

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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SATURDAY, MARCH 8, 1913.

[a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

'Prabuddha Bharata' for January contains an article on 'Fineness of Character,' by the late Sister Nivedita, whose life and work so many of us hold in affectionate remembrance. It affords a touching revelation of the extent to which she identified herself with the higher and purer thought of Hinduism. Although not allied to it by race, her mental sympathies were with Oriental teaching in its finer aspects. We cannot refrain from quoting a passage from the article, for it represents so accurately our own standpoint:—

We must remember that the problems of to-day are all problems of the ideal world. If we can step from ideal to ideal, from the realisation of the known to the struggle for the unknown, then we shall do our whole duty. It is the man who sees [only] externals who brings about degradation. The man who dreams only of the spirit within the external is the true world-builder.

It is most true. We must work from the centre outwards. When the true idea is gained the expression will follow 'as the night the day' in the exterior world. The reform that concerns itself only with outward effects is always transitory in its results.

In 'The Vineyard' for February Mr. Allen Clarke continues his scathing indictment of the Factory System. It is sad reading, and all the sadder that it is so manifestly a true statement:—

It would seem that machinery tends to make machines of those who use it, reducing the brain to a sort of stupidity, to a level with the mechanism it manipulates; making men very much lower than the angels, and a little higher than machines, with sufficient power of thought for automatic factory work, but a paralysation of all other mental functions.

Flat chests, weak lungs, sallow faces and a loss of mental power—that is what the factory system means, according to Mr. Clarke's analysis. It occurs to us as a solemn irony that those who are mainly responsible for the abuses of industrialism are often denounced as materialists. What poor materialists they must be to waste so wantonly all this human material, especially when it is so necessary for the business of war! Really it would incline us to pessimism were we not so fully persuaded of the resources of the Universe to correct these and other evils. It will mean some bitter lessons, of course, and some very painful turning back when the end of the 'blind alley' is reached. Meantime our business is not so much to denounce and deny as to persuade and affirm. The recognition of man as a spiritual existence carries with it the remedy for all the perversions of physical life.

'The Seeker' for February gives a deeply interesting study of Robert Browning as a Mystic, in the course of which the writer, Geraldine E. Hodgson, D.Litt., says:—

It may be said, more truly than it is sometimes of some things, that 'Mysticism' is now in the intellectual air which we breathe daily. We see it in the republication of the mystics' writings, and in the appearance of books upon the general subject.

And the writer goes on to refer appreciatively to such books as Baron Von Hügel's 'Mystical Element of Religion,' Miss Evelyn Underhill's 'Mysticism' and the Bishop of Bloemfontein's 'Ara Coeli.' There is, indeed, a conspicuous interest just now in the mystical life, and there is ample warrant for the idea that lovers of Browning study in that poet much that could only have been written by a poet with the vision of the mystic. Incidentally we may refer to a quotation from Richard Rolle which is full of significance:—

Truth may be without love but it cannot help without it.

The true mystic is the lover as well as the seer of the Divine Vision.

A writer in 'The North American Review,' Mr. John Burroughs, notes the recent great reaction from materialistic and mechanistic views of life which he describes as the 'new vitalism.' He regards Bergson as its prophet and considers Sir Oliver Lodge and Professor Arthur Thompson as two of its leading exponents. Mr. Charles Leonard Moore of the Chicago 'Dial' traces the genesis of Bergson's ideas, oddly enough, to Edgar Allan Poe, and cites a pregnant remark of the American poet in 'Eureka':—

It seems to me that we require something like a mental gyration on the heel. We need so rapid a revolution of all things about the point of sight, that while the minutiae vanish altogether, even the more conspicuous objects blend into one.

Mr. Moore describes the Bergsonian philosophy as being like 'a strong fortress hanging in the air.' If we can only reach it we shall be secure, but it requires something like an act of faith to bridge the intervening space. Mr. A. J. Balfour doubtless felt the difficulty when he wrote his famous article on the subject in 'The Hibbert Journal,' to which we referred at the time. There is a uniting element needed to render the system available for the general thought. That element Mr. Moore considers is to be found in intuition; and we think he is right.

We were glad to have Mr. F. F. Cook's commendation of 'LIGHT' which, without any feeling of self-laudation, we published in our issue of the 1st instant (p. 108). Appropriation is a great moral support, and we are always pleased to receive such letters, although we rarely publish them. It is impossible in this world to live fully up to any ideal. We aspire to reflect as far as possible thoughts and ideas which have for their keynote complete loyalty to Nature and Reason. We aim at sanity of outlook, but we have to take notice in a courteous spirit of much that offends our sense of reasonableness. There are psychic doctrines abroad which we cannot fit in with any scheme of thinking which takes Science into account. We have to handle at

times a medley of emotionalism and intellect both so falsely related that each is distorted. Neither the intelligence nor the emotions can live separately, but they must be truly mated. One must not contradict the other. We try to keep our balance true by maintaining a just relation with each.

In this matter we are impressed with the truth of the following passage from the works of the late Andrew Jackson Davis:—

It seems mournful that mankind cannot at once and universally obey the laws of Nature, Reason, and Intuition. Especially in the realm of religious feelings and faith it is sad that principles and ideas cannot be accepted by which to judge all phenomena and human testimony concerning them. But the explanation is that the world lives progressively in emotion and in feeling, and does not easily and quickly arrive at the lofty blessings of thought, reflection, and intuition; so that unless men surrender themselves obediently in all matters of doctrine to some supreme dogma of infallibility, unless all bow to some external standard of authority, it is but natural that most persons should become involved in many errors and superstitions while independently searching for truth.

SPIRITUAL PRAYERS.

(From many Shrines.)

We thank thee, O God, that Thou hast so often been to us a solace in the hour of trouble, a refuge in the night of storm, a hiding-place from the noise of the world. We pray for those who are not spiritually minded, and want to be; those who are utterly dissatisfied with themselves and with the life they live, and with what it has brought them; those who have lost sight of Thee in their pursuit of the things of this world. Grant them, O God, vision of the highest now; and, since they find it impossible of their own human strength to take hold of Thee, we pray Thee to take hold of them, lift them out of all their disabilities, and deliver them from the sin that doth so easily beset. We pray for those who are coming to Thee in great trouble of mind, feeling that except there be help in Thee there is help nowhere. They have never felt so lonely in all their lives as they do now, enclosed in the dungeon of a secret sorrow; those wild with grief, held fast in the cruel grip of depression, sunken in despair. Our Father, we ask that the prayer of such anguished hearts may not be breathed in vain. We ask for each the comfort, the deliverance, the gracious healing power of Thy spirit. We pray for faith. Grant to all of us this divine gift, that we may live the life of faith and faithfulness in communion with the Holiest.—Amen.

THE FORWARD LOOK.

'A vast intellectual upheaval is going on, new ideals are awakening in the people's minds, a new spirit is moving within the common heart,' says the Rev. Alexander Brown, D.D.; 'the young are largely breaking away from the old and passing into a mental atmosphere which many of those up in years fear is charged with a poison which is hurtful, if not fatal, to the health of the soul.' But Dr. Brown is not alarmed nor does he think evil of the younger folk. In a recent issue of 'The Christian World,' he says:—

The past has not been all so divine that it is a sin to break with it; in fact, a new age seems coming on apace. The human race is under an irresistible impulse of mental and spiritual evolution. We are never standing still. At times the process is clearly marked, and at other times it is slow and undiscernible, but God is always pushing His children forward, and those who have an eye to see can discover indications of a working spiritual power which is steadily lifting men up to higher levels of thought and life. Those upliftings tell upon the whole of human life. Politics become more liberal, science becomes more accurate and profound, the habits of life become more civilised, but, above all, religion becomes more spiritual because men learn that metaphysical dogmas are of small account, and that God is within the soul more truly than within the temple—nearer to men when moved by the spirit of mercy than when paying the bloody sacrifice; nearest of all when they discover that there is a common Fatherhood above them and a brotherhood all around, and that each day here upon earth we may live in a city of God. Psychical research, which twenty years ago was a nursery superstition, is now a quest full of interest to men of scientific training, and is found to yield results of profoundest moment, all pointing to

the spirituality of the universe and its dependence upon God. And the spirit of change, and surely of improvement, has entered the Church itself.

You who read and are touched by the spirit of the future, God bids you dream; He sets you dreaming; He cannot do without your dreams. I feel assured that God is moving across the waters of this life's deeps by your dreams of a life much sweeter to man and fairer to woman. Hope on. Dream wisely—such anticipations as can soon be realised in some solid New Jerusalem.

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 NEXT, 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 Scatcherd 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 11th, Miss Florence Morse 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 18th, Mr. W. Ronald Brailey.

PSYCHIC CLASS.—On Thursday next, March 13th, at 5 p.m. prompt, trance address by Mr. Horace Leaf and clairvoyant descriptions.

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, March 14th, 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 12th, 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.

THE VOICE PHENOMENA.

CONVINCING EVIDENCE OF SPIRIT RETURN.

BY JAMES COATES.

(Continued from page 101.)

STATEMENT BY MR. DAVID WRIGHT.

This gentleman, who occupies an important post in a prominent railway company in Scotland, is a shrewd and keenly observant man. His testimony is, therefore, most reliable and valuable. It errs, if anything, on the side of modesty and brevity. Those who were present remember the heart-rending attempts made by the spirit claiming to be Mr. Wright's father to be heard and recognised. Mr. Wright, always cautious and somewhat sceptical, had doubts of the identity until the 'voice,' by giving details of his state prior to transition and the exact causes of his inability to speak, compelled recognition, accompanied by the exclamation: 'Then, indeed, you are my father.' Mr. Wright's joy was only equalled by the happiness expressed by the departed.

103, Woodville-gardens,
Langside, Glasgow.

August 20th, 1912.

On July 13th Mrs. Wriedt gave my wife a clairvoyant description of a spirit in her vicinity, saying, 'This man appears to be an Egyptian or Turk,' and described the features and dress in detail.

Strange to say, the picture agrees in every particular with a drawing in charcoal which was presented to my wife by a Glasgow painting medium as a likeness of her healing guide.

The trumpet was lifted up by unseen hands and touched Mrs. Wright upon the breast, and a voice spoke in very indistinct tones, claiming to be her aunt Maria. She spoke of an incident which my wife remembered in her childhood—at least, that was the meaning attached to it by her, but the details were lacking to some extent.

Another voice spoke, but questions and answers were so confused that we could not say definitely that we recognised the spirit.

At this, the first séance, neither my wife nor myself could say we received convincing evidence of the proximity of our own personal friends. Nevertheless, it was an abiding pleasure to listen to the voices of the friends of many present, who undoubtedly recognised their loved ones.

July 14th. This day will ever be memorable to me because, once again, I heard the voice of my dear father who passed into the summerland nearly twenty-one years ago. At the séance in your house on this date a voice, very weak and indistinct, spoke to me, although at first I could not make out what it said except the constant iteration of my name 'David.' I began to question the spirit, and by-and-by the voice became stronger and I clearly heard the words, 'I am your father, David; do you not remember my voice?' He told me the manner of his death and spoke of an incident which happened in Edinburgh unknown to any one present except my wife.

I could discern in the tones of the voice exceeding joy at the recognition. He said my mother was by his side, that both were quite happy and glad to have the opportunity of speaking to me.

This statement seems bald and commonplace when written, but words cannot convey the feeling experienced when brought into touch with the loved ones gone from our sight. It is too sacred, indeed, to blazon forth to a sceptical world, but the conviction is final and overwhelming to minds receptive of truth and strengthened by faith in God's promise of life everlasting.

July 15th. At this séance my wife's father spoke to her, calling her by her Christian name, Isabella. He spoke for a considerable time of friends (giving names) who had passed on and in the manner of his speech my wife and I recognised many peculiarities associated with him in earth life.

In replying to my request for permission to publish his testimony in 'LIGHT,' Mr. David Wright says:—

I am favoured with yours of the 9th inst., and while I have a deep-rooted feeling against publicity through the Press, yet in the interests of the cause of truth, I must allow that feeling to stand aside. I understood you intended writing a book as a permanent record of the thought-stirring séances held in Rothesay in July of last year. You have full permission to use my notes.

TESTIMONY OF MR. CHARLES WALKER.

Mr. Charles Walker, who is in business in Leith, and is well known for his active interest in the Boys' Brigade movement, was present with Mrs. Walker at several séances with Mrs. Wriedt. In his letter to me, Mr. Walker says:—

We attended the séance held on Saturday, July 13th. Spirit voices and the notes of a cornet joined in the opening singing. There was no doubt about these manifestations. We sang low while listening to these accompaniments. When the singing finished there were luminous forms. Mr. Stead's face appeared quite distinctly about six feet from the floor, in the middle of the circle. Some direct voices were heard, and then a misty form was seen slowly approaching you, and for a time it stood behind your chair. I at once got the impression that it was your stepson.

'Dr. Sharp,' Mrs. Wriedt's guide, asked Mr. Stevenson, who sat next to me, to stand up, as someone wished to communicate, but instead there appeared a face from out of the cabinet. I said: 'If I had been asked to stand I should have said the face was that of my father.'

A few minutes later 'Dr. Sharp' asked me to stand along with Mr. Stevenson, as someone from the sixth sphere wanted to speak. He wished us to stand that he might draw power from us. We sang a verse, and then came again the clearly defined face of my father. All who were sitting with us saw the face. It nodded three times in response to my recognition. There could be no mistaking my father's face. He had his own peculiarity of side whiskers, which consisted of a perpendicular curl formed by placing his forefingers on his cheek and brushing the hair over them. We sat down and a voice, clear and distinct, which I recognised as my father's, said 'Charley!' 'Is that you, father?' I asked. He replied, 'Yes, my lad.'

'I am pleased,' I said, 'to meet and speak with you. I have often wondered why you never communicated and why you have never been described as being with me.' He responded: 'I have always said, Charley, that I would not communicate or be described till you yourself were able to see and recognise me. The opportunity has now come and this meeting has been long arranged for over here.'

I said: 'I am delighted to have this wonderful manifestation from you, and I am quite satisfied that it is you, father, who are speaking to me. Can I ask you a few questions for the sake of proof to those present?' 'Yes, my lad,' he replied.

'Are there many of our relations with you to-day?' 'Oh, yes, your uncle Robert and my sister Harriet, who have been described to you long ago.'

'I have something which at one time belonged to you. It turned up suddenly the other day. What is it?' 'A photograph of me, and a good one, too.'

'Correct. Can you tell me where it is?' 'Yes, in your bedroom on the toilet.' 'Any other?' 'Yes, it's companion photograph of mother and you.'

'Can you tell me how I came to get yours?' 'Yes. Long ago—about fifty years or so—I gave it to my daughter Emma, who looked upon it as one of her treasures. Before she died she gave it as a keepsake to her daughter Clara, bidding her at the same time to look to you, Charley, for guidance and protection. Clara kept it in the bottom of a box for years, wrapped up in a small piece of flannel. Two years ago I impressed her to give it to you. When you got it you laid it out of sight in a drawer. A week ago I impressed Liz [Mrs. Walker] to bring it out of its seclusion, and you put it on your bedroom toilet table, with the intent of putting it and mother's in a double frame.'*

'That is correct, father; I will have them framed when I return home. You say Robert is with you. Can you tell me some outstanding jokes in his life?' 'Oh, yes. If a button came off his trousers he would replace it with a horse-nail. Once he put a new seat on them with leather, but not having a wax-end handy to sew it on with, he put on the glue-pot and stuck it on with glue.'

The foregoing statements are correct, and they were followed by some other conversation of a most convincing nature.

(To be continued.)

THE COVENTRY SPIRITUALISTS have just held a three days' Fancy Bazaar at which the takings amounted to upwards of one hundred and ten pounds. 'The Coventry Standard' of the 1st inst. gave a long report of the proceedings. The opening ceremony on the first day was ably performed by Councillor J. Venables (Mayor of Walsall), who was accompanied by Mrs. Venables; on the second day by Councillor W. H. Grant, and on the third by the Lyceum children. Mr. Frank Hepworth rendered valuable assistance, and Mr. F. B. Bramley, the president of the society, states that from every point of view this bazaar, the first that has been held in Coventry, has been a great success. We congratulate our friends on their zeal and devotion, and trust that they may be encouraged to still greater efforts for the spread of the truths of Spiritualism.

* I did not know the facts in detail before this. I subsequently wrote Clara, who lives in Leicester, and she has corroborated every statement about the photograph while it was in her possession.—C.W.

'FROM WITHIN THE VEIL.'

Our esteemed contributor, 'L. V. H. Witley,' sends us the proof sheets of a new work he is about to issue, entitled 'Words from Within the Veil,' a sequel to 'The Ministry of the Unseen.' In his preface he states that this and his three preceding books constitute a series which, 'dealing as they do with the same aspects of life here and hereafter, should be read in conjunction.' 'I have,' he says, 'become increasingly conscious of the oneness of life here and in the beyond, and I feel strongly that, whether or no my own explanation of my experience be received, the features which are depicted as applying to life *there* are just those which will help to make life *here* worth living—so far, that is, as they can be actualised in everyday existence.' The work consists of messages or 'impressions' from his departed wife, given as they came to him, without any 'touching up' or 'toning down,' and without the interposition of detail as to place, date, or circumstance—the only additional matter being a few meditations of his own inserted 'when the immediate following "impression" was so closely allied as to make this necessary or desirable.' In introducing the 'messages,' some of which have already appeared in 'Love from Beyond the Veil,' Mr. Witley refers to the never-failing source of delight which the privilege of ministering to other sorrowing souls by making known his experience has been to him. To all such he gives the following earnest counsel:—

1. Every spiritual method of maintaining communion and fellowship with the departed should be utilised. They should be retained in our thoughts, in our prayers, and in our affections. There should be no separating them from, or shutting them out of, our consciousness, and no conception that they are debarred from influencing us or we from influencing them.

2. All thoughts of pain, gloom, sadness or despair should be put aside. Prayers on behalf of the departed should not be in the spirit of despair, but in the spirit of eternal hope. Vain regrets for unkindnesses done, or kindnesses undone, as well as intense grief at separation, only hinder and hamper, not only ourselves, but those in the beyond.

3. As a corollary to (2), and as the most effective way, psychologically and spiritually, of putting it into practice, a spirit of gratitude and praise, and even ecstasy, should be cultivated. We do well to follow the apostolic injunction to 'exult in God.' Neither those who have departed, nor we ourselves, have really 'lost' anything; they have gained, and what we seem to have lost will be restored to us in more than 'full measure.'

4. The one and only requirement for communion with those in the Unseen is mutual love. While I cannot say that I realise our oneness in the way described by my wife in the pages following, yet at no time am I conscious of any barrier between us; and every 'message' set out in this book was impressed directly upon my own spirit.

5. This fellowship, while spiritual, must have a practical outcome and (as already indicated) be sought in an altruistic spirit. It will not lessen our power of dealing with the seen, although it may lessen our attachment to and dependence upon it. Instead of detracting from the significance of life in the world of matter and things, it will give to existence a meaning such as it could never possess apart from a keen and powerful consciousness of the reality of the world of spirit. The outgoing of love to dear ones in the beyond, and the incoming of their love to us, will not so much draw us from earth to heaven as bring the spirit of heaven to earth.

6. Over and above and beyond all, we should link the thought of the Unseen with the fact and being of God. Painful and grievous as the parting from loved ones may be, the separation *must* have its place in the Divine economy and plan, for in the sphere of the spiritual there are no accidents, no mishaps, no calamities. By all the experiences of life, and particularly by the calling of our friends into what we regard as His more immediate 'presence,' God would woo and win us from the earthly, the material, the evanescent, to the heavenly, the spiritual, the enduring.

The messages themselves not only breathe the tenderest spirit of wifely devotion, but contain many beautiful word-pictures of the 'life beyond the veil.' We have only space for the following abridged quotation:—

One of the features of our life is *the absence of hurry, of haste.* In fact, our sense of time is not at all like yours. We are not

oppressed by the constant feeling that there is so much to be done and so little time in which to do it. Instead of this, we enjoy something of the sense of the Divine timelessness. We know that we are in our Father's keeping, and something of His patience and restfulness and longsuffering blesses our happy spirits. And as there is no sense of haste, there is no sense of weariness, and to those of us to whom weariness in its varied aspects was one of the trials of our earthly life, it comes as a wonderful and blessed surprise and relief to enjoy this constant feeling of freshness and vigour and well-being. This is associated, as you will see, with the *freedom from limitation* of which I spoke to you last time. We are set no duty, we are desired to take up no ministry, that is not easily within our powers; yet at the same time there is a constant growth in capacity and in endowment, so that there is no becoming stereotyped in achievement or in the power to do or to be.

Then the companionship, the fellowship, the communion, between spirit and spirit—here again words fail. There are no misunderstandings, no backbitings, no mere light and idle talk. You will understand that on this side of the veil those of similar spiritual attainment are associated with one another; that is why the communion is so sweet and helpful. On earth there are so many who feel lonely, but this is because of lack of vision and of consciousness. *Here* there is no sense of loneliness, because, whatever the height of spiritual attainment may be, the individual spirit cannot fail to be conscious of the fellowship and companionship of others in a similar state.

It was not altogether a surprise to you to know that we could share the sorrow of our beloved. To us there are no sorrows of our own, either on account of the past or the present or the future. But though we have no sorrows of our own, that leaves us the more free to enter into, and to sympathise with, the griefs and distresses of others.

This work should be especially welcome to the bereaved. The sweet sanity and spirituality of the messages will, we imagine, be very helpful, consolatory and inspiring to those who can receive them in the same spirit.

THE SPIRITUAL OUTPOURING: ITS SIGNIFICANCE.

Looking over some copies of 'LIGHT' that are nearly thirty years old, we recently came across an article by the then Editor, 'M.A. (Oxon.),' which will, we think, bear reproduction now. In it the writer truly says:—

It is one of the most remarkable facts about a remarkable age that the attempt on the part of the world of Spirit to get into relations with and influence our world should be so widespread. It is not by any means confined to that particular spiritual outbreak with which I am concerned. Since it broke out in America, we have had definite attempts on the part of Spirit to correlate itself with us . . . all embodiments of partial truth: no monopoly of perfection in any of them: no approach even to more than a mere adumbration of truth such as the several minds who received the several revelations were able to bear.

The present outpouring of the Spirit is not a mundane development from a central spot on our earth. It is not in one place but in many, scattered sporadically over the face of the world; not to one type of mind or to one sphere of thought that Spirit has manifested itself; but to all who have ears to hear and the power to assimilate the message. It was said in the old days—if I may reverently apply what is a truth for all time, of no local or special application—'The wind bloweth where it listeth . . . so is every one that is born of the Spirit.' We can give no reason for these sudden outbursts of Spirit power in special places; we cannot tell why one is taken and intromitted into the inner mysteries of the kingdom of Spirit (which in a very real sense may be, and often is, a Kingdom of Heaven), while another strives in vain to get evidence which would, if he got it, be no proof to him, and which he has not imagination enough to grasp (for spiritual things are spiritually discerned), except that the origin of all is not with us, not governed by our wishes or moulded to our ideas of fitness. We only know that it is so; and so long as it is we shall not be able to answer questions and objections which would be suitable if concerned with exact science, but which are not in place when we are on the threshold of spiritual mysteries. Let us think of what has already been done for us in the leavening of religious thought, in the buttressing of a yielding faith, in the demonstration of intelligence apart from a human brain, in the establishment of a sure and certain hope that because life and activity are possible for some of the disembodied members of our race, and that demonstrably, they are possible also for us.

NOTES FROM ABROAD.

'Was Tolstoy a medium?' is the question raised in 'Le Messenger.' In answer to it the journal quotes the following extracts from Tolstoy's writings: 'I hope that all those who read my works will be specially attracted by the passages where I know that the Divine Power has spoken through me. I have had moments when I felt that I was the chosen instrument to give expression to the Divine Will. I myself have been so imperfect and so dominated by human passions that the light of truth has often been obscured by my own defects, but in spite of it I have served at times as a medium, and these have been the happiest moments of my life. May God grant that the truth which has been revealed through me may not have been tarnished, and that it may prove to humanity a field of rich pasture.'

In one of its latest numbers 'Le Fraterniste' deals with the problem of the divining rod. Whilst regretting that the French society which has been formed for the purpose of investigating this science has not made much progress, it informs its readers that the German Government largely employed the services of a diviner, who, by the aid of this simple or, as so many believe, magic rod, discovered a great number of valuable springs in German East Africa.

'La Revue Scientifique et Morale du Spiritisme' publishes a report of the Society for the Study of Transcendental Photography. A young medium presented some photographs, but although the committee recognised them as very curious and interesting, they did not quite answer the purpose, as the society offers its principal reward only for photographs obtained without the aid of a medium, and by a purely scientific process within the reach of everyone. The society gave a sum of five hundred francs to Dr. Ochorowicz as a recognition of his valuable work in the domain of experimental psychic science. Mr. F. Girod received three hundred francs for his experimental researches in human radiation, and two hundred francs were granted to the above-mentioned medium, M. E. Basquissau, as an encouragement for future experiments.

Speaking of photography reminds us of a curious incident of which we read lately in 'Die Uebersinnliche Welt.' Professor Falcomer published it originally in the 'Adriatico' of October 11th, 1912. His informant was Countess M. T., a mediumistically endowed lady, in whose veracity and sincerity the professor places entire confidence. The Countess says: 'Some time ago, when I had the rooms of my house photographed, I also wished to be photographed in my bed-room, lying on a couch in the position which I usually assume when reading. My sister, who understands photography, advised me to be taken in a sitting position, as otherwise the picture might not turn out satisfactorily. Finally I yielded to her suggestion, but I felt annoyed that I could not be taken in a reclining attitude, and during the exposure, which lasted thirty-five seconds, I pictured myself all the time in that position. When the plate was shown to me I saw at once that I appeared twice on it—in a sitting position, as I had been in reality, and in the desired reclining one. Oddly enough, this last form was more distinct than the other, which only appeared in faint outlines. Was this my double? I am inclined to think so.'

Professor Falcomer took every conceivable step to find a solution of this dual picture. He sent a copy of it to Sir Oliver Lodge and his friend Mr. Hill, but both gentlemen declared that no definite explanation could be given. M. Fontenay wrote to the same effect in 'Les Annales,' adding that the photographer might perhaps be able to solve this mystery. Professor Falcomer asserts that this is not the first instance of a double picture occurring on a photograph, and quotes several such phenomena. He himself is of opinion that the 'double' of the Countess is visible on the plate. According to M. Ochorowicz's investigations, the 'double' possesses more power than visible and tangible materialised spirits.

In recent numbers of the 'Psychische Studien' Colonel Peter writes on 'Phantoms of the Dead.' In his introductory notes he reminds his readers that L. Bozzano, in his work on the same subject, classifies these phantoms into six different groups: 1. Dying persons see and recognise apparitions of the dead; 2. Apparitions of the living are seen and recognised by the dying; 3. Other persons present as well as the sick see the apparitions; 4. The apparitions at the deathbed coincide with previous descriptions; 5. The phantoms are seen by members of the family only; and, lastly, the dead appear shortly after their death, and in the same surroundings as those in which it took place.

Colonel Peter admits that besides the above-mentioned cases there are many where the spirits can only manifest through the aid of a medium. In support of this theory he relates various striking incidents collected from reliable sources. Two of these were reported in 'LIGHT' as far back as

1900 and 1904, pages 24 and 602 respectively. The first was given by Miss Mary Mack Wall. She stated that in the spring of the preceding year (1899), on the first anniversary of the passing over of a male relative, she had a séance with Mrs. Brenchley. A control, purporting to be the relative, manifested through that lady, but Miss Mack Wall did not feel at the conclusion of the séance that she had received any satisfactory proof of his identity. One phrase—'Praise God from whom all blessings flow'—which recurred again and again, almost like a refrain, in the communication, seemed to her exceedingly uncharacteristic of the deceased. Some weeks afterwards, receiving a visit from a distant cousin who had helped her to nurse the gentleman during his illness, Miss Mack Wall read to her the notes she had taken of the séance. When the reader came to the phrase above mentioned, the cousin exclaimed, 'Ah, that was the very thing which seemed to take hold of him!' On Miss Mack Wall's inquiring what she meant, she explained that one evening, being left alone with the sick man, and finding him very restless, she tried to soothe him by repeating hymns. To these he had seemed to pay no attention till she commenced the doxology, 'Praise God,' &c., at the conclusion of the Evening Hymn. In this he joined, repeating the verse through with her. As this incident was quite unknown to Miss Mack Wall, it could not by any possibility have been transferred from her mind to that of the medium.

The other incident was contributed to 'LIGHT' by Mr. J. S. Shepard, accompanied by the statement that it was quite true and that the gentleman who narrated it had not the slightest leaning to Spiritualist beliefs. According to the story, some years ago this gentleman paid two or three visits to a dying man who for many years had been the confidential manager of his large business. On each occasion the man's wife, a grim-looking woman, persisted in remaining in a chair by the bedside, though the visitor could plainly see that her husband wanted to communicate something to him privately but had not the courage to bid his wife leave the room. A few weeks after the death of his old servant, the narrator was sitting alone in his office when an elderly man was ushered in, who gave the name of Stafford, a name which he recognised as that of a Spiritualist medium of some reputation. Mr. Stafford inquired whether he had not had in his employ a man named Purday, recently deceased. On receiving an affirmative reply, he went on to state that on the previous night, sitting at home alone with a pencil in his hand, he had received a communication in automatic writing. This communication he now produced. The narrative continues:—

'I glanced it over with a curiosity I could ill suppress. It was in the form of a statement, almost legal in form and phraseology, and, to my amazement, the first words were: "I, George Purday, of N——," the very Christian name and surname of my late manager; and reading rapidly on, I saw that it purported to be a confession which he desired should be at once placed before myself, his employer. In plain and succinct terms, it owned, with great remorse, the fact that he had been an unfaithful servant—that for years he had taken advantage of his position to rob his master, in a manner which almost precluded detection. It had been his earnest wish on his deathbed to confess his misdeeds and ask my pardon, but he was prevented by his wife, who was, no doubt, fully aware of his guilt. . . . As may be imagined, I was deeply impressed (in spite of my former unbelief) with the facts that had been revealed in this man's message from the grave. Naturally my first step was to verify them, and I soon discovered that they were but too true. . . . One most remarkable thing which I must not forget to mention in connection with the message was the handwriting. It was in every respect a facsimile of Purday's somewhat peculiar caligraphy, being almost startling in its resemblance. I went to the trouble of submitting it, together with a specimen of Purday's acknowledged handwriting, to an eminent expert, and his opinion was emphatic that they were evidently written by the same man.'

TO CORRESPONDENTS.—We regret that, owing to the pressure on our space, we are again compelled to hold over a number of communications intended for this issue of 'LIGHT.'

We use 'Who's Who' more than any other book of reference. Not a week passes but what we have occasion to consult its pages. It is therefore with genuine pleasure that we welcome the volume for 1913 (cloth, 15s. net, or red leather, 20s. net, Adam and Charles Black, 4, 5 and 6, Soho-square, W.). As the work grows with each succeeding year, the familiar red cover is broader in the back than ever, and now contains twenty-five thousand biographies, each of which has been submitted for personal revision. Truly, as one Press opinion has it, the book is 'a marvel of concise and authoritative information relating to the personalities of the time,' and we would not on any account be without it.

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Nymphs and Nightmares.

In one of his delightful essays Charles Lamb writes of the enjoyment he experienced in 'recombining the wandering images which night in a confused mass presented.' He liked, he tells us, to linger abed of a morning and digest his dreams—

to collect the scattered rays of a brighter phantasm, or to act over again, with firmer nerves, the sadder nocturnal tragedies; to drag into daylight a struggling and half-vanishing nightmare; to handle and examine the terrors of the airy solaces.

Aside from the literary beauty of the essay, with its play of delicate fancy, we find, not remotely, something of a parable in the passage we have quoted. This recombination of the wandering images of the unseen world, this scrutiny of nightmares in the light of day, this calm investigation of the terrors of the 'night side of Nature'—these are the congenial tasks of those whose vocation it is to reduce to order and method the tangled array of fact, legend and theory that make up the raw material of psychic science.

To us this has always seemed a task that called less for erudition than for robust common-sense, less for enthusiasm than for earnestness. True, we have to proceed partly by faith, but it is part of our faith that the universe throughout is sane and orderly, that man is a reasonable being in a reasonable world. If there are things too deep for our understanding it is because we have not developed the capacity that will yet suffice to make them intelligible, and not because they belong to some order of existence utterly beyond our attainment. We seek discoveries, but we also seek to interpret our discoveries in the light of reason and experience. Nothing can be truly knowledge to us unless it can be properly related to the knowledge we have already acquired.

That is the spirit in which we try to handle what we have called (figuratively, of course) our Nymphs and Nightmares. The world of Fancy and the world of Faerie have their fascinations for us, but they belong to the unreal order—the abstracted media of dreams. Unlike the 'gentle Elia,' we do not willingly 'call a phantom our fellow,' or seek to 'contract politic alliances with shadows.' Our spiritual companionship does not consist of 'uncouth shapes.' It is a human fellowship, whose beauty is beyond that of the elfin world, being the beauty of love and wisdom, of sympathy and service. Such 'gnomes' and 'satyrs' as there may be represent for us nothing but the victims of misdirection—merely undeveloped human souls. The

'nightmares,' like those of Lamb, become 'struggling and half-vanishing' shapes when dragged from that darkness in which alone they can exercise their terrors.

It is a great day for the truth-seeker when he realises for the first time, after years of intercourse with his fellow-creatures, that he has been dealing with 'ghosts' all his life without knowing it. (The sensations of M. Jourdain when he made his famous discovery about prose were nothing to it.) It is then he begins to discover the real significance of the wonder-land of myth and tradition. The bewildering host of spectres and vampires, goblins and incubi, fall into order and coherence, and reveal themselves for what they are. Such of them as have no basis in fact are speedily dissipated. Having no substance they wither away. Only for ignorance can they be again galvanised into a semblance of life by a spurious occultism that resents being 'dispeopled of its dreams.' Shadowy in its nature it needs the support of shadows. Let it enjoy its shadow-pantomime while it may, for the rationalisation of the Occult is proceeding apace. There will be short shrift for Nymphs and Nightmares ere long—such, at least, as leaving the realms of fancy invade the world of fact and science and attempt to impose themselves, or to be imposed, upon the thinking world as actual existences. And with them will go many distortions of spiritual truth, many fantasies that can disguise only for a time the essential realities. Science moves slowly, but it is already on the confines of the unseen world. It has undergone some disillusionising on the subject of its limitations. The real world is larger than it had conceived. But it is unlikely—even in the face of so great a surprise—to abandon its methods of painstaking investigation and rigid scrutiny. Messengers from the 'Transcendental World' will be required to produce their credentials, and communications of the abracadabra type will be politely referred back for further elucidation. The work of Science, in short, will be to eliminate the mythical and fantastic and to reveal the fact that the life beyond is natural, human and reasonable. There is a supercilious attitude in some quarters towards the merely human. There is a demand that we shall introduce a super-human or extra-human element in our conceptions of the after-life. We could never see any valid reason for it. We rather believe with the wise Greek that nothing which is common to mankind is contemptible. To us it is sufficient to point to the possibilities of the human mind to explain all that appears monstrous and unnatural in certain occult doctrines—the distorted shadows of realities. We hold that no glories of achievement, no utmost possibilities of beauty are beyond the range of the human soul. Indeed, it may be said that the spirit is itself the source of all it sees and achieves. With the ripening of perception and experience the Nymphs and the Nightmares will pass. The human spirit, the Divine reality, will alone remain.

Now why expect from spirit visitants ineffable revelations?—'whirlwinds' and 'clouds' and 'living creatures like to burning coals,' and wheels with rings 'set full of eyes,' their work 'the colour of a beryl.' Let them be altogether human.—From 'A Psychic Autobiography,' by AMANDA T. JONES.

'THE Japanese regard their departed friends as still with them in their homes. The physical death appears to them to be only the setting free of the spirit, and is so expressed in their familiar speech. . . . On the body of a fallen soldier there was found a letter from a comrade in Port Arthur, giving instructions for the disposal of his affairs if he should not return home. How significant is the expression which is used! He does not write "If I am killed at Port Arthur," but "If I become a spirit" there. . . . Death should only be thought of in such a way as to ennoble the quality of our deeds and thoughts. For "Our deeds still travel with us from afar, and what we have been makes us what we are." And not only what we are, but also what we shall be.'—H. LEFROY YORKE, M.A., B.D., in 'Bibby's Annual.'

THE SPIRITUAL ASPECT OF THE WOMAN'S MOVEMENT.

AN ADDRESS BY MRS. DESPARD.

Mrs. Despard, who addressed the Members and Associates of the London Spiritualist Alliance on Thursday, February 27th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, is a notable personality. Tall, slim, and graceful, somewhat ascetic-looking, she has the air of a prophetess. Her alert bearing rather belies her white hair, and shows that in spirit she is young and confident, and when she is speaking this impression deepens. In spite of her years, her arduous labours for human progress, her sufferings for the truth's sake and in the cause of justice and freedom (for she has been in prison on three occasions), she does not give one the idea of an elderly woman, nor does she pose as a martyr; on the contrary, she glories in her work, and her confident buoyancy is contagious. She strikes a strong note, and her earnestness, sincerity and high purpose become at once apparent. She loses herself in her theme—as she herself says, ‘one must give oneself away if anything worth while is to be accomplished,’ and of a truth she has given herself, and all she has and is, to the life-work she has undertaken. At the same time, Mrs. Despard is no fanatic, no narrow-minded, sour, fault-finding pessimist; no, so great is her faith in the principles she enunciates, and in the righteousness and ultimate success of her cause, that she is tolerant, broad-minded and sane. She has great faith in human nature, because she sees that it is essentially divine nature, but too frequently misdirected; but she has still greater faith in love, and so she can be pitiful, helpful, humorous, indignant, enthusiastic and strong. As the chairman, Mr. H. Withall, said in opening the proceedings, many years ago Mrs. Despard's heart was touched when she realised the bitter lot of so many of her sisters; she felt the cry of the people in their great need, and so she gave up her home and went to live among the work girls and the toilers in the insalubrious district of Nine Elms. In this unsavoury neighbourhood, where people are packed together with just sufficient sanitary accommodation to pass the sanitary inspector, she established clubs, made herself generally the confidante of the people, and became greatly loved. A dispensary was started there in which poor sufferers have been able to get all they need in medicine and nursing. Through her experiences there, and the sympathy aroused in her by her contact with the workers, she came to the conclusions which she now held. She found many wrongs to be righted, and felt that they would only be righted as a result of the movement she had of recent years espoused. The Guardians round Nine Elms knew her and feared her, for if they acted wrongly she let them know about it. She wanted to enlist the sympathy of her hearers in the work of human redemption in this world, physically, socially, and spiritually, so as to bring about a better state of things for all.

Immediately the applause with which she was greeted died down, Mrs. DESPARD expressed her pleasure in addressing such an audience in such a beautiful hall, in seeing so many kind faces, and in speaking on some of the deeper things of life. It was a sort of rest and refreshment after the experiences she had been having—a change of air and scene that was extremely helpful. She would endeavour to show that the woman's movement was in the swing of things, that there was a kinship between it and all the great forward movements of the day—that within, and behind them all, there was the same driving force, the compelling power of the spirit. Observant minds could not fail to realise that great truths which had been thrust down, crushed under the materialistic march of men, were coming to the front, and, indeed, it was becoming apparent that the holy and beloved, from whom it was imagined we had been separated, were coming back to us. Certain powers, now regarded as abnormal, but which were natural—the sight of our seeing, the innermost of our hearing, the joy and consolation of our living—were being regained, and would open to us new realms of realisation. But to many persons progress seemed slow, terribly slow. The smaller waves of the incoming tide were barely perceptible, but presently a larger wave came in that took to

itself the force of the little waves, and then we knew that the tide *was* coming in; so the present day was a great-wave period, and all the minor waves were being caught up and unified in the world-awakening movements that showed that the spirit within was struggling for its freedom. Unfortunately, at such times many persons became alarmed and cried out—they desired peace, but there was no peace. There could not be a return to the old apathetic indifference, the world must move forward. There had been many such great-wave periods, as, for instance, when geographers, believing there were territories beyond those already discovered, went forth to explore the unknown regions of the earth, and triumphed. ‘Where should we have been if they had been afraid? Would there now be any great ships if they had not bravely gone out in smaller vessels? And so we must have faith that the great movements for a freer, fuller, wiser, happier life will triumph.’



To illustrate her point Mrs. Despard gave a fine rendering of the old legend of King Arthur and the knights of the Round Table, ‘those men of fine ideals and simple minds who determined to live good, pure lives,’ and of how, as Tennyson put it, the dying king comforted his faithful knight with the memorable words: ‘The old order changeth, giving place to new, and God fulfils Himself in many ways.’ Those brave knights, servants of all humanity, were willing that their order should break that their influence might spread—that they might carry their noble ideals throughout the world.

Continuing, Mrs. Despard said: ‘When the history of the opening of the twentieth century is written it will be spoken of as a period of great unrest in all realms—social, political, intellectual and religious. Some of us are looking out into the world to find our own place, desiring to be servants of humanity. We hear so many sad voices asking for our assistance, we see so many appealing hands stretched out, that while we long with heart and soul to help humanity, we scarcely know which way to turn. As when, looking out over some great mountain range, we grow confused until someone points out the great outstanding peaks, so, looking out over the world, we may see certain movements like great outstanding peaks; but before referring to them particularly I want to impress on you who are searching for the deeper wisdom your great responsibility. The duty of those who have seen the light, who themselves have

the light, is not to put it under a bushel—keeping it simply for themselves—but to hold it aloft so that all may see. We to-day are in the grip of the war spirit, but there is something even worse than that great evil—that internecine war, that soulless competition which is eating out the lives of the workers, dooming them to a death of slow torture. Oh, if only we could open our eyes and tear away the veil and see things as they really are, we should not rest until we had done our utmost to help these men, women and children to healthier and happier conditions of living.' (Loud applause.)

The Labour movement was the first of the great peaks of which Mrs. Despard spoke. The spirit behind that movement was not only economic, it was also spiritual. Labour was becoming conscious of its needs, its power and its responsibility. It belonged to women as well as to men. A writer in 'The New Age' said that the woman's movement was dead and that it was quite natural that the movement should die, because society rested on two pillars. The first was politics (we knew that the women were not in politics yet, but they would be) and the other was industry, and industry belonged to man; man created it, and created it for himself. Woman was only tolerated in it. 'Why,' said Mrs. Despard, 'to woman belongs the industry that makes all industry: woman is maker of men.' (Loud applause.) Labour was awakening from its age-long sleep, but it would not go forth to win its birthright without its bride, and when the Labour movement and the woman's movement had come together there was no power that could withstand them.

The second great peak was the child movement. In these modern times we had practically discovered the child. When she herself was young she almost felt she had to apologise for being there at all. The child did not apologise now. A parent to whom she said this responded, 'No, it is the parent who has to apologise now.' And quite right, too! (Laughter.) Even politicians had to recognise the child, or they would have to pull their flag down. The third peak was the great international movement. There had been a wonderful Race Congress in London, and there would be many others, for we were getting to believe that which was said of old time, that the Creator 'made of one blood all the nations of the earth.'

The last great peak she saw was the woman's movement. It was quite natural that when the child was drawn into politics the mother should be there too. The women were getting discontented with the sort of thing that men were devising for them and for their children. The House of Commons had recently given us a Child's Charter—a great achievement truly! A baby wasn't to sleep with its mother and a boy wasn't to smoke! (Laughter.) But still, the child was being recognised. It was now the woman's turn. To Mrs. Despard there was no other aspect of the woman's movement than the spiritual, for that really ran through and vitalised the whole. She would not speak of the justice and expediency of the woman's claim, but would ask these very down-right questions: 'How is it that those ardent reformers who see and deplore the terrible evils there are in the world find themselves, when they fight those evils, face to face with all sorts of deadly opposition? Take the terrible White Slave Traffic. How is it that it is so exceedingly difficult to deal with it, that all efforts are continually blocked by the apathy and cynical indifference of so many?' 'The fact is,' she continued, 'a great many people want to maintain the present state of things. They are afraid that the world would not be a pleasant world if it were made cleaner and more decent, and that is why the recent Act of Parliament is such a paltry and unsatisfactory affair. The present-day relations of men and women are unnatural, and that is why so many men are afraid that if women have a look-in they will get the upper hand, and that if the women introduce purer, cleaner, and sweeter conditions of living, they themselves will lose many of what they regard as the pleasant things of life.' Mrs. Despard said she had at times received insulting letters; they were invariably anonymous. She once received a postcard of a very objectionable character from a town in one of the American States, where a few years ago there was a fight for woman's franchise; but it was defeated—de-

feated by millions of dollars thrown about by drinking and gambling saloons. The keepers and *habitués* of these places were afraid of woman's emancipation. It was a strange thing that men should be afraid of women, that women and men should be in such unnatural relations. In the beautiful old tradition, Sophia (wisdom) was said to have dwelt with the Ancient of Days from the beginning, and the Greek legend of Psyche, the soul, expressed the same idea. How strange that in the course of ages everything should have altered so that men should fear women and women men, instead of standing together as happy companions and co-workers. Dealing with the story of creation in the first chapter of Genesis, Mrs. Despard said that between it and the record in the second chapter there was a great gap, a great cycle. In the first chapter we had the magnificent procession of the created, ending with 'God created man in His own image: male and female created He them.' It was to this *dual* humanity that dominion was given over the whole visible universe. But we came then to the second chapter, to what was called the 'Fall.' The symbology of the 'Fall' was found in still more ancient literature, the serpent being taken to be the symbol of sense. There was also the tree and the fruit, and a grasping, an illegal grasping, at some lawless delight; this was the sin. The punishment of this fall, or rather its result (Mrs. Despard did not believe in punishment, but in the law of action and re-action), was something evil, known as the 'curse'—the curse on labour, that was meant to be a blessing; and the curse on the woman. Woman was to be deprived of two glorious things: the sweet, deep joy of motherhood ('in sorrow shalt thou bring forth children'; that, alas, was so now), and the royal gift of independence. Someone had remarked to Mrs. Despard that the subjection of woman was ordained by God. She replied that we first heard of it as a curse, and blessings, not curses, were natural things. (Applause.) 'So we have the picture of the grand primitive woman guarding her trust, her husband respecting her in nothing more than this, that she is the mother of the race. But woman, at the bidding of the serpent of sense, gave to pleasure that which was intended for the highest and holiest uses, that which in the very truest sense links the human with the divine. All the ills from which we suffer come from this; the disease which invades the most beautiful homes and surroundings is the fruit of this. How are we to get back? By returning to natural relations. When people talked to Ruskin about "backsliding" he said: "Along the way we are going, the sooner we slide back the better—back to the cradle, if going on is to the grave." Let us slide back to the natural purity of this beautiful childhood of the race. We have had lately strange and terrible revelations. Some of these were narrated in a very respectable drawing-room, and ladies went out from the meeting with tears in their eyes, saying "We never knew such things before." They felt as if they were themselves the sufferers. Women are beginning to see the wretchedness and misery around them and are determined to do their utmost to right the wrong.' (Applause.)

One of the spiritual forces behind the woman's movement was this—that women and men were opening their eyes to the fact that if the future race was to be strong, capable and good, they must set to work as quickly as they could to mould the child. We should not have good legislation unless we had strong public opinion, and we should not have strong public opinion without education. John Stuart Mill laid it down that the sort of relation that existed between man and woman did not tend to produce fine character. Character would never be rightly moulded until woman was free. Where you had subjection on the one hand you had the narrowest tyranny on the other. A clever Indian friend, commenting on the song, 'Britons never shall be slaves,' said, 'Then they never should be masters'—not masters of others. But they should be masters of themselves, their work and their passions. Mrs. Despard knew happy homes in which boys and girls alike were free, but she also knew homes in which no such natural freedom existed. We all liked our own way, and, wishing to have her way, woman too often sought to get it by tortuous methods. Openly she admired, respected and obeyed the man who was her master, but secretly she did not. And the sharp little children detected it all, and that did not tend to develop

in them good character. Women were beginning to perceive that they were not only the parents of their own children, but that in them the great world of the future lived and moved and had its being. They were moving into the open and were claiming a larger share in determining the future of the race. This movement was international. It was active even in the immemorial East. The women in the Indian Zenanas were waking; the women in Persia dared the men to surrender to Russia; in China, Russia, Japan they were trying to get better conditions. In Norway they had already won the suffrage and were getting better laws. Everywhere spiritual forces were moving; that great 'wind that bloweth where it listeth' was behind the woman's movement. Mistakes had been made, mistakes would be made, but if we were to be afraid of making mistakes we should make nothing. Women were already proving what sacrifices they were capable of; they joyfully acquiesced in suffering, intense suffering, giving up liberty and life, so that their cause might be forwarded. 'The blood of the martyrs is the seed of the Church.' This was a great political force. The cry of Isaiah, 'Here am I; send me!' was going forth from women to-day. Mrs. Despard had not to urge them on; she had to keep them back.

'Look at the awful problems with which the world is faced. Look at the problem of war, the millions of lives poured out not only in war itself but in preparation for war. Look at the terrible problem of the hideous contrast in social conditions. Then the problem of democracy. It seems to be coming out in a world that is not quite big enough for it. We must realise that up against these problems the woman stands. She suffers most in the terrible game of competition, she suffers all through, and therefore she feels her need of liberty, and there is coming with that consciousness a sense of the responsibility which rests on her to make the world a better place and get these problems solved. (Applause.)

'The thing is to get back to the naturalness and simplicity and faith that characterised the childhood of the race. We cannot really return to childhood, because between men and women there have been sin and sorrow and strife and misery, but out of the pain there comes that which we call redemption, and in all these things the redemption is being worked out through suffering. There is a great hope in the air but there are also great dangers. The serpent of sense is not dead. Materialism is very much alive. The self-interest of men and women is being worked upon; people are being told to keep their health and lengthen their days; that, as they may have to go out into the blankness of negation, they should hold on to their lives at any cost, even that of the suffering of others, including the lower animals. Only by the sane and spiritual co-operation of dual humanity can such materialism and selfishness be overcome.'

In summing up, Mrs. Despard said:—

'We have, then, these spiritual forces behind the woman's movement: 1. The force which brings life; 2. The force which moulds character and makes for righteousness; 3. The force which endures suffering—aye, even death—gladly, so that we may move forward to truer and happier living. Therefore we take heart and have courage. If we give our very lives, what does it matter so long as the pain of humanity is lessened and the world is made better? In the good family, the most cared for are those who need help most; the sick and the weak are not cast on the scrapheap; they are loved. The new State that is to come must be builded up after the model of the true family. Let us keep going on until the woman's movement will merge into the man's, and that again merge into the great movement of humanity—a humanity that will be better, stronger, purer than the humanity of to-day! (Loud and continued applause.)

Several questions having been answered by Mrs. Despard, an earnest appeal for co-operation was made by Miss Alice Mary Buckton, and the proceedings closed with a very hearty vote of thanks to the lecturer.

'If you try the experiment to think with absolute freedom, the first difficulty is your ancestors.'—REV. E. LLOYD JONES.

ITEMS OF INTEREST.

Talk as idealists and intuitionists may, the apprehension of the fact of individual presence and identity of a so-called dead person—active, thinking, loving, real—comes only by appeals to the senses and the intelligence and the heart, through manifestations by aid of mediums. Once the conviction is driven home that spirits are *living* entities—not abstractions, shells, nor hallucinations—nothing can shake it, nothing can destroy it. Spiritualists, who know that they hold communion with their friends, are proof against all theories, all authoritarian declarations, all exposures, all charges against mediums. The spirit-circle is the true shrine or altar, where the real presence of loved ones is made known, and ties of friendship and affection are formed with other spirit people.

The fact that Messrs. G. P. Putnam's Sons have brought out a thirteenth impression of Thomson Jay Hudson's 'The Law of Psychic Phenomena' (cloth, 6s.) reminds us that a gentleman recently informed us that it was this book which made him a Spiritualist. This unusual statement caused us to inquire how it happened. He replied: 'Mr. Hudson gives so many incidents which, in my opinion, are not accounted for by his theories that I felt compelled to seek another explanation, and in so doing I found that the only hypothesis that covered the whole ground was that of Spiritualism.' We hope that Mr. Hudson's book will continue to do similar good missionary work for Spiritualism.

Mr. Hudson puts his final argument for the existence of a supreme Father-God in the following clever syllogistic form: '1. The affectional emotions are universal attributes of every normally developed human mind. 2. No affectional emotion can have an existence in the normally developed human mind in the absence of an object of affection capable of reciprocal feeling. Therefore, when a normally developed human being experiences the emotion of love or affection, there is necessarily existent an object of love or affection normally capable of reciprocal emotion. Thus, the emotion of friendship presupposes the friendly relation existing between man and his fellow-man. The emotion of sexual love presupposes the sexual relation and the existence of persons of the opposite sex normally capable of reciprocal emotion. The emotion of parental love presupposes the relation of parent and child. It follows that the emotion of religious worship presupposes the existence of an object of worship capable of reciprocal emotion.' May we suggest that, arguing on these lines, the well-nigh universal belief in and fear of ghosts presupposes the existence of ghosts to be afraid of?

A. J. C. Hare, in his 'Story of My Life' (Vol. II., pp. 512, 513), tells the following interesting incident: 'People who have heard our histories of Madame de Trafford have often asked if I have ever seen her myself. I never did. The way in which I have been brought nearest her was this: One day I had gone to visit Italima and Esmeralda at their little lodging in Chester-terrace, in the most terrible time of their great poverty. I was standing with my sister in the window, when she said, "Oh, how many people there are that I knew in the world who would give me five pounds if they knew what it would be to me now! Oh, how many people there are that would do that, but they never think of it!" Esmeralda thought that no one was listening, but Italima . . . caught what she was saying, and exclaimed, "Oh, Esmeralda, that is all over; no one will ever give you five pounds again as long as you live." Three days after I went to see them again. While I was there the postman's knock was heard at the door, and an odd-looking envelope was brought up, with a torn piece of paper inside it, such as Madame de Trafford wrote upon. On it were these words: "As I was sitting in my window in Beaujour this morning, I heard your voice say, "Oh, how many people there are that I knew in the world who would give me five pounds if they knew what it would be to me now! Oh, how many people there are that would do that, but they never think of it!" So I just slipped this five-pound note into an envelope, and here it is." And in the envelope was a five-pound note. J'étais là; telle chose m'advint! I was present on both these occasions. I was there when my sister spoke the words, and I was there when the letter came from Madame de Trafford sending the five-pound note, and repeating not only my sister's words, but the peculiar form of reduplication she constantly used.'

'INGERSOLL failed to exert a lasting influence because he denied the element of purpose in life, and men will not suffer their lives to be put to intellectual confusion in this way.'—THE REVIEW OF REVIEWS.

GEOMANCY.

In the introduction to an interesting little work on the art of divining by punctuation, by Franz Hartmann,* the following thought occurs: 'To try the exactness of Geomancy is to test the correctness of our own intuition.' Here, in a sentence, we have the underlying intention of all forms of divination set before us. Modern psychology teaches that the mind we know and use in everyday affairs is only a part of our whole mind. Beyond the working mind, entirely outside consciousness, is a realm of mental activity of unknown extent and capacity. It is to this unrecognised portion of our being that appeal is made when we seek to know the future. The crystal, planchette or card pip are only means to an end—methods of inducing concentration whereby we can, sometimes, come into touch with the deeper manifestations of our mentality.

In Geomancy it is sought to attain to this condition by setting down at random lines of points on a sheet of paper while the mind is intently fixed on the subject of the question. The points are then counted and arranged in a certain way until a final result is obtained, the interpretation of which is the answer sought. This is a direct and easy method. Another, more elaborate, is to insert the points in a horoscope and read them astrologically. Both systems are fully explained and illustrated, and the instructions are followed by an appendix containing some two thousand answers to questions.

We are glad to have the opportunity of calling the attention of our readers to a simple method of divination, but little practised at the present time, akin, in some respects, to automatic writing. The author does not write for the 'fortune-teller'; he seeks rather the student of the higher science desirous of developing his intuition. He regards Geomancy as symbolising the inner light, and would have all who take up its study remember 'that spiritual truth is not found by external calculation and augmentation, but through knowledge of self.'

A. B.

FRIENDS IN COUNCIL.

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

What is True Knowledge?

SIR,—Andrew Jackson Davis says, in 'The Great Harmonia':

'Truth (alias true knowledge) is the universal relationship of things as they are; error is the interpretation of things as they are not' (page 373).

'Truth is easy and simple as the growth of flowers, while error is for ever dark, complicated and mysterious' (page 372).

'The question, "What is truth?" is answered everywhere according to the educational convictions of the individual' (page 371).

'There are but four general sources of thought: (1) The life-springs of the soul; (2) The suggestions of external nature; (3) The well-springs of humanity; (4) The exhaustless foundations of the spiritual universe' (page 303).

God's mode of teaching is, I think, always by vibratory impressions, and it is the taking of these vibrations into our system, so that we accord, or 'at one,' with them, that makes for us a conscious realisation of higher truths, as they are known in that circle in which we can vibrate to a higher consciousness.—Yours, &c.,

F. H.

A Salvationist Wants Help.

SIR,—Some five years ago I attended a Spiritualist meeting at Caeaw, Glam., South Wales, at which Mr. Connelly described my mother to me very minutely, even to her being marked with small-pox. I asked him many questions, and he advised and instructed me, as he believed I was very mediumistic. I followed his instructions for a time, but having been a Salvationist for over twenty years, my former creed got the upper hand, and I let the subject drop. I am not satisfied with Salvationism now, and want to study the theory and practice of Spiritualism, but am at a loss where and how to begin, as there are no societies here. I shall be glad if some kind friend will be good enough to give me a helping hand. I am taking 'LIGHT' every week, and am greatly interested in the various articles.—Yours, &c.,

THOS. OWEN.

13, Pishaw-street, Kenfig Hill,
near Bridgend, Glam.

* 'Geomancy,' by FRANZ HARTMANN. Publishers: William Rider & Son. Price 3s. 6d.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

Mrs. Wriedt's Next Visit.

SIR,—Should Mrs. Wriedt visit London again, may I express the hope, through your columns, that the management will arrange to allow as many as possible to attend the sittings? Last year I applied for permission to attend one sitting. I was told that there were no vacancies. Afterwards I read in 'LIGHT' the experiences of some of the sitters. Some mentioned that they had been present at most of the sittings, while others said they had been present at all, while poor I could not be present once because there was no vacancy!

It is not the way to popularise the movement to confine the sittings to a favoured few, and I hope the management will grasp the fact that the more people there are who have the privilege of attending the séances with Mrs. Wriedt, the more likely is the knowledge of Spiritualism to be diffused.—Yours, &c.,
F. R. B.

Healing Work at Croydon.

SIR,—The Croydon healing circle has been greatly blessed with splendid results, and, although comparatively few in number, the sufferers who have asked for our prayers and concentration for health have received much practical help. What a splendid work this is for self-sacrificing, earnest souls who are anxious to give of their best to aid suffering humanity! I pray that the time may not be far distant when our halls will be full at our healing services, for the power is as strong to-day as in any by-gone time, if we exercise it in love. A lady, unknown to the society, but whose sister was on our list, has kindly sent me a half sovereign to send to another lady who is suffering from cancer. Although a stranger to the sufferer, she felt she would like to do more than pray for her, and so has helped in this practical way. May the Father's blessing be upon all who engage in this Christ-like mission of love.—Yours, &c.,
JULIE SCHOLEY.

Dr. Slade and Sir Ray Lankester.

SIR,—I was very glad to see in 'LIGHT' of February 15th the letter from 'Scrutator' referring to Sir Ray Lankester, for I can never forget his persecution of Dr. Slade, whom he practically drove out of this country. My husband, who was at that time a very bright, sharp and busy man, was asked by a brother-in-law, a Spiritualist, to go to Slade for a sitting. My brother-in-law was anxious to convince my husband of the reality of Spiritualism—which he had never given any attention to, but was not prejudiced against—so to oblige this Spiritualist friend he went, and came away perfectly convinced that there was no fraud whatever in what had occurred; but not convinced that it necessarily was Spiritualism. My husband said he admitted all the marvels, but could not account for them. When Dr. Slade's trial came on he was hoping some independent witness would have been called in justice to Slade, but none was called, and the very incident that convinced my husband of the genuineness of Dr. Slade's professions was never made public. My husband and I watched the case carefully through, and he was so indignant at the gross injustice that he wished he could have been called as a witness. He would most certainly have spoken of the incidents as he knew them as a perfectly unprejudiced witness and not a Spiritualist.—Yours, &c.,

M. H.

'Archdeacon Wilberforce and Spiritualism.'

SIR,—Permit me to say how deeply I appreciate the spiritual quality of 'There is no Death,' by Archdeacon Wilberforce. It strikes an exalted note for those whose spiritual growth has advanced sufficiently to understand and appreciate it, and to these it will undoubtedly bring much consolation.

But for ordinary men and women, who in the days of bereavement cry for proof that their beloved dead still live and remember them, even the title of the book is not justified.

The Archdeacon tells us plainly that he can give no proof of human life beyond the grave, though he knows (is certain by inference and intuition), that it is so. To those who have devoted their lives to solving this great problem, I grieve to see that he extends no sympathy. What of our finest scientists, who, in this country and on the Continent, state that they have proved the continuity of life by every possible test as completely as any other scientific fact? Surely their labours deserve recognition.

The Archdeacon's ideas of a séance-room suggest hearsay rather than practical experience, and refer exclusively to materialisation, the rarest of all phenomena. He speaks as though a medium could compel a spirit to materialise at his bidding. Now while I deprecate the practice of frequenting séance-rooms, and would advise the inquirer to seek proof privately through a psychic friend, still, in these days of scientific research, proof is the very foundation stone upon which spirit intercourse with our arisen ones must be based. The weeping mother must be assured that it is her own child who is communicating; the bereaved husband must have proof that it is his wife who is trying to help him, before comfort can be received. Often what to an outsider appear foolish and trifling remarks are the strongest proofs of identity, and are given from the other side for this purpose.

Now, proofs of survival after death may be classed under two heads—material or realistic proofs, and spiritual proofs.

In both cases a medium of communication must be set up to enable the spirit to manifest his presence. For material proof, a developed psychic is employed, who by clairvoyance and clairaudience is enabled to see and describe the communicating intelligence, and to hear and deliver the messages. There are pure and noble mediums who, in private and public, have brought comfort and conviction in this manner to thousands of broken hearts.

Being in full communication with my arisen husband, I have heard from him that there are highly developed spiritual natures who possess psychic qualities unknown to themselves, and that during their times of quiet contemplation, the spirits can develop their powers of clairaudience, clairvoyance and ability to sense the spirit presence without any material aid. Thus, by becoming mediums, they also receive spiritual proofs of the survival and nearness of their loved ones. These spiritual proofs are undoubtedly even more convincing than material proofs, and should be the aim of all those who have advanced in higher knowledge and spirituality. But these finer revelations are private and precious, and, as the Archdeacon truly says, 'You cannot prove to another that which you see luminously.'

What is needed in these days of questioning and heart-stirring is an open mind—a deep inner well of sympathy for all those who are striving, in many and diverse ways, to proclaim the glorious news that there is no death.—Yours, &c.,

F. HESLOP.

Madame Blavatsky and Mr. Stead.

SIR,—It has surprised me, and probably many others of your readers, that the numerous messages 'purporting to come from Mr. Stead' should be so often contradictory, and still more, that this fact has no appreciable effect upon the continuous output of them.

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but if I did, I cannot understand what vital difference it could make to me or to any other person of ordinary intelligence. We must progress somewhere, unless God's universe is to be composed of very undeveloped and selfish beings. What real difference can it make whether we learn our next lessons, or try to undo our past mistakes, on *this* planet or on Mars, Venus, or any other in the universe? Surely it is our limited idea of *locality* and of its extreme importance that puzzles so many of us unnecessarily.

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'The Spiritualism of a Scientific Psychologist.'

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'One final question, among the many that suggest themselves, I must not wholly omit. We have been contemplating the universe as a realm of ends. If we were asked what is the end of this realm of ends we might answer rightly enough that its end can only be itself; for there is nothing beyond it, and no longer any meaning in beyond. It is the absolutely absolute. Still within it we have distinguished the One and the Many, and we have approached it from the standpoint of the latter. In so doing we are liable to a bias, so to say, in favour of the Many: led to the idea of God as ontologically and teleologically essential to their completion, we are apt to speak as if He were a means for them. Those who attempt to start from the standpoint of the One betray a bias towards the opposite extreme. The world, in their view, is for the glory of God; its ultimate *raison d'être* is to be the means to this divine end.

'Can we not transcend these one-sided extremes and find some sublime idea which shall unify them both? We can, indeed; and that idea is Love. But here, again, we trench on the mystical, the ineffable, and can only speak in parables.

'Turning to Christianity as exhibiting this truth in the purest form we know, we find it has one great secret—dying to live, and one great mystery—the incarnation. The love of God in creating the world implies both. "Lieblichkeit ist das Ende alle Wege Gottes," said an old German theologian. The world is God's self-limitation—self-renunciation, might we venture to say?

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Los Angeles, Cal., U.S.A.

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GEOMANCY.

In the introduction to an interesting little work on the art of divining by punctuation, by Franz Hartmann,* the following thought occurs: 'To try the exactness of Geomancy is to test the correctness of our own intuition.' Here, in a sentence, we have the underlying intention of all forms of divination set before us. Modern psychology teaches that the mind we know and use in everyday affairs is only a part of our whole mind. Beyond the working mind, entirely outside consciousness, is a realm of mental activity of unknown extent and capacity. It is to this unrecognised portion of our being that appeal is made when we seek to know the future. The crystal, planchette or card pip are only means to an end—methods of inducing concentration whereby we can, sometimes, come into touch with the deeper manifestations of our mentality.

In Geomancy it is sought to attain to this condition by setting down at random lines of points on a sheet of paper while the mind is intently fixed on the subject of the question. The points are then counted and arranged in a certain way until a final result is obtained, the interpretation of which is the answer sought. This is a direct and easy method. Another, more elaborate, is to insert the points in a horoscope and read them astrologically. Both systems are fully explained and illustrated, and the instructions are followed by an appendix containing some two thousand answers to questions.

We are glad to have the opportunity of calling the attention of our readers to a simple method of divination, but little practised at the present time, akin, in some respects, to automatic writing. The author does not write for the 'fortune-teller'; he seeks rather the student of the higher science desirous of developing his intuition. He regards Geomancy as symbolising the inner light, and would have all who take up its study remember 'that spiritual truth is not found by external calculation and augmentation, but through knowledge of self.'

A. B.

FRIENDS IN COUNCIL.

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

What is True Knowledge?

SIR,—Andrew Jackson Davis says, in 'The Great Harmonia':

'Truth (alias true knowledge) is the universal relationship of things as they are; error is the interpretation of things as they are not' (page 373).

'Truth is easy and simple as the growth of flowers, while error is for ever dark, complicated and mysterious' (page 372).

'The question, "What is truth?" is answered everywhere according to the educational convictions of the individual' (page 371).

'There are but four general sources of thought: (1) The life-springs of the soul; (2) The suggestions of external nature; (3) The well-springs of humanity; (4) The exhaustless foundations of the spiritual universe' (page 303).

God's mode of teaching is, I think, always by vibratory impressions, and it is the taking of these vibrations into our system, so that we accord, or 'at one,' with them, that makes for us a conscious realisation of higher truths, as they are known in that circle in which we can vibrate to a higher consciousness.—Yours, &c.,

F. H.

A Salvationist Wants Help.

SIR,—Some five years ago I attended a Spiritualist meeting at Caeraw, Glam., South Wales, at which Mr. Connelly described my mother to me very minutely, even to her being marked with small-pox. I asked him many questions, and he advised and instructed me, as he believed I was very mediumistic. I followed his instructions for a time, but having been a Salvationist for over twenty years, my former creed got the upper hand, and I let the subject drop. I am not satisfied with Salvationism now, and want to study the theory and practice of Spiritualism, but am at a loss where and how to begin, as there are no societies here. I shall be glad if some kind friend will be good enough to give me a helping hand. I am taking 'LIGHT' every week, and am greatly interested in the various articles.—Yours, &c.,

THOS. OWEN.

13, Pishgah-street, Kenfeg Hill,
near Bridgend, Glam.

* 'Geomancy,' by FRANZ HARTMANN. Publishers: William Rider & Son. Price 3s. 6d.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

Mrs. Wriedt's Next Visit.

SIR,—Should Mrs. Wriedt visit London again, may I express the hope, through your columns, that the management will arrange to allow as many as possible to attend the sittings? Last year I applied for permission to attend one sitting. I was told that there were no vacancies. Afterwards I read in 'LIGHT' the experiences of some of the sitters. Some mentioned that they had been present at most of the sittings, while others said they had been present at all, while poor I could not be present once because there was no vacancy!

It is not the way to popularise the movement to confine the sittings to a favoured few, and I hope the management will grasp the fact that the more people there are who have the privilege of attending the séances with Mrs. Wriedt, the more likely is the knowledge of Spiritualism to be diffused.—Yours, &c.,

F. R. B.

Healing Work at Croydon.

SIR,—The Croydon healing circle has been greatly blest with splendid results, and, although comparatively few in number, the sufferers who have asked for our prayers and concentration for health have received much practical help. What a splendid work this is for self-sacrificing, earnest souls who are anxious to give of their best to aid suffering humanity! I pray that the time may not be far distant when our halls will be full at our healing services, for the power is as strong to-day as in any by-gone time, if we exercise it in love. A lady, unknown to the society, but whose sister was on our list, has kindly sent me a half sovereign to send to another lady who is suffering from cancer. Although a stranger to the sufferer, she felt she would like to do more than pray for her, and so has helped in this practical way. May the Father's blessing be upon all who engage in this Christ-like mission of love.—Yours, &c.,

JULIE SCHOLEY.

Dr. Slade and Sir Ray Lankester.

SIR,—I was very glad to see in 'LIGHT' of February 15th the letter from 'Scrutator' referring to Sir Ray Lankester, for I can never forget his persecution of Dr. Slade, whom he practically drove out of this country. My husband, who was at that time a very bright, sharp and busy man, was asked by a brother-in-law, a Spiritualist, to go to Slade for a sitting. My brother-in-law was anxious to convince my husband of the reality of Spiritualism—which he had never given any attention to, but was not prejudiced against—so to oblige this Spiritualist friend he went, and came away perfectly convinced that there was no fraud whatever in what had occurred; but not convinced that it necessarily was Spiritualism. My husband said he admitted all the marvels, but could not account for them. When Dr. Slade's trial came on he was hoping some independent witness would have been called in justice to Slade, but none was called, and the very incident that convinced my husband of the genuineness of Dr. Slade's professions was never made public. My husband and I watched the case carefully through, and he was so indignant at the gross injustice that he wished he could have been called as a witness. He would most certainly have spoken of the incidents as he knew them as a perfectly unprejudiced witness and not a Spiritualist.—Yours, &c.,

M. H.

'Archdeacon Wilberforce and Spiritualism.'

SIR,—Permit me to say how deeply I appreciate the spiritual quality of 'There is no Death,' by Archdeacon Wilberforce. It strikes an exalted note for those whose spiritual growth has advanced sufficiently to understand and appreciate it, and to these it will undoubtedly bring much consolation.

But for ordinary men and women, who in the days of bereavement cry for proof that their beloved dead still live and remember them, even the title of the book is not justified.

The Archdeacon tells us plainly that he can give no proof of human life beyond the grave, though he knows (is certain by inference and intuition), that it is so. To those who have devoted their lives to solving this great problem, I grieve to see that he extends no sympathy. What of our finest scientists, who, in this country and on the Continent, state that they have proved the continuity of life by every possible test as completely as any other scientific fact? Surely their labours deserve recognition.

The Archdeacon's ideas of a séance-room suggest hearsay rather than practical experience, and refer exclusively to materialisation, the rarest of all phenomena. He speaks as though a medium could compel a spirit to materialise at his bidding. Now while I deprecate the practice of frequenting séance-rooms, and would advise the inquirer to seek proof privately through a psychic friend, still, in these days of scientific research, proof is the very foundation stone upon which spirit intercourse with our arisen ones must be based. The weeping mother must be assured that it is her own child who is communicating; the bereaved husband must have proof that it is his wife who is trying to help him, before comfort can be received. Often what to an outsider appear foolish and trifling remarks are the strongest proofs of identity, and are given from the other side for this purpose.

Now, proofs of survival after death may be classed under two heads—material or realistic proofs, and spiritual proofs.

In both cases a medium of communication must be set up to enable the spirit to manifest his presence. For material proof, a developed psychic is employed, who by clairvoyance and clair-audience is enabled to see and describe the communicating intelligence, and to hear and deliver the messages. There are pure and noble mediums who, in private and public, have brought comfort and conviction in this manner to thousands of broken hearts.

Being in full communication with my arisen husband, I have heard from him that there are highly developed spiritual natures who possess psychic qualities unknown to themselves, and that during their times of quiet contemplation, the spirits can develop their powers of clairaudience, clairvoyance and ability to sense the spirit presence without any material aid. Thus, by becoming mediums, they also receive spiritual proofs of the survival and nearness of their loved ones. These spiritual proofs are undoubtedly even more convincing than material proofs, and should be the aim of all those who have advanced in higher knowledge and spirituality. But these finer revelations are private and precious, and, as the Archdeacon truly says, 'You cannot prove to another that which you see luminously.'

What is needed in these days of questioning and heart-stirring is an open mind—a deep inner well of sympathy for all those who are striving, in many and diverse ways, to proclaim the glorious news that there is no death.—Yours, &c.,

F. HESLOP.

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that and the rest will follow—not one 'College of Light' but scores of them.

How are we going to get it? Well, I think there is a way, viz., by an alliance between Spiritualism and Freemasonry. This may appear a startling proposition at first sight, but I believe that it is not only feasible but that it may well prove the redemption of both. Spiritualism and Freemasonry are equally, in my opinion, of divine origin, and teach, in essence, the same great truths. Both are decadent in having lost sight of this divine origin—the one through the folly and fallacy of extremes, the other through slavish adherence to a rigid formalism. The result is stagnation in essentials.

Spiritualism, all too often, lacks dignity and that 'atmosphere' which is the basis of 'conditions,' and these are the very things which Freemasonry can supply; for nothing is more dignified than Masonic ceremonial when properly conducted, and no 'atmosphere' more conducive to harmony than that within the portals of the tyled Lodge. On the other hand, Freemasonry lacks spirituality, and has degenerated into an adherence to the letter and the worship of dogma in the shape of symbols, the meaning of which few Masons understand even partially. Therefore, it seems to me that each has need of the other.

My proposition, then, is this: To found a Lodge, using existing Masonic ritual, at any rate at first, and so foster that 'atmosphere' of brotherhood which Freemasonry cultivates, not unsuccessfully. Given that, and we may well hold séances within the tyled Lodge with prospect of procuring phenomena and teachings on a level with anything which has heretofore been vouchsafed.

Space does not admit of detail here, but no doubt you, sir, will be good enough to accept replies on my behalf. If sufficient support is forthcoming, I will arrange a meeting for the discussion of such details. Communications will be considered as confidential.—Yours, &c.,

A SPIRITUALIST AND FREEMASON.

'Create an Atmosphere.'

SIR,—Your remarks on 'Atmosphere' on page 98 remind me of an incident which took place some years ago.

The mother of a large family of young children, deeply interested in their upbringing, was one night discussing with her husband various problems of education. She woke early next morning, hearing a voice say to her in distinct tones, 'Create an atmosphere.' She interpreted this to mean that, far more than any special methods or subjects of instruction, the atmosphere of the home was all-important. This thought became the keynote of her life's work and was always attributed by her to some wise counsellor on the other side.—Yours, &c.,

RAYDA.

For the Study of Astrology.

SIR,—I quite endorse the remarks recently made in 'LIGHT' as to the utility of astrology for more deeply realising the nature of oneself and for the study of human nature as a whole. It does, indeed, open one's eyes to the tendencies of 'personality' as distinct from the 'self,' and in a general sense points out a pathway for development.

Several students in the neighbourhood of Stoke Newington, N., have combined forces and formed 'The Clapton Astrological Society' for study and investigation. We meet at 15, Maury-road, every week. I should be pleased to hear from any reader of 'LIGHT' who may be interested.—Yours, &c.,

R. WITTEY.

NEW PUBLICATIONS RECEIVED.

'Who's Who, 1913.' 15s. net. A. & C. Black, 4, 5 and 6, Soho-square, W.

'Lessons in Truth' and 'God a Present Help' (revised and enlarged). By H. EMILIE CADY. Stiff covers, 1s. 6d. net each. L. N. Fowler, 7, Imperial-arcade, Ludgate-hill, E.C.

MAGAZINES: 'International Psychic Gazette' for February, 4d. net, 5, Bridewell-place, E.C.; 'Filosofia della Scienza' for February, 50c., 18, Via Montelione, Palermo; 'Revue du Spiritisme' for February, 1fr., 40, Boulevard Exelmans, Paris; 'Annales des Sciences Psychiques' for January, 1fr., 39, Rue Guersant, Paris; 'La Revue Spirite' for February, 1fr., 42, Rue St. Jacques, Paris; 'Luce e Ombra' for January, 50c., 4, Via Varese, Rome; 'The Occult Review' for March, 7d., William Rider & Son, Ltd., Cathedral House, Paternoster-row, E.C.; 'The Vineyard' for March, 6d. net, A. C. Fifield, 13, Clifford's-inn, E.C.

SOCIETY WORK ON SUNDAY, MARCH 2nd, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. W. E. Long, under influence, delivered a deeply-interesting address on 'Casting Out Devils.' Mr. A. J. Watts presided.—15, *Mortimer-street, W.*—24th ult., Mrs. Podmore gave successful descriptions. Mr. W. T. Cooper presided.—Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Baywater, W.*—Anniversary Services. Morning, address by Mr. E. W. Beard on 'Watch, Pilgrim of Love, Watch and Pray.' Evening, Mr. P. E. Beard spoke on 'The World's Need.' Miss Eleanor Williams gave a solo.—For next week's services, see front page.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. J. B. Tetlow gave addresses morning and evening. Sunday next, Mrs. M. H. Wallis.—H. E.

CROYDON.—ELMWOOD HALL, *ELMWOOD-ROAD, BROAD-GREEN.*—Mr. G. R. Symons' address on 'The Light of the World' was much appreciated. Sunday next, at 7 p.m., Mr. Dudley Wright.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. J. Jackson gave a thoughtful address on 'Things we Don't Know.' Sunday next, at 3, Lyceum; at 7, Mr. Hough. Thursday, 8.15, clairvoyance; silver collection.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long gave descriptions and personal messages; evening, Mrs. Beaurepaire gave an excellent address. Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.

BRIXTON.—8, *MAYALL-ROAD.*—Miss V. Burton gave an address. Sunday next, at 7 p.m., Union of London speakers. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'. Thursday, 7.30, Mr. A. V. Peters, address and clairvoyance.—E. K.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, *HAMPTON WICK.*—Helpful address by Mr. Robert King on 'The Power of Healing.' Sunday next, at 7 p.m., Mr. J. Gambriel Nicholson, address, 'Perennial Spring,' and answers to questions.—J. W. H.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. H. Boddington gave fine practical addresses. Sunday next, at 11.15 and 7, Miss Florence Morse, addresses and clairvoyance; also Monday, at 8. Tuesday, at 3, Mrs. Clarke; 8 p.m., and Wednesday, at 3, circles.—H. J. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, *BRUNSWICK-STREET WEST.*—Mr. Gerald Scholey gave excellent addresses, and Mrs. G. C. Curry well-recognised descriptions. Sunday next, at 11.15 and 7, Mr. Horace Leaf; also on Monday, at 8, 1s. each. Usual weekly meetings.—A. C.

STRAFORD.—WORKMAN'S HALL, 27, *ROMFORD-ROAD, E.*—Mr. A. Richardson's interesting address on 'Blind Leaders of the Blind' was greatly appreciated. Mrs. E. Bryceson presided. Sunday next, at 7 p.m., Miss F. M. M. Russell; address, 'The Higher Clairvoyance.'—W. H. S.

STRAFORD.—IDMISTON-ROAD, *FOREST-LANE.*—Mrs. J. Miles Ord gave a good address and Mr. J. Wrench descriptions. February 27th, Mrs. Webster, address and descriptions. Sunday next, at 11.30 a.m., Mr. A. T. Connor on 'Common Sense Methods of Investigation': 7 p.m., Mr. G. R. Symons. 13th, at 8 p.m., Mrs. Richards.—F. A. H.

SEVEN KINGS.—45, *THE PROMENADE.*—Mr. Smith spoke on 'Spiritualism and its Relation to Psychical Research,' and Mrs. Smith gave descriptions. February 25th, Mrs. Webster, address and clairvoyance. Sunday next, at 11 a.m., study class, Mr. Wake; 7 p.m., Mr. E. L. Gilbertson. Tuesday, 8 p.m., Mrs. Mary Davies. Friday, 8.30, Mrs. Briggs.—H. W.

HACKNEY.—240A, *AMHURST-ROAD, N.*—Mrs. Imison gave recognised messages and descriptions. Sunday next, 7 p.m., Mr. A. H. Sarfas, address and descriptions. Monday, at 8, Mrs. J. Neal. Thursday, 7.30, members, healing, Mr. H. Bell; 8.15, circle. Correction: The announcement of the speaker on Sunday evening, February 16th, should have read, 'Irene Hope,' and not Mrs. Hope, as printed.—N. Rist, President.

MANOR PARK.—CORNER OF *SHREWSBURY AND STONE-ROAD.*—Morning, healing; evening, Mrs. Annie Keightley spoke on 'Man, Know Thyself,' and gave descriptions. February 27th, Mr. T. Brooks gave a lantern lecture on 'Some of the Pioneers of Spiritualism.' Sunday next, Mrs. Neville. 13th, Mrs. Mary Davies. 16th, Mrs. Effie de Bathe on 'The Meditation of a Mystic,' illustrated by original paintings.—A. L. M.

HOLLOWAY.—GROVEDALE HALL, *GROVEDALE-ROAD.*—Morning, Mr. J. Abrahall gave interesting answers to questions; evening, Mrs. Clara Irwin gave an address on 'Spiritual Gifts, and How to Develop Them'; descriptions and messages at both meetings. February 26th, psychometrical readings by Miss F. Clempson. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Alfred Vout Peters. Tuesday, at 8, circle. Wednesday, Mrs. E. Webster, Lyceum every Sunday at 3.—J. F.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Mr. Fielder gave an excellent address. Sunday next, at 7 p.m., Mrs. Webster; 11 a.m., circle. Thursday, at 8 p.m., Mrs. Stenson.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, instructive address by Mr. Barton on 'Spiritualism and Floral Life'; evening, Mrs. Mary Gordon spoke on 'The Trinity,' and gave good descriptions. Sunday next, morning, Mr. Cowlam; evening, Mr. and Mrs. Imison. 13th, Fairy Play by Lyceum, admission 6d. 20th, Mr. A. V. Peters. The services will be transferred on the 16th (at 7 p.m., Mrs. Mary Davies), to Arlington Rooms, Peckham-road (opposite Oliver Goldsmith School), and on six following Sundays.—A. C. S.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mr. D. J. Davis gave an address. Miss Ethel Heythorne rendered a solo.—F. C.

DUNDEE.—OPERATIVE HALL, 43, OVERGATE.—Evening, address by Miss Wallace and descriptions by Mrs. Inglis.—A.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Mrs. Groom gave an address and descriptions.—F. M. C.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Thistleton; descriptions by the speaker and Mr. Weslake.—E. F.

SOUTHEA.—LESSER VICTORIA HALL.—Mrs. J. Mitchell and Mr. F. Pearce gave addresses.—J. W. M.

EXETER.—MARKET HALL.—Mr. E. Marshall gave addresses and Mrs. M. A. Grainger descriptions. February 25th, address by Mr. C. V. Tarr.

SOUTHEA.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mr. Horace Leaf gave an address on 'Spirit and Matter,' and descriptions and messages.—S. E. W.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address and clairvoyance. February 24th, public circle. 25th, members' circle. 27th, clairvoyant and psychometric descriptions.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Adams on 'Mystery,' and descriptions by Mrs. Short.—E. D.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mr. Pilkington gave addresses and psychic delineations at each service, also on Monday evening.—J. R.

KENTISH TOWN.—17, PRINCE OF WALES-CRESCENT, N.W.—Mr. Hawes spoke on 'When we meet to part no more' and Mrs. Casar gave psychometric readings, as also did Mrs. Pulham on February 28th.—J. T.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mrs. Podmore addressed a crowded audience on 'The Spiritualists Doctrine Being Opposed to War and Destruction of Human Life,' and gave descriptions. New members still coming in.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses and clairvoyant descriptions by Miss Florence Morse, also on Monday evening. 27th ult., address by Mr. F. Smith, descriptions by Mr. F. T. Blake.

SOUTHPORT.—HAWKESHEAD HALL.—Addresses and descriptions by Miss Sidley, also on Monday. 1st, successful levitation seances with Mr. John Taylor at the residence of vice-president, Mr. A. Dodd.—H. I.

SOUTHEA.—SEANCE HALL, BROADWAY.—Morning and evening, addresses by Mr. Rundle, who discoursed on 'The Awakening after Death' and 'Inspiration'; also spirit messages at both services. Lyceum increasing.—C. B.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Blamey, and descriptions by Mrs. Summers. February 26th, Mesdames Trueman and Summers gave descriptions.—E. F.

BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).—Mr. F. Rudiman spoke on 'Proofs of a Future Life.' Descriptions by Mesdames Angle and Jarhans and Messrs. Rudiman and Hodgekins. Usual week-night meetings.—A. L.

WHITLEY BAY.—137, WHITLEY-ROAD.—Mrs. E. H. Cansick gave a telling address on 'Spiritualism, the Open Door to the Soul Powers.' February 25th, address and descriptions by Mrs. Scott.—C. C.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on 'Unto the Gates' and 'What the Dead tell us of Death.' February 24th, Mr. Street spoke on 'Has Captain Scott Communicated; if Not, Why Not?'—M. L.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Jamrach spoke on 'Fear,' and 'What is Man?' and gave descriptions; also conducted a psychic class on the 1st and a service on the 3rd. February 26th, Mr. A. Lamsley, address on 'The Roadmender.'—J. McF.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAR-ROAD.—Morning, circle; evening, Mr. T. Gwinn dealt with 'Man's Duty to Himself, his Fellows and his God,' and answered questions. Mr. Tilby spoke on 'Spirit Healing.' Much regret was expressed at the absence of Mr. and Mrs. Alcock Rush, through Mrs. Rush's illness. February 26th, Mr. Self gave a lantern entertainment.—C. D.

LONDON SPIRITUALISTS' CHILDREN'S LYCEUMS.—A large and important Lyceum demonstration will be held in the King's Hall, London-road, S.E., on Sunday, March 16th, at 2.45 p.m. Last year eight Lyceums took part, and, including visitors, there were nearly three hundred persons present; it is expected this year there will be double that number. Tea will be served at 5 p.m. at 6d. each. All who are interested in the welfare of children would do well to attend this meeting. Visitors and children will be heartily welcomed.

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