

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,677—VOL. XXXIII. [Registered as] SATURDAY, MARCH 1, 1913. [a Newspaper.] PRICE TWOPENCE.
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THE BRITTEN MEMORIAL.

NOTICE.

The Annual Meeting of Subscribers will be held in the 'Onward' Buildings, 207, Deansgate, Manchester, on Wednesday, March 12th, 1913, at three o'clock in the afternoon.

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No. 1,677.—VOL. XXXIII. [Registered as]

SATURDAY, MARCH 1, 1913.

[A Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Two men were engaged in controversy and a third who listened to the arguments took counsel afterwards with a philosopher, to whom he explained the points of difference. The question, he said, was too deep for him, and he could not tell on which side the truth lay. 'Which of them lost his temper?' asked the sage. 'Notice that next time, and you will generally find that the angry man has the lesser truth.' Mindful of this maxim, we try to preserve a calm demeanour towards all doctrines, however heretical we may esteem them. A truth never needs the aid of bluster and indignation to enforce it. When these passions are displayed the truth itself can only be present in a weak and distorted form. There has in the past been a great deal of high feeling over the subject which Mr. Wedgwood in his recent address referred to as a 'vexed question'—we need not allude to it more particularly. But we cannot refrain from a passing word on the theme.

Here is our attitude. The material world, as we call it—that is to say, the world of grosser matter in which we emerge into self-consciousness—is designed to individualise the spirit. However the spirit may exist before birth into the material world, it has no personal identity until that stage is entered upon. When it has been consolidated by the process of materialisation, as an individual unit, the main purpose of its association with matter is accomplished, and it passes on to unfold its higher powers in higher worlds, the degree of unfoldment corresponding to the highest possibilities of each grade of environment. The acorn having become an oak is not again resolved into an acorn to commence its development *de novo*. Nature never has occasion to repeat herself. The personality of a human being is made up of a thousand little traits and peculiarities which differentiate him from every other human being. Even his faults and failures are a part of his personality. 'Form' is as important as 'Force.' The individual human being conveys to us an impression of form, character and personal idiosyncrasy, inseparable from his life-expression. The idea that he can surrender all these—a strange and devastating eclipse—and re-appear as another personage, possibly of another sex, without loss of identity, is to us unthinkable.

But, it may be objected, the essential spiritual 'atom' remains. Precisely, but the purpose of that spiritual 'atom' or 'monad'—if such there be—on earth was to develop a particular personality or individualised life-expression, not to develop any kind or every kind of

personality. There must obviously be a continuity of consciousness. All kinds of lessons have to be learned, of course, but the ascending series of worlds is infinitely resourceful in this respect. The spirit who needs the lesson can return to earth and in the spiritual consciousness live certain earth experiences over and over again, without the necessity of repeating the physical processes of birth, childhood and maturity. The belief in such a necessity is a mechanistic idea—a form of materialism. There are, it is true, certain senses in which the doctrine we refer to has a basis of truth. One of these was well expressed in the remark credited to Mr. Stead in 'LIGHT' of February 15th (p. 82): 'A spiritual supersession is mistaken for a re-embodiment.'

Amongst the numerous articles in the Press provoked by the report that Sir William Ramsay has succeeded in 'creating' atoms—in other words, building up larger and heavier atoms out of smaller and lighter ones—an article in a London daily paper gave us occasion for thought by the following statement:—

Hitherto the world has been regarded as consisting of a blend of three 'units' consolidated in one:—

MATTER, of which everything that falls under our senses is made.

ENERGY, an undefined force from which we get heat, light, electricity—'power.'

SPIRIT, which animates the higher beings.

That summary, by the way, leaves out of account the ether, which does not 'fall under our senses' and therefore on this classification cannot be described as matter. Perhaps the writer of the article regards it as energy. But—that consideration aside—we were much struck by the recognition of 'Spirit' as one of three 'units' of which 'the world has been regarded as consisting.' We are indeed progressing when the Science of the daily paper outpaces the Science of the laboratory at this rate.

The author of the statement we have quoted, it will be observed, tempers his courage with discretion. He finds that Spirit is that 'which animates the higher beings,' a limitation which even the advanced Science that admits Spirit might find it difficult to accept. It is true that even the scientist who is willing to take Spirit into account would be puzzled to define it. But he would be chary of circumscribing its operations in this way. He would possibly inquire why Spirit is limited to the animation of 'higher beings' (presumably mankind). And the instructed Spiritualist would coincide with him. But then even the journalist's description of Matter would on a close analysis be challenged. It is not so long ago that Sir William Crookes remarked, as regards Matter, that he was not quite sure if there was any such thing. From this point of view, then, the materialist is left without even his beloved Matter to hold by! In due time, no doubt, it will be discovered that the three 'unities' are very much 'consolidated,' that they merge into one great Reality. We may prefer—we do prefer—to call it Spirit, but names are

of little account, although, at present, they tend very much to darken counsel and confuse issues. In any case, it is a significant thing to find a popular newspaper recognising the existence of Spirit.

A signal instance of the growing disposition to attack evils on the interior side instead of dealing crudely with externals is shown by a notable article in the 'Homiletic Review,' quoted in a recent issue of the 'Literary Digest' (New York). The writer of the article points out that everyone is responsible for the moral condition of a community. The man who, protected by power and wealth, slightly infringes the law paves the way for humbler law-breakers. He who flaunts his riches before the poorer folk provokes the spirit of envy and theft, and is responsible for it.

Every act contrary to the common good devitalises the moral atmosphere which all must breathe, and by so much lowers the moral vitality of every member of the community.

And he goes on to suggest that the Church should begin

a crusade for personal righteousness; to lay upon the conscience of every man and woman an unsparing demand that in that calling which God has placed them they shall bring every thought and act to the line and plumb of spiritual rectitude.

There is a tremendous meaning in this idea of atmosphere. Long since Science found that trees and plants drew most of their substance and vitality from the air and not, as was once supposed, from the earth. There was a hint and a lesson in that. Vice withers in a pure social atmosphere, theft cannot flourish where the spiritual conditions of society are full of honesty and justice. These are amongst the central truths so hard for the materialistic reformers to learn, but nevertheless they are slowly beginning to influence the general mind. There are men in whose presence profanity is hushed and the most lawless in speech and manners are instinctively 'on their best behaviour.' It is not from fear, for often the men who exercise this influence are gentle and inoffensive. It is 'atmosphere'—the soft but irresistible compulsion of the soul.

In the leading article, 'Health Triumphant,' in our issue of the 8th ult., we made an incidental reference to the attitude of the Christian Scientist who, we remarked, 'says (in effect) "Think you are well and you will be well."' This has drawn from Mr. Frederick Dixon, the well-known exponent of Christian Science in this country, a lengthy statement of the doctrines which he so ably espouses. We regret that we have not space to reproduce it, and as he has apparently no quarrel with our reference except that it does not represent the essential tenets of his system, we see no especial need that we should do so. The allusion we made was a casual remark by way of illustrating an argument. It was obviously not intended to carry an exposition of the whole method of Christian Science healing, nor to cast any aspersion upon it. We gather, indeed, from Mr. Dixon's letter that he quite recognises this, and we do not feel that the 'glancing allusion' in the article referred to need be treated as possessing any weighty importance.

TO CORRESPONDENTS.—Several communications intended for this issue of 'LIGHT' are unavoidably held over till next week.

ONE morning last week we had the pleasant experience of receiving five letters from correspondents who had been receiving 'LIGHT' as 'trial' subscribers, renewing their subscriptions at the usual rates for six or twelve months, thus showing their appreciation of our paper.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, MARCH 13TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MISS ESTELLE W. STEAD

ON

'What Spiritualism Means to me, and Some Messages Received.'

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

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

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

- Mar. 27—Mr. E. W. Wallis on 'Spiritual Emancipation by the Elimination of Fear.'
- Apr. 10—Mr. Angus McArthur on 'The Psychic Element in Folk Lore.'
- „ 24—'Cheiro' on 'Hands of Famous People.' With lantern illustrations.
- May 8—Miss Felicia Scatterd on 'Psychophasms and Skotographs': psychic pictures produced in darkness.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 4th, Miss S. MacCreadie will give clairvoyant descriptions of spirit people at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each. March 11th, Miss Florence Morse.

PSYCHIC CLASS.—On Thursday next, March 6th, at 5 p.m. prompt, address by Comtesse de Tomasevic on 'Some Psychic Experiences in my Public Work and Private Life.'

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, March 7th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

SPECIAL NOTICE.—On Wednesday next, March 5th, an Evening Meeting will be held at 110, St. Martin's-lane, W.C., at 8 o'clock, at which Mrs. Minnie Nordica will give clairvoyant descriptions. Admission 1s. each.

MRS. BLOODWORTH, of the Clapham Society of Spiritualists, who appealed through our issue of February 8th for help in starting a library for members and inquirers, desires to acknowledge with gratitude the receipt of four hundred pamphlets and a thousand printed labels from Mr. S. Jennens of London, and six new books on Spiritualism from Miss Clowes of Hunstanton, Norfolk; and to assure the donors that both pamphlets and books are greatly appreciated and will be used to further the cause we all have at heart.

VISIONS OF THE UNSEEN.

We have received from Hemendranath Sinna, B.A., of Calcutta, an article contributed by him to our contemporary, 'The Hindu Spiritual Magazine,' the following extracts from which will doubtless be of interest to the readers of 'LIGHT':—

The Hindu has various philosophies and diverse religious creeds and opinions, to suit the myriad and one idiosyncrasies of the human mind. On one point alone, that of belief in the Unseen, are all Hindus agreed. The Hindu believes in the life beyond the veil. Death is but the passing off into the world of the spirit—a higher birth—'to be born in the spirit.' He believes more in the life after death than in this life after birth in this planet.

The Hindu mind is so deeply saturated with ideas about the workings of the Unseen Hand, that a Hindu cannot, by any means, get rid of them completely. His mind eternally revolves round this one and central idea about the unseen.

To him every atom is 'hedged in with divinity,' and every living thing is the holy tabernacle of the unseen: 'the meanest worm beneath the sod, by "birth and heredity" blends itself with God.' To the Hindu there is no distance between the Creator and the created—between the seen and the unseen—between life here and life hereafter—both are one unbroken chain of infinity!

He believes in destiny, as well as free will, but more in the former than in the latter, holding, with the immortal Shakespeare, that—

There's a divinity that shapes our ends,
Rough-hew them how we will.

The Hindu does not think that the imagination of man has peopled the invisible world with beings. He firmly and devoutly believes in their existence. Indeed, his idolatry is based on his faith in the existence of 'heavenly habitants,' perceived by the inner eye of the blind poet Milton. He believes in the workings of these invisible beings on this earthly planet. Here he differs from Hamlet and can never think of the unseen universe or the next world as—

The undiscovered country, from whose bourn
No traveller returns.

Yama said to Nachiketa in the Kathopanishad of the Black Yajur-Veda: 'To those who are thoughtless and are stupefied with the craze for "getting and spending," the mysteries of the unseen world do not reveal themselves. They think that this visible world alone exists and that there is no after-world, and thus become repeatedly subject to me, Death!'

The man of the world may be justified in asking 'If the sinless alone can behold the unseen, and the infinite beauties of the unseen universe around us, what is to become of us, ordinary sinful mortals?' To this my emphatic answer would be that 'My wife and children and myself have seen and heard things beyond the ken of fleshly eyes and ears; and I cannot say that we are at all sinless! We are very ordinary mortals. I am myself a sinner, yet I have had visions of the unseen, in my life's lucid intervals—and I speak from direct personal experience of a life of full forty-four years. I have often had many reasons to be thankful to my Maker for the many opportunities He has afforded me of witnessing the workings of the Unseen Hand. I have received spirit signals and messages in the most trying moments of life, which, alas! I have often failed to read and interpret aright.'

This power of spiritual vision comes to me now and then, when I live a strictly spiritual life. I lose it when I live a bad or indifferent spiritual life or amongst people who upset the inner calm and mental equilibrium. Sensuality is opposed to spiritual life and powers. I have found this out from direct personal experience and close observation. Jesus said, like an arch-Oriental as he was, 'He that hath ears to hear, let him hear.'

To see the unseen, we have to live like a *Yogi*, which literally means the uniter. The body, mind, and heart, according well, make the harmony of life complete, and enable us to see the invisible and hear the inaudible.

I will tell my readers what things have helped me in the spiritual life, especially the most recent occurrence in my family, which, naturally, lead my thoughts to this subject.

My second daughter, Hironmoyee, born on Friday, October 30th, 1896, passed away quietly into the region of the spirit at 3 a.m. on October 23rd last. My eldest daughter, Anandamoyee, her husband and my eldest son, Premananda, were at the time at Madhupur, a station on the East Indian Railway, one hundred and eighty-three miles from Calcutta.

After cremation we returned home, and just as we were talking about the spiritual experiences we had undergone during the last days of my daughter's earthly career, a knock at the door

announced the sudden and unexpected arrival of my daughter Anandamoyee and son Premananda from Madhupur.

They had seen Hironmoyee, who before leaving this world had paid them a spiritual visit at Madhupur. They had not received any news from us. But at the very time that my wife noticed Hironmoyee's shuffling off of her mortal coil, Anandamoyee, at Madhupur, suddenly sprang out of her bed, as she saw her departing sister Hironmoyee stand by her bedside. She felt a great nervous tremor and the presence of her sister in astral body. My son-in-law and eldest son were at once aroused. My eldest daughter and son felt the separation so keenly that they could not stay any longer at Madhupur, but hastened back to Calcutta by the earliest available train, and reached my lodge immediately after we returned from Shambazar. To the testimony of my children, my son-in-law added his when he arrived here on October 26th last.

While here, my son Premananda went up to Hironmoyee's room in the third storey and called out: 'Hiron! Hiron!' and immediately her astral figure appeared to him. My wife and fourth boy, Birojananda, have also seen her standing by the bedside. I also heard her voice in the evening yesterday.

She passed away after completing her sixteenth year, and immediately before her exit from this vale of tears she remarked to me: 'Look, father, how the garden looks beautiful, after the showers! All dirt and dust washed away! And the flowers profusely in blossom—the jasmin flowering in abundance. How lovely! How sweet! How beautiful the garden in our school looks!' I said, 'It is a dream, dear.' She replied, 'No, no, father, it is not a dream. It is true, it is true!' And, as a matter of fact, there were showers in the day, and as I was coming down, after saying, 'Don't talk; rest and sleep and be at peace,' she said, 'Yes, father, I will talk no more, and will sleep and be quiet.' Just as I was coming away, she said to her nurse, 'Call father.' She called me, and as I bent over her, I said, 'I am here. Why did you call me, dear?' She said, 'Call my other Father. You are not alone my Father.' I said, 'He is your life. He is everywhere. He is in your heart. Think of Him and sleep, and talk no more.' With joined palms on her heart, she closed her eyes as if to pray. Like a loving and obedient child, she slept the sleep that knows no waking. May her soul rest in eternal peace in the bosom of our Father, whom she sought with her last breath and joined immediately after!

TO LADY SCOTT; WIDOWED AND ON HER WAY TO NEW ZEALAND.

Woman, in thy hour of need,
Meet, ah, meet thy mate indeed!
Girt about with so great grief,
May he bring thee soul-relief;
Speak thee in a spirit-dream,
Crown thee with a lucid gleam,
Pledge thee on the plains of Sleep,
Wanderer of the watery deep!
Win a way to thee in Life,
Woman-soul and still a wife!
Shadow thee by day and night,
Tune thee to a fresh delight;
Till he come at last to stand,
Close to thee as ring to hand,
One with thee as spirits are
Who return from near and far,
Yea, from out the Long Ago,
O'er the desert-tracks they know.

And when thou hast seen him thus,
Ah, re-model him for us!*
Hero of the Southern seas,
Dead upon a Nation's knees,
But, within thy poet-soul,
Living, re-erect and whole!
Victor over every strife
And of this last ill of Life;
Mirrored in the marble pure,
Type of those that still endure.
And with this, the image, done,
Set it up before thy son,
Dedicate of all discerned
'To the Traveller—returned.'

E. M. HOLDEN

* Lady Scott is a sculptor.

LIFE'S TRAGEDIES AND LIFE'S HOPE.

The other day a friend offered to lend me a recently-published novel by a new author. It had been praised in the reviews as very clever, but on being informed that its note was entirely tragic, I declined my friend's offer with thanks, giving as my reason for so doing that I found quite enough of tragedy in the newspapers without seeking it in fiction. Unless the writer had some gospel to preach wherewith to meet calamity, I felt little inclination to make myself wretched over imaginary incidents. But even in the newspapers the worst tragedies are not those recorded under startling headlines. It is not always the incidents that most appeal to the emotions of horror and pity which best deserve the name of tragedies. The break-up of our worldly fortunes, the loss of health or wealth or limb, or even of life itself, are not tragedies in the deepest sense. They are not to be named in the same breath with those far greater calamities that affect not the mere perishable outer garment, but that which is immortal and imperishable, the man's essential self. 'The hardening of the heart, that brings irreverence for the dreams of youth, the triumph of the lower over the higher nature, loss of innocence, broken faith, disloyalty; with their effects on others in embittered lives, the souring of tempers once sweet, and the shattering of all belief in either God or goodness—these are life's real tragedies, and if we could think it possible that any human soul could be or become utterly and irredeemably selfish, that surely would be the most terrible of them all! No outward calamity, not even the awful desolation wrought by war, can equal these; for, if amid the desolation Love still is, there God is also, and His presence is better than the best of outward blessings. Nay, outward blessings—the attainment of worldly ambitions, the possession of wealth—are often but calamities in disguise.

However painful it be to read of or hear narrated, no circumstance is really tragic that brings out or develops the noblest traits of human character. We need not look at the world through dark spectacles because we read ugly things in the newspapers. There is much that we never read there, because it has to do with the ordinary routine of ordinary commonplace lives, and therefore does not find its way into police reports or call for sensational headlines; much of steadfast loyalty and unselfishness, of true nobility, of quiet, patient courage, of striving after high ideals of life and duty; and all this is to be found in all ranks of society, high and low, rich and poor. Even in regard to the seamy side of life we are apt to judge men and women by a defective standard. The standard of outward decency and morality is good as far as it goes, but it cannot measure the deeper qualities of heart and character, the reality that lies beneath the seeming. If it could, many that are first would be last, and the last first. If, moreover, we can recognise that the most terrible outward happenings—earthquakes and tornados claiming countless victims—may be tragedies only from the earthly side, may we not go one step further? If we are assured that this life is but one stage of the soul's journey, then even the greatest moral and spiritual tragedies, though they ought still to move us far more than these outward events, surely need not cause us to despair. May we not believe, with Browning, that 'God's in his heaven; all's right with the world'? The 'good old days' were not so good as those in which we now live. Through the ages, life on this plane of being has been moving upward, not down. What should not then be the possibilities of life on that other plane?

R. D.

TRANSITIONS.—On February 19th, at 8, Park Village West, London, Lucinda Elizabeth, widow of the late George Carr Shaw, of Dublin, and daughter of the late Walter Bignall Garly, of Carlisle, in her eighty-third year. The cremation took place at Golder's Green on the 22nd. Mrs. Carr Shaw was for many years an avowed Spiritualist and a member of the London Spiritualist Alliance.—On February 21st, at 42, Temple Fortune-lane, Hampstead Garden Suburb, N.W., following an operation, Sarah Powell, late of Portland, Maine, U.S.A., widow of Dr. C. R. Coffin, late of South Kensington, aged eighty-one. Cremated at Golder's Green on February 22nd. Interment at St. John's, Woking, Friday, the 28th ult. Mrs. Coffin was an earnest Spiritualist.

THE VOICE PHENOMENA.

CONVINCING EVIDENCE OF SPIRIT RETURN.

BY JAMES COATES.

(Continued from page 94.)

STATEMENT BY MR. PETER GALLOWAY.

This gentleman, who is a frequent visitor at the Rothesay circle, is a shrewd business man in Glasgow, and as fully capable of investigating the physical phenomena of Spiritualism as any man of science. What is wanted in this matter of spirit return is not what this eminent scientist thinks, says, or asserts, or what this or that outstanding theologian declares, but what we ourselves really know. Mr. Peter Galloway's statement is both brief and convincingly true. He was able to attend the first three and the last séance of the series. Mr. Galloway writes:—

It is only natural that to me the most wonderful and satisfying part of the remarkable phenomena at the séances with Mrs. Wriedt was when I looked at the etherealised face of my boy. As he presented himself in front of me I asked: 'Is that you, Jack?' The figure nodded its head, and he (Jack) confirmed my recognition by asking me through the trumpet: 'What did you think of my face, father?' He then asked me about his mother. I answered: 'She is well, can you tell me where she is to-day?' 'Yes, father, she is away to see grandmother.' I then asked where grandmother lived; to which he at once replied: 'Coupar Angus,' which was correct.

Another remarkable incident was when my father-in-law spoke to me through the trumpet at the Sunday afternoon sitting. As you are aware, I had the intention of going back to Glasgow on the Saturday night, but as Mrs. Wriedt seemed anxious for me to stay over Sunday I wired home to that effect. My wife received the telegram about 7.30 p.m., and at once replied, 'Stay week-end.' My father-in-law's question was: 'Did you get a wire to stay till Tuesday?' I said: 'No; I got a wire to stay week-end.' 'Ah, well,' he said, 'I impressed Ann [my wife] to reply: "Stay till Tuesday."'

Now for corroborative evidence. At our home on the Saturday afternoon we had a visit from a Glasgow friend who is a fairly well developed medium, and when the telegram was being delivered by the messenger my folks were outside on the lawn in front of the house. While my wife was reading the message our mediumistic friend, who is a complete stranger to my family connections, described to her the spirit form of a man standing beside her. She had no difficulty in recognising the description as being that of her father.

I could relate a great deal more, but these incidents are what struck me as being specially outstanding and convincing. I cannot close this letter, however, without mentioning the fact that Mr. Stead also spoke through the trumpet, and that I saw his etherealised form.

Testimony given by Mr. John Y. Stevenson and Mrs. Stevenson, of 6, Herries-road, Maxwell Park, Glasgow, written on July 15th at Gravel Bank Cottage, Ardbeg, Rothesay:—

In response to your request for my impressions and experiences in your house during the Wriedt séances, I am afraid I can do little justice to either. I was satisfied with the arrangements, and we had full confidence in Mrs. Coates, yourself, and the medium. At least, from past experience, we were prepared to treat her with consideration and await results.

July 13th.—There were fifteen persons present, and Mrs. Wriedt sat near, but between the cabinet and the musical box. At one time during the opening singing we heard the playing of a cornet accompaniment. On another occasion, during the singing of a hymn, we heard a contralto voice, which rose sweetly above the voices of those present. We sang softly so as to hear spirit voices, if any came. While singing, and afterwards, many lights appeared to float round the room, also partly etherealised forms. One head and bust appeared at the cabinet, but I was too much astonished to take note of the features. There were some faces not seen by us, but judging from exclamations they appeared to be those of relatives of the sitters. There was one we saw, that of a lady with hair parted down the middle, whom, however, although plainly seen, we did not recognise.

The trumpet was used, and the first messages were given to Mrs. Coates and yourself, which you both answered and appeared to recognise. Close to me I heard the voice of a spirit call out distinctly, 'Charlie.' This was recognised by Mr. Walker as that of his father, and for some little time the voice and Mr. Walker carried on a conversation. I was asked in a clear voice to 'stand up,' and not be afraid. Shortly after a head appeared, but it was not distinct. 'Dr. Sharp' asked Mr. Walker to stand

close beside me, as they were drawing from me in order to build up the form. We stood up, taking each other's hand, and immediately a man's head appeared, which Mr. Walker recognised as that of his father. When Mr. Walker spoke, the form bowed to the questions put, and then disappeared.

I wish to mention that at one time, while a conversation was going on between Mrs. Coates, yourself, and a voice, my wife's father's voice addressed us both. Being anxious to hear, for I could not catch his voice, 'Dr. Sharp' intervened with a shout that only one was to speak at a time. Shortly after this the trumpet touched me on the hand, head, and was slowly drawn over my face, nearly removing the glasses from my nose. I was now all attention, and my father-in-law spoke to us in an anxious way. He dealt with many personal matters known to my wife and myself. He asked how all were at home, and appeared contented with our replies, concluding with 'God bless you,' and promising to come again. Several others present had messages from friends which they appeared to recognise. Again a voice addressed us; it was our little one speaking to her mother, first giving audible kisses to her, and next kisses and love to me. She asked for her little sister Jessie, and was glad to know she was well, concluding by telling us that Grandpa and Florence were here and very happy. After several other sitters had messages of comfort given them, again a voice addressed us. It was that of my brother James, who died a year ago in Rothesay. He addressed my wife by her Christian name, telling her he was happy, and he had met my father, who was making progress, but after to-night would make greater progress. Now, as you remember, comes the curious part of his communication. He said, 'Your dog is here with me.' I asked, 'What is his name?' The voice said 'Jock,' which was correct. I was delighted and surprised, and said so. My brother then said, 'There is an animal kingdom in the spirit world. I have all my pets with me'; and immediately we all heard the yelp of my dog. He came and rubbed himself against my legs, and I felt his nose touch my hand in his fondling way. I may say I loved this dog very much; he was an Irish terrier. This incident caused a good deal of comment. Mr. Mackintosh called attention to the fact that it was not a bark. That is so; it was a yelp such as 'Jock' made in life.

When things quieted down, there were other voice messages, and the proceedings closed with singing the 'Doxology.'

Passing strange as the dog's voice and manifestation of affection may be, and whatever ridicule may be thrown on this record—which you know to be true—I cannot withhold it. It is, however, in reality, not a bit more strange than the lights, etherisations, and the identified voice phenomenon characterising this strange and convincing sitting. Mrs. Wriedt could not know the facts revealed by the voices. I have great pleasure in giving you the foregoing outline of my first sitting with Mrs. Wriedt.

JOHN Y. STEVENSON.

6, Herries-road, Maxwell Park, Glasgow.

October 29th, 1912.

With regard to sittings held on July 13th, much which was of a private and personal character and of great interest and comfort to ourselves would not be of public interest. To know that those who left us still live and love us as of old is a joy unspeakable. The evidences of my father and children, given through Mrs. Coates previous to Mrs. Wriedt's sitting, no doubt helped them considerably to manifest again under the good conditions we always enjoyed at your sittings. With regard to Mr. S.'s dog 'Jock,' which he loved dearly, and which was his companion for many years, none were more surprised than we were ourselves, for we thought his barking days were done. We join in thanking you for your untiring labour in connection with this work, for without you these remarkable sittings could not have been recorded.

ELIZABETH Y. STEVENSON.

SUMMARY OF SITTINGS HELD JULY 14TH, 1912.

2 p.m. After a hymn had been sung the trumpet was used, and a tremulous voice prayed in Latin and blessed us in English. Some were sprinkled with water. There were several spirit voices speaking at the same time. Thus, while a voice was addressing Mrs. Coates and yourself, there was another speaking to Mr. and Mrs. Duncan at the other side of the room, and close to us we heard the voice of our little girl named Lily saying, 'Father and mother, we are here.' Further conversation was not possible, as her voice was weaker than that which addressed Mr. and Mrs. Duncan or the one speaking to you. Mrs. Wriedt, speaking firmly, said: 'One at a time; you can't all speak at once.' Then 'Dr. Sharp' intervened, and in his loud voice addressed us all, saying that these friends were so anxious to manifest and make themselves known they must be excused. But after this there was less confusion. My sister Maggie Ann said, 'Dear Lizzie and brother John, I am so glad you have

come.' I asked for them all, and she said, 'Father and mother are here.' I asked for Florence, and she said, 'We are all here.' Lily came and said that Grandma was here, but we got no message from her. I will not detail what the others said. What our friends Mr. and Mrs. Wright received produced also a deep impression on our minds. A voice spoke to Mr. Wright, which was not at first recognised, but with difficulty he made himself known. Through another medium we had had a description of Mr. Wright's father, but I was not aware of what caused his father's passing on till this sitting, when we heard him (the voice) say how much he had suffered through the operation on his tongue, and that he had been stupefied with drugs before he died. This with other private details made the recognition complete. This was a marvellous test, to which Mr. Wright responded by breaking out, saying, 'Oh! indeed, you are my father.'

During this sitting there were several luminous clouds, and in one instance a head, but the features were not clear enough for me to define. Several comforting messages—with private counsel—were given to and recognised by other sitters.

8 p.m. same day. This meeting was opened in the usual way, and immediately we heard several talking at the same time, including the medium. Those addressed recognised the voices. Our little Florence came, giving her name, saying, 'Father dear, and mother darling, I am so glad you have come again. I was with you and sister Jessie when you were having tea to-night, and came here with you.' I asked if Grandpa was there, and she said, 'Yes, we are all here.' On going, we heard the sound of kisses. Grandpa then tried to speak, but his message was lost, as someone else was talking to another friend at the same time. This was disappointing personally, but most convincing as to the genuineness of the phenomena. You are at full liberty to use this.

ELIZABETH Y. STEVENSON.

No comment need be made on the statements made by Mr. and Mrs. Stevenson save two. First, the statements about animal life in the unseen, and the yelping and actions of a dog, furnish food for thought. The statements are correct, but I have no explanation in my mental make-up for the facts underlying them. Second, several voices (each having a significance for the persons addressed) speaking at the same time, disposes at once of the ventriloquial theory.

(To be continued).

WHERE THE 'PSYCHIC' SCORED.

'The New York Times' recently reported an interesting case of the arrest of a psychic, Mr. Bert Reese, sixty-two years of age, on the information of a female detective sergeant. This woman visited Reese and represented herself as a single woman, burdened with wealth and real estates, and unable to attract mankind. Reese, in response to her request for advice, recommended her not to sell, and said that her real estate would double in value.

At the station house several detectives made merry over the old man, asking him, among other things, why his prophetic soul, if it was a prophetic soul, hadn't told him that Mrs. Goodwin was a detective and that he would be locked up. Reese took the jeers good-naturedly and smiled. But suddenly, turning on Detective Sussillio, one of his mockers, he asked him to write down on a piece of paper any question he desired answered. Sussillio did so, showing the paper to a brother detective, Quinn, but not to the prisoner.

'You have asked me,' said Reese, 'to tell you the first name of your mother. Her first name is Pauline.'

Sussillio gasped. He had written that very question, and 'Pauline' was right. Reese answered several other questions.

In the Night Court Magistrate Krotel questioned Mrs. Goodwin, and after learning that she had put false questions to Reese told her she could not complain at receiving false answers. Reese, he said, was a psychic marvel, and he dismissed the charge against him. As Reese sauntered out he smiled at the detectives and confided to them that he had known it all the time.

It is about time English magistrates took the same common-sense view. Police spies who lie and deceive ought to be the last to complain of having been deceived and defrauded.

The correspondent who kindly sends us the foregoing particulars says that Reese is truly a 'psychic marvel,' and a real good fellow besides.

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THE POINT OF VIEW.

Let us imagine the case of a good man who has been stricken down with a severe illness. Doctors and nurses are assiduous in their attendance on the patient, and after a long and weary struggle he is brought back, as his friends say, from the very jaws of Death. Convalescence arrives, and numerous and hearty are the congratulations showered upon him; prayers of thanksgiving are offered up; the dark fate that hung over him has been averted, and as he listens to accounts of the crisis through which he has been carried the patient fairly shudders to think of the narrow escape he has had. An escape from what? From entrance into a world of freedom, of light and music, of peace and beauty. One can imagine the sick man's friends in that world smiling at the irony of the situation, for they would know, and the humour of the whole business would present itself to them as it could never do to those who witnessed the spectacle from the material side of things. And yet, as they would testify, all the anxiety over the patient and the rejoicings at his recovery were amply justified. It was only the point of view that was wrong. It was not death in itself that was to be shunned and fought against—it was only the danger of a soul passing into the hereafter before its work on earth was finished, and before it had exhausted all the possibilities of growth and experience in the material world. This *would* have been a misfortune, but even this would have been less tragic than it would appear when its significance was lost in the delusive idea of death as a great fall into a dark abyss, the escape from which is to be hailed with a shuddering joy.

A friend once remarked to us on what he termed the almost cynical indifference with which some of the communicators from the higher world treated the pains and tribulation of those still in the flesh. 'I do not say,' he observed, 'that they are unsympathetic, but they don't seem to realise the position.' That is where we had to differ from him, for that question of realisation is the essence of the whole matter. It is precisely because they *do* realise the position, that they treat the ills of humankind so philosophically. Who better than they can understand the relative unimportance of the things that fret us so hugely? It is only after long experience and much painful thinking that we can gain some appreciation of the transitoriness—the comparative unreality—of our sorrows and despairs. To those who have risen above the clutch of earthly circumstance things fall into truer proportions. Here is a paterfamilias playfully deriding his little one who

is almost heartbroken over the destruction of a favourite doll—a 'tragedy of the nursery,' so easily repaired and so soon forgotten! And then his turn comes. It is no doll this time—it is a serious, an irreparable calamity. A bank has broken and his fortune is lost. No tragedy of the nursery about that surely. And yet it is so from the viewpoint of those to whom the earth is but a nursery of souls, to whom poverty is but a short-lived and often a profitable discipline and death a mere incident in the career of the spirit.

This question of the point of view presents itself to us in many aspects in the affairs of our movement. We are often struck by the extent to which the average mind is in bondage to words, without reference to the ideas which the words represent. How many a good Christian has derided the idea of 'ghosts,' blissfully oblivious of the fact that the whole fabric of his religion is based on the idea of a spiritual world. 'Spooks!' he cries derisively as he reads of some evidence of modern spirit ministry. 'Spooks!' cry coarse-minded materialists on reading Biblical accounts of the appearance of angelic beings to the prophets of old. Brusque and logical in their methods they will not allow the good Christian to 'differentiate,' and they treat with ridicule his claim that the ancient 'spooks' were genuine while the modern ones are impostures!

Imagine the embarrassment of a pious speaker in one of our public parks who, delivering a violent harangue against the modern spiritual dispensation, found that his most cordial supporters were a little group of atheists. One of these, with many compliments, presented him with an 'infidel' tract entitled 'Ghosts,' an attack on religion as a superstition arising out of a belief in spirits on the part of the men of the early world! We have many pleasant little revenges of that kind, and many of our orthodox friends are awakening to a consciousness of the fact that in these matters there is a danger of the 'engineer being hoist with his own petard.'

And it is always the point of view that forms the kernel of the position. The religionist believes in ghosts (in spite of his protestations) because he accepts the fact of angelic ministry. The materialist, too, has dealings with spirits in his intercourse with his fellow-creatures. When, as sometimes happens, he receives evidences of their continued existence 'beyond the veil' he insists (rightly enough) on their reality as human beings in a world as truly the product of natural evolution as this, and if he is forced to use the term 'spirits' he does so with a certain intellectual dissatisfaction, easily to be understood. He certainly, in many cases, comes nearer to the reality than the religionist, for he has not so many preconceptions to get rid of, so many artificialisms of thought to correct. His extension of knowledge is made by a simple enlargement of borders, but the religionist has often to destroy an old world of thought before he can create the new.

It is a great question, this of the point of view. A comparatively slight readjustment of the human outlook might suffice to revolutionise the world, and place it on a reasonable and humane basis. A trifling difference in the angle of vision might make the world of spirit a visible reality.

THERE exists still ignorance that is heart-breaking. The knowledge of psychic laws, of true spiritual life, of a system of ethics which shall truly transform the individual, tend to reform social life and to illuminate the churches, which will bestow on them the power to help and save instead of to mislead and exclude—all this is needed, and the hour has come when it must be given, let the cost be what it will, let the sacrifice be however great. They who will become truth-seekers must buckle on the armour of patience and compassion inexhaustible, to withstand the scorn and the unbelief of some and the bigotry and hatred of others.—S. E. GAY, in 'Bibby's Annual.'

'THE DAILY MIRROR' AND SPIRITUALISM.

A correspondent of 'The Daily Mirror' has been asking why the Spiritualists did not know of the death of Captain Scott before it was published in the newspapers. 'E. B. G.' forwards us a copy of a letter which he sent to the 'Mirror,' in which he asked if the Editor could produce evidence that the Spiritualists did not know, and if not, why he should make a statement that he is unable to prove. There are other questions, however, which should be asked: Why should Spiritualists be expected to know? If Captain Scott or his comrades did not report the fact to them, they are not to be blamed. Spiritualists do not compel spirit people to visit them and divulge their secrets. Mediums simply afford to spirits who desire to communicate such conditions as will enable them to do so with more or less success. The questions may be asked, Did Captain Scott or his comrades know of the possibility of communication? Were any of them at all favourably inclined and likely to attempt to transmit messages? Were any of their relatives mediums? Did any of those relatives experience any presentiments or have any warnings or premonitory dreams? May not Captain Scott and his companions have felt that it would be more merciful to their relatives to leave them undisturbed instead of arousing in them feelings of dread or even the conviction of disaster and death which could not be settled until confirmed?

The question put by the 'Mirror' man might be more pertinently put to those psychic experts and adepts who claim to be able to enter the astral plane at will and ascertain for themselves what they want to know, but even then, unless the adept had turned his attention to the problem as to the whereabouts of the expedition he would not be likely to ascertain the facts. Thousands of persons pass over every day. Of those who enter the spirit state not one in a thousand returns. Only here and there, comparatively, a handful of persons try to offer to the discarnate suitable conditions for them to manifest their presence, and it is therefore most unreasonable and most unfair to blame Spiritualists and mediums for not obtaining information from certain specified strangers. The public have many strange ideas about Spiritualism, mediums and spirits, and there is an immense field for explanation and education, in which workers are greatly needed, so that ignorance and misconception may be dispelled, and the fanciful assumptions of our opponents may be corrected by knowledge of the facts. As 'E. B. G.' points out in his letter to the 'Mirror,' even if messages from Captain Scott had been received (and for aught we know they may have been), respect for the feelings of relatives and friends would have prevented premature publication, as all right-minded people must admit, and we sincerely regret that the 'Mirror' man should have ignored this fact in his unseemly desire to discredit Spiritualists and mediums generally. Our deepest sympathy goes out to all the bereaved.

'LIGHT': 'TRIAL' SUBSCRIPTION.

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

THE thesis which Mr. Edward W. Darken develops in his sixpenny pamphlet, 'On the Evolution of Life from Fire' (P.O. Box 266, Wellington, New Zealand), and which he is convinced is based on truth, is a novel and ingenious one. Briefly stated, it is this: Fire and life are alike modes of motion which progress by feeding on and changing matter from one state to another, the energy which they both display being originally derived from the sun. But fire was a mode of motion on the earth before life appeared, and life did not appear until fire had disappeared. In view, then, of the fact that these two modes of motion are so remarkably alike, and that the one succeeded the other, we may infer that life is the refined energy of fire produced by evolution.

A THEOSOPHIC CONCEPTION OF THE INVISIBLE WORLDS.

ADDRESS BY MR. J. I. WEDGWOOD.

On Thursday evening, the 13th ult., Mr. J. I. Wedgwood delivered an Address on the above subject to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East. The chair was occupied by Vice-Admiral W. Osborne Moore, one of the vice-presidents of the Alliance. After a brief introduction by the Chairman,

MR. WEDGWOOD addressed the meeting. He commenced by referring to the two methods employed in the investigation of Occult Science—the Deductive and the Inductive methods. The first-named worked downwards from universals to particulars; the latter from particular instances—from repeated observations of phenomena and continual experiments—to the recognition of universal truths. These two methods of investigation were well exemplified in two fathers of philosophy, Plato and Aristotle. Plato followed the deductive system, stating large principles and deducing from them particular facts, while Aristotle, observing facts, built up from them broad and general theories. Inspiration, whether in art, science or religion, followed more along the Platonic line. Some of the great musicians are said to have received a whole symphony in a single flash of consciousness. It was then their work to bring down and work out the ray of inspiration sequentially in terms of the notes, chords, bars, &c., of the symphony. The spiritual seer in the higher flights of his intuition can sometimes grasp a great truth concerning the spiritual worlds which others have to work out laboriously by study and patient investigation in order to verify it.

As an illustration of the two systems, we might take the great proclamation of certain ancient Hindu Scriptures of the inherent divinity of man and the universality of the One Life in all forms of manifestation. 'Seated equally in all beings, the Supreme Lord of All, indestructible within the destructible' (Bhagavad Gita). Such was the universal generalisation. But the same religious teaching went further and claimed that by experiment along the inductive method, through the experimental science of Yoga, this teaching might be verified. It claimed that if one were to strip away all the qualities of the man as they were known to common observation, his physical passions, his manifestation through the emotions and the intelligence, preserving the centre of consciousness, he would at last be found to be at one with all the inmost divinity of his nature, thus proving the initial affirmation, and attaining the central truth which was the object of the search.

In modern times it was well that both methods, Deduction and Induction, should be followed and recognised as valuable, so that we might make use of those great sign-posts along the path of progress which had been erected by the great Seers and Teachers of olden times, and at the same time verify them scientifically at first hand. This was the plan which seemed to have been followed in the so-called Rosicrucian philosophy which was founded in mediæval times in preparation for the needs of Western civilisation.

Madame Blavatsky, founder of the modern Theosophical movement, preferred mainly to follow the deductive system. In her books—which were a monument to her genius—she enunciated great general principles, and from them deduced certain more particular methods and principles.

One of the teachings which Madame Blavatsky gave to the world—it was not original with her, for all truth is eternal—was the relation between the Macrocosmos and the Microcosmos, the statement that man himself was the Microcosm, 'the little world,' and that in him was reflected all that was in the greater world, the larger Universal, the Macrocosm. In virtue of this fact, she proclaimed it was possible for man, in the course of his evolution, to gain all knowledge as regards the facts of the worlds around him in which his evolution was proceeding.

Continuing, Mr. Wedgwood said: 'One of the greatest symbols which has been employed in Eastern religions—changed into the rose and fleur-de-lis in the West—is the lotus

which exemplifies this truth, for in the lotus seed-pod you find a complete lotus flower in miniature, showing that there is perfectly formed in its core a replica in miniature of the outer flower. You have a picture there of the Microcosm and the Macrocosm. So it is taught that it is possible for man to know definitely at first-hand the facts of the universe. Therefore the first questions with which we are face to face in our conception of the universe from the inductive point of view are—What is Man? What is his constitution? How does he contain within himself all these powers, all these faculties? You get another of the great proclamations of spiritual science in the statement that man in his inmost nature is a Divine being, and that in virtue of this innate divinity he can know the Divinity from which he derives his source and origin—the very antithesis of the agnostic position. Now we know that St. Paul divided man into the tripartite or threefold division—finding him to be body, soul, and spirit. That is accepted by theology at the present time. But although it is accepted, it is only very partially understood by the majority of those who “profess and call themselves Christians.” They look on man from the materialistic standpoint, seeing in him only that outward expression of his life which we can apprehend with our senses. When they think of the spirit or the soul, they usually confuse the two things together, and have some vague idea of a kind of balloon-shaped object floating somewhere above the man. Whatever it is, it is to be conceived of quite indefinitely, and in some fashion it is supposed that the soul has to be saved. Now we who study the higher teachings, whether as Spiritualists or Theosophists, concerning the true nature of man, reverse entirely this ordinary unthinking proposition, and say that man is a spirit who uses a soul and a body instead of being a body who possesses a soul and a spirit; because the spirit is the essential, the real man. From the standpoint of Theosophy we should say that the vestures of the soul, the superphysical bodies and that part of the man we see in this world are the vehicles in which the spirit clothes himself, so that he may gain experience and so develop his powers from latency into manifested activity.

Mr. Wedgwood illustrated his idea at this point by an analogy drawn from the acorn, which contains in itself all the potentialities of the giant oak, needing only the conditions of growth to bring them into full manifestation.

Continuing, he said it was the purpose of life and manifestation that, by repeated experiences during its pilgrimage in matter, the powers of the spirit might be unfolded, whereby that which was previously latent and germinal might be called into full development. That was the initial theory with which they must start, and, in passing, it might be stated that one of the objections which was taken amongst Spiritualists when discussing the vexed question of reincarnation sprang from the fact that they did not look at the matter from the spiritual point of view, that unconsciously they took up a materialistic standpoint concerning the question. It did not always occur to Spiritualists to look on the real man as a spirit and view all the higher evolution from the standpoint of what happened to the spirit. By these repeated experiences in matter, which were called re-embodiments, spiritual powers were called out, and permanent developments of the character effected. There was nothing in this view irreconcilable with the idea of spiritual progress. It was the spirit of the man which was growing all the time.

Discussing the physical side of man's nature, Mr. Wedgwood said that the five senses represented the specialised activities of the physical body. They were the windows through which the embodied spirit looked out on the external physical world and came into contact with it. It was through the medium of these senses that man became aware of his physical surroundings, and was able to unfold the qualities of his spiritual nature. Only by coming down into the physical body, it must be assumed, could certain phases of this unfoldment be accomplished.

‘I have been told,’ he proceeded, ‘by those who claim to function out of the physical body that in the superphysical realms all sensation is much more massive, general, and vague than when experienced while “cribbed, cabined, and confined” in the limits of the physical form, so conceivably the confining of the spirit in the physical body serves to give definiteness, coherence, and the power of minute perception to the activities

of the human consciousness. This is, perhaps, one of the lessons which only can be learned in the physical body. I have been told, too, that it is exceedingly difficult to acquire the power of visualisation when out of the physical form—that if a man has not learned the power of visualisation in the physical world, it is difficult for him to do so outside of it, for there the outlines of things are not so definite, and along certain lines of occult practice this clearness of perception is very necessary.’

In illustration of this statement the speaker alluded to a method of healing sickness on occult principles whereby the healer strongly visualised any organ of the body which was diseased. This visualisation reproduced the organ in finer matter, and by placing it over the diseased part which it interpenetrated it was made to vitalise the grosser form it duplicated, imparting life and strength that helped very materially in the cure.

Starting, then, on the basis of the physical senses, we came to the differences in the power of response shown by different people through these senses. We saw, for instance, the great difference between the hearing powers of a musician and a non-musical person. The former heard not only a note of music but he heard also the harmonics of it, the overtones, that succession of delicate reactions that ran through the intervals of the harmonic series—octave, 12th, 15th, 17th, 19th, flat 21st, 22nd, &c. The ordinary ear heard only the note. Similarly half-a-dozen people on a country common would discover similar grades of auditory sensitiveness. Some would hear the shrill, high-pitched notes of certain insects. Others would be entirely deaf to them—the sounds would be outside their range of hearing. Experiments with the spectrum showed similar results on the ocular side. The hues were not equally discernible to all sights. Some percipients would detect more colours than others on the one side or the other of the rainbow. Some persons would show a remarkable power of discerning the tones of colour on both sides—the violet and the red. Now the psychic, the person who cultivated his psychic faculties—clairvoyance, clairaudience, clairsentience, &c.—was one who had trained himself to vibrate in unison with or in response to some of the more rapid vibrations in nature. It was helpful to look at things from the scientific side, and we gained a clearer view of life in this connection if we looked at it in terms of vibrations, realising that matter existed in different degrees of density, and the finer the matter the more rapid the vibrations. The man who made himself responsive to the finer vibrations was the psychic.

As to the cultivation of these psychical faculties, it was necessary, first of all, to make a distinction between the power of looking out through the avenues of what were called the higher bodies and the power of bringing the knowledge thus gained down into the physical brain. Just as the five physical senses were the windows of the physical body in relation to the physical world, so there were also ‘windows’ through which the spirit in its higher bodies could cognise its environments—the ‘invisible worlds’ we called them, although a better term would be ‘normally invisible.’ Most people in the superphysical worlds never looked outside of themselves. They were not properly awake to their surroundings. But it was possible to ‘wake oneself up’ in the higher worlds, and so become aware of one's environment. The cultivation of these powers of awareness and apprehension—cognition by the higher faculties, and then the bringing down of the knowledge into the physical consciousness—was a twofold matter. It involved the training of the physical body, and concurrently the expansion of the higher nature, so that consciousness became outward-turned and aware of its surroundings.

As to the training of the physical body, in all ages and in all religions there had been those who thought they could best attain to spirituality by torturing the body by penance, maceration, and mortification. It was occasionally effectual, for followers of the method sometimes came into touch with higher worlds, and sometimes gained knowledge; they had visions of gods and saints, for example, such visions being always characteristic of the particular religion followed. In India this process of training was known as *hatha yoga*, the latter word meaning union—the union of the lower self with the higher self. And *hatha yoga* was the name applied to the system of

ascetic training, a training which, reasonable at first, became later degraded into an extreme system of torturing the body.

The true method was, of course, not by maiming and weakening the body, but by strengthening the soul. True, the body was to be purified and refined, so that it might become an efficient instrument of the spirit. But the body was our only instrument 'down here,' and the true ideal was summed up in the motto, *Mens sana in corpore sano*. In this regard we had first to consider that the body is largely built up by the food we eat. It was a prosaic fact, but a true one. It was one of the arguments employed by vegetarians to further their cause. Non-flesh diet, they maintained, was more refined than a meat diet, and more adapted to build up a pure and refined body. Without wishing to be extreme or to go to the unreasonable lengths to which some advocates of vegetarianism were carried, he (the speaker) agreed with that contention. It was, at any rate, an experiment well worth trying. He was himself a convinced vegetarian, having traced to the adoption of this diet certain distinct examples of the quickening of his powers of psychic and artistic perception. He was convinced that the refining effects of non-flesh diet could be proved in many ways. 'If you give a bone to a dog,' continued Mr. Wedgwood, 'its tendency is to growl over it. Similarly, meat strengthens the combative and competitive instincts in man, the desire for possessions, and so forth, and I think most of those who are in touch with the spiritual movements of the present age will recognise that the whole tendency of the future is to co-operation instead of competition, to synthesis instead of analysis, to sharing instead of taking. Hand in hand with the non-flesh diet goes abstinence from alcohol, and for a very interesting reason. It is maintained by a number of seers that certain little bodies in the brain—the pituitary body and the pineal gland—are apt to be injured by alcoholic indulgence.'

The pituitary body, Mr. Wedgwood explained, is supposed to be a relic of an alimentary canal, and the pineal gland of an old eye. In occult tradition this latter is known as the relic of the 'third eye,' although it might be better described as the first. That eye existed before the other two, and its appearance in early forms of life might have led to the old myth of Cyclops with his one central eye. It was stated by some doctors that alcoholic excess led to what might be termed the poisoning of the pituitary body, and consequently their attributed relationship to clairvoyance made it advisable—if only for that reason—that the aspirant to psychic powers should refrain from alcohol, for the cultivation of clairvoyance, if carried on with ardour, might set up inflammation in these parts of the brain. The cultivation of psychic powers was to some degree a forced process, an attempt to get a little ahead of the evolution of the race generally, and it was therefore essential to build up the body of the finest material, keeping its faculties unclouded, so that it might be responsive to the higher vibrations of Nature.

Next came the process of controlling by will, and training and directing, the thoughts and emotions. Few people realised that we can have our thoughts and emotions under our conscious direction. Yet it was a common phrase for a man to say, 'I controlled my temper.' He implies by that the existence of something within him which is able to control that expression of emotion which we call 'temper.' It was possible to expel unworthy emotions and replace them by something higher. This process of control of thought and emotion was called in religious terminology 'concentration, meditation, contemplation.' In that way we could make ourselves anew. The system was known in India as *raja yoga*—the *Kingly* science of union. And then the higher nature would play more strongly down on to the physical body through the physical brain. Occult powers might show themselves in the form of mediumship, or the yielding of oneself to the influence of spirits from the other side. They might also express themselves in the ability to see the higher worlds or to hear (clairaudience) or come into touch with them by tactile impression (clairsentience). The student might be able to see the aura—the band of colours—surrounding the persons he met, and in this connection Mr. Wedgwood gave a description of the auric colours so well known to psychic students, and described an experiment with Dr. Kilner's psychic screens, which are designed to render the aura easily visible.

By the aid of the screen a friend was able to see the aura proceeding from Mr. Wedgwood's hand, but was rather doubtful of the reality of what he saw. By way of a test Mr. Wedgwood silently willed that the radiation should cover more than the usual extent, and the friend at once remarked: 'Now it seems to be growing longer and larger.' It was an interesting test that he really saw the aura and was not deluded.

Another power which the student might gain was that of perceiving the atoms of the different chemical elements. This line of investigation had been carried on by Mrs. Besant and Mr. Leadbeater, who in 1895 examined atoms of hydrogen, oxygen and nitrogen. They found to exist a unit of physical matter, called by them the ultimate physical atom. The atomic weights of the various chemical elements depended upon the number of such units which were built together (in various shapes) to form the so-called chemical elements. Later, they also made other observations on the remainder of the elements, and some of these observations anticipated or foreshadowed researches or theories on the physical side by Sir J. J. Thompson and Sir William Ramsay.

A further line of investigation was the possibility of coming into conscious relationship with those who have passed through the change called death—a simple matter because the only real difference between one who has passed over and one 'down here' is that the former has dropped the physical body and is living in the higher vestures common to us all.

In the course of an eloquent peroration Mr. Wedgwood said: 'We are not dependent for our knowledge in spiritual things on any traditions of the past. We welcome and regard with the utmost veneration the great Teachers and the great teachings of ancient times, but, however we may value and reverence them, we are not dependent on them for our knowledge of the truths of religion. We may derive great assistance from the study of the knowledge they bequeathed to us, but every man possesses the power of discovering at first-hand the things of the invisible world, the facts of the life beyond the grave, and the truth of the teachings of religion. The more we can spread the teachings of spiritual science on the source and destiny of the spirit, the better it will be for the world at large. These teachings are fast becoming the common property and heritage, and that points to our responsibility as the pioneers of these truths concerning psychic development to see that the powers are never sought from motives of idle curiosity or selfishness. Only the highest impulses should be associated with the inquiry and the teaching which we pursue along these lines of psychic study.' (Applause.)

A short discussion followed, and the proceedings closed with the moving of a vote of thanks by Dr. A. Wallace, which was cordially adopted.

'THE GHOST DOG.'

Under the heading 'The Ghost Dog,' 'The Illustrated Kennel News' of the 14th ult. gives the following story:—

In support of his contention that mental telepathy can exist between dogs and their masters, M. Camille Flammarion, the well-known astronomer, tells in the 'New York Herald' the story of a ghost dog—a case that recently came to his notice.

M. Georges Graesen, of the Astronomical Institute of France, he says, had a St. Bernard dog, Bobby, which was passionately attached to him. When he worked in his study its favourite position was to lie at his feet. Wherever M. Graesen went—out walking, delivering lectures or carrying out research work—Bobby was his devoted companion. But Bobby was not fond of strangers, and the members of M. Graesen's family, holding the dog to be dangerous, sent it, unknown to its master, to be destroyed. That evening M. Graesen heard a noise outside his door, and, opening it, saw, as he thought, Bobby enter the room and rub its nose against his hand. M. Graesen bent down to pat the dog, but as he did so the animal suddenly vanished. Bewildered and unaccountably apprehensive, the master ran to the telephone and demanded to know what had become of his dog. He was informed that the animal had just been killed. The instant of his death coincided exactly with the appearance of the 'ghost dog' in his master's room.

M. Flammarion expresses his firm belief that so passionately did the dog love its master that as death was approaching the intensity of its despair at the knowledge that it would see him no more caused a thought wave to pass from the animal to its master.

which exemplifies this truth, for in the lotus seed-pod you find a complete lotus flower in miniature, showing that there is perfectly formed in its core a replica in miniature of the outer flower. You have a picture there of the Microcosm and the Macrocosm. So it is taught that it is possible for man to know definitely at first-hand the facts of the universe. Therefore the first questions with which we are face to face in our conception of the universe from the inductive point of view are—What is Man? What is his constitution? How does he contain within himself all these powers, all these faculties? You get another of the great proclamations of spiritual science in the statement that man in his inmost nature is a Divine being, and that in virtue of this innate divinity he can know the Divinity from which he derives his source and origin—the very antithesis of the agnostic position. Now we know that St. Paul divided man into the tripartite or threefold division—finding him to be body, soul, and spirit. That is accepted by theology at the present time. But although it is accepted, it is only very partially understood by the majority of those who “profess and call themselves Christians.” They look on man from the materialistic standpoint, seeing in him only that outward expression of his life which we can apprehend with our senses. When they think of the spirit or the soul, they usually confuse the two things together, and have some vague idea of a kind of balloon-shaped object floating somewhere above the man. Whatever it is, it is to be conceived of quite indefinitely, and in some fashion it is supposed that the soul has to be saved. Now we who study the higher teachings, whether as Spiritualists or Theosophists, concerning the true nature of man, reverse entirely this ordinary unthinking proposition, and say that man is a spirit who uses a soul and a body instead of being a body who possesses a soul and a spirit; because the spirit is the essential, the real man. From the standpoint of Theosophy we should say that the vestures of the soul, the superphysical bodies and that part of the man we see in this world are the vehicles in which the spirit clothes himself, so that he may gain experience and so develop his powers from latency into manifested activity.’

Mr. Wedgwood illustrated his idea at this point by an analogy drawn from the acorn, which contains in itself all the potentialities of the giant oak, needing only the conditions of growth to bring them into full manifestation.

Continuing, he said it was the purpose of life and manifestation that, by repeated experiences during its pilgrimage in matter, the powers of the spirit might be unfolded, whereby that which was previously latent and germinal might be called into full development. That was the initial theory with which they must start, and, in passing, it might be stated that one of the objections which was taken amongst Spiritualists when discussing the vexed question of reincarnation sprang from the fact that they did not look at the matter from the spiritual point of view, that unconsciously they took up a materialistic standpoint concerning the question. It did not always occur to Spiritualists to look on the real man as a spirit and view all the higher evolution from the standpoint of what happened to the spirit. By these repeated experiences in matter, which were called re-embodiments, spiritual powers were called out, and permanent developments of the character effected. There was nothing in this view irreconcilable with the idea of spiritual progress. It was the spirit of the man which was growing all the time.

Discussing the physical side of man's nature, Mr. Wedgwood said that the five senses represented the specialised activities of the physical body. They were the windows through which the embodied spirit looked out on the external physical world and came into contact with it. It was through the medium of these senses that man became aware of his physical surroundings, and was able to unfold the qualities of his spiritual nature. Only by coming down into the physical body, it must be assumed, could certain phases of this unfoldment be accomplished.

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Next came the process of controlling by will, and training and directing, the thoughts and emotions. Few people realised that we can have our thoughts and emotions under our conscious direction. Yet it was a common phrase for a man to say, 'I controlled my temper.' He implies by that the existence of something within him which is able to control that expression of emotion which we call 'temper.' It was possible to expel unworthy emotions and replace them by something higher. This process of control of thought and emotion was called in religious terminology 'concentration, meditation, contemplation.' In that way we could make ourselves anew. The system was known in India as *raja yoga*—the *Kingly* science of union. And then the higher nature would play more strongly down on to the physical body through the physical brain. Occult powers might show themselves in the form of mediumship, or the yielding of oneself to the influence of spirits from the other side. They might also express themselves in the ability to see the higher worlds or to hear (clairaudience) or come into touch with them by tactile impression (clairsentience). The student might be able to see the aura—the band of colours—surrounding the persons he met, and in this connection Mr. Wedgwood gave a description of the auric colours so well known to psychic students, and described an experiment with Dr. Kilner's psychic screens, which are designed to render the aura easily visible.

By the aid of the screen a friend was able to see the aura proceeding from Mr. Wedgwood's hand, but was rather doubtful of the reality of what he saw. By way of a test Mr. Wedgwood silently willed that the radiation should cover more than the usual extent, and the friend at once remarked: 'Now it seems to be growing longer and larger.' It was an interesting test that he really saw the aura and was not deluded.

Another power which the student might gain was that of perceiving the atoms of the different chemical elements. This line of investigation had been carried on by Mrs. Besant and Mr. Leadbeater, who in 1895 examined atoms of hydrogen, oxygen and nitrogen. They found to exist a unit of physical matter, called by them the ultimate physical atom. The atomic weights of the various chemical elements depended upon the number of such units which were built together (in various shapes) to form the so-called chemical elements. Later, they also made other observations on the remainder of the elements, and some of these observations anticipated or foreshadowed researches or theories on the physical side by Sir J. J. Thompson and Sir William Ramsay.

A further line of investigation was the possibility of coming into conscious relationship with those who have passed through the change called death—a simple matter because the only real difference between one who has passed over and one 'down here' is that the former has dropped the physical body and is living in the higher vestures common to us all.

In the course of an eloquent peroration Mr. Wedgwood said: 'We are not dependent for our knowledge in spiritual things on any traditions of the past. We welcome and regard with the utmost veneration the great Teachers and the great teachings of ancient times, but, however we may value and reverence them, we are not dependent on them for our knowledge of the truths of religion. We may derive great assistance from the study of the knowledge they bequeathed to us, but every man possesses the power of discovering at first-hand the things of the invisible world, the facts of the life beyond the grave, and the truth of the teachings of religion. The more we can spread the teachings of spiritual science on the source and destiny of the spirit, the better it will be for the world at large. These teachings are fast becoming the common property and heritage, and that points to our responsibility as the pioneers of these truths concerning psychic development to see that the powers are never sought from motives of idle curiosity or selfishness. Only the highest impulses should be associated with the inquiry and the teaching which we pursue along these lines of psychic study.' (Applause.)

A short discussion followed, and the proceedings closed with the moving of a vote of thanks by Dr. A. Wallace, which was cordially adopted.

'THE GHOST DOG.'

Under the heading 'The Ghost Dog,' 'The Illustrated Kennel News' of the 14th ult. gives the following story:—

In support of his contention that mental telepathy can exist between dogs and their masters, M. Camille Flammarion, the well-known astronomer, tells in the 'New York Herald' the story of a ghost dog—a case that recently came to his notice.

M. Georges Graesen, of the Astronomical Institute of France, he says, had a St. Bernard dog, Bobby, which was passionately attached to him. When he worked in his study its favourite position was to lie at his feet. Wherever M. Graesen went—out walking, delivering lectures or carrying out research work—Bobby was his devoted companion. But Bobby was not fond of strangers, and the members of M. Graesen's family, holding the dog to be dangerous, sent it, unknown to its master, to be destroyed. That evening M. Graesen heard a noise outside his door, and, opening it, saw, as he thought, Bobby enter the room and rub its nose against his hand. M. Graesen bent down to pat the dog, but as he did so the animal suddenly vanished. Bewildered and unaccountably apprehensive, the master ran to the telephone and demanded to know what had become of his dog. He was informed that the animal had just been killed. The instant of his death coincided exactly with the appearance of the 'ghost dog' in his master's room.

M. Flammarion expresses his firm belief that so passionately did the dog love its master that as death was approaching the intensity of its despair at the knowledge that it would see him no more caused a thought wave to pass from the animal to its master.

MR. STEAD'S LAST MOMENTS ON EARTH.

In our Melbourne contemporary, 'The Harbinger of Light,' for January, the Editor, Mrs. Anne Bright, prints some correspondence she has received from Miss Edith K. Harper, secretary to Mr. Stead and Julia's Bureau. It includes a letter written by an American lady who was one of Mr. Stead's fellow-passengers on board the 'Titanic.' Mrs. Bright regards it as a most remarkable corroboration of the account of his last moments which Mr. Stead wrote through her own hand in his first article, 'What Life in the Spirit World Really is.' Miss Harper explains that the lady referred to was in London last April, and, being desirous of having a sitting before returning to America in the 'Titanic,' had called at Mr. Stead's office. Miss Harper arranged a special sitting for her, and, to atone for her disappointment at not seeing Mr. Stead, who was more than usually busy at the time, said, 'Perhaps you may see him after all, for he also is sailing on the "Titanic."' After the news of the loss of the vessel, Miss Harper saw this lady's name in the list of survivors, and wrote to her, asking for news. Some time elapsed and then a reply came stating that she was very ill from shock, but that she would write further as soon as she was able. She mentioned, however, that Mr. Stead was standing near her left hand when she and her mother were put into the last lifeboat. Later she wrote as follows:—

I have your letter, and hasten now to grant your request. I was only on deck a short time before my mother and I took to the lifeboat. Your beloved chief, together with Mr. and Mrs. Strauss, attracted attention even in that awful hour, on account of their superhuman composure and divine work.

When we, the last lifeboat, left, and they could do no more, he stood alone at the edge of the deck, near the stern, in silence and what seemed to me a prayerful attitude or one of profound meditation. You ask if he wore a life-belt. Alas, no! They were too scarce. My last glimpse of the 'Titanic' showed him standing there in the same attitude and place . . .

Acknowledging a copy of the October 'Harbinger,' containing Mr. Stead's message, through Mrs. Bright, in relation to Cardinal Manning, Miss Harper expresses her deep interest in it. 'We feel so sure,' she says, 'that these two lofty souls, drawn together as they were in the earth-life, must now be in the closest communion.' She sends Mrs. Bright the MS. of a paper on 'Three Years' Work of Julia's Bureau,' which she had read before the International Psychic Club (it has probably ere this appeared in the February 'Harbinger'). Referring to the 'Life of Mr. Stead,' on which, with Miss Stead's collaboration, she is engaged, Miss Harper states that it will be to a great extent autobiographical, as Mr. Stead left so many notes and reminiscences of a personal nature. She adds:—

It is very curious that only a few days before he sailed we were discussing the psychic aspect of his life, and he expressed his wish that I should write it. Less than a month afterwards he spoke his first pathetic words from 'the Other Side': 'It's all over now!'—and at a small meeting of the members of Julia's Circle, gathered together to welcome Mrs. Wriedt and longing for a word of greeting from him, he again expressed that wish, using the expression, 'my psychic life,' exactly as he had done in the conversation before he sailed, for he always spoke of his 'political life' as only the platform from which he could arrest the attention of the world with regard to the deepest truths.

THE police raid on fortune-tellers has extended. At Cape Town, South Africa, a plain clothes constable, acting on instructions, visited an advertising clairvoyant, and lied to mislead him. The accused, in his evidence, said: 'He told me he was a Transvaal sheep farmer and had lost one hundred and ninety sheep during the drought. I told him that if he had lost one hundred and ninety sheep last year he would lose more this year, as the drought was going to be worse.' The magistrate said he 'would not go into the question of clairvoyance or hypnotism, as the matter to be decided was that of foretelling the future. Whether the person received money in payment or whether it was offered as a gift did not matter. If a man says, "You can give me what you like," it is merely a subterfuge, and is intended to convey the impression that he has a charge but does not wish to lay himself open to the law. The accused would be fined £1, or seven days' imprisonment.'

ITEMS OF INTEREST.

The popularity of the cinematograph is apparently undiminishing. At the forthcoming International Kinematograph Exhibition and Conference at Olympia, March 22nd to 29th, the latest films on education, science, natural history, &c., will be shown, and the value of cinematography as a religious and social advocate will be demonstrated. The conference will deal with the extent to which it is advisable to use the cinematograph and lantern slides in church and Sunday-school, their value in relation to religious work generally, and the raising of the general tone of picture theatres. The Industrial and Social Welfare Sections also call for the support of all seriously minded people.

Mrs. Helen T. Brigham and Miss Belle Cushman send kindly wishes and greetings to their many English friends. They are quite well, and as their work for the New York Spiritual and Ethical Society is going on quietly and successfully they have every reason to be thankful. Mrs. Brigham writes: 'We enjoy "LIGHT," which we always pass on to others when we have read it, and find that others approve of it as much as we do. We sadly miss the visible presence of a number of our old friends, and including our poet and philosopher, Will Carleton. Yet we know their New Year has no shadow on its brightness.'

Here are two 'coincidences' which seem worth recording. 'The Weekly Dispatch' states that 'the suicide of a young man named Percy Curl, of Ashford, Kent, has been followed by his deaf-and-dumb sister regaining her powers of speech and hearing. It is a curious fact that she became deaf and dumb on the day that her brother was born. In his farewell letter the brother wrote: "Dear Mother,—I should like to live to see Lily's hearing restored; I believe it will some day. I have prayed about it for the past five years."'

Exmouth is reported to be suffering from a mysterious visitation, namely, the appearance on the ceiling of a bedroom of the outline of a man in sailor's dress, even to the sea boots. The allegation is that a sailor, who not long ago lost his life at sea, haunts the house where his family lived at the time of his death. The vision was first seen by the wife of the present householder while lying in bed one evening with a light burning. When she called in the neighbours the spectre had disappeared, but a friend of the woman, who visited her on another occasion in the daytime, declares that, when the blinds were drawn down and a light lit, the 'shadow' again appeared on the ceiling, and she was even able to read the name on the man's jersey.

There lies before us the first number, published in January, of 'The Young Citizen: a Magazine of Theosophical Education,' issued at 4d. by the Theosophical Publishing House, Adyar, Madras. Its aim, as set forth in the foreword, is 'to help the youths and maidens of the empire to become good citizens, noble men and women, religious, brave, truthful and honourable.' Accordingly it proposes to hold before them every month some inspiring ideal, seeking its examples in all races and creeds. The first example given is that of the Buddha. Mr. Arundale, Principal of the Central Hindu College, begins a series of letters on 'Preparation for Citizenship'; Miss Elizabeth Severs writes on 'Women's Education at Mysore'; Mrs. Besant (the editor) on 'Indian Labourers'; and Mr. Ernest Wood on 'Memory for Students.' There are also other interesting features.

'The International Psychic Gazette' for February contains much interesting matter. In his opening notes the Editor quotes a parting message of inspiration from Dr. Julia Seton Sears before leaving on the 22nd ult. for America, one paragraph of which obviously refers to the fact that he has somewhat unexpectedly been left with the sole responsibility for the 'Gazette.' 'It will consequently,' he says, 'be no longer confined in its scope by being the official organ of a single club. This leaves us free to accept invitations from the other psychical and philosophical organisations in London.' He also quotes an automatic message received through the hand of a member of the Psychical Research Society, and claiming to be from Mr. Stead, urging him to be of good courage, 'strong in the assurance that all things are working towards a destined end.' A good portrait of Miss F. R. Scatcherd ('Felix Rudolf') is accompanied by a brief notice of her grand record of work for peace and humanity. Elsewhere in the number Miss Scatcherd describes the mental marvels she witnessed with little Miguel Alberto Mantilla—a boy 'walking calendar.' Other contents include Mrs. Ella Ankers' experiences with Mrs. Wriedt.

The 'Whitley Seaside Chronicle' of February 8th contained a column report of a useful explanatory trance address delivered by Mrs. Cansick. She advised those who desired spiritual unfoldment to 'cultivate receptivity, passivity, and concentration,' as by so doing their spiritual powers would awaken into active life and they would then be able to evolve out of their inner self all that is noblest and brightest.

A correspondent has sent us a report of an address delivered on February 16th by the Bishop of Exeter, before the Exeter Sunday Society, on 'The Future State—the Destiny of Man after Death.' The Bishop's inferential argument against materialism is strong and well stated, but we think he would have been able to deal with the subject more affirmatively and satisfactorily if he had had a knowledge of Spiritualism. He appears to find a difficulty in imagining existence apart from a body—presumably a physical body—and in consequence to favour the idea of physical resurrection. A course of experimental investigation in Spiritualism would help him to realise that deceased persons are now alive, the resurrection having already taken place, it being, in fact, the rising of the spirit, with its spiritual body, out of the physical body—the Bishop's difficulty being met by the fact that all processes of consciousness are carried out through the agency of the spiritual body, even here and now.

FRIENDS IN COUNCIL.

Under this heading we propose to devote space to brief letters of inquiry and replies thereto from our readers.

The Spiritual Germ-core of the Ego.

SIR,—The thesis that the spiritual germ-core is encased within the soul-body (the body which is made of immortal stuff, which survives the destruction of the physical), and that this germ-core is our well-spring of life, energy, and wisdom, seems, to a degree, to be supported by the testimony given by a spirit in Dr. Peebles' 'Immortality' in the following extracts:—

'... tides of light from the centre of my being so flooded my sphere' (p. 153).

'... while the upspringing drops of love water the divine germ expanding within my own soul' (p. 154).

'Each spirit is conscious of an aroma or world emanating from itself' (p. 155).—Yours, &c.,

F. H.

'An International College of Light.'

SIR,—I am firmly of the opinion that one of the best methods of raising Spiritualism to the position it should properly occupy as the advance guard of the highest and purest thought of the age would be the formation of a sort of 'International College of Light,' mainly for the special education and development of mediums and platform lecturers, but also for the purpose of educating the general public as regards the philosophy, science and phenomena of Spiritualism.

Certain mediums could be retained by the College at salaries, and the fees charged to investigators would almost make the institution self-supporting.

Anything in the nature of dogma should be avoided. I wonder if anything can be done in this direction?—Yours, &c.,
H. P.

'The Prayer Problem Again.'

SIR,—The question of 'S. M. B.' on page 95 touches on one of the most valuable phases of that many-sided blessing, Spiritualism. If 'S. M. B.' had developed her own spiritual vision she would have seen for herself the result of prayer on a spirit who comes asking for it. The average human being passes on with a mind full of earthly loves, interests, regrets, desires, and often with some all-absorbing thought, unworthy of his higher self. On the 'other side' this thought, sooner or later, troubles him and he struggles to be free of it, but finds it impossible to do so unaided. If such a distressed spirit finds his way or is brought—knowingly or unknowingly—to a person still 'in the flesh,' who has the power to see or hear him, or both, he naturally asks for assistance in his trouble.

Now, as to what prayer is. To me it is a mental attitude towards the One Original Source, and, as such, the one means by which all progress is made towards that Source. If a spirit is so self-encumbered as to be unable to create that mental attitude himself, another's earnest, loving prayer may create it for him, and, as it were, set a lamp before his feet to show him the next step he must take. Such prayer, persisted in, brings him out of his self-created gloom into sufficient light not only to discern clearly the path he must take, but to see the loving and

eager helpers he has around him—helpers who have been with him all the time, but of whose presence he was unaware, because the all-absorbing thought he brought over with him was entirely connected with this physical plane, and therefore clouded his spiritual vision.—Yours, &c.,

O. MEADS.

Hampstead.

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.

Mr. Wedgwood and Reincarnation.

SIR,—Recalling the ancient wrangle between Spiritualism and Theosophy on the question of spirit communion, in which the disciples of Madame Blavatsky, in the flush of their newfound 'wisdom,' roundly denounced the idea, talking rather wildly of 'shells' and 'astrals'—remembering this, Mr. Wedgwood's words in his discourse the other evening awakened curious sensations in my mind. He spoke of the possibility of 'coming into conscious relationship with those who have passed through the change called death' (I think I am quoting him correctly). And he recognised mediumship. And he is a prominent Theosophist! Times have changed indeed.

But how if, in attempting to 'come into conscious relationship, &c.,' we find that the friend we are seeking has disappeared—*non est inventus*—having been 're-embodied'? What do we do then? Perhaps some Master of Wisdom will tell us. Or may we hope that this unphilosophical dogma of reincarnation will be outgrown like the other absurd doctrine concerning the pernicious nature of spirit communion?—Yours, &c.,

EUGENE P. GLEN.

Orthodoxy—Not Proven.

SIR,—Some time ago I had the privilege (?) of meeting a Plymouth Sister. I knew that she disliked Spiritualism, so did not cast my pearl. Incited by curiosity, she remarked: 'What a terrible raid this Spiritualism is making!' I said: 'In which direction, and what's the matter?' She replied: 'It's Satanic; we are told to walk by faith, not by sight.' I said: 'Who told you? Your minister?' 'Oh, no, I read it in the Bible, but, of course, he agrees.' 'There is another statement there, which, perhaps, you have overlooked,' I replied, 'about the blind leading the blind, but as you and the minister are the elect, possibly you may find the ditch dry; in any case you will be fitting subjects for the Good Samaritan.' She was indignant. Then I continued: 'You self-righteous orthodox people remind me of a tale I read lately of a man swaggering about his new car. He said, "It makes not a bit of noise, no chugging—you can't hear a sound. And it's positively odourless—can't smell a thing! And as for speed—why, it fairly whizzes! You simply can't see it go by!" His friend replied: "H'm, old man; must be a fine car. Can't feel it, can't hear it, can't smell it, can't see it. How do you know it's there?"'—Yours, &c.,

E. P. PRENTICE.

Coincidences.

SIR,—The 'Rural Coincidence' related by Mr. Lawrence, on page 95, is certainly striking. Here is another (not quite so good in detail) in my own experience. In 1906, on my return from India, I was posted to Woolwich and rented a furnished house at Blackheath from a Mr. T. Some months afterwards I wished to see my landlord about certain matters connected with the house, and on inquiry from the agent was told he was living in a boarding-house, 1, Cornwall-terrace, Regent's Park. I called there; Mr. T. was not in, but the maid said Mrs. T. was, and I elected to see her. I was shown up to a drawing-room where there was a small boy. Whilst waiting for the lady I entered into conversation with the little chap and elicited that he was ten years old and was doing a drawing lesson. Whereupon I remarked: 'In the year 1864, when I was ten years old, I did a drawing lesson in the same spot as you are now doing it.' At that time 1, Cornwall-terrace was St. Marylebone and All Souls' Grammar School. I had never been back there since I left the school in 1865. It is remarkable that after a lapse of forty-one years I should find my way back to this house on business, when one considers the thousands of houses in London, and also find a child occupied in a way vividly in my memory, but I do not put it down to anything more than chance coincidence.—Yours, &c.,

R. H. FORMAN.

Remarkable Dreams.

SIR,—I awoke early one morning after having had a vivid dream about a young girl. In my dream I found myself in a strange house in which was great confusion. Numbers of people were going to and fro between the rooms, in perfect silence. I felt very nervous and depressed, and tried to find out what was the matter; so, following some of the people, I came to an open door. Not having the courage to enter, I peeped through the crevice. A young girl, with bandaged ears, lay with her head on a table. A tall woman, with a spoon in her hand, was bending over her. After standing outside some time, I mustered up courage and entered the room, and said brightly, 'Well, how are you now?' As I received no answer, I went out and found myself in another room, where a tall man was standing, looking very anxious. I gasped out, 'What is the matter?' but all he did was to draw a scythe across his body, and in terror I awoke.

I told my sister and a friend my dream, and nothing more was thought about it. But later in the morning a telegram came telling us that my niece had died after a short illness. On going to the house a few hours later, my dream came back to me, and I felt the same depression I had experienced in the night. The father and mother were very tall people, and the table and bandage were explained by the fact that the girl had undergone an operation to her head and had never recovered.

Another night I thought I was standing in a room looking at the statue of a woman, which stood on the top of three steps, between drawn curtains. Suddenly the most deafening music sounded, and I put my hands to my ears. Then one foot of the woman moved and I saw her slowly descend from her pedestal. While out walking the next day, my sister and I saw that Shakespeare's 'The Winter's Tale' was to be played, and we decided to go. I had told my dream to my sister on awakening in the morning, but did not recall it till the scene came in which Paulina says, 'Music, awake her; strike!' and Queen Hermione descends from her pedestal. The organ in that hall was the loudest I had ever heard, and I put my hands to my ears—and then my dream came back to me like a flash.—Yours, &c.,

VERA.

SIR,—Apropos of your 'Note by the Way,' in 'LIGHT' of February 1st, on prophetic dreams, the following incident, which was recently reported fully in the daily press, may be of interest. Mr. W. W. Moore, a Wigton (Cumberland) builder, when proceeding to work on the morning of February 11th, confided to a fellow workman that he had dreamt the night before that he was falling from a roof. Later in the day, while at work on the parapet of the roof of Mr. G. Bell's house at Standingstone, Wigton, he fell to the ground, a distance of twenty-seven feet. He alighted on his feet, and no bone was broken, but he suffered greatly from shock. It is a singular coincidence that twenty years ago his father fell from the roof of the same house and fractured his wrist.—Yours, &c.,

21, Petterel-street, Carlisle.

J. COUCH.

The League of Defence.

SIR,—Mr. James Lawrence has suggested that, as I shall be at the Good Friday Celebrations in Manchester, I should endeavour to convene a meeting of members of the above League on that day. No doubt we shall be able to find a corner and a spare half-hour between the afternoon and evening meetings to discuss methods of working, &c. I shall be pleased if members of the League who will attend the Manchester Celebrations will favour me with their views.—Yours, &c.,

R. H. YATES.

25, Thornton Lodge-road, Huddersfield.

Commendation from a Veteran Spiritualist.

SIR,—I have frequently of late felt a strong impulse to drop you a line to say how delighted I am in these days with 'LIGHT.' It is, indeed, a light, steady, clear and broadly illuminating—holding with rare equipoise the balance between the varied inflowing thought forms, yet ever true to what Spiritualism essentially stands for, and this above all in its higher aspects. In the days of Stainton Moses I was a fairly frequent contributor to 'LIGHT.' This was more than twenty years ago, and during the intervening time I have for the most part lain fallow. But recently my thoughts have turned very strongly to their old channels, and this, I am persuaded, in harmony with a general movement forward.

I was much pleased to note in my last 'LIGHT' that at a recent gathering spirit Rogers and other discarnate lights predicted a greater success both for 'LIGHT' and the London Spiritualist Alliance. This I firmly believe will be realised, and by way of helping to 'make good,' I am forwarding a subscription for an Associate membership in the Alliance.—Yours, &c.,

FREDERICK FRANCIS COOK.

New York, U.S.A.

SOCIETY WORK ON SUNDAY, FEB. 23rd, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—The inspirers of Mrs. M. H. Wallis answered a number of interesting questions in a most able and helpful manner.—15, Mortimer-street, W.—February 17th, Mr. Horace Leaf gave remarkably successful clairvoyant descriptions. Mr. Leigh Hunt presided at both meetings.—Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Miss Florence Morse spoke on 'The Value of Spirit Communion' in the morning and answered written questions in the evening. Sunday next, see advertisement on front page.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Sunday next, at 11 a.m., Mr. W. E. Long; at 6.30 p.m., Mrs. Beaurepaire.

BRISTOL.—144, GROSVENOR-ROAD.—Able addresses by Messrs. Moore and Brunt on 'The Peace of God' and descriptions by Mr. Rudiman. Sunday next, service at 6.30 p.m. Usual week-night meetings.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Horace Leaf gave an exceptionally good address and descriptions. Sunday next, at 7 p.m., Mr. Robert King, address and answers to questions.—J. W. H.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Boddington gave an address and descriptions. Mr. F. Dimmick presided. Sunday next, Mr. Jackson. 9th, Mr. Hough. Thursday, 8.15, clairvoyance; silver collection.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Alice Jamrach's inspiring address on 'The Bible, Spiritualism and Christianity' was much appreciated. Sunday next, at 11 a.m., service; at 7 p.m., Mr. G. R. Symons.

BRIXTON.—8, MAYALL-ROAD.—Mr. O. Todd gave an inspirational address. Sunday next, at 7 p.m., Miss V. Burton, address; 3, Lyceum. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Wednesday, 8, astrology; Thursday, 8.15, public.—K. HACKNEY.—240A, AMHURST-ROAD, N.—Mr. W. F. Smith spoke on 'Man's Conception of God,' and Mrs. Smith gave excellent descriptions. Sunday next, at 7 p.m., Mrs. Imison. Monday, at 8 p.m., circle; inquirers welcomed. Thursday, at 7.30, healing, Mr. H. Bell; at 8 p.m., circle.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. E. W. Wallis gave excellent addresses admirably suitable for the large audiences, comprising many strangers. Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington, addresses. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, circles.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. G. C. Curry gave good addresses and descriptions. Sunday next, at 11.15 and 7, Mr. Gerald Scholey. Tuesdays, at 3 and 8, also Wednesdays, at 3, Mrs. Curry, clairvoyance. Thursdays, 8.15, circle.—A. C.

SEVEN KINGS.—45, THE PROMENADE.—Mr. Pitter spoke on 'Prayer' and answered questions. February 18th, Mrs. Alice Jamrach answered questions and gave descriptions. Sunday next, 11 a.m., study class, Mr. Turner; 7 p.m., Mr. and Mrs. Smith. Tuesday, 8, Mr. Brooks. Friday, 8.30, circle, Mrs. Briggs.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Barton gave an address; afternoon, Lyceum; evening, Mrs. Podmore spoke on 'Spiritual Gifts' and gave good descriptions. Sunday next, morning, Mr. Barton; afternoon, Lyceum; evening, Mrs. Mary Gordon. March 9th, at 7, Mr. and Mrs. Imison; 13th, 'A Fairy Play' by the Lyceum; 20th, Mr. A. V. Peters. Healing, Tuesdays, at 8.15.—A. C. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion by Fellowship; evening, Mr. Hayward spoke on 'Spiritualism the World's Reformer,' and Mrs. Hayward gave descriptions. February 20th, Mrs. Mary Davies gave a helpful address and descriptions. Sunday next, at 11.45 a.m., Mr. J. Wrench, 'Questions on Objections to Spiritualism'; 7 p.m., Mrs. J. Miles Ord. Thursday, at 8, Mr. J. Wrench.—F. A. H.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall answered questions; evening, Mrs. Alice Beaurepaire gave an address on 'Psychic Faculties.' Descriptions at both meetings. 19th, Mrs. Annie Keightley spoke on 'Life, Here and Hereafter,' and gave psychometrical readings. Sunday next, at 11.15, Mr. J. Abrahall, questions invited; 3 p.m., Lyceum; 7, Mrs. Clara Irwin; Tuesday, 8, circle; Wednesday, Mrs. S. Podmore.—J. F.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Address on 'Spiritual Gifts' and descriptions by Mrs. E. Neville greatly appreciated. Mrs. E. Bryceson presented the vice-president, Mr. Tilby, and Mrs. Tilby, on behalf of the members, with a silver-plated cruet in token of their esteem, and to commemorate their recent wedding, wishing them much joy and happiness in their new life. Mr. Tilby, in a few well-chosen remarks, suitably responded. Sunday next, Mr. A. Richardson, address.—W. H. S.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. G. R. Symons gave an elevating address on 'White Robes.'

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mr. Sarfas gave an address and descriptions.—F. C.

SOUTHEA.—LESSER VICTORIA HALL.—Mr. and Mrs. J. S. Baxter, of Bristol, gave addresses and descriptions.—J. W. M.

SOUTHAMPTON.—CAVENDISH-GROVE.—Mr. W. E. Lloyd conducted both services; evening subject, 'What is Truth?'

NOTTINGHAM.—MECHANICS' LECTURE HALL.—The Rev. J. Todd Ferrier gave addresses, morning and evening.—H. E.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish, and descriptions by Miss Letheren and Mr. Weslake.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Mr. F. Hepworth gave addresses and descriptions, also psychic delineations on Monday.—F. M. C.

TOTTENHAM.—684, HIGH ROAD.—The President, Mr. T. C. Dawson, gave 'A Synopsis of Spiritualism,' Mr. Alcock Rush being too ill to attend.—N. D.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mr. R. Boddington spoke ably on 'Science and Religion United' and answered questions.—S. E. W.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Address and descriptions by Mrs. Webster. February 21st, members gave clairvoyant descriptions.—J. T.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle spoke on 'The Inhabitants of the Zodiacal Zone' and 'The Objective and Subjective Mind,' and gave good descriptions.—B.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses and descriptions by Mr. Cox, Mr. H. Munday, and Mrs. Taylor. February 20th, Mrs. Hunter gave address and descriptions.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Scholes spoke on 'The Great Unknown' and 'Theosophy from a Spiritualist's Standpoint,' and gave descriptions. On Monday she held two meetings.—H. I.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Addresses and descriptions by Mrs. Harvey. February 19th and 20th, Mr. and Mrs. Spiller and Mr. Crofford rendered efficient service.—P.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Mr. J. Harold Carpenter gave an address on 'The Still Small Gentle Voice.' February 20th, Mrs. Podmore spoke on 'Faith' and gave descriptions.—A. L. M.

BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).—Mr. B. J. Hughes spoke on 'The Spirit of the Lord' and Miss Burnett on 'Nearer, my God, to Thee.' Descriptions by Mr. Angle. Usual week-night meetings.—A. L.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—Morning, circle; evening, Mr. Huxley gave an address on 'Jesus Christ,' and answered questions. 19th, descriptions by Mrs. Neville.—C. D.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Adams and descriptions by Mrs. Trueman. February 19th, address on 'Healing' by Mr. Lethbridge and descriptions by Mrs. Summers.—E. F.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—A striking address by Mrs. Hillman, of Newport. Remarkable manifestations at the after-circle. Usual week-night meetings. A successful social gathering on the 19th.

EXETER.—MARKET HALL.—Morning, address and descriptions by Mrs. M. A. Grainger; evening, address by Mr. George West on 'Heralds of Mercy.' February 17th and 18th, services by Mrs. M. A. Grainger and Mr. Millman.—H. L.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, healing service; evening, address by Mr. Gerald Scholey. February 17th, ladies' meeting. 19th, Mrs. Jamrach; anniversary address, followed by descriptions.—T. S.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Address by Mr. Blamey, solo and descriptions by Mrs. Joachim Dennis. After circle: Mesdames Dennis, Cook, Hoskyn, Symons, and Messrs. Dennis, Card, and Hoskyn took part.—E. D.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on 'God's Garden of Life' and 'The Churchianity of Modern Times,' and Mrs. Street gave descriptions. 17th, address and answers to questions by Mr. Street, and on the 21st, successful descriptions by Mr. A. V. Peters.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Morning, a memorial service for our arisen friend, Mr. Herbert Nicholls, was impressively conducted by Mr. Frank T. Blake. The 'Dead March' was feelingly rendered by our organist, Mr. West. Evening, Vice-Admiral Osborne Moore gave 'Evidences of the Direct Voice' to an overflowing audience. February 19th, interesting address and descriptions by Mrs. Hack.—J. McF.

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