

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We are frequently told that we are now entering on an era in which the psychical nature of man will manifest itself in a high degree, and evidences of the truth of the statement are multiplying at a great rate. The following, which we cull from a recent issue of 'T.P.'s Weekly,' is at least significant:—

Nearly three years ago, after the arrival of my ship at a home port from Gibraltar, where we had spent some months refitting, I was on leave in Ireland. One day when cycling with a shipmate in a country place, hitherto unknown to both of us, we called at a farmhouse for a drink of water. The person who handed the refreshing draught, on seeing our dusty apparel, remarked that we must have travelled a long way. Before there was time to reply, the voice of a child within said 'Yes! They are from Gibraltar!' and then a little girl appeared. I was so struck (and so was my friend) that I even examined the 'School Reader' she carried to see if there was anything in its pages to account for the saying, but there was none, and when questioned she retreated shyly. We were both clad in mufti, so there was nothing to indicate our calling.

The narrator of the incident calls it (for want of a better term) a 'coincidence,' and if it stood by itself, that description might suffice. But collated with numerous other examples it has a larger significance. It is impossible to verify all the cases, but their cumulative value is not to be despised.

There is no rest for the materialist. Having startled him with the electron—the electric fragment of the atom once regarded as indivisible—Science has taken another important step by the discovery of a new elementary constituent of matter, the magneton or magnetic atomic element. M. Vigneron, writing on the subject in 'La Nature,' remarks:—

It seems, then, that we have reached in the magneton a new constituent of matter. After the electron, symbolising the new idea of the discontinuous structure of electricity, the magneton makes an analogous evolution in our conception of magnetic phenomena. . . . Questions press on us in crowds, the horizon enlarges without limit, and we have need of all the enthusiasm, knowledge and labour of modern science to explore even a part of this new domain.

'The horizon enlarges'—a disquieting fact for sciolists, but full of hope and encouragement for the science that would progress.

'Elementary Lessons on Karma' (No. 13 of the Adyar pamphlets), by Mrs. Annie Besant, reaches us from the 'Theosophist' Office, Adyar, Madras (price 2d.). It puts into clear and concise form the doctrine of which it treats, and contains some thoughts that should be helpful to those who are perplexed by the old problem of Free Will. Mrs.

Besant, for example, points out that the Western scientist calls Karma 'The Law of Action and Reaction,' and that 'everywhere in nature he finds this law and counts on it with certainty in his manipulations of objects.' As she well observes, a law of nature is 'the statement of an observed succession, of an invariable sequence,' and then follows this illustration:—

It is a statement of conditions and the result which arises from them. It is not a *command*; it does not say, 'Do this,' or 'Do not do this,' like a human enactment. It does not say, 'You must have A and B, and therefore C,' but rather, 'If you want C, you must bring A and B together; if you do not want C, you must take care that A and B do not come together; if you keep A away from B you will not have C.' Hence a law of nature is truly said to be not a compelling but an enabling force; it tells you the conditions which enable you to produce or avoid a particular thing.

A useful piece of philosophy for fatalists!

'Living Waters,' by Charles Brodie Patterson (Funk and Wagnalls Company, New York, 1.20dol. net) consists of a series of essays on a high plane of thought. They are simply expressed, but all valuable and thought-provoking. How few, for example, realise that intelligence is not restricted to the human brain, but pervades all Nature! The author sees this, for he says:—

Evolution is not a blind force, but an intelligent action. Mind is as universal as matter, and wherever one is there the other is also. Man is becoming conscious that he can co-operate with the law of evolution, and that the development that might have required many years in the past can take place within a year or even a month at the present time. He can become what he wills to become.

This co-operation with evolution is doubtless a lower form of what is meant by conformity with the Divine Will. The one grows out of the other. The mind that truly identifies itself with the purposes of Nature cannot fail eventually to rise to the greater height of unity with the spiritual activities of life. It is simply a question of expansion, not of revolution, and that is why the man who seeks the spiritual life by treading the natural underfoot fails so lamentably.

In the final chapter of the book, 'Life and its Fulfilment,' Mr. Patterson reviews the progress of the world and rightly discerns that progress is cumulative, each century consolidating the achievements of all the preceding ages, and accomplishing its work with ever-increasing rapidity. And now we are coming into contact with the finer forces of the universe:—

Externals no longer satisfy. The real science of life has to do with living souls, not external forms. If man epitomises all of life, then man becomes the greatest study of all. A study of self is going to unlock every mystery and bring into use all latent power. . . . The inner word is in every life; when we seek for it the revelation of it comes to mind. Through such revelation man's outer life, mental and physical, becomes perfected.

We liked especially the chapter on 'Women and Freedom,' which deals in an enlightening and helpful way with one of the principal problems of the day.

A common (and cheap) method of explaining certain types of mediumship amongst those who have never troubled to make a study of the subject is to describe it as hysteria. But as Mrs. Mary Everest Boole pointed out in an article entitled 'The Redemption of Hysteria,' hysteria is not a disease, but the exhibition in abnormal conditions of a faculty which has been debarred from its natural exercise :—

The study and treatment of hysteria have been hampered by a foregone conclusion that the peculiar hysterical tendency to a dual life is a disease which ought to be cured by restoring the patient to the stable condition of the positive magnetic type ; the truth being that the tendency to lead a dual life is a power or faculty which we should endeavour to redeem by directing it towards its true function.

The hysteric, according to Mrs. Boole, is one who has been accidentally over-magnetised on one side of the nature without receiving due counter magnetism on the other, and she pointed out that steady training in the work of the interpreter constituted 'the redemption of hysteria' into seership :—

Given the mediumistic temperament, there is as much scope for careful training in accuracy of interpretation as there is in making a vocalist into a faithful interpreter between composers and audiences ; and the master cannot train except by insisting, at first, on the faithful execution of comparatively easy tasks. In 'Schools of the Prophets' the future interpreter between God and man was trained by acting as messenger or interpreter between his human teacher and the stupid, worldly world.

The article from which we have taken the above suggestive passages was published some years ago, but as mediumship and its problems are the subject of much discussion just now (in relation to spirit messages especially) we make no apology for referring to it. In this connection we are struck by the fact that Dr. Ash, the well known authority on nervous diseases, in considering the case of Dorothy Kerin, the Herne Hill girl who was cured of consumption by a 'miracle,' does not accept the idea of 'hysteria' as accounting for the cure.

In his June 'Notes of the Month' the Editor of 'The Occult Review' suggests that the Society for Psychical Research has been turning out bricks at a rapid rate for a number of years, but, so far, it does not seem 'to have occurred to its members to utilise those bricks in the construction of any psychic edifice.' It appears to him 'that the output of bricks from this psychic brick-kiln has recently been greatly in excess of the demand. Clearly what we require now are builders and architects, and if the S.P.R. do not consider it their function to provide them they will have to be looked for in other directions.' There is some truth in this, but at the same time the work of the brick-maker, the man who gets hold of the solid facts, is likely to be of as much more permanent value than that of the theory-spinner as is the brick than the spider's web. The bricks will fit into place by and by, and the psychic edifice will be erected on a foundation well and truly laid, whereas many speculative theories and 'explanations' will disappear like cobwebs.

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Special Afternoon Lectures by Mrs. Mary Seaton will be delivered at 110, St. Martin's-lane. Admission 1s.

SYLLABUS.

June 10th—'The Science of Prayer.'

June 13th—'Hereditv : Human and Spiritual.'

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.

SPIRITUALISM AS SOCIAL SAVIOUR :

A. J. DAVIS, THE REFORMER.

By E. WAKE COOK.

(Continued from page 260.)

III.

In the two former articles it was shown that we might have escaped possible shipwreck in a sea of troubles had we but taken the inspired advice of the founder of Modern Spiritualism. We have seen how he would have organised the agriculturalists, the mechanics, and the manufacturers, and have seen that wherever his principles have been applied, their soundness has been triumphantly demonstrated, and that had they been generally adopted, they would have saved the world from prolonged and perilous industrial warfare. In dealing with the professions, Davis takes aeroplane flights into the untried, into theoretical realms of social reconstruction. Before dealing with that part of the subject, it would be well to glance at his attitude on the woman's question. He was always a sturdy champion of women's rights, but whether he went far enough to save his windows the militant Suffragettes must decide. In his later writings he has much to say on every phase of the woman's question, especially on that of marriage ; but in 'Nature's Divine Revelations,' beyond assigning her a very high place in educational matters, he has only the following paragraph (written in 1846) :—

There is at first no means to ameliorate the condition and labour of females. At present each female parent has as much labour to accomplish in her household as three can with propriety do. The reason is clear ; every woman having a family is obliged to struggle through isolated labour unassisted, and with domestic embarrassments which are frequent and increasing. And the labour of every family is as much as the labour of three would be if they were situated nearer to each other, so that one large and well-constructed machine, by the assistance of a few females, would do all the washing of a large number of families. And baking, sewing, embroidery, horticulture, and all labour suitable to each qualified woman, may be performed with more ease, less embarrassment, and with delight. These are among the progressive steps not as yet well to urge, inasmuch as they will be the spontaneous effects of the primary movements recommended for the farmer and the mechanic.

In Vol. II. of 'The Great Harmonia,' which followed the 'Revelations,' and which was written in the 'Superior Condition' of illumination, not in hypnotic trance, he has chapters on 'The Mission of Woman,' and on 'The True Marriage,' in which he discourses eloquently of women's rights and wrongs. He anticipates nearly all the reasonable arguments used by later reformers ; the defects charged against woman he shows to be largely due to the blindness and selfishness of men ; to her lack of the right education, and to cramping, not to say demoralising conditions and surroundings. He assigns to women three out of the five vital spheres of influence and action. He says :—

The extent of female influence is as little understood by the sex themselves as it is by the world of minds in general. For, upon (clairvoyant) investigation I learn, with as much pleasure as astonishment, that woman exerts three-fifths of that influence which moves the human world. The internal and spiritual circles are spheres in which she particularly performs her mission. The first circle is the childhood sphere. The second circle is the family sphere. The third is the social sphere. And on these fundamental spheres the female element should be completely incorporated, and allowed its legitimate action. . . . Women will inevitably develop the world ; but by way of compensation to her, and for its own interests, the world should supply her with good matrimonial relations, with pleasant home advantages, with ennobling social institutions, all so complete and harmonious within themselves as to make it easy and natural for her to furnish society with noble minds. . . . All the heroes, poets, artists, philosophers, and theologians that ever moved upon the earth were put in possession of their various maxims and attributes, mainly, by woman. She exerts a positive influence upon the character of the individual until the *national sphere* is reached, when, compared with the influence of the male, the female power is negative ; and now the wisdom principle pervades the individual for the purpose of modifying, harmonising, and further developing the mind. Woman's mission extends

to the threshold of National Government ; for that government will be a representative of her situation and influence. She is man's complement, his 'eternal companion—the Spirit of God in the majestic form' ; upon her constitution, education, situation depend the harmony of the individual, the harmony of the family, the harmony of society—and, consequently, the harmony of nations universally ; the destiny of the race is in her hands, and the sympathy, the virtue, the refinement, and the elevation is dependent upon her heart, her mind, her philosophy, her actions. But that she may accomplish her mission, woman must claim her rights, and demand of man the following : 1. A just representation of her interests. 2. A good matrimonial relation. 3. A complete education. 4. A harmonious local and social situation. 5. Counsel, not commands ; admiration, not flattery. 6. Honour, not patronage ; pure wisdom, not its semblance or counterfeit.

Inspired by his subject the poet in the philosopher constantly peeps out, as in the following :—

There are emanations of warmth and purity from woman's soul which penetrate, more or less, every heart in being ; and where these emanations are felt, and this penetration experienced, there dwells something of that sublime influence which angels impart to one another in higher spheres. The beautiful accomplishments of the female mind act correspondingly upon the opposite sex ; the natural and innate tendency of the female spirit to cultivate the arts, to beautify the person, to augment the power of fascination, to awaken music, to dance, and to adorn the power of motion by melting her grace into poetry—all this acts correspondingly upon the masculine spirit, and thus society is, or might be, rendered one vast circle of flowers and ornaments.

I fancy the mere man would gladly forego flattery if he might say such pretty things to his adored one !

Davis dwells long and lovingly on the philosophy of marriage, which he would reduce to a science with a view to produce Harmonial Man, or the 'Superman,' to use Nietzsche's term ; but it is a science sublimed into something higher. He deals with it from the standpoints of physiology, pathology, phrenology, psychology, and the spiritual affinities ; and readers who would follow him must be referred to the volumes of 'The Great Harmonia.' Only a few hints and clues can be given here. He says, in Vol. II. :—

The principles of matrimonial association are universal and eternal. The law of association or affinities develops the true relation which subsists between one atom or individual and another, and the corresponding association of particles or spirits thus drawn together is an outward expression of true marriage.

He finds the law of the conjugal union in the structure of the Divine Mind and its relations to the universe. Love is the female principle, wisdom the male ; these in their divine relation and unity generate the whole universe of matter and mind. Throughout the whole of Nature is found the principle of male and female, of positive and negative, and they furnish examples and confirmations of the beauties of true marriage :—

As is the Divine Mind, so are the ultimate productions of Nature, his children. . . Every individual is born married ; every male and female, every love and wisdom, has a true and eternal companion ; this marriage is solemnised by Supreme sanction, and is sanctified by angelic harmony. It depends not on personal beauty or education, neither upon wealth, position, situation, time, age, or circumstance ; it is the spontaneous and inseparable conjunction of affinity with affinity, principle with principle, and spirit with spirit. . . That spirit which is still seeking and praying for congenial companionship should rest perfectly assured that it has somewhere a mate, somewhere an eternal associate. Life will not always be incomplete. Let the seeker remember this ; and, being already in principle joined to some true and faithful one, let the heart be glad, and let it realise, by means of anticipation, the final meeting which, if circumstances and earnest desire do not consummate it on earth, will be inevitably developed, perfected, and confirmed in the higher country. And those who are unfortunately situated in their worldly-legalised marriage relations, they should, also, rest in the sublime and unfailing assurance of eternal principles, that a due separation is in the future, and that a due meeting will be the issue of an introduction into the spirit home.

As the subject of divorce is now much in evidence ; as it is of increasing frequency, and a Royal Commission is about to report on its findings, the young seer's statement of the fundamental principles underlying the subject are of interest. He says :—

The best evidence that two individuals are not naturally and eternally married, is that, by dwelling together, they generate discord, discontent, disrespect, and unhappiness ; and the best evidence that two are internally, and eternally married, is that, by dwelling together, they generate harmony, respect, admiration, and contentment. The laws of Nature, or God's laws, are superior to human enactments and jurisprudential proceedings ; yet, until mankind are more refined and acquainted with the laws of mind and matter, we must submit to human legislation, and human laws must be permitted and obeyed ; but herein is a great and, at present, necessary evil which all should strive to understand and overcome ; that human laws may be made no other than Divine ; and then, notwithstanding the misapprehensions and local transgressions of them which might sometimes occur, there would not exist one-tenth of the discord, licentiousness, and unhappiness that now mar the face of humanity.

From the above broken lights on these subjects it will be seen that Davis follows his usual plan and founds everything on underlying principles of Nature. He sees the unity under all the multitudinous surface varieties in every department of life ; and this convinces of the genuineness of his inspiration. Nature never jumps from principle to principle, and she never discards, or supersedes, an idea until she has developed its utmost possibilities from lowest to highest in ascending series. The principle of the union of complementary particles, the mating of positive and negative atoms, ranges up through all stages of development until it sublimates in the union of two human bodies, two souls, and two spirits in true marriage. Uncongenial particles forced into union, or juxtaposition, need but the spark, the exciting cause, to fly apart with explosive and devastating force ; so uncongenial men and women legally mated represent disruptive forces which may devastate their own lives, and those of their offspring, and bring a curse on succeeding generations. On the other hand, when there is a true marriage of congenial, of complementary souls, then we have life in its highest and fullest range. When the first fierce ardour cools, a strengthening, an ennobling comradeship succeeds ; and when towards the sunset of life the shadows lengthen there comes that afterglow of love which gives a second honeymoon of honeymoons ; perhaps the most beautiful of all human relationships ; the preparation for, and the prophecy of, that seraphic love, that beatitude, which is the crown in store for us all.

In this view of the true relation of the sexes in which we are honoured in honouring, strengthened in strengthening, and blest in blessing, and in which each finds the fulness of power and blessedness, how saddening are all forms of sex war, which point to piteous sorrows past, present, and to come.

(To be continued.)

THE UNION OF LONDON SPIRITUALISTS will hold their Annual Conference with the Tottenham Society at 'The Chestnuts,' 683, High-road, Tottenham, N., on June 9th. At 3 p.m. a paper by E. Alcock Rush, 'Profession or Possession, Which ?' Discussion invited. (*Al fresco*, weather permitting.) Tea, 6d. each. Public meeting at 7 p.m. Speakers : Messrs. G. Tayler Gwinn and E. Alcock Rush. Soloists, Mr. and Mrs. Alcock Rush. Friends and enemies heartily welcomed.

WITH St. Paul, Mr. J. Bronterre Tetlow would not have us 'ignorant of spiritual gifts.' In his excellent little treatise, just published, 'Lessons on Mediumship' (paper cover, 6d.), he points out that, in order to avoid nervous derangement and psychical dislocation, it is essential to successful results that the person who desires to evolve his psychic powers should have instruction as to the right course to pursue. Where possible, a public instruction class should be a starting point, whence the student may pass, for more interior culture, to a general culture class to discover his particular capacities. When he has arrived at this discovery, he should have a circle of four or five persons who are willing to give up any personal desires of their own to the one object of developing his capacities, and he should attend no other circle till he is 'capable of taking full care of himself in regard to operating influences.' Much other wise counsel is given for the benefit of the budding medium, and Mr. Tetlow closes with a number of brief but valuable hints on speaking, and on the exercise of the psychometric and clairvoyant faculties. The book can be had of the author (post free 6d.) at his address, 7, Ruskin-avenue, Moss Side, Manchester.

FREE-WILL AND FATE.

An attempt to discuss a subject of this nature is always attended with many difficulties. For, at the outset, free-will and fate are both of them of the mind, and our knowledge of this entity is scanty enough. The human mind is the great mystery of life, and all that can be said of it, its nature and working, can only be speculative. It is, then, an unwarranted step to say categorically that man has a free-will, or to assert positively that his will is bound and subject to unknown laws. Our knowledge allows of neither one nor the other. Free-will is as feasible in its argument as fate, and *vice-versa*; both are tentative efforts to orient truth, which we all seek. The extreme fatalist, therefore, is as much justified as the indefatigable exponent of freedom of mind. Let us now look at the claims of both these extreme forms of thought. First, the argument of fatalism.

The central doctrine of fatalism is that the mind is not free in its choice. Its tendency and direction are governed by a thousand circumstances all combining to confine it within a certain radius. This limits it to a certain future which is wholly unalienable, just as the little seed when sown in the ground has but one end, one direction, namely, to bloom to a flower. The nature of the seed determines the nature of the flower, environment being tributary. In the same way the human mind has its nature determined by hereditary circumstances, its unfolding only developing these with the aid of environment. This is quite feasible even though it does militate against our sense of freedom of mind. We all know the influence heredity has on our lives.

Here one man has inherited a disease which mars his whole life, and there another man inherits a certain kind of disposition which throws his thought into one channel. Instances like these are familiar to all, and point to the lack of freedom of mind. A host of sciences, too, are extant to vindicate the belief. Phrenology points to the dependence of mind on the shape of the skull, which is the case of the brain. The development of the cerebrum, there is no doubt, shows the sort of mind with which a man is endowed, and the tendency that it is taking. If there be any justification for phrenology as a science, a man's future lies in the shape of his skull. To many people phrenology is charlatanism pure and simple. The reason for this current opinion is that in its embryonic stage the science fell into the hands of the unqualified and was soon degraded. It naturally then fell into disrepute. The bump theory is *per se* obsolescent; but modern phrenology is concerned not so much with the bumps as with the *shape* of the skull. In this it leads to more accurate and beneficial results. It is now a justified science in the eyes of most medical men.

The common saying, too, that man is the creature of circumstances points to fate. We are, it is said, what our conditions make us. Environment, no doubt, affects the mind, or, at least, the mind moulds itself to the environment. That is adaptability. It is not a question of whether I shall choose this or that, it is a question of my mind being moulded by external circumstances. Consciously or unconsciously, a man seeks the conditions most adapted to the nature of his mind. The desire of the mind is for its own realisation, to find its own peculiar expression. That is fate.

Free-will, the antithesis of fate, makes man his own master. Holding the power to choose, he is the arbiter of his actions; it holds that he is a responsible being gifted with intelligence and accountable for his every thought—a free soul possessing a free will. In the first place, it has never been shown that the soul is free, and all our knowledge of it goes to prove that it is not. The soul is an entity different in its nature from the body. While it inhabits the body, therefore, and is subject to it, it cannot be said to be free. The doctrine of free-will finds steady defenders in many great thinkers, especially in those of Christian ideals and in men like Nietzsche and Bergson. The 'élan de vie' of Bergson is a Life-Force, the Soul, the Ego, self-creative and indeterminable. It gives the individual individuality and is beyond the individual. We cannot predict it, for it is ever self-creative and eludes our prognostications. This freedom gives the individual infinite possibilities, gives the man mastery

over himself and makes him capable of rising above his circumstances to the ethereal heights of genius. It is the 'I will' of Nietzsche and not the 'Thou shalt.' Freedom of will makes the man, whilst dependent on his circumstances, yet independent of them. This mastery of man over himself is the foundation-stone of Christianity which makes the individual responsible. It places within hand the joys of heaven and the torments of hell—though God is omniscient and hence the individual's future is a foregone conclusion.

These are, briefly indeed, the arguments of fate and free-will. The one makes man dependent, the other independent. The one denies him freedom in choice, the other gives it to him. The one is the foundation stone of astrology, *i.e.*, of Orientalism, the other of Christianity and its heaven and hell. And finally, the one holds that the great of mind, the poet, the artist, are born, the other that they can be made—if one chooses.

As we mentioned at the outset, it is not within our province to decide in favour of either one or the other; still, we cannot help noticing how weighty is the argument of fate. But in the long run our acceptance of fate or free-will depends on our minds, their nature and mould, and to a lesser degree on our respective temperaments—fatalism, for instance, being consistent with the Oriental temperament and free-will with the Western temperament. Both are justified in their beliefs, for both seek the one, the great problem of life—Truth.

S. S. A. COYNE.

SPIRITUALISM: ITS HIGHWAYS AND BYEWAYS.

An Address delivered by Mr. Percy R. Street at the Convention held by the London Union of Spiritualists on Thursday morning, May 16th, at the South Place Institute, Finsbury, E.C.

In opening his address Mr. Street pointed out that every Spiritualist was a visible representative of the cause, and played a part in moulding its destiny, for without him the unseen workers could do comparatively little. It behoved him, therefore, to take counsel at times with his fellows, and it was for that purpose that that morning's meeting was held. Proceeding, Mr. Street avowed his optimistic belief that the day would come when men would no more doubt the reality of Spiritualism than they doubted the existence of the sun. Spiritualists, he said, desired to convince humanity of the reality of the intercourse with spirit people which, as the result of experiences, due to experiment and research, demonstrated human survival after bodily death. He said:—

Considering the testimony of the ages, which eloquently establishes the fact of man's yearnings after immortality, it was not unreasonable to expect that he would gladly welcome evidence securing to him for all time the sure and certain knowledge of his progressive destiny; but, alas! the history of Spiritualism shows that men are anything but willing to learn the truth. Repudiation of our claims, ungenerous criticism, bias and prejudice, heavily tinged with hostility, have been the landmarks of our way. In spite of all this, Spiritualism has risen in a remarkably short space of time from obscurity, through unenviable notoriety, to a position which, if not of popular prominence, at least commands a degree of respect.

We are not satisfied, however, nor have we any intention of resting upon the laurels we have won. We want to see our truths and their influence permeate the whole fabric of life, finding a place in every sphere of human activity and tempering the judgment of those who, by their counsels, guide the races of men towards their destiny.

The highways of Spiritualism are the roads of progress, bringing us nearer and nearer to the consummation of our desires and aims. Its byeways are those side tracks and issues which spell disorder and stagnation. First of all we will take the cause universal. In order that humanity may know of us and understand our claims it is essential that we secure a footing on the two great parallel highways of publicity and presentation. To be known we must have publicity. How is this to be acquired, save by presentation?

Society work, it is true, is attended by many difficulties; yet I firmly believe these may be largely overcome by adequate publicity and presentation. Still it is a melancholy fact that some societies, which are constantly deploring their lack of funds

and paucity of attendance, have entirely failed to grasp the importance of advertising. The halls in which they meet are quite innocent of any announcement outside likely to arrest the attention of passers-by; the local press is unfurnished with any guiding line for the use of seekers; and, stranger still, the Spiritualist press is no better served. But, after all, the finest advertisement our cause can have lies in the dignity and high quality of the presentation of its claims. If we want to attract people to us we must provide something that will prove an irresistible magnet. If the presentation of our truths lacks that distinction which is their due, then all the newspaper puffs in the world will not avail, save to add fuel to the fires of criticism. As Spiritualism attracts attention through its evidence, the phenomena, therefore, constitute the great highway along which we must travel towards human emancipation from the thralldom of error and misconception. Experiences of phenomena convert interest into conviction, the interested into adherents. The cry is constantly being raised that our presentation of evidence is crude and unsatisfactory. Whilst this may be partially true, it is not wholly deserved. We cannot command phenomenal happenings; they are in a large measure spontaneous, being governed apparently by a certain environment which, although we may recognise it when it is present, we know not how to produce. Our failures, if they can reasonably be called such, are honourable, and in no wise reflect upon our credit; nor are our successes praiseworthy. Praise or blame have no part in us, for in doing our best to fulfil our mission we are not humanly capable of doing any more. Unfortunately, some among us are not content with this, and I have heard the remark from responsible officials, 'When the public come, they expect something, and must have it.' I am convinced that such an attitude is largely responsible for the fiascos which occasionally rend our very souls—if not, indeed, for the discovered fraud. The attempt, by such a remark, to excuse exhibitions of this nature which rightly earn the title of fortune-telling, or fraud, or worse, is the weakest and silliest argument extant. It is insulting to the intelligence of the inquirer, repugnant to the true Spiritualist, and puts a dangerous weapon into the hand of the enemy. If there exists an idea in the mind of the public that they have merely to enter our doors to be overwhelmed with evidence, or witness strange and wonderful sights, it is in all probability due to the fact that in our eagerness to arrest attention we have made it appear so. As a matter of fact, the door of the spiritual is not so wide open, or if it is, we are too dull to perceive it. Anyway, the communion we enjoy is not of such a character that open manifestation is always possible. We have become convinced of Spiritualism after long and painstaking research; and we must be careful, therefore, not to mislead others by suggesting that proof is obtainable off-hand. Probably some do have such experiences, but I believe such cases to be extremely rare.

In presenting our evidence, care must be taken to leave no loophole for criticism; let us have too little, rather than too much. One apparently minor detail of genuine fact will outweigh a bushel of high-sounding platitudes. Whatever the evidence may be, let it keep on the right track. In clairvoyance it is far better to fail in obtaining recognition than to attempt to hide with unnecessary verbiage a flaw in the chain, or descend to the level of a Gipsy Lee—'cross my palm with silver, pretty gentleman'—style of thing. This may fill a hall with a crowd of wonder-mongers, but it will never elevate our cause, and if we can only keep our financial balance on the right side by such doubtful methods, it were far better to put up the shutters and go bankrupt. Spiritualism, we have seen, depends in the first place for its life upon evidence, and for evidence we depend on mediums. Now I do not propose to dissect mediums or enlarge upon their iniquities. Volumes have been penned concerning these unfortunate folk. But I submit that in our dealings with them we forget one great fact; they are human like other humans. This does not, of course, excuse their strays from the path of virtue; it merely explains them. The medium is the greatest asset we possess, for without the channel he provides there can be no evidential Spiritualism; and lacking this, I am afraid our philosophy would fail in its usefulness. From much of the talk one hears even among Spiritualists, one would imagine the only bad folk in the world were labelled mediums; indeed, the name is sufficient condemnation in the opinion of some people. Such treatment is not deserved. The majority of our mediums are as honest as the majority of people in other walks of life. We must never forget that mediumship has throughout the ages, at the cost of suffering, given to man the answer to his soul's deepest questionings, and to-day, no less than in the past, this sacred office—for I regard it as such—is fulfilling its destiny. Mediums are a charge upon us from spirit life. It is for us to protect them as we would our most precious belongings; but more often than not we pay them a scanty remuneration, and abuse them for wanting any, or else drive a willing horse to death with little compunction. There is hardly a medium to-

day, public or private, who has not received such treatment from the hands of those who should be their staunchest protectors. Yet mediums are essential to our welfare. As Mr. W. H. Evans truly said recently:—

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

Let us see to it, then, that our conduct towards them is such as to encourage and aid them to this end. The work of the medium is not to tickle our ears and pander to our vanity, but to be a beacon, pointing out the road of the higher life.

It is complained that Spiritualism is crude and offers little to the man of intellect or spiritual aspiration. If there be any cause for a complaint of this nature, where lies the fault? Not with our philosophy! If the world at large has limited Spiritualism to table rappings and tiltings, and the trances of mediums, the fault is ours. If there is no appeal to the intellectual and spiritual nature of man, the fault is ours. The only possible explanation is a confession that we have unduly subordinated our glorious philosophy to the demonstration of phenomena. I maintain that our philosophy, supported by indubitable manifestations, affords food for thought suited alike to the mental palate of the humblest of earth's children and to that of the most erudite philosopher. It is a synthetical system, the application and expression of which lead to the highest spiritual understanding and unfoldment. Spiritualism has accomplished a great deal, and it is for us to mirror in our lives the superlative value of our teachings. Shall we take the byeway of mediocrity and earn for our cause the stigma that it is 'merely a revival of savage myths,' or shall we tread the glorious highway opened to us through the proper realisation and expression of our philosophy based upon our facts, and thus compel humanity to recognise the evidence of the reality of our immortality?

Let us cultivate the higher Spiritualism—the real Spiritualism—which came to us when, tired of soulless theories, the world was slowly drifting into an indifferentism fatal to life itself; the real Spiritualism which unveiled for us the larger world, revealed the glorious to-morrow, and gave into our keeping the message of our own divinity! The revelations of Spiritualism have enabled us to gain self-knowledge, to understand the purpose of life and our place in the universe. When we have gathered our proofs, let us turn our attention to the development of our hidden attributes. The great purpose of existence seems to be the cultivation of our own spiritual natures, so that, becoming consciously linked with the cosmic life, we may evolve love, wisdom and justice. Keeping open the channel of communion, that those who seek may find, let us at the same time forge ahead to realise life's fulness. The world will then look upon Spiritualism as something worth having; its hostility will cease and its criticisms lose their meaning. The destiny of Spiritualism is in our own hands to mould as we will—to dishonour it by pandering to the lower instincts of the sensation-monger or the self-seeker, or to ennoble it by exemplifying in our lives its highest ideals. Experiences, knowledge of evidence, the possession of psychic powers will not make us Spiritualists. Living our philosophy can alone do that. Let our meetings be conducted with harmony and our truths presented with dignity and reverence; let us do all things decently and in order. Societies are not formed to provide an exercise ground for individual idiosyncrasies or an opportunity for personal aggrandisement; their office is to secure for humanity the open door to a path that leads to God. Spiritualism is called a religion. A philosopher once said, 'Religion is nothing if it is not everything—if the whole life be not filled with it'; and it is as well, when we speak of our religion, to remember this, and to examine our own lives to see if they will pass the test.

Finally, let me say that we shall never find our greatest satisfaction in indulging in ribald criticism of the beliefs which others hold sacred, no matter how little those beliefs appeal to us; nor in destroying, wholesale, everything that does not meet with our approval, without offering anything in its place. It is not by the attachment of incongruous labels and tags to make ourselves appear more respectable that we shall win our way, but by a calm survey of life's problems and a clear exposition of the manner in which the application of evidential and philosophical Spiritualism provides for their solution. Thus we shall fulfil our mission, humanity will find a panacea for its woes, and we shall see before us the open portals of that realm in which we shall one day realise more fully than we do now the infinite possibilities of our spiritual natures.

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THE GREAT AWAKENING.

To the fearful soul, deficient in hope and confidence, the world seems always on the verge of disaster; there is always a crisis of some sort impending, the results of which appear to threaten final catastrophe. There are great industrial revolts going on which, from the point of view of the timorous observer, can only mean the dissolution of society; a great war cloud hangs over us, and when it breaks civilisation will infallibly go down. A canker of selfishness and artificiality is eating into the heart of the community—the old healthy ideals have been forsaken, and the prospect is gloomy beyond precedent. But why prolong the list of jeremiads? They are all very familiar to those who follow the thought of the time as reflected in its literature. Even the most robust thinker has to brace himself at times in order to resist the infection of gloom, and to retain his conviction that before the 'hastening ills' depicted by the scribes of the superficial, civilisation will not be finally engulfed.

Certain sturdy old optimists of the matter-of-fact order apply their antidotes to the pessimism of the day. 'There have always been crises,' they say; 'the country has always been going to the dogs, and the world for ever coming to an end without quite doing it!' They are amply justified in their genial mockery of the spirit of the age. The experience of the past supports them in their argument. But there is no mistaking the fact that some new elements have entered into the problem as it presents itself to-day, and 'modern melancholy,' as a brilliant essayist describes it, is marked by certain features which distinguish it in a high degree from the pessimism of the past. The pressure of life has increased to a point which it never reached before, and the discontent is not only more widespread, but has penetrated more deeply into the social consciousness. Even the young show the contagion, and youthful cynicism is a new and not altogether humorous feature of the prevailing dissatisfaction. In the past these periods of depression or of revolt were the outcome of local and physical causes—famine, tyranny, religious persecution. The sufferers could always explain in a few pointed and pungent words the nature of their affliction. To-day the complaints are significantly vague, nobody can explain exactly what is the matter. When the manual worker says that all he wants is better wages, the acute observer is as well aware as the worker himself that the case is not fully stated—the cause of the discontent lies deeper. Thousands of those who in higher grades of society depend for their livelihood on their own exertions are convinced that their own particular panacea is a competence that will render them financially independent. Here, again, there is

evidence of the truth only partly stated, for they are well aware that the great majority of those who have placed themselves, or have been placed, beyond all risk of want are equally touched with the distemper of the age and seek relief in feverish gaiety or by surrendering themselves voluntarily to the treadmill of daily work. It has, indeed, become a commonplace that many a wealthy man, with all the means of leisure and enjoyment at his disposal, labours harder than the meanest of his dependants. This class cannot 'strike' in the common acceptation of the word, but in its privacy—as we have reason to know—it is often rebellious and perplexed. It does not fear poverty, it has no complaint of bad housing conditions, but it is woefully afraid of death, and finds in the distractions of pleasure or business not enjoyment but merely a refuge from thought.

Let us go at once to the root of the matter. What we are witnessing to-day is not a symptom of decadence, not an evidence of any cataclysm that will plunge us back into barbarism, but a revolt of the spirit. In truth it is a noble rebellion, if rebellion it can be called, for it is really a re-emergence. It is a sign of hope, an assurance of ultimate triumph. It is a proof that the spiritual life of humanity, smothered under dead forms of faith, clouded and clogged by false methods of life and thought, is vital, active and insurgent. It is not to be suppressed. It is no wraith to be exorcised by rites—bell, book and candle are powerless against it. It is the living soul of humanity that is rising to demand its dues. Well may those who have so long denied the Spirit, quake as it rises. To these it assumes a strange and awful form not to be appeased by the shallow sophistries of politics or conciliated by physical rewards. It menaces the peace of the worldling, for it threatens an end to the baser ideals of material comfort and security. To him it comes like the ghost of Banquo at the feast, and he feels the 'strange infirmity' of fear, of which Macbeth complained. Mysterious indeed is such an apparition in a world that has so long outgrown the fear of ghosts, having convinced itself that the soul is an 'old wife's fable' and the afterworld the baseless fabric of a vision.

The times have been
That when the brains were out the man would die,
And there an end; but now they rise again.

Yes, they rise again, the souls of murdered men or stifled truths. Both have their Nemesis, but the vengeance of Truth is the more deadly, for 'when murdered Truth returns she comes to slay.'

There is something of retributive justice, then, in the stress and terror of the world to-day. But the suffering is disciplinary and remedial, and there are great rewards. To us these stirrings of the Soul are full of solace and encouragement. To us her face is benign and majestic; before the brightness of her rising the gloom is dispelled. The shadows fly from her path, and she comes as the warrant of our faith and the vindication of all for which we have suffered and striven.

There are those who say, somewhat glibly, that we live in times of transition. It is true, but they little realise, perhaps, how great a transition it is. For now the deeper things of life are coming to the surface. The scattered forces are being concentrated, and a fresh advance made towards unity. But this time it is no transition from one stage of material or intellectual advancement to another—it is a transition to spiritual consciousness. It means doubt and disquiet for many, but for those who realise its true meaning it is full of hope and encouragement. They have learned that life is for ever shaping something new and glorious, and that the Spirit 'doeth all things well.'

TWO SEANCES WITH MRS. WRIEDT.

MR. W. T. STEAD MATERIALISES.

By M. CHEDO MIYATOVICH.

After some hesitation, from personal reasons, I have arrived at the conclusion that it is my duty to the undying memory of my dear friend, William T. Stead, and my duty to a great cause, to address this letter to you for publication in 'LIGHT.'

By profession I am a diplomatist, having had the honour to represent my country (Serbia) at the Court of the King of Roumania, at the Sublime Porte of the Sultan of Turkey, and three times at the Court of Queen Victoria and once at the Court of King Edward VII., besides having been entrusted by my Government with several important diplomatic missions and representations at international conferences. I am a member of several learned societies on the Continent, and a honorary member of the Royal Historical Society in London. I mention these personal facts to claim from your readers the credit that I am a man accustomed to weigh the facts and my own words in full consciousness of my responsibility. I ought to add that for many years I have been interested in the scientific study of occult phenomena, but was not yet a convinced Spiritist.

Having heard that at Mr. W. T. Stead's house at Wimbledon the remarkable American medium, Mrs. Wriedt, with whom Vice-Admiral Moore experimented, was staying, I asked that lady for permission to pay her my respects, and eventually to have a séance with her. She gave me an appointment for Thursday, May 16th, at 10.30 in the morning. I went there, accompanied by my friend, Mr. H. Hinkovitch, doctor of law and a distinguished barrister at Agram (Croatia), who had just arrived in London.

Mrs. Wriedt took us to Julia's Bureau, and told us that she is what is called a voicing medium, but that under good conditions the materialised spirits may also show themselves. She asked us to examine the cabinet and the room if we liked. As I have been on a previous occasion in that room, and examined the cabinet with several German doctors, I did not think it necessary to do that on this occasion.

I and Dr. Hinkovitch took seats near each other in the centre of the room, facing the cabinet. Mrs. Wriedt did not enter the cabinet, but sat all the time on a chair near me. She placed a tin speaking tube (megalophon) in front of my friend. She started an automatic musical clock and put all the lights out, so that we sat in perfect darkness.

When a beautiful melody of a somewhat sacred character was finished by the clock, Mrs. Wriedt said to us that the conditions were very good, and that we should be able not only to hear, but also to see some spirits. 'Yes,' she continued, 'here is the spirit of a young woman. She nods to you, Mr. Miyatovich; do you not see her?' I did not see her, but my friend saw a piece of oblong and illuminated fog. 'She whispers to me,' continued Mrs. Wriedt, 'that her name is Mayell—Adela or Ada Mayell.'

I was astounded. Only three weeks ago died Miss Ada Mayell, a very dear friend of mine to whom I was deeply attached. But in that moment there was no other manifestation of her. She disappeared without saying anything more except her name.

Next moment a light appeared from behind the medium and moved from the left to the right of the cabinet, as if carried slowly by a soft breeze. There, in that slowly moving light, was not the spirit but the very person of my friend William T. Stead, not wrapt in white wrappers, as I have seen spirits at other séances, but in his usual walking costume! We both, I and Mrs. Wriedt, exclaimed loudly from joy. My friend Hinkovitch, who only knew Mr. Stead from photos, said: 'Yes, that is Mr. Stead!'

Mr. Stead's spirit nodded to me in a friendly manner and disappeared. Half a minute later he appeared again and stood opposite me (but somewhat higher above the floor), looking at me and bowing to me. And a little later he appeared again, for the third time, seen by us all three still more clearly than before. After his third disappearance I felt that the speaking tube was moved towards my face, and then we all three heard distinctly these words:—

'Yes, I am Stead—William T. Stead! And, my dear friend Miyatovich, I am so pleased you came here. I myself came here expressly to give you a fresh proof that there is life after death, and that Spiritism is true. I tried to persuade you of that while here, but you always hesitated to accept that truth.'

There I interrupted him by saying: 'But you know I always believed what you said to me!'

'Yes,' he continued, 'you believed because I was telling you something about it, but now I come here to bring you a proof of what I was telling you, that you should not only believe, but *know* [pronouncing that word with great emphasis] that there is really a life after death, and that Spiritism is true! Now, good-bye, my friend! Yes, here is Adela Mayell, who wishes to speak to you!'

Stead never knew Miss Ada Mayell in this life, nor had he ever heard her name before. She then spoke to me in her affectionate and generous manner, trying to reassure me on certain questions which have sadly preoccupied my mind since her death, and telling me that she is happy now. There is no need to report here all she said to me. Mrs. Wriedt and Mr. Hinkovitch heard every word she said.

Then to my own and my Croatian friend's astonishment, a loud voice began to talk to him in the Croatian language. It was an old friend, a physician by profession, who died suddenly from heart disease. My friend Hinkovitch could not identify who that might have been, but they continued for some time the conversation in their native tongue, of which, naturally, I heard and understood every word. Mrs. Wriedt for the first time in her life heard how the Croatian language sounds.

Mr. Hinkovitch accidentally overturned the speaking tube, and although he tried to replace it in the original position, and thought he had succeeded in doing so, the talking manifestations were not continued. When the light was turned on Mrs. Wriedt found that the speaking tube was not placed properly, and that circumstance, according to her, explained the cessation of further manifestations.

I and my Croatian friend were deeply impressed by what we witnessed on that day, May 16th, between 11 and 12 o'clock at noon. I spoke of it to many of my friends as the most wonderful experience of my life. I spoke of it to the most scientific woman of Germany, Frau Professor Margarete Selenka, who had just returned from Teneriffe, where she was establishing a station for scientific observation of apes. Mme. Selenka came to London to hear all the details of the 'Titanic' catastrophe, in which her great friend, W. T. Stead, perished. We arranged to have a private séance with Mrs. Wriedt on Friday, May 24th, at one o'clock. That séance was held in Julia's Bureau, but, excepting that a voice shouted once, 'Sit quiet on the chair!' no other manifestation took place. By arrangement with Mrs. Wriedt, I and Mme. Selenka returned in the evening, and at eight o'clock we had a séance, at which, besides me and Mme. Selenka, Mrs. and Miss Harper and a very charming lady, whose name I did not ascertain, were present. After a short time from the beginning of the séance we all saw Mr. Stead appear, but hardly for more than ten seconds. He disappeared, to reappear again somewhat more distinctly, but not so clearly as he appeared to me on May 16th. That was the only materialisation phenomenon of that evening, but as compensation we had wonderful and various voicing manifestations. Mr. Stead had a long conversation with Mme. Selenka and a short one with me, reminding me of an incident which, two years ago, took place in his office at Mowbray House. Then, again, Miss Ada Mayell spoke to me, telling me, among other things, that she knew that her sisters and her niece wrote to me, as she wished them to do. After her my own mother came and spoke to me in our own Servian language most affectionately. Mme. Selenka had a very affecting conversation with her husband, Professor Lorentz Selenka, of the Munich University, and also with her own mother, who died last year in Hamburg; both those conversations were carried on in German. A friend of Mme. Selenka came singing a German song, and asked her to join him, as they used to sing together in old times, and Mme. Selenka did join him singing. Then we had an Irishman, once a naval officer, who had a long, cheerful, and,

indeed, quite a sparkling talk with the charming lady, whose name I unfortunately do not know, but with whom the brilliant Irishman seemed to be everlastingly in love. Naturally, although I heard clearly all the conversations in German and in English, I am not justified in reporting them here. Not even the long statement which Julia made concerning certain suggestions to keep the Cambridge House as a centre for psychic research in memory of Stead, can I properly reproduce here. All I wish to state publicly is that I am deeply grateful to the wonderful gift of Mrs. Wriedt for having enabled me to obtain from my unforgettable friend, William T. Stead, a convincing proof that there is a life after death, and that Spiritism is true, and for having given me almost a heavenly joy in hearing the affectionate words of my dear mother in our own tongue, and in getting another and sacred proof of the continuance of the living individuality of one of the most charming, most selfless, and generous women whom I have ever known so far in my life.

Royal Societies Club, St. James's, S.W.

COMMUNICATIONS THROUGH TWO MEDIUMS.

BY H. A. DALLAS.

The April number of the 'American Journal of Psychical Research' is mainly occupied with a detailed record of a remarkable case, the chief significance of which, as Dr. Hyslop points out, is that it seems to indicate the extent to which spirit agencies may influence the thought and action of living beings on earth.

The medium is a lady called Miss E. De Camp; she is not a professional medium. Quite suddenly and unexpectedly she appears to have become the recipient of influences from Frank Stockton (the author of 'The Lady and the Tiger,' and other clever stories).

The influence of Frank Stockton resulted in the production of stories, which at many points are characteristic of this author, and which contain facts recognised by his friends as associated with his life.

Miss De Camp has never read Stockton's works, neither was she aware of the connection of the facts related with his life, and she has normally no literary ability.

Dr. Hyslop is satisfied as to her good faith, and those who read her straightforward record are not likely to doubt it, and her lack of literary style is self-evident.

These writings began in 1909. In 1912 Dr. Hyslop decided to try and test the matter. He took Miss De Camp to Mrs. Chenoweth, who has developed trance mediumship; this involved a journey of two hundred and thirty-five miles. Miss De Camp was registered under a false name and not introduced into Mrs. Chenoweth's presence until the trance state had begun. The two ladies were unknown to each other, and Miss De Camp did not speak at all whilst she was in Mrs. Chenoweth's presence. Under these conditions Mrs. Chenoweth became controlled by Mr. Duyster, a friend of Miss De Camp, and also by Frank Stockton, and the latter claimed that he was writing stories by Miss De Camp's hand. It was Mr. Duyster who had introduced Dr. Hyslop to Miss De Camp; the appearance of these two controls on this occasion was therefore remarkably appropriate.

The record of these sittings repays careful reading; they contain striking and evidential matter, and here and there they give interesting indications as to the conditions of the communicators. For instance, Mr. Frank Stockton says that he is *not* using Miss De Camp because he cannot otherwise continue his pursuit of telling stories, for he can tell plenty of stories over there; but it 'fascinates' him to use her as a medium, and he does it to help her also; giving her 'new friends, impulses and purposes.'

If we accept this as authentic it shows that there is, indeed, abundant scope in the future life for the development of talents cultivated in this.

Miss De Camp's friend, Mr. Duyster, declares that it is good for him to communicate: 'It is good to be able to be in contact

with those we love and cherish,' and he adds, 'I am not so restless now, although I make her so sometimes.'

Dr. Hyslop tells us that Mr. Duyster had a habit of walking the floor in great restlessness, and Miss De Camp has automatically done this, in a very restless state. Our mental habits may thus continue to affect those on earth, even whilst we may be gradually outgrowing them in the larger life. The warning is a valuable one, reminding us of the great importance of fighting with bad habits here and now, and the folly of supposing that death will in an instant correct the habits of a life-time.

The control claiming to be Stockton is full of character and the conversation is very realistic. He points out that when he passed over, he, as it were, stepped into work already prepared for him:—

I did not make her a medium, she was one, and the people were already there, and it was easy for me to work because the organised plan for work was already established. If it had not been I, it would have been some other person; but I think it was known that I was going to pass away, for everything seemed ready for me, as it would have been for an expected guest, and I slipped into the work so naturally that it is all very harmonious, and like me in its expression. Time will bring some changes, but some such as I myself might have made. I am happy. I repeat it because of a supposition that I am dissatisfied and so reaching for further expression (p. 206).

Frank Stockton aims at being serviceable in his communications, but not as a psychical researcher. The demand for evidence awakens no enthusiasm in him. He is not eager to prove his identity, although he claims to have 'given evidence of identity through her [Miss De Camp] on more than one occasion.' And it is true that her stories contain many incidents which have been found to involve personal facts in the life of Mr. Stockton not known by Miss De Camp, but recognised by his friends. When pressed to give evidence through Mrs. Chenoweth, he replied:—

I do my work in my own way, and I know, and she [Miss De Camp] knows, and that is enough. . . . It is a funny thing if a man can have no rest in heaven, but must go on repeating for the sake of a lot of idiots that his name is John Smith, John Smith, or whatever it may be.

I really have a desire to do a certain kind of work, and deliver me from the class who cut up their relatives to see how their corpuscles match up. I think I won't do for your business at all (p. 208).

One cannot fail to sympathise with the feeling expressed in this racy reply, but we may congratulate ourselves that there are those on the other side who can persist in the more monotonous task of spelling out names and recalling little traits by which they can be identified. We need both classes of workers. Mr. Duyster belongs to the latter class, apparently; for at one sitting he seems to have concentrated all his attention on the effort to register his name correctly. He succeeded at last with great difficulty.

Miss De Camp's mediumship does not manifest by story-writing only. Some of its other phases are equally interesting and should be studied in order to appreciate the value of the experiences above referred to.

I propose dealing with them in another article.

'SPIRITUALISM EXPOUNDED.'

A DISCLAIMER.

Just as we go to press we have received from the Rev. J. W. Canton, Rector of St. Margaret's Church, Whalley Range, Manchester, an indignant letter disclaiming responsibility for the statements concerning Spiritualists attributed to him by Mrs. Dora N. Bellas in the pamphlet, 'Spiritualism Expounded,' which we reviewed on p. 262 of last week's 'LIGHT.' As proof that he never made the statements referred to, he offers to submit the MS. of his lecture to any gentleman we may appoint. We regret exceedingly that Mr. Canton should have been so gravely misrepresented.

A 'SIGN' or a 'wonder' may awaken interest, but unless it is accompanied by a spiritual ideal it will not appeal to the moral sense, impress the conscience and arouse the desire to improve.

THE 'TITANIC' DISASTER.—WAS GOD RESPONSIBLE?

In 'LIGHT' of May 11th are to be found set forth two views of the 'Titanic' disaster in its relation to destiny, which are of interest, partly from the fact that each is the exact antithesis of the other. One is contained in a report of a sermon by Rev. A. J. Toyne, in which he was at pains to show that God is not to be made responsible for the disaster in question or to be associated with it in any way. God governs the world, it is true, but such calamities as the loss of the 'Titanic' are due simply and solely to man's want of caution, and are not to be looked upon as implying a judgment upon the nation for its latter-day luxury or anything else. The other view is set forth in a letter over the initials 'O.M.', in which the writer endeavours to show how, by some Pythagorean system of numbers, the 'Titanic's' ill-fate may be regarded as practically predestined. 'To the student of the Kabalistic Tables,' we are told, 'the sinking of the "Titanic" was a foregone conclusion.' Now I think I may say that these two views are mutually exclusive. If the Pythagorean number theory is right, we can hardly avoid the conclusion that God had something to do with it, if we use the word 'God' to signify in a broad sense the spiritual power or powers who govern this world.

Mr. Toyne's sentiments are typical of what most of us are pleased to call practical common-sense, and it would be interesting to consider them in relation to the idea of predestination implied in the letter of 'O. M.', who, like Mr. Toyne, speaks for a class. Is the author of the sermon right in assuming that because an accident is attributable to purely natural causes, therefore it is simply and solely an accident, attributable to man's carelessness, and nothing else? Does Mr. Toyne believe that God does not interfere in human affairs at all? If so, his view can scarcely be called a scriptural one. Does he believe that nations have arisen and empires passed away without one act of intervention on the part of 'God'? Why, even historians would hesitate to make such an assertion. But if Mr. Toyne does not go so far as this, then where will he draw the line? If divine interference is to be traced in the destinies of nations, then why not in that of communities, in that of individuals? It is simply the old question of the why and wherefore of apparently undeserved evil. We are offered two alternatives: one, that of believing with Mr. Toyne that such disasters as the sinking of the 'Titanic,' and presumably lesser and greater ones as well, are accidents pure and simple; the other, that such calamities are not accidents at all, but occurrences foreseen and foreordained. To the intellect unaided by faith both alternatives are hard. It is as difficult to see why disasters should be foreordained as it is to see why the innocent should be permitted to suffer in what is nothing but an accident. Of the two, I find the latter the more difficult. My sympathies are with those who look for a lesson in the seemingly inexplicable, and see the finger of God in a great calamity. That it should be a judgment upon excess of luxury seems to me not an unfair interpretation if we accept the prophetic attitude in the Bible towards such as representing 'God's' attitude. It might quite well be argued that Providence, who heretofore has winked at the times of this luxury, prepared a rebuke for us when it actually came to providing millionaires with a deck of their own. Perhaps 'God' who, through the mouth of His prophets, has continually cast scorn upon those distinctions of wealth and rank which weigh so much with us, desired once more to show mankind the hollowness of 'rank' by destroying it utterly in the face of death, and mingling men and women together in that equality which is the only social rank that Nature countenances—the steerage emigrant with the first-class passenger, the stoker with the millionaire. Or perhaps Providence intended only a rebuke to the commercial greed of our age, which allows considerations of economy and dividends to outweigh that of human safety. I do not desire, however, to press these suggestions; only I think I may safely say that in times of antiquity Divine wrath would certainly have been associated with such an event, and for my part I doubt the wisdom of discarding so ancient and so wise a precedent, as

certainly as I believe that the heart-searchings of simpler times have more command upon our attention than that illusory doctrine of moral detachment which has been voiced by Mr. Toyne.

To the 'judgment' view an objection will at once be raised. 'Why,' we shall be asked, 'are innocent men and women to be punished for the sake of a judgment upon society?' To which I would reply that it has always been so, that history teems with examples of the innocent suffering with, or for, the guilty. Why it should be so I am not wise enough to say, but to the believer in the doctrine of 'Karma' these things are not altogether inexplicable. To the intellect aided by faith in 'Karma,' that is, the law of the conservation of moral force, these things appear in a new light, and we are reminded that there may be many reasons for those disasters which we are from time to time compelled to mourn. If the law of Karma is true, it may well be that a knowledge of the counsels of 'God,' and of the past and future existence of the victims, would explain the seemingly inexplicable, especially when we remember that the death they passed through may not have been so dreadful in the dying as we, who were spared that trial, are too ready to imagine (*vide* Mr. Stead's message: 'Oh, how easy it is!'), and that to the inhabitants of the other world this earth may not appear so desirable a place as it does to us.

It is a difficult doctrine, I admit. It is one which requires much forbearance and a willingness to be content for the present with hypothesis. But, at least, it provides a loophole for faith, it shows a possible explanation. It encourages us to believe that the universe *may* be just and *may* be friendly. If Karma be true, then we are at liberty to believe that 'God' does interfere in human affairs, that perhaps He did so in the 'Titanic' disaster.

'Accident' has played so large a part in human affairs, and has been associated with so many important issues in the lives of individuals and of nations, that there is good ground for believing that the seemingly accidental is not so accidental as it seems. Is it possible that the saying, 'He that taketh the sword shall perish by the sword,' has a deeper significance than is implied in its reference to this life only? Is it possible that it has an occult and Karmic significance, implying that all who have taken the lives of their fellow men must themselves perish by a violent death, if not in the same earth-life, then in some other? If this be so, then it is possible to discern some reason for there being so many of those disasters which send many together in a moment to their grave.

Moreover, that strokes of fortune, both good and evil, take place through perfectly natural causes is no proof of the non-interference of spiritual powers. Such powers do not intervene nowadays in the openly miraculous manner which we are accustomed to in the narratives of Biblical and Homeric times, but the intervention may none the less be just as real. Many people confess themselves unable to consider the possibility of intervention on the part of free intelligences in a world governed by natural law. The difficulty they experience, however, is a factitious one. It is the same difficulty that we experience in attempting to retain free-will in face of our obvious enslavement to law and circumstance. Yet most of us believe that we have free-will, that somehow or other that something in us which is beyond phenomena and beyond causation can yet initiate a change. Pure spirit, I take it, is 'at the back of' cause and effect, and as such has access to the fountain-head of causation, initiating movements which are worked out according to natural law in such a way as to leave no trace of their Divine origin. We may be entirely in error in believing natural law to be self-initiated. It may be that all natural law is the expression of a spiritual intelligence, and dependent upon that intelligence for its continued operation. The phenomena of post-hypnotic suggestion are quite sufficient to show how mistaken we may sometimes be in supposing ourselves to be free agents. This is what 'O. M.'s' letter suggests, and though I do not in the least understand his Kabalistic system of numbers, I must say that his view of things is far more suggestive to me than Mr. Toyne's. From 'O. M.' or Pythagoras, if it is he, I have received at least the shadow of a hope, the hope that such a disaster may yet have its place in the economy of things, that it may have been considered at length

and duly approved in the counsels of Jove, and that there may be some cause for Poseidon's wrath other than mere human imprudence. One thing that seems in some small measure to bear out the suggestion that the 'Titanic' was 'fated,' is the fact that there were so many other vessels in her neighbourhood at the time of the disaster, more than one of which might, but for some unfavourable circumstance, have taken off all aboard. All attempts at explanation must be difficult, but I must say that 'O. M.' rather than Mr. Toyne has helped me in the face of trial to retain my faith in the Lord God 'who formed good and created evil.' It is easier to doubt whether there is such a thing as pure accident where any important issues are concerned than it is to reconcile justice with calamity along the lines of Mr. Toyne. Moreover, belief in the power of prayer to avert calamity—and surely Mr. Toyne will allow us this—entirely prohibits the belief that Providence was wholly detached in this and other similar disasters.

A. ARUNDEL.

IS GOD IN HELL?

BY W. H. EVANS.

'Though I make my bed in hell Thou art there.'

The old landmarks of the super-material world are fading away. We are learning to think of many stages of existence in that other life, instead of the arbitrary two or three. We even get occasional glimpses into the soul of our brother man, which reveal that he is actually as good as ourselves; that the morbid and violent expressions of his soul are really passion storms which will eventually clear and temper his disposition, and restore him to equilibrium and sanity. After all, our conceptions of goodness and badness depend very much upon the point of view. An action which may be looked upon as a crime in Mayfair, may be an act of prowess to be commended in another country. The question before us involves the moral nature of the universe. Theologians have been content to rely on the written word, surrounding it with a halo of reverence and meting out dire punishments to those who dared to doubt, not having reached the stage of development wherein it is possible to see that even doubt may be a means of gaining grace. When a man begins to mistrust the old landmarks he is on the point of making discoveries. There is a point where faith and doubt are strangely blended. Often through faith in things afar one doubts the limitations which ages of narrow thinking have imposed, speedily finds the world is much larger than was formerly believed, and that even the things he deemed sacred are common-places to others. Doubt is helpful and useful so long as it does not become a chronic mental condition. It is then cynicism, which is a cold douche to all things spiritual. It is when a man begins to doubt his doubt that he draws near to the kingdom of affirmation.

The old conception of God is rapidly changing, and save in the minds of those who remain in the backwaters of intellectual development, the idea of a being outside the universe is impossible. The universe upon which the gloom of God's anger was thought to rest has been found to have gleams of divine radiance. We begin to see that all things are shaping towards some sublime purpose. The new light has dazzled some, and many who have not yet grown accustomed to it are staggering about mentally, very much like men drunken with new wine. Wild and impossible ideas are expounded. Extremes are preached with evangelical fervour, and there is a newness in the mental atmosphere, a crispness of thought, and a sturdy independence of mind that promises well for the future. One can rest assured, therefore, that whatever comes, the rising tide of spirituality will find its level, purifying our civilisation, giving newer and fresher ideals to a materialistic and theory-jaded humanity.

We find God everywhere. 'Cleave the wood and there am I.' He is here in the midst of us. And though we may gaze with awe on the splendour of the jewelled heavens, and behold the glory of the dappled dawn with its wealth of silver and gold, we know that not only in the beauty and radiance of

Nature is He to be found, but in the midst of our cities where the hum of human life renders the incarnate thought audible. In the many amenities of our social order, in the many sacrifices that civilised life calls for, we find the spirit of God manifest. And if there be sorrow and pain, trial and labour, we can rejoice even amidst these things, for many have found the nearness of God in these veiled sisters of woe. God is here in the midst of us, and we need not go to some far-off temple to worship Him who gazes at us from the eyes of our fellow-man.

The deification of man and the sanctification of woman have been among the finest contributions to the thought of the world that Christianity could give. In the lifting up of the man Jesus and his deification it has, unconsciously perhaps, lifted up and deified all men; and in making woman the pleader between man and God the Romish Church has deified the mothering instinct. If Mary be the mother of God, then there is a new-born tenderness in Deity that leaps out to meet the aspiring soul. For the mother-love always *stoops* to *uplift*. This thought of Mary as the mother of God may seem crude dogma, and we do not accept it as either philosophically or scientifically true, but we feel that it expresses a certain spiritual aspect of a deep and profound question. We have been taught to believe in a man-God. But Nature, more wise, has taught us that, in the production of all things, there is a positive and a negative force required—a male and a female—and although we cannot demonstrate scientifically the existence of God, we remember that there are depths in the soul which no plummet forged by science can ever hope to sound. The divine flame within us shall yet burn up all corruption and purify our vision so that we shall be able to behold the 'vision splendid' and learn of the holy one within.

During recent years there have been many demonstrations of human survival after bodily death. It will not be too much to say here that we discern the finger of God in this. And with the demonstration has come a great and holy joy in the discovery of the *real* omnipresence of God. Truly the psalmist was right when he sang, 'Though I make my bed in hell, Thou art there.' But we have learned that hell and heaven are not localities. That other life, with its teeming possibilities, so full of the glory and splendour of God, is too real, too progressive, to be limited to two local states. And yet it may be that there is a truth hidden in the conception of heaven, purgatory, and hell; for, whatever our station, we find that these three mental states cover nearly every experience of life. Jesus said, 'The kingdom of heaven is within you,' and it is equally true that the kingdom of hell is within you. One may be in the midst of the glories of the summer-land; its fragrance may be all around, its light and beauty may shine in every cloudlet, flower, and tree, and yet such an one may have that within which will invert all this glory, so that instead of beauty he sees only ugliness and sin. For the kingdom of hell within is reflected from without. And is God in hell? Of a surety, yes. It is this fact that gives ground for such strong hope and possibility for great joy. For wherever God is, there is the spirit of good; and the pain, the ugliness, the sin and evil will train and bend the soul until it turns toward the light. And this thought shows how impossible an eternal hell is. It shows how futile such a condition would be, for the very love of God will, by its melting tenderness, draw the wanderer home. He may go out into a far country, but the husks which the swine eat are poor fare for an immortal being. The soul tires of the outer shell of material things, and longs for the life-giving, life-sustaining food of the ideal; and in that longing and yearning after better things will come the quickening of the divine spirit within. The soul will then turn homeward, and the divine, ever watchful, descend in streams of purifying fire and in influences of healing, so that the spirit, becoming strong, can cry, 'Lo! I was in hell, but finding God there, I clasped heaven to my breast with joy.'

We should like to call attention to the fact that Mrs. Mary Seaton, who is now giving a course of lectures at the rooms of the London Spiritualist Alliance, is forming classes at the Higher Thought Centre, 10, Cheniston-gardens, W., for healing self and others and the gaining of self-mastery. Particulars will be found in our Supplement advertisement sheet.

MONSIGNOR BENSON ON SPIRITUALISM.

The lecture on Spiritualism recently delivered by Mr. E. W. Wallis at the Pavilion, Brighton, seems to have stirred up the Roman Catholics, for on Saturday, June 1st, a crowded audience listened to an address on the same theme by Monsignor R. H. Benson. 'The Sussex Daily News' of the 3rd inst. gave a long report and said: 'It was soon made clear that he is intensely interested in occult phenomena, and that he declined to regard Spiritualism as being beneath contempt. "A great many people, upon whom Christianity may not have a very firm grip, find it infinitely attractive." Spiritualism had led Sir William Crookes to believe in the immortality of the soul, "and no one but a fool or an uneducated person will laugh at Sir William Crookes as being obviously deluded."'

But, having admitted so much, the lecturer went on to speak of the 'appalling fact' of the 'great deterioration in many of those who frequent séances, and the tremendous nervous and mental strain which comes upon them, often ending in complete loss of mental balance, with seclusion in a lunatic asylum.' Still, he admitted, 'that did not prove Spiritualism itself bad or wrong.' As a matter of fact, 'great deterioration,' 'tremendous strain,' 'loss of mental balance' and 'seclusion in a lunatic asylum' are not peculiar to Spiritualism—indeed, they are far less rife among Spiritualists than its opponents imagine. They find what they look for, frequently misunderstanding and misrepresenting very simple facts. There are, it is true, hosts of unfortunate and unhappy people in asylums, but it was *not* Spiritualism that sent them there. 'Religious dementia' is a frequent cause in people calling themselves Christian, but few people blame Christianity for it. They easily find other explanations and excuses.

Dealing with the question, 'Is Spiritualism compatible with Christianity?' Monsignor Benson granted that in theory it was, and said, 'You may believe the Christian religion and at the same time go to séances; many Christians do, but as a matter of practice, it is found in the long run that people who take up Spiritualism lose their Christianity.' That, however, is largely a matter of point of view. A great many Spiritualists believe that they understand Christianity better, and that they are better Christians now than previously; and who shall say them nay? The lecturer stated that 'Spiritualism was extraordinarily accommodating with regard to other religions, Mahomedanism, Buddhism, &c. There was only one religion to which it was absolutely and finally opposed, and that was the religion of the Catholic Church, and he took that as one of the greatest compliments the Catholic Church had ever received.' In reply to a question, he said that 'Spiritualism is condemned by Catholics for trying to get into the spiritual world, as it were, by the back-stairs, and if we try to do that the direst penalties must fall upon us.'

Now we get to the real reason of the lecturer's opposition; but he is mistaken. Spiritualism is not opposed to religion, it accepts the spiritual truths in all systems of religious thought and teaching, but it is opposed to all assumptions of finality and infallibility; and it is a pure assumption that his is the front-door entrance and ours only the back-stairs way into the spiritual world.

The reverend lecturer then became satirical and amused himself and his audience by some little quips and sneers, but 'those who live in glass houses should not throw stones,' says an old proverb, and it ill becomes those who complain that their Church is unfairly treated to resort to the very tactics of which they themselves complain. We cordially agree with the speaker that it is dangerous 'to dabble and play with Spiritualism,' but we affirm that it is a very helpful and inspiring thing to study Spiritualism seriously and profit by the knowledge that can thus be acquired respecting the meaning of life here and the nature of the higher life hereafter. Spiritualism disproves materialism and establishes belief in immortality on the sure foundation of ascertained fact, and in so doing it tends to lift mankind up to the plane of spiritual life and confirm the religious intuitions of the human heart. If rightly interpreted and applied it is a blessed revelation—a divine comforter.

MR. W. T. STEAD's explanatory statement regarding his 'passing,' made through Mrs. L. V. Richmond (Cora Tappan), will appear in 'LIGHT' next week.

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 to Visit Rothesay.

SIR,—This gifted woman has agreed to revisit Rothesay as our guest as soon as her engagement with Julia's Bureau terminates, and prior to her visit to South Africa. Dates are not yet fixed, but will probably be from the middle of July for a week or so. The séances will be conducted for the Rothesay circle under my careful supervision.—Yours, &c.,

JAMES COATES.

Glenbeg House, Ardbeg,
Rothesay, Scotland.

'Spiritualism as Social Saviour.'

SIR,—Permit me to congratulate Mr. Wake Cook on his valuable and timely articles in 'LIGHT.' He is doing good service in drawing attention to Dr. A. J. Davis's ideas for social reconstruction, which, we are all agreed, is greatly to be desired. I notice that he begins with the plan of settling six farmers on suitable land adjacent to good markets, &c. (page 259). The idea is a good one, and might well have been carried out in America when land was cheap, but it is scarcely feasible in this country owing to the difficulty of obtaining land in a desirable neighbourhood at a rental which would make it possible for the scheme to be worked successfully and profitably. Mr. Fels, who recently tried some such plan, has had to abandon his efforts because of the insuperable obstacle of the high prices asked for land that would have served his purpose and the unsatisfactory conditions under which his scheme was actually tried. Our good old friend, Dr. Alfred Russel Wallace, long ago realised the hopelessness of efforts in this direction until the land could be made available by its being nationalised. When that is achieved, co-operative farming and direct supply will come within the range of possibility.—Yours, &c.,

W. F. M.

'Cheiro's' Experiences.

SIR,—I am away in the wilds and only read the report in 'LIGHT' of 'Cheiro's' lecture to the London Spiritualist Alliance a few days ago. Now, it seems to me that, in the very nature of the problems involved, the nicest accuracy of statement is essential in all occult matters. I traverse two statements made in that lecture on points which are within my own knowledge; with the further remark, that if any part can be proven to be a loose assertion one may well inquire what guarantee there is that any other part does not fall within the same category. I refer to 'Cheiro's' Indian experiences, and as I have resided in India for well over twenty years, and in every part of it, I know a good deal of that country.

1. The lecturer relates that whilst wandering—a stranger—on the 'pier' at Bombay (there is no pier in Bombay, unless the Apollo Bunder can be so designated) he was accosted by a Brahmin, who ultimately took him 'several days' journey' to his home in the mountains, which mountains could be seen from the said pier in the far distance. Now there are no mountains visible from Bombay, unless the hills called the Western Ghats can be dignified by that name; they are but sixty miles from Bombay by rail, and less than half that distance by road; are of trivial extent and height (the G.I.P. Railway crosses them at two points), and are as familiar to Bombay residents as are the Surrey Hills to Londoners. Will 'Cheiro' please say which were the mountains 'visible from Bombay' he went to, and if the Ghats, what part of them did he visit—Khandalla, Larorla, or where—and why it took 'several days' journey' to go to a place practically only across Bombay Harbour, and within two hours by rail?

2. The rope trick, which 'Cheiro' says has been seen and vouched for by 'hundreds of Europeans' in India. Will he mention a few of those hundreds? I never saw it, in a period extending from 1879 to 1911, nor did I ever come across any man who had seen it. I have asked scores and scores of men who have spent their lives in the East, and have always been met with a negative, often contemptuous, reply. Nor were my inquiries limited to Europeans; my many Indian friends, Brahmins and others, were equally incredulous. Of course, I have come across many fakirs and Yogis who claimed marvellous powers—most were arrant rogues, and those who were not were lunatics.

Please understand, I am no disbeliever in supramundane phenomena—I have seen too much to remain that—but when investigating I do not leave my reasoning faculties behind, and I am convinced that much which is put down as psychical is

really physical. We are a long way yet from understanding the subtleties of the physical consciousness.—Yours, &c.,

R. H. FORMAN, Colonel.

[In response to our inquiries, a friend who has also spent some years in India says that he saw nothing contrary to fact in 'Cheiro's' description of Bombay. He knows the Western Ghats, having passed over them. These are, he says, 'veritable mountains, not hills,' and as for the 'several days' journey, the natives, journeying on foot, travel only at night and with Oriental slowness, so that they take two or three days over a journey that the strenuous Englishman accomplishes in a day. Our friend's difficulties are not with the physical facts, but with the Oriental mysticism. To him the Yogis and fakirs are simply uncleanly mendicants. He saw some of their feats, but is disposed to ascribe them mostly to sleight-of-hand or unusual skill in deceiving the senses.—Ed. 'LIGHT.')

The Liverpool Conference.

SIR,—May I remind intending visitors to the coming Conference of the S. N. U. that accommodation should be applied for not later than the 22nd inst., as applications received after that date cannot be guaranteed attention. Also that applicants requiring private notification of their hosts must enclose stamped addressed envelope or postcard.

It will greatly facilitate our arrangements if, when writing, friends will state the *number of nights* they intend to stay.

As no doubt many delegates and associate members will have friends in our city with whom they are making private arrangements for accommodation, I should take it as a kindness if they will notify me to that effect.—Yours, &c.,

ERNEST A. KEELING.

8, Knocklaid-road, Tue Brook, Liverpool.

Spiritualists' National Fund of Benevolence.

SIR,—I have pleasure in again sending you the monthly report of donations to the above fund, and in thanking the donors for their contributions.

Amounts received during May: Miss Boswell Stone, 5s.; collection at Hull, 10s. 9d., on the occasion of the visit of the National Union Executive; 'F. D.' (Birkenhead), £5; collection at the Lyceum Union Conference at Nelson, £2 13s.; Mrs. Stell's circle, 5s.; 'A Friend' (Madras), 2s. 6d.; 'A Salford Widow', 5s.—Total, £9 1s. 3d.

The surest way of finding permanent happiness, and laying up treasures in heaven, is to care for the poor and needy.—Yours, &c.,

(Mrs.) M. A. STAIR.

14, North-street, Keighley.

SOCIETY WORK ON SUNDAY, JUNE 2nd, &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.*—Mr. W. E. Long, under influence, gave an excellent address entitled 'The Mystic and the Medium.' Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

KINGSTON-ON-THAMES—**ASSEMBLY ROOMS, HAMPTON WICK**.—Mrs. Jamrach spoke on 'Ministering Angels,' and gave clairvoyant descriptions. Sunday next, at 7 p.m., Madame Beaurepaire, address and clairvoyance.

HACKNEY—**240A, AMHURST-ROAD, N.**—In the absence of Madame Hope, Mr. Neville kindly gave an address. Sunday next, at 7 p.m., Nurse Graham. Monday, at 8 p.m., circle. Tuesday, at 8.30, astrology class. Wednesday, at 8, Mrs. Sutton's circle.—N. R.

BRIXTON—**8, MAYALL-ROAD**.—Mr. Sarfas gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Maunder (vice-president), address on 'Veils'; at 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public.—G. T. W.

PECKHAM—**LAUSANNE HALL, LAUSANNE-ROAD**.—Morning, Mr. Glennie on 'The Place of the Holy Spirit in Spiritualism.' Evening, address by Mr. D. J. Davis. Sunday next, morning, Mr. Blackman; evening, Mrs. Podmore. Monday, at 3 p.m., Nurse Graham. June 16th, 11.30 a.m., Mr. Johnson; 7 p.m., Mr. H. Leaf. June 22nd, Garden Party. Special: Sunday next, at 3 p.m., friends are invited to meet Mr. Glennie for the purpose of re-forming Lyceum.—A.C.S.

CROYDON—**ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN**.—Mr. G. R. Symons gave an interesting address on 'Christ's Ministry of Good Cheer.' Sunday next, Mrs. Mary Davies, address and clairvoyance; usual morning meeting at 11.15; evening service at 7.

STRATFORD—**WORKMAN'S HALL, 27, ROMFORD-ROAD, E.**—Miss Ridge gave a spiritual address on 'God: The Great Reality,' and convincing clairvoyant descriptions. Mr. Geo. F. Tilby presided. Sunday next, Mr. and Mrs. Graham, address and clairvoyance.—W. H. S.

BRIXTON—**84, STOCKWELL PARK-ROAD**.—Morning, Mrs. Underwood; evening, Mrs. Harrah and Mrs. Richards. Successful services. Sunday next, at 11 a.m., Mr. Underwood; at 3 p.m., Lyceum; at 7 p.m., Mr. P. Smyth. Thursday, at 8, Mrs. Neville.—W. U.

BRIGHTON—**MANCHESTER-STREET (OPPOSITE AQUARIUM)**.—Mrs. A. Boddington gave splendid addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, questions answered, and clairvoyance. Tuesday, at 8 p.m., also Wednesday, at 3 p.m., clairvoyance. Thursday, at 8, members.—H. J. E.

HOLLOWAY—**PARKHURST HALL, 32, PARKHURST-ROAD**.—Evening, Mr. Matthews spoke inspiringly on 'Spiritualism and Reform.' May 29th, Mrs. Jamrach gave an address and clairvoyant descriptions. Sunday next, at 11 a.m., open; at 7 p.m., Mr. W. W. Love. 12th, at 8, Mr. Stebbens. 16th, at 3, Lyceum anniversary; at 7, Mr. and Mrs. Pulham.

SHEPHERD'S BUSH—**73, BECKLOW-ROAD, W.**—Morning, public circle. Evening, Mrs. Ord gave a fine address. May 30th, Mrs. Podmore gave clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; 6.45 p.m., Mr. Freehold. Thursday, at 8, Mrs. Webster. Friday, at 8, members' circle.—J. J. L.

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

SEVEN KINGS, ILFORD—**45, THE PROMENADE**.—Mr. R. Boddington gave an exhaustive address on 'Spiritualism—What is It?' May 28th, Mrs. Alice Jamrach gave an address and well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Karl Reynolds. Tuesday, at 8 p.m., Mr. G. Tayler Gwinn. 16th, Miss F. M. M. Russell.—C. E. S.

STRATFORD—**IDMISTON-ROAD, FOREST-LANE**.—Morning, Mr. Connor read a paper on 'Spirit Return.' Evening, Mrs. Neville named the secretary's three children, spoke on 'Ministering Angels,' and gave clairvoyant descriptions. May 30th, Mrs. Webster, address and psychometry. Sunday next, at 11.30 a.m., Mr. Wrench, on 'From Over the Line'; 7 p.m., Mr. Walker. 13th, Mrs. Mary Davies. 17th, Building Fund Social.—A. T. C.

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

LONDON SPIRITUAL MISSION: 22, Prince's-street, Oxford-circus, W.—Mr. J. J. Morse gave addresses under influence. Morning subject, 'Physical Salvation'; evening, 'Three Stages of Spirit Life.'—E. C. W.

EXETER—**MARKET HALL**.—Morning speaker, Mr. C. V. Tarr; evening, Mr. W. H. Evans.—H. L.

BATTERSEA PARK-ROAD.—**HENLEY-STREET**.—Mrs. Mary Gordon gave a good address and clairvoyant descriptions.—N. S.

SOUTHEND-ON-SEA.—**MILTON-STREET**.—Mr. J. A. White gave an address and well-recognised clairvoyant descriptions.

WHITLEY BAY, ARCADIA.—Mrs. E. H. Cansick spoke on 'The First Recorded Séance and Its Lessons.'—C. C.

EALING.—**TECHNICAL COLLEGE, 95, UXBRIDGE-ROAD**.—Mr. Lund gave an address on 'Happiness, Health, and Wealth,' and Mrs. Lund psychometric delineations.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL**.—Morning, Mr. W. E. Long, address and clairvoyance; evening, Mr. G. Brown, on 'Is Spiritualism a Religion?'—M. R.

BIRMINGHAM.—**30, JOHN-STREET, VILLA CROSS, HANDSWORTH**.—Mrs. Coles gave fine addresses, and on Monday evening psychometric delineations.—H. W.

TOTTENHAM.—**684, HIGH ROAD**.—Mrs. Mary Davies gave an address on 'After-Death Problems' and striking clairvoyant descriptions.—N. D.

EXETER.—**MARLBOROUGH HALL**.—Morning address by Miss Amy Letheren; evening by Mr. Elvin Frankish. Miss Letheren and Mr. Weslake gave clairvoyant descriptions.—E. F.

PLYMOUTH.—**ODDFELLOWS' HALL, MORLEY-STREET**.—Mr. Prince gave the address and Mrs. Trueman clairvoyant descriptions. May 29th, Mr. Prince, address, and Mesdames Trueman and Summers clairvoyance.—E. F.