

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.

In our issue of the 6th inst. we printed a letter from Mrs. Margaret V. Farrington on 'Dr. A. J. Davis and Aerial Navigation,' in which the writer suggests that the power necessary in aerial flight, to which Dr. Davis alluded, is really electrical power. It is a happy suggestion, for although the seer alludes to an admixture of 'aqueous and atmospheric gases'—which seems to point to the present methods of propulsion—he refers elsewhere to the new motive power as one that will illuminate our houses in bright and cleanly fashion—'spiritualise' them is the word. Certainly he clearly foresaw both the motor-car and the aeroplane. In another prophetic passage he looks forward to the time when the propulsive power of the aeroplane will be drawn from the air itself by the aviator during his flight. Mrs. Farrington's references to the new engine described in 'The World's Work' and to her correspondence with Dr. Davis in 1909 are extremely interesting. It will, doubtless, be a long time before the great philosophical ideas of the Poughkeepsie seer find general acceptance. In the meantime it is as well that the truth of his forecasts in regard to mechanical inventions should be publicly acknowledged.

In her recent address to the London Spiritualist Alliance Miss Lind-af-Hageby gave us what we may accept as a true interpretation of the mind of the great Swedish dramatist, Strindberg, as expressed in his life and works. In 'The Growth of a Soul' (William Rider and Son, Limited, 3s. 6d. net), we have, in the form of a novel, his autobiography, or, at least, a portion of it, for the book fills the gap between 'The Son of a Servant' and 'The Red Room.' It is at once a record and a commentary, mingling its powerful pictures from life with equally strong analyses of impressions. We may deprecate the 'novel of misery,' but when, as in this case, it is from the pen of a genius it holds us by its intensity and vivid portrayal of life. There was no squeamishness about Strindberg—he painted the world as he saw it, and if we shudder at his pictures of its evil side, we have to admit that some of the horror was there demanding exposure—it was not all the effect of a distorted view. The book opens with an account of his university life at Upsala in 1867, and recounts his adventures up to the year 1872, by which time he 'had discovered that men in general are automata,' and had turned dramatist. But then his play had been rejected and he had often to go dinnerless. Such things help to explain his gloomy outlook on life. It was not entirely the result of his psychology. The book owes not a little to its translator, Mr. Claud Field, who has done his work admirably.

Health being the first essential of happiness, its importance cannot well be exaggerated. In 'The Vital Balance,' by Messrs. Albert Gresswell and George Gresswell, the authors, both medical practitioners, give us a book of valuable advice on the cultivation of health, physical, mental and spiritual. The book devotes a chapter to each. In the first we have much useful information concerning the conditions of bodily health; the second deals in an equally practical fashion with mind control and mental healing (we found especial interest in the remarks on music as a remedial agent); while the third, 'Spiritual Health,' deals with the question of 'Obedience and its Reward in Divine Protection'; with Reverence, Prophecy, Endurance and other 'things of the Spirit.' It is an able, concise and suggestive little work, and adds a needed element of practicality to the large literature of right-living that is so marked and significant a feature in the book-world of our day. It is published by William Rider and Sons, Limited (2s. net).

No study of Mysticism can be regarded as adequate which ignores the mystical side of Judaism. It is the popular view that Judaism is a religion of form, and ceremony, and routine obedience, but these things have been little more than the protective husks of a kernel of inspiration. In 'Jewish Mysticism,' the third volume of the Quest Series (G. Bell and Sons, Ltd., 2s. 6d. net), the author, Mr. J. Abelson, M.A., D.Lit., gives an excellent study of the subject, concentrating with great ability the salient points of the many centuries of literature bearing upon his theme. Needless to say, in the compass of a small volume it was impossible to deal exhaustively even with a single phase of the subject, but we get more than the 'bird's-eye view' which the author modestly claims to provide. Intellectually alert as is the genius of the Jewish race, they have conserved through ages of persecution a fine artistic sensitiveness and emotional quality, the living witness of Dr. Abelson's claim that the legalism and externalism of their religion may well have co-existed with a high degree of spirituality and responsiveness to inspiration. It is true that the Old Testament affords us very little illumination on the subject of the soul, but this is amply compensated for by the Zohar, which is really a commentary on the Hebrew Bible. It shows that Judaism has always stood for belief in a soul which in its pristine form is pure, and which is destined to live after the death of the body.

The author of 'Flowers from a Poet's Garden' (G. Bell and Son, Ltd., 2s. 6d. net), shows poetic feeling in some of his verses, but his lines are generally lacking in distinction either of thought or phrasing. He is fluent enough, but that does not prevent such lapses as

To give expression to their union with as much
Freedom as their coarser garments will allow,

which is very prosy.

Further on in the book we find some verses entitled 'Your Smile,' which show not only the same fault of sinking into the prosaic, but an irritating mixture of 'thee' and 'you.' There is little sense of appropriate metre—serious themes are set to a jingling measure, which reminds us at times of the 'Original Poems' of Jane and Ann Taylor.

The spirit of man is divine,
Ah, yes;
And so is this love of mine,
More or less.

The kindest expression we can use concerning this quatrain is that it is immature. Later in the book, when the poet deals with large themes—Life, Death, Nature, Love, and Faith—there is a distinct advance in thought and expression:—

'Tis Love that builds with blue so fathomless
The arching dome o'erhead; awakening from
The heaving ocean all her envious sighs,
Till she, too, clothes herself in royal blue.

That is very much better, and indeed in the poem from which this is taken the author shows a certain ability and promise. The epic style, indeed, suits him better than the lyrical one.

SPIRITUAL PRAYERS.

(From many Shrines.)

O Eternal Father, life and substance of all the universe; power, light, wisdom, love and goodness—from Whom we exist, in Whom we abide, drawing from Thee all that we are, and offering to Thee our scant words of praise, we raise our thoughts to Thee in frank confession of our finitude, yet with unceasing love, ever-strengthening aspiration, and longing for closer companionship with Thee. Accept the poor attempts to embody in our halting speech the beauty of our life with Thee. We feel Thy spirit ever present, we gather evidences of Thee wherever we turn in the great world around. Yet the glory vanishes when we would speak of Thy transcendent presence. We can only trust that Thou feelest our longing, our unspeakable joy in existence, and that, poor as our witness is, Thou wilt accept it, manifesting Thyself in the lives and souls of those to whom we would extend the hand of helpfulness and the word of hope. May the inabiting of Thy Spirit enable us to see the way of life leading on, through death, into the realms of light and beauty for ever. Amen.

LONDON SPIRITUALIST ALLIANCE.

Miss Edith K. Harper delivered a very interesting address on 'W. T. Stead and his Work for Spiritualism,' on Thursday evening, the 18th instant, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk Street, Pall Mall. We shall commence a full report of this address, accompanied by a portrait of Miss Harper, in 'LIGHT' of January 3rd, 1914.

'LIGHT' 'TRIAL' SUBSCRIPTION.

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

SPIRITUALISTS' NATIONAL FUND OF BENEVOLENCE.—In Mrs. Stair's letter on page 599, acknowledging the sums received during November, the total should be £30 12s. 8d. instead of £28 17s. 8d., as printed. The difference of £1 15s. is accounted for by the omission of three items—Manor Park Spiritual Church, £1; Macclesfield, 10s.; and Hornsey Circle, 6s., and the crediting of Ferndale Society, Glamorgan, with a subscription of 6s. instead of 5s.

A GOOD CASE OF SPIRIT IDENTITY.

By A. VOUT PETERS.

One of the most noteworthy things in the experience of the student of Spiritualism is the fact that proofs of spirit identity come from the least expected quarters, and I think the following illustration of that fact is at least interesting.

In 1912 I was in Ireland, and on October 26th, while in the city of Dublin, I had a terrible fit of depression. It came without any apparent cause, for I was staying at the house of very dear friends, who tried in every way to make my visit pleasant and happy. From Ireland I crossed over to Scotland, and while in Glasgow consulted a lady who called herself a palmist. Instead, however, of reading my hand, she gave me a psychometric reading from my wrist-watch. The lady did not know me, as I was a stranger in that part of Great Britain, but all that she told me about my life was true. Then she said, 'I do not know why, but I feel that I must describe some of the spirit people whom I see with you.' I asked her to do so. Among the descriptions she gave was one of a dark young man about as tall as myself. She added: 'He died across water—that is, not in Great Britain.' I could not recognise the spirit although the description was clear. From Scotland I returned to London and there I received a letter from South Africa telling me of the sudden death, on October 26th, of a dear friend of mine. The letter was written by his wife. Lunching on the same day with some Spiritualist friends I told them of my loss, whereupon one of them, who is a medium, gave me a description of the deceased and said 'You have brought him in with you.' Afterwards, hoping to get some definite message and help for the widow, I went to see Mrs. Cannock and gave her the letter. She described the conditions around my friend as being cloudy and dim and complained of pains in the head, but this I could not understand. A detailed description of his business troubles followed, which I was able to verify. 'But,' she said, 'I do not see your friend; the information is brought by a spirit whose name is John.' Now, I do not know any of the relations of my friend, and had to accept the messages as they came. Then Mrs. Cannock said 'The name "Lizzie" comes.' This name was also unknown to me. During the whole sitting Mrs. Cannock complained of a confused head. She told me that the cause of my friend's death was ulcer on the heart. I wrote a full report of this to the widow in South Africa, but did not mention about the head trouble. In her reply she said Mrs. Cannock's description was true, that 'John' was a young man who had died in Scotland, and 'Lizzie' was his sister, who was still in the flesh, and living in Scotland. All this occurred during December, 1912, and January, 1913. Early in October last a gentleman called on me, to whom I said, 'You knew Mr. M?' 'Yes,' he replied, 'he was working for the same firm as myself. What a sad end his was, and how sudden!' 'Yes,' I responded, 'to die in that manner so quickly!' 'Yes,' he said, 'and in a lunatic asylum.' 'What!' I exclaimed, 'in an asylum?' 'Yes. Did you not know that ten days before he died he went mad, was removed from Johannesburg to Pretoria, and died there in a lunatic asylum?' Here, then, was the last link to the chain of evidence, and the meaning of Mrs. Cannock's feeling of confusion in the head was clear. But it had taken me from December, 1912, to October, 1913, to get the full confirmation. Since then my friend has come back in many ways. He has shown himself in the Highland costume, for he was a Scottish Highlander, and he came to me in Wales, partially materialised. The evidence of identity is thus complete.

'SPIRITUALISM A PHILOSOPHY OF LIFE.'—Will those of our readers who kindly promised that if the articles by Mr. W. H. Evans on 'Spiritualism a Philosophy of Life' were published in book form they would purchase copies please send us their orders? The volume is now ready, bound in cloth, gold lettered, price 1s.; post free 1s. 2d. Two copies, post free, 2s. 3d.; three copies, post free, 3s. 4d.; four copies, post free, 4s. 4d.; six copies, post free, 6s. 5d.

REST FOR THE WEARY.

What a profound significance there is in these words—'There the weary are at rest!'—not only the physically weary, but the sin-weary; the poor burdened soul that was 'pressed down by the corruptible body'; the baffled, misled mind, 'weighed down by the earthly tabernacle'; the spirit that only needed kind Death to make it saved and free. And so, in that day of the Lord, when we all go home, we may all prove—even the sin-stained may prove—that it is a gain to die. Then shall we all be 'born again,' in a higher sense even than Jesus meant; for then will the dust and scars and fetters of the body fall away, and the spirit be put in full possession of itself.

But, even in those exceptional cases when physical does not result in spiritual evil, it is still almost inevitable that spiritual weariness will result, and that, at times, the light of life will wane, and leave but a failing faith and a halting hope. For say what we will, it is hard to believe all along in a good Father, when all along the poor body is worn, and the struggling mind is harassed with pain. Or, if the brave and confiding soul does hold by its faith, none the less does it become weary in the struggle. For this weariness also, rest is reserved—the rest not of unconsciousness, but of emancipation—the rest of the clear shining of the Father's face—the rest which comes with explanations, with satisfactions, with content—with life's battle fought and won.

So then, let us all say—

On that wonderful day
When I am still on the bed,
Smile thro' your weeping and say:
He is gone by the upland way!—
Do not say I am dead.

Say I am freed from the fires
Heated seven times red—
From the heart that vainly aspires,
From the hunger of blind desires;
Do not say I am dead.

Say: 'Tis the dying is past!
Say: He is living at last!
Do not say I am dead.

But it here becomes us to emphasise what I just now indicated—that the 'rest' of which we speak is not inaction, but only emancipation. The rest of our Father's home is not the rest of indolence, much less of selfishness. We want no heavenly fairy-land, no silent scene of mere repose. We want no mental desolation, no spiritual sloth. We want no cessation from exertion but a condition of being that shall bring us no need of cessation; and a world where, with increased activity, the toil-worn body shall be unknown; where work shall not cease, but only cease to be wearisome, and where unceasing employment shall be unbroken delight.

And now, let these three thoughts remain with us:—

Departure into the unseen makes no change in those who go, except in their advancement. We shall see again the dear old faces.

God does not send strange flowers every year.
When the Spring winds blow o'er the pleasant places,
The same dear things lift up the same fair faces.
The violet is here.

It all comes back—the odour, grace, and hue;
Each sweet relation of its life repeated:
No blank is left; no looking-for is cheated;
It is the thing we knew.

So, after the death-winter it must be.
God will not put strange signs in the heavenly places;
The old love shall look out from the old faces.

Departure into the unseen is essentially a happy thing—a very natural and beautiful thing. Death is as beautiful as life—dying as natural as being born: and, if we were very wise, we should know that it is advancement and a gain to die.

Departure into the unseen is not departure into solitude, but to the oldest and to the greatest number of friends. We are going, not to be amazed, not to try a lonely experiment in a strange land, but to enter a fuller life. We are going home.

J. P. H.

A SPIRIT COMMUNICATION CONFIRMED.

In 'The Quest of the Spirit,' by 'A Pilgrim of the Way' the author outlines the main facts of a good case of spirit identity, which facts show that self-deception, hallucination, telepathy, or fraud on the part of others is out of the question; each of these being rendered impossible by the peculiar cross-circumstances of the two sides of the case. The facts given are as follows:—

One night, after a day's hard study, I was trying to go to sleep, but found sleep impossible, when suddenly the distinct form of a woman appeared before me. She stood between my bed and the window, and I remember that I could dimly see through the figure.

The apparition spoke in a faint but distinct voice—gave me her name, date of her death; together with the name and address of an unknown stranger whom she stated to be her son. Here she related a certain circumstance in her life; then asked me to write to her son and convey this information; adding, that for reasons, which I would know later, it was important for us to know each other.

Acting on the spur of the moment I got out of bed and made a note of the facts, promising to write to the son. Not until I had completed the memoranda did the figure speak again. Turning half round, it said: 'Thank you, my friend,' then the vision disappeared. Now, if I was really asleep before, I was certainly very wide awake when the figure vanished. I tried to persuade myself that it was a dream—but there was the writing with the names, &c. I had heard of strange tricks performed by somnambulists, and finally, felt that that must be the explanation. I put the thing out of my mind. The idea of writing what I considered nonsense to a fictitious stranger appeared to be the height of absurdity.

Nearly two years passed by, and the entire circumstance was completely forgotten, when again I had a dream—this time a real one. Upon retiring, I had fallen asleep at once. In my dream the same woman again appeared. This time there was no communication whatever—nothing but a look of profound sorrow. A feeling of remorse came over me. I remembered my former promise; but somehow I felt myself incapable of asking questions. I awoke feeling heartily ashamed of myself. Again, of course, consoling myself with the thought that it was only a dream. Nevertheless, I could not, do what I would, rid myself of the haunting look of that sorrowful face. I determined to write to the address given to me previously. I did, and quite contrary to my expectation received an answer in due course. Now for the first time I was really astounded. A thorough investigation followed. Every detail of the first vision was confirmed. But a still greater wonder was to follow. I found that it was no trivial affair but one of the last importance to me, which became, and still is, a dominating influence in my life.

Now for the other side of the story which to me, in view of my own experience, appeared the most remarkable:

About the same time that the first vision appeared to me, a gentleman residing nearly two thousand miles from where I was staying, received a communication through the mediumship of a woman-friend of unusual psychic gifts. Only her immediate friends were aware of her abnormal power. This communication, purporting to come from his mother, who had been dead many years, stated that before many days he would receive a letter from a stranger who would ask certain questions and state certain things that would convince him of her identity. It is important here to say that he was very sceptical in spiritual matters. Weeks passed away. No letter was received. So he merely looked upon it as one of the 'misses' of mediumship.

About a year and a half afterwards another communication was received through the same source, saying: 'Be patient; wait; I shall succeed.' However, he paid no attention to this. After five or six months' further delay, the unlooked-for letter arrived. I need not add that it was mine.

The promise of two years before was fulfilled. The explanations on both sides being compared left no room for doubt in any sensible mind. Only the most confirmed sceptic, who would refuse any testimony against his prejudice, could remain unconvinced.

'ALL progress has its inception in visions. When we think of the spiritual forces fermenting in the world to-day, does not mere common sense assure us that the world of the twenty-first century will be something so incredibly different that we may almost say of any forecast, "The more visionary the more probable"? And is it not the truest wisdom to go forth to meet the noblest vision?'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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1913—A RETROSPECT AND A FORECAST.

Not in vain for some of us has Maeterlinck uttered his memorable warning against the glamour of the Past, with its power to hold us in bondage, and to weaken our hold on the Present. Those of us who are given to 'pasture on the past,' as an old contributor has happily phrased it, illustrate the necessity of the warning by a disposition to draw comparisons between the old times and the new, always to the detriment of the new. We could never quite agree, for while in some particular instances it might truthfully be said that the present has fallen below the level of the past, those instances may be only casual episodes in a great field of progressive activity, and the very deterioration shown in the cases selected may actually be a symptom of the general improvement—the old growths decay and die that the new may have room to develop and flourish.

In looking back over the year that has gone, however, we are in no great danger from the seductive charms of the past. It is too new—too recent, it lacks the distance that lends enchantment. The impression it left on our minds is still fresh, and for that reason we propose to make our retrospect an 'impressionist' matter rather than a commentary on a catalogue of events.

Some months ago on this page we dealt with that new spirit which, crude and forceful in its beginnings, is at work to question, to challenge and remorselessly to destroy all that which can give no satisfactory account of itself. We see it at work in religion, in politics and, very strongly, in commerce. It is known in some quarters by the not very exalted title of the 'Business Spirit.' It tries and tests and searches—it abhors sham pretensions and futility. It was strongly at work during the year 1913, like a keen wind blowing over the whole face of civilisation and eddying in the nooks and corners of the social fabric. War! War must go, said the new spirit, war is idiocy, as ruinous to the victor as to the vanquished, and the books and lectures of that great reformer Norman Angell circulated in thousands in several languages, and were read and approved in the high places of the earth. Poverty! Out with it! It is wasteful of energy and life. We will all fight it, our quarrels being simply as to the most effective means of stamping it out. Disease? Verdict and judgment much the same.

On every hand we hear the stir of mighty forces at work intent on rooting out old abuses, and behind those

forces we discern the impelling influence of the powers of the higher world. When the ice-bound river begins to thaw there is much cracking, and the grinding, surging and crashing of broken masses of ice against each other. But there are no hammers and engines at work on it—only soft airs and sunshine—the 'ethereal influence' of the Spring.

The perception of spiritual powers at work in the progress of humanity at large is the especial privilege of the Spiritualist. He has learned, sometimes in apparently trivial ways, of the existence of a world beyond in which the great and small of this world continue, each in his measure, the business of life. That knowledge became very widely extended and discussed during the year 1913. It was set out in some phase or other in a multitude of books, it was the subject of a momentous declaration by one of our greatest scientists at a national scientific conclave; it emerged in newspapers and periodical literature in a way that to the shrewd observer suggested that the writers were only 'waiting for a lead'—the old note of ridicule and 'cocksure' denial was absent, or at the most half-hearted. It was at least significant that a magazine controlled by a Napoleon of the Press—a man whose presence is proverbial, who touches nothing concerning the future of which he is doubtful—has during the past year opened its columns to articles descriptive of psychic phenomena.

And now what of the progress of Spiritualism itself in its aspect of a specialised movement? Putting aside the consideration that the work of Spiritualism is mainly a matter of permeation, its influence cropping up everywhere, often in unexpected and remote quarters, we have no reason to be dissatisfied with our year's work. We have suffered, of course, by death—we think of Mr. James Robertson and Mrs. Annie Bright, to name but two of the prominent workers whose presence we could ill spare—and by the social upheavals of the time. But in these respects we have merely shared the common lot. The balance of good is still on the right side. Our light flickers at times in the wind but is in no danger of being extinguished, for, indeed, the wind that is blowing to-day is to us the wind of the Spirit. 'The Voices' have spoken many times during the year, and their messages, rather implied than expressed, are full of meaning and of hope. Spiritual gifts are on the increase, and if they are not always devoted to the most spiritual uses, something must be laid to the charge of that competitive system which has so greatly increased the struggle for life, and which by its very fury is now working itself out. 1913 was for some of us an unlucky and painful year, but it has added its sheaf to the general harvest. It was a year of tension and testing, a year of the inception of certain things yet to be brought to light—new wonders in an age of wonders—for the Time Spirit worked in secret ways during the year which has passed. Finally, let us say with Keats:—

And other Spirits there are standing apart
Upon the forehead of the age to come—
These, these will give the world another heart
And other pulses. Hear ye not the hum
Of mighty workings? —
Listen awhile, ye nations, and be dumb.

LIFE is for use, and the best use we can make of it is to exercise rationally all our powers and enjoy doing so to the utmost—to take pleasure in what we think and do and do it well, thoroughly, gladly, and happily. Why not? The attitude of cheerfulness is better for ourselves and certainly more conducive to goodwill in others than the depressing influence of those who pessimistically regard this world as a 'vale of tears' and postpone their joys until they reach heaven hereafter. 'Heaven here, now, and all the time,' is our motto.

A SPIRIT'S LEAVE-TAKING.

Amongst many interesting records of theatre events is one telling of the Boxing Night Drury Lane riot, when a tragic and disastrous turn was given to the pantomime which, failing to meet the requirements of the pit audience, raised a spirit of malicious devilry amongst them, ending in a free fight, when seats were wrenched from their holdings (they were single wooden planks in those days) and used as weapons, offensive and defensive, by the rioters with unreasoning fury. In the wild stampede which ensued, many peaceful and innocent persons were trampled to death.

The following incident told by the sister of one of the victims is worthy of notice, its truth being vouched for at the time as indisputable. She was then a young girl and lived with her mother and brother in a curious old house in Coldbath-square, Clerkenwell. A remarkable feature of the house was its inner hall, which was furnished as a sitting-room, and used by the family as such owing to its comfort and size. It had a large open fire-place, beside which was a cosy, deep-seated settle.

On the Boxing Night in question Joe, the brother, had gone to Drury Lane with his greatest chum, who lived with his parents a few doors off.

Joe's mother and sister had promised to sit up for him to hear about the pantomime, for in those days it created an excitement which would be thought childish even by youngsters of the present time.

No uneasiness was felt by Joe's relations till past midnight, as probably he would stay to gossip with his chum's parents, but when one o'clock came and still he did not appear his mother became anxious and strove to hide her fears under apparent wrath at his unusual dissipation. At length her motherly love would not allow her to remain inactive, so she decided to go and bring Joe home from their neighbour's house, where she conjectured a Christmas supper had proved too alluring for his resistance.

Accordingly, she went out of the front door, leaving her daughter cosily curled up on the settle, making a pretence of doing needlework to keep herself awake.

It was scarcely a quarter of an hour later when the opening of the front door caused her to look up, and to her surprise she saw Joe come in alone.

'Well, Joe,' she said, 'you are a naughty boy to keep us up so late. Mother is quite angry with you, and has taken the trouble to go and fetch you.'

Without saying a word Joe walked straight across the hall and went up the stairs.

'The pantomime has evidently not agreed with you,' his sister called out teasingly; and, with wonder and a certain amount of indignation at his behaviour, she awaited her mother's return. In about ten minutes she came in, looking much distressed, as she had not found Joe.

'It is all right, mother,' said her daughter; 'Joe is home.'

'Is he? When did he come in?'

'About ten minutes ago. But he seemed very done up and strange, and went to bed at once.'

'Thank goodness! I imagined all kinds of things, as he is not a boy to stay out late without preparing me.'

Having put down the fire and extinguished the lights, mother and daughter went up to bed, and, as was her custom, the mother turned into Joe's room to give him her final kiss. An exclamation of dismay made the sister rush to her side.

Joe's bed was empty! There was no sign that he had been in his room that evening.

The rest of the night can be better imagined than described. The mother was alternately in a fever of doubt and anxiety or heaping reproaches on her daughter for her persistence in repeating that Joe most certainly had returned and must have left the house again by stealth.

When the awful story of the Lane riot reached their ears next morning their remorse and sorrow were unbounded. Hastening to the theatre they joined the crowd of anxious seekers for relations amongst the ghastly burdens being borne from the scene of disorder. Too soon their worst fears were

realised and they could only hope and pray that the death agony depicted on poor Joe's face had been mercifully shortened.

Now, Joe's sister never concerned herself with 'spiritual' matters, nor suspected she was endowed with the precious gift of being able to lift the veil, but the fact remains that she was permitted to see her brother whose departing spirit must have been drawn once again to his home, ere he passed beyond it. The thought that at any moment a like revelation may be accorded to readers is infinitely cheering.

E. P. MEDLEY.



MR. W. H. EVANS.

The publication in book form of the valuable expository articles on 'Spiritualism: A Philosophy of Life,' by Mr. W. H. Evans, which appeared in 'LIGHT' in the early part of the present year, makes it opportune for us to give the above portrait of Mr. Evans, so that our readers may be able to associate the man with his work.

Mr. Evans is thirty-six years of age and has been an exponent of Spiritualism both as a trance and inspirational medium for sixteen years. He has been twice restored to health from dangerous illnesses by spirit power. His pen has been at the service of the cause for the past fifteen years. He has contributed to the Spiritualistic and other journals in America as well as in this country. Mr. Evans has an impression that he may some day travel to South Africa and other countries as an apostle of the modern spiritual dispensation, but he is content to write and wait until the way is clear before him.

THE VISION GLORIOUS.

'For practical purposes, and for our ordinary life, the belief in encompassing and encamping angels may be of the highest value. It supplies a delightful hope for the end of life here. For millions this is all that is needed. "That black veil which lies before me is so gloomy; and the beyond is so unknown!—if only some kind angel will wait for me—what a salvation that will be!" This is the secret cry of millions. Jesus understood it; and so he said to the poor tremblers who surrounded him, "Let not your hearts be troubled. Ye believe in God, believe in me. I shall live and ye will live. I go to prepare a place for you; and if I go and prepare a place for you I will come again, and receive you unto myself." And what he said, every good brother, teacher, husband, wife, or child might say. There are many reasons for believing these things. And in such a wonderful world as this, full of such depths of mystery, one should stand ready for any revelation, and not be surprised to find that any vision, however glorious, may come true.'—H.

A FINE RECORD OF HELPFUL MINISTRY.

We have received the report and balance-sheet, from August 1st, 1912, to July 31st, 1913, of the Purity, Rescue and Temperance Work of the Central South London Free Church Council. The Council has now entered upon the twentieth year of its crusade against the vices of the metropolis, and through the increase of its staff of enquiry officers and the constant impartation of information obtained by correspondence, &c., it has been enabled to extend the area of its operations. Mr. Bairstow, the Council's agent, gives a long list of prosecutions which it has initiated during the year. He pays a tribute to the police, who have worked side by side with himself and his helpers in the prosecution of the keepers

of houses of ill-fame, and have shown equal energy in running to earth the men who live on the prostitution of women. The provisions of the White Slave Traffic Act have, he states, been specially helpful, and have, with the Vagrancy Act of 1898 and other statutes, led to a large number of convictions. If we admire the moral courage needed for such work, what shall be said of that of a woman like Sister Margaret, who, with unwearied patience, searches the streets through long nights to find foolish, strayed young people and snatch them from the grip of designing women and evil men, 'often at the risk of personal violence and sometimes in the realisation of it'? Last year she rescued forty-six girls from an evil life and saved fifty-eight others from entering it. In his foreword the hon. superintendent, the Rev. F. B. Meyer, B.A., D.D., refers to the history of the great work done by Mr. Bairstow and Sister Margaret as, in his belief, 'unexampled in any city of the world,' and deserving to be 'immortalised in letters of gold.' He adds: 'The quickened interest in these great issues which is manifesting itself in many places, and which is culminating under the lead of the Bishop of London, is one of the indirect results of this great crusade in South London. The financial state of the work is not satisfactory, and entails a great burden of anxiety on those immediately responsible.' Contributions should be forwarded to Dr. Richards, 49, Champion-grove, Camberwell, SW.

This report gives a fine record of helpful ministry of which all lovers of humanity may well be proud. But what a sad, a deplorable state of things it reveals! It is simply heart-breaking that in these days such vice and villainy exist as to make necessary the protective and redemptive work of this Council.

"LIGHT" I treasure. There is so much in it to console and encourage, and Spiritualism has made me cling to its God-given solace.—J. S.

SPIRITUALISM AT WIMBLEDON.—The first meeting at Wimbledon for the purpose of bringing the claims of Spiritualism before the inhabitants of the town was held on Wednesday, the 17th inst., under the able chairmanship of Vice-Admiral W. Usborne Moore, when Mr. E. W. Wallis delivered an explanatory address to a large and intelligent audience, which included a number of friends from Kingston-on-Thames. Nearly an hour was spent in questions and answers after the address, and it is anticipated that as a result the interest aroused a local society will be formed.

RECEPTION TO THE REV. SUSANNA HARRIS.

On Friday, the 12th inst., a largely attended 'At Home' and Reception in honour of the Rev. Susanna Harris, of Washington, D.C., U.S.A., was given by Madame La Comtesse Tomasevic (Mabel Munro) at the Arts Centre, Mortimer-street, W. Dr. Abraham Wallace presided, and read apologies from many well-known Spiritualists expressing regret at their inability to attend. Dr. Wallace referred to the fact that he had formerly been a member of a committee of which the late Mr. George Spriggs was convener, which was established in connection with the London Spiritualist Alliance to welcome all mediums visiting London, to show them some hospitality, and to encourage them in their work. Though that committee had lapsed, he was pleased to function unofficially and to express to the Rev. Susanna Harris the goodwill of London Spiritualists and thank her for coming amongst them to give them an opportunity of witnessing the characteristic phase of her mediumship resulting in trumpet phenomena.

Mrs. Harris feelingly replied, and told of the early stages of her mediumship when she lost a little girl, who became her control 'Harmony,' and who is quite an essential element in the good conduct of all her sances.

La Comtesse Tomasevic, Count Hamon and Mr. Stanley Watts testified to the wonderful results they had witnessed in connection with Mrs. Harris's mediumship.

Scotch songs were sung by the hostess, Miss Floyd Ariston contributed from her repertoire, and Count Hamon recited 'If we only Knew,' a charming poem produced after attending a sance.

A pleasant meeting closed with the singing of 'Auld Lang Syne.'

A GLORIOUS TRUTH.

What a glorious truth it is that we are ever companioned about by God's ministering spirits; that where two or three gather together in the search for truth and knowledge and understanding, they are in their midst and that to bless them!—even though some good folk may think that such truth-seekers are ignorant and unwise. Thousands of people during the past sixty-five years have had heart-to-heart talks with their spirit-friends. To many Spiritualism has been a light on their way, a staff in their hands, a comforter in trouble and a strength in weakness. They have thanked God for its blessings and have declared that it has made them happier, better, truer, more earnest, useful and loving. It has opened the door for them into God's universal life and love. Surely criticism and condemnation such as Mr. Raupert's and Monsignor Benson's are out of place!

Spirit identity has been firmly established to the satisfaction of thousands of intelligent students, and the beneficial results of mediumship and of co-operation with spirit inspirers have been too many and too marked for such persons to give much heed to those who talk of 'credulity,' 'pretended identity,' 'whited sepulchres,' &c. That sort of talk only reveals the standpoints of those who do not know the truth or who hate all truth that is not of the pattern which they approve.

Spiritualism has no message for the self-righteous, or for those who are content to accept priestly dogmas, or for those who are not conscious of their need of its helpful and beneficent power. Such persons do not realise that it is truly a gospel of glad tidings—the good news that there is no death—a gospel that reveals the progressive, helpful, loving and joyous life of the departed.

Responsive to the call of the Divine Spirit to 'come up higher,' the awakened spirit understands that eternal life is attained by those who, loving Truth, Purity and Goodness, co-operate with God's ministering spirits, both in and out of the body, in the divine service of helpfulness to struggling, suffering humanity.

WE shall give the full programme of the forthcoming work of the London Spiritualist Alliance in our next issue.

ITEMS OF INTEREST.

The following paragraph appeared in a recent issue of the *Manchester Guardian*:—"Hindle Wakes" was played last night at Manchester, and probably there was not a soul in the theatre unconscious of the presence of the author.' Did the writer mean that, we wonder, or was he only speaking figuratively?

Spiritualists of all shades and varieties believe in the survival of the spirit after its separation from the body, in the progress of the spirit in the after-life, in spiritual inter-communication between the two sides of the veil, in the possibility of spiritual aid both from the other side to this side and from this side to the other side, and in the recognition of loved ones in the beyond and the re-uniting or continuity of spiritual ties.

Gerald Massey well says: 'The religion of the future has got to include Spiritualism. It has to be a sincerity of life, in place of pretended belief; a religion of science instead of superstition; a religion in which the temple reared to God will be in human form, instead of being built of brick or stone; a religion of work rather than worship; and in place of the deathly creeds, a religion of life—life actual, life here, life now, as well as the promise of life everlasting.'

An esteemed correspondent states that she has been informed that 'it is known clairvoyantly among Theosophists that at the time of the Moslem invasion of Constantinople the monks concealed some precious documents regarding Jesus in the great church of St. Sophia. There they are still, built into the wall, high up, and a secret staircase in one of the pillars leads up to the hiding place.' She has also been informed that 'Mrs. Besant, like many mediums, does not prepare her lectures, but, when she is speaking, what she says is given to her at the time, although she can alter the wording if she likes and choose how to say what she is told.' 'This looks,' says our correspondent, 'as though Mrs. Besant were an inspirational medium. What a loss is Dr. A. R. Wallace, splendid to the last and a great teacher! Can any of the "Masters" of Theosophy equal him?'

All those who come into direct communication with what is best in the spiritual world affirm that 'love' and 'joy' are the two words which come through most frequently; at times these words will be repeated over and over again, as though the loving soul on the other side were struggling to impress their importance on our minds. Love, joy, peace—that is Heaven, where we are all, every one of us, going some day, though to get there we are choosing different roads, and, of a truth, some of us choose queer ways of getting to Heaven! Fantastic are the paths we wander in, but ever above and around us are the everlasting arms, and could we but hear, when our hearts fail us, ever a still small voice whispers to our weary spirits: 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.'

It is essential that we should grasp the fact that God works through natural laws. Inspiration is really receptivity, and Revelation is really discovery. God is nowhere excluded and nowhere inoperative: and this is true all the way along the grades of life from a blade of grass to the ecstasy of a seraph. The law of Evolution applies to the mind as well as to the body, and to the conscience as well as to the mind. Suggestions from the Unseen we may reasonably believe in, but these suggestions are as real in the origin or transformation of species in plants as in the awakening of longings in Man. It is not a finished Creation, nor has the Creator ever 'rested from all His work.' He is both Creator and Inspirer, and both creation and inspiration occur through progressive changes in harmony with natural law. All revelation is from above, working through what is beneath, just as all harvests are from above working through what is beneath.

Mr. James M. Stevenson, the esteemed president of the Dundee Society of Spiritualists, sends us a copy of an address which he received from his spirit friends, partly by 'automatic' and partly by 'inspirational' writing. Mr. Stevenson has recently been seriously unwell, and to save him from any undue strain his controls, instead of entrancing him, as formerly, have taken this method of giving their addresses to him beforehand. We regret we are unable to do more than briefly summarise its main points as follows: The mission of the spirits is to promote the knowledge of truth and thereby dispel erroneous and superstitious beliefs regarding God and the future life. Their gospel (one of real 'glad tidings'), based on their own experience in the regions beyond the grave, is that human beings are children of the All-Father and Mother God—conscious, in-

dividualised thoughts of the Supreme Spirit, with all the divine potentialities and possibilities inherent in their nature which such heredity guarantees. Death is but an incident in the spirit's career and love unites the two worlds. By our birthright, as sons and daughters of the Almighty, we can ever ascend to higher altitudes of knowledge and wisdom in the countless aeons of eternity. Man cannot be eternally lost; he must somehow and at some time trend towards the fulfilment of his destiny. He must bear the consequences of his motives and deeds, according to the light within him, and bitter and terrible they may be; but he cannot be lost. The dawning time will come to him, and he will ultimately realise and rejoice in the knowledge that he is a child of the Eternal.

Miss Susie C. Clark, writing in 'The Banner of Life,' says: 'The great and good man and scholar, Swedenborg, on his death-bed, when asked if he would like to retract any of his statements and voluminous writings regarding spirit life and intercourse between the two states of existence, with deepest fervour, again and again reiterated their verity, adding that "within eighty years events will transpire of such marvel as to bring this matter to universal attention," thus plainly revealing in what important estimate he held the "dawning light" of 1848, for it was just six years and two days "within eighty years" that the light dawned, as this great seer died on March 29th, 1772. It was at Hydesville that the first intelligent response from the hitherto silent world to questions from this plane was gained and human attention was arrested. The angels had to stoop to conquer, to gain for themselves recognition. The demonstration was not confined to this locality, for all over the country, in remote and widely separated hamlets, phenomena occurred, as the hour for human enlightenment, in modern times, had struck.'

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

After Many Days—Light.

SIR,—The following experience will probably be of interest to your readers.

To make my story quite clear I must first explain that my father was a civil engineer, a scholarly gentleman, an expert mathematician and deeply interested in all scientific discovery; he never to my knowledge knew anything of Spiritualism, and died eight or nine years before the subject came to my own notice. When it did come, I was its most determined opponent, and only after hearing the experiences of friends, and attending several sances with Mr. and Mrs. Everitt, did I come to think there might be 'something in it.' But I declared that if it were really true that our dear ones could return, then my father would be sure to discover the method and communicate with me in some way. Alas, no sign was given me, and as the years went on, my brother, our baby and my mother all passed away one after the other. Then two years ago, my sister went very suddenly. We had always called her Fanny or Fan, and though she was christened Frances, no one outside the family knew that that was her name. Now comes my experience.

I had known Mr. Aaron Wilkinson as a medium for some years, but he has never known anything of my family nor my maiden name. He came one day a few months ago to have lunch with us, and we afterwards sat chatting about his work, when suddenly he was controlled, and speaking to myself said, 'Lady, there is a gentleman here who knows you; he says his name is J. S. [giving me my father's full name], and tells me to tell you that he is not often in your home as his work is elsewhere and he only comes as occasion requires. He also bids me say that, though it is many years since he passed away, you are not, therefore, to think his affection is weakened, but rather the reverse. He views with deep sympathy your sorrow and care, but you are to be patient; it will all pass and one day be made plain. He also says that the family circle is not broken for Fanny has come home, and again I am to impress upon you that all is well with Frances, and "As your day so shall your strength be."'

The last sentence is very characteristic of my father, for though he was not at all a goody-goody man he often quoted scripture for our comfort or admonition, and so his message came to me after he had passed from this life for thirty years.—Yours, &c.,

L. NEVATT.

'Cheiro's' Testimony to Mrs. Harris's Mediumship.

SIR,—In 'LIGHT' of the 13th there is a report of a *séance* which some members of your staff had with the Rev. Mrs. Harris, the remarkable medium for the 'direct voice,' who has lately been visiting London. As that report may perhaps give the public but a limited idea of this lady's mediumship, may I briefly relate my own experience with her?

Although I have been a sincere and devout believer in spirit manifestation for many long years, I do not belong to any sect, society or church. I cannot therefore be considered as an 'interested party,' but simply as an individual who is willing to seek for truth, and, if he find it, has the courage to state openly and frankly what his experience has been, and to let the world judge for itself whether the conclusions to which he has come are reasonable or not.

It was by a mere accident, if one may call such things accidents, that I heard that the Rev. Mrs. Harris was giving *séances* in London. As I have been specially interested in the form of mediumship known as the 'direct voice,' I gladly attended one of her circles. At this *séance* we had several remarkable instances of spirits coming to their friends or relations and giving accurate accounts of who they were when on earth; also giving their names and exact data of their relationship to the persons addressed, when and where they passed out of this physical existence, and, in some cases, even the cause of their demise. To give one example, I may mention that a friend who accompanied me, a gentleman who had never been at a *séance* for the 'direct voice' before, had his brother come to him, call him by his correct name, give his own name, and, further, give correct information about another brother at present living in New York. As no personal message came to me, I was the more free to make mental notes of what came to the other sitters. Before leaving, I arranged to have a private *séance* with Mrs. Harris on the following Sunday morning at 11 o'clock.

The night before I went, I arranged to take with me a lady who had lost a son about three years ago, and, together with this lady's daughter, we attended the sitting. A remarkable conversation took place between the lady and her son. He gave an accurate description of how he had died of rheumatic fever on board a 'liner' coming from America, and even described his own burial at sea within a day's voyage of Queenstown. In the middle of the conversation he suddenly exclaimed: 'O mother, Herbert is here also. We were both of us buried at sea; only he was drowned.' (This was quite correct, for Herbert was lost when H.M.S. 'Condor' foundered.) This was followed by both spirits *speaking at the same time*—one to his sister and the other to his mother. In each case they tried to comfort the two mourners, and entered into details of the present surroundings of both ladies, who told me subsequently that these details were in every way correct. I need hardly add that the ladies returned home comforted and strengthened by the absolute proof given to them of the continued existence of their loved ones in the life beyond.

Of the following five *séances* which I attended not one was a 'blank,' but all were remarkable both for the accuracy of the information given and the definite manifestation of the 'direct voice.' Although I conversed with many spirit friends (among others with Mr. Carter Harrison, who was Mayor of Chicago during my visit there, and who gave me a remarkable test by recalling an incident that happened when I was in that city), I did not get into touch with any of my relations until the very last of the series—which took place on Saturday, the 13th inst., when my mother spoke to me and mentioned many things that had occurred during the year before her death. As your correspondent stated that he had not been able to get a communication from any of his own people, I mention this experience of mine as an illustration of the fact that one cannot well judge the work of any medium by simply attending one *séance*.

I have ventured to send you this letter, knowing that in your earnest championship of the truth of Spiritualism you seek to give publicity to the work of all genuine mediums. Mrs. Harris is one of those remarkably endowed persons whose work cannot be made too widely known, for no logical man or woman can resist the appeal of the facts given by the 'direct voice' through Mrs. Harris's mediumship.—Yours, &c.,

'CHEIRO.'

A Remarkable Experience.

SIR,—I take pleasure in relating to you what follows: Some friends of mine residing in this city (Signor Federico and Signora Candida Maselli) often hold *séances* in their home, as Signora Candida has mediumistic gifts. One day in September last Signora Candida received a letter from a person altogether unknown to them, dated from San Giorgio di Piano and duly signed, saying that, during a *séance* which had been held in the writer's house, an entity had astounded the sitters by a most impressive communication, describing his impressions of the unseen universe. On being asked to state his identity he only

said: 'On account of intrusion I have not been able to manifest at Maselli's circle, but here, after meditation and preparation, I shall be able to relate new and great things. Enough for the present.' The letter continued: 'All that could be obtained from this unknown entity was the address of where he said he had been manifesting, viz., "Candida Maselli, via Mascarella 69, Bologna." So the undersigned writes the above statement to said address in order to verify its truth.—Signed, Fioravante Brandoli, S. Giorgio di Piano.'

The Maselli's naturally marvelled on receiving that letter; all the more because they remembered that at one of their recent *séances* a stranger to their small family circle had been admitted.

They regard this incident as a striking proof of human intelligence acting outside the body.

The Maselli's have no acquaintance whatever at S. Giorgio di Piano. They are both very honourable people and sincere Christians, belonging to our Evangelical Church in Bologna.—Yours, &c.,

ALBERTINA FILIPPINI.

Via Oestello 8, Bologna, December 9th, 1913.

P.S.—I enclose the Italian communication which I have copied from the original letter received by Signora Maselli.

The Rector, the Ghost and the Taxi.

SIR,—In reference to your comment, on page 611, respecting the 'Daily Mirror' story of 'The Rector and the Ghost,' may I relate the story as I heard it in 1891? A Roman Catholic lady told me that her confessor at the Oratory had related the following account of a visitation he had received. At the Oratory door he met a lady in a mantilla, who asked him to go and see a dying man opposite. He accompanied her, and after ringing the bell the lady disappeared. In the drawing-room, over the mantelpiece, the priest saw the lady's portrait, attired as when she came to fetch him. In the course of conversation the young man acknowledged failure in his Christian duties and gave a promise to do better. As related in your story, the son died the next day. I understand Mr. Leadbeater has put this account into one of his books.—Yours, &c.,

PAX.

Again Mr. Maskelyne.

SIR,—May I call your attention to the following statement by Mr. J. N. Maskelyne, in a pamphlet entitled, 'The Fraud of Theosophy Exposed.' He declares that 'Katie King' was *proved* to be a woman 'called Eliza White'; that she confessed to the fraud, and explained how the trick was worked; that the exposure, which must have taken place years ago, made Robert Dale Owen insane, and that the latter was confined for a time in a lunatic asylum. All this is, indeed, new to me and probably to yourself.—Yours, &c.,

GERTRUDE E. JONES.

[The alleged 'Katie King' referred to by Mr. Maskelyne was not the 'Katie King' of Sir William Crookes at all, but an American swindler employed by Mr. and Mrs. Holmes. Robert Dale Owen believed in the genuineness of the phenomena and was greatly grieved when he realised how he had been deceived. His mental failure, which was temporary, was brought about, mainly, by other troubles, principally financial. In 'The Banner of Light' of May 1st, 1875, he summed up the evidence for and against, and concluded that the Holmes's had mediumship, but had dishonestly supplemented their powers.—Ed. 'LIGHT'.]

'Cherchez la Femme.'

SIR,—May I put quite a different construction on this phrase from the one implied in your quotation from 'The Theosophist' (page 581)? I do not think it at all a slur on the woman, from any point of view, but on the contrary, it throws a decided shadow on the male. When a crime is perpetrated, or a scandal circulated, and we cannot elucidate it, we say, 'cherchez la femme' because a man's weakness is betrayed in his relations with the opposite sex, and through this weakness he is led to do a wrong that, if he were stronger, he would avoid.

I hear much of the magnanimity of men, and do so long to prove it; but I find in nearly every case the cry is: 'The woman thou gavest me! &c.' From experience I learn that from the cradle to the grave the enemy woman has to fear and protect herself from is the male. Laws are made in his favour. Some days ago a judge recommended a woman to mercy who was condemned for the murder of her illegitimate child; the comment upon this act was 'Behold how good the man is to the woman!' I shall believe in that goodness more when I see the man who led the woman into disgrace stand beside her and share it; I shall believe in it more when I see the white slave traffic come to an end; but so far from crying 'cherchez la femme' when things go wrong, I should say 'cherchez la femme' if you want to find the weak spots in the reputed strength of the male.—Yours, &c.,

A MERE WOMAN.

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