

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.

When, some months ago, we witnessed at a London theatre, 'The Widow of Wasdale Head,' a play by Pinero, we were a little curious to see why it had failed in its appeal to playgoers. It is the story of a young widow who maintains herself by inn-keeping, the inn being situated in the wilds of Cumberland. She is visited at night by her spirit husband—a bluff country squire—who advises her on all difficulties relating to crops and cattle. She thus becomes a kind of oracle in the place, but naturally keeps the source of her knowledge secret. It was a good idea gone awry, for it had an unintentionally farcical turn. The spectacle of the young widow summoning her spirit husband at dead of night (by the blast of a horn) in order that he might prescribe for the sick cow or the diseased mangold wurzels was a trifle too bizarre, and what might have been a pleasant fantasy became simply grotesque.

It is quite otherwise with Mr. David Belasco's play 'The Return of Peter Grimm,' in which the famous playwright relates the story of a man who, before his death, promises that if his family need his help he will return to assist them. And he keeps his word, for the play depicts the part he plays as a spirit in attempting to guide the affairs of his family. That play is a great success. It is 'drawing all America.' To Mr. Belasco the idea is not a fantasy, it is a solemn truth, and he treats it accordingly. It illustrates the power that is behind the man who believes what he teaches. We learn with some regret that the play is not likely to be seen in England, during Mr. Belasco's lifetime at least. We believe that there is a large section of the British playgoing public who would welcome it. We are not all of us devoted to ragtime rhapsodies and musical comedies. It may be rash, but we predict a future for plays in which the idea of spirit influence, seriously and worthily treated, forms a part of the action.

By one of those coincidences which are frequent in our experience, not long after penning the above paragraphs we received an intimation of the impending production at Hammersmith of a play dealing with spirit action in human life. A notice of the play has already appeared in 'LIGHT,' and we need add little to what was then written concerning it. It was melodrama, of course. The time has hardly come for such a motive to be treated on the stage in the highest terms of art. When the public is educated to the tremendous religious and philosophical issues of Spiritualism it will demand that the subject on the stage shall be

treated worthily—the highest life expressions demanding the highest artistic skill to portray them. In the meantime we welcome the inclusion of the subject in the drama, even when it is given on 'popular lines.'

In 'The Modern Churchman' appears a thought-provoking article on Miracles, from the pen of the Rev. J. Gregory Smith, M.A., who says:—

That which is miraculous to one person or to one community at one epoch may not be so to another person, to another locality, to another age. A 'miracle' is a thing to wonder at, to cause astonishment and awe, though later on it may be explained as a result of ordinary physical law. To a Fiji Islander an eclipse may be a miracle, and he who can foretell it a worker of miracles, till it is known how the thing happens.

We have always taken the ground that there are no miracles in the ordinary sense, and this is very much the standpoint of the Rev. J. Gregory Smith. 'The miracle of yesterday is a commonplace to-day,' that is, of course, when it is explained and its conformity with law demonstrated. 'The truth of a creed cannot really be tested by the evidence, stronger or weaker, for the wonders which it records.' Here, again, we are with him, only for 'creed' we would be inclined to substitute 'religious faith.' For the phenomena of Spiritualism attest only the reality of a *post-mortem* human life, and that is a question of fact and not a religious faith. It is quite possible to accept that fact and still to doubt the Divinity at the heart of things. We have lived to hear a cynical author remark that since he had discovered the reality of a world beyond through psychic phenomena life had assumed for him a darker hue. The misery was to be perpetuated!

That declaration was the outcome of a sad, and perhaps not sincere attitude of mind. Howbeit we welcomed the testimony. It was the grudging admission of a misanthropist, but it *was* an admission. It clearly demonstrated the difference between our doctrine as a scientific matter and as a religious faith. It lent point to the remark of the writer in 'The Modern Churchman,' that 'the true criterion is ethical alike in the creed and in those who profess it.' Our 'miracles' are not the credential of a religious faith, but only the demonstrations of a great fact in Nature. 'This wonderment may be a beginning. The magnetic attraction of holiness for all willing and wishing to be 'holy is the end.' There is, indeed, a wide difference between the 'Spiritist' and the 'Spiritualist' in the deeper meaning of the terms—between the man who merely knows of the existence of spirits and he who, gaining knowledge of the fact, applies the truth with all its tremendous implications to his life and conduct, finding in it an evidence of the reality of all the spiritual teachings of the past.

The July 'Nautilus' seethes and surges as usual with 'New Thought.' We do not gird at its repetitions, for that which is not sufficiently known cannot be too often repeated. In 'Psychic Channels,' by William Walker Atkinson, we read some valuable advice on the subject of

wasting force. There is a terrible amount of waste in the world. One of our foremost playwrights whose dramatic work is designed to promote social reform entitled one of his strongest plays, 'Waste.' It was waste of life to which he alluded. Mr. Atkinson deals with waste of energy. Comparing the will to the stored-up forces of an electric battery, he appeals to the reader to

erect the proper lines of travel for the mighty current of power which is longing to flow out towards expression. The task is presented to you for accomplishment—the building up of a great and efficient line of psychic wires, over which the Will current may flow towards accomplishment, attainment, achievement, success.

Personally, we have found that merely looking towards some end to be attained is often sufficient to direct and concentrate the power of will. It needed no arduous effort, no grim resolution—merely quiet, sustained desire. It is the helm and not the engines that govern the direction in which the ship is to sail.

'Muslim India,' the July issue of which is before us, is a magazine devoted to the interests of the Moslem faith and is an admirable little periodical, well printed and edited. It aims at helping Christians to understand and appreciate Islam, an object with which, recognising as we do the essential unity of all religions, we have every sympathy. Those who feel any prejudice against the teachings of Mohammed should remember that Great Britain is not only a Christian but a Mohammedan Power. The editor concerns himself vigorously with the many slanders on Mohammedans which appear at times in the British Press. It is probably true that many social evils are due less to the religious faith of a country than to its imperfect civilisation. And certainly if Moslem newspapers retaliated by producing pictures of some of our British slums and plague-spots as fairly representative of the life of a Christian people, we should feel aggrieved. One thing at least the Moslem faith can teach us—the virtue of unity. It is not split up into a multitude of warring sects. It is a real brotherhood.

A REMARKABLE DREAM EXPERIENCE.

The 'Daily News and Leader,' on the 1st inst., said: 'An esteemed correspondent, whose reputation for veracity is unassailable, asks us to publish the record of a strange adventure which happened to him in London yesterday morning.

"The night before," he said, "I had a very vivid dream. I remember it particularly because it is only very rarely that I ever dream at all, being a sound and healthy sleeper. I dreamt that I met on Ludgate-hill a man I had not seen for fifteen years and had never even thought of for at least ten.

"He had grown a beard since last we met, but I recognised him instantly by the extraordinary brightness and blueness of his eye. I noticed that he was wearing a white felt hat with a black band round it. In my dream I tried hard to remember his name, but, for the life of me, I could not do so. During breakfast I made my wife jump suddenly by saying, 'I've got it! It was Bywater!'

"Just before noon this morning," continues our correspondent, "I was walking down from Cheapside to the Strand. I stopped in Benson's doorway to regulate my watch with the well-known timepiece in the window there. At the same moment somebody came up, stood by my side, and did the same thing with his watch.

"It was Bywater! He recognised me first; but there he was, blue-eyed, tender, white-hatted, just as I had seen him in my dream.

"Well, this is most extraordinary, meeting you like this!" he cried. "You're surely—surely——. Do you know, I've forgotten your name for the moment, but I dreamt about you last night!"

"My relation with Bywater was never more than the most casual acquaintanceship, and so far as I am aware we never had anything in common, apart from ordinary good fellowship."

THE WRIEDT SEANCES AT ROTHESAY.

A RECORD AND SOME IMPRESSIONS.

(Continued from page 363.)

'Uncle J——,' came a voice from the centre of the room. The sitter, reflecting on what he had previously witnessed, was, perhaps, a trifle inattentive; the call was repeated, and emphasised by some smart raps with the trumpet on his knee. 'It's for you,' said someone near at hand, and the sitter responded 'Is that you, Uncle J——?' And then followed a conversation—a little flurried on one side, at least, for the experience of being addressed in such circumstances is somewhat trying. The sitter must maintain a conversation, saying anything that occurs to him, however trivial; otherwise, it seems, the power flags. It appears reasonable enough. Conversation, even in this world, is a matter of rapport, of reciprocity. Everyone knows the depressing effect of addressing persons who will not respond. In this case, in the bewilderment of the moment, the sitter had almost forgotten the names of some of his departed friends—members of an old Scottish family. He strove to recall them, and ventured on a name or two. But the 'voice' knew and took the words from his mouth, giving correctly the names over which he stumbled. 'Aunt P—— is with me, but not Aunt J—— and Aunt B——,' and then there were allusions to family matters unknown to any but the persons concerned. The incident of the names was, indeed, striking, for the spirit had corrected the sitter and, as he afterwards found, on searching his memory and consulting family memoranda, had rightly selected the aunt who would in ordinary circumstances have been most likely to be with him, for she was his wife. This the sitter did not verify until after the séance, nor did he until then realise the significance of the fact that his unseen communicator had employed familiar diminutives of the names which he (the sitter) would have given in full. Diminutives are common in Scotland, and some 'Madges' and 'Peggys' would hardly know themselves as 'Margaret.' 'Betsy' would stare if addressed formally as 'Elizabeth.' The 'voice' knew.

Then came a 'voice,' 'Father E——.' Now, 'E——' was his Christian name, and 'Father E——' was the name he had adopted in carrying on a religious mission. Only the sitter knew the significance of the name given, and of the allusions in the conversation that followed. 'I know it all now,' said the 'voice' with evident emotion. Followed a message from 'H——,' again a Christian name, with an alternative form. But it is revealing no private matters to say that it was 'Henry.' Its possessor was frequently called 'Harry,' but he never in life used the name of himself. He was always 'Henry,' and he adhered to the form. He, too, evidently spoke under strong emotion and with difficulty. His message was brief and general. The name was the only strictly evidential portion.

It is perhaps unnecessary to say that the sitter alluded to in the three foregoing instances was the present writer. Here I may remark that evidential messages of general significance are not always easy to gain, if only for one reason, *i.e.*, many people are very reticent about discussing in public their private concerns. They are even shy of disclosing their names. They prefer to deal with matters in a way that shall convey their meaning only to the person addressed. There was evidence of this in the cases I have just described. But while this limits the strength of the evidence to those not immediately concerned, it immensely strengthens it to those who are in the secret. 'I am John Jones, of Market-street, Slocum, greengrocer,' would have a broad and telling effect. But it is more human and natural when the spirit says briefly, 'I am Jack,' adding a few personal touches calculated to convey his identity to his friend, but to no one else. However, we had several instances of both methods.

One 'voice' was recognised by a sitter as that of a German. Challenged to speak in his own language he promptly responded and carried on a conversation with a sitter who knew the tongue. Another 'voice,' said to be that of a young lady of French extraction, responded to the invitation to address us in French. We had not much conversational French amongst us, and the voice was too fluent to be followed except to a small extent, but 'Dr. Sharp,' the ever-ready, burst in afterwards and com-

pleted our imperfect translation. Then came a voice in somewhat rugged Italian (its owner, we learned, had lived in Christiania). We had little knowledge of Italian, and somewhat indiscreetly I ventured on a sentence in the language. I was fairly overwhelmed by the voluble response, of which the Italian equivalent for 'thank you' was all I could translate. If a complete account of the two sésances were recorded I imagine it would be a very striking document, especially if each sitter gave his testimony. It would fill a great many columns of this paper, and from all I could gather would include some very evidential messages. I have done little more than touch the fringes of the affair. But then the conditions were almost ideal—a scientifically conducted sésance in 'the Madeira of Scotland.' The placing of flowers (each having its significance) at the feet of several of the sitters at the close of the proceedings was a notable incident occurring at one of the sittings.

I read some time ago that the 'voices' had been attributed to the presence of certain chemicals in the trumpet. There was a chemist present at both the sittings. I heard him conversing for some time with a 'voice' which was understood to be that of his departed wife. The conversation was an affecting and animated one and was at times shared in by other members of the circle. It would be interesting to have his opinion on the theory. But perhaps he would be wise enough not to waste any words on it.

In conclusion, I may remark on the purity of the Scottish accent used by some of the 'voices' claiming to belong to the 'land o' cakes.' One may achieve the accent of Parisian French more easily than the right Doric. The 'real Mackay' in the matter of pronunciation and the right use of idiomatic phrases is attainable only by those to the manner born. Mrs. Wriedt heard some of the terms with exclamations of wonder.

Theories on the matter I have none to offer. It is only a deep realisation of the tremendous meaning of the whole thing that makes one tongue-tied. It was either all real or it was—what? There is a story of a professor of metaphysics who, in the course of an address, dealt with the subject of a tree as a thought image. As an idea it was to produce on the mind certain impressions of colour, form, projection in space and so forth. 'But,' said a student, 'if it had all the qualities you mention and impressed your mind in just that way, Professor, it would be no longer a thought image—it would be a real tree!' And that is how I leave it.

SPIRITUALISM: AN APPRECIATION.

At the afternoon meeting of the Spiritualists' National Union, held in the Town Hall, at Birmingham, on Sunday, July 6th, Mrs. H. A. Batie, of Halifax, read a valuable paper on 'Spiritualism.' She said she used that title because no other word would apply to the movement which had been inaugurated and was still carried on by spirits. After referring to the fear of death, due to ignorance regarding the future life, which so largely prevailed before 'modern Spiritualism' made its advent, bringing with it the proclamation by returning spirits that there was no death for man—the spirit, but life, immortal life for all, Mrs. BATIE said: At first it seemed as though it could not be true, and even when our loved ones gave evidence of their presence we had a lurking suspicion that the Evil One had something to do with it. Preachers said that Satan could come as an Angel of Light and deceive the very elect, so we questioned and tried every possible means to find the truth. Those who manifested gave us no rest until they clearly proved that they were the persons they purported to be and convinced us that there was no devil—except the devils (evils) of ignorance, sin and selfishness—and that on the other side, as here, enlightenment, unfoldment and progression are the law of life. It was well-nigh impossible to express the joy that was experienced by those whose faith thus became knowledge; it seemed, indeed, that the new earth and the new heaven were at last realities, and the very atmosphere seemed to vibrate with the intensity of the life and light received from the great realm of spirit, revealing that there were no fixed and final states in the land beyond the grave where the departed were free from the sickness and weariness of earth and free to learn, and grow, and be happy.

This new revelation was immediately attacked on all sides, but it had come to stay. It met all opponents, lived and thrived in spite of its foes and still gave to the world proofs of the fact of human survival, and thus built up a 'Temple of Knowledge' for mankind.

Continuing, Mrs. Batie claimed that Spiritualism proved that death was but an incident in the eternal career of man, that it taught us to make the best use of this life and how best to prepare for the life beyond. If Spiritualism was but a cold fact she held that it would still prove the continuity of life after death, but it had proved that love was undying and progress continuous, and so made earth-life worth living. Modern Spiritualism differed from the Spiritualism of the past in that it maintained the reign of law, not only in the material realm but also in the spiritual. The time had come for constructive work; future researchers must perfect the philosophy. During the past sixty-five years there had been an unparalleled flood of spirit inspirations. In olden times there was now and then a prophet medium, but now there were many, and over the despair of the mourners there frequently broke the sunlight of knowledge revealing the existence, in a more glorious life, of those who had passed away. The spiritual philosophy kept pace with the unfolding spirit, with the growing intelligence, virtue and wisdom of man, but it did not claim to have exhausted the reservoir of divine wisdom and inspiration. It dealt with the whole nature of man and included the study of his every power, capacity and susceptibility—it included all truths, whether taught in bibles, engraved on tables of stone or written in books of science. Ever the thought of man mounted upwards; he was heir to an immortal heritage, and in his progress through the ages, watched over and assisted by angel friends, he possessed the power to realise all his ideals. It was his privilege and duty to strive to make this world a realisation of heaven, and himself one of the angels he ideally conceived.

Spiritualism from the first aimed at setting people thinking. Ideals were needed as much as 'realities,' for ideals shaped the world of achievements. Spiritualism helped men to get into a natural, healthy and reasonable way of thinking and living. Heaven was not a miraculous gift; it was for 'those who grew to it by assiduous self-culture.' Andrew Jackson Davis said: 'We can never die while there is a desire unattained.' Hence the other and higher life, since man's highest ideals were never attained on earth. Spiritualism was a blessed revelation that took away the sting of death by giving man knowledge of the reality of the life beyond, where all that was unfinished here would be carried to completion, and where man himself would go on from state to state towards the pure and perfect ideal. The return of men and women from beyond death with messages of hope and promise had led to enlightenment in various directions, had cleared the mental atmosphere, removed barriers and helped us to see that true manhood and womanhood resulted from growth in goodness and the formation of character. In Spiritualism people had evidence that appealed to their senses, their intellects, their hearts, and when once they had gained the conviction that spirits were living entities, not abstractions, shells, or hallucinations, nothing could shake or disturb it. Those who knew that they held communion with their arisen friends were proof against all theories, all charges against mediums, all authoritative declarations. The spirit circle was the true shrine, or altar, where the real presence of loved ones was made known. Spiritualism was the great Consoler, the world's Comforter. It brought glad tidings regarding friends who had passed beyond the veil. It did not originate in any human theories or opinions—its facts necessitated the revision of many such. Its teachings derived no authority from books written by men, since its communications and descriptions of the after-death world proceeded from those who actually experienced what they taught. It needed no endorsement from, or affiliation with, sects, societies, believers, or dogmatic thinkers; it stood on its facts—facts which were attested by witnesses whose testimony carried weight all over the world. Its teaching regarding God, the supremacy of good and the failure of evil, was the very essence of all religion. It made plain man's responsibilities, the relation in which he stood to his fellows, that the good of one was the good of all, and since its

advent comfort and happiness had been given to thousands on earth, and peace, power, and progress to thousands more in the spirit world. God's light shone upon all people and into the hearts of all who were fit to receive it, and its reception was only limited by human want of capacity. Revelation was heaven's response to man's aspiring endeavour. There was no movement to-day that stood for a more definite, positive, hopeful and helpful outlook than Spiritualism. The Spiritualist aimed at the truest, highest thought of the noblest, most reverent and intelligent age of the world. Spiritualism offered to man the testimony of the innumerable hosts of the higher life that they live—that death was but a natural transference from one plane of life to another, that there were changes in the spirit world as necessity demanded—progress for all. The knowledge of the glorious truths that spirit friends were able to communicate exerted a sacred and refining influence. Its tendency was to inspire all to purity of life and nobility of character, thus fitting them to be ready to take their places beside those who long had dwelt in the land of light. Spiritualism aimed at spiritualising humanity, and when, by growth from within, men and women demonstrated their spirituality they would be fulfilling their destiny. Each one should strive to live in harmony with the noble and exalting teachings given to the world by returning spirits, and be guided always by the lofty principles which, when carried to their ultimate, would bring about the true brotherhood of man and the sisterhood of woman.

The glorious precepts spirits teach
Point out to all life's truest way,
And when men practise what they preach
They'll have the bliss for which they pray.

But

There are deeper depths to fathom,
There are higher heights to climb,
Ere we roam the fields Elysian,
Or the wisdom-heights sublime. (Loud applause.)

STRICT CONDITIONS FOR SITTERS AT SEANCES.

In a recent issue of 'LIGHT' we dealt with the question 'Are Materialisation Phenomena Injurious to Mediums?' (see page 321). We now give below the opinions of a medium for materialisation, who has had a very large experience, regarding the conditions under which sésances can be held without either physical or moral injury to the sitters in the circle, even the most sensitive, or to the medium. The conditions which ought to be observed are as follows :

1. All smokers, or users of tobacco in any form, should be excluded, and all habitual users of alcohol, or other poisons, such as opium, morphine, absinth, &c.

2. All sick people should be excluded except from sésances specially for healing.

3. All so-called scientists who have been present at sésances where mediums have been tied up, chained, stripped naked, before the sésance commenced, or otherwise insulted, if they approve of such methods and prefer to continue them, should be excluded.

4. No cabinet to be used. Each member of the circle to feel that he or she is as important a factor as any other person present and that results depend on each and all combined.

5. No public praise or blame to be accorded to any individual member of the circle.

My reasons for the above rules are, as briefly as I can state them, as follows :—

1. The emanations from the sitters are in accordance with the physical and moral condition of each. A user of poison does not necessarily give off poison, but the nerve aura given off will, when transferred to another more sensitive, produce on the non-user more or less of the same effects as though that sensitive had personally used the poison. Thus the aura from users of tobacco will produce the nausea and effects of nicotine poisoning. The aura from morphinists will produce a stupefying effect, and that from users of alcohol will, after repeated sésances, cause a craving for stimulants.

That the above conclusions are correct, there is not a shadow of a doubt in my mind, because I have carefully watched the effect of tobacco and morphine, and I speak from experience and not from theory.

2. The effect of the aura from sick people acts similarly to that from those of poison consumers, and therefore at a healing sésance the number of sick should be limited, so that the healthy aura of the other members of the circle may be all the more effective.

3. If the whole circle be the medium for the manifestations there is no need to chain, or tie up, or otherwise insult any member. Rather than introduce such an element of suspicion the individual so unfitted to be present should be excluded until he or she has learned something more of the subject from the literature published or from those who have had experience. The facts as to mediumship already published cannot be ignored by any reasonable student, and therefore such student must submit to the conditions necessary to success or be content to blunder on helplessly in his own way.

4. No cabinet will be necessary if each member of the circle be morally and physically fitted to be present. The manifestations will not then depend on any so-called medium, but depend on all present as the medium.

5. My objection to praise or blame being accorded to any one member of the circle is also based on experience. As soon as a sensitive is publicly praised there are attracted to his sésances a number of pretended scientists or doctors—who have cut up bodies and found no spiritual counterpart—and other blind leaders of psychical researchers who are convinced that there is no life after this, and that man is not a spirit but solely material and of this world; these men come to sittings bringing with them their disease clouds of suspicion and dishonesty, and the sésance becomes what they make it, but the result is that the medium who formerly received undeserved praise is now as undeservedly blamed. The medium in no case should be praised, because he or she is utterly incapable of producing the manifestations. The medium is simply a tool for the unseen operators behind. We do not praise the chisel of the sculptor; it is the artist himself we praise, and it is the spirit operators behind the medium who are to be credited with what they accomplish, and not the tools they use.

All active mediumship is dependent on the nerve aura which is more or less consumed during the manifestations, and it does not matter what those manifestations are, the material used is the same. In all probability the nerve aura is the connecting link between the spirit and the body, and no medium can continually give off this aura without serious danger to health and reason.

All mediums should have some physical, and, if possible, open-air occupation; and never under any circumstances be dependent entirely on their mediumship, especially if they devote their energies to materialisation or literary work. Both are extremely exhausting, and money will never be a sufficient reward for loss of health.

THE Rev. Charles L. Tweedale's work, 'Man's Survival of Bodily Death,' is, we are informed, to be published in Icelandic, arrangements having been made by Mr. Harraldur Nielsson, of Reykjavik, who is Professor of Theology in the newly-founded University there. In his opinion it is the best book extant for orthodox and religiously minded people.

WRITING on 'Atmosphere' (a subject which was dealt with at considerable length by 'M. A. (Oxon)' in 'LIGHT' a good many years ago), 'Vanoc,' in last Sunday's 'Referee,' says: 'If you go into a house that has been inhabited for generations there is always a subtle air distinctive of that house. Sometimes the atmosphere breathes a spirit of ancient peace; at others, the presence of strife, of dullness, or of gloom. Enter an empty room and look at the furniture, the books, and the flowers, and you will find there something more than furniture, books, and flowers. You will discover, for instance, the character of the absent occupant, the traces of woman, if a woman has had everything to do with the arrangement of the room. Subtlety and charm linger in a room used by a womanly woman. . . Of all atmospheres in social life that of the sunny home is the brightest. In the annals of some families every page is fragrant with the aroma of gaiety and affection. The boys have their corners rounded off by their sisters and the girls prepare for their entry into the great world by the polishing that only brothers can provide. The atmosphere of the English family, when it is a happy family, is the source of England's valour and strength. Other homes there are where a poisonous blight floats over the family. An evil spirit is in occupation, and the afrit lurks in every corner to create misunderstanding, to stunt affection, and to destroy peace. In our dear old world a good atmosphere is essential to the enjoyment and use of life. We all distil atmosphere as we travel together towards the end of all things. Let our contribution be sunny and bright.' Has 'Vanoc' been studying psychometry?

LIFE'S FAILURES.

When we contemplate the vast body of men and women who are crippled in life's battle by misfortune or disease we are apt to wonder and question the love and purpose of an all-wise Creator who permits His creatures to be born into the world for such seemingly ignoble ends.

It is true some few have the strength and courage, even in the face of apparently insurmountable difficulties, to carve out for themselves some career of usefulness. But what shall we say of the great majority, those who, although they have struggled bravely to win a place in the world's mart, have failed, owing either to repeated misfortunes or physical unfitness, to secure a footing—human derelicts who fill our workhouses and infirmaries, possessed of no interest in life and, maybe, with no belief in a God or a hereafter, the faith of their childhood lost in the dim mists of the forgotten past—now tired out with the struggle, and content simply to drift along Life's highway with no hope for the present and no faith in the future?

As a child I well remember how I used to peer through the iron railings of a Union near my home and watch the old people parading its cheerless grounds. Those bent, drooping figures seemed to exercise an irresistible fascination upon me; they appeared to be so deserving of pity and comfort. But it was the worn, hopeless expression stamped on all their faces that in particular struck me, and dimly, child as I was, something of the sorrow and tragedy of life entered into my soul. I say it is such things which make one doubt the wisdom of a Being who allows them to exist.

There is a story told the writer by a friend who one day entered a house in one of London's poorest districts. On a straw pallet in a small room lay a man dying of consumption brought on by semi-starvation and years of labour in badly ventilated workshops. Around him were his wife and five children, all ill-clad and badly nourished. After a period of silence he moved uneasily. 'Does God know?' he whispered to his mate who had come to pay him a visit and was sitting by his side. 'Does God care?' fiercely responded the other. When life seemed darkest and the days longest, how many have asked themselves that question? To how few has been vouchsafed the full and perfect answer in this life.

Someone has said that, if only to balance the wrongs and injustice of this world, there should be another. And surely for those who have hoped and trusted, bearing suffering and tribulation patiently, the reward will be very great.

'The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.'

We should be slow in attributing failure to Providence when we think of those apparently wasted lives. In that vast scheme of God's understanding who shall say they have not played their part, perhaps as a lesson to others or a necessary portion of their own development? We know not the end, and who can say this was the beginning?

Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our Home.

Some of us may not go quite so far as that. But many there are who have had half-formed visions—glimmerings of some other life, the beauty and wonder of which lie beyond the power of words to express. Whether memories of some former state of existence or emanations from the spiritual world around us, who can say? True it is, however, that, even after long years have passed, some recollection of our childhood's days flashes at idle moments across the mind. Such a thought usually comes quite unbidden, yet is instantly recognised as the expression of something that had once been. And if it is possible for the human brain to register experiences of our life in this manner, to be called forth, perchance, after the passage of a lifetime, may it not be that the soul in its journey hither has retained some faint impression of that Home from whence it came? All that

seems certain, however, is that from God we come and to Him shall we return. But if our life here is but a brief halting-place, a stepping-stone to higher and nobler things, may it not be that the trials which beset that life are but a necessary part of the soul's purification? Let us not, then, put our finite knowledge against His omniscience, but rather, when we think of a life which seems to us as lost, believe that He, in His wisdom, for some purpose hidden from our mortal eyes, decreed it so.

In the words of Sterne, 'Could we but see into the future we should learn to welcome and bless every pressure of that Hand, however heavily it was laid upon us.' Tied down to our earthly bodies we cannot hope to enter into full consciousness of the spiritual world; only in our better moments do we catch and retain some of those stray rays of spiritual sunshine which filter through the veil of the Unseen. Therefore, it behoves us to take up our burden with a brave heart, remembering it is but for 'a little while,' and that in the light of that other life all our earthly trials and sorrows will seem but as a dream that is past and gone. So that those looking upon our face at the last shall know it as the face of one who has seen the face of the Father.

AUBREY CLAIR.

THE IRREPRESSIBLE CONFLICT.

Now that Mrs. Bright has passed to spirit life the following excerpts from her writing in the June issue of 'The Harbinger of Light' are especially valuable:—

True religion can alone exist by a knowledge of our spiritual origin and immortal destiny. It is the one subject that is destined to bring back mankind to a condition where high ideals will take the place of present indifference, pleasure-seeking, and almost a total absence of spiritual development. No creeds, no priestly absolution can give real knowledge and assurance to the heart. An instance of this can be found in the introduction to the pamphlet 'Rigid Tests of the Occult,' compiled by a Sydney medical man, under the signature 'X,' from his observations of the phenomena of the passage of matter through matter, by the medium, Charles Bailey. This gentleman, a devout Roman Catholic, wrote that, before he commenced this series of sittings, held in Sydney, he had no belief in immortality, but that long before they were concluded he was convinced. In the future, nearer, perhaps, than some may think, the contest will resolve itself into two opposing camps—that of Authority and perfect Freedom of Thought. The progress of the individual soul is everything. Whitman says in words that should sink deeply into the heart of every reader: 'All religion, all solid things, arts, governments—all that was and is apparent upon this globe or any globe, falls into niches and corners before the Procession of Souls along the grand roads of the universe.'

And so in Trench's words:—

'I say to thee—do thou repeat
To the first man that thou dost meet
On lane, highway or open street,
That he and we and all men move
Under a canopy of love
As broad as the blue sky above.
That doubt and trouble, fear and pain,
And anguish—all are shadows vain,
That death itself shall not remain.
That weary deserts we may tread,
That dreary labyrinths we may thread,
Through dark ways underground be led,
Yet if we will our Guide obey
The dreariest path, the darkest way,
Will open out in heavenly day.
And we—on divers shores now cast—
Shall come, our perilous voyage past—
All to our Father's house at last.'

We understand that about November 1st next Vice-Admiral Osborne Moore will publish a book called 'The Voices,' a sequel to 'Glimpses of the Next State,' which will contain the accumulated evidence of the 'direct voice' from many investigators since 1911.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

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MAINLY ABOUT SEANCES.

Not long ago, in the course of a brilliant essay on the political situation, a talented journalist made a contemptuous allusion to 'the séance of the Spiritualist.' It was quite irrelevant to his argument, and it seemed entirely clear that the little digression was the outcome of a bitter animus which had led his pen momentarily astray. But a short time previously we had read in a weekly paper a sketch by a young writer of genius who professed to give an account of a séance he had attended at a house in a back street in South London. The circle, it appeared, had consisted of a number of exceedingly silly people who listened agape with wonder to 'a solemn warning to the people of England' delivered in Cockney English by the spirit of the great Duke of Wellington, who was personated by the medium with the help of a cardboard nose! With a fairly wide experience both of séances and of journalism we found nothing to wonder at in either case. The séance has its travesties, and writers for the Press their limitations. We have witnessed the spectacle of intelligent Spiritualists made ill by the grotesque presentations of their subject rendered by quite earnest and well-meaning people, just as we have seen the editor of a literary journal moved almost to tears by an utterly incompetent review written for him by a journalist who was quite an able writer—on other subjects.

Generally speaking, it is a mistake to suppose that attacks upon and misrepresentations of any subject of real importance do it any actual harm. Quite apart from the fact that hostile criticism serves to focus attention upon the subject assailed, a very salutary purpose is served in rendering the approaches to it formidable and unpleasant. The grit and earnestness of the aspirant are tested when it is a question of facing an ordeal before gaining what he seeks. We all know the story of the merchant whose pleasant practice it was to rebuff with rudeness applicants for a post in his employ. Those who were frightened away by these tactics were held to have proved their unfitness by the same fact: it was the man who held on, undaunted by his reception, who gained the post.

To arrive at the golden realities of our own subject means (for some at least) an even longer and harder course

of 'running the gauntlet.' For many the gateway is the séance-room, and there are (need we say!) séances and séances. There are experimental circles—generally haphazard affairs—where the sitters meet week after week without results, and others in which the demonstrations are yielded in abundant measure. And of the latter there are séances in which all the phenomena are keyed to a pitch of dignity and sweet reasonableness, while others are fertile in dubious and perplexing elements. In short, there is the barren séance, the successful séance, and the séance which is neither one thing nor the other. We have known them all, and each in its own way has assisted to build up for us a fabric of unassailable conviction, for we came at last to see that the question of communication with the unseen world was fully as much a scientific as a social or religious matter. It was as much an experiment in the higher chemistry as a domestic or devotional rite. The results in every case were in exact accordance with the mental and psychic elements which made up the circles, with their grouping, and with the conditions which prevailed at the time. There are many circles from which the investigator has emerged with indubitable evidence of the reality of the unseen world and the continued life and happiness of those whom he had loved and lost—invigorated in mind and body and bearing with him an influence so strong and gracious that it has remained to his life's end. It is almost the reverse of the picture to consider the case of the inquirer whose experiences have left him unsatisfied and perplexed by contact with things that appeared to belong neither to this world nor to the world to come—hybrids, fantastic compounds of the real and unreal, neither darkness nor daylight—'the twilight of the Borderland.' We know well the type of inquirer who abandons his investigations at this point. He is the man who will tell you confidentially that he has looked into the matter and there is 'something in it.' What precisely it is he cannot say, but on the whole, he considers, it is a matter that it is, perhaps, better to leave alone.

We have known instances of both types of experience as the outcome of private and public circles. For the latter, with their tendency to promiscuous conditions, we have never been able to speak altogether favourably. Yet there is something to be said for chance-medley methods. Now and again a happy star prevails over promiscuousness, and the 'fortuitous concourse of atoms' is wrought to beauteous shapes. That is how the random and casual revenges itself on the formal and regular. But on the whole the séance of method is the more reliable: the steady flame is preferable to the fitful flash, however brilliant the latter may be. The best of our evidences already on record, and the best of those to come, are and will be the outcome of the circle conducted on scientific lines. We hear, by the way, glowing accounts of the Rothesay circles which have been carried on under exceedingly careful conditions.

We have heard séances denounced as morbid, a description which sufficiently revealed the morbid mental state of the denouncers. They thought of séances as relating to converse with the 'dead.' We think of them as a method of communicating with those who are, if anything, rather more alive than mortals. That is the essence of the whole matter.

As to the kind of séance to which we referred in our opening remarks, that in which imposture consorts with weak credulity and the rogue imposes on the noodle, we have nothing to say. We leave those who frequent it and those who (quite justifiably) satirise it in the Press to their own devices.

POST-MORTEM PROGRESS FROM HELL TO HEAVEN.

The discussion regarding hell still continues in 'The Daily News and Leader,' but very little of moment has been added since our last issue. The Rev. Silvester Horne believes that people are becoming more sensitive to Spiritualistic conceptions of truth, that it is necessary to preach compensation for good and punishment for evil, and that there will certainly be spiritual discipline in the after-life. As regards purgatory, a correspondent points out that it is a mistake to suppose that it means an extension of moral and spiritual probation into the future life, for the Roman Catholic Church holds out no hope whatever to people who die impenitent. 'Purgatory,' he says, 'is merely an opportunity for penance and purification in the case of those who die forgiven.' In that case there would be no hope for progress or betterment after death for the unbelieving or impenitent; yet, as the Rev. A. Pinchard, of Birmingham, points out, most people are too good for hell and not good enough for heaven, so that *some* process of purgation, of discipline of a moral and spiritual character, is needed after death. Mr. W. Archer says 'if we allegorise away certain rather explicit texts, the plain fact is we have no evidence at all to go upon, and are fantastically in the void.' That is just what is being done, simply because people do not know of, or will not give heed to, the plain facts that Spiritualism has brought to light. There is just as much hell as ever there was. Hell there is on this earth—and earth is the recruiting ground for both hell and heaven. The spirit world is not all summerland, neither are its sorrows and pains everlasting. There, as here, consequences must be faced, and the outcome of the spirit's experiences, painful as well as pleasant, is ultimately spiritual emancipation. Sir J. Compton-Rickett unwisely affirms a negative, and says: 'The gates of death only swing one way, and there are no messages upon which we can rely in return.' But how does he know? Had not he better discard his Bible?

This discussion proves not only how deep and widespread is the interest in this all-important question of the conditions of post-mortem existence, but it also shows that there are still hosts of persons, both 'believers' and unbelievers, who stand in sore need of the light and knowledge that Spiritualism alone can give them. Our work as spiritual pioneers and light-bringers is required now more than ever, for while doubt and uncertainty increase, faith falters and fails just when clear light is most to be desired. We alone 'can speak what we do know and testify to what we have seen.'

'BUSINESS is business' is the ordinary motto with which men excuse themselves when they have done hard, mean or unworthy actions, but Elbert Hubbard, in his article in 'Nash's Magazine' for August, takes much higher ground and claims that in modern business we have 'health, intelligence, animation, beauty, truth.' 'Business,' he says, 'is educational, since it acts and reacts all around—on customers, clients, managers and employees. It ministers to human needs—physical, mental, spiritual aesthetic. The more brains, purpose and courtesy you bring to bear in business, the greater the reward. And the reward is incidental to the service rendered. Any transaction where both sides do not make money is immoral. Human wants were once supplied by violence. Then the race tried cleverness, finesse, deception. Now a new method has been introduced—the truthful method. Honesty as an asset is a new discovery!' We wish we could believe that all this were true. Honest truth, however, we fear is conspicuous by its absence from some advertisements—to speak of nothing else. As usual, 'Nash's' is well worth reading, especially as the present issue is a 'Holiday Fiction Number.'

MRS. ANNIE BRIGHT.

AN APPRECIATION.

BY JAMES COATES, ROTHESAY.

Mrs. Annie Bright, who is best known to the readers of 'LIGHT' as the talented editor of 'The Harbinger of Light,' Melbourne, Australia, died as the result of an attack of gastric influenza on June 19th at her residence, Grey-street, East Melbourne. Her illness was sharp and severe, lasting only a week. Her sudden call is, from our standpoint, little short of disastrous. The funeral took place in Brighton Cemetery on June 22nd. For this information I am indebted to Mr. Charles Bailey, who informs me that Mr. Stanford and all the friends are greatly distressed at their unexpected loss.

Mrs. Bright has been editor and proprietor of 'The Harbinger of Light' for about eight years. Under her able guidance that journal gained a world-wide circulation and became a power in the cause of religious liberty and social reform, especially in the advocacy of the philosophy, ethics and phenomena of Modern Spiritualism. Among its striking features were thoughtful reviews, biographical sketches, and able articles from the ever-ready pen of Mrs. Bright, together with verbatim reports of the remarkable trance addresses given by Mr. Charles Bailey, and accounts of the apports received through his mediumship. From May of last year till June of this, auto-script articles on 'What Life in the Spirit World really is,' from Mr. W. T. Stead, have been a noteworthy feature of the paper. Of the many psychics who received communications from Mr. Stead, none stood higher in the estimation of Miss Estelle Stead and ourselves than did Mrs. Bright. Apart from those which she published she received many other valuable communications from him—sufficient, indeed, to fill a large volume. Professor Edgar Lucien Larkin, of Lowe Observatory, California; Mr. J. Nelson Jones; W. Britton Harvey; W. H. Terry, its former editor; Dr. James Hyslop; Ella Wheeler Wilcox; Archdeacon Colley; Rev. B. F. Austin and the writer have also been among the contributors to 'The Harbinger.'

Mrs. Bright was born in a Midland county town in England, where her father was a wealthy merchant and alderman. Her people were of good standing. Her father was a Unitarian of the intellectual type, who was esteemed very advanced, but in whose make-up there was room neither for the psychic nor for Spiritualism. Mrs. Bright as a young woman had an inquiring mind and was led to take deep interest in the lives of young women engaged in mills and other work, for whom little care was shown when sickness unfitted them as wage-earning machines. She was a teacher of more than usual ability, loving her work, which she had adopted from choice as much as necessity, and pursuing it under trying circumstances and in spite of difficulties which would have disheartened a less inspired soul. She was married twice, her first husband being the Rev. W. Pillars, and her second Mr. Charles Bright, a writer and lecturer of marked ability. It was when the latter was leader-writer on the staff of 'The Age' that Mrs. Bright made her first ventures in the journalistic career on which she afterwards embarked.

Her excursion into Spiritualism came at a time when she was prepared for it, although she was not then conscious of the fact. She had been asked by an editor to write up Spiritualism—'write it down' would, perhaps, be the more correct expression—but being a conscientious as well as an intellectual woman, she resolved before writing to investigate the subject. She, therefore, read all the available literature, attended séances and visited lecture halls, with the result that she was so struck with the volume and variety of the evidence presented that she wrote several articles demanding a favourable consideration of the subject.

Her autobiography is embodied in her excellent story 'A Soul's Pilgrimage,' which should be read by all who desire to have an insight into spirit guidance, and to learn something of the hard road the devoted servant of the spirit world has to travel on the earth plane in order to gain life through losing it.

I have met many well-meaning persons who think that they

know something of Spiritualism, who have told me that there is nothing in Spiritualism which they do not know. But to me life is one profound mystery, death another, and modern Spiritualism full of perplexing problems which I doubt whether I shall ever solve until I enter that state where W. T. Stead and his devoted amanuensis, Mrs. Bright, have now met. Under the spirit guidance of Mr. Stead, 'The Harbinger of Light' took a new lease of life, its circulation advanced by leaps and bounds, and it was hoped that it would render even greater service to the cause in the future than it had done in the past. Now that Mrs. Bright's faithful pen has been suddenly laid down, the mystery to solve is why promises, which were made apparently with all good intent and most successfully carried out up to a given point, should apparently have failed when everything pointed to further successes. Mrs. Bright was 'The Harbinger of Light,' and whether without her visible direction it will be maintained is another problem, yet to be solved.

Mrs. Bright's last letters to Miss Estelle Stead and to myself were written on May 28th and were full of joy that Mr. Stead had been able to carry out his promise about the symposium, which he was determined to have published. She sent me, through Miss Stead, £50 from a dear friend in Australia towards the expense of getting out 'Has W. T. Stead Returned?' The MSS., which Mrs. Bright read and of which Miss Stead wrote the preface, has since been re-edited and is now in the press and will shortly be published, as directed through her hand. Mrs. Bright sent with her last letter her photograph, the one she liked best, for Mrs. Coates. It will appear in the symposium. Mrs. Bright, in the body, never received my reply, unless she psychically sensed my thoughts, but as far as I can understand her wishes and those of Mr. Stead they will be carried out.

The worker is called hence but the work goes on. If ever a labourer sacrificed herself, worked night and day for Spiritualism and for advanced views on all psychic subjects, and truly laid down her life in the Cause, that labourer was Annie Bright.

Our united sympathies go out to Mr. Stanford and all members of the Stanford circle in the loss of the visible presence of this redoubtable champion of every good word and work.

[In her last letter to us, a few months ago, Mrs. Bright wrote very enthusiastically respecting her work and the progress of 'The Harbinger,' but she also mentioned that she was working at very high pressure, and we realised a sense of weariness and over-strain which we did not like. We welcomed the awakening of new interest in Spiritualism in Australia, and frequently quoted in 'LIGHT' Mrs. Bright's earnest words of appeal for a more spiritual Spiritualism. Truly 'she hath done what she could,' and our sincere regret at the loss which the movement has sustained is tempered with the thought that she has gained a well-earned promotion to the higher life—of which she had become so intensely aware during the last few months. Doubtless 'The Harbinger of Light' will go on, and although other hands must control its outward work its spiritual direction will be safe with those who, on the other side, are so keenly alive to the needs of the hour in human affairs.—ED. 'LIGHT.']

EARLY GENIUS.

Writing in 'The Referee' of Sunday last, Louis Wain holds that

the acts and thoughts of the father are reproduced in the child in much the same way as living movement is reproduced by the camera in cinematography. The modern child has implanted in its brain a sort of continuous film of all the acts and thoughts of its ancestors, and from this mass of semi-dormant thought it culls what attracts it by means of its own human effort and adds its quota of originality by adopting and improving on the past. We call this imagination. Add to this past one great quality which is running throughout the human race in modern times—namely, spirituality, gained through human suffering and human effort—and we have the factor which will make the present and future nations of the earth greater in all things than has been the case before.

Genius is a fine word to conjure with, but it simply means that a temporary fainting of the baser animal body raises all the finer sensibilities for the time being above human power; that

the spiritual sense consequently guides the hand, the brain and the heart, and therefore that genius moves the world forward if properly directed. In the case of the infant prodigy, it plays upon the strength of its ancestors as cinema'd in its mind and heart.

Another writer, 'Supersessionist,' writes:—

It appears to me that early genius is more a matter of supersession than reincarnation—i.e., the working of an extraneous intelligence on a suitable and sensitive mind rather than the rebirth of that mind (sympathetic resonance).

I have good reason to believe in the helpful ministry of those who have passed on, through death of the body, to the next stage of consciousness. I think they continue to be interested in the progress of humanity on earth, and they elect to act as instructors and guides to those whom they find they can influence. Their work is still a matter of choice with them, and whilst not desiring to make automatons of their pupils, they labour for their development to the best of their enhanced but still limited powers.

It is natural to think of, say, Mr. Gladstone as employing himself in his new sphere in working for the highest form of 'Church Government' on earth; of Mr. Stead for 'International Peace'; of Ruskin for 'Greatness in Art'; and less-known individuals, each after his own heart and in his own way. It is for those on earth to either accept or refuse their helpful ministrations. Some youthful minds appear to answer abnormally to such guiding intelligences and show signs of genius, but they do not always sustain this development nor retain to the end of their lives the same high degree of receptivity. The signs of genius are spasmodic, fluctuating and oftentimes even temporary, owing to other distractions.

SPIRITUALISM, A PHILOSOPHY OF LIFE.

By W. H. EVANS.

(Continued from page 365.)

SOME OBJECTIONS ANSWERED.

Although Spiritualism in its modern form has existed for over sixty years, there are quite a number of misconceptions abroad concerning it. The wonder is that, with the facilities which exist for its investigation, so much ignorance should exist on the subject. Quite intelligent men and women who belong to the churches, or who give assent to churchian doctrines, have the most hazy notions of what happens to man after death. In converse with such persons, one hears the phrases 'awaiting the judgment,' 'gathered to Abraham's bosom,' 'asleep in Jesus,' &c., all interwoven, so that one begins to get fogged as to what they actually suppose to be the real state and condition of those who have passed away. It is a good thing to get into the healthy atmosphere and the light of Spiritualism, where practical knowledge reveals that the so-called dead are active human beings, like unto ourselves. The old idea of disturbing the dead by holding séances is still expressed; it is even put forward by those who should know better, for many who claim more than a nodding acquaintance with occultism tell us that it is injurious to seek communion with arisen humanity. One might as well say it is wrong to receive letters from friends over the sea. But the point that both classes of objectors overlook is this: *it was the spirits who first sought communion with this world.* If it was injurious, why did they do it? Some people think it very profound wisdom to utter warnings, but every Spiritualist with any practical experience smiles at the objection. If communion between the two states is natural, then it cannot be injurious if it be sought in a reasonable manner. Of course, if people are seeking communion mainly to over-reach their fellows and get rich quick, then they will find it is they themselves who are injured, and the spirits attracted by such low-minded people will fool them to the top of their bent, and doubtless enjoy a hearty laugh at the expense of their victims. 'But,' says someone, 'it is only the earthbound who communicate, because they are nearest the earth?' I do not know whether these people see the logic of such an argument, but it is an insult to every good man and woman in the flesh. It is tantamount to saying that only spirits who have progressed away from the earth are good. Well, I have known, and do now know some incarnate spirits who are good and pure-minded men and women. The earth is not evil, neither is the flesh necessarily

lust-begetting. And to say that only those who are earth-bound communicate is to charge the high and exalted spirits with selfishness—a vice, by the way, that is more prevalent amongst those who use such arguments than it is amongst the spirits who, they say, have progressed beyond all human love and interest. It is urged that continually to seek communion binds the spirit to earth. I doubt it very much, for this reason: If one is seeking communion, it is mostly through love. And while we deprecate inordinate grief, yet the grief of one without the knowledge of Spiritualism will do more harm—if any is done—than the rational seeking of communion by one who has a knowledge of Spiritualism. For, on the one hand, you have a grief which cannot be relieved, and which draws to itself the departed spirit, who must inevitably feel keen pain at not being able to communicate and so ease the burden of sorrow; while on the other hand, communion across the gulf of death between those who love must afford a keen pleasure to both. If those whose theological preconceptions keep them from grasping the rational statement of Spiritualism would but investigate for themselves, they would speedily find their ideas about the spirit world becoming more clear and definite. And if those who pride themselves on their occult knowledge would come out of the dust into the sunlight of the present, they would find that it is only their love for their pet theories which blinds their eyes to the grandest truth of the age and its benefit to mankind.

Sometimes, however, we find both the theological and the non-theological critic exclaiming: 'Why should my friends go to a medium? Why do they not come to me?' The fact is their friends do go to them, and find the door shut. How can they enter when the door is bolted and barred with ignorance and prejudice? Besides, if they will think, they will see that if their friends are described by a clairvoyant, it is because the clairvoyant sees them by *their* side. Their friends have not gone to the medium at all; they have remained with them, as witness the statement of the clairvoyant, 'I see by *your* side the spirit form,' &c. It only requires a little calm thinking, and then the whole thing is seen to be eminently reasonable and just. If spirits control a medium, it is only that they may communicate with their friends, not with the medium at all, who is simply the channel of communication.

Another class of objectors tell us that Spiritualism is *so* unscientific. These people pride themselves, as a rule, on their scientific knowledge, though their scientific attainments are generally small. Now, Spiritualism is based upon the observation of facts, and as the observation of facts is the foundation of all sciences, the objector who says that Spiritualism is unscientific at once reveals his ignorance. The best cure for that is to get a clear and definite knowledge of the subject.

Perhaps the most frequent objection is that it is not Biblical. Quite a number of people imagine that if anything opposes the Bible it must be untrue. It is a matter of indifference to the seasoned Spiritualist whether Spiritualism is Biblical or not. He knows quite well that it is founded, not upon the Bible, but upon the calm observation of facts, gathered with patience and diligent care. That is a foundation which none can overthrow. But the individual who is reared in the belief that the Bible is the revealed Word of God may well be pardoned for making this objection. It takes a strong and sturdy intellect to break away from ideas which one has imbibed with his mother's milk. They are, one may say, in the blood, and are part of the constitution. We have, therefore, profound sympathy with the man or woman who clings to the Book in the fond belief that it is the revealed Word of God.

But what do we find? We discover on perusing it that the Bible records quite a large number of Spiritualistic phenomena. Every Christian knows that the Bible is full of mysterious sayings and doings, which he cannot understand. And while I would not claim that Spiritualism explains all the Bible, and renders everything clear and plain, I do say that it renders a great deal that is puzzling reasonable and understandable. If spirits return, then, it is because there is a law whereby they can do so. This law has always existed, and there is no record in the Bible that it has ever been repealed. We have the emphatic statement that 'God is the same yesterday, to-day and

for ever.' Spirits communicated in the past, as witness the angels who talked to and ate cakes with Abraham, wrestled with Jacob, spoke through Balaam's ass and communed with Joshua, Ezekiel, Daniel, Jesus, and the Apostles. From Genesis to Revelation the Bible is full of the doings and the intervention of spirit-beings. We have the iron axe-head that fell into the river being made to swim; the plans of the Temple being given to David by automatic means; the protection of the three men in the fiery furnace; the healing, clairvoyance, thought-reading and psychometry of Jesus; the rolling away of the stone from the sepulchre; the communion of Jesus, after his crucifixion, with his disciples and with Paul; the liberation of Peter from prison, and a host of other wonderful things recorded, all of which a materialistic age proclaims as myth, but which Spiritualism reveals as reasonable and perfectly natural when understood. It can be safely asserted that if Spiritualism had not been revived, the belief in such happenings would have died out and the whole of the Christian scriptures would have become but a curious compilation of myth and legend.

As to the statement some make that Spiritualists are a Godless people, that is a charge against the people and not the *ism*. If it were true it would not affect the facts of Spiritualism one iota. These articles are sufficient evidence that the accusation is not true. While I would not speak for all Spiritualists, I know the majority of them are believers in God. I know also that Spiritualism has won from the ranks of atheism many a man who was driven into those ranks by the revolt of his reason against the crude theological opinions in which he had been reared. It is rather strange that we should be accused of being a Godless people when Spiritualism early won for itself the name of the 'Infidel's Saviour'!

But then, say some, 'It is a dangerous thing to meddle with.' So is gunpowder. Indeed, it is unwise to *meddle* with anything. If people would study it carefully instead of meddling and dabbling, none would suffer. As it is, there are very few that do. I have not, in an experience of nearly twenty years, met with one who has received permanent injury, and only three who were temporarily upset through injudicious circle sitting. I have met scores who have been immensely benefited, and the statement that Spiritualism is dangerous is an utterly thoughtless one. In all things 'keep an even mind,' that is 'the magic staff.'

(To be continued).

MIRACLES AND MODERN SPIRITUALISM.

(Continued from page 369.)

After citing the well-known testimony of Sir William Crookes to the materialisation of Katie King in his own home under strict test conditions, Mr. James says: The world listens with respect to Sir William Crookes when he puts forward his theory of radiant matter, but turns a deaf ear and a blind eye to his facts regarding the presence of a radiant being. But, imagine, if you can, Sir William, not as a man of test tubes and microscopes, but as a monk in a monastic cell, or a hermit on the slopes of a Syrian mountain, and the experiences occurring to him there. How the Catholic Church would have given the occurrence its blessing, perhaps built him a shrine, and even, may be, accorded him a place in the calendar with Joan of Arc, St. Bernard and St. Theresa! In a more remote age the good hermit would have gathered round himself the homage and adoration of the surrounding tribes, and been hailed and honoured as prophet and teacher!

Take, if you can, Sir William's psychic event, and place it in the past environment of a twilight civilisation; weave round it the poetry of a high religious imagination and the ethical ideals of noble souls, and perhaps you will then have a truer solution to the miraculous appearances of divine messengers than you have ever had before. At least, I put it forward to you as a possibility. For myself I claim it as the only solution. I tell you why. I have had experiences myself of a similar character, and I at least dare not doubt.

There are hundreds of these cases of preter-human beings

manifesting on this plane, vouched for by hundreds of the most subtle and keenest minds, whose names are authoritative in their sphere of work. Are they all deluded; must their evidence be refused and themselves derided?

We do not reject the contributions of Dr. Alfred Russel Wallace to the science of natural history, Professor Richet to physiology, Dr. Hyslop to logic and ethics, Professor Shaler to geology, Dr. Hericourt to medicine, Professor Zollner and Sir Oliver Lodge to physics, Camille Flammarion to astrology, and Cromwell Varley to electricity and telegraphy. Yet all these testify to the reality of superhuman intelligence after personal experience. Socrates died maintaining it, so did Joan of Arc amid the flames of the market place of Rouen, and that staunch reformer of the nineteenth century, W. T. Stead, went to the Atlantic bottom in the full conviction of it.

Some of those who maintain the mythical nature of miracle and yet have done no research work of a psychic character, argue that the scientists who believe in miracle approach the question with a 'will to believe,' and are filled with an emotion or desire for immortality. Now no psychical researcher has ever suggested that supernatural phenomena prove immortality. While affirming continued personal existence, they all concur in the opinion that personal immortality is unprovable. As to 'the will to believe,' Dr. Alfred Russel Wallace says: 'I was a confirmed philosophic sceptic, rejoicing in the works of Voltaire, Strauss and Herbert Spencer, but the facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them.' Professor Hare, like a great many others, was an avowed materialist before he became convinced of the fact of human survival and spirit communion. Dr. Sexton, one of the most energetic advocates of Secularism, held out during fifteen years of observation and experiment against the spiritual theory, and yet was bound to admit it at last.

The committee of the London Dialectical Society appointed to investigate spiritual phenomena consisted of thirty-three acting members, and of these only eight were at the commencement believers in the reality of the phenomena, while only four accepted the spiritual theory. During the course of the inquiry at least twelve became convinced, three others pursued their inquiries outside the committee meetings and in consequence became convinced, so the outcome was that twenty-three of the members instead of eight ultimately held the facts as true. So much for the 'will to believe' and the opinion of Professor Tyndall that these men are dupes beyond the reach of proof, who like to believe and do not like to be undeceived. There may be 'the will to believe'—but there is also the will *not* to believe, and there is nothing in the history of intellect worse than the cruel dogmatism of science, based on this unwillingness to believe. It branded Harvey as a quack, Lord Lister as a fool, and Hahnemann, the advocate of homeopathy, a charlatan.

We must approach these matters without bias, with clear, open, honest minds, admitting our intellectual imperfections, yet ready to battle with the problems and crush out the solution by hard effort. How many times do we see the proud prelate with his complex theology put to shame by the lisping question of the child, and the science of the giant specialist go down before the stuttering tale of the country simpleton. With all our human arrogance we have not yet solved the riddle of the universe, nor has mind set bounds to the field of knowledge.

I think I am justified by the evidence in putting forward the claim that mind is triumphant over matter; that life or spirit is able to withstand the rude shock of atoms called death; is still able to give evidence of intact personality and power; is able to produce form and objectify that form in matter subject to conditions of limitation which must be as natural as conditions are natural to us. If this be held true, then it must logically follow that there must be a point of contact between incarnate and discarnate minds, and what more reasonable to believe that these points of contact should be manifestations of the miraculous?

If there be a super-physical world it must shade off from the physical. If God is the Great Architect of the universe can we suppose Him to be less wise than a worldly planner who always allows communication between room and room, storey and

storey? You have heard, perhaps, the story of the architect who planned a beautiful four-storey building and forgot to make provision for a staircase! Psychical research has pointed out to the modern conception of religion that it has built a beautiful structure with no means of communication between floor and floor! And it offers, with its explanation of the miraculous, to provide and fit in a suitable stairway.

Now the first step of the stairway is telepathy. Can mind communicate with mind and impart information without any material intermediary? I think it may be taken to-day that the scientific world accepts it without question, that mind incarnate can communicate with mind incarnate under favourable conditions—distance being no necessary obstacle—it being as easy for mind to contact with mind in this way between here and Australia as between here and Newport. Even Frank Podmore, the most bitter opponent of spiritual theories, accepts it, and even uses it to explain certain mental phenomena of Spiritualism. Everyone should be familiar with the clear and lucid writing of Professor Barrett and Sir Oliver Lodge upon this matter. The evidence is voluminous. Moreover, who will challenge hypnotism as a fact? It is practised in medicine and it has even been used in surgery as an alternative to anaesthesia in producing insensibility to pain. The trance and the semi-trance are real, and the power to couple subjects to carry out post-hypnotic suggestions is astounding, as the files of the medical journals show. I have even been assured by a doctor practising in Cardiff that there are cases on record of tumours disappearing in a single night, through the patient being hypnotised and suggestionised. If, then, it be true that mind can have telepathic communication with mind, and that will can control will and bend it to its own direction, is there any great obstacle to the recognition of the fact that minds discarnate and incarnate may operate in the same way? It is a question of evidence, and if a person in a state of trance, or semi-trance, or apparently normal, purports to give information or acts reasonably in accordance with the presumption of a co-operating spiritual intelligence, then I maintain it is a *prima-facie* case for fuller investigation and cannot be dismissed by anyone on *a priori* grounds.

The quality of the information or the act matters not. The simplest sentence or the most trivial act, if proved to have behind it spiritual agency, comes equally within the realm of the miraculous, as much as if Mount Everest were riven from its base and launched into the Pacific by occult power.

Mr. James then cites the well-known case of Andrew Jackson Davis. Davis, he says, wrote twenty-eight volumes, or rather they were given through him, an illiterate youth. There is no question of imposture, every moment of his life is accounted for. He was well known. The works are entirely original, containing daring theories and lucid reasoning. They must be to merit the eulogy of men like Theodore Parker. There is in them proof of seership, evidence of the gift of prophecy, an acquaintance with world-wide social conditions and ethical codes. What evidence have we of mind discarnate acting upon mind incarnate? Well, read these twenty-eight volumes, and put your honest theory against the simple one that Galen and Swedenborg still exist, and, finding a mind pliable enough to respond to their stimulus, love humanity enough to linger near, and, through Davis, give men the result of their thought and mental research.

'But what is the value?' you ask. Surely any truth is valuable to the world simply because it is truth—that is an elementary fact; and, further, once prove definitely that mind exists apart from body and you will never hear again such a despairing cry as that which broke from the lips of a German scientist, devout though he was, 'Oh, my poor brain must return to dust, and all the knowledge that I have been gathering with such unwearied labour will fade away like the dream of an infant.' You will not then say, as a good friend did the other day, 'Oh, don't tell me these are miracles; show me a quart of water in a pint can, and I'll believe you.'

Do you not think that it is more miraculous that a young illiterate mind should pour forth in abundance evidence of the finest genius?

(To be continued.)

ITEMS OF INTEREST.

A telegram from Boston, Mass., on July 31st to the London 'Daily Chronicle' states that 'the ss. "Franconia" halted on Sunday over the "Titanic's" grave, whilst wreaths of laurel picked in the garden of the late Mr. W. T. Stead, who went down with the liner, were cast to the sea, and the band played "Nearer, My God, to Thee." Fifteen hundred men and women stood at the "Franconia's" side with bowed heads during the ceremony. Members of the family of the late Mr. Stead made the wreaths.'

In 'The News of the World' of July 20th there was a detailed story of the finding in mid-Atlantic of a derelict Norwegian barque, the 'Glenmark.' She was sighted on June 23rd by C. P. R. liner 'Montezuma,' and Captain Griffith, on arriving at Montreal, told how, when he was called to the bridge by the watchman, what looked like a big four-masted barque was seen, but as they drew nearer the phantom faded away and a battered, rusty hull, shorn of everything above her deck from stem to stern and drifting helplessly on her beam, was what was actually there. She left Pensacola, Florida, in December last. Nothing is known as to what has happened to her crew.

'The Daily News and Leader' of July 31st reports that the vision of the death of her husband, a flagman on the Caledonian Railway, came in a dream to Mrs. McVittie, of Wamphray (Dumfriesshire). McVittie was killed by an express, his widow awakening from the vision of the fatality to hear the news from a minister.

In 'The Occult Review' for August the editor says: 'It is probably far better in the long run to resist the stream of events and be overwhelmed in struggling against the tide than to drift unresistingly without any attempt to assert the unconscious soul-force which alone differentiates a man from the sum total of the semi-conscious forces of the universe. . . . The institution that fails to turn out men of character and produces puppets instead, is doomed through its own inherent inability to serve its purpose in the scheme of things. . . . The Church that has become a mere piece of machinery and turns out priests who preach parrot sermons and prate of parrot dogmas instead of men animated by a life-giving zeal for humanity and the truth, soon shows the unmistakable symptoms of its own inherent decay.'

In 'LIGHT' of March 21st, 1908, we printed a full account of how King Alexander gave a message in Servian through the mediumship of Mr. J. J. Vango. M. Chedo Mijatovich, who kindly sent us his signed statement, said that Mr. Vango was in the trance state when he was made to deliver the late King's message. Later on, during the séance, Mr. Vango, in answer to a question, stated that the spirit wanted to say that he regretted he had not followed M. Mijatovich's advice. Mr. H. B. Marriott-Watson, in an article on 'The Problem of Human Survival' in the current issue of 'The National Review,' reproduces the details of this remarkable séance and says: 'I personally know this medium and am convinced of his honesty. But this is beside the mark, as the circumstances preclude all possibility of fraud on his part.'

'The Referee' again devoted considerable space on the 3rd inst. to correspondence on reincarnation, Theosophy, heredity, imagination, hypnotism, conservation of energy, supersession, astrology, immortality, spiritual law and spiritual death, &c. A varied bill of fare indeed! Some truly strange and weird ideas are presented, and Adam and Eve come in for the usual blame. Poor scapegoats! Some writers think reincarnation may take place almost immediately, others that it occurs after a long interval between lives. Let the men who oppose 'justice to women' pause and reflect; they may reappear as women in a few years' time and suffer the results of their present hostility to the fair sex! And the women of to-day may return as men, either to perpetuate the masculine antagonism to the emancipation of women or to work for the equality of the sexes. Something of this kind is inevitable if, as one writer declares, 'perfect expression of the ego' can alone be secured by 'a series of existences both as male and female.' Ladies, your turn will come! But, since it is 'the height of injustice to punish a person not able to remember the crime at the time of punishment,' as all lawyers are aware, those who are to-day enduring misery, injustice, cruelty and bitter suffering as their punishment for former lives of vice and wickedness, of which lives they have no remembrance, are suffering the double wrong—their present wretchedness and the injustice of suffering inflicted for crimes about the commission of which they know nothing at all! The ego first takes possession of the body, according to G. Reilly, when the baby form experiences 'its first in-take of breath.' What has happened, then, to the spirit which materialised the body up to that point?

FRIENDS IN COUNCIL.

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

Supernormal Pictures?

SIR,—I return you the two pictures which you so kindly allowed me to inspect some time ago, and which I had in my possession when I offered some critical remarks after Miss Scatcherd's lecture.

I repeat, that after further critical scrutiny of these, and in the absence of the exact details of the production of the said photographs, and even in the face of the statement made by Mr. Walker, my opinion still is that these photographs are *evidently* faked.

I have been informed that when test conditions have been imposed by well-known scientific authorities, amongst them being my friend Sir Oliver Lodge, the results have been in such cases *nil*. I quite admit that proves nothing, but it makes one still more cautious in accepting results claimed to be supernormal which can easily be produced by normal methods.

In the photographs referred to, there are distinct indications of the super-imposing of a picture containing an alleged message from Mr. Stead in the midst of some flocculent material, probably cotton wool, on a plate containing the figure of a gentleman. The figure in these two photographs is apparently from the same negative, but in No. 1 the message purporting to be produced by supernormal means is reversed with the flocculent material behind the figure and the writing upside down, whereas in No. 2 the same writing is in its proper position, being easily read, and the flocculent material is in front of the figure, nearly obliterating it, except the lower part of the face and the upper part of the clothing on the breast.

True, I do not know anything of the ethical qualities of the individuals constituting the Crewe circle, or of the critical faculties of the individuals visiting them. I shall be pleased to meet by appointment at your office any of your correspondents and point out to them the appearances which have led me to form my deliberately expressed opinion.—Yours, &c.,

A. WALLACE, M.D.

Why Is It?

SIR,—While advocating a just recognition of sex-equality, we need to realise that in musical and poetical composition woman is decidedly in the rear. Is it because she lacks inventive genius? A female Crichton, Beethoven or Shakespeare seems as great an anomaly as a woman-angel.

Since penning the last sentence, I find that Mr. Venning mentions the Seraphim as female angels of love. Yet, in Isaiah vii, verse 2, we read: 'Above it stood the Seraphims; each one had six wings; with twain he covered his face,' &c. Doubtless, Mr. Wilson is right in his letter on p. 359, a merging of sex being the highest form of evolution preparatory to the final re-absorption in the Deity and the unending rest of Nirvana.—Yours, &c.,

E. P. PRENTICE

Children in Spirit Life.

SIR,—I read with interest, and through tears, the testimony of 'Ivy Chew' in 'LIGHT' of July 26th. It is so natural, so ungarnished, and oh, so hopeful and encouraging. As a rule people like to hear, or read, convincing evidence of spirit presence, so a personal incident, which went far to seal my wife's and my own adherence to Spiritualism, may prove helpful to someone.

Our first child, a boy, passed away at the age of fifteen weeks. A few years ago, and long after we had been quite satisfied of the 'no death' claim, we were having a quiet hour at the table, talking with old friends and welcoming new ones. One of the latter rapped out the name 'James Lawrence,' and in response to my question claimed to be my son. Naturally, I desired confirmation, and such was forthcoming, complete and unfaltering. He was, he said, fifteen years old; died at a certain address, at a certain age, and of a certain illness, all of which replies were absolutely correct. The astonishing item was the exact spot he was laid on just when 'death' took place. His mother had taken him from his cradle, and a gentleman, whose name he gave, took him in his arms, and from there his spirit went away. Without hesitation he rapped out the most minute details, to our great pleasure and wonder.

The 'Lyceum Manual' is very explicit and very helpful on this vexed, important question. Inquirers should read up lesson No. 139, wherein is much to interest and instruct.

I trust your American correspondent may long be spared to testify to the source of her strong belief in continued existence.—Yours, &c.,

JAMES LAWRENCE.

Newcastle-on-Tyne, July 26th.

Questions for Monsignor Benson.

SIR,—I observe that in his letter in 'LIGHT' of the 2nd inst., Monsignor Benson wishes to verify the quotations given in 'LIGHT' of July 19th respecting Dr. Forbes Winslow's changed attitude towards Spiritualism. May I be permitted to ask Mr. Benson, with all due respect, whether, before quoting Dr. Winslow as his authority for the allegation that Spiritualism is a fruitful cause of insanity, he took the precaution to obtain verification—if not, why not? Further, will Mr. Benson kindly supply you, sir, with the means of verifying his own assertion that Spiritualism has driven hundreds of good people to ruin? Surely, sir, he should enable you to verify his statement! It is a poor rule that will not work both ways.—Yours, &c.,

INTERESTED.

The Co-operative Wholesale Society and Spiritualism.

SIR,—The Co-operative Wholesale Society has published a forty-eight paged booklet entitled, 'Co-operative Wholesale Society Flour Mills.' This, *via* the local co-operative societies, they are circulating throughout the British Isles, and a good deal further. It is probably being issued to the extent of millions of copies. At page twenty-nine the society says:—

'We get many "blessings in disguise" from America nowadays. Our trusts, our yellow press, our glucose, our advertisements, bond investment companies, the "Times" book club, patent medicines, cheap teeth, margarine, electric belts, and table-rapping are among the pretentious humbugs we derive from the States.'

In his book of poems, entitled 'Moods and Memories,' the late William Maccall translates two lines of verse:—

'Tell me, O wise, how thou so wise hast grown.'

'I never blushed my ignorance to own.'

The directors of the C. W. S. may not own their ignorance; but they certainly advertise it. What, though, have Spiritualists in general, and the hundreds of thousands of co-operator Spiritualists in particular, to say about this wholesale libelling of their cause? If they share my view as to the vulgar and almost incredibly obtuse reference to our subject that I have quoted, I ask them, one and all, to send immediately a postcard addressed 'The Directors, C.W.S., Ltd., Leman-street, London, E.,' calling upon them to get back undistributed copies of this disgraceful booklet from local societies and destroy them, or else to write the societies requesting them to save London the trouble. I suggest that those Spiritualists who are also co-operators should do more than this, and, on their postcard, add that they will resume dealing at their local store when they learn from Leman-street that the demanded destruction has been carried out.

I would advocate that postcard senders further offer to convince the C. W. S. directors that table-rapping is not a 'humbug'; but, obviously, an offer of that kind would be useless. The *vis inertia* of the bigotry of ignorance would be too great. We must 'hit them in the pocket.' This co-operator Spiritualists can—and must—do.—Yours, &c.,

E. C.

July 29th, 1913.

'A Plea for Idealism.'

SIR,—Under the above heading you were kind enough, in 'LIGHT' of June 7th, to announce the pamphlet I published bearing the title 'The Idealistic Theory of Perception,' for which I still have to thank you.

I was able to supply a good many inquirers with free copies of this pamphlet, and was, indeed, glad of the opportunity for doing so, as I thereby hope to have drawn the attention of the public to the advisability of treating psychic matters more philosophically than hitherto, that means on strictly scientific lines.

Since the materialistic hypothesis has proved inadequate to solve the riddle of life, the intelligent section of mankind—who do not find full satisfaction in the orthodox teachings of the Church—are left groping in the dark for a new truth which can offer them an explanation of life, with all its phenomena, and constitute a moral codex for their actions. From materialism they turned to idealism, from physiology to psychology, and I believe, indeed, that we now are on the way to find that truth which alone can satisfy both heart and head. But there is danger of our falling into superstition, or of getting stuck in new doctrines or dogmas which might hinder the further development of our psychic potentialities, unless we from the very beginning proceed on scientific lines and examine our mental capacities before we try to explain the outer phenomena. Ere we try to solve the question of life after death we should try to understand a little better that life which we now are living. Before we argue about our soul's immortality, or the

survival of our personality, we should investigate to find out exact definitions of terms like soul, personality, ego, &c. We should know the 'known' before we attempt to understand the 'unknown,' and the only thing we really *know* is hidden in the depths of our heart. I can, therefore, do nothing better than to refer my thinking friends to our old masters of the idealistic philosophy, Kant and Schopenhauer, who tell us who we *are*, which implies both what we have been and what we shall be.

I hope, on a later occasion, to be able to go more deeply into these questions, and shall, meanwhile, be glad to receive any suggestions or inquiries in the direction of preparing the way to a philosophic investigation of psychic matters.—Yours, &c.,

R. C. PETER.

16, Westbourne-square, London, W.

SOCIETY WORK ON SUNDAY, AUGUST 3rd, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Cannock gave remarkably successful clairvoyant descriptions. Mr. Leigh Hunt presided.—Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, Miss Violet Burton, address on 'The Evolution of Soul Forces'; evening, Mr. W. E. Long spoke on 'Angels and Devils.' Soloist, Mrs. Beaurepaire. For next week's services see front page.

KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Miles gave an address. Sunday next, at 7 p.m., Miss Chapin, trance address and descriptions.—J. W. H.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 11.15 a.m., service and circle; 7 p.m., address and clairvoyance, Mrs. Jamrach. Thursday, at 8 p.m., circle.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—A happy time with Mr. Thomas and Mrs. Boddington. Sunday next, Mr. Hough. Thursday, 8.15, séance, silver collection. 18th, Lyceum outing.—A. B.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. G. R. Symons' address on 'The Holy Trinity' was much appreciated. Mr. G. Tayler Gwinn presided. Sunday next, at 7 p.m., Mr. G. Tayler Gwinn, address.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Our president, Mr. F. Grayson Clarke, gave thoughtful and uplifting addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. R. Boddington, addresses. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, circles.—H. J. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mr. Karl Reynolds gave good addresses and Mrs. Curry descriptions. Sunday next, at 11.15 and 7, Mr. A. Lamsley, addresses and clairvoyance. Weekday meetings discontinued for a fortnight; recommence on Tuesday, August 26th.—A. C.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter gave addresses upon 'The Transition of the Spirit.' On Monday she spoke on 'The True Light,' and mediums from Birmingham gave much appreciated descriptions. Sunday next, at 6.30, service; Monday, Wednesday, and Friday, at 8 p.m.—J. S. B.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. T. F. Matthews gave a powerful address on 'Spiritualism and Reform' and well-recognised descriptions. Mr. Noyce's solo was much appreciated. Sunday next, at 11 a.m., service; at 7 p.m., Mrs. M. Maunders.—G. S.

SEVEN KINGS.—45, THE PROMENADE.—Miss Annie Keightley spoke on 'The Problem of Life—Here and Hereafter' and gave descriptions. July 29th, much appreciated address by Mr. A. H. Sarfas, on 'The Reaper.' Sunday next, Miss Scates; Tuesday, Mrs. E. Neville.—H. W.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mrs. Jamrach gave an address on 'Spiritualism and Christianity,' and descriptions. Mrs. Pennington sang a solo. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mrs. Eric Vesé. Monday, at 3, ladies' circle; silver collection. Thursday, at 8, address and clairvoyance.—F. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Clackham spoke on 'The Relation of Jesus to Spiritualism'; evening, Mrs. Clara Irwin gave an address and descriptions. Sunday next, morning, Mr. Angus Moncur; afternoon, Lyceum; evening, Mr. and Mrs. Roberts. 17th, 11.30, Mr. G. Brown; 7, Mr. Horace Leaf. 16th, garden party.—A. C. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, paper by Mr. J. Cattanch, on 'Spiritualism and Materialism.' Evening, Mr. Hayward, address, and Mrs. Hayward, descriptions. July 31st, address by Mrs. Greenwood, and Miss Woodhouse descriptions. Sunday next, at 11.45 a.m., fellowship; 7 p.m., Mr. E. Burton. Thursday, at 8, Mrs. A. Keightley. 17th, Mrs. E. Neville.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr. Reynolds gave an appreciated address; evening, Mr. W. F. Smith spoke on 'Freedom of Thought,' Mrs. Smith gave descriptions and messages. Sunday next, 11.15 a.m., open meeting; 7 p.m., Mr. R. G. Jones on 'The Christ,' and descriptions. Monday, 8 p.m., circle. Thursday, 7.15 p.m., healing.—N. R.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Forsyth spoke on 'Ministering Spirits'; evening, Mrs. S. Podmore on 'If a Man Die shall he Live Again?' and descriptions. July 30th, Mr. Kent spoke on 'I and my Father are One' and Mrs. Kent gave descriptions. Sunday next, at 11.15 a.m., open service; at 3 p.m., Lyceum; at 7, Mr. Horace Leaf.—J. F.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Addresses by Mrs. Vincent and Mr. C. Tarr; descriptions by Mrs. Vincent.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. P. Scholey gave an address on 'Spiritualism,' and descriptions.

WHITLEY BAY.—Mrs. Scott gave an address on 'Is Spiritualism a Religion?' and descriptions.—C. C.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren; descriptions by Mrs. Letheren.

BOURNEMOUTH.—WILBERFORCE HALL.—Mr. Hanson G. Hey gave addresses on 'The Psychological Aspect of Man' and 'The Great Revival.' Thursday's speaker was Mr. H. Hiscock.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. A. Punter gave helpful addresses and convincing descriptions and messages.—J. McF.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Address by Mrs. Hawes, psychometrical readings by Mrs. Caesar. Friday, circle, Mrs. Cornish.—J. A. P.

RUNCORN.—Mrs. Marston, of Manchester, gave able demonstrations of spirit power at both meetings, and spoke on 'The Signs of the Age.' Mr. Ralph Stewart presided.—G. W.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mr. Horace Leaf spoke on 'Man's Attitude Towards Religion' and gave descriptions and messages.—S. E. W.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing; evening, Mr. J. C. Thompson on 'Do Spirits Communicate with Mortals?' July 31st, reading by Mr. A. H. Sarfas; descriptions by Mrs. Mount.—A. L. M.

SOUTHPORT.—HAWKSEAD HALL.—In consequence of the sudden transition of Mr. Thomas Houldcroft, who held the dual offices of vice-president and treasurer, a memorial service was held at which Mr. J. B. Tetlow spoke on 'After Death—What?'

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle spoke on 'The Relationship Between Discarnate Spirits and Mundane Matters' and 'Are Spiritualists Progressing?' He also gave spirit messages.—C. A. B.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Mr. Marriott spoke on 'Why I am a Spiritualist' and Mrs. Marriott gave descriptions. July 28th and 30th, addresses and descriptions by Mrs. Lund and Mr. Graddon Kent.—E. M.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Lyceum Anniversary Service, songs by the children and by Mrs. Williams and the Misses Skinner and Fawley; address by Mr. Lethbridge, descriptions by Mrs. Trueman, recitation by Mrs. Williams. July 28th, address and descriptions by Mesdames Trueman and Summers.—E. F.

ABERDEEN.—Mr. Joseph Stevenson writes that as he will be in this city from August 11th to the 20th, he will be glad to meet old and new friends interested in the cause. His address will be: c/o Mrs. Davidson, 41, Osborne Place, Aberdeen.

TRANSITION.—Mr. Leigh Wallace, vice-president of the Bristol (Thomas-street) Spiritualist Church, writes: 'Our universally esteemed and able resident speaker, Mrs. Powell Williams, who for many years practised as a medium in Manchester, and who for the last three years was our mainstay, passed to spirit life on the 1st inst. Early in July she went to Blackpool, and although far from fit for public work, she bravely struggled through the service and then collapsed. She was helped to her son's home at Manchester, where she passed quietly away. She was fifty-eight years of age. Her remains were interred on the 5th inst. Her loss will be greatly felt.'

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