

# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

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# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe,

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

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## NOTES BY THE WAY.

We have in the past remarked on the strange distortions of thought which characterise much poetical treatment of the subject of death. These arise, no doubt, because the poet is not apt to be trammelled by the demands of scientific thinking. He sees, but he does not reason. He illuminates old ideas and new, and thereby exposes their defects, which it is the office of the philosopher to correct. Maeterlinck has recently given to the world a book on Death, which, under the title of 'La Mort,' has lately been published in Paris. It is full of poetry, but it does not give us anything substantial. He plumbs the depths in vain, for he can say nothing definite. He holds tentatively by the idea of the survival of collective rather than individual consciousness. The language is noble, the ideas sublime, but there is nothing certain. The ethereal in literature is enchanting, but we cannot live by it. A cloud is often beautiful, but it makes a very unsubstantial bridge. We prefer to build with something solid, and in this matter of the problem of death rest confidently on our facts.

The interest excited by the Baha religion has extended far beyond mystical circles. It is a matter of frequent discussion amongst students of philosophy and all who aspire to keep abreast of the thought of the time. Mr. Myron H. Phelps, of the New York Bar, in 'The Life and Teachings of Abbas Effendi' (G. P. Putnam's Sons, 6s. net), gives us an able and comprehensive study of the subject, and the fact that the book is now in its second edition shows that his work has met with the appreciation it deserves. Mr. Phelps may claim to have first-hand knowledge of his theme, for he was at the pains to visit Syria in order to interview Abbas Effendi, or Abdul Baha as he prefers to be called. The author treats his theme both from the personal and the general standpoint, for we get an account of the life of the great teacher, and an exposition of his doctrines.

It is eminently a spiritual religion, full of kindness and tolerance for other faiths, and very free from forms and dogmas. In spite of its Oriental origin, it discountenances polygamy, asceticism and mendicancy. Its ethical code is elaborate and lofty, and its attitude towards Science is wholly friendly. Its outlook, in short, is large, philosophic and progressive. We are especially impressed with the truth of its doctrine of spiritual evolution:—

When the body of man is perfected, physical evolution comes to an end, since nature does not seek to build a higher form than

that of man. But the evolution of spirit continues until reason, the mental powers and the emotional capacities are evolved in it. These are *not developed by entities which pass from body to body*, but by the universal or World Spirit of Man.

And elsewhere Abdul Baha observes:—

When we say that the seasons, as spring or winter, have returned we mean that the season characterised by certain qualities or incidents, as cold or rain or new growth of vegetation, has returned. The association of qualities we call character also recurs, and when a character with which we are familiar as possessed by some individual of the past reappears in some individual of the present, we are apt to say that the former has returned. *This does not mean that an entity having those characteristics has reappeared*, but that the World Spirit of Man has again displayed that character or association of qualities.

The italics are ours. The passages thus emphasised, it will be seen, confirm the views we have expressed in 'LIGHT' from time to time when dealing with the question of the evolution of spirit. Abdul Baha is clearly a thinker as well as a prophet.

We have been told of certain journals which refuse to notice books dealing with psychical matters. Whatever may be the explanation of this attitude, it would appear to have very little effect on the interest of the reading public in such subjects, for it is hardly possible to open a paper or magazine nowadays without finding an item which bears in some way or another on the questions with which 'LIGHT' is concerned. This is especially the case with some of our American contemporaries. Thus in recent issues of 'Current Opinion' and 'The Literary Digest,' both high-class magazines published in New York, we find articles on Telepathy, on the origin of life, with special reference to the question of a soul in man, the true nature of matter and energy, and kindred topics. But in almost every issue of these publications we find allusions to psychological science. The American mind is proverbially receptive to the influence of ideas, and even our national insularity is apparently breaking down. As a recent writer observed, 'our younger generation is becoming free from the English dislike of general ideas.' When it has come even partially to realise the tremendous importance of the science of the future life we shall see great changes in the perspective of the thinking world.

Meantime our popular press which has to pay particular attention to the limited intelligence of the bulk of its readers handles the subject in its own fashion. We have highly-spiced accounts of ghosts and hauntings, of 'miraculous' cures, of clairvoyant visions, of verified predictions, and so forth. Now and again there is a jibe at believers in the occult, inserted no doubt to protect the journals concerned from the suspicion of any sympathy with such things. Not long ago a daily paper printed an account of a discovery by two Continental experimenters who, it was claimed, had proved that man lived after death as an 'intelligent gaseous body!' (We have known some journalists who would come under this description even before death.) However, it shows that we are moving, in



the true British spirit of compromise. Mesmerism, faith-healing, telepathy—bit by bit, our position is being accepted, and we have no disposition to force the pace. John Bull is slow to accept a new idea, but when he has thoroughly mastered it he is equally slow to let go. When he has quite grasped the idea of the human spirit the materialistic writers will have to fall into line or join a small minority of grumbling reactionaries. It will be a hopeless task to attempt to deprive the national mind of its new truth.

We are not always attracted by messages purporting to be from the other side, and it is usually therefore with some misgiving that we open a book purporting to contain them. One dip, however, into a little shilling volume issued by Messrs. C. W. Daniell of Amen Corner, E.C. ('Letters to Friends on the Hidden Life,' dictated to Agnes Cook by her mother in the Spirit World), proved it to be a well of sweet thought and wise counsel. To 'a young girl on her betrothal' the writer says: 'Let your union, even now, be a blending of souls, and your marriage one of those which all too seldom are made in Heaven, by the consecration of two lives to the service of others.' 'A busy wife and mother' is congratulated on 'taking such an active and beautiful part in the administration of the world,' is urged not to neglect the moments of silent prayer and aspiration in the solitude of her chamber which will fit her for the day's obligations, and is reminded that in order to fulfil them easily and without worry, 'the first thing to realise is that every physical act has a spiritual counterpart':—

The ideal mother never performs the smallest service without making it the symbol of a spiritual gift. Thus: she prepares the meals for her little family, perhaps—how infinitely life-giving and healthful will that food be if served with an inner prayer that the daily bread of Heaven be sent to feed the soul from the loving Father! The so-called menial occupations of the day—cleansing and sweetening the bedrooms, decoration of living-rooms with beautiful flowers, &c.—may be elevated to acts of worship by the aspirations and love-thoughts of the woman who enshrines each object in a spiritual aura of purity and power. The home which is tended by the mother herself, and has no hired service, may be a temple of peace and healing to which the beloved returns, after daily toil, with joy and thankfulness. Her thoughts of love have reached him in the stuffy office, perhaps, and have woven an invisible veil of protection around him, a heaven which accompanies him wherever he goes.

It may be said that it needs no angel messenger to tell us these things. Perhaps not, but we can scarcely conceive how any visitor from the beyond can bring messages more helpful and better adapted to our work-a-day world.

It is beyond expression discouraging that the stage of absolute terrorism concerning airships and aeroplanes is officially reached. Already alarmist writers in Fleet-street are describing the possible horrors of fleets of airships with bombs. These scaremongers are right for once: the only thing wanted is devilry enough to do all they say. What will the end of it be? No one can tell. No Government appeals to religion or morality in any true sense of those ill-used words. No Government will take risks for righteousness' sake. It is just possible that when the nations realise, with the use of their senses or after an experiment, what war in and from the sky means, the very horror of it may stop war; and yet, with the experience of the last few years in mind, we cannot be sure that the horrors of war will stop it.

We still talk of 'the lower regions' when we mean Hell. Some day the upper regions may out-Hell hell. What then are we to do? it may be asked. We do not hesitate for an instant about the answer. England ought to declare to the world that whatever other nations do, it will never use airships for destruction. Dangerous? Possibly: but, if we are not prepared for any sacrifice, let us cease to profess to believe in the cross of Christ.

## 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 27TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. W. WALLIS

ON

'Spiritual Emancipation by the Elimination of Fear.'

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:—

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 'Psychopasms 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, April 1st, Mrs. Imison 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.

PSYCHIC CLASS.—On Thursday next, March 27th, at 5 p.m. prompt, trance address by Mrs. Mary Davies on 'The After Life.'

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, March 28th, 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 26th, 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.

## 'LIGHT': 'TRIAL' SUBSCRIPTION.

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



## A REMARKABLE AMERICAN MEDIUM.

'The Progressive Thinker' for March 1st contains an account by Dr. A. B. Spinney of a wonderful séance he has had at the home of Mr. Louis Wagner, of the firm of Wagner & Heins, bankers, in the City of Onaway. Mr. Wagner's remarkable powers as a medium have not long been discovered, as he only began sitting a few months ago. Hitherto he has charged nothing for his séances. The account proceeds:—

He placed a quarter cabinet across one corner of his room. The lamp was left burning, about one-half turned down, yet all objects in the room were perfectly distinct. A handkerchief was tied round each hand and limb; I tied them in surgical knots and just his face protruded through a dark cloth. In less than five minutes hands were thrust out each side of his face and over his head and down between the folds of the curtain, clear to his feet. A music box was handed to these spirit hands which was taken into the cabinet and played upon. Trumpets were handed in and voices spoke through the trumpets. Slates were handed in, with a tiny piece of pencil between them. There were three lines written, 'We are glad to see you all.—Giles B. Stebbins.' Very soon after these conditions took place his hands were untied by invisible power and the handkerchiefs thrown out through the curtains. A coat was put on and his hands tied again. Very soon all the papers and envelopes and everything in the pockets were thrown out, half-way across the room. Very soon out came the coat. The curtains were thrown aside and his hands were tied just as I had tied them. After these manifestations he sat in the middle of the room, outside the curtain, with the trumpets close by his side, and a circle was formed around him, some ten or fifteen persons joining hands. He has a very fine graphophone in his house, and some pieces of music were turned on and the same music was sung through the trumpets, louder and more distinct than those through the graphophone. When the graphophone had ceased, then voices commenced speaking through the trumpets.

The speakers included the medium's guide, Dr. Root, who talked in medical language and on medical subjects; Giles B. Stebbins, one of Dr. Spinney's lifelong friends in Detroit; J. R. Francis, the founder of 'The Progressive Thinker'; Dr. H. O. Walker, an eminent Detroit surgeon, who gave Dr. Spinney a timely caution against heedlessness in walking the streets of Detroit (Dr. Spinney owns that in his mental abstraction he would have been killed by a street car or automobile long ago but for his wife and daughter); H. D. Barrett, Mrs. Shepard Lillie, and Dr. H. C. Weimans, all of whom reminded the doctor of incidents during his past acquaintance with them (the lady especially is referred to as speaking in her own clear and natural voice); and finally the doctor's second wife, who told him of certain things which would take place, spoke words of encouragement, and sent messages to his present wife and one of the children—in short, proved that her affection, sympathy, and interest had grown rather than decreased since her transition. Others in the room also talked with their loved ones. The master of the band that went down on the ill-fated 'Titanic' spoke through the trumpet and gave a very fine piece of music, sounding as though it were on the violin. The doctor adds:—

I can say that all these things occurred under strict test conditions. I was satisfied that Mr. Wagner was unconscious for over an hour, and had no knowledge of what had occurred, and while I have witnessed a great many trumpet séances and materialisations, I have never seen so much in so short a time, and the reason I feel anxious that the world should know these truths is because Mr. Wagner is not a professional medium. He is a business man, and has not sought to make public any of his work, but in a modest, humble way, without seeking, there has come to him this marvellous gift. His family are all in sympathy with him, as are his neighbours and friends, and I inquired of citizens, who are not Spiritualists, and they all give him the highest recommendation as a citizen, business man, temperance man, and devoted husband and father.

A PHYSICAL MEDIUM WANTED.—A correspondent who resides at Bray, Co. Wicklow, Ireland, is anxious to secure the services of a physical medium for sitting with several circles of earnest inquirers in Dublin, and a materialising medium for a select circle at Bray. Should any medium read this who is willing to visit Ireland, if he (or she) will send a letter addressed to 'M. M.,' c/o the Editor of 'LIGHT,' we shall be happy to forward it to our correspondent.

## LIFE WITHIN AND WITHOUT THE VEIL.

By L. V. H. WITLEY.

LIFE: BONDAGE OR ECSTASY?—(Continued.)

Henry Ward Beecher once remarked that it took months for some of his sermons to get ripe, and he entered a protest against the delivery of unripe discourses. It would not have surprised me if, instead of 'months,' the word 'years' had been used. I am not myself setting out to preach sermons, but simply passing on meditations on some subjects which have been 'at the back of beyond' in my mind for some time past; maybe it would have been better if they had been allowed to simmer a while longer, or to 'ripen,' as Beecher put it, but such as they are, they are not, of course, intended in any way to be regarded as exhaustive, but merely as starting-points from which others may follow their individual path. The present subject has so gripped me that, quite unexpectedly, I am obliged to devote three articles to it instead of one.\*

'Our doubts are traitors,' and our fears are amongst our worst enemies. There should be no parleying with 'traitors,' and yet with our own hand we beckon them to us to rob us of our peace and our usefulness. For the tragic thing about our fears is that they tend to realise themselves. As one of the latest books on Psychology puts it:—

General worry or anxiety about the progress of one's affairs—a kind of foreboding that things will not come well, or that one will prove a failure—is the most indefinite of all the fear forces, and the effect of it is to weaken the personality so much that very often the fears are realised.

The White Queen in 'Alice's Adventures in Wonderland' screamed loudly because her finger was going to be pinched. In like manner, very many fears are born of forebodings as to what may be going to happen. If time were never wasted in crying over spilt milk, or in building (not castles, but) prisons in which we may never be confined, or bridges we may never need to cross, how many precious hours would be saved and how much pleasanter living would be both for ourselves and others! In the account against fear, the utter futility of it has to be added to the bondage of it.

Take, for example, the fear of death, and of what lies beyond, which haunts so many people. The testimony of medical men is that the death of the body is very far from being the awful thing which fancy pictures it.† G. F. Watts' portraiture of death is not only suggestive and helpful along this line, but is true to life—to the larger life. Watts never represented death as a menacing figure. He pictures it as an angel, albeit of sorrowful mien, and, again, as a woman, with mother-like tenderness, gazing upon the flowers fading at her breath. 'I am glad I painted Death with that white robe,' he said, as he himself drew near to the Beyond; 'it makes it more like an angel, and I often catch a glimpse of that white garment behind my shoulder.'

To those who fear what lies beyond, the words of 'J. B.,' of the 'Christian World' (whose facile pen has wielded so sane and widespread an influence on modern thought), may be commended:—

The real wrong to religion, as well as the worst insult to human intelligence, is that offered by the doctrine which has held sway for so many centuries—that sinful man, after death, is met by an angry God, and is dealt with thereafter not by love, but by an eternal vengeance, expressing itself in endless torment. As if God's nature could change because a man dies! One might as well say that a mother who meets her child's fractiousness with constant patience and love so long as it is awake, should change to a relentless fury the moment it falls asleep. Can we not trust God on the other side as well as on this? If

\* I am very glad to see that Mr. E. W. Wallis is to lecture before the Alliance shortly on 'Spiritual Emancipation by the Elimination of Fear.' Personally I am looking forward with great anticipation to what the Editor of 'LIGHT' may have to say on this occasion.

† While preparing this article, an illustration of this came to me with such appositeness that I mention it briefly here. Sir Isaac Pitman, on his deathbed, uttered these words: 'To those who ask how Isaac Pitman passed away, say, Peacefully, and with no more concern than in passing from one room into another to take up further employment.' The Bishop of London recently said that he had been by many deathbeds, but in no instance had the dying person at the last been afraid to die.



God is love, He is love everywhere; in all the hells, as in all the heavens.

There is an attitude to life which is neither bondage nor ecstasy, and there is something in the iron stoicism of the following which makes us set our teeth and which appeals to the divinity within us:—

In the fell clutch of circumstance  
I have not winced nor cried aloud;  
Under the bludgeonings of chance  
My head is bloody but unbowed.

But these lines do not embody the whole of divinity, and while we may admire the manifestation of an unconquered and unconquerable spirit, many will not feel moved to emulation. It is otherwise, however, if we turn once more to the gospel preached by 'J. B.':—

We are badly in want of a religion of cheerfulness. Faith needs to be relieved of its ancient background of gloom and of terror. We have to be assured that the universe means well by us, that the powers above are friendly and not hostile towards us. . . . Humanity has to be taught to step out from fear into love; to learn that it has nothing to be afraid of, in this or any other world, but its own folly. The mysteries which surround us, in proportion as we solve them, disclose ever a secret of beneficence, never one of malice. . . . Let us cast out the fear that paralyses; that puts us under the heel of priests and dogmatists; that clouds human life with needless terrors. Let us instead have the courage that believes in God, for all worlds, and for all eternities.

Dr. John Clifford has also fought manfully against the shackles of ecclesiasticism and dogmatism, and although now feeling the weight of years he does not say 'The former days were better than these,' but 'he is brimming over still with youthful optimism. In issuing a new volume with the happy title, 'The Gospel of Gladness,' he recalls how, fifty years ago, he gave as a motto to the church to which he had just been called the verse, 'For the joy of the Lord is your strength.'

Some time ago there came into my possession a little book by Mr. Harold Begbie, bearing the title of 'The Happy Christ.' The fact that at first sight such a cognomen comes with a sense of strangeness, if not of incongruity, is a tribute to the effectiveness with which the cult of 'the sorrowful Jesus' has been pursued. Yet 'the happy Jesus' would surely be much more true to reality than 'the sorrowful Jesus,' for the Master certainly both taught and lived the life of ecstasy, and in this, of course, he was at one not only with the Old Testament at its highest and best, but with all the seekers and mystics, who have always felt that the divine life within the human breast should manifest itself as joy and goodwill and ecstasy. If we study such evidence as is available we shall find that fear never blanched his cheek, nor smote his heart. His trust in his Father's love and wisdom, and in the unseen order of things, was absolute and unflinching. 'Fear not,' 'Be of good cheer,' 'Be not afraid,' is again and again upon his lips, and the essence of his teaching is the Fatherhood of God—with all that is implied in that expression. 'Fear not; it is your Father's good pleasure to give you the kingdom.' In the environment of the spirit of Jesus there was no place for fear; what he pleaded for was not fear but love. Such emphasis has been laid upon the passion and death of Jesus that we tend to regard him pre-eminently as 'a man of sorrows,' as one dwelling largely in an atmosphere of sadness, if not of gloom. This was not by any means his own conception. He never applied to himself the term 'a man of sorrows'; on the contrary, he proclaimed a Gospel of gladness and of release. The very word 'Gospel' carries with it the significance of 'good news,' 'glad tidings.' And the messenger was worthy of the message, for he was no ascetic, no kill-joy, no misanthrope, no recluse; and

'O, it is very joy to be alive.'

seems to me more true to his heart and life than to conceive that

'A mourner all his days was he.'

It must not be supposed that 'The Overcomer' is representative of the Christian attitude towards fear in relation to the unseen, nor in its strongly expressed belief that the world is going more and more to the bad. Already I have shown that men such as 'J. B.' and Dr. Clifford view life from a vastly

different standpoint; and I break off to-day by reproducing a sentence or two which fell from the lips of Dr. F. B. Meyer the other day in my hearing: 'The world is moving into the sunlight; it is advancing by leaps and bounds towards the spiritual.'

(To be concluded.)

## THE VOICE PHENOMENA.

CONVINCING EVIDENCE OF SPIRIT RETURN.

BY JAMES COATES.

(Continued from page 125.)

### A STARTLING STORY.

July 13th, 8 p.m. A lady, whom I will call 'Mrs. Morris' (although that is not her name), was suddenly touched by the trumpet, and an intelligence, who, 'Dr. Sharp' said, was her mother, tried to address her. The lady cried out in fright and the spirit was too overcome with emotion to speak. Shortly afterwards a little darkey, we were informed, tried to address Mrs. Morris, but the latter was still labouring under the fright, and probably had her mind disturbed by the failure of her mother to speak; consequently she did not understand the little stranger, who, after a vain attempt to speak and cheer her, told her she was stupid. 'Dr. Sharp' ordered the invisible away. I would not have mentioned these incidents had it not been for what occurred later.

Mrs. Morris had been at the three prior sésances, but, as already indicated, had received nothing evidential. She came again on July 15th, and I told her I was afraid it would not be possible to admit her, as my list was complete. She was very disappointed, so I told her to wait. At the last moment a sitter was detained and I gave her the vacant seat. The sitting, which had many memorable features, was marked by the extraordinary revelations which Mrs. Morris received. Her mother came again, and, the sitter being more self-controlled, communion was this time possible.

The Voice: 'He never did it.' 'Who never did it?' The Voice (in an agony to be understood): 'He never did it!' 'Who never did it, mother?' The Voice (still crying): 'Will ye no forgie me? I did it masel.'

Mrs. Morris, greatly affected: 'I've nothing to forgive you. You were too good a mother to commit suicide.'

Mr. John Duncan: 'Poor soul, her first thought is to right a wrong, and prevent the blame falling on the wrong body.'

The Voice: 'He never did it.' 'Who?' 'He went about the house, an' ye heard his steps in the lobby three weeks after.' Mrs. Morris: 'We always thought he did it, for he disappeared as soon as your body was found.' The Voice: 'Oh, forgie me! I did it masel, 'twas my ain blame.'

I am compelled to summarise. Bit by bit the following story of a wrecked life came out. It appears the departed—in many respects a loving mother and devoted woman—was driven to drink, through the treatment she had received from her husband. The habit unfortunately grew upon her. The man who was blamed for her death certainly came about, and she wanted nothing to do with him. One night, when already under the influence of drink, she went out to get more, and stumbled into the water. Her body was not discovered till three weeks later.

Mrs. Morris, excitedly: 'Tell me, mother, where were you drowned?' This was explained. 'What state was your body in when found?' This was answered. 'And oh, mother, how was it you were kept down so long?'

'Dr. Sharp' here broke in, as the spirit was crying, and said: 'My dear, good woman, we are all friends here, and I do not want to hurt your feelings; your mother's body drifted to where it was. The longer it lay there, it was held the faster, owing to the body and limbs swelling. It was held down by the hair being caught under stones, and by her right arm and left foot; the foot being under the stones.'

This was evidently correct, for Mrs. Morris declared that when the body was found and identified, part of the hair was gone, the right arm was torn from the shoulder, and the left foot was mangled and the foot torn off. This was a sad and terrible confirmation. The points also cleared up by this unhappy lady were, that she had not been murdered as suspected, neither had she committed suicide, but had in a state of inebriation lost her way and fallen into the river, and, lastly, her intensest anxiety was to free some unhappy man, regarded—in thought—by Mrs. Morris, her sister, and friends as a murderer.

Mrs. Morris managed to ask, 'Have you seen father?' Her father predeceased her mother several weeks. The Voice: 'Na. He has tae work oot his ain salvation. He'll hae an 'sfu' lot to dae. He needs yer sympathy and prayers.'



Among other things the 'Voice' said: 'Freddie is wi' me, an' a great comfort tae me.' This Freddie is Mrs. Morris's daughter, who passed over five years ago.

It transpired that this disaster happened seven years ago, and this was the very first time the departed had been able to communicate, and had not Mrs. Morris been so insistent to stay, evidently impressed to do so, this opportunity would have been lost. Should ever the poor man charged with the murder of Mrs. Morris's mother read these pages, he will learn the true facts now for the first time revealed. As soon as the body was found he fled the country, and has never been heard of since. Poor Mrs. Morris found great relief in the mystery being cleared up by these 'voice' manifestations. She said, 'I knew she never did it; a better mother never lived.' Let those who will, deride séance-room manifestations, but none of the fourteen persons present will readily forget this night's experience.

As to the whole evidence; here we have information about a departed person which neither the medium, the sitters, nor a soul on earth could know anything about. The most feasible explanation is that the information came from an intelligence in the invisible—viz., Mrs. Morris's mother.

Statement by Mrs. Agnes M'Allister, recently residing at Blythwood-place, 243, Great Western-road, Glasgow.

This lady, who is the wife of Mr. David M'Allister, engineering superintendent, Cairo and Egyptian Railways, was pleased to grant me an interview on July 22nd, 1912, during which she gave me her impressions of the Wriedt séances that she attended. She said:—

'I was present on Wednesday, July 17th, when Mr. Stead etheralised and spoke. I did not know Mr. Stead, but recognised him from public prints. He was also recognised by several present. I heard his voice addressing Mrs. Coates and you and the others present, and authorise you to use my name in evidence of the facts.

'I was present on July 13th, at the evening sitting. There were several etheralisations, some of which were recognised by others. The voices were varied, from the loud expressions of "Dr. Sharp" to the tender voices of children, but I did not get anything for myself.'

'What were your general impressions about the Wriedt séances?' I asked.

'I was pleased that so many sitters heard voices which they recognised, to know that Mr. Galloway was so delighted in seeing his boy's face, and to hear that you recognised the face of your aunt. But what impressed me most was the revelation of identity made by Mr. Wright's father—how the difficulty in speaking was explained by Mr. Wright's father having lost his tongue, and about his having been numbed by drugs, before he passed over; the questionings by Mr. David Wright, and the effect the convincing answers had on Mr. and Mrs. Wright and all present. The next best case was the evidence received by Mrs. Morris about her mother's fate, as told by her "dead" mother, each statement being so earnestly given, until Mrs. Morris admitted that it was indeed her mother speaking. If I had had no other evidence, those two instances would have fully convinced me of the genuineness of Mrs. Wriedt's mediumship and the importance of the phenomena.'

'What were your own experiences, Mrs. M'Allister?' I asked.

'At the sitting on Sunday evening, July 14th, my sister came. I could not recognise her voice, as she passed over when I was a child three years old. She gave me the name "Tillie," instead of "Christine." Her name is "Teenie," for short. She was pleased to be able to come and have a talk with me. There were so many "Teenies" present, and where she was she took and preferred to give the name "Tillie." That was a small matter. She seemed well acquainted with my husband, my family and myself. She spoke to me about going abroad, about which I had not fully made up my mind, and urged me to go. She told me about my husband, saying he was well, and John was well, or rather he was now better. She told me that my sister Lizzie in South Africa was well, that I was to make my mind easy about my daughter in India, and that they (my daughter, her husband, and child) were well, adding that she (Tillie) was going to Egypt with me. Other details were given which were private, and which were absolutely true. I am quite certain Mrs. Wriedt knew nothing whatever about me, my family affairs, my husband's relations, or mine. "Dr. Sharp" spoke to me in further elucidation of my sister's remarks, telling me I was concerned about money matters, and that I would get a letter, which I did two days afterwards.

'On Monday, July 15th, at 2 p.m., my mother came to me and spoke of matters of a private nature, affecting the welfare of the family. She told me, among other things, that the pic-

ture on my breast (in photo taken by Mr. Wyllie) was hers. My mother died when I was seven years old. I did not remember her well, but the likeness to my sister Lizzie in South Africa is most marked.

'My mother spoke freely to me about my husband and children, about matters which concerned me, and told me how delighted she was to know I was going out beside him.

'For reasons quite clear to you, I do not wish you to give the whole conversation; but the evidence, as you must admit, was most marked. At the evening sitting my husband's father spoke to me in the direct voice. He was delighted to know I was going out to his son, and I was to give his message. My father-in-law advised me about my family and told me I need have no anxiety about my boys, whom I must leave behind. "Dr. Sharp" spoke to me in a loud and kindly way, and said, I believe to encourage me: "Go to Egypt. Your place is beside your husband. James is able to take care of himself; the school will look after George; you take care of your husband. We will look after you. Have no anxiety, for all will be well with your boys in your absence."

'Was there anything else which impressed you?' I asked.

'Yes. I thought it curious that, prior to receiving a message from any of my friends, I was sprinkled with holy water shortly before the prayer and address of Cardinal Newman, but when I got nothing for myself I was not sprinkled. While I should have liked to get messages from others whom I knew, these séances were the most extraordinary and convincing I ever attended.'

With this conclusion I cordially agreed. The foregoing is a correct transcript of my notes taken on July 22nd at Glenbeg House.

In 'confirmation of the statements made' by Christina (Tilly), that Mrs. M'Allister was to make her mind easy about her daughter in India and that her husband and child were well, I have received a letter from Mrs. M'Allister's son-in-law, Mr. Oscar E. Drummond (who had not written me for over a year), dated October 16th, 1912, Bunder Road, Karachi, in which among other things he writes, 'I enclose you a photograph of my "wee angel," as I call her. A child that never cries and is never sick (don't forget, I am a Christian Scientist). She has eight teeth now and is trying to talk. . . Mrs. Drummond is A1 and is getting quite used to the Indian heat. I am certainly hard worked, but to me that is part of the pleasures of life.'

The foregoing extract from a long letter tells its own tale, and note, Mr. Drummond did not know nor did anyone tell him of the séances which Mrs. M'Allister, his mother-in-law, had been attending. Mrs. M'Allister, who left Scotland in due course and is now residing in Egypt (address, E. S. R. Institute, Boule, Cairo), can confirm the correctness of the foregoing interview.

(To be continued.)

## A PERTINENT QUESTION.

Among the experiences narrated by Mrs. O. K. Smith in 'The American Spiritualist' as having occurred in the course of her early travels with Amelia Colby (afterwards Mrs. Colby-Luther) we come across an amusing incident. While in Houston, Texas, the Spiritualists were treated every Sunday to pulpit denunciations, till Mrs. Colby issued a challenge to a public discussion, the audience to be invited to pass judgment on the contestants. The clergy thereupon chose the Rev. Dr. Freeman to debate with the lady. On the night fixed the hall was packed.

All went smoothly till Dr. Freeman made the assertion that a day in Bible times did not necessarily mean a literal day as in our times, but might mean a thousand years. At this juncture, Mrs. Colby said, 'I would like to ask my learned brother a question on that point, if I may be permitted.' 'Certainly, certainly, Mrs. Colby,' he said, in his politest manner. 'Granting that a day might mean a thousand years,' she said, 'I would like to ask how long he thought Jonah must have lain in the stomach of the whale?'

At this the audience burst into a storm of applause. The preacher was somewhat disconcerted and soon became abusive, calling the Spiritualists free lovers and other things which he thought equally as bad. The decision was awarded to Mrs. Colby by the committee. The chairman thanked her for the ladylike manner in which she had treated her opponent, saying he wished he could say as much for him.

\* Mrs. Wriedt could not have known my husband by name or that he was in Cairo, that my daughter was in India, or that I had a sister in South Africa, or that I had two sons in Glasgow whom I should have to leave if I went to Egypt.—A. M'A.



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### AT EASTER-TIDE.

A vast amount of learning and research has been devoted of late years to inquiry into the origins of religious beliefs and their accompanying rites and ceremonies. And this is especially the case with the observance of Easter-tide. We are told of solar myths; of ancient festivals connected with the changing of the seasons, and how these have been adapted to the needs of later religions, undergoing in the process transformations that changed their entire significance. With a certain type of critic the scientific demonstration of the real origin of religious rites and ceremonies has been sufficient to prove the falsity of the religion with which they are associated, and the discoveries recorded have led to no little disquiet and perplexity amongst those who were willing to inquire into the truth of their own doctrines. They found their faith unsettled, and for the most part they derived little comfort from their religious pastors and masters, who could only take refuge from the destructive criticism in a cloud of words, or a denunciation of the doubter. It never seemed to occur to them that the enemies of their faith were merely explaining one problem by means of another, and that however damaging their explanations might seem when applied to one particular form of religion, Religion itself in the large sense was rather strengthened than undermined by their criticism. They had proved that certain religious observances had a quite different significance from that popularly attached to them, and there they had left the question. It was the outcome of that old weakness for finding final and absolute explanations of things. This rite, that ceremony does not mean *this*, it means *that*. Yes, but *why* the rite, *why* the ceremony? Why was it that these earth-born creatures (which you, the critic of religion, tell us had no souls and no relation to any world but this) conceived all this array of mystery and symbol? Strange that these ignorant and savage races, with no book-learning and no science, should yet build up systems of religious observance so complex and so full of emblematical meaning as to astonish the learning of these latter days! Moreover, many of these ancient forms and ceremonies were intimately linked up with the belief in a world of spirits and its close association with this world, so that the appeal to antiquity, while it may show that different interpretations have crept in, does not touch the central question—the religious instinct in the race—except to confirm its reality.

Easter-tide, then, however its origins may be explained, retains for us the essential beauty of religious symbolism. We may differ from the interpretation placed upon it in certain aspects, but our difference would be mainly in the direction of enlargement. The rising of the spirit, its victory over death, is to us a truth of universal application.

The Egg, as an emblem of the mystery of life and its unfoldment from a hidden centre, has for our minds a general significance. It embodies a cosmic idea. Its oval form enshrines a whole kingdom of spiritual truth. To the deeper vision the whole of Nature is full of sacramental meanings—'the whole world is an omen and a sign.' 'He has risen,' the Sun after his fall into the wintry glooms, the Christ after his descent into the darkness of the underworld, the Soul after the brief eclipse of death.

Nature's Book of Mystery and Vision holds for us the key to all the parables. 'Everything passes,' but nothing passes utterly. At the heart of the deepest midnight is the 'budding morrow.' At one point of the great Spiral movement there is an apparent disappearance, a seeming descent, but at each re-emergence a higher level is attained.

Equipped with this faith, the joy of Easter may be ours in full measure, joy in the returning animation of Nature, and in the inextinguishable life of the Spirit, for ever rising out of the cloud and the dark. If it be true that some of our modern religious customs were derived from Pagan sources it is surely the glory of Christianity that it has redeemed them to spiritual uses. If Easter in the ancient world was simply the feast of the returning Sun—that and nothing more—then the ritual took a deeper meaning when it celebrated the rising from death of a Great Soul. Its significance was enlarged and illuminated. And if we seek further to develop the meaning so that the one soul shall be typical, in a greater or less measure, of the rest, then we are only following the course of religious evolution. For the progress of life is both ascendant and expansive. The sheaf bursts; the shell breaks; the consciousness flows out in ever-widening circles. Every seeming contraction is only the prelude to a fresh effort towards expansion, and every repetition of the process is on a higher plane to that which preceded it. That is one of the lessons for us of Easter-tide—the rising of life, the ascent of the soul. Its message is illustrated by the renewed life of the woods and meadows—by bursting buds, and all the myriad signs of Spring. And looking round on the pageant of Nature at this season, we remember that we are looking not upon a revival from death, but an awakening from sleep. The spirit of life was merely dormant. It is not as though the fire having smouldered away has had to be re-kindled. All the imagery that turns upon the idea of death as a reality is merely based upon appearances. The true triumph of life is the triumph over illusion. The enemies it scatters are but a host of shadows.

### 'COMFORT YE, MY PEOPLE.'

For ages men have maligned God, and, thinking to 'glorify' Him, have blasphemed Him; attributing to Him their own fears, or even their own harshnesses, exaggerating their worst characteristics and calling the product 'God.' Here is a selection from 'seven hundred Evangelical Hymns':—

'In vain for mercy now they cry.  
In lakes of liquid fire they lie,  
There on the flaming billows tossed,  
Forever, oh, forever, lost!'

'Do not believe it,' we can almost hear the Heavenly Father say. 'Think better of me than that. "Comfort ye, my people," and let this terrorism cease.'

We Spiritualists believe that this really is the message of Heaven to earth. We know that much in life seems to tell against this, but sorrow and pain and trouble only make this touching appeal more necessary; and, of this we may be sure, that even if this appeal did not come from Heaven—if it came only from the sympathetic heart of some gracious child of earth, it is good and beautiful all the same; for, Heaven or no Heaven, God or no God, there is nothing better for us than this—to lighten the world's burdens; to smooth the rough places; to comfort the desponding, the lonely, the beaten; to put laughter into children's faces instead of tears.



## WHAT SPIRITUALISM MEANS TO ME, AND SOME MESSAGES.

AN ADDRESS BY MISS ESTELLE W. STEAD.

There was a crowded audience on Thursday evening, the 13th inst., at the Royal Society of British Artists, Suffolk-street, Pall Mall, to welcome Miss Estelle W. Stead when she addressed the Members and Associates of the London Spiritualist Alliance on 'What Spiritualism means to me, and some Messages.'

MR. HENRY WITHALL, vice-president, in opening the meeting, said: 'We are to-night to have the pleasure of hearing an address from the daughter of our old and respected friend, Mr. W. T. Stead, a man whose reputation, I believe, will grow year by year, because he was one of those individuals whom it is difficult to see as a whole. When we are close to some noble building we see a wealth of detail but cannot grasp its character as a whole: only as we recede from it are we able to do this. In the same way I think that Mr. Stead was much larger than the majority of people imagined. He was so enthusiastic: he fought such a great fight for the right; he was ever anxious to throw all his energy and force of character into work which he felt was for the good of mankind. And all these grand qualities were helped, as I think, by the spirit influence which he as a psychic drew to himself. The great causes he took up are gradually now coming to the front, and in their culmination his reputation will grow. He was willing to do anything he could for the cause of peace and progress, and we feel that his zeal for good works has been inherited by his daughter. To-night we welcome her for her father's sake, but the next time she visits us we shall, I have no doubt, gladly welcome her for her own. She has ever been in sympathy with her father's work, and to-night she has come to tell us of the messages she has received.'

MISS STEAD was received with very hearty applause, and although a little nervous at the outset, was soon on good terms with her audience. She explained that she was neither a lecturer nor a public speaker, but she made a very promising *début* in both capacities, speedily winning the sympathy and appreciation of her hearers, who greatly admired her frank and outspoken manner. She said:—

What Spiritualism means to me is a large subject to undertake to explain, for Spiritualism means so much to me. It makes so much clear which would otherwise be inexplicable, it helps one to realise and understand the whys and the wherefores of many things that otherwise would be impossible—it makes life here so full of interest, and, indeed, it is difficult for me to understand what life must be to those who do not share my belief or have some belief akin to it. I mean, more especially, those who assert that they believe that this life ends all. With all due deference to these people, I find it difficult to believe them. I always feel when talking to them that they want to believe this, but deep down somewhere there is a conviction that there is more.

Think what infinitesimally my belief opens out for me. I believe that I was first individualised when I was born into this human body, and my initiation began when I was conceived, and my parents' condition either helped or hindered my development. Before this I was part of the Eternal Spirit. I am still part of that Spirit, but an individual Ego, and so far as I can realise now I shall never lose my individuality. I do not know what may happen as I progress, but my belief now is that I shall never lose it. That divine, eternal spark in me is as a precious jewel encased in my material body, and it rests in my power over the material body as to how much this spark can manifest, and on that depends what I shall make of my life here and to how far I shall realise the life to come. My belief is that the spark in each is practically of the same intensity at birth, but some bodies are crippled by the mediums by which they were born—thus making it almost impossible for the spark to penetrate, and a seemingly impenetrable barrier is raised. It is difficult to say why or wherefore, but that it is so I am certain. Then again, around us are influences divine and others helping us onward, to which that divine spark within is anxious and longing to respond—but if the mind and body are corrupt, this is impossible.

Some are able to open the way more easily than others, and so get into the higher vibrations, and it is amongst these that we find genius—great divines, great prophets and others—great sinners, murderers, and usurers, &c., for, alas, the door may open for bad as well as good, and it all depends on how we control and order the mind and body here as to what the influences will be. I do not believe there is one of us here on the earth plane but has, in a more or less degree, some attribute that belongs to a kindred spirit on the other side. We vibrate together, I feel certain. Painters, for instance, are drawn to those on earth who are gifted with artistic faculties. Musicians, writers, and everyone in a greater or smaller degree attract those who can help



develop them. My father, writing on this subject since his passing, says: 'Those are together who think together. Some are quiet spirits, some are impetuous like myself. Everything is free, even our own way of getting near the light' ('Harbinger of Light').

I believe everything is thought, and thought to me is possible between the two worlds; mind works on mind to a much greater extent than is imagined. The more we can tune our minds and bodies here to be pure, the more susceptible shall we find ourselves to the influences around, and because we are clean we shall be strong to combat the evil and admit the good. We are each and all of us building up our future life by the manner in which we live here—this is what Spiritualism has taught me—it is in our own hands, and it is not how we appear to each other that counts. It is what we are. Very often the man who commits a crime on a sudden impulse will have a much better position when he crosses the border than some who outwardly have appeared to observe all the laws of the Church and within have harboured revengeful and lustful thoughts and been puffed up with pride at their position of authority. (Applause.)

The one fact that stands out clearly to me is individual responsibility, unlimited power of self-development. Over all are Love and Justice. I believe compensation is given to all who suffer for the sins of others—the vices of parents, &c. So



often the instrument through which one is born is not fit to bring a human being into the world, and such as are born in bad conditions have to struggle all their lives here, but on passing, ample reparation, I feel sure, will be made for the wrong-doer during this little span of earth-life—and away ahead lies a long road of development before every soul. So in this belief there can be no despair. This life does not end all. We work and do our best here, knowing that we shall have opportunities to develop to a far greater extent on the next stage of our journey, and so on, and so on.

As to the possibility of communion, I am as certain of it as I am that I am standing here amongst you to-night. (Applause.)

For some the veil between is very thin—but we make our own conditions, and I by my fear of getting the message incorrectly have made it often impossible to get any message at all. I have had some of the most splendid proofs of authentic messages; still as soon as it comes to getting messages about anything I

cannot absolutely check, I begin to doubt the infallibility of the receiver, be it myself or another—not their good faith. But when one thinks of the difficulties, the cross-currents that may come in, one becomes timid and at once it is more difficult. If we have faith we shall achieve miracles, but without faith we can do nothing.

My father, in a message since his passing, wrote: 'Would that you could see how rare it is for clear, direct spiritual intercourse to take place. I see people sitting in circles who are the victims of lower spirits; I see people having visions shown to them which are positively misleading, simply because they are in a low grade of development. People actually believe all these things, want to be told what to do.' I, myself, think the reason why Spiritualism is scoffed at by so many is due to the feeble representation of psychic facts, and because that presentation is, to a great extent, in the hands of those who trade on it and so it becomes mixed up with fortune-telling, &c., and harm is done. Often you find, through some prophecy coming true or the success in getting a message from some relative, people will be carried away and think that for the rest of their lives they must be guided through this channel. This is absolutely wrong. They have been vouchsafed a glimpse, given a sign that there is a world around, a consciousness of which they had not been aware. If instead of realising this and educating themselves up to this standpoint, they are forever going to a medium for guidance in their affairs, it will be the beginning of weakness and of the soul's degradation. All the while the most glorious communication is ready to be granted to those who seek in spirit and in truth for the great reality of it all. (Applause.)

Father writes: 'To see the ordinary Spiritualists' meetings, and the low presentation of this glorious truth, is enough to make the angels weep. It is such a travesty of all we want people to know.' He says that if any call upon him through sympathetic thought, he sends a vibrationary ray down to them, although conditions may be such that no authentic message may be given. It is so difficult, he says; his thoughts get mixed with the thoughts of the sitters. He tells me it is very difficult to get definite messages through my hand. I can get general ideas and impressions, but I am not passive enough, my mind is too active, it at once jumps to conclusions.

But in humanity marvellous powers are latent, and gradually as these are developed I believe all these difficulties will clear away, and then we shall see face to face—those on either side of the Borderland will converse with each other. 'But there is only one way to alter this,' father writing since his passing says, 'not by sitting in circles, seeking for tests, seeking to be told what to do, where to go—but by growing daily nearer the Source of Light.' The nearer the Light the more advanced the soul, the more perfect the message. Each must be his own saviour; it lies with each individual to make his own progress. The power is here; it lies with us to take advantage of it. (Applause.)

Again, Spiritualism helps us to realise the responsibility of our position. Take war, for example—think of the suffering and agony those responsible for wars are bringing on themselves—for everyone responsible for sacrificing another soul is answerable for that soul, and surely those who make wars are responsible for all killed in those wars and will have to work out their own redemption when they pass on. Writing about this, father says: 'Think, if you can, of the horrors of a battlefield and of the thousands hurried over here dazed and unfit for spiritual life. Great bands go to help their passage over—comfort them as they may—but even archangels are powerless to raise a spirit—it must grow itself. It is so terrible a sight that would it were possible for the eyes of kings and politicians and generals and all who urge on war to see scenes that have been witnessed by me during this latest war. Oh, the horror of it all! The insensate madness of the great majority on the earth plane! Some of these victims of the battlefield are higher than others, but the average soldier's life militates against the spirit's growth. They gravitate as a rule to the prison houses, to the darkness of the spheres' ('Harbinger of Light'). It is only when they begin to grow discontented with their surroundings and long for something better that they can progress, and guides are waiting to help them onward—for all there is progression, but the desire must come from within each separate one of us.

Father says: 'The great law of progression through service to others prevails throughout—everyone of you still in the flesh who tries to turn another towards the Light,' meaning, I take it, to help others to realise their individual responsibility, 'is doing what every aspiring spirit from the lowest to the highest spheres is doing as a means of spiritual growth; it is in your hands to choose the way you will go.' And I believe we are surrounded by invisible helpers who will guide and help if we will let them. (Applause.)

(To be continued.)

#### ABDUL BAHÁ ON 'KARMA'

'Those who believe in a reincarnating entity support their theory by claiming that it is necessary to the equalisation and balance of justice. They say that if a man is evil he will be born again in this world to suffer for his misdeeds. When they see a good man suffering, they say he is suffering in judgment for sins committed in a previous life. . . . Now this reasoning is bad, and if thought out to the end it cannot stand. Were it valid, the sufferings of all great beings are to be attributed to their evil deeds in a previous life. One must conclude from it that Jesus, who endured as great tribulation as could be heaped upon a man, suffered because of his sins. What great reformer, prophet, or sage has not suffered? Were their sufferings in retribution for their sins? God forbid. This reasoning also requires us to conclude that Hannibal and Napoleon were the most admirable of men, since their victories and successes must have resulted from previous good deeds. The principle itself is wrong.'—From 'Abbas Effendi: His Life and Teachings,' by Myron H. Phelps.



## VALUE OF EVIDENCE AT DARK SEANCES.

By H. T. PEMBERTON.

Presuming that the usual preliminary test conditions have been complied with, and the medium is accepted as a person of honour and credibility, may it not sometimes be possible to extract valuable evidence from sittings where one of the necessary conditions is the exclusion of light? We find that the most wonderful of Nature's miracles need, as an essential condition, darkness, in order to produce the required results. Yet we do not for that reason distrust the evidence, or deny that these wonders take place because we do not actually witness them.

The seed must germinate in darkness. Our own mysterious entry into this phenomenal world is from darkness into light, and so, too, is our departure therefrom; in both instances darkness being evidently a condition requisite to the manifesting of life, and to the rebirth on the spiritual plane.

That wonderful science, photography, requires its dark room to develop the picture. Also for the development and continuance of our own earth existence, night must alternate with day.

To produce electricity we cannot dictate our own conditions. The genie refuses to appear unless the right lamp is rubbed in the prescribed way.

As a matter of fact, no scientist is in a position to arrange his own conditions as regards his particular line of investigation. He must walk humbly, often stumbling in the darkness of his insufficient knowledge, ere he arrives toilsomely at the precise surroundings, instruments or ingredients, &c., that will enable him to produce the long-laboured-for results. Even then he is hardly entitled to be termed the producer—rather the medium—assisting in the discovery of what had always been there—in the darkness—waiting to manifest itself to our dense earth-bound sight when the correct conditions should be provided.

Now, if darkness be one of the required conditions, does he haughtily stop his investigations and say, 'No, I will not arrive at the consummation I desire by these methods, because they do not please me nor fit in with my preconceived ideas. Even though the results, if achieved, would benefit humanity, yet, rather than continue investigating on the lines indicated, I prefer to let the matter drop'? No, the discoverer, scientific or otherwise, is usually glad to avail himself of any and every method that may in the least assist him to obtain his object.

If this be true, as regards material matters, are we justified in rejecting all evidence that comes to us in the much more delicate realm of psychic research, where, for reasons that we are not in a position to criticise, darkness—as we understand it—is considered by the entities at the 'other end of the line' to be an essential condition? Ignorant of the difficulties to be overcome by the producers of the phenomena on the other side, and at the same time aware that darkness is often an indispensable adjunct in the production of Nature's marvels, are we, with our thimbleful of knowledge, in a position to demand that these manifestations are only to occur under conditions of our own choosing?

Sight (so frequently defective) should not be elevated to a position so much above all the other senses. If we analyse the evidence tendered from day to day in our Law Courts, in many of the most important criminal cases it will be found that the actual crime was not witnessed, but this fact does not necessarily prevent proof of the prisoner's guilt. Circumstantial evidence may forge such a chain of proof round the criminal that no impartial person can have any reasonable doubts of his guilt. It is just the little trivial details, little scraps of evidence picked up here and there, and accumulated piece by piece, which, when put carefully together, are often sufficient to decide with no shadow of a doubt the matters requiring to be evidentially established.

Would it not be well worth the investigator's while, therefore, instead of rejecting all evidence emanating from dark séances, carefully to collect and sift the same? Then, after he had scrutinised and weighed each little detail, together with the

reputations of the various witnesses as regards veracity and sound judgment, might we not expect some valuable additions to be made to our knowledge? If this were done after a series of sittings with a medium of high character, there would probably be found a large mass of well-attested facts pointing, as clearly as the most judicial mind could require, to exanimate intelligence, persistence and identity.

Dogmatic assertions as to dark séances are particularly open to criticism, and the time has arrived when, for the sake of the movement, it is unwise to permit them to go unchallenged.

All evidence tendered is surely worth examination; to argue otherwise would be illogical. Yet frequently, because the public mind is prejudiced against Spiritualism, this fact will not be admitted. Many well-balanced, intelligent persons, who have had valuable personal evidence at dark séances, permit sweeping assertions to go by default, instead of bearing witness to their own experiences, when they have had abundant and well-verified evidence, which, taken in the aggregate, affords the most convincing testimony in connection with this all-important investigation in which we are engaged.

Take, for instance, the recognition by some sitter of the voice of some friend or relative passed on, followed by reminders of little incidents in the past lives of both that cannot be known to the medium or anyone else present; the delicate touches on face and hands without fumbling, and as unerring as though in full light; the particulars sometimes given, and afterwards verified, of a person totally unknown to medium and sitters, who has recently passed over; the different languages spoken, of which the medium is totally ignorant, and the familiar phrases, methods, and tricks of speech, such as the repeated use of certain words, which gives the sitter such certainty of the identity of the communicator. Is all such evidence to go for nothing because darkness was a condition required by the friends on the other side?

What of the spirit lights so often seen? Light would be a hindrance there, and also in the case of those gentle, unerring touches. These are only selected instances, making no mention of materialisations where the full form often has a luminosity of its own, and in addition sometimes carries its own spirit light.

If all these evidential phenomena, hundreds of times repeated, are unworthy of consideration, even though testified to by numbers of otherwise sane and reliable people, of all classes, ages, and professions, then it may fairly be asked—What is it that we really want? Is the inquiry to be based on the preliminary assumption that everyone connected with the matter is linked in a dark and dire conspiracy to humbug and defraud?

But that is absurd. Then why refuse to consider or admit the evidence?

By persistent and inveterate doubt we frustrate the efforts our friends on the other side are making, under difficulties of which we have literally no conception; and, refusing to consider evidence tendered under the circumstances which the demonstrators consider necessary, we place an obstruction on the road of progress. Not only so, but it discourages those who are genuine seekers after truth. Many people are easily swayed by seemingly authoritative and dogmatic assertions; their minds are thrown back into a state of uncertainty and confusion, so that afterwards all such evidence, no matter how clear and well authenticated, will leave a lurking suspicion behind.

By placing a premium on doubt, irreparable injury is caused, and the honest inquirer never again faces the problem with a clear, unbiased outlook. Over-credulity is a mishap, but chronic doubt is a disaster. It cannot too often be impressed upon the impartial investigator that we, on this side, are not in a position to dictate the conditions under which the evidence is tendered to us. Our business is to use all proper and reasonable precautions while treating the gifted medium with fairness and sympathy, and then to examine carefully and thankfully all that comes, with an open mind free from scepticism, dogma and prejudice.

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Speaking at the Free Church Council at Newcastle-on-Tyne, Dr. Clifford brought the assembly up sharp against realities when he declared: 'We are on our trial. Christ's social ideal will be realised with or without the churches. The workers are awake.' And no wonder! 'Millions,' said Dr. Clifford, 'are still without a living wage, two millions and a half adult males in this country do not obtain twenty-five shillings a week, nearly a million are not receiving twenty shillings a week, and some three hundred thousand do not carry away fifteen shillings a week, even when they are in full employment. Yet to-day is a day of unmeasured extravagance and foolish and wicked ostentation of wealth too often derived from sweated labour. It is not charity that is wanted, it is justice. The twentieth century claims it, and will claim it until it is given.'

'The Church,' exclaimed Dr. Clifford with scorn, 'is not working in a cemetery. Its hand ought to be on the throbbing pulse of the world's quickest life. We speak to men who go to the market and down the mine, sail the seas, and scale the heights, who build homes and rear families, who carry on the affairs of village and town, city and nation, who have to face demons and conquer or be conquered by them. We must to-day rethink the Gospel in terms of the industrial and democratic revolution through which the world is passing. The message, if it is to be a power, must be related organically and vitally to the experience of living men and women.'

The Rev. J. Stitt Wilson, in his 'Salute to the Angel of Death,' which we quoted last week (page 125), makes this frank avowal of the help which he has derived from Spiritualism: 'The utter annihilation of a human life seems more incredible than its persistence. I might frankly confess that for many years I have lived and laboured under a more or less vivid apprehension of a world of spiritual realities and personalities in association and communication with ours. We are surrounded by a great cloud of witnesses, and can live and labour in the fellowship of the spirits of just men made perfect.'

Writing in the January 'Nautilus,' Annie Rix Millitz says: 'The true philosophy of the golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them," is, that what you do to any member of the whole human body you do to yourself. Let us keep this analogy between our own small body and the body of humanity. As the fingers cannot hurt the eye, nor the teeth hurt the fingers without affecting the whole body, so nation cannot war with nation without detriment to the whole race. As you would be respected and well-treated as an individual and as you would have your country honoured and esteemed, so train yourself to regard every individual and every country, not from its weakest side or its poorest members, but from its noblest and most worthy manifestations. Holy is the whole human race! spirit, mind and body, we are all one!'

## FRIENDS IN COUNCIL.

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

## Is Science Accepting the Spiritualistic Hypothesis?

SIR,—It is interesting to observe that science seems to be gradually accepting and confirming the Spiritualistic hypothesis. The following is a review of a Dutch book, just published by the Hollandia Press in Baarn, and entitled 'New Roads of Psychology,' by Dr. A. W. van Reuterghem.—

'In this book Doctor van R. deals with the treatment employed by Freud and his followers in some cases of neurosis, especially of hysterical people, which treatment is supported by the theory of Doctor Breuer, of Vienna, and rests upon the so-called psychoanalyses. All influences which affect a man, even from his tender youth, leave an impression on his brain, and these impressions are stored up there. They are more or less susceptible of being brought to consciousness. Those which cannot be brought to consciousness by spontaneous reflection, or by questioning, remain in the unconscious or subconscious mind, and amongst them the germs of neurosis—psychoses—are living. The psycho-analytical method is directed towards tracing out these unconscious impressions and bringing them back to the conscious mind, by which means hysteria can be cured. The success which Freud has had with this method in so many cases seems to prove that there is much good in his treatment.'

This seems to me significant.—Yours, &c.,

The Hague.

B. H.



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The 'Montreal Gazette' recently reported an address on 'Psychical Research,' delivered by the Rev. Dr. Smythe, of the Wesleyan College, to the Montreal Women's Club, in the course of which he referred to Spiritualism. He said that he thought that conjuring and trickery would not account for all, but no solid information had been given, it was all of the high-flown type. The messages might all be subject to the law of suggestion and the communications never rose above the human level—seldom above the level of the intelligence of the persons taking part in the séance. He warned young people not to dabble much in the study of Spiritualism, as it tended to nervous strain and sometimes to insanity. Dr. Smythe's comments may be turned upon himself. There is 'something' in his ideas, but no solid information. His views are very ordinary and do not rise above the human level—probably they were not up to the level of the intelligence of some of his hearers. It is truly unwise to 'dabble' in Spiritualism, and to study it thoroughly and exhaustively might prove too great a nervous strain, even for the reverend doctor himself, and imperil his sanity—which would be a sad pity. What did he expect? Communications above the human level would be of little service to human beings; they would indeed be too 'high-flown.' Perhaps we should be thankful for the admission that it is not all conjuring and trickery—but we are not disposed, nowadays, to welcome such scant courtesy with gratitude. The facts and truths of Spiritualism are too big and too well established to be half-heartedly patronised in this fashion.

Dr. James H. Hyslop, writing in the 'Journal' of the American S.P.R. for February, says: 'When newspapers like the New York "Evening Post" begin to sneer at a cause which has had thirty years' attention by the best intellects of the world and as many years of silence on the part of such papers, you may be sure that some progress has been made.' That is a view of the situation which we commend to Mr. James Lawrence and others of our valiant defence leaguers for their comfort. Continuing, Dr. Hyslop remarks, 'Papers and periodicals edited by men of common sense long since yielded to the importance of psychic research, but the intellectual snobs are always the last to see the truth, and they see it too late then to be leaders in its clarification and dissemination. Were it not for intellectual snobbery, the æsthetics of the educated, that class might rule the world better than it does. Here it is that all aristocracies fail. Nature is democratic and will remain so as long as taste goes before truth. The pursuit of the beautiful is correct enough provided you have sought the ethical and the true first. . . . In this country the intellectuals were not the people who started the work of psychic research, and for that reason the class must needs sneer at it, forgetting altogether the democratic nature of all advances in knowledge and conscience.'

Speaking at the Free Church Council at Newcastle-on-Tyne, Dr. Clifford brought the assembly up sharp against realities when he declared: 'We are on our trial. Christ's social ideal will be realised with or without the churches. The workers are awake.' And no wonder! 'Millions,' said Dr. Clifford, 'are still without a living wage, two millions and a half adult males in this country do not obtain twenty-five shillings a week, nearly a million are not receiving twenty shillings a week, and some three hundred thousand do not carry away fifteen shillings a week, even when they are in full employment. Yet to-day is a day of unmeasured extravagance and foolish and wicked ostentation of wealth too often derived from sweated labour. It is not charity that is wanted, it is justice. The twentieth century claims it, and will claim it until it is given.'

'The Church,' exclaimed Dr. Clifford with scorn, 'is not working in a cemetery. Its hand ought to be on the throbbing pulse of the world's quickest life. We speak to men who go to the market and down the mine, sail the seas, and scale the heights, who build homes and rear families, who carry on the affairs of village and town, city and nation, who have to face demons and conquer or be conquered by them. We must to day rethink the Gospel in terms of the industrial and democratic revolution through which the world is passing. The message, if it is to be a power, must be related organically and vitally to the experience of living men and women.'

The Rev. J. Stitt Wilson, in his 'Salute to the Angel of Death,' which we quoted last week (page 125), makes this frank avowal of the help which he has derived from Spiritualism: 'The utter annihilation of a human life seems more incredible than its persistence. I might frankly confess that for many years I have lived and laboured under a more or less vivid apprehension of a world of spiritual realities and personalities in association and communication with ours. We are surrounded by a great cloud of witnesses, and can live and labour in the fellowship of the spirits of just men made perfect.'

Writing in the January 'Nautilus,' Annie Rix Militz says: 'The true philosophy of the golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them," is, that what you do to any member of the whole human body you do to yourself. Let us keep this analogy between our own small body and the body of humanity. As the fingers cannot hurt the eye, nor the teeth hurt the fingers without affecting the whole body, so nation cannot war with nation without detriment to the whole race. As you would be respected and well-treated as an individual and as you would have your country honoured and esteemed, so train yourself to regard every individual and every country, not from its weakest side or its poorest members, but from its noblest and most worthy manifestations. Holy is the whole human race! spirit, mind and body, we are all one!'

## FRIENDS IN COUNCIL.

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

## Is Science Accepting the Spiritualistic Hypothesis?

SIR,—It is interesting to observe that science seems to be gradually accepting and confirming the Spiritualistic hypothesis. The following is a review of a Dutch book, just published by the Hollandia Press in Baarn, and entitled 'New Roads of Psychology,' by Dr. A. W. van Reuterghem.—

'In this book Doctor van R. deals with the treatment employed by Freud and his followers in some cases of neurosis, especially of hysterical people, which treatment is supported by the theory of Doctor Breuer, of Vienna, and rests upon the so-called psycho-analyses. All influences which affect a man, even from his tender youth, leave an impression on his brain, and these impressions are stored up there. They are more or less susceptible of being brought to consciousness. Those which cannot be brought to consciousness by spontaneous reflection, or by questioning, remain in the unconscious or subconscious mind, and amongst them the germs of neurosis—psychoses—are living. The psycho-analytical method is directed towards tracing out these unconscious impressions and bringing them back to the conscious mind, by which means hysteria can be cured. The success which Freud has had with this method in so many cases seems to prove that there is much good in his treatment.'

This seems to me significant.—Yours, &c.,

The Hague.

B. H.



**Madame Blavatsky and Mr. Stead.**

SIR,—I have just read Miss E. Katharine Bates' letter on the above in your issue of March 8th in which she writes, 'I cannot understand what vital difference it [reincarnation] could make to me or to any other person of ordinary intelligence.' It makes a very vital difference to me for more than one reason. I object to it because of its crude injustice, gross materialism, and sublime callousness. The doctrine may appeal—apparently it does—to the coldly intellectual, but melts like a snow man in the warmth of love. It practically not only denies individual progress on any but the earth plane, but, by our forgetting those we may have loved in a previous incarnation—which is almost invariably the case—crushes our deepest affections as a frost nips the tender bud. I read the message on reincarnation in 'LIGHT' some little time back purporting to come from Mr. Stead. It appeared to me unanswerable. Possibly I lack 'ordinary intelligence,' but I have never yet seen or heard a single statement in favour of physical reincarnation that has appealed to me in the least degree. Why is it that the reincarnationist invariably appeals to the intellect and ignores the affections?—Yours, &c.,  
OMNIA VINCIT AMOR.

**'What is True Knowledge?'**

SIR,—'F. H.' quotes A. J. Davis:—'Truth (alias true knowledge) is the universal relationship of things as they are.' Precisely; but obviously man can never grasp truth until he has a perfect comprehension of the entire universe. That is why man worries himself, and has done these thousands of years, in hoping and striving to, and thinking he can, discover here and now the whole truth. It is a useless and a wasteful effort and always will be. When man realises and acts upon this fact, humbly, joyously, and is content to do his best with the little bit of truth that comes his way, recognising that somebody else's bit, though differing considerably, perhaps, may be as good as his own, and open-mindedly tries to make the pieces fit, then we may hope to see less bitterness in difference of opinion whether in science, religion or philosophy, and shall assuredly make quicker and more harmonious progress.

If the long quest for truth results simply in the general acceptance of this one fact (especially in the realm of religion) the ancient conflicts will not have been in vain.—Yours, &c.,  
RICHARD A. BUSH.

**'An International College of Light.'**

SIR,—Your correspondent, 'A Spiritualist and a Freemason,' has arrested my attention by his letter on page 119. For some time past I have been seriously thinking of asking for opinions as to the best means of bringing workers together. Your correspondent's suggestion is a very good one, but I take it he would have every investigator embrace Masonry, whereas I think the workers, mediums, and speakers are the first who should form a brotherhood and work together harmoniously and sincerely.

I know of such things as 'mediums' unions,' but not in London. Such a fraternity as your correspondent suggests would, I am sure, meet a greatly felt need. The symbolism of the ceremonies and its mystic teaching are beautiful, and what is understood in the 'five points of fellowship' leaves nothing to be desired as far as brotherhood goes, and, for what is embodied in grades above those mentioned—well, there is 'all truth' there for those who have eyes to see. I for one would co-operate with 'A Spiritualist and a Freemason.'—Yours, &c.,

A LADY MEDIUM AND WORKER, AND A MEMBER  
OF THE HOLY ROYAL ARCH OF ENOCH.

**Was it Telepathy?**

SIR,—Reading the account of the 'Ghost Dog' in 'LIGHT' reminds me of an incident I had in connection with a rough-haired fox-terrier named 'Fido,' which was devoted to me.

One night I was just getting into bed when an unaccountable feeling of coming danger came over me which I could not shake off. Although I had just reconnoitred each room and left Fido to look after the rats which infested the scullery, I at once re-dressed and started to examine each room afresh. When I got to the scullery, to my surprise Fido had disappeared. I repeatedly called him without getting any response. Then it struck me to give a call which always filled him with delight—'Fido, Fido, come for a walk!' I was answered by a faint muffled cry, which I ultimately located in a wall. Here I must explain that the fireplace and the washing-boiler were connected by a horizontal flue about twelve feet in length. There was, as I afterwards discovered, a rat hole in the fireplace, and Fido, who was 'death on rats,' had evidently chased one into the flue and could not

turn round to come back. There was nothing to be done but to tear the wall down, which I did with a pickaxe. When liberated Fido was in a very exhausted condition, choking, and with his mouth and nostrils full of soot. Had I not obeyed the impression I had received I should never have known what had become of him, as the fire was very seldom used.

Between myself and Fido there existed a very strong attachment. Did he, when in that agonised condition, telepath to me as his friend? He was a very knowing animal. For one thing, although never taught, he would always fetch my letters from the letter-box, but would never bring one that had not a postage stamp upon it.—Yours, &c.,

J. FOOT-YOUNG.

**'Evidence of Spirit Identity.'**

SIR,—On several photographs that I had taken at different dates by the late Edward Wyllie the Christian name appeared, a very uncommon one, of a particular friend of mine in the higher life.

Is this evidence thorough enough to convince 'M.A.' ('LIGHT,' p. 10), or were they psychical delusions, or, perhaps, created by myself unconsciously?

The name was not known to the medium as having any particular meaning for me, but to me it meant a great deal.—Yours, &c.,

A. K. VENNING.

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

**Spiritualists' National Fund of Benevolence.**

SIR,—In submitting my report for February I wish to thank the donors for their kind help, although I cannot but regret the smallness of the amount: Rishon Society, 5s.; Lincoln Society, 5s.; 'A Friend' (Madras), 2s. 6d.; 'Friend,' A. V. P., 2s. 9d.—Total, 15s. 3d.—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley, Yorks.

MARRIAGE.—On Monday, March 10th, Mr. W. Gay (the assistant-secretary) and Miss Mabel Bright were married in the presence of many friends at the church of the Cardiff First Spiritualist Society. The legal ceremony having first been gone through by the registrar, the religious service was conducted by Mr. James Woodland, who also presented to the happy couple a silver cruet, suitably inscribed, which had been subscribed for by members and friends, all of whom join in wishing Mr. and Mrs. Gay long life and happiness.—J. W.

'EDUCATION must have as its basis spiritual truths, must rest upon universal laws. From truth we must be taught to rely upon ourselves and higher guidance, and not upon our human fellows. . . . Education implies learning by our own experience, by observation, by surrounding influence of climate and conditions, by the love and suggestion of those with whom we come in contact. And such learning is ten thousand times more valuable to us in life than all the facts that we are taught; because, though those facts may serve some temporal purpose, they can do but little to add to the eternal part of us, the light within us.'—PHILIP OYLER, in Bibby's 'Annual.'

TO CORRESPONDENTS.—'RHODESIAN.'—Your experience is not uncommon. It is due probably to insufficient mediumistic power and a too ready inclination to put questions of a personal and test character. You must remember that the spirit people have to learn how to develop and use the power, and how to govern the movements of the table. Considerable time and patience are needed in these experiments. Sometimes there is unconscious muscular action on the part of the sensitive; sometimes the questions are misunderstood, or are put in a confusing manner; sometimes the replies are incomplete and are too hastily acted upon. Indeed, a variety of causes may operate to produce confusion, misinterpretation, and misunderstanding. It is best at the outset not to ask questions—certainly not of a 'leading' or personal character—but attention should be devoted to the effort to get the machinery working freely and smoothly, and then, when all goes well, let the operator spell out his messages unhindered. Don't make suggestions; don't press for 'tests'; don't believe it is some impersonating spirit just because there are difficulties and, possibly, some inaccuracies. Be patient and persevering, and let the spirit tell his own story and give the message he desires to impart, and if he is not a relative, but an outsider, try and find out *why* he has come to you; it may be that he is anxious to help in the process. He may be a perfectly well-meaning person, and may find it difficult to give his message because you have been pre-determining in your own mind that he is a relative. Give him a chance to explain, and he will, no doubt, clear up the mystery.



## THE CONDUCT OF CIRCLES.

By 'M.A. (OXON.).'

## ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect. There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful séance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over*, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

## NEW PUBLICATIONS RECEIVED.

- 'The House of the Other World.' By VIOLET TWEEDALE. Cloth, 6s. John Long, Ltd., Norris-street, Haymarket, W.  
 'The Human Form Divine.' By GENEVIEVE BRADY. Cloth. The Christopher Press, Boston.  
 'Mysticism in Christianity.' By the REV. W. K. FLEMING (Library of Historic Theology). Cloth, 5s. net. R. Scott, 62, Paternoster-row, E.C.  
 'Spirit Return': A Service of Song, written and arranged by GEORGE FREDERICK KNOTT. 2d., post free 3d. British Spiritualists' Lyceum Union, 17, Bromley-road, Hanging Heaton, near Dewsbury.  
 From Wm. Rider & Son, Ltd., Cathedral House, Paternoster-row, E.C.: 'The Secret of Efficiency,' by GRACE DAWSON, cloth, 1s. net; 'Psychic Control through Self-Knowledge,' by WALTER WINSTON KENILWORTH, cloth, 3s. 6d. net.  
 MAGAZINES: 'Journal of American S.P.R.' for February, 50 cents, 154, Nassau-street, New York City, U.S.A.; 'Brotherhood' for March, 2d., Alpha Union Office, Letchworth; 'Hindu Magazine' for February, Patrika Press, 19 and 20, Bagbazar-street, Calcutta; 'Die Uebersinnliche Welt' for March, 19, Königstrasse, Leipzig; 'Psychische Studien' for March, Verlag von Oswald Mutze, Leipzig; 'Mysteria' for February, 1fr. 25 cents, 15, Rue Séguier, Paris.

## DR. ALFRED RUSSEL WALLACE, O.M., D.C.L., F.R.S., &amp;c.

Writes: Of the more serious books dealing with the ethics and philosophy of Spiritualism I will only direct the readers' attention to two:—

'Spirit Teachings,' by W. Stainton Moses, M.A., and 'Psychic Philosophy as the Foundation of a Religion of Natural Law,' by V. C. Desertis.

To such who wish to obtain some knowledge of the higher aspects of Modern Spiritualism I strongly recommend these two works.

'SPIRIT TEACHINGS,' 3/10, post free.  
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