 'constitute the demolition of the spirit hypothesis as applied to the common facts of writing automatism,' Signor Carreras contends that a communication received from a living person may, on the contrary, merely present a *simple case of telepathy* and would not necessarily conflict in any way with the validity of the spirit hypothesis, even though the communicator should represent himself to be dead. He instances the parallel case of a Brittany sacristan who used regularly to manifest his presence as that of a deceased person at the sittings of a certain circle held in Paris, but whose actual identity as that of a living person apt to dream of holding conversations in such company, was afterwards established by a member of the circle when on a visit to Brittany. Some chance suggestion on the part of the sitters is proposed as the reason why the subconscious self played the *role* of a deceased person.

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A PILGRIM OF THE SPIRIT.*

More than two years ago we published a short notice of a remarkable book, 'A Psychic Autobiography,' by Miss Amanda T. Jones, the well-known American poetess. An English edition of the work has now appeared and we have had an opportunity of making its further acquaintance and deepening the favourable impression of it which we then entertained.

It records the life of a woman, long past the 'allotted span' of threescore and ten years, whose career has been one long testimony to the reality of angel ministry and guidance.

Of old Puritan stock, in which English, Welsh, Scottish and Irish strains commingled, Miss Jones was born in East Bloomfield, New York State, nearly two years before the late Queen Victoria ascended the throne. The Jones family was of the kind from whom Oliver Cromwell drew his 'stalwarts'—powerful in piety, courage and physique, and Miss Jones refers with natural pride to her grandfather, Seth Jones, who flourished in the eighteenth century, and who was the pioneer Universalist preacher. 'So great was his fervour and natural eloquence, Calvinists flocked to hear him, while in sermons of almost interminable length, but never wearisome, he won many over to the doctrine of "Free Grace."'

With such an ancestry, and reared in an atmosphere of godliness and devotion to truth, the fact that Amanda Jones has from her childhood been the object and instrument of direct influence from the unseen world—clairvoyant, clairaudient and writing medium—has a peculiar significance which we are unwilling should be lost upon certain of the critics of our movement. And when, verging on her eighth decade, clear of mind and sound of judgment, cultured, witty and vivacious, she presents us with the records of an active and useful life, we are desirous that her testimony should not be lightly passed over.

Even without its many instances of spiritual guidance, her life has been a notable one—with them, it forms a body of testimony that, although not involving strict scientific 'evidence of the supernatural' (to quote from Professor Hyslop's introduction to the volume), 'will add to the literature of human experiences tending more and more to widen the significance of human personality.'

It is impossible in the space at our disposal to give more than a glimpse of the psychical experiences of the authoress.

They include every class of phenomena known to students of psychical research, and they commenced in her childhood—telepathic messages, symbolical dreams, flashes of clairvoyance, prevision, musical and poetic inspiration. Later came automatic writing, psychometry, healing mediumship, and inspirational speaking during which much valuable teaching was given. Eventually came larger tasks, under unseen guidance, in the direction of practical humanitarian work. Many times did Amanda Jones, in periods of difficulty and need, receive those tokens of spiritual ministry that form so astonishing a part of the experiences of George Müller with his orphanage. Such and such sums of money were needed for some work of benevolence in which she was engaged. And people, moved by mysterious impulses, brought her the sums required, for 'the Master's poor.' Sometimes the process was reversed and Amanda Jones was sent on a special mission to the relief of some struggling soul in urgent need of aid—angel ministry on both sides of the veil!

Vigorous and independent thinker as she is, Miss Jones makes short work of the fine-spun theories of those who seek to explain away the reality of spirit influence.

Dr. Hudson's discovery of the fallacy of psychic doctrines by the aid of some experiments with playing-cards, comes in for a withering blast of satire. It was scarcely needed, for Miss Jones's records of her own and others' experiences of spirit realities are enough in themselves to expose such ineptitudes. But she is full of mental energy—quick, incisive and penetrating. 'I enjoy the vigorous and satirical assaults made on certain views,' writes Professor Hyslop in his introduction. And so will those who read the book.

Throughout, the autobiography is enriched by reflections—every record of spirit agency has its commentary. The authoress is an intellectual, as well as a psychic, seer. She has garnered ideas as well as experiences:—

Any supposed philosophy or scheme of thought that cuts man off from possible spirit intercourse is neither sound nor safe. It makes of him an underling—a feeble-minded thing, at best a creature of the earth and nothing more. He asks for light; it gives him glow-worms for illuminants. He longs for liberty; it locks him fast behind impenetrable walls.

Very clear is her vision of the fact that instead of spirit companionship and influence making men automata, the puppets of unseen powers, it lifts them immeasurably in the scale of being, expands their horizon, foreshadows their divine destiny, and proclaims their kinship with the immortal life.

Spirit-guided, the authoress has none the less known trial and sorrow. The 'mountain paths' had their 'crevasses and canons.' Well they knew it—the unseen helpers who guided her steps. Aware that the lights would at times grow strangely dim, that the strongest tokens of guidance from the higher world would become faint in the memory and lose some of their virtue, one of these guardians exacted from her a promise that she would never lose her faith. And through the mountainous obstacles, the strong rebuffs, the weary waiting times, she passed with faith unblemished. There were 'great rewards':—

Beyond all else there is an ultimate sense of spirit contact with the Infinite. As though God would not have us join His merry-makers till we have burned our rags and taken from His very hands new dress and garniture. We know that this regenerating touch sooner or later comes to every soul . . . Spirit ministration, spirit recognition, spirit intercourse—these are our great prerogatives.

In truth it is an inspiring book. It is concerned with something far more important than Literature or Science—Life, inspired and sanctified by a great purpose and made radiant with the light of the world to come.

* 'A Psychic Autobiography,' by AMANDA T. JONES. William Rider and Son, Limited, 4s. 6d. net.

THE SOUL AS DISCOVERER IN SPIRITUAL REALITY: A STUDY OF TWO SCIENTISTS.

BY THE REV. T. RHONDDA WILLIAMS.

An Address delivered on Thursday, May 9th, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. Henry Withall, vice-president, in the chair.

THE CHAIRMAN, in opening the meeting, alluded to the fact that there had been a great deal of controversy of late on the subject of the falling-off of church attendance. Some persons attributed that falling-off to a decline in religious feeling. Others, who had made a more careful study of the matter, came to the conclusion that it was due to a change in the people's idea of worship. The old idea that they could adore the Creator on Sunday without actually doing anything for their fellows had given place to the feeling that real worship was work. So we found that those Churches which recognised that social service was the most real form of worship were still able to keep up their congregations. Perceiving that in all men and women, even the most wretched and degraded, there was hidden something of the Divine nature, they had set to work to call forth that Divine nature into manifestation, and so long as they engaged in such work they would not lack prosperity. The lecturer belonged to that progressive movement. True worship, in his view, consisted in sympathy with our fallen fellow creatures. Whatever might be his mental attitude regarding actual spirit communication, he believed just as much in the unseen world and in spirit influence as did the members of the Alliance. He (the Chairman) thought that as that was the closing lecture of the season it was very appropriate that Mr. Rhondda Williams should address them. They welcomed him as an old friend whose previous visits they had greatly appreciated.

THE REV. RHONDDA WILLIAMS said: The two scientists about whom I am to speak to you this evening are Charles Darwin and Professor G. J. Romanes. Darwin did not consider that his opinion on religious questions should have weight at all. He rather resented being asked what he thought on theological matters; he admitted several disqualifications for forming such an opinion. He said that his own mind was not capable of profound study of metaphysical questions, and he did not think that the religious sentiment had ever been strongly developed in him. It would, therefore, be absurd to quote Darwin as an authority on religion because of his eminence in natural science. It is, however, interesting to know his bearing towards religion. When we say that Darwin was not a religious man we do not, of course, mean that he was not a good man, but only that he had not a developed religious consciousness. He never denied the existence of God, but neither did he in later years affirm it. In the final stage he preferred to be called an agnostic. In early life he was orthodox. After giving up the idea of the medical profession, his father wished him, and he intended, to become a clergyman. He went to Cambridge to study theology and was greatly charmed with Paley's 'Evidences of Christianity.' He never questioned its premises, and was completely fascinated by the way in which Paley conducted his ingenious argument to the conclusion that everything in Nature was designed, and that the world as a whole proved that a Maker had put everything in its place and for its purpose, as surely as that the watchmaker had made a watch. That was in the days before Darwin was a Darwinian. There came a time when he no longer believed in Paley's arguments, though he admitted to the end that Paley's books were the only part of his work at Cambridge that educated his mind. He gave up the idea of being a clergyman, and went instead as a natural scientist on the famous voyage round the world in the 'Beagle.' He was still a believer in Revelation, in the old sense of the word.

In 1859 he published 'The Origin of Species,' and at the end of that book he speaks of the 'Creator' having 'originally breathed into a few forms, or into one, their several powers. In other words, Darwin was still a theist. In 1871 he published 'The Descent of Man,' in which he worked out the theory that

man is the outcome of evolution from lower forms of life. Towards the end of that book he says that he is aware that the conclusions arrived at will be denounced as 'highly irreligious,' but he did not think them so. The abandonment of design in the sense that it was held by Paley did not seem to Darwin to involve the conclusion that everything was due to blind chance. These are his words:—

The birth both of the species and of the individual are equally parts of that grand sequence of events, which our minds refuse to accept as the result of blind chance. The understanding revolts at such a conclusion, whether or not we are able to believe that every slight variation of structure—the union of each pair in marriage—the dissemination of each seed—and other such events, have all been ordained for some special purpose.

The reason why Darwin, at the age of sixty-two, came to call himself an agnostic was that he could not think of the universe as being due to chance, and yet he could not think of many things in it as due to design. He was appalled by the amount of suffering in the world, though he believed the happiness preponderated, but the preponderance of happiness still left so much misery and pain that he could not reconcile himself to the idea that the whole scheme was the work of benevolent Deity. Nor could he see any more design in the variability of organic beings, and in the action of natural selection, than in the course which the wind blows. The old argument from design in Nature, which once seemed so conclusive, failed after the law of natural selection had been discovered. He gradually came to disbelieve in Christianity as a Divine Revelation, because the credibility of the miracles by which Christianity had been supported had fallen before the knowledge of the fixed laws of Nature.

An argument like that does not affect us at all to-day. Christianity dependent on miracles! And even of the miracle stories, many have now come to be regarded as quite possible, even within the laws of Nature.

It is quite evident, however, that Darwin was not very firm in his agnosticism. In 1870, in a letter to Mr. Fordyce, he says:—

What my own views may be is a question of no consequence to anyone but myself; but, as you ask, I may state that my judgment often fluctuates. . . . In my most extreme fluctuations I have never been an Atheist in the sense of denying the existence of a God. I think that generally (and more and more as I grow older), but not always, that an 'Agnostic' would be the more correct description of my state of mind.

Note the 'not always.'

In a letter to Dr. Abbott, Darwin said he was unwilling to express himself publicly on religious subjects, as he did not feel he had thought deeply enough to justify any publicity. To a Dutch student, in 1873, he said that the chief argument for the existence of God was 'the impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance,' but he could not decide whether that argument was of real value. He thought it safest to conclude that the whole subject was beyond the scope of man's intellect.

In 1879, to a German student, he said that he considered that the theory of evolution was quite compatible with the belief in God; that science had nothing to do with Christianity, 'except in so far as the habit of scientific research made a man cautious in admitting evidence'; that, as for the future life, every man must judge for himself between conflicting, vague probabilities.

In 1876 he wrote in his biography:—

Believing, as I do, that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful.

As late as 1881 (when he was seventy-three) he admitted to Graham, the author of 'The Creed of Science,' that though he could not agree with him that natural laws implied purpose, he did agree, and it was his own inward conviction, that the universe was not the result of chance. And in the last year of Darwin's life, when the Duke of Argyll, in course of

conversation, said to him that it was impossible to look at all the wonderful contrivances in Nature which Darwin himself had described, without seeing that they were the effect and the expression of mind, Darwin's answer made a great impression upon the Duke. Says the Duke :—

I shall never forget Mr. Darwin's answer. He looked at me very hard and said : 'Well, that often comes over me with overwhelming force ; but at other times,' and he shook his head vaguely, adding, 'it seems to go away.'

All this seems to prove conclusively that while Darwin certainly lost his orthodoxy, and did not maintain a creed, or any positive belief in God, the idea never quite left him alone.

Another thing that is quite clear is this : that his difficulty was an intellectual one ; so far as he fought the question out at all, it was on the intellectual plane. The truth had offered itself to Darwin, and he tried to take it in by the intellectual door, but found that door too narrow. He was aware in 1876 that the usual argument then for the existence of an intelligent God was drawn from the deep inward conviction and feelings which people experienced—i.e., he knew that faith in God did not come by an intellectual process. And that is quite true. When you try to argue for the existence of God, the argument always wavers ; there is always something to be said on the other side. You can only reach it in the consciousness of the deeper soul.

Darwin tells us quite frankly that there had been a time when such feelings had led him to the firm conviction of the existence of God, and of the immortality of the soul. He remembered that he had written in his journal that whilst standing in the midst of the grandeur of a Brazilian forest, 'it is not possible to give an adequate idea of the higher feelings of wonder, admiration, and devotion which fill and elevate the mind.' He remembered that his conviction at that time was that there was more in man than the mere breath of his body ; 'but now,' he said pathetically, 'the grandest scenes do not cause any such convictions and feelings to rise in my mind.' In other words, he had lost something that used to belong to his soul, the religious feeling and sentiment had left him.

What had happened ? Because he could not give an adequate intellectual account of those feelings he discounted and discouraged them, and they went away. The intellect is not the full measure of the man. Those feelings in the forest were a real part of his nature, and they bore witness to a reality which his intellect could not compass. Since then his scientific interest had monopolised his nature, reduced it in fact to one-sidedness, and in the process he lost that wholeness of being through which man finds God. It was not only on the higher religious side that he suffered ; he suffered also very severely on the æsthetic side. He himself points this out. Up to the age of thirty poetry gave him great pleasure ; even as a schoolboy he took intense delight in Shakespeare. But he got so that he could not endure to read a line of poetry, and found Shakespeare so intolerably dull that it almost nauseated him. He almost lost all his taste for pictures and for music. He retained a little for fine scenery but even that did not give him the exquisite delight which it formerly did. Like the honest man he was, he candidly tells us :—

My mind seems to have become a kind of machine for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone, on which the higher tastes depend, I cannot conceive. A man with a mind more highly organised or better constituted than mine would not, I suppose, have thus suffered ; and if I had to live my life again I would have made a rule to read some poetry and listen to some music at least once every week, for perhaps the parts in my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature.

I think Darwin might have made precisely the same confession in regard to religion, and I think the same kind of remedy would have saved him from the impoverishment he suffered on that side. Just as a little poetry and a little music occasionally might have kept alive his appreciation of poetry

and music, so, too, prayer and religious meditation would have kept the soul open to that certain knowledge of God which does not come through the intellect alone.

Hoffding has made the very pregnant remark that 'the real significance of agnosticism is that what appears to us as a dilemma need not really be such, since there may be other alternatives besides design and chance, which seem to us to be the only ones.'

And he points out that Darwin concludes with the same result as Kant in his 'Critique of Judgment,' where he declares that 'the distinction between mechanism and teleology may perhaps be one of those oppositions which our knowledge forces us to set, but the validity of which for existence itself we have no right to assume.'

Reality itself holds much more than we can fix in intellectual forms, and therefore we, in our intellectual work, often seem to be in a dilemma between only two alternatives, while the reality itself holds a solution which our intellect does not grasp. To us it seems as if the choice must be between the idea of design and the idea of chance, but it may be that the universe is not due either to design or to chance, but to something for which we have yet no intellectual term. The agnostic at least leaves that an open possibility ; he simply says : 'I do not know.' But while on the mere intellectual plane a man may be obliged to say 'I do not know,' there is in the sphere of religion another kind of touch with reality ; there is an immediate sense of God and of the unity of all things, and, in order to get this, one must cultivate the religious nature, and not allow one's self to become even an intellectual machine. Just as we can neglect the æsthetic nature so that beauty, and music, and poetry may fail to appeal to us, so we may neglect the religious nature until we lose the power of fellowship with that spirit that pervades the universe. The cultivation of the intellectual life will help a man's religion, if he will not allow himself to become lop-sided ; if he will remember that it is not through a part, but through the wholeness of his nature, that he comes into communion with God. It is through a whole man that the Whole of things makes itself known. As Tennyson says : 'What I am beholds what is.' (Applause.)

(To be continued.)

INTERNATIONAL CONGRESS OF EXPERIMENTAL PSYCHOLOGY.

In accordance with the decision of the committee charged with its organisation, the second International Congress of Experimental Psychology will be held in Paris during the coming Easter Vacation. Like its predecessor, the Congress will have for its object the study of phenomena which, occurring with living persons, or as a result of their action, do not seem capable of being fully explained by any of the yet known laws and forces of nature. The Congress is organised by the 'Société Magnétique de France,' and is patronised by a committee of savants, including M. Jules Bois, man of letters ; Professor Enrico Morselli, director of the Clinic of Neurology and Psychiatry at Genoa University ; M. Van der Naillen, president of the San Francisco School of Engineering ; Dr. Freiherr von Schrenk Notzing, of Munich ; M. Edmond Perrier, member of the Academy of Medicine and director of the Natural History Museum, Paris ; Professor Julian Ochowicz, of Lemberg University, &c. All correspondence and communications relative to observations of facts and phenomena and to hypotheses capable of explaining them should be addressed to the secretary, M. Henri Durville, 'Société Magnétique de France,' 23 rue Saint-Merri, Paris. The society will shortly publish the text of the various themes which will be submitted for discussion. The price of admission is fixed at twelve francs. A reduction of fifty per cent. on their tariffs having been promised by nearly all the different European railway companies, the Congress is sure to be attended by a large number of foreign delegates. To M. de Kerlor, of 1, Piccadilly-place, W.C., who is a member of the Organisation Committee, is entrusted the collection of the works and communications of English psychics.

NOTES FROM ABROAD.

'Le Monde Psychique' for April contains two interesting articles by L. Lefranc—one on 'Human Radio Activity in Therapeutics,' the other on 'The Separation of a Fluid Substance during the Death Agony.' In the latter the author refers to an article on this subject written by Mr. Stainton Moses, and published in 'LIGHT' in 1887. He further mentions the fact that amongst primitive people we also encounter the belief in the separation of a fluid substance from the body of a person in the death-agony. A missionary returning from Tahiti, in Polynesia, relates that the natives of this archipelago affirm that, as soon as a dying person ceases to breathe, a kind of vapour, or fluid substance, emanates from the head, and condenses itself at a certain height from the body, to which it remains attached by a cord of the same substance. This substance, they affirm, increases rapidly in volume, and finally assumes the form of the body from which it issued. When the body becomes cold and inert, the cord dissolves and the soul, thus liberated, takes flight, apparently assisted by invisible messengers, to return to the Godhead whence it originated.

We have lately heard much about a haunted house in Savoy, of which a short account appeared in a recent issue of 'LIGHT.' The 'Fraterniste' now brings news of more strange happenings at Arras, in France. The proprietress of a small inn of this village went out one morning leaving her little daughter, aged thirteen, alone in charge of the house. On her return she found the child in a state of great fright. Jeanne told her mother that when she went into the courtyard a piece of coal, the size of her fist, fell at her feet, but that she could not see anything in the air or neighbourhood whence it might have come. The same phenomenon continued to occur throughout the day as often as the girl stepped outside the house. The night passed quietly, but the following morning the shower of coals was repeated. Moreover, when Jeanne descended the stairs she saw on the first floor a strange apparition—an old, white-bearded man, wearing a white smock frock and white shoes. He put one hand on the child's head, and with the other he covered her eyes, but when she uttered a frightened scream he turned towards the second floor and vanished. The entire population of Arras is much disturbed by this occurrence, but the police, who were immediately called in, have so far been unable to discover the slightest clue that will lead to the solution of the mystery.

The Editor of 'L'Ecole de la Vie' announces that in future his journal will be published in France instead of Holland. We wish his paper, which is dedicated 'To the Friends of Nature and Humanity,' every success in its resurrection on French soil.

In 'La Revue Spirite Belge' for April, A. Breydel makes a spirited appeal to all mediums. 'Each medium,' he says, 'can add a stone to the edifice which will serve as a beacon-light to future generations when humanity will be free of all dogmas, basing its belief on positive facts alone. The time to act has come,' he continues; 'the word now belongs to the interpreters between us mortals and the world exarnate. Let, therefore, all mediums rouse themselves to spread the light of Spiritualism amongst their fellow-men, and thus help to achieve the greatest conquest of our age.' In the same number appears an article on mediumship by our well-known English medium, A. Vout Peters, who, according to all accounts in the various foreign papers, is at present doing excellent work on the Continent.

A remarkable case of premonition of death is recorded in the 'Uebersinnliche Welt.' The sculptor, Professor Strobke, of Budapest, is, at the present time, engaged on a large monument. For one of its figures an old gentleman, Max Schoeller, sat as model for one hour every day. Schoeller's characteristic head was near completion when he said to the artist: 'Professor, I will sit four hours to-day instead of one, but try and finish the head to-day, as I shall not come again.' The sculptor inquired if the sitting proved too fatiguing to the old gentleman. 'Nothing of the kind,' he replied, 'but I have a firm impression that this is my last visit to you, and an inner voice urges me incessantly to finish everything in this world that I should like finished.' The artist attempted to cheer up his model, who, however, assured him that he wanted no encouragement, and that he looked quietly forward to the great change coming. When the work was finished the model rose, shook hands with the sculptor heartily, and left the studio. The following morning Professor Strobke heard with deep regret that Max Schoeller had quietly passed away during the night, after having completely settled his earthly affairs.

F. D.

COMING OUR WAY.

'The Life which is Life Indeed: Here and Hereafter' is the title of a forthcoming work by the author of 'The Ministry of the Unseen.' In it 'L. V. H. Witley' aims to show that 'the belief in the possibility, if not the probability, of ministry from friends in the unseen is finding an echo in the thought and teaching of foremost Christian teachers,' and that his 'personal experience is paralleled, if not outdistanced by others,' and further, he expresses his conviction that the influence of Jesus still radiates from the unseen: that he is in real contact, inwardly discerned and experienced, with those whose love goes out to him and who seek God in and through him. Dealing with the charge made against him of selfishness in seeking communion with his wife, he pertinently replies:—

I affirm that selfishness lies, not in rejoicing in the blessed communion of spirit with spirit, and in the happy acceptance of spiritual ministry on the part of our translated dear ones: it lies rather in the shutting up of one's self in the gloom and bitterness of apparent separation, and in the endeavour to *forget* instead of to *remember* the 'departed' in love and gratitude.

Much space is devoted to a study of the gospels with a view to presenting their teaching regarding life here and hereafter and the attitude of Jesus on the subject, although the author confesses that life after death was *assumed* by Jesus as much as it was proclaimed or demonstrated.

Many useful testimonies, by prominent teachers of various churches, to conscious ministry from the unseen are quoted, including those of Henry Ward Beecher, Cardinal Herbert Vaughan, Dr. Joseph Parker, Ian Maclaren, Rev. Dinsdale Young, and Mr. W. T. Stead. It is clear, however, that while hosts of persons are slowly coming our way, they are not yet ready to call in at 110, St. Martin's-lane. The author notes that while 'sculptors and painters commonly represent angels as feminine, there is apparently no case in the Bible where angels are not referred to as masculine,' and he shrewdly observes:—

The popular belief in the femininity of angels is a striking illustration of how sentiment affects and deflects interpretation. . . . For myself, I cannot but feel that the *role* which the Bible assigns to 'angels' is certainly one which one would expect to be occupied by spirits of human beings who have 'gone before.' The idea, on the one hand, that these spirits are asleep, or unconscious, or inert, or, on the other hand, occupied with self-centred bliss, or in still working out their own salvation without any regard for those yet struggling with sin and sorrow and subject to ignorance and illusion, is not to be accepted for a moment; and from this point I proceed to show how the consciousness is spreading that those whose joy it was, while here, to follow in the footsteps of Him who 'came not to be ministered unto, but to minister,' are still occupied in ministering to those who are yet clothed in flesh and blood.

The chapters on 'Our attitude to the "departed," how death should *not* be regarded,' and 'Closing Words,' are especially good, and the work is one which should appeal strongly to the large class of persons who are on the verge but not yet ready to investigate, freely and frankly, the claims and evidences of Spiritualism. The great difficulty seems to be the inability, or unwillingness, of most persons to recognise the naturalness of the going on of life beyond the incident of death. They persist in, and insist on, regarding the departed as 'angels' instead of human beings, and think of the other world as 'heaven,' instead of a place where *people* live, have homes, and think, and learn, and love. But many of them are on the way, and we gladly extend a welcoming hand!

'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?

SPIRITUALISM ON THE STAGE.

'Current Literature' for April gives an outline of David Belasco's psychic drama, 'The Return of Peter Grimm.' There can be little wonder at the interest which Mr. Belasco's audacious experiment has excited in the States, as (to quote the article) 'a wraith dominating the action of a play for two acts, trying to get his message "across," is probably unique in the history of the drama.' Peter Grimm, we learn, is a wealthy tulip merchant residing in a small town in New York State founded by early settlers from Holland. At the opening of the drama he is keenly desirous of marrying his adopted ward, Catherine, to his heir and nephew, Frederick. The rest of Peter's household consists of his secretary, James Hartmann, who is in love with Catherine; an old Dutch servant named Marta, and her delicate little grandson, William. A mystery attaches to William's parentage. His mother, Annamarie, has quitted the neighbourhood, leaving her whereabouts unknown, and apparently no one knows who the child's father is. The other leading character is Peter's friend and medical man, Dr. Andrew McPherson, a Scotch physician of the old school. In treating Peter for some complaint the doctor has made a discovery as to his friend's physical condition which causes him uneasiness, especially as he is concerned as to how Catherine will be left in the event of her guardian's death. He suggests to Peter that if he is going to do anything for his ward he should do it at once; and then he adds the strange suggestion that whichever of the two—Grimm or McPherson—goes first, should come back and let the other know. Grimm laughs at the idea of the possibility of such a thing, and when told that some of the greatest scientists of the day believe in spirit communion, calls them 'dreamers.' McPherson sharply retorts:—

You can't call Sir Wm. Crookes, the inventor of Crookes' tubes, a dreamer; Sir Oliver Lodge, the great biologist, a dreamer; Curie, the discoverer of radium; Dr. Lombroso, the founder of the science of criminology; Drs. Maxwell, De Vesme, Richet, and our own Professor Hyslop, dreamers. Why, even Professor James, of Harvard, took a peep at the ghosts. Instead of laughing at ghosts, the scientific men are trying to lay hold of them. I tell you, Peter, science is only just peeping through the half-opened door which a few years ago was shut.

Finally Peter, though not convinced, agrees, in order to humour his friend, that if he is called away first he'll come back. 'I'll come back, Andrew, and I'll apologise.'

Soon afterwards Peter, having learned indirectly how serious the doctor's fears are, persuades Catherine to join Frederick in making in writing a promise of marriage in the pages of the old family Bible. The wedding day having at his urgent request been fixed for a fortnight hence, he falls to the floor dead, with a smile of happiness on his lips. In the second act, ten days later, the wraith of Peter is seen moving about the house, his presence unrecognised by any living creature except the watchdog which wags its tail as he passes. His clothes are similar to those he wore before, but a shade softer in tone. His face is much younger and more spiritual. He has realised his mistake in forcing the match with Frederick upon Catherine, but though his presence is vaguely felt by the girl, and though she responds subconsciously to his suggestions, he is unable to make her understand that she is to be freed of her pledge. Peter next tries to attract the attention of the doctor, who has come down from William's bedroom where the boy is lying very ill with fever; but again, though the doctor sometimes repeats, as if they were his own, the ideas to which Peter gives utterance, the latter is unable to convey anything definite.

Peter soon discovers, through a letter addressed to himself, which Frederick opens and then tears to pieces, that his nephew is the father of Annamarie's child. It is through the child himself, whose sensitive soul is already half severed from the body, that Peter is finally able to make his presence known, and to furnish the clues which enable the Doctor and Catherine to discover Frederick's secret. When Frederick leaves the house never to return, Peter has the happiness of hearing Catherine and James avow their love to each other. His last mission is to wait for little William, whose time of departure is very nigh, and the

play closes as the child goes away singing, hand in hand with Peter, while the doctor sits by the bedside looking down at the small deserted 'tenement of clay' from which the spirit has escaped.

ITEMS OF INTEREST.

The Johannesburg 'Evening Chronicle' of April 17th states that at a 'developing class' held on Monday, April 2nd, Mrs. Place-Veary described a vision which, she stated, was 'presented to her,' and said: 'I see a large vessel, with a number of funnels, carrying a great number of people. She appears to be in distress, and as if broken in two. If any of the class hears of a shipwreck, I wish to be informed. I feel sure it is given to me for a purpose.' Later, members of the class gave Mrs. Veary particulars of minor wrecks which had been reported, but she replied, 'It is not the one. The boat I saw was a large one, and had several funnels.'

It is worthy of note that last week the newspapers reported a 'vision' experience without adverse comment. It was told in the Dumfries Sheriff Court in a case which turned on the presumption of the death of a certain Archibald Scott, who went to Australia in 1857, at the time of the gold rush, and was lost sight of. The daughter of the missing man said that many years ago her Aunt Sybella told her that, 'while she was taking a walk with her father (witness's grandfather) one summer evening, she saw her brother Archibald walking along the path towards them, dressed in the check suit which he used to wear. She was a little behind her father and in passing the figure she did not speak, but she turned round to look and make sure. The figure also turned in passing and then disappeared. She asked her father if he had seen anything, but he said "No," and she was certain her brother Archibald had died at the very hour she had seen the vision.' The presumption of death was declared.

'The Foreordained Wreck of the "Titanic" (or the Providence of Heaven in Calamity)' is the title of a pamphlet, price 2d. ('Courier' Office, Leanington, 2½d. post free), which contains a sermon preached by the Ven. Archdeacon Colley. In an addendum the Archdeacon, after alluding to the warning sent to Mr. W. T. Stead by Mr. Penny, of Bristol (see 'LIGHT' for April 27th, p. 196), mentions that on April 12th a member of his own family received in writing a strong presentiment of an alarming disaster to the 'Titanic.' He also reports that on April 17th, in answer to his inquiry as to the fate of Mr. Stead, he received a psychographic message to the effect that Mr. Stead had been 'given a lifebelt' which he had 'used to very good purpose,' but 'whether he was picked up or not' the communicator was 'unable to say.' The message stated further that many bottles containing messages that 'will tell and explain all' would be picked up. Archdeacon Colley does not like the idea that the disaster was foreordained, for 'it seems to rob us of our free-will in order to make us dance like marionettes, controlled by the pulling of strings behind us by fate and a tyrannous destiny.' He propounds a number of questions bearing on this point, to which he essays an answer—but whether his reply is adequate, or meets the case, is a matter upon which opinions will doubtless differ. Fortunately each reader is free to decide for himself.

We observe that the message from Mr. Stead, given through the mediumship of Mrs. Coates, which has gone the rounds of the Press, has been rather caustically commented on. In his report to 'LIGHT,' page 227, Mr. Coates said that of its 'evidential value' he had 'little to advance.' He now informs us that he was requested to send it 'broadcast'; hence its appearance in full in the newspapers. In several respects the message is supported by others, given through other mediums, which have been published—for instance, in the claim that it was at Mr. Stead's suggestion that the tune of 'Nearer, my God, to Thee' was played by the band, and in his request for sympathy with, and prayer for, the bewildered victims of the disaster.

Mr. Walter Appleyard has written some stirring lines anent the wreck of the 'Titanic.' 'The Sheffield Telegraph' says: 'These lines would make a capital recitation. . . . We had hoped to arrange for their recital at some public gathering, when Mr. Appleyard, with characteristic kindness, would have printed the verses at his own expense for sale among the audience. Our arrangements fell through, however, and we have had regretfully to abandon the idea. . . . For purposes of recitation, as the spoken rather than the printed word, the lines go with a swing and lilt that are eminently effective.'

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.

Mrs. Etta Wriedt in England.

SIR,—Readers of 'LIGHT' will be interested in hearing that Mrs. Etta Wriedt, the gifted psychic of Detroit, Michigan, is again in England. She arrived at Wimbledon on Sunday evening, the 5th inst., and at her special desire a séance was held at seven o'clock, the members of the circle being Mrs. and Miss Harper and myself. The following spirits manifested in the order named: Cardinal Newman, Iola, Dr. Sharp, W. T. Stead, Julia, and W. T. Stead again.

Cardinal Newman gave a brief sermon on the uncertainty of life and other grave topics, evidently suggested by the 'Titanic' disaster. Dr. Sharp assisted Mr. Stead very much, and after a time the latter was able to speak well. He gave three admirable tests of identity—two to Miss Harper and one to me. He alluded to the last talk we had at Bank Buildings. On that occasion I think the conversation lasted half an hour, and ranged over every conceivable subject, from the Italian-Turkish War to the approaching visit of his valued friend, Mrs. Wriedt. More time was spent over the latter topic than anything else, and he was very emphatic as to certain conditions he wished to be observed. To one of these conditions he alluded most emphatically last Sunday evening.

On Monday morning our friend showed himself to me as an etherialisation when I was alone with the psychic. It was a good simulacrum, and very bright down to the waist. This time he did not speak. The same evening he showed himself in the same manner to several intimate friends, and spoke for many minutes on private subjects known to be on his mind when he left England.

In July next I will give you a report on such of the phenomena which occur through Mrs. Wriedt during the next two months that can be published with propriety. So far, I can only say that the remarkable gift of this lady is even more pronounced than it was last year.—Yours, &c.,

W. USBORNE MOORE
(Vice-Admiral).

London, May 9th, 1912.

Personal Psychic Experiences: No. II.

SIR,—In July, 1909, I found myself, *pro tem.*, with a friend (a Brazilian lady doctor) in Ostend. The pension at which we were staying was a high, narrow building, its upper rooms being reached by many flights of stairs. Our bedrooms were situated on the topmost landing and faced each other.

One bright, warm, moonlight night, a little before twelve o'clock, we returned, tired and sleepy, from a concert at the beautiful casino, the dulcet strains of Caruso's voice still lingering in our ears. My friend, leaving me below in quest of a glass of water, ascended leisurely to her apartment. As I set my foot on the stairs to follow her, after a short interval, I heard her door above violently closed. I carried no light, as the moon's radiance, pouring in at the small windows on each landing, rendered one superfluous. As mechanically, in a dull reverie, with head bent down, I slowly climbed the last flight, suddenly, mid-way, I became conscious that I had been passing through a dense, white, misty cloud. Startled, I gave one backward glance, and seeing a column of vapour—the height of a tall man—just behind me, I stopped for no further consideration, but rushing up the intervening stairs I knocked loudly—once, twice, thrice—at my friend's locked door.

No answer, however, being vouchsafed, I entered my own room, lit my candle, and after bolting my door, got hurriedly into bed, in which peaceful retreat, nothing fresh occurring to disturb me, after a time I managed to sink into peaceful slumber. The next morning at breakfast I related my strange experience to my friend and inquired whether she had also seen the strange phenomenon.

'Of course I did,' she replied. 'The thing stood outside my room door as I approached—just the same misty column that you describe. A cold wind seemed to blow around me, and I felt so frightened that I scarce knew what to do. Plucking up courage, I rushed past it, and slamming and locking my door, I threw myself, dressed as I was, on the bed and buried my head in the coverlet. I did not hear your knock; even if I had, I could never have let you in. I was far too frightened.' We were never incommoded again, and left Ostend about ten days after this occurrence.—Yours, &c.,

FLORENCE M. S. SCHINDLER.

Bahia, Brazil.

'Answered Prayers'?

SIR,—In noticing Mr. Hector Waylen's pamphlet, 'Prayer: Its Necessity and Rationality,' in 'LIGHT,' May 4th, instances are given of what are called 'Answers to Prayer.' The question, however, arises whether the people who sent donations to Müller's well-known institution would not have done so had the founder not earnestly prayed for help. Are we to understand that the donations and bequests to various hospitals are in answer to the prayers of the medical staff and the nurses of the different hospitals? Then, again, with regard to the lady who had £20 sent her for the rent of her coffee room. Are we to infer that she was the recipient of the exact sum she wanted because she came up to the requisite standard of righteousness? Therefore, it is a fair inference that the hundreds and thousands who have daily and hourly besought God with tears, humility and faith, that money might be sent for the starving little ones, have not had their prayers answered because they have fallen short of the standard of righteousness of the lady of the coffee room.

A mother belonging to a cultured and intellectual family earnestly prays that her son and heir may be spared. She even invokes the prayers of the Church. The child dies, whereas had he been spared there was every reason to believe that, like his father, he would have been a good man and would probably have added to our scientific knowledge. The infant of the slums has had no such beneficent interposition on his behalf. On the contrary, his advent has been the cause of deep imprecations on his innocent head by both his parents. He lives, becomes a gutter snipe, and eventually ends his life on the gallows. In a train collision many of the killed are people who have daily asked the Almighty for His care and protection; amongst those who have escaped are a number who have never given a moment's thought to God. The boat in which some children have gone out on pleasure intent is capsized. Some of them are drowned, while others are saved. The parents of the saved ones offer up thanks to God for their prayers having been heard; but what about the prayers of the equally devout parents whose children were drowned? I have known lotteries won by men who drank themselves to death with the money, while there were many ticket-holders who would have used the money for real good purposes and who won nothing.

In making these remarks I wish in no way to belittle prayer. On the contrary, I think it only right and our bounden duty to commune with the Great Architect of the Universe. But what I do take exception to is the unctious way many people have of telling their neighbours that the life of So-and-so was spared, that a gift of money or other benefit was conferred, 'in answer to their prayers.' There is a smug self-satisfaction in the statement: 'In answer to my prayer.' In 'A Double Thread,' Ellen Thorneycroft Fowler says: 'Most of us regard Providence as a sort of million-horse-power steam engine, which we guide by means of a piston called prayer; but which, unguided by us, would run off the lines altogether.' In other words, it would never occur to God Almighty to spare the life of So-and-so, or to cause to be sent £20 to the lady of a coffee room mission, unless He were reminded to do so by puny man! Surely it would be more in accordance with the relative positions of man and God were man to return thanks to God Almighty that He has been pleased, in the order of things, to select him for certain benefits, rather than to triumphantly assert that they were conferred 'in answer to prayer.' I daresay I shall be confronted with the text: 'Ask and ye shall receive.' True, but I have written enough to prove that those who do ask often do not receive, while those who don't ask get what is denied to those who do ask. It is a case of the rain raining on the just and on the unjust.—Yours, &c.,

F. R. B.

An Explanation by Mr. J. Lawrence.

SIR,—In my article in 'LIGHT' of April 6th (page 166) I used the following expression: 'Save through the workings of an elaborate system of Divine intervention, which no human being understands,' and it has stirred four different readers to address me by letter. I think it incumbent on me, therefore, to offer an explanation of my position.

I am a Spiritualist by conviction, after long, unbending opposition and years of investigation, which means something vastly different from being a Spiritualist because my parents and friends were. By Spiritualism I mean that healthy, independent, logical, all good-embracing teaching, enunciated and supported by our journals, magazines, &c., throughout the world; that teaching advanced by such mediums as Mrs. Emma Hardinge Britten, Mr. J. J. Morse and Mr. E. W. Wallis, to mention only three of the fearless, uncompromising mediums for revelations, who have held enthralled for many years those looking for the expression of thoughts, duties and lines of action calculated to satisfy, strengthen and ennoble.

The Spiritualism which is likely to maintain its reputation and continue its inspirations is that which is securely entrenched in the citadel of demonstrated fact. Since that first unexpected signal of sixty-four years ago, which startled ordinary mortals but stimulated those prepared to traverse other than the prosaic ruts of conventionalism, great strides have been taken, and, if the consensus of communications can be practically applied, clear cut and decisive lines of action and education must be speedily adopted. Thinking people who calmly consider the basic claims of the various sects of Christendom and the principles of Spiritualism, as set forth, for instance, in Nos 136 and 142 of our 'Lyceum Manual,' and more elaborately presented in Mr. Hanson Hey's pamphlet, 'The Seven Principles of Spiritualism,' will be convinced, I think, that a harmonious yoke of the twain cannot be accomplished.

One of my correspondents says, 'The vicarious principle is interwoven with all the processes of humanity, so much so that I am at a loss to know how objectors do not see it,' and I have to express my agreement with him so far as the 'principle' is concerned; but the Christ spirit of suffering to help others and the creedal doctrine of substitution are two distinct propositions: the one is capable of developing mortals to the noblest altitudes of moral and spiritual desire, the other likely to become a source of danger to those prone to follow, passively, where stronger natures lead. This correspondent adds: 'The Spiritualists have a good cause, in some aspects, but your attitude of mind spoils it,' and further says, 'Your thoughts seem to suffer from arrested development.' Now, I have no doubt he means well, yet the fact that he imagines that the two doctrines can be fused places a limit on his own mental advancement. The moral law says, 'Thou shalt not steal,' &c., and the inevitable consequences have to be faced; but the servants of the orthodox spiritual régime say, 'Repent and believe, and your burdens shall be rolled away; the mountain ranges of your sins will be placed on the ready back of another.' If the first be in accordance with fact, then the last seems hopelessly outside all sense of fair play, honesty, and nobility of nature. The Presbyterian Church of Scotland taught me that 'The souls of believers do, at death, immediately pass into glory,' but returning spirits tell me the conditions of life on the other side are infinitely varied, that they are progressive, and that no such fixity of place or state is theirs, otherwise they could not

sit and gaze upon me
With their deep and tender eyes,
nor
Lay their gentle hands in mine.

We won that assurance at a 'great price,' and most of us, regarding it as a great trust, feel that we are custodians of and participators in a mighty privilege and are not prepared to sell that birthright for a mess of pottage.

During transitional processes much latitude may be extended and condoned, but when the phenomena and philosophy of Spiritualism have been accepted, I deprecate, and do all I can to discourage, attempts to accompany both hare and hounds.

There need be no shame, no fear, no doubt. Spiritualism is scientific, philosophic, reformatory and religious, and able to instil into the receptive mind morals of the highest. By these remarks I by no means invite isolation between us as working parties; on the contrary, a side by side drive into the bye-ways of spiritual gloom, and proclamation of the way of salvation open to every soul, in the way it could best tread, and best profit by, would add to the aggregate strength and redemptive powers of both. To myself, as an individual, the preaching of the Salvation Army enthusiasts is fantastic and out of date, but never would I decry it. In every audience is someone to whom such methods appeal, and right loth would I be to retard the day of their entering into their kingdom. All I ask for is similar tolerance towards my religion and myself, because in every audience are those to whom the reasoned tenets of Spiritualism become pearls beyond appraisement.—Yours, &c.,

JAMES LAWRENCE.

TRANSITION.—By the passing to spirit life of Mr. Chaplin, of 72, Askew-road, Shepherd's Bush, Spiritualism loses one of its faithful earthly standard-bearers. He was for a number of years president of the local society at 73, Becklow-road, and for nearly thirty-six years both by voice and example he endeavoured to spread abroad the knowledge of the spiritual blessing of intercourse with the unseen. Another of the veterans has thus gained his promotion, and while we sympathise with his wife and family, we congratulate him on his release, after long and devoted service to the cause of humanity and the truth,

SOCIETY WORK ON SUNDAY, MAY 12th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Cannock gave successful clairvoyant descriptions.—*15, Mortimer-street, W.*—On the 6th inst. Mrs. Mary Seaton gave a deeply interesting address on 'The Relation of Spiritualism to some of the New Schools of Healing,' followed by a demonstration of the oral method. Mr. Leigh Hunt presided at both meetings. Sunday next, see advertisement on front page.—D. N.

BRIGHTON.—**MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Good addresses were given by Mr. H. Boddington, and the Hon. President (Mr. J. Macbeth Bain) paid a welcome visit. Sunday next, at 11.15 a.m. and 7 p.m., Mr. W. H. Shaddick, addresses; also on Monday, at 8. Tuesday, at 8, also Wednesday, at 3 Mrs. Clarke, clairvoyance.—H. J. E.

SHEPHERD'S BUSH.—**60, MACFARLANE-ROAD, WOOD-LANE, W.**—Miss Chapin gave an address on 'The Wise Virgins.' Sunday next, Mr. Miles Tanner, address.—E. L. W.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mr. and Mrs. Imison conducted the meeting. Sunday next, at 7, Miss Violet Burton on 'Gaining Heaven.'

CROYDON.—**ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.**—Mrs. Beaurepaire gave an interesting address on 'Experiences of Spirit Life' and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Dudley Wright.

BRIXTON.—**8, MAYALL-ROAD.**—Mrs. A. Boddington gave address and clairvoyant descriptions. Sunday next, at 7 p.m., Miss Chapin (blind medium), address and clairvoyance; 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies' public; Tuesday, at 8.15, members; Thursday, at 8.15, public.—G. T. W.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, Mr. W. E. Long gave clairvoyant descriptions. Evening, address by 'Wilson' on 'The Deathless Life, or the Unity in Spirit.' Sunday next, at 11 a.m., Miss Ridge on 'The Relative Aspects of Truth'; at 6.30 p.m., Mr. Brown on 'Faith.'

BRIGHTON.—**HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.**—Mrs. G. C. Curry gave good addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Jamrach, who will give a séance for clairvoyance on Monday at 8 p.m., 1s. each.—A. C.

BRIXTON.—**84, STOCKWELL PARK-ROAD.**—Morning, Mrs. Mortlock; afternoon, Messrs. Todd, Symons, and Underwood; evening, Mr. and Mrs. Hayward. Successful services. Sunday next, at 11 a.m., Mr. Underwood; 3 p.m., Lyceum; 7 p.m., Miss Morris. Thursdays, at 8 p.m.—W. U.

STRATFORD.—**WORKMAN'S HALL, 27, ROMFORD-ROAD, E.**—Evening, Mrs. Podmore spoke on 'The Basis of Spiritualism,' and gave clairvoyant descriptions. Mr. and Mrs. Alcock-Rush rendered duets. Sunday next, Mr. J. G. Nicholson, address and answers to questions.—W. H. S.

HACKNEY.—**240A, AMHURST-ROAD, N.**—Mr. G. F. Tilby gave an address on 'Is it Worth While?' and Mrs. Sutton excellent clairvoyant descriptions. Sunday next, 7 p.m., Mrs. Podmore. Monday, at 8 p.m., circle. Tuesday, at 8.30, astrology class. Wednesday, 8, Mrs. Sutton's circle.—N. R.

SEVEN KINGS, ILFORD.—**45, THE PROMENADE.**—Mrs. Hitchcock gave a spiritual address on 'The Christ Life and Our Life.' On the 7th Mrs. Mary Davies answered written questions and gave clairvoyant descriptions. Sunday next, at 7 p.m., Miss M. Ridge. Tuesday, at 8, Mr. T. Brooks. 26th, Mrs. Podmore. 28th, Mrs. Jamrach.—C. E. S.

SHEPHERD'S BUSH.—**73, BECKLOW-ROAD, W.**—Morning, public circle. Evening, Mr. McLellan spoke on 'Has God Deserted Us?' 9th, Miss Sacchi, successful clairvoyance and psychometry. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Burton. Thursday, at 7.45, Mrs. Keightley. Friday, at 8, public circle.—J. J. L.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, address by Mr. Fawkes; evening, address and clairvoyant descriptions by Mr. A. Sarfas. Sunday next, morning, Mr. Abethell; evening, Mrs. Webster. Building Fund séances: May 20th, 3 p.m., Mrs. Podmore. June 3rd, Mrs. Jamrach. Last social, May 25th, not 23rd. Excursion, Whit Monday, to West Wickham. All friends welcome. Particulars at the hall.—A.C.S.

HOLLOWAY.—**PARKHURST HALL, 32, PARKHURST-ROAD.**—Morning, Mr. J. Abrahall spoke on 'Spirit.' Evening, Mr. Horace Leaf gave an illuminating address on 'The Reality of the Invisible.' Well-recognised clairvoyant descriptions at both meetings. 8th, Mrs. Mary Clempson spoke on 'The Science of Life' and gave well-recognised clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. R. Boddington. Wednesday, Mr. W. W. Love. 23rd, Lyceum service of song. 26th, Mr. E. M. Sturgess.—J. F.