

# 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.

Some months ago in these columns we referred to the spreading interest in Mysticism, and since that time we have noted with pleasure many allusions in the Press significant of the fact. In a recent article on Mysticism in 'Everyman,' Dr. Percy Dearmer, whose name is well known in social reform work, observes:—

Materialism is crumbling away with its attendant pessimism, and man is recovering with undeniable rapidity the spiritual view of life. M. Bergson's recent address to the Society for Psychical Research was a notable instance of the decay of scientific materialism, for he was able to declare that not only from the psychological but also from the anatomical side the brain is now found to be, not the creator of thought, but the means whereby thought establishes relations with material things—the organ of the spirit, in fact.

Bergson's philosophy has indeed done much to clarify the thought of the time, and although we could hardly term him a Mystic, he has aided in a high degree the advance of Mysticism.

We found especial interest in Dr. Dearmer's definition of Mysticism, of which he says:—

It has nothing to do with mistiness or mysteriousness. It is simply the way of contemplation, the seeking of union with the Divine, independently of the organs of sense. It is the focussing of the highest part of man—of his fundamental being—upon that ultimate Reality which is the Supreme Being, which, in fact, is God. *Cor ad cor loquitur* ('Heart speaks to heart') is the best epigram of Mysticism.

He remarks, with perfect truth, that the great Mystics have been singularly free from theological difficulties, which means, of course, that they had risen above the letter of the law. They had gained 'the sense of the Infinite,' that sense which is only now beginning to awaken in the general mind. The catholicity of Mysticism is shown by the fact that it reveals itself in all religions, and consequently (as Dr. Dearmer points out) it meets a pressing need of our times—'the desire to find a synthesis for all the religions of the world.' Man has taken many thousands of years to exhaust the possibilities of the material side of his nature, but there are many signs that the limit is being reached and that the 'way of the Mystic' will be found, in a greater or less degree, to be 'the only way.'

In 'Healthward Ho!' for July we found especial entertainment in an article on 'Mental Proteids,' by N. Douglas Deuchar, in which the analogy between physical and mental dietetics is ingeniously worked out. The writer of the article classifies Thomas Carlyle's works as mental proteids—mind builders—and in the same category

includes Browning, Marcus Aurelius, Edward Carpenter and Thoreau. G. K. Chesterton's books he puts among the hydro-carbons, while Bernard Shaw appears as a compound: Proteid 21%, Carbohydrates 60%, Water 9%, Fat 20%, Salts 10%! It is a decidedly original idea and capable of considerable extension. We wonder where Mr. Deuchar would place such authors as Swift or Voltaire. Presumably amongst the hot condiments! The impartiality of Mr. Eustace Miles' magazine on the question of diet is shown by the appearance of an article in which the arguments for and against meat are set out without bias. On the whole, it appears to justify the conclusion to which we came long ago. The use of meat as a diet is a thing to be slowly worked out in evolution, like many other customs with which the higher consciousness is not wholly in accord, but the sudden disuse of which is for many people a counsel of perfection. The coming man, we imagine, will not be carnivorous, neither will he smoke or drink intoxicants. But then he will not be overworked, compelled to live in insanitary abodes, forced into uncongenial companionships, or harassed by sordid cares. Social conditions are a large part of the problem of the improvement of dietary habits.

Mr. A. J. Willetts' 'Poems and Lyrics' (Manchester Printing Co., Manchester, 1s. net), is an unpretentious little work. The evident want of skill shown in their arrangement—the appearance of the author's name at the end of some of the poems, for instance, is superfluous—is more than counterbalanced by the true feeling revealed in the verses themselves. There is not a great deal of art, but then there is no artifice, and occasionally one is pleasantly surprised by a line or a turn of thought showing considerable power. There is real imaginative strength, for example, in 'The Land of Dreams,' where the poet speaks of 'the cold light of visions flickering o'er a homeless waste'; and in 'The Great Artist,' in which occur the lines:—

The spirit of a noble melody  
Living immortal, frozen into stone.

There is throughout much evidence of thought in process of chastening, and when he has achieved greater mastery of form Mr. Willetts' poetical work should bring him distinction.

'Homilies of a Heretic,' by 'G. B. N. C.,' in 'The Vineyard' for August, is devoted to the sequence of Parables spoken by Jesus on the Kingdom of Heaven. Here are some of the writer's conclusions:—

The final object of all conversion is combination. The Kingdom of Heaven is not a happy kingdom up in the sky to which exotic plants and single blossoms shall be admitted after due examination, the Kingdom of Heaven is a state of society here or elsewhere, now or in the future, to be won by your and my combining to express the new feelings that have come into our minds—the seeds, the words, the light that God has sown in our hearts. What sort of a Kingdom of God there is in the sky, i.e., in the world behind this material one, I cannot tell you—it is a matter of faith. But whatever its glory and beauty and privileges



are, I assure you that we shall only be able to share them by trying to make this England of ours as widely happy and prosperously simple as possible. The Kingdom of Heaven has to be won, captured, taken by force, by a *movement*, and you and I have to make that movement, and do it; and we shall not hasten that desirable end by going out of our way to fight other movements which we think wrong, but only by keeping our own objects clearly before us and devoting ourselves entirely to the treasure hid in our field and the harvest of happy lives which depends on what we make up our minds to do, or make, or create, to-day.

Many Spiritualists are doing their share in capturing this kingdom for the world.

Miss Lilian Whiting, in one of her luminous articles, which appears in the July 'Spiritual Journal,' of Boston, Mass., U.S.A., comments wisely on a misleading expression which is almost universally in use. She says:—

We read in the newspapers that 'the spirit' of Professor William James says; or 'the spirit' of Dr. Hodgson gave, or was believed to give, such and such a message. But why not say in simple and direct terms, 'Dr. Hodgson said' so-and-so? Surely we do not suppose that the cast-off physical body which was interred or cremated is Dr. Hodgson! And we do not, it is to be presumed, suppose that the spiritual man, the immortal man, is in one place, and his 'spirit' somewhere else? It would be just as felicitous a use of language to assert in the daily papers, 'The spirit of Dr. Eliot spoke before the Citizens' Club last night.' Or, 'The spirit of President Wilson says' so-and-so regarding tariff reform. Now while this may seem reducing the matter to an absurdity, it is really *no more* absurd than is the same phraseology applied to the person who has withdrawn from his physical body. In each case it is 'the spirit,' most certainly, that speaks. And whether in or out of the temporal physical body, what does it matter as to the essential fact?

#### PERPLEXITIES IN SPIRIT COMMUNION.

'The more we know of Spiritualism the more we feel there is to learn.' This is the testimony of every patient and earnest inquirer. Like the captain of a ship sailing in unfamiliar waters we are feeling our way along, taking soundings and observations and trying to get into touch with people on the adjacent land, yet unable, owing to the darkness or the mists, to see clearly, hear correctly, or communicate fully with those who are equally anxious to make their presence known and help us to a safe anchorage.

In our next issue we shall print an interesting and important article by Mr. James Coates on 'Perplexities in Spiritualism,' in which he deals candidly and cautiously with some recent incidents which indicate the limitations and difficulties attending intercourse with the unseen. It is an article which deserves the attention and careful consideration of all students. Mr. Coates, like a true truth-seeker, faces the problem involved in the perplexing absence of information which might reasonably have been expected from the other side, and will welcome any suggestions or explanations which may aid in the elucidation of the mystery.

EVERY lover of animals will be interested in 'The Under Dog,' edited by Mr. Sidney Trist, the Editor of 'The Animals' Guardian,' and published at the office of that paper, 22A, Regent-street, S.W. (cloth, 3s. 6d.; paper cover, 2s.) The object of the work, as the editor explains, is to direct public attention to some of the evils connected with our treatment of animals. Several articles are devoted to the sufferings of the equine race. Miss A. M. F. Cole, who has spent months at a time within recent years in investigating the facts, writes on the 'Traffic in Worn-out and Diseased Horses'; Mr. J. Sutcliffe Hurndall deals with 'Bearing-Reins and Docking'; and Mr. Trist himself with 'The Treatment of Pit Ponies' and 'Wounded Horses in War' (war, indeed, is shown by Captain von Herbert to affect harmfully the whole animal kingdom). Madam Sarah Grand and Mr. James Buckland treat respectively of 'Murderous Millinery' and 'The Horrors of the Plume Trade,' and Messrs. C. W. Forward and R. O. P. Paddison of 'Slaughterhouse Cruelties' and 'Humane Slaughtering'; while Mr. Bensusan reprints his powerful indictment, written some years ago, of 'The Torture of Trained Animals.' The book is well and fully illustrated, and has for frontispiece a beautiful reproduction in colour of an oil painting of a horse's head.

#### SPIRITUALISM, A PHILOSOPHY OF LIFE.

By W. H. EVANS.

(Continued from page 381.)

And now I come to one more objection. 'Spiritualism is not a philosophy.' This is surely a strange reason for not studying it. There is a sneer in the words. Spiritualism is too common and matter-of-fact for those who love to bury their heads in Eastern scriptures and Oriental mysticism. No a philosophy! Well, maybe, if those who say this are busy translating Sanscrit and evolving from their inner consciousness a philosophy which may be called an adulterated Buddhism, they, doubtless, have no time to read the productions of A. J. Davis and Hudson Tuttle, to mention only two of the Spiritualist writers. These men were modern sensitives and, of course, were not so reliable as ancient yogis and, maybe, present-day fakirs. What these worshippers of the past really think is that present-day revelations have no answer to the problems which beset us. 'Let the dead past bury its dead.' Would it not be a good thing for us all to look the present squarely in the face, and ask what it has to give us? Is it right to be bound by the past? Truly the 'dead hand' is heavy upon some minds, and a thing must be a couple of thousand years old before it can be believed by them. Hours are often spent over Oriental imagery, capable of a dozen different interpretations, which might be more profitably employed in trying to solve the many problems with which the present age surrounds us. What does it matter discussing whether we have lived before or not? One thing is plain, we are all here now. And Spiritualism tells us plainly why we are here and whither we are going, and, moreover, bids us be alive to the present. Eternity is here and now; not there and then. It is ever with us; and if we do the duty which lies nearest to us, we shall live more truly and more nobly than by questioning the sphinx about the history of ancient Egypt.

No philosophy! Spiritualism is presenting to the world one of the grandest, most sublime and complete philosophies that man has ever seen. It pulsates with light divine. It glows in the heart and flashes from the eye, giving health, vigour and strength. It lifts man above the cares of life and helps him to see in the present the promise of the future. It links all into one grand and mighty whole. It reveals the universe throbbing with love divine, and justice enthroned over all. Every sorrow, every pain, every trial has its compensation. Think on that truth. It renders a return to earth in another body absolutely unnecessary. For the heart of Infinite Love has bound a blessing to every pain, a joy to every sorrow, a strength to every trial. The Eternal Father ever draws us to Himself, and His wisdom directeth all things well. No philosophy! Truly it has been well said that we find what we look for. I have looked into Spiritualism and found a pearl of great price. And although my pen fails to present adequately a tithe of the glory which Spiritualism has given to me, yet I would share with my brother its grand and sacred truth. Reared upon a foundation laid deep in the rock of truth it can never fall. The winds of prejudice may blow upon it; the waves of ignorance may seethe round its base; the aristocratic intellect may fling its sneers at it, but it stands unshaken, its banner proudly floating in the winds of heaven, and thereon is inscribed in letters of flaming gold, 'The Truth against the World.'

#### THE RELIGION OF SPIRITUALISM.

Quite a wail has gone up recently over the declining membership of the churches. And as a consequence many reasons are assigned for it, chief among these being the idea that people are growing irreligious. Very few inside the churches ask where the real fault lies. Very few are brave enough to admit that the prevailing forms of religion do not act as clear channels for conducting the streams of life-giving energy which continually flow to us from the spiritual world. The Church presents the anomaly of a huge locomotive without the necessary steam to make it go. As a result spiritual life in the Church is growing stagnant. People are outgrowing the ideas and dogmas which have formed their staple spiritual diet for generations, &



new spirit is abroad upon the earth—a spirit of inquiry, of eager expectancy and of intense hopefulness. People are awakening to the fact that they can go straight to the fountain and draw the water of life for themselves. The priest is becoming superfluous. The spiritual life of the people is deepening, and, as a result, forms and ritual cease to appeal to them. Beautiful music, odorous atmospheres, fine rhetoric, may appeal to and satisfy the sensuous side of our being, but unless these things embody a true spiritual life, and express the aspirations of those assembled, they cannot take the place of religion. Pageant, theatricality, may attract the unthinking and even fill the churches, but when such adjuncts are found necessary to draw people to listen to a fifteen-minute sermon there is evidently something radically wrong. A church filled by such means affords no evidence that it is a living centre of spiritual aspirations. Outside movements of a secular character fill large halls and raise audiences to enthusiasm. What men want is to discover God in the facts of life and not in dreamy abstractions—to feel that He is here with us, breathing into us the spiritual vitality which fits us to fight the strenuous battle of life. The religion of the future is being evolved outside the churches, and not for the first time in history do we behold the priest being pressed into line by forces acting on him from without instead of from within. A live Church should not only give to the people the real 'bread of life,' whereby the spiritual life of man is truly nurtured, but should take an active interest in the so-called secular things, thus showing the relationship which exists between man's everyday actions and those larger, loftier conceptions which spring from his deeper consciousness. In a word, religion must be practical. Metaphysical abstractions and Oriental mysticism must give place to the things that matter. Religion must not only supply our souls with the nourishment they require; it must solve the questions which earnest men and women are everywhere seeking to get answered. It must take a part in the material affairs of life and see that *bodies are fed* as well as souls. It must be truly catholic. It must in its universality embrace all mankind and fill all with that divine love and fervour which stimulate men to acts of righteousness. It must wield the twin sceptre of love and wisdom, and be able to give strength to the weak, light to those who sit in darkness, and shelter to the storm-tossed soul.

The function of religion, then, is not only to give comfort but to awaken the conscience even if it cause pain by so doing, and to direct the energies of life in accordance with the moral law, that the life of service may be the natural expression of the soul. It will also gather up the various influences of our physical and psychical life and, blending them together, render strong the spiritual nature into which they will flow.

Religion has two aspects, the outer and the inner. Its outer aspect presents to our gaze a series of facts connected with our psychic nature. Its inner aspect deals more with the subjective experiences of the soul, which presents to the eye of the spirit facts which are as real on the subjective plane as are the outer facts of the psychic nature. And not only are they as real, they are even more potent, for such experiences only come when the spiritual man is awake. Thus the outer realm of religion is purely emotional, and this emotional side of religion needs to be directed. From it spring fervour and enthusiasm, and often this is mistaken for religion at its highest. Lacking directive power, fervour and enthusiasm frequently degenerate into sensationalism. Fervour and enthusiasm on the outer plane are closely allied to credulity. Thus some people accept without discrimination any and every form of Spiritualistic phenomena as being the production of disembodied spirits. To track down a fact, taking into consideration the many influences which have conspired to its production, never occurs to such minds. They belong to the class who still are spoon fed with the milk of the word. Doubtless by-and-by their spiritual stomachs will become strong enough to digest solid food. Such a class have an instinctive fear that some discovery is going to be made which will upset all their hopes.

The outer class of facts, because of their objective character, appeal to those who, like Thomas of old, desire to have something which they can feel and handle. To them all the subjective experiences of the devoutly religious man are so much moonshine

unless they correspond in some way with the objective facts of psychic science. But the happenings which the psychical researcher studies are full of significance. As we have already seen when dealing with mediumship, there are powers in man which relate him directly to the subjective world. And as the inner senses are opened, so does there come an enlargement of consciousness. But an enlargement of consciousness may be purely superficial. It is not until there is a deepening of the consciousness that the spiritual life is quickened. To quicken the spiritual life is to evoke that purely religious power that shall exert an abiding influence on life and conduct. It will be seen, then, that unless the external facts of Spiritism lead to a cognising of the internal facts of Spiritualism, it has failed in its object. For the gleaning of facts, and the deducing of laws therefrom, have as their last object the benefiting of mankind. But little benefit can accrue unless there is a perception of the inwardness of the facts we study.

(To be continued.)

#### MONSIGNOR BENSON, DR. FORBES WINSLOW, AND SPIRITUALISM.

To meet the wish of Monsignor Benson for verification of the statements made in 'LIGHT' of July 19th (page 345) respecting the changed attitude of Dr. Forbes Winslow towards Spiritualism and psychical matters generally, we have obtained a letter from Mr. G. E. Owen, of 50, Rosser-street, Pontypridd, the writer of the report of Dr. Winslow's address at Merthyr, on October 22nd, 1911, which appeared in 'The Two Worlds' of November 17th, and which was quoted by us. Mr. Owen says:—

The quotation you gave in 'LIGHT' from my report in 'The Two Worlds' of Dr. Forbes Winslow's lecture at Merthyr clearly reveals his changed attitude. His appearance as lecturer on our platforms in itself indicated the change that had taken place. The report was not a verbatim one but a summary of what he said, written from notes taken at the time of the chief points he made. What is there is accurate. He alluded to Professor Lombroso and mentioned the similarity of their cases. In the last paragraph but one the report states thus: 'Later in his life Lombroso was obliged to modify his views on the subject (i.e., Spiritualism) and in due time he discovered that his former position was wrong. He, like Dr. Winslow, did not hesitate to make a public recantation.' A copy of the paper containing this report was sent to Dr. Winslow at the time. He urged the need of doctors in general studying this aspect of psychology, and contended that they would then understand cases where psychic phenomena were present, and it would prevent the certifying of such cases as insanity. Monsignor Benson's acknowledgment of your corrections displays a spirit of honesty. He was not familiar with the actual situation. He desires to verify your quotations. That is an easy matter. If this does not satisfy him the official statistics are at his disposal. Had he taken the precaution to test the accuracy of Dr. Winslow's statement before making use of it this error would not have occurred. He is now under an obligation to the citizens of Chatham, or at least to those who listened to him or read the report of his lecture, when he has satisfied himself of its being a misleading statement, to repudiate it publicly and explain the circumstances under which it was made. We have every right, as Spiritualists, to expect and demand this. His candour in replying to you gives us confidence that he will do so.

With reference to the quotation from the Cardiff lecture (which will be found again on page 388), Mr. T. James writes:—

Dr. Forbes Winslow lectured at the Cory Hall, Cardiff, on March 21st, 1912, subject: 'The Mind of Man—What is it?' The lecture was given under the auspices of the local Spiritualist Society, and among those present on the platform were the president and resident speaker, also the secretary of the Spiritualists' Council of Wales. The Rev. Tyssul Davis, B.A., occupied the chair.

I had the pleasure of hearing Monsignor Benson lecture from the same platform on 'Confessions of a Convert' some time previously, and there remains in my memory his fine appeal to his co-religionists to exercise tolerance, and respect the opinions of non-Catholics—so strangely at variance with his aggressive attitude now.

However, what you state with regard to the lecture of the Doctor is correct, and also the information as to his refusal to certify in cases where he simply found clairvoyance and clairaudience. I add to what I have already told you. Dr. Winslow said there



was no surer way of being sent to an asylum than to begin *hearing voices!* One must infer from this that Joan of Arc and other fine saintly characters were mental degenerates, according to the prevailing modern medical opinion. Looking up the few notes I made at the time, I find the Doctor said he had been the means of preventing one of the best materialising mediums being sent to an asylum through 'mistaken symptoms.' He also paid tribute to the work of Professor Lombroso, and having met him in consultation, received valuable information on the use of suggestion in nervous maladies. He also stated that many years ago in conversation with an eminent specialist, that gentleman lamented the reluctance of the profession to experiment in the field of hypnotism, &c., and said that the quack would teach them yet. The Doctor gave as some of the main causes of increasing insanity—not Spiritualism—but cigarette-smoking and the 'three-bottle habit' of our ancestors (this appears in the short Press report), and, worst of all for our orthodox friends, religious excitement was a very bad thing; the Welsh Revival had deplorable results, as he knew from experience.

Spiritualistic opponents who lecture in South Wales do not use the name of Forbes Winslow now. The later facts have deprived them of his authority, and they would be sharply and effectively challenged if they quoted him as Monsignor Benson has done at Chatham.

In support of his statement Mr. James furnishes us with letters written by Messrs. J. W. Davis, G. R. Hutton and A. F. Davis, all of whom certify that Dr. Winslow stated that he had been able to save several patients from incarceration in lunatic asylums who were simply sensitives developing clairvoyance and clairaudience. These letters are all at the service of Monsignor Benson.

Now that we have supplied evidence in verification of our statements (and more can be obtained if deemed necessary) we submit that, before Monsignor Benson again asserts that 'hundreds of good people have been ruined by going in for Spiritualism,' he shall supply us with the means of *verifying his assertion* in say, twenty, or even a dozen cases. We ask for proof.

## MIRACLES AND MODERN SPIRITUALISM.

By T. JAMES, CARDIFF.

(Continued from page 382.)

The case of Davis can be supplemented by others. Darwin took material from the philosophy of Hudson Tuttle, a trance sensitive, and acknowledged it, but without apparently knowing how Tuttle obtained the information. Stainton Moses obtained teaching by automatic writing, over twenty years ago, presumably by spirit entities, similar to that accepted by the most liberal Christians to-day—ideas that ran counter to his own sentiment and training as a Church of England minister. He also received convincing evidences of spirit identity.

Now the position I hold is that mind, surviving death, can establish sympathetic relations with mind incarnate, and set up a condition similar to hypnotism. Does this suggest any solution for the New Testament miracles of obsession by devils or evil spirits? I think we may reasonably put it forward. I know that in the East all forms of mania are presumed to be due to obsession, and naturally this exaggeration has led critics to generalise upon the point. Medical men have anything but definite decisions with regard to mental maladies and nervous disorders, and they can do very little in the way of providing treatment. There is much talk of epilepsy and hysteria, but these complaints baffle ordinary medical men. They do not know their origin, and certainly the cases of dual and multiple personality are beyond their understanding entirely. As Dr. Forbes Winslow says: 'The ordinary medical man, without psychic knowledge, classifies all these symptoms as within the range of imbecility, and the clairaudient who hears the finer vibrations than the normal and the clairvoyant who sees the finer vibrations have in the past been incarcerated in asylums solely on the evidence of these symptoms, from which fate I have rescued many by refusing to certify.' The cases of dual personality are astonishing to all but those who are familiar with the phenomena of the séance-room. One of the most famous cases is that of Miss Fancher, of Brooklyn. For years she alternately manifested two different personalities; for some time she would be one being and then she would apparently change

into another, each personality manifesting different tastes, aspirations, intellect, and possessing different knowledge. Then there is the case of Miss Beauchamp who, in her normal self, was religious, dignified, and of reserved nature. Manifesting a personality who called herself 'Sally' she was mischievous, irresponsible, talkative and irreligious. Miss Beauchamp was thrifty, Sally was a spendthrift. Miss Beauchamp was unable to prevent the transitions and came nearly to the verge of suicide. Ultimately they were prevented by hypnotic treatment. I know, personally, dozens of cases of this character, excepting that the periods of transition were not long, and yet the change was marked and entire, in some cases the 'secondary personality' speaking and writing in languages unknown to the normal self.

Now, if there is survival of bodily death, there presumably survive the passions of revenge, hatred, greed and selfishness as well as what we sum up as goodness. I believe real wickedness is rare. If it were the majority-power, society could not exist. Evil proceeds more from want of thought than want of heart, but we know that wicked desire united to a strong will does exist, and we know that weak wills are coerced into carrying out the commands of wickedness. You cannot say that physical dissolution destroys this connection—in fact, there is such a body of evidence from experimental psychologists and alienists for the connection that the balance of opinion is in favour. Therefore there remains the probability that Jesus did sever the connection between psychic vampire and victim, and not merely soothe the ravings of madness. You may say, 'I do not like these ideas and I don't want to hear about them,' but likes or dislikes have nothing to do with it. I do not like diphtheric germs or small-pox, but, nevertheless, an ostrich-like attitude will not avail against them. The only safeguard lies in knowledge and how to apply the remedies.

Another miraculous happening, hard to believe by those who have not witnessed it, is insensibility to heat, or, in psychic phraseology, the performing of the fire test.

The sensitive individual is entranced by a spiritual entity, and in this state certain psychic conditions are created whereby he is enabled to put his hands into the heart of a glowing fire, and, withdrawing live coals, hold them until they have died away into cold cinders. The hands remain perfectly normal, showing neither scar, burn, nor evidence of contact with fire. There are many cases of this kind recorded. I myself have seen hands held in the full flame of a gas jet for five minutes, and others have witnessed more remarkable phenomena.

There is also the evidence given on the authority of the committee of the London Dialectical Society.

In 1910 a test séance was arranged in a house in Maida Hill, London, the residence of a gentleman interested in psychical research. The sitters numbered twenty. Two well-known critical medical men from Harley-street, an analytical chemist, and a representative journalist, were selected to be a committee of investigation. The sensitive's hands having been carefully and microscopically examined, were thoroughly washed in water which was drawn by one of the doctors from the water main, and which during the sitting remained in the latter's possession, being guarded against contamination. After being dried, the hands were again minutely examined. In spite of these precautions, the sensitive, after passing into trance control, plunged his hands into the heart of the fire, selected a large piece of glowing coal, and took it round the room for inspection. A further examination of his hands was then made, but they showed no signs of burn. A written attestation was prepared and signed by all present, testifying to the foregoing. The sensitive was twenty years of age, had never received any financial benefit in connection with these manifestations, and was reluctant to make what he termed an 'exhibition' of himself. The gentleman adds: 'If cumulative testimony is of any value, the names of over a hundred reputable witnesses could be given to substantiate the genuineness of the occurrences, which have been observed many times.' It is asserted by some scientists that it is useless to bother about these things; nothing had ever occurred which was not in accordance with well-known fixed physical law. It would be interesting to know in what category of physical law this phenomenon would be placed. The miraculous Biblical story of remaining unharmed in the midst of



fiere heat is an extreme manifestation of the power. The story may have some degree of exaggeration, but here we have a parallel which gives it a basis of fact.

There is another miracle often quoted and criticised, and that is the cursing and withering of the fig-tree by Jesus. I do not consider this strictly in the nature of a miracle, and it really does not come within the scope of the paper, but I know you will not mind a slight straying into a by-path. Now, in the first place, the event seems purposeless, and, I think, only reveals an exhibition of extreme irritation on the part of one who generally showed as high a self-control as the world has ever witnessed. Now, the event may or may not have taken place. At all events, the absence of sensible motive does not destroy its value as a fact, if proved; and all strong souls have their black moments of lapsing. It may not have taken place with Jesus; but can we presume the possibility of its occurrence with others?

I cannot verify it by evidence as I can the truly miraculous, but it is certain that a large number of people testify that strange things of this kind do happen, and that more particularly in the East there are more individuals who seem to wield a strange power in this direction, accelerating, diminishing, and destroying plant growth entirely by occult or mental process, and those who testify are not among the least wise portion of mankind.

Now, a few years ago, Professor Darwin, at a meeting of the British Association, affirmed his belief in the existence of a faint copy of what we call consciousness in plants. Others supported this view, and the possibility of it is not denied by any reputable botanist.

It is said that plants have what is termed 'brain power,' without, however, having specialised a brain and nervous system. Plants can be chloroformed and etherised, and some of them manifest peculiar intelligent action. The sundew will close down upon any animal particle, but will show no movement if mineral or vegetable matter falls upon its blossom. The mimosa, or sensitive plant, may be lightly touched on one extreme bough and the growth at the other extreme end will agitate and tremble even if the patch of growth be large.

I have even heard it said by intelligent gardeners, men of good craft and superior education, that flowers bloom best where they are cherished and loved—in short, the mental attitude of the gardener is of more value to them than patent manure. After all, there may be something of immortality behind the sweet beauty and fragrance of a dew-swept rose. What has been of use and beauty on one plane of experience may be of equal or higher value on another plane. There may be a close connection between the consciousness of plant and the consciousness of man that only the mystic dreams of. At all events, if chloroform and ether can arrest the expression of consciousness in the growth of plants, what can reasonably be said against the idea that the coercive power of the human will and mental energy directed and impelled against the elementary mind in plant can act upon it, raising or lowering its vibrations of energy and producing chemical changes that in turn react upon its atomic structure?

I do not insist upon this, I only indicate possibilities, but if science ever accepts definitely the theory of plant consciousness, then the religious mind will have to recast its ideas towards the so-called fig-tree miracle, particularly in the light of recent knowledge of potency and power of psychic and mental faculties.

In Daniel (fifth chapter) we read: 'In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote.' There are many modern instances of this description of supernormal direct writing—so many that I hardly know which to quote. The Hon. Robert Dale Owen mentions a case that he witnessed in company with a Dr. A. D. Wilson in 1861. In full gaslight a hand partially materialised and wrote in a bold, dashing hand: 'The North will conquer.' This is not only a case of direct writing, but it embodied a prophecy as well, as this was given at a time, during the American Civil War, when the North had suffered severe checks and there was every prospect of a Southern triumph.

There is also an easy solution to the story of the miraculous

draft of fishes in St. Luke for those who understand the powers of clairvoyance. If Swedenborg, while at Gothenberg, could clairvoyantly describe the breaking out of a fire three hundred miles away in Stockholm, its progress, extent, and arrest, the details being afterwards verified as correct, there is nothing supernatural in the power of Jesus to clairvoyantly detect the fish, many species of which swim in large shoals.

Sir William Crookes in his 'Researches' refers to a séance at which were present the now Earls of Crawford and Dunraven and a Captain Wynne, among others. The sensitive was D. D. Home. Home, becoming entranced, rose from the ground and was taken horizontally out of the window, twenty-four inches only of which was raised. Passing out, his body was carried without visible support to the furthestmost window of the adjoining room and back again. The height from the ground was sixty feet and the operation caused a shudder to pass through all present. Accompanying this manifestation was a sound as of a powerful rushing wind on a mountain top, which lasted for ten minutes. The sensitive also spoke for ten minutes in unknown languages. Now, if Home was conveyed by invisible power from window to window, sixty feet from the ground, would it be any more difficult for Jesus to pass from the shore to the tossing boat on the sea in the same manner?

What, we may ask, is the estimated strength of the accumulative evidence for the present-day miraculous? for I must face the charge of vagueness so often brought against those who champion the occult. Now what the law requires to justify a verdict is that there shall be that degree of certainty in the case which would enable a man to act upon it in his own important concerns. This is the authority for returning a verdict in the gravest of all cases, a capital charge—a verdict which sends a man to the gallows.

The Psychical Research Society never incorporate into their reports any case which is not supported by evidence at least five times as strong, and this also is the evidential strength estimated by a hostile writer in the 'Times' in a survey of the field of the phenomena. Principal J. W. Graham, of Dalton Hall, Manchester University, says that the evidence is much above that required in a court of law, and the late Judge Edmonds, President of the Supreme Court of New York, testifies that the evidence is overwhelming from a judicial point of view. What, then, becomes of the alleged vagueness when this testimony can be reinforced by the opinion of many other legal authorities?

There is a mass of facts—not hopes, or aspirations, or sentiments—but facts which are just as solidly based as any others which science feels called upon to investigate, and from these must the verdict on the miraculous be given.

Lastly, do I believe in powers wielded by purely metaphysically created beings? I have no evidence, but I have a perfectly open mind, and there is room for 'fairies' and 'Devas,' when I get what to me is reasonable proof. If anyone believes in the reality of fairyland I envy him—it is a sweet belief, but as yet it is not for me.

As I write there falls upon me a feeling of fear, that shrinking that comes to a sensitive mind when it feels that it is on highly debatable land and will, perhaps, be misunderstood, conscious of so many things that might have been better said; but there also comes that finer sense of a presence whose whisperings have sweetened and soothed many a bitter inward struggle and whose voice bids me remember that, even if I fail, Truth, which I aspire to serve, will not. If there be truth in the Spiritistic theory of the miraculous it will prevail; if there be no truth then the germs of decay are in it.

Nothing can stem the resistless, onward power of truth, however many individuals are broken. One may as well sit Canute-like upon the shelving beach and bid the waves retire, as attempt to stay its triumphant progress.

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INTERMENT.—Mr. Jas. Coates writes: Mrs. Bright's mortal form was interred in Brighton Cemetery, Melbourne, on June 23rd, in the presence of a large number of friends, Spiritualists and the public. The Rev. E. A. Crawford read the burial service, after which the members of the Stanford circle and of the various Spiritualist organisations gathered round the grave and sang 'Abide with me' and 'Thy Will be done.' The pall-bearers were Messrs. T. W. Stanford, J. Ross, W. G. McKinney, M. T. Bloomfield, O. Waschatz, and Dr. T. P. Inerney.



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### TYPES AND SYMBOLS.

In the work before us\* Mr. J. Todd Ferrier presents an important contribution to theological literature in the form of a new interpretation of the life and teachings of Jesus the Christ. The volume, in fact, purports to set forth an account of recoveries of truth by the author 'through illuminations, visions and experiences.' We are reminded, as we look through it, of an old-time book, called, if we remember aright, 'The Divine Word Opened,' in which the author, taking the whole Bible as his province, attempts to explain all its records in terms of parable. Thus Noah, the Ark, and all the persons and events of the Deluge are depicted as parts of a spiritual allegory. But with every disposition to accept the view that much in the Bible that was designed to bear a metaphorical meaning has been reduced to a crude literalness, we find it difficult to go to the other extreme and place a figurative meaning on matters purporting to be statements of fact. It is so difficult to know in every case where to draw the line. There is a tendency for everything ultimately to disappear from the objective side of things, and for even the historical figures concerned to become metamorphosed into principles and qualities.

We feel this difficulty with Mr. Ferrier's volume. Let us take the instance of Jesus being taken by the Devil into an 'exceeding high mountain' and shown all the kingdoms of the world—the whole episode is on the face of it allegorical. But we do not find it at all easy to read into all the records of his life a parabolic meaning. We are fain to take at least some of the events recorded by the Evangelists as intended with some reference to literal fact. And in saying this we do not for a moment overlook the consideration that the idea of 'reality' as being confined to the material world is a wholly fallacious one. But there was certainly a King (or Tetrarch) Herod—although our author converts him into a representation of 'the astral kingdom,' and there is a Sea of Galilee, although this also is transmuted, for the purposes of the interpretation, into a spiritual state. It is of course possible to take any historical event or geographical region and interpret it in its symbolical aspect. But that by no means disposes of the event or the place on its actual side. Jesus often spoke avowedly in parable, but we find it a little bewildering to take the circumstances in which he spoke as being also parabolic.

\* 'The Master: His Life and Teachings.' By J. TODD FERRIER. (Percy Lund, Humphries and Co., Ltd. 7s. 6d. net.)

But these are questions that teem with difficulties, especially when applied to the life of the Nazarene, over which theologians have wrangled for ages. Critics have arisen who have flatly denied that Jesus had any historical existence whatever, and between the efforts of those who, on the one hand, stand for the literal accuracy of the Gospels, and those who, on the other, treat them as belonging entirely to the spiritual plane, the simple wayfarer is left in a state of perplexity.

In any case, however, we cannot refrain from expressing our admiration of the ability with which Mr. Ferrier has dealt with the Christian records from the standpoint of symbol and parable. There is a distinct advantage in removing the story of 'the Master' with its tangled skein of the literal and the figurative to a region in which the whole narrative is to be read as a spiritual history throughout, and the question of its literal 'historicity' left in abeyance.

We get at the outset an illuminating idea of the author's method, for on page 25, dealing with 'The Materialisation of Hebrew Mysteries,' he writes:—

Jewry was an amazing illustration of the inversion of everything that was of the Soul, and the perversion of everything divine. All the sacred mysteries handed down from the ancient Hebrews had been materialised. Terms expressive of the most beautiful experiences of the Soul were applied to persons, situations, rivers, places, uplands and mountains. The history of the Soul going away from the land of the Divine Life was converted into that of a man upon these outer spheres. The story of the Soul in spiritual bondage was changed into a history of the Jews in Egypt. The deliverance of the Soul from the powers that oppress and degrade it, was made to relate to a supposed miraculous deliverance of the Jews from the thralldom of life under one of the Pharaohs.

Well, there is undoubtedly a great deal of truth in that contention. The tendency all the time has been to read literal meanings into the teachings of all the sages and seers. And there was, perhaps, never an age in which it was more strenuously attempted to reduce all terms to 'terms cash' than the present one. But much as we may deplore these tendencies, we cannot go so far as our author in lamenting them as an 'awful disaster.' A misfortune, perhaps, in a relative sense. But the evolution of humanity is too wisely guided to permit of colossal 'disasters.' That attitude savours too much of the old school of theology, which after centuries of exposition and exegesis left us with the spectacle of a Creator, whose creation had gone awry to such an extent that his mythical adversary, the Devil, had by far the best of it, 'netting' a thousand souls for every one that was by the tragedy of 'the great Sacrifice' saved to its Maker. It was no wonder that the grim logic of Calvin was at last aroused to impart some kind of dignity to the proceedings by picturing the Deity as a terrible autocrat whose fiat alone elected men to glory, or abandoned them to eternal reprobation.

In Mr. Ferrier's doctrine we see not an absolute truth but one of many spiritual aspects of humanity. We have never met with a system of theology which did not to some extent conform to a reasonable idea of things. From the crude and complicated theology of the savage to the most advanced form of present-day divinity we see the reflected truth enlarging with the enlarging consciousness of humanity. But the existence of a principle does not necessarily negative the existence of the fact by which it is illustrated. 'Abraham was not a man,' says Mr. Ferrier in one place, and in another we read that Herod was not a man. Now we can think of the world as a manifestation of Divinity, but it is none the less a world—to us who dwell upon it, at least. The greater includes the less, but the less is not thereby wiped out of existence. *Littera scripta manet*—the written letter remains, however exalted



the interpretation we place upon it. We may see in John the blacksmith the principle of Conquering Energy at work in subduing matter to the control of mind, or in Mary, his wife, the principle of Maternal Love, training young spirits (her children) for their eternal destiny: but in one aspect of the matter John the blacksmith and Mary, the wife and mother, preserve an individual relation to reality. It is well to maintain a sense of proportion even in the highest spiritual flights.

With these reservations we find much to commend and admire in Mr. Ferrier's book. We cannot easily over-emphasise the importance of the spiritual view of life in days when so much of human intelligence is focussed on the visible world with the vain idea that it compasses the whole of reality.

### LIFE BEYOND THE GRAVE.

If nothing else has resulted from the discussion in 'The Daily News and Leader' regarding post-mortem existence, it has amply sufficed to prove that 'believers' are divided among themselves; that they entertain quite a variety of ideas on the subject, and that the majority are uncertain and unsatisfied. Many complain of the vague and indefinite opinions or teachings of the preachers; other writers are so definite as to be unreasonably dogmatic. Further, it is a significant fact that those who hold most tenaciously to the authority of the Scriptures are the most emphatic in declaring that 'the dead are dead.'

Very few who have contributed to the discussion entertain the idea that this earth life is all, that death is the end, and a good many of the writers recognise that, as Kathleen Khatammal puts it, 'bodily pain is nothing, less than nothing, compared to the pain the spirit can feel, and there is no need to go elsewhere for spiritual punishment, or to wait till the spirit leaves the body'; but comparatively few seem to have got away from the doctrine of 'punishment' as an infliction for disbelief or disobedience. It seems, too, that few Spiritualists, or those familiar with the facts of 'psychical science,' have contributed to the controversy, or else their letters have been withheld from publication. Perhaps Spiritualists have written, but their letters have been too long. It is, we think, a public loss that our views were not given to the readers of 'The Daily News and Leader' by some experienced and thoughtful students.

One point crops up again and again. It is this, in the words of Mr. A. C. Benson: 'The fact is we simply do not know what follows death, or what the hereafter of the spirit is to be. . . . We must be sincere and honest, and confess that we have no certain warrant for the truth or accuracy of such details.' This is admitting what we have so frequently claimed, viz., that, apart from the revelations which Spiritualism has given to the world—imperfect and fragmentary, we admit—there is no evidence of survival; no proof that there is a life for man after physical death. Mr. William Archer said: 'If we allegorise away certain rather explicit texts, the plain fact is we have no evidence at all to go upon, and are fantasticating in the void.' But 'texts' are not evidence. Even if we were quite sure that the literalists have Scriptural warrant for their belief that 'the sentence passed upon Adam at the time of his disobedience was "dying thou shalt die," and Adam did die,' and that therefore 'the dead are dead,' that would not settle the matter, simply because 'texts' quoted from old-time traditions are not evidence, and the facts of Spiritualism—its proofs of

the presence and identity of incarnate human beings—are of greater evidential value than ancient traditions. It is well known that there is little or nothing in the Old Testament that favours belief in human immortality, and that what there is in the New Testament is capable of so many interpretations that it is no wonder that Bible believers are divided as to the true meaning of the passages about which they dispute. But it is also a fact that in those records the enlightened Spiritualist finds a large amount of testimony to the presence and power of spirit people, and the existence, especially among the early Christians, of mediumship, trance-speaking, clairvoyance, clairaudience, physical phenomena, materialisations, and personal communications. Moses and Elias manifest, Jesus reappears and becomes the spirit guide of Paul, and so on. But, and this is the fact that needs emphasis, all this is outside the bounds of *evidence*. There are no witnesses alive to-day. To those who then lived the Apostle could say, 'We speak what we do know, and testify to what we have seen'—but such testimony needs confirmation. Our claim is that Spiritualism to-day supplements and confirms the ancient testimony to the facts of spirit existence, of spirit guidance of mortals, of rational, human inter-relations and intercourse between the two states of being, and that without Spiritualism the world is indeed 'fantasticating in the void.'

### MRS. WRIEDT AT ROTHESAY.

BY VICE-ADMIRAL W. USBORNE MOORE.

Mrs. Wriedt left Cambridge House, Wimbledon, on July 1st, and, after giving certain sances at Glasgow on the 3rd and following days, arrived at Rothesay on the 8th. Owing to the courtesy of Mr. and Mrs. Coates I was privileged to attend four circles in their well-ventilated séance-room. Though each séance lasted about two hours there was no feeling of closeness or oppression and the conditions were pleasant and harmonious. I sat between Mr. and Mrs. Coates on every occasion.

The first was on July 16th and it lasted two hours. The night was wet, but that did not seem to affect the mediumship of Mrs. Wriedt. I did not count, accurately, the number of spirits who manifested, but, including those who came to me, I heard at least twenty-five. There were seventeen sitters besides the psychic.

The chief feature of this sitting was the visit of a repentant son in spirit life to his mother, Mrs. M. He had died by his own hand three years ago; when he manifested he briefly told his story, expressing the utmost contrition for the errors of his life and the rash act that terminated it, and which had broken the heart of his father. I understood that this was the first time he had unburdened himself to his widowed mother. In answer to her questions he said that he was now happier than he had been since he had passed over. Up to this time—so Mrs. M. told me—she had heard of him 'in the gray,' but he had not been allowed to speak to her.

There came to me my spirit companion 'Iola,' who has been in the higher life thirty-nine years. I could see her, but not so plainly as did Mrs. Coates; her mother also came, bringing with her my little granddaughter who perished in an accident in April, 1911. Two other spirits conversed with me, one, Captain Dunlop, R.N., who expressed in a jocular way his surprise at finding me 'going in for this sort of thing'; the other, Mr. Douglas Murray, who said among other items, 'I have found my arm.' (Douglas Murray was a friend who belonged to the same dining club in London, and died about two years ago. During one of his visits to Egypt, his dragoman had desecrated a mummy to obtain a case for his employer. Shortly after this Murray lost his right arm. The mummy case was brought home and eventually found a home in the British Museum after various adventures. It is said that all who handled this case suffered death or misadventure.)

Both Dunlop and Murray had lived in England so many



years that they spoke without any Scotch accent. Except in the case of my friends, it seemed to me that all the spirits spoke Scotch, some an old dialect not in present use.

The next séance I attended was on July 20th (2 to 4 p.m.). There were fifteen persons in the circle besides the psychic. I estimated that over twenty spirits manifested. The principal event of this afternoon was the meeting of Mr. D. W. with his Irish niece in spirit life, who had passed over at the age of seventeen. Mr. W. said to her, 'Can you sing to me any of those songs you used to sing?' A.: 'I will try.' She then sang a verse or two of three songs, which I understood were his favourites. 'Iola' spoke to me and, after a short conversation, she said loud enough for the circle of friends to hear, 'I am always glad to meet the Admiral's friends.' This spirit never uses the trumpet. Mr. Coates welcomed her to the Rothesay circle. This time I did not see 'Iola,' but Mrs. Coates did. Two other acquaintances spoke to me. The Scotch voices were more remarkable throughout this séance than in that of July 16th.

My third general séance was on July 21st (2 to 3.40 p.m.). Sixteen sitters besides the psychic. 'Iola' was the first to manifest. I saw her form plainly standing in front of Mr. Coates and myself. We had a short talk. The principal evidence was afforded by the manifestation of a daughter of Mr. and Mrs. P., who had 'passed' but six weeks before at the age of twenty-five. Her father reminded her that, before her death, he had taught her what he knew about spirit life. She replied, 'Yes, father, but I have learnt far more since I came over; in fact, you know nothing of the glories of this plane.' She expressed herself as very happy; it was an affecting scene. Mr. James Robertson, of Glasgow, was present at this séance. His son-in-law manifested, and spoke most naturally and evidentially, addressing him as he did in life. Andrew Jackson Davis came and spoke to him and to me for some minutes. We had quite a discussion about Professor William James. The Scotch voices again remarkable.

July 22nd (8.20 to 10 p.m.). Once more I had the privilege of attending Mr. Coates' circle. There were sixteen sitters besides the psychic. Among them was a Mr. F., a very tall man who was quite new to the subject. It was to this gentleman the strongest evidence came.

First there was a good deal of loud singing, in which 'Dr. Sharp' and another spirit joined. While this was going on 'Iola' spoke to me. It was impossible for her to make more than two or three words clear on account of the noise; I expect this was done as a test, to prove that it was possible to hear two spirits singing and one talking simultaneously.

A spirit came asking for Mrs. Wriedt, 'Admiral,' evidently known to us two only, but he could not give his name. 'Dr. Sharp' said: 'Admiral, that was Sam Jones.' Then the spirit returned and we had a conversation about his relations in London. (Mr. Samuel Jones was Mayor of Toledo, Ohio, U.S., some years ago. Neither Mrs. Wriedt nor myself knew him in life, but we both knew his widow. He had manifested in Detroit to his widow and her uncle and aunt when I was present. The uncle and aunt landed in England for the first time on July 3rd and were at this moment in the Hotel Cecil, Strand, London, where I saw them two days later.)

Presently a tall figure of a woman etherealised in the cabinet, walked in the direction of Mr. F. and bowed. Later he was visited by a son who called himself 'Jimmy.' Not long after 'Iola' came again and told me all was well at home and my wife was preparing for her trip to Switzerland. I said, 'But she is not going till the end of the month.' Answer: 'By the time you get home it will be the inside of a week.' (When I reached home, at 9 p.m. on July 24th, I found that on July 22nd Mrs. Moore had been engaged in some very necessary preparations for leaving home. She started at 9 a.m. on July 31st.) My guide went on to refer to the state of our nephew who is dying, and then said: 'Will you tell that newspaper man [Mr. F.] that it was his sister that came out of the cabinet and bowed to him? She has been taking care of his son.' Mr. F. said, 'I had no sister,' but almost at once corrected himself by adding, 'I remember now that there was an infant girl in my family who died before I was born.' (I saw Mr. F. for a minute, for the first time, just before

entering the séance-room, and did not know his occupation until this incident occurred). The Scotch language very much in evidence.

It appeared to me that every sitter obtained some personal evidence of spirit return at each of these four séances. The impression made upon me was profound, chiefly on account of the Scotch voices, so natural and yet so entirely different from the English voices to which I was accustomed. There was but one trumpet used, yet I frequently heard two, occasionally three, voices speaking at the same instant.

Mr. Coates was good enough to allow me to sit in private with Mrs. Wriedt three times. The information gained at these séances meant a good deal to me, but would be of no interest to your readers. 'Iola' spoke without the aid of a trumpet, and the psychic did not hear a single word. On one occasion she fell asleep while the conversation was going on.

## NOTES FROM ABROAD.

Some of the French psychic papers contain rather contradictory reports about the genuineness of Carancini's mediumship. In 'La Revue Scientifique et Morale du Spiritisme' Professor Hayes gives a detailed and favourable account of the medium's phenomenal powers, whilst in the 'Journal du Magnétisme et du Psychisme Experimental' Henry Durville and Dr. Gaston Durville openly denounce Carancini as an impostor. They apparently came to this opinion after they and other scientific men had subjected the medium to strict tests during several sittings at which they took flash-light photos at the very moment when they suspected Carancini of resorting to tricks. We refrain from going further into this subject at present, as Dr. Durville has offered to give Carancini ample opportunity to rehabilitate himself if possible.

In 'LIGHT' of August 10th, 1912, we referred to a German medium, Mrs. Assmann, who executes curious paintings while in a trance-like state. We have now received a specimen of her work in the shape of a postcard which is indeed remarkable both for its artistic design and for its colouring. Professor Lombroso, to whom some of these paintings had been submitted, said that he counted Mrs. Assmann amongst those mediums who had convinced him of the existence of supernatural or spiritual beings. Colonel Josef Peter, a prominent contributor to psychic literature, has published a pamphlet regarding Mrs. Assmann's mediumship. She has, apparently, two spirit-guides, 'Albert' and 'Helize,' who are the real originators of her productions. Albert is responsible for the design, and Helize for the finishing touches. Mrs. Assmann declares that she has often seen a luminous hand guiding her own, and her testimony has been confirmed by several clairvoyants who, whilst closely watching the medium, have observed the same phenomenon. Under favourable conditions, Mrs. Assmann has also repeatedly seen, standing by her side, the fully developed form of her guides, who, however, vanish immediately if she fixes her gaze intently on them.

Jean Delville, the distinguished Belgian painter and Hon. Secretary to the Psychical Research Society of Brussels, remarks that quite apart from their psychic interest these paintings possess real artistic merit; at the same time he expresses the hope that art may be enriched by new æsthetic elements as soon as the psychic sensibility of man has been more fully developed. The paintings have been successfully exhibited in almost every large town of Germany, and Mrs. Assmann derives considerable benefit by the sale of the postcards, either the original paintings or artistic reproductions.

A French pamphlet dealing with 'The Revelations of Spiritualism' has proved excellent reading. We were specially attracted by the following paragraph: 'Spiritualism has completely changed our aspect of the future world; we no longer rely on hypothesis but on facts. The veil having been lifted, the spirit world appears to us now in its actual reality. We do not, however, owe this change to some ingenious conception of man but to the spirits themselves, who have described to us their present existence in all its phases of remorse and happiness.' After pointing out what consolation and encouragement these revelations bring to us mortals, the writer of the pamphlet reminds us that nevertheless we must use our own sound judgment as regards spirit messages. In support of this assertion he quotes Allan Kardec, who firmly maintained that, as the spirits are simply discarnate human beings, they possess neither supreme knowledge nor sovereign wisdom, and that their understanding depends altogether on the degree of their spiritual advancement. Their opinions have, therefore, only as much value as those of



some private individual still in the flesh. The recognition of this fundamental principle of Spiritualism ought to be a safeguard against the grave danger of believing in the infallibility of the departed, or of forming premature theories on the strength of communications made from the other side.

'L'Echo du Merveilleux' publishes an authentic and historic account of a case of bilocation which took place about one hundred and forty years ago. The then reigning Pope, Clement XIV., was seized with a mortal illness on September 19th, 1774. On his deathbed he much desired the presence of Alphonse de Liguori, an eminent ecclesiastic of the Roman Church. On September 21st Alphonse de Liguori officiated at the early service of his cathedral. Returning to his private room he threw himself into an armchair, contrary to his usual habit. From that moment he became perfectly oblivious to his surroundings, neither uttering a single word nor partaking of the slightest nourishment, until early in the morning of the 22nd, when he abruptly rang his bell. The members of his household hastened to his room to inquire what they could do for him, at the same time explaining to him that he had not given a sign of life during the previous twenty-four hours. 'True,' replied the prelate, 'but you ignore the fact that I have been with the Pope, whose death has occurred this morning.' Subsequent information showed that the Pope had died at the exact hour when Bishop Liguori awoke from his trance.

So far 'L'Echo du Merveilleux,' but if our memory serves us aright, tradition adds that the apparition, or rather 'double,' of the Bishop was observed at the death-bed of the Pope, and that those who witnessed this phenomenon were under the impression that Alphonse de Liguori had actually come in person to the dying Pontiff.

'La Revue Spirite' announces the interesting news that the first academy for psychic studies has recently been founded in Lisbon. The committee is composed of many distinguished public men, whilst the eminent Dr. Rodriguez de Oliveira will act as president. We sincerely hope that this society will meet with the success anticipated.

F. D.

#### THE DR. J. M. PEEBLES 'LOVE-OFFERING.'

Amount already acknowledged, £37 9s. 6d.

Mr. B. D. Godfrey has received the following contributions:—

Madame de Krogh, 10s.; 'A. W.,' 5s.; 'W. R. W.,' 2s. 6d.; 'Atteinah,' 1s.; Prof. Gurbaxini, 1s.; 'F. S.,' 1s.; Miss Walenn, 1s.; R. J. C. Smith, 2s.

Mr. H. J. Everett, of 84, King's-road, Brighton, acknowledges the receipt of 3s. from New Shildon: Mr. J. Brass, 1s.; Mr. J. Smith, 1s.; Mrs. Smith, 1s.—14s. 6d. from Bournemouth: Mr. and Mrs. F. T. Blake, 10s. 6d.; 'G. F. A.,' 1s.; Geo. L. Deacon, 1s.; Mrs. Sharp, 1s.; D. Hartley, 1s.—3s. from Clapham: Mrs. Skilton, 1s.; Mr. Ingate, 1s.; Mr. Carroll, 1s.—2s. from Brighton: Mrs. Bagshaw, 1s.; Anon., 1s.—15s. 6d. from Glasgow: Mrs. Millar, 2s.; Messrs. W. T. Thomson, Galloway, Knox, Birrell, 1s. each; Messrs. Stewart, McPhail and J. Rutherford, 6d. each; by collection, 8s.—and from a 'Lincoln Friend and Admirer,' 1s.

Mr. Everett also writes: 'As there is only about £12 more wanted to make up the one-thousand-shilling 'love offering' for Dr. Peebles, I would specially appeal to intending contributors to forward their portion without delay. There are yet eighty-six appeal sheets to be accounted for, and if these were sent in with an average of only 3s. on them, the amount would be more than made up.'

#### TO CORRESPONDENTS.

'ONE WHO LIKES BRIGHTNESS.'—You should have sent us your name and address. The circumstances were against the kind of thing you mention. Speaking was not permitted in the grounds, and naturally the restrictions were very disconcerting.

W. H. EDWARDS.—Reincarnation is having a big innings in 'The Referee,' and beyond noting this fact, with a few comments, we do not propose to deal with the subject in 'LIGHT.'

A. G. NEWTON.—Anyone may issue a challenge and stipulate conditions, but it does not follow, because no one cares to take up the challenge, or because someone is unwise enough to do so and fails (as, all things considered, he was almost certain to do), that such non-success vitiates the results which have already been achieved. Certain subtle psychic conditions are necessary for the exercise of clairvoyance, and those conditions do not exist when minds are disturbed and strained as the result of 'challenges.' It is quiet, patient research—experiment on experiment—conducted in a truly scientific spirit, for the discovery of truth, that will alone yield positive results. Those who do not want truth, bluster, challenge, dictate, and thus render success impossible and then declare the whole thing a fraud.

#### ITEMS OF INTEREST.

The many friends of the Marylebone Spiritualist Association will be pleased to know that the Council has succeeded in obtaining new rooms for the meetings of the society at the Arts Centre, 93, Mortimer-street, Langham-place W., close to Oxford-circus. A very suitable and convenient hall has been secured for the Sunday meetings, which will be opened on the 31st of this month with a special service, and a smaller hall will be used for the Monday evening meetings for Members and Associates. We fully anticipate that during the coming autumn and winter the work of the society will be even more successful than of late. The members and friends seem determined to make this centre what the old Cavendish Rooms once were, the rallying-ground on Sundays for visitors to London and for metropolitan Spiritualists.

In a thoughtful article on 'Faces,' J. B., in 'The Christian World' of the 7th inst., has the following fine idea: 'The new born child was a mere pulpy mass, from which you could divine nothing. But through the years, since the soul awoke, since character began to form and to make its great decisions, the inner wealth of the spirit has been flowing out upon the features, moulding, transforming them, pouring into their flesh and blood all the beauty of its secret life. Here thought has materialised and matter has been spiritualised. In this action of the soul upon the face, do we not catch a glimpse of what is going on in the universe? Have we not here in this selected bit of matter an image, a prophecy, of what the whole world, Nature's utmost realm, is yet to become? The cosmos is also being spiritualised; its rude chaotic mass is being wrought on from within, and is yet to be the triumph of thought, through its utmost borders to be made beautiful, by the soul that is within it!'

Here is another healthy, inspiring passage: it reads like a clarion call to service for human betterment. 'Let us not talk of the fatalism of heredity; of the face's fatalism. At first sight it would seem as though everything were fixed there; that the face was a finality. . . The bottom fact to remember here is that it is not feature that creates character, but character that creates feature. Change a man's heart and you will begin to change his face. There are creative forces here, which we may call to our aid, that are stronger than heredity. You need not read Weissman to be assured of that. The history of slum children, the offspring of vice and degradation, taken out of these surroundings and put in a wholesome physical and moral environment, is a proof of it. That history is one of marvels, one of the most hopeful things in the world. You get eighty per cent. of them, who have begun so badly, turning out well. The human character is the most plastic thing. We know, alas! what evil can make of it. But we know also, thank heaven, what good can make of it. And we have powers of good around us that we will wage against all the powers of evil. With that power scientifically organised we can fight drink and all the seven devils that afflict us, and fight to win.'

Speaking at Cheshunt Cemetery on Saturday last at the graveside of four of the victims of the Hoddesdon motor bus accident, the Vicar of Cheshunt, Rev. C. B. Law, said: 'There is too much drinking in this district; too much swearing, too much blasphemy, too much dishonesty—too much of all that is bad, and God is speaking to us, bidding us turn from our evil ways. That is the meaning of this, and it has all been done in love.' To attribute this tragedy to God, and to declare that the death of these people 'has all been done in love,' as a rebuke for the misbehaviour of the people in the district, or, as he now says he meant, the country in general and not the victims of the disaster, is, to our thinking, blasphemous in the extreme.

Mrs. W. P. Browne, writing in 'The Referee' of Sunday last in reply to objections raised by 'Sepharia,' says: 'The communications from the "Beyond" are from incarnate human beings—not gods and goddesses—people of much the same attainment as ourselves, and consequently not able to tell us very much that we did not know before. Nevertheless, we think we have learned a few things. That a man's position in the next world will be determined solely by the character he takes into it, and not by his creed, or anything that may pass for a death-bed repentance. That our departed friends continue in touch with us for a while, at all events, and are cognisant of things happening here below. That human beings upon earth can be powerfully influenced by human beings who have left the earth. But, of course, the one revelation of supreme importance is that "the dead are not dead, but alive." Knowledge is better than faith.'



## FRIENDS IN COUNCIL.

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

## For the Good of Others.

SIR,—I am writing to ask that you would insert in your valuable paper, 'LIGHT,' an appeal on behalf of the Benevolent Fund.

Some friends, I think, do not realise how truly valuable that Fund is nor how gratefully its benefits are welcomed by those old workers who, in their early days, so freely gave of their gifts to their brothers and sisters, often at the cost of much ridicule and misrepresentation. If the friends realised all this they would consider it a privilege to help the Fund and thus identify themselves with the noble and unselfish workers and become links in the chain of loving brotherhood. By withholding help, be it only 'a widow's mite,' they forfeit their claim to any great return from the unseen, and, surely, the withholding tends to great poverty of monetary and spiritual well-doing.—Yours, &c.,

S. J. WHITAKER.

## The Value of Materialisations.

SIR,—Were it not for psychical phenomena, especially materialisations, there would not be for me the slightest hope of survival. As it is, however, there may be continued existence somewhere or other and somehow or other. Of course we must postulate that individual consciousness and memory remain intact after death, the same as before death, unimpaired. The Theosophists proclaim survival and immortality, reincarnation, &c., without our being in the least aware of it. In my poor opinion such a survival is, in point of fact, exactly the same as extinction and not worth a single moment of thought. But to revert to psychic phenomena, they should have our care and attention and investigation to the very utmost. The aim of the English S.P.R. or its members is not very clear to me; they investigate and have the most irrefragable results, yet do not believe anything: it *must* be fraud *somehow*! If the members, with the happy exception of a few, just the most distinguished, do not trust, and have no confidence in, their own senses and reasoning capacities, why do they investigate at all?—Yours, &c.,

G. Z.

Germany.

## A Beautiful Tribute.

SIR,—I believe you, and readers of 'LIGHT,' too, would appreciate the following lines which recently appeared in 'The Paisley Express.' 'W. A. M.' is the Rev. Walter A. Mursell, pastor of the 'Coates Memorial' Church in Paisley.—Yours, &c.,

J. STODDART.

Falkirk.

## To ALLISON CUNNINGHAM,

Robert Louis Stevenson's old nurse, who died in Edinburgh on July 17th, 1913, in her ninety-second year.

The comfortable hand is still  
That smoothed the snow-white Pillow-Hill,  
Hushed is the kindly voice that read  
The stories to the Boy a-bed:  
That calmed the fear and soothed the pain,  
Till morning light returned again.  
And had you done no more than this,  
The world your gentle hand would kiss:  
The sick Child in your sunshine grew—  
Ah! Cummy, what we owe to you.  
Now you have left us for a while,  
And gone to seek your Treasure Isle.  
The Last Adventure you have gone,  
But you will not fare forth alone,  
For your 'ain laddie' sure will know  
The way your weary feet must go;  
The spirit of a little child  
Will come from out the unknown wild  
To take the comfortable hand  
That led him through the uneven land.  
Ah! Just like God, this thing to do,  
To send with eager steps for you  
Death's Angel in the form of 'Lou.'

W. A. M.

[It is not generally known, but a good many years ago, when he was a young man, Robert Louis Stevenson was secretary of the first Spiritualist Society in Edinburgh.—EDITOR.]

## An Offer of Copies of 'Light.'

SIR,—I have long been interested in Spiritualism. I am in my eighty-seventh year, and very feeble from having nursed and lost my husband and family. Spiritualism appeals to me, and is a comfort. As I have no near relative left, live on a bleak hillside, three miles from the nearest station, and am unequal to walking, I am out of reach of any Spiritualist meetings. I take in 'LIGHT,' and buy many of your books, and am writing to ask if the numbers of 'LIGHT' for the past twelve years would be of any use as a gift to any Spiritualist societies for a library or for free distribution. Or should I burn them?—Yours, &c.,

MRS. S.

[We are happy to know that 'LIGHT' has been of such help to our correspondent, and shall be pleased to forward letters to her.—ED. 'LIGHT'.]

## The Passing of Mary Tweedale.

SIR,—A few weeks ago I gave an account of the remarkable vision in which the death of my dear mother was forecasted, and the details of its accurate fulfilment. It will be remembered that my wife saw the vision of a white bird perching upon her foot in broad daylight and afterwards ascending vertically into the blue sky; that we sat and immediately got the message that this was a symbol of death and that we were to note the time (this had been noted by me as five minutes to three); that my mother was found dead in bed on June 24th; that our new servant, with no knowledge of the vision, told a companion the previous evening that she felt that something was going to happen in the house that night; that she dozed off and awoke at exactly five minutes to three, awakening her companion at the same moment, who also noted the time; and that mother was found at 8 a.m. dead in bed, having apparently been dead several hours.

I am now in a position to give additional interesting details.

Mother was interred at her native place, distant some fifty miles from Weston, and we had to convey the body by train. We had arranged to stay the night at an hotel in a neighbouring town and had engaged rooms there. Immediately after the interment we got a message from a lady living in the house in which my father and mother used to reside thirty-three years ago, inviting us to stay the night in my old home. Arriving there we found so many interesting themes of conversation in the midst of old friends that we sat up to a later hour than ever I remember to have previously done. Time after time we endeavoured to break the conversation and to retire, as we were quite exhausted with the long journey and the events of the day. Our friends, however, were so interested that conversation went on into the 'wee sma' hours ayont the twal.' At last the conversation concluded and the friends dispersed, and we were shown to our room. It proved to be mother's old room, into which I had not entered for thirty-four years. Crossing the threshold, we walked up to the fireplace. On the mantelpiece a clock ticked softly. It indicated *exactly* five minutes to three, the hour of the vision and of mother's passing, as foretold two months previously.

In the hurry and confusion of the time, I had misplaced the notes of another remarkable prediction concerning mother's decease. I accidentally found these notes to-day (August 4th), and they are the immediate cause of this letter. On May 19th last several clairvoyants and persons interested in psychic things paid us a visit. They were entire strangers to us. At this time mother was in bed, and for three or four days past had been suffering from very severe pain in the feet—a thing she had not had before. The party had only been in the house a few minutes, when one of them said: 'I don't know whether the condition I am now taking on is that of some person present in this room, or of someone in the house, but since I came into this room I have had most severe pain in the feet.' It is absolutely certain that mother's condition could not by any possibility have been known to this stranger, who had not been in the house more than ten minutes, and who knew nothing of our family affairs. Greatly surprised, I allowed him to describe the person suffering. The description was remarkably accurate. I now took him to see mother, and he made a number of passes over her feet. It is a wonderful thing which I have to record, but entirely in accordance with the psychic healing set forth in the Scriptures. The same night the pain left her (no other remedy of any kind being applied or taken) and never returned as long as she lived. Before leaving the house another of the clairvoyants said: 'I have had it given to me that she will be found dead in bed within five—I don't think it is five months; it is more probably weeks.' We scouted the idea, as mother seemed to be getting better. They then sang a hymn for mother at her bedside and departed. This was on the 19th of May. On June 24th mother was found dead in bed, exactly thirty-five clear days, or five weeks, after the prediction made!—Yours, &c.,

CHARLES L. TWEEDALE.



### The Light of Love.

SIR,—During a quiet time of meditation the following thoughts were impressed upon me. Perhaps they may interest some of the readers of 'LIGHT.' 'Within the chalice of love are gems illuminated with the reflection of eternal light. Bear it ever before you that its radiance may influence your life, strengthen and purify you and enable you to live in the abiding presence of God. So shall you unfold the divine within and enjoy sweet spiritual communion with Him and His holy angels of light—for He shall keep you in His pavilion of love and bring you at last into His haven of everlasting joy.'—Yours, &c.,

JULIE SCHOLEY.

### 'Supernormal Pictures?'

SIR,—As Dr. Wallace and I have never met he may not know that the sitter for the two psychic photographs he refers to on page 383 is the writer. The case was fully reported in 'LIGHT,' May 25th, 1912. The Doctor is at a disadvantage, inasmuch as he was not present when the two psychic photographs in question were obtained. If it were not that some of your numerous readers might be misled and suppose that the Doctor was correct in his statement about faking in this case I should not trouble you further. I took up this case in defence of my Crewe friends, but now I must defend myself against the possible effect of the Doctor's imagination.

The two plates from which the prints in question were made by me were purchased by myself and were in my possession until placed by me upon the table at Crewe on May 6th of last year for our sance in daylight. After the packet containing the plates had been magnetised I took it from the table to the dark room and then removed the maker's cover from the box, opened the box and took two plates from it, which I transferred to the only dark slide in the house. After making the box of plates light-tight, I carried the dark slide to the room where the two photographs were taken. The position of my face in the photographs shows that I could well observe what was done with the slide after I had given it up for the exposures to be made. Both exposures were made without my leaving the chair. After the exposures had been made I carried the dark slide to the dark room, removed the plate (No. 1) on which is shown the message reversed, and developed it with tabloid pyro-soda developer—made up by me. I then developed the other plate (No. 2), with the same developer. I transferred the developed plates to the fixing solution, so that no person actually touched the plates after they were packed by the maker but myself, and I affirm they are genuine psychic (supernormal, if you prefer it) photographs.

By instruction from the controlling intelligence long and short exposures were made, viz.: Fifteen seconds were given to No. 1 plate and one twenty-fifth of a second to No. 2 plate. If Dr. Wallace or any of your readers will try the experiment by giving a photographic plate three hundred and seventy-five times normal exposure—for No. 2 plate is normal—and develop both plates with tabloid soda developer made up to normal strength (as per directions given by the manufacturers), developing the long exposed plate first, they will discover an abnormal over-exposure, such as my No. 1 plate does not show. What was the influence which protected that plate if not psychic, as the light did not vary during the brief interval required to make both the exposures?

At the close of one of my lectures on psychic photography in December last, a gentleman asked if he might see the slide, made by contact with No. 2 plate, on the screen again, and the lanternist put it in position, showing a picture about six feet square. Other slides having similar aura were also repeated by request. The gentleman then came forward and closely scrutinised the effect of the aura as it appeared on the screen. After doing so, he turned to my audience, and said: 'I am a photographer, and assure you that I am not acquainted with any material substance that Mr. Walker or anyone could use to produce such a delicate network effect as shown by these photographs on the screen.' My readers may perhaps take that as being better evidence, coming as it did from a professional photographer after seeing the pictures in question so much enlarged, than Dr. Wallace's remarks about faking with 'floculent material, probably cotton wool.' Does the Doctor wish to dictate to the spirit friends the manner in which they are to give us these psychic photographs, seeing that we know nothing whatever about the difficulties in the way of their doing such work?

Then what about the skill, time and cost required to attempt to produce such pictures as those now under consideration by faking, seeing the Crewe circle do their part free?

If Dr. Wallace will allow me to bring my own plates and give me the same liberty that I have when attending the Crewe circle, I will bear my own costs and come to London, with a friend to act as witness; and he can provide either a conjurer-scientist or a psychical researcher to produce such a fake as he now states

has been produced at Crewe with myself as the sitter, and if they are successful in passing such a faked plate upon me I will acknowledge it to the world.

Neither is it correct for Dr. Wallace to say 'that when test conditions have been imposed, &c., the results have been in such cases nil.'

With over forty years' experience in photography and nigh upon thirty years' experience in Spiritualist matters, I feel myself quite capable of judging the actions of the circle and knowing whether any attempt at imposition has been made.

There are other points in the Doctor's letter I would have touched upon, but I must consider your space.

I now await the Doctor's invitation. At the same time I will produce some photographs and the negatives for inspection. What I seek is truth, and where it leads me I fear not to tread.

Yours, &c.,

W. WALKER.

3, Palace-road, Buxton.

### A Strange Experience in a Church.

SIR,—In that Suffolk County that the bygone ages of faith dowered with a wealth of glorious ecclesiastical buildings, the church of — stands out above the village in unique beauty, spreading its grey length where for hundreds of years the sun has shone through the great windows of the clerestory from side to side, and the village congregation has gathered under the Gothic porch with its decorated shrines.

Within, two large windows, a patchwork of precious relics, show what treasures the church has once possessed in coloured glass. In their centres stand the warrior saints, chiefs of the earthly and heavenly armies, a Michael and a George clothed in golden feathers like the bird angels who guard the Chantry in the church at Warwick. Knights kneel here and ladies with steeple and horned head-dress, a wealth of heraldic story in the mantles and surcoats, each emblazoned, knight and dame, befitting their degree. But what impresses the visitor most with a feeling of desolation and despair are the stone slabs with which the nave and aisles are paved. To the number of perhaps a hundred, they have been inlaid with brasses, smallish figures for the most part, and all of a much earlier date than those usually seen in England. From the sad shadows on the stone, of knights in armour with square-cut hair, and ladies in straight medieval dress and horned head-dress under their Gothic canopies, I should judge them to date from the time of the sixth to the seventh Henrys. In two places only, to left and right of the altar, by some lucky chance the brasses have been spared. Probably some seats or organ stood over them in the days of those hasty church-robbers.

On the 17th of June in the present year we went, my husband and I, to take rubbings of these few lovely brasses that still adorn the church. While I was busy with a lady, stiff hands folded, flowing girdle and a jewelled wreath, the threatened storm broke, and amidst thunder, lightning and rain my husband went out for the double purpose of putting up the trap and buying some more paper for our work. The storm soon passed and all was still. For some time I had been conscious of pressing forms, invisible yet urgent, crowding nearer and nearer to me. There was no feeling of fear, but I was keenly alive to these presences, while a sense of distress and outrage made itself strongly felt. Suddenly there was a loud crash at my feet. It was as if a pile of books had been thrown suddenly down on the stones beside me. I felt the air vibrate with the crash yet there was nothing to be seen. I was thoroughly frightened and rushed out of the church, awaiting my husband in the porch. Afterwards we both returned to finish rubbing the brasses. Again we felt those fluttering footsteps, that sense of urgent need, the soft noises, almost inaudible, in a lower scale than any normal sound. They gradually became less, and had ceased by the time we had finished our work and were leaving the church.

Our own impression is that the desecration of the other memorials would naturally produce a sense of outrage and fear in the souls of the owners of the few remaining brasses. That they, and perhaps the owners of the desecrated tombs, haunt the place in anxious fear. That, I think, is easy to understand, but is there no way of bringing help and comfort to these distressed ones? My address is with the editor of 'LIGHT,' and I shall be glad to give the name of the church to anyone who is interested.

—Yours, &c.,

C.

### Brotherhood.

SIR,—Perhaps some of your readers can say whether the following, which is an extract from a local paper, has any basis of truth. It is quite new to me.

'Once, so runs the legend, there lived in far Judean hills two affectionate brothers, tilling a common farm together. One had a wife and a houseful of children, the other was a lonely man.



'One night, in the harvest-time, the older brother said to his wife, "My brother is a lonely man. I will go out and move some of the sheaves from my side of the field over to his, so that when he sees them in the morning his heart will be cheered by the abundance." And he did.

'That same night the other brother said to his workmen: "My brother has a houseful and many mouths to fill. I am alone, and do not need all this wealth. I will go and move some of my sheaves over on his field, so that he shall rejoice in the morning when he sees how great is his store." And he did.

'And they did it that night and the next in the sheltering dark. But on the third night the moon came out as they met face to face, each with his arms filled with sheaves.

'On that spot,' says the legend, 'was built the Temple of Jerusalem, for it was esteemed that there earth came nearest Heaven.'

The everyday worldly-wise precept of people calling themselves Christians is that brethren should have as little financial dealings together as possible, as it only leads to quarrels, which is true enough when selfishness rules instead of altruism, but only shows how far people are from living up to the teaching of their religion.—Yours, &c., V. A.

### 'Genesis of the Ego.'

SIR,—Mr. Bush's luminous articles on 'The Genesis of the Ego' were most interesting, but is it correct to say that 'hunger, thirst, bodily pain, and fatigue and sensual emotions belong to the flesh' (p. 281)? Is it not the spirit, through the soul body, which really feels or senses—the fleshly body being merely an instrument? Does a body of flesh from which the spirit and soul have departed feel anything? All experience goes to prove that the flesh is nothing and the spirit everything—one may cite such cases as the strong man of the Scott party, Petty Officer Evans on one side, and Nelson on the other. Some of the strongest men physically are the first to give way under trial.

This, however, does not affect Mr. Bush's argument in favour of spirit generating spirit, which I believe to be sound.—Yours, &c., A. K. VENNING.

MISS MCCREADIE wishes to intimate to her friends that she will be out of town till the end of August.

**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.

**PICNIC.**—The Southern Counties' Union of Spiritualists held their annual picnic at 'Abingdon,' Bassett, near Southampton, by the kind invitation of Mr. A. E. Hendy, the treasurer. One hundred and seventy members and friends from Portsmouth, Bournemouth, Winchester and Southampton were present and enjoyed a very happy day. Mr. Hanson G. Hey, the secretary of the National Union, was, as usual, the life and soul of the party. An 'al fresco' luncheon, under the charge of the Misses Butler and Southampton friends, followed a delightful ramble. In the afternoon races and other contests afforded much amusement to young and old. After tea, prizes, which had been provided by the several societies and, for the children, by Mr. Frank Pearce, of Portsmouth, were presented to the successful competitors by Mr. F. T. Blake, the president. Songs were contributed by Mr. Wheeler, Mr. McFarlane and Miss Stewart (all of Portsmouth), Mr. A. E. Hendy (of Southampton) and others, and Mr. Hey gave a five minutes' speech on 'Post-prandial Oratory.' Cordial votes of thanks were accorded Mr. A. E. Hendy, our kindly host, the Misses Butler and the ladies who catered so successfully. The gathering was an unqualified success, thanks to Mr. J. G. McFarlane, the capable secretary, and the committee who worked with him.

**TWO IMPORTANT EVENTS.**—The South Wales Spiritualists' Union has just held a successful propaganda meeting at Abercynon, where the Free Church Council and the ministers of the place have been making an organised but futile effort to smother the growth of Spiritualism. A discussion arose in the local press, in which Mr. G. E. Owen, Secretary of the Union, repudiated their allegations and which, through the withdrawal from it of the ministers, the inhabitants regard as a complete victory for Spiritualism. On July 31st, with Mr. J. Woodland, the Union's President, in the chair, Mr. Owen addressed a crowded audience on 'Spiritualism: Its Nature and Mission,' and Mrs. Place-Veary gave convincing clairvoyant descriptions. Another important event was a picnic of South Wales Spiritualists, on August 4th, at Caerphilly Castle, the company numbering nearly two hundred and eighty. Tea was provided in the historic banquet hall of the Castle, where games were indulged in, and an open-air meeting was held in which Mrs. Place-Veary, in conjunction with local workers, took part. At the close of the meeting Mrs. Veary,

whose clairvoyant descriptions were much appreciated, named a baby. The object of the picnic, viz., to bring Spiritualists closer together, was fully realised. Greetings were conveyed to the company from the Ealing Society, London, which were heartily appreciated and are cordially reciprocated.—G. E. OWEN, Hon. Secretary.

### SOCIETY WORK ON SUNDAY, AUGUST 10th, &c.

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

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. E. W. Wallis' instructive address was highly appreciated. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—W. H. L.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Bayswater, W.*—Addresses, morning and evening, by Mr. J. J. Morse. Soloist evening service, Mrs. E. Gibb. For next week's services see front page.

**SHEPHERD'S BUSH.**—73, *BECKLOW-ROAD, W.*—Inspiring address by Mr. Cox. Sunday next, 11 a.m., circle; 7 p.m., Mr. Fielder. Thursday, 8 p.m., Mrs. Keightley.—M. S.

**KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.**—Miss Chapin gave an address and descriptions; Mr. E. Sellers played a violin solo. Sunday next, at 7 p.m., Mr. E. W. Wallis, address on 'The Facts of the Future Life.' At 3 p.m., Lyceum.

**CLAPHAM.**—*HOWARD-STREET, NEW-ROAD.*—Madame Vesé gave an address and answered questions. Sunday next, at 11.15, public circle. At 7 p.m., Mrs. Mary Clempson. Thursday, at 8, address and phenomena.—F. C.

**BRIXTON.**—8, *MAYALL-ROAD.*—Mrs. Neville gave an address and descriptions. Sunday next, at 7 p.m., Mrs. Harvey. Saturday, at 8 p.m., descriptions. 18th inst., annual excursion, Epsom Downs; tickets, 2s.—G. T. W.

**BATTERSEA PARK-ROAD.**—*HENLEY-STREET.*—Instructive address by Mr. Hough. Mr. Thomas presided. Sunday next, Mrs. Boddington. Monday, Lyceum outing to Ashstead Woods. Thursday, at 8.15, séance. Silver collection.

**BRISTOL.**—144, *GROSVENOR-ROAD.*—Mrs. Baxter dealt ably with subjects chosen by the audience: 'The soul that sinneth it shall die' and 'Love.' Sunday next, service at 6.30 p.m.; usual week-night meetings.

**CROYDON.**—*ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.*—Mrs. M. Maunders' earnest address on 'Life's Problems' and descriptions were heartily appreciated. Sunday next, at 11 a.m., service; 7 p.m., Mrs. Mary Gordon, address and clairvoyance.

**BRIGHTON.**—*MANCHESTER-STREET (OPPOSITE AQUARIUM).*—Mr. R. Boddington gave good addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Grayson-Clarke, trance addresses. Tuesday, at 3, private interviews; at 8, also Wednesday, 3 p.m., circles; at 8, members.—H. J. E.

**BRIGHTON.**—*HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.*—Mr. Arthur Lamsley gave excellent addresses and clairvoyant descriptions. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Curry, address and descriptions. No weekly meetings until Tuesday, the 26th inst.—A. C.

**SEVEN KINGS.**—45, *THE PROMENADE.*—Miss Scates, address and answers to questions. 5th, Mrs. Thompson spoke on 'The Philosophy and Phenomena of Spiritualism' and answered questions. Sunday next, at 7 p.m., Mrs. Beaumont. Tuesday, Mr. H. Wake.

**HACKNEY.**—240A, *AMHURST-ROAD, N.*—Morning, well-attended and successful meeting. Evening, Mr. R. G. Jones gave an address on 'The Christ,' and descriptions. Sunday next, at 7 p.m., Mr. and Mrs. Roberts, address and descriptions. Monday, at 8 p.m., Miss Gibson, psychometry; Thursday, 7.15 p.m., healing.—N. R.

**STRATFORD.**—*IDMISTON-ROAD, FOREST-LANE.*—Morning, Mr. A. T. Connor; evening, Mr. E. Burton, good address on 'What Spiritualism is,' Mr. J. Wrench descriptions. 7th, Mr. Horace Leaf, address and descriptions. Sunday next, at 11.45 a.m., 'Impromptu Speaking'; 7 p.m., Mrs. E. Neville. Thursday, 21st, at 8 p.m., Mrs. Harrad. 24th, Mr. A. Trinder.

**CHELSEA.**—149, *KING'S-ROAD, S.W.*—Opening Services.—Impressive addresses by Mr. John Wallace, of Fulham, and Miss Florence Faircloth, of Streatham, and descriptions by the latter. Sunday next, at 7 p.m., address on 'Led by Spirit,' by the secretary; clairvoyant descriptions by Mrs. Caesar. 23rd, at 8 p.m., Mr. Arthur Slee.

**PECKHAM.**—*LAUSANNE HALL, LAUSANNE-ROAD.*—Morning, address and descriptions by Mr. A. Moncur; evening, address by Mrs. Roberts, descriptions by Mr. Roberts. 7th, address and descriptions by Mrs. Podmore. 9th, Lyceumists had an enjoyable outing. Sunday next, morning, Mr. G. Brown; afternoon, Lyceum; evening, Mr. Horace Leaf; and on the 21st, at 8.15. Tuesday, at 8.15, healing.



**HOLLOWAY.**—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Spiritual Evolution.' Evening, an uplifting address by Mr. Horace Leaf, 'Life, its Sunshine and Shadow.' Descriptions at both meetings. 6th, Mrs. E. Webster gave an address and descriptions. Sunday next, 11.15 a.m., Mr. J. Abrahall; 3 p.m., Lyceum. 7 p.m., Mr. Alcock Rush. Soloists, Mr. and Mrs. Alcock Rush. Wednesday, Mrs. M. E. Orlowski.—J. F.

**NOTTINGHAM.**—MECHANICS' LECTURE HALL.—Mr. Geo. F. Douglas, of Northampton, gave addresses morning and evening.

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

**PORTSMOUTH.**—MIZPAH HALL, WATERLOO-STREET.—Addresses by Mr. Geo. V. Jepp. 6th, Mr. and Mrs. Spiller.—P.

**WHITLEY BAY.**—Mrs. E. H. Cansick addressed an appreciative audience on 'Spiritualism: No Mystery.'—C. C.

**STONEHOUSE, PLYMOUTH.**—UNITY HALL, EDGCUMBE-STREET.—Address by Mr. Clavis on 'The Veil Between the Two Worlds.' Descriptions by Mrs. Joachim-Dennis, who also sang a solo.—E. D.

**SOUTHEND.**—SEANCE HALL, BROADWAY.—Addresses by Mr. G. R. Symons on 'Three Fools and their Folly' and 'Holy Communion.' Descriptions by Mr. W. Rundle.—C. A. B.

**SOUTHEND.**—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Inspirational address by Mrs. A. Boddington on 'The Gifts of the Spirit,' and fully recognised descriptions and messages.

**EXETER.**—DRUIDS' HALL, MARKET-STREET.—Addresses by Mr. C. V. Tarr and Mrs. M. A. Grainger. Descriptions by Mrs. Grainger.—H. L.

**CAMBERWELL NEW-ROAD.**—SURREY MASONIC HALL.—Morning, Mr. W. E. Long gave spirit teachings and answered questions; evening, addresses on 'Hell.'—E. M. R. B.

**READING.**—NEW HALL, BLAGRAVE-STREET.—Mrs. M. H. Wallis answered questions in the morning, and in the evening gave an address and descriptions.—M. L.

**PLYMOUTH.**—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Adams and descriptions by Mrs. Trueman. 5th, speakers, Messrs. Lethbridge and Lammels, clairvoyante Mrs. Trueman.

**CHATHAM.**—553, CANTERBURY-STREET, GILLINGHAM.—Address by Mrs. A. Keightley on 'The Mysterious Power of Thought,' and descriptions.—E. C. S.

**SOUTHSEA.**—LESSER VICTORIA HALL.—Miss Violet Burton gave addresses on 'The Mystery of Prayer' and 'The Force that Lies in Faithfulness.'—J. W. M.

**WOOLWICH AND PLUMSTEAD.**—PERSEVERANCE HALL, VILLAS-ROAD.—Address by Mr. Karl Reynolds on 'The Great Beyond.' 6th, Mrs. Maunders, address on 'The Development of Mediums.'

**PORTSMOUTH TEMPLE.**—VICTORIA-ROAD SOUTH.—Mrs. Podmore gave addresses on 'Love' and 'If a Man Die, shall he Live Again?' and good descriptions, also on Saturday and Monday.—J. G. McF.

**BRISTOL.**—THOMAS-STREET HALL, STOKES CROFT.—Mr. Watkins, of Cardiff, gave an address and descriptions. 7th, Mr. Osborn, at one time president of the society, gave an address and Mrs. Greedy descriptions.—W. G.

**SOUTHPORT.**—HAWKSHEAD HALL.—Mrs. Whittaker spoke on 'The Brevity of Physical Life' and 'The Last Post,' and gave descriptions, also on Monday. 6th inst., address by Mr. W. J. Mayoh on 'Spiritual Unfoldment.'—E. B.

**MANOR PARK.**—THIRD AVENUE, CHURCH-ROAD.—Address on 'The True Destiny of Man,' descriptions and messages by Mrs. Beaumont. 6th, address and psychic readings by Mr. Miles Ord.—E. M.

**MANOR PARK.**—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, healing; evening, address by Mr. Geo. F. Tilby on 'Spiritualism Reviewed.' Thursday, address and psychometric readings by Mrs. Harrad.—A. H. S.

**BOURNEMOUTH.**—WILBERFORCE HALL.—Mr. Percy R. Street spoke in the morning on 'Self Synthesis,' and in the evening on 'The Power of the Soul.' 7th, Mr. F. T. Blake, address and clairvoyance.—D. H.

#### NEW PUBLICATIONS RECEIVED.

'Psychische Studien,' for August. Verlag von Oswald Mutze, Leipzig.

'On the Circulation of Energy and Matter.' By EDWARD M. DANKEN. Of the author, P.O. Box 266, Wellington, New Zealand.

'Leicester: Sanitation versus Vaccination.' By J. T. BIGGS, J.P. Cloth, 6s., post free. National Anti-Vaccination League, 27, Southampton-street, Strand, W.C.

'King Desire and his Knights, a fairy tale for children and some parents.' By EDITH F. A. U. PAINTON. Cloth, 1 dol. net. R. F. Fenno & Co., 18, East Seventeenth-street, New York, U.S.A.

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**Atlantis, the Book of the Angels.** Interpreted by D. Bridgeman-Metchim. With many illustrations. Cloth, 461 pages, 4s. 9d.

**A Handbook of Mystical Theology.** By G. B. Scaramelli. Edited by D. H. S. Nicholson. Cloth, new copy, 176 pages, 1s. 10d.

**High School Ethics.** By J. Howard Moore, author of the 'Universal Kinship,' &c. Cloth, new copy, 182 pages, 2s. 3d.

**King Desire and His Knights.** A Fairy Tale for Children and some Parents. By Edith F. A. U. Painton. Published at 1dol. Cloth, new copy, 218 pages, 2s.

**Life and Experiences of William Stainton Moses and Sketches of other Modern Mystics.** By Arthur Lillie. Published at 6s. Cloth, 172 pages, new copy, 2s. 10d.

**From the North Foreland to Penzance.** Ports and Harbours of the South Coast. By Olive Holland. Splendidly illustrated by some thirty fine coloured plates after Maurice Raudell. A handsome presentation volume. Published at 12s. 6d. net. Cloth, gilt top, 6s., new copy.

**French Fiction of To-Day.** By M. S. Van de Velde. Vol. I., with six portraits of Maupassant, Daudet, Feuillet, Chéribuliez Ohnet, Lavedan. Cloth, 240 pages, 1s.

**The Procedure, Extent, and Limits of Human Understanding.** By Dr. Peter Browne, Protestant Bishop of Cork. 1729. Old binding, worn and broken, 9d.

**There is no Death.** By Florence Marryat. Cloth, new copy, 265 pages, 2s. 9d.

**Proceedings of the Psychological Society of Great Britain, 1876-1879.** With a Preface. Contains several Essays by Sergeant Cox. Bound in leather. 2s.

'Light.' Bound volume for 1904, in half-roan, quite new copy, 6s.

**The Revival of Religion.** By the Rev. James Robe, A.M. Cloth, 295 pages, 10d.

**An Attempt to Show how Far the Philosophic Notion of a Plurality of Worlds is Consistent or Not so with the Holy Scriptures.** 1801. Old binding, worn and broken, 9d.

**Official Guide to the Great Western Railway.** 7th edition. Full of illustrations. Cloth, 504 pages, 8d.

**The Revival in its Physical, Psychical, and Religious Aspects.** By W. M. Wilkinson. Cloth, 299 pages, 10d.

**Mors Janua Vitæ.** A Discussion of certain Communications purporting to come from Frederic W. H. Myers. By H. A. Dallas. With introduction by Sir William Barrett, F.R.S. Cloth, 148 pages, new copy, 1s. 9d.

**Meditations.** A Theosophical Book of Devotions, including Directions for Meditation. By Hermann Rudolph. Published at 3s. net. Cloth, 96 pages, 1s. 8d.

**Report on Spiritualism of the Committee of the London Dialectical Society,** together with the evidence, oral and written. Cloth, 405 pages, 3s. 6d.

**The Shaping of Lavinia.** A Good Story. By F. Britten Austin. Published at 6s. Cloth, new copy, 296 pages, 1s. 2d.

**The Bewildered Bride.** A Matter of Fact Story. Transcribed by Randal Charlton. Also the Virgin Widow, by same author. Cloth, both published at 6s. each, the two volumes for 1s. 10d.

**The Universe of Ether and Spirit.** By W. G. Hooper. F.R.A.S., F.S.S. Cloth, new copy, 242 pages, 3s. 10d.

**The Bride.** A beautiful artistic Story by Grace Rhys. Published 6s. Cloth, 306 pages, as new, 1s. 4d.

**The Nearness of Our Lord's Return.** By Rev R. W. B. Moore, M.A., Oxon., F.R.A.S. Cloth, 122 pages, 1s.

**Differences in the Nervous Organisation of Man and Woman.** Physiological and Pathological. By Harry Campbell, M.D., B.Sc. Lond., M.R.C.S., &c. Cloth, 583 pages, 2s. 6d.

**Fifty Doctors against Alcohol.** Cloth, new copy, 288 pages, 1s. 4d.

**The New Spirit.** By Havelock Ellis. 3rd edition. Cloth, 250 pages, 1s. 6d.

**The World Beautiful.** By Lilian Whiting. Published at 3s. 6d. net. Cloth, 2s.

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**Politics and Disease.** The Personal Rights Series. By A. Goff and J. H. Levy. Cloth, 291 pages, 1s. 6d.

**Address to the British Association at Belfast.** By John Tyndall, F.R.S. With additions. Cloth, 65 pages, 9d.

**Modern Doubt and Christian Bellef.** By Theodore Christlieb, D.D. Cloth, 549 pages, 1s. 4d.



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