

# Light:



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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,741—VOL. XXXIV. [Registered as] SATURDAY, MAY 23, 1914. [a Newspaper.] PRICE TWOPENCE.  
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[a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

We find the current number of that excellent quarterly magazine, "Science Progress" (John Murray, 5s. net) of especial interest in view of the article by Mr. J. Arthur Hill, entitled "Criticisms of Psychical Research." Mr. Hill is dealing with the objections of Mr. H. J. Shelton, a writer who is quoted as saying that about psychical research evidence he "knows little and cares less." Judging by his rejoinder to Mr. Hill's article, printed in the same issue, one of his objections relates to the introduction of the subject of psychical research into Sir Oliver Lodge's presidential address to the British Association. That is old ground now. We dealt with the question at the time from our own standpoint and need not recur to it. The following extracts from Mr. Hill's article, however, will doubtless be of interest to readers of LIGHT. On the question of telepathy Mr. Hill writes:—

I agree very cordially that it is "rash folly" to admit an ether-wave telepathy, except as a mere guess—a guess, moreover, which the details of the evidence seem to render probably mistaken. Is it not equally rash folly for Mr. Shelton to say that when telepathy has explained all it can, "the residuum ceases to be worth investigating"? No doubt this is so to one who "knows little and cares less" about the subject. But there are others who think that even small residua do not cease to be worth investigating. Rayleigh and Ramsay discovered argon by following up the small residual difference between atmospheric nitrogen and nitrogen obtained from other sources, and as telepathy is "not proven," the Spiritistic residuum is not proven to be small. It may turn out very large. It depends on the scope of telepathy. And this is a matter for investigation.

\* \* \* \*

On the question of trance phenomena and normal clairvoyance, Mr. Hill writes convincingly, showing that in some cases the hypothesis of telepathy seems to be nearly if not quite excluded:—

These trance phenomena are closely paralleled by the "normal clairvoyance" of a medium well known to me for many years. This man, apparently quite normal, and certainly not in trance, will sometimes reel off correct descriptions and names of one's deceased relatives as fast as they can be taken down in shorthand; also intimate family details of the sitter's history which he could not have obtained by detective work; also, sometimes, things which the sitter did not know and never had known—so far as he was aware—but which on inquiry turned out true. My friends and I have carried out long series of experiments with this medium, introducing strangers from distant towns—non-Spiritualists, people with no interest in these matters—and devising various other tests. We began as unbelievers, but the facts beat us. Something out of the common is at work, of that we are sure. What it is we do not know. Perhaps it is partly telepathy, but some of the evidence seems to go beyond that.

\* \* \* \*

Sir Oliver Lodge has found a valuable and competent lieutenant in Mr. Hill, although we do not envy Mr. Hill's task of having to reply to critics equipped with little but

ignorance of the subject they assail and that world-old impulse to oppose a new idea. It will not be forgotten how scientists opposed the steam engine, the telephone and the phonograph—to mention only a few "new ideas"—but with no conspicuous success. Fools, it is said, learn by experience, but we cannot logically apply the term "fools" to the opponents of new discoveries, because plainly experience has never taught them anything! But (as Mr. Hill remarks):—

This natural conservatism is a good thing. It saves us from superstition and foolish credence of various kinds. I greatly prefer excessive scepticism to excessive credulity. . . . We do not expect to produce belief by our reports; we do not even wish to do so. The most that we expect or wish to do is to "modify the atmosphere," to dissolve away negative assumptions, to change popular opinion from a state of ignorant denial to a state of open-minded tolerance and suspense of judgment, while at the same time insisting on adherence to careful scientific methods and on ruthless rejection of anything that is not based on solid, carefully amassed, and tested evidence.

\* \* \* \*

A correspondent of the "Saturday Westminster Gazette," of the 9th inst., commenting on "The Ghost of a Dog" (the article in the "Gazette" from which we quoted recently) attributes the phenomenon to thought-transference—thought-pictures in the mind unconsciously projected "and always acting and re-acting on each and every one of us." And in the closing passage of the letter the writer remarks:—

Of course, purely sentimental, and what I may call "objective" Spiritualists will cling to their "phenomenal" spirit theory; but if the mental world be as real as, or more real than, this one, may we not be using two words (thought-spirit) for one and the same thing?

It depends upon who is meant by "we." As we have said before, the term "spirit" in its strict sense stands for the power or reality behind substance. We never see spirit, we only see the appearance it presents to us in some grade of substance—that is to say, a form. A thought is probably a highly refined form of substance, or we could not feel its presence as an atmosphere or in certain conditions photograph it. But then comes the question whether in the story of "The Ghost of a Dog" the seer beheld the dog itself or only its owner's thought of it. Both theories are tenable. The "'phenomenal' spirit theory," as the "Gazette" correspondent calls it, does not invalidate the idea of thought images, nor is the reverse the case. Doubtless both are true. Life is very comprehensive and has room for all kinds of possibilities.

\* \* \* \*

"N. G. S.," a correspondent whose letters reveal an admirable spirit of scientific inquiry, referring to the attention lately paid to sufferers from blindness, asks whether hypnotism might not have a curative value in such cases:—

Lately I have read that the blind in their dreams see as naturally and clearly as those who have their natural sight. Considering this in connection with the case of somnambulistic perception, it seems possible that the abnormal or spiritual mode of vision might be brought into normal use by the aid of hypnotism; and, indeed, there have been cases of people seeing otherwise than by their eyes. If a subject were hypnotised and made to believe he would see when in his ordinary



condition, would he? Very likely the experiment has been tried. If not, it should be tried forthwith.

If our correspondent saw the "Daily Chronicle" three days after his letter was dispatched he would have found his inquiry answered. Under the heading "Blind Girl cured by Hypnotism," the newspaper referred to gave an account of Gertrude Yates, a girl nine years of age, living at Nunhead, who a year ago had her sight restored by hypnotism, having been blind from birth.

For the benefit of those of our readers who did not see the account we reproduce the essential facts here:—

There was not the least doubt that the child had never been able to see before she was treated by Mr. Alexander Erskine, who for nearly a decade has been practising psycho-therapeutics.

I visited Gertrude's home yesterday (writes a "Daily Chronicle" representative), and discovered that the child can see better now even than she could when she first came out of the darkness. Her sight is not perfect, but it is strong enough for all ordinary purposes, and she was able to describe objects and people at least twenty yards away.

"There was always trouble with Gertrude's eyes," the mother explained, "and I took her to many doctors, and finally to the hospital. But nobody could do her any good. They gave me drops to put in her eyes, but they didn't get any better. Then a kind lady said that Mr. Erskine might be able to do something for her. And a year ago he came to see her and put her to sleep. And then the wonder happened, and she has had her sight ever since."

Mr. Alexander Erskine does not regard the case as in any way sensational, although it is a valuable illustration of the uses of psycho-therapeutics.

"There is, of course," he remarked, "nothing miraculous about the cure. The child was never really blind—that is to say, the mechanism of eyesight was intact, and the nerves in perfect condition. But she had never been able to see, because anything that got on the retina, though it was transmitted to the brain, was not interpreted by the mind. The last and the important link was wanting. All that was needed was for the child to use her will and make the necessary co-ordination between her conscious and subconscious mind. That was done when I sent her to sleep, and suggested to her that she would be able to see when she woke."

And Mr. Erskine in some remarks on cures of functional disorders which he has effected emphasises the conclusions of other experts in psycho-therapy, viz., that their methods apply to functional and not organic derangements.

#### LONDON SPIRITUALIST ALLIANCE.

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##### FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, May 26th, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

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.

#### A "HEADLESS GHOST."

Headless ghosts are not infrequent in the ghost stories of the past, but a modern representative of this type of spirit is now reported from the village of Sharneshill, about three and a-half miles from Cannock. It is "headless, garbed in white, and radiates a subdued glimmer." It was first seen by an ex-sailor working at the collieries in the locality, who encountered the apparition while cycling to work one evening. Thinking it was a woman he hailed it with a cheery "good-night," whereupon it "gave a nerve-shattering shriek and began to travel alongside the cyclist." It was then that the cyclist noticed that the apparition was headless and moved along without touching the ground. After that it was seen by six colliers who were cycling from Coven to Wyrley. They said it was floating in the air quite five feet from the ground, and appeared to be about seven feet high. It had no head, and outstretched two long arms. "Its garb was white, and a subdued glow radiated from the figure." Assuming it to be a veritable ghost, its appearance suggests imperfect materialisation.

## THE PSYCHIC ELEMENT IN THE GREEK TESTAMENT.

ADDRESS BY MR. ANGUS MACARTHUR.

[COPYRIGHT.]

MR. ANGUS MACARTHUR addressed the Marylebone Spiritualist Association on Sunday evening, May 10th, on the subject of the "Psychic Element in the Greek Testament." The earlier portion of the address was substantially a recapitulation of the conclusions already stated to the London Spiritualist Alliance in an address on the same subject in February, 1910 (see LIGHT, Vol. XXX., pp. 111 and 123): but the later portion, on the Resurrection and the accompanying phenomena, contained certain new suggestions. The lecturer said, with reference to the display of the wounds of the risen Lord to Thomas and the assembled disciples:

If you ask yourself *why* He should show wounds, a suggestive speculation will exhibit itself. If some dear friend, recently departed, were suddenly to present himself again to one of us, in bodily aspect, exactly and precisely as of old, I imagine we should hardly ask to be presented with physical evidence of identity by means of scars, fractures or other injuries to the body we knew so well. Recognition would be spontaneous and enthusiastic. But if, although our friend's aspect were practically that which we remembered so well, there was nevertheless a certain unfamiliarity of feature and expression, we might seek for some such confirmation in the evidence offered by remembered physical defects of the genuine physical personality. Now if you conjecture an imperfect stage of the materialisation, the difficulty about the display of the hands and feet is dissipated. Have we any evidence that the early materialisations of the risen Lord were imperfect and experimental—that they were the continuously improving efforts, as we may say with all reverence, of One who was as yet hampered by the difficulties which might be supposed to trouble this perfect man, "of a reasonable soul and human flesh subsisting," in these primary demonstrations of the fact of the Resurrection?

The truth is that the whole narrative teems with them. They simply amazed me when, throwing aside the veil of a translation made by men who probably had no experience of psychic phenomena, I began to reflect upon the original wording of the record. As I understand the appearances of the risen Christ, they were materialisations. Among modern scientists, Professor Bonney has mentioned this hypothesis in his book on the "Present Relations between Science and Religion," but I propose to work it out, so far as time permits, in the light of the Gospel record, and of the experience of this expert audience, and with the aid of reference to the original Greek. At the very beginning of the Resurrection story, we find Mary at the tomb speaking to the two angels (I use Dr. Weymouth's translation).

"Why are you weeping?" they asked.

"Because," she replied, "they have taken away my Lord and I know not where they have put him."

While she was speaking, she turned round and saw Jesus standing there, but did not recognise him.

"Why are you weeping?" he asked. "Who are you looking for?"

She, supposing that he was the gardener, replied, "Sir, if you have carried him away, tell me where you have put him and I will remove him."

"Supposing that he was the gardener!" But if the received view of the Resurrection be the correct one, the body before her was that which, only a couple of days previously, she had seen hanging upon the cross—the body of the Lord whom this woman had loved and worshipped with the passionate affection which made her the last at the cross and earliest at the grave. On the received view, Christ had stepped from the tomb in his original physical personality, as if in our own day some departed friend were suddenly to rise and emerge from the coffin in which he had been laid for burial. Is not that view excluded by the record before us? Is there not, in this supposition that He was "the gardener," the plain and unmistakable suggestion that this was an imperfect materialisation, put together



in haste and eagerness by the manifesting Spirit with the aid of this single medium, and, therefore, at first sight unrecognisable even by the most intimate of friends? I submit that this, at all events for investigators like ourselves, is a far more likely explanation than those offered by commentators who were precluded by their habitual theological prepossession from seeing the realities of the case. Alford, incisive as he so frequently is in spiritual matters, explains that the fact why Mary could not know Him "may be psychologically accounted for—*she did not expect Him to be there*—was wholly preoccupied with other thoughts." A learned German critic says that "her tears wove a veil, which concealed Him who stood before her." Farrar thinks that "some accident of dress or appearance made her fancy it was the keeper of the garden." But as he had just previously told us that "there was something spiritual, something not of earth, in that risen and glorified body," this explanation will not stand. An imperfect materialisation might be taken for such a humble individual as a gardener, but the mistake could scarcely be made if the body were of glorified aspect.

The story of the recognition by the voice of the Saviour, where His mere appearance had evoked no response, is familiar to you all. No sooner has recognition taken place than Jesus says "Touch me not!" "Do not handle me!" or best of all renderings, perhaps, "Do not cling to me." The tense (present imperative middle) implies at least that she was attempting to touch Him, and there is in the words a certain restraint and tenderness, as if He were saying "Now, don't you cling to me." But why not? If this visible body were simply a revival of that mortality which had hung upon the cross, and had laid in the tomb, would not the fact of its palpability to the touch have been one of the best evidences of reality of the Resurrection? But the real physical body had, as I suppose, been dematerialised by powerful psychic agencies. There was in very truth no corruption, as these elements of the physical body were scattered. The words have perplexed commentators. Most of them see in the prohibition, followed by the words, "For I am not yet ascended to my Father," a kind of implied promise that in another state of existence, believers *will* touch Him. Leo the Great, who died in 461, and who was therefore comparatively near the apostolic period, seems to have been one of the earliest exponents of this view. "When I am ascended to the Father," so he paraphrases the passage, "then you shall more perfectly and truly touch, grasping with the mind that which you do not now touch with the hand, and comprehending with the intellect that which you do not now discern with the senses." But it seems to me that the explanation of the prohibition is not so far-fetched, especially in view of its inferential repeal, as we shall see within the next few minutes. If I am right in my conjecture that this was a weak materialisation, made up with the aid of "power" from this single medium, it might have fallen to pieces at a touch, particularly at so electric a touch as that of Mary in her ecstasy. Hence that prohibition, so familiar to all observers of materialisation phenomena, against touch. Materialisation is a very difficult task—how much more difficult was it likely to be to this Supreme Spirit, fresh from the awful experiences of the last few days, and conscious of the immeasurable destinies which depended upon the successful conclusion of the mighty task, which it had set out from the spirit-spheres to accomplish, during the forty days that yet remained to finish it! If this interpretation be correct, the whole sentence is exquisitely natural: "Now, don't touch me. I am not yet ascended to my Father. If touch is necessary to confirm the evidence of your sight, there will be abundant opportunity for it before I pass finally out of this into a higher plane." And that opportunity of touch, as we know, was actually given, together with demonstrations that the materialised body was so perfect as to be capable of taking physical sustenance.

Almost immediately, however, after this episode there is a manifestation to the other Mary and Salome, the mother of James (Mark xvi. 1). St. Luke says the second woman was Joanna (Luke xxiv. 10). The sequence of events is not wholly clear, but it is obvious that these women were leaving the empty tomb in order to inform the disciples of its

condition, when "suddenly they saw Jesus coming to meet them." "And," adds St. Matthew, "they came and clasped [literally "seized"—the Greek verb is a very strong one] his feet, bowing to the ground before him." But there was apparently no prohibition against the act of seizure, though only a few minutes before, the earlier witness had been bidden not to touch. If the traditional reason for this prohibition were the true one, it must have been as necessary in the case of the two or three women as in the instance of Mary. The facts probably are (a) the materialisation had grown stronger, especially because (b) there were now two, or possibly three, mediums upon whom it could draw for "power."

(To be continued).

#### THE BUDDHIST SOCIETY'S ANNUAL MEETING.

The Buddhist Society, of 46, Great Russell-street, W.C., held its annual public meeting on Saturday, the 9th inst., at the Galleries of the Royal Society of British Artists. A large and enthusiastic gathering was present.

DR. E. J. MILLS, F.R.S., D.Sc., who occupied the chair, welcomed the members and friends with a few kindly words. The Buddha, he said, had left an imperishable memory. In the last watch of the night when he attained enlightenment he realised the absolute truth about the universe. He saw it "face to face." He had told us that the whole of our progress towards peace rested with ourselves. The teaching he gave was only to be accepted if it was in accordance with our own experience. But if we did accept it, it would result to us in a peace impossible to describe.

MR. WESTBROOK said the great need of the world in the time of the Buddha was not more science but new moral guidance and fresh inspiration for living. To-day science had been studied and applied in such a materialistic and non-moral way as to have destroyed or disturbed our spiritual balance. In the Buddha's teaching that the Universe is permeated by law we might observe some correspondence between the idea of omnipresent law and the theological conception of the omnipresence of God.

MR. HOWELL SMITH said that Buddhism proclaimed that change was the law of existence. Some might call this pessimism. The terms "optimism" and "pessimism" were too often loosely used to denote states of health at odd times, but the Buddha invited us to be strong enough and brave enough to see life as it really was. Buddhism aimed at sweeping away delusions. Once we realised the true nature of the sorrow of existence, emancipation began. We should cultivate sympathy, which was a real unity with other beings. The trend of present-day thought was to the Buddhist ideal of the realisation of unity.

MR. AMERSEKERA, who referred to the fact that that day was greatly honoured in Ceylon, declared that well-nigh a third of the human race turned towards the Buddha in love and gratitude; and MRS. ROMANNE JAMES described the Buddhist monk's life in Siam.

MR. LLOYD dwelt on the need for cultivating sympathy with Nature—animate and inanimate. "Let a man cultivate towards the whole world—above, below, around—a heart of love unstinted, unmixed with the sense of differing and opposing interests." The essential teaching of Buddhism was love. It called on men to live in tune with Nature, which would give strength, upliftment, and courage.

The chairman closed with the Buddhist benediction.

WE can never be any less than we are this minute. We are forever taking on more, and once taken, it cannot be discarded—it is us forever.—LUCY A. R. MALLORY.

GRADES OF PERCEPTION.—Every plane of life is invisible and incomprehensible to the plane of life below it. To comprehend a higher plane of life we must ascend or live up to it. This is the reason why the spiritual plane of life is "foolishness" to those immersed in the physical-sensual life. To discern spiritual things we must ascend in thought to that plane of life, else it cannot be known to the consciousness of the individual.



## SPIRITUALIST MAY MEETINGS IN LONDON.

The thirteenth Annual Convention of the Union of London Spiritualists at South Place Institute on Thursday, May 14th, was represented by three thronged and enthusiastic meetings. At the morning gathering the speaker was Vice-Admiral W. Osborne Moore, his subject being "Spirit Identity by the Direct Voice."

The meeting having been opened with a fervid and eloquent invocation by Mr. P. Scholey, the Chairman (Mr. George Tayler Gwinn) briefly introduced the Admiral as one who had had a very wide experience in the particular phase of mediumship to which he was about to call attention and who was known to many of those present through the pages of *LIGHT* and his published works.

Admiral Moore began by saying that among the manifold phases of Spiritism which had been exhibited in this country the most satisfactory and provably genuine was that of the "direct voice." We had had it with us in a mild way for many years through the mediumship of Mrs. Everitt, Mr. Cecil Husk, Mr. Williams, and Mr. Craddock, but English people as a whole did not realise its full possibilities until Mrs. Etta Wriedt came to Wimbledon as the guest of Mr. W. T. Stead in May, 1911. The Admiral continued:—

The "direct voice" is the highest manifestation which has yet been vouchsafed to man by the higher powers in the spirit world. Materialisation is very interesting from a scientific point of view. Trance utterances, clairvoyance, clairaudience and automatic writing give us some valuable testimony, but in these phases no investigator can aver that the communications are wholly free from adulteration by the consciousness of the medium. In the case of the voice, however, there is only a slight trace of the personality of the psychic. It evinces itself occasionally by the mode of expression, the phrasings of the sentences are not always those which the speaker used in life. The actual voices cannot be reproduced for two reasons: (1) the power to speak is collected from the sitters, and (2) the use of a metal trumpet destroys the individuality of the accents.

Identity is discovered by what the communicator says, the trifles that he talks about and now and again by peculiar mannerisms. Some dozen people in this country have heard the direct independent voice when no trumpet is used and when only the sitters can hear what is said. The message is not clairaudient; the speech of the spirit is objective and issues from some position a few inches from the ear. This, in my opinion, is the crowning phase of Spiritistic phenomena yet reached by mortals. To listen to an old friend talking to you for half an hour without the medium hearing a word of his or her statements, and of events which you and the spirit only know—it may be of the events of fifty years ago and only vaguely remembered by yourself—is an experience very rare and never to be forgotten as long as one lives. It has been my privilege at least forty times to receive this proof of spirit power.

The first thing I ought to touch upon, when describing the séances of Mrs. Wriedt, is the proof of their genuineness. In the first place, she is never in trance and talks naturally through every séance, often giving the names and descriptions of spirit visitors and indicating for whom they come. While talking she is often interrupted by a spirit voice, and the two are speaking simultaneously. Then the voices can be heard in full light as well as in darkness, though for obvious reasons the latter condition is better. Two voices have been frequently heard by me and others talking at the same moment about matters unknown to the psychic and to each other; occasionally three and at very rare intervals four, one using the trumpet and two or three independently of it. A voice has been heard to sing and another to speak simultaneously, and one gentleman also heard the voice when the medium was downstairs in the drawing-room forty feet distant and the door of the séance-room locked.

Objects are moved in the room, vases full of water and flowers passed about, chairs turned upside down and lifted over the heads of the sitters, flowers put into the hands of those present. I remember, at one séance, a full vase weighing ten pounds, from a table outside the circle, brushing past me and being placed in silence on a chair within it. Once, in 1913, a trumpet leapt from the floor in a good red light, dented itself on the back of a chair and flew into the end of the room. In the dark phantasms and spirit lights of different sizes and colours can be seen by people who have no receptive mediumistic gifts, and occasionally faces brilliantly illuminated.

The medium, who is an uncultured person, does not know any language but Yankee; she cannot even speak proper English. Yet the spirits have been heard to speak Arabic, Croatian, Servian, Dutch, French, German, Hebrew, Hindustani, Italian, Norwegian, Spanish, Welsh, Scotch and Gaelic.

Perhaps the most impressive feature was, in the speaker's opinion, the naturalness of all that went on. After giving some instances of this, he said that it was a passion with Mrs. Wriedt to be the passive means of bringing children to their parents.

Though her blank séances are about one in five, I do not remember one sitting where the blessing of consolation for the loss of children was denied to a sorrowing father or mother.

The Admiral next alluded to some of the spirit personalities most often met with at Mrs. Wriedt's séances. Dr. John Sharp, her leading control, we were informed, was born in Glasgow and taken over to America by his parents in the eighteenth century when he was two months old. He became an apothecary farmer, and eventually died in Evansville, Indiana. John King (Sir Henry Morgan of two hundred and fifty years ago), the control of Husk, the blind medium, frequently managed Mrs. Wriedt's séances in England; "Grayfeather," formerly a North American Indian medicine chief, was the control of J. B. Jonson, the materialising medium of Toledo, Ohio; and "Blossom" was an Indian spirit child who lived and died in Florida.

After this introduction Admiral Moore proceeded to recount, out of the hundreds of convincing evidences in his possession, a few examples of the phenomena which had occurred "in the presence of this remarkable psychic." He stated that during the last three years he had sat some seventy times alone with her, and described the procedure on these occasions, and how his spirit guide, "Iola," developed power till she was able to appear to him and talk to him independently of the trumpet without being either seen or heard by Mrs. Wriedt. Of these personal sittings he narrated two—one on the evening when Mrs. Wriedt arrived here last year, at which a Miss Searle came and said she had lived near to him, and thought he was much deceived, and she had now "come to see whether there is anything in it." She added that her niece was now doing her work. The statements were quite correct. The lady had kept a small shop and post-office three hundred yards from his house, and her niece was keeping on the shop. At the other sitting, on May 17th, he had, while holding both hands of the medium, the most complete instance of telekinesis (movement of objects) in the dark he ever remembered witnessing.

From his private sittings the Admiral passed to the experiences of others, but we have not space to give here any of the narratives he quoted. Many of them have already been published in *LIGHT*, and all are given in his book "The Voices." In conclusion he said:—

I never once heard an evil spirit speak at Mrs. Wriedt's séances, and I heard some hundreds of voices. People who ought to know better say they do not understand why spirits cannot tell us anything about the "other side." It is not possible for them to answer all our questions, because they are operating in more than three dimensions. Try and imagine yourselves endeavouring to explain to a being who only knows of two dimensions how you build a house. You would find it impossible to make it understand. The principal object of our visitors is to convince us that their Egos have survived the shock of death, and that they are happy. This object accomplished, they have little more to say. All psychologists know that identity can only be established by trifles. Let us suppose that a statesman wishes to make an old schoolfellow comprehend that he still lives. Does he talk about his work, say, at the Foreign Office? What good would that do? Hundreds of people know the details. But if he says, "Do you remember when I punched your head behind the barn at the end of the cricket-field?" this, if true, is what might be called striking evidence to his hearer that the individual he once knew is communicating.

All my researches, so far, go to show that the Bible record contains true instances of Spiritistic phenomena both in Old and New Testaments. Take away the Virgin Birth, the physical resurrection of Jesus of Nazareth, his ascension and the raising of Lazarus, for all of which occurrences the evidence is of the most feeble character, and nothing is left which cannot be accounted for by ordinary psychic phenomena, instances of which are known to numbers of persons now living. The feeding of the four or five thousand with an inadequate supply of loaves and fishes has certainly not been duplicated in our time, but may not these have been extensions of the phenomena we now know as "apports"?

Let us hope that the mysterious powers of Mrs. Wriedt, which are far superior to those of any living medium, may continue for many years to be the means of comforting the



bereaved and preparing all those who witness them for the world in which they will find themselves when their spirits leave their mortal tenements. (Applause.)

In reply to a question, the Admiral said he had never been able to get a satisfactory answer as to the exact means used by the spirits for the production of the voices. It would be interesting to ascertain whether a gramophone would record them properly.

DR. ABRAHAM WALLACE, in a few words at the close, referred to an article in the press that morning by Mr. Geoffrey Raupert, on "The Baneful Side of Psychical Research." He himself recognised that side, but its existence was due not to any inherent banefulness, but to the fact that sensitives were not given the proper conditions. He expressed his sympathy with Mrs. Susanna Harris in the attack made on her in Holland, and his pleasure at knowing that Mrs. Wriedt was well looked after by Admiral Moore.

At the afternoon meeting clairvoyant descriptions were given by Miss MacCreadie and Mrs. Gordon, both ladies well illustrating the reality and resources of their gifts. Some of the descriptions were accompanied by messages which showed intimate knowledge of the needs and circumstances of the persons addressed. Mrs. Susanna Harris afterwards spoke on her experiences, and by her earnest and impressive delivery, enlivened by quaint touches of humour, kept her audience deeply interested.

Many and varied emotions were stirred at the evening meeting. Admiral Moore's address was in the nature of a bombshell, and had not the President exercised a firm hand, it would have been followed by such a storm of questions and hostile comment as would have left no time for anything else. The Admiral regarded the very names "Spiritualism" and "Spiritualist" as misleading and presumptuous; he could see no meaning in such terms as "the philosophy" and "the cause" of Spiritualism, or anything in its "seven principles" which was not common to all religions, and the movement was marked by many blemishes which he proceeded to expose in the most unsparing fashion. The eloquent speeches which followed from Mr. P. Scholey, Mr. F. T. Blake and Mrs. M. H. Wallis were in the nature of replies and raised great enthusiasm. Reports will appear in our next issue. Mr. Gwinn at the opening of the meeting gave a useful *résumé* of the year's work of the Union, the membership of which he stated consisted of eighteen societies and twenty-five associates. He made especial reference to the scheme which the Union had in hand for the better planning of speakers and asked for co-operation and help in carrying it forward.

Beautiful solos were sung at the morning and evening meetings by Miss Florence Shead and Miss Beatrice Rand and in the afternoon by Miss Ethel Clayton. Miss Mabel Gwinn ably presided at the organ.

#### REVIVAL OF THE WORK OF "JULIA'S BUREAU."

The "Psychic Gazette" for May contains the deeply interesting announcement that the work of "Julia's Bureau" is shortly to be revived. As will be remembered, an appeal was issued by Miss Estelle Stead nearly two years ago for assistance to continue the Bureau, but the response was so disappointing that the work had to be relinquished. It is now stated that, owing to the generosity of Lady Lewis, the Bureau is to be re-established at a house provided for the purpose in Dorset-square, W., to be called "The Lady Lewis Institute." Mr. J. J. Vango, whose psychic gifts are so well and widely known, has, it is stated, been nominated as the medium to form the "living link between this world and that beyond the grave." Lady Lewis will personally preside over the Institute, and will be assisted by Miss Estelle Stead and Miss Felicia R. Scatcherd. The aims and objects of the Bureau, as re-established, will be practically identical with those which prevailed when the work was under the personal direction of Mr. Stead, that is to say, the Bureau will not exist "to solve scientific problems nor for the purpose of psychical research," but solely "to help those who mourn to communicate with their loved ones . . . to heal broken hearts, to comfort Rachel mourning for her children, and to bring sure and certain knowledge of immortality to light." It is intended that the Institute shall be established on principles that will make it eventually self-supporting and permanent.

#### MRS. BESANT ON MYSTICISM.

In the course of an eloquent and stimulating address on "The Meaning and Method of Mysticism," delivered at the Queen's Hall, Langham-place, W., on Sunday evening last, Mrs. Annie Besant said that a wave of Mysticism was passing over the world at the present time: wherever we looked, we saw this fact emerging. Men and women were beginning to feel that it was not the authority from without, but the authority from within, which was of importance. In this country, Mysticism had recently met with unexpected exposition. Thus the Dean of St. Paul's had stated that Mysticism was the most scientific form of religion, while according to Lord Rosebery, the "practical mystic" was the strongest of all men. The question might be asked why the Dean made the statement, and the answer would be, because Mysticism depended upon the testimony of consciousness. We only recognised the appeal made by externals; we did not know what things in themselves were. But after classifying our impressions as sensuous, mental and emotional, we found that there was something else to which consciousness responded. It was difficult to define, but it might be described as a sense of something greater than ourselves which most strongly appealed to us in our quietest moments. It was something so wondrous and profound that nothing in our being was alien to it. Our spirit went out to it, and our endeavour to realise it constituted religion. Gradually we had come to know that the testimony of consciousness in this matter was as real as that which answered to other kinds of impressions.

Mysticism was not psychical, using the word in the ordinary sense, although it pertained to subtle conditions of the physical senses, nor was Mysticism an allegory or symbol of other truths. Mysticism was the realm of the spirit; it meant a direct knowledge of God, and its truths were partially embodied in the religions of to-day. There were facts in the spiritual world as well as in the material world; these facts were universally known; they had been recognised in every age, and were to be found in every religion, living or dead. It was only the mystic who could know such facts directly by observation and experience. It was unwise to limit religious thought to revelation. There was a path by which supreme knowledge might be attained. In the realm of the spirit all was unity, while on earth all was diversity. The mystic response to the God idea was everywhere the same. Just as a tank was useless where all around was water, so was the written word when intuition spoke of God. This was, perhaps, what the Dean of St. Paul's had in his mind when he said that a mystic did not require the scriptures. Dogma was necessary at a certain stage, but it only presented one side of a spiritual truth. Similarly chemical formulae were at first useful to the student, but he was not to be bound by them and on their account to be debarred from investigation and original research. One religious truth reached by the individual spirit was worth a thousand testimonies from others. The method of Mysticism was the conquest of the senses; by knowing the lower we become acquainted with the higher. But to conquer the senses was not to destroy them; it meant that they were to be used as instruments by which we might attain to higher things. That which the lowest man could grasp was not sufficient for everybody. Hence it was that Mysticism was again being associated with religion.

WILL Mr. Edwin J. Lucas favour us with his present address, as we have communications for him?

IN THE "TWO WORLDS" of 15th inst. appears an interesting account of an interview with Mr. J. J. Vango, accompanied by a portrait. The account is from the pen of Mr. Horace Leaf.

NEXT WEEK we shall publish a reply by Mr. L. V. H. Witley to the article by A. G. M.A. (Oxon.), M.D., in *LIGHT* of 9th inst., with special reference to the question of the right use of the terms "psychical" and "spiritual."

MR. CHAS. TAYLOR (Brook House, Warwick-lane, E.C.) will shortly issue a new and cheaper edition of "Speaking Across the Border-Line," by F. Heslop. It will contain an appreciation by Sir Oliver Lodge.



OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, MAY 23RD, 1914.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pfgr.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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### SOME EXPLANATIONS AND A MORAL.

Let it be said at the outset that what we as students of Spiritualism, considered as a science of the future life, have learned concerning the nature of that life amounts to little more than hints, glimpses and broken lights. When we say that we have gained assurance of the continued existence of humanity "beyond the bourne," of its continued interest in the life of this world, and its occasional interposition in this world's affairs, we speak of what we know. But when we are asked to describe in precise terms the nature of the world to which the "dead" have gone; the exact means whereby they are enabled to communicate with us; why, if they can communicate, they can give us no easily intelligible account of the life they are living, we are confessedly at a loss. We do not know.

Some explanation of this kind seems called for in view of certain criticisms in the Press, the outcome of General Sir Alfred Turner's recent address at Suffolk Street.

One of the most intelligent and impartial of the commentators frankly accepts the existence of ghosts and cites Dr. Johnson's well-known statement, "That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and nations." But he is weary of the unsatisfying nature of their messages. They tell us nothing new, and that supports his theory that "the ghost is but the poor shadow of the man who was alive." Quite a natural conclusion in the case of an intelligent man who has apparently studied nothing but the torrents of dreary nonsense which some well-meaning folk, without judgment or discrimination, parade before the world as spirit messages. Such things are the sorrow and despair of all Spiritualists endowed with any critical faculty. The newspaper writer alludes to the great names attached to "skimble-skamble stuff," slipshod English, false history, ludicrous perversions of known facts. We know them too well, but we also know that these things are but a kind of scum on the surface of much that is dignified, true and purposeful, even though it may not always be clothed in the most perfect literary form.

Our critic has overlooked one vital point. The great man, dead—whoever it may be—has lost for all time the one thing that related him perfectly to this world when he lived in it—his physical brain.

There is no longer any possibility of his reproducing himself in mortal life exactly as he could do when he dwelt amongst us. Let the finest brain amongst the finest psychics

be placed at his disposal—it is not *his* brain, the relationship is at best imperfect. And this brings us to the consideration that the only true and normal influence of the finer minds amongst the so-called dead upon the minds of earth is always expressed along interior—spiritual—channels in inspiration, in monition, in unspoken direction, in that golden impulse that lies behind all noble thought. The forms have gone, whether they were physical bodies or the written and spoken words. But the spirit of each remains.

Then, to face that question of the apparent impossibility of gaining a clear and definite description of the nature of the world beyond, it seems plain that were the highest resources of human language, the most perfect literary forms employed, the description would perforce have to be given in terms of the world in which we live. We have seen many eloquent descriptions, but always the old objection remained—"it is only this world over again." It is difficult to see how it could be otherwise, for how with the physical side of his nature is any man to think except in terms of the physical world? On the inner side of his nature—as a spiritual being—he may apprehend the matter, but so long as he remains polarised to the external side of things so long must all his conceptions of things flow into that form. To man as a spirit the ghost is a kindred man, moving on a normal plane of action, higher, more refined, than the man of earth; to man as a physical creature, the ghost is—what? A shadow, a phantom, an elusive shape, fragmentary, sepulchral, a "thing of shreds and patches." The ghost might with entire justice return the compliment if he had never lived in this world. What do we appear like to him? A flock of chattering shadow shapes excitedly concerned about trifles, and consequently with no excess of intelligence—inane creatures busied with delusive notions of reality, "hugging their bodies round them like thin shrouds" and proclaiming to the radiant world of spirits: "We, only, truly live, but ye are dead." But how to bridge the gulf, to bring to the minds of those immersed in the concerns of mortality some perception, however dim, that their world is not the only world, that there are realms of life beyond it more highly evolved, even more *real*? It will be done—the work is going on all the while. Something is effected if only by the stirring up of thought, even by the circulation of fantastic and distorted ideas having their substantial basis in the reality of a world of spirits whether consisting only of just men made perfect or "spooks," "astral entities," "elementals" and the rest. The painful formation of pot-hooks and hangers leads on to a knowledge of the method of writing the English of Shakespeare. The lore of a new world is before us, and the best of us are only in the primer class. We have at least learned something there, even if it is only equivalent to the a-b ab, and b-a ba, of our nursery days. Those who stay outside and laugh at our efforts have no real occasion for mirth, having learned nothing at all. We are engaged in turning the unknown and uncertain into the known and assured. There is a vast realm of uncertainty around us, but we are gradually reducing it to order and intelligibility by the only method available—that of study and experiment. It is neither a simple nor a thankless task. It is much easier to stand and look on—and criticise.

A SONG that is really musical and enjoyable must be sung spontaneously—without effort. So with the spiritual—the one who is always striving to become spiritual is only in the material consciousness. That which is spiritual comes without effort. It breathes itself out unconsciously.



## MY PSYCHIC EXPERIENCES.

BY MAJOR-GENERAL SIR ALFRED TURNER, K.C.B.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, May 7th, 1914, at the Salon of the Royal Society of British Artists, Vice-Admiral W. Osborne Moore, Vice-President, in the chair.

(Continued from page 236.)

## CASES OF HAUNTING.

Then followed an account of a visit to a haunted house near Yarmouth. He had visited the "haunted room" with the lady of the house and another lady whom he knew and who was strongly endowed psychically. While in the room, Sir Alfred said he felt a sensation as though a figure were leaning on his back, and both the ladies felt a grip on their necks and screamed, whereupon the strange visitation immediately ceased. It was reported that a savage murder had long before been committed in the room. There was a large orifice in the wall of the room through which the miscreant was reported to have thrown the bodies. The crime had been committed centuries ago, and doubtless the figure which haunted the room was not the ghost of the murderer, but probably merely a thought form arising out of the horrible emanations which emerged from the mind of the murderer at the time of his foul deed. The next example of haunting given by the speaker was the case of a house in Chelsea where, during a séance held there, some curious things happened. Music came from two musical instruments which had lost their strings, and there came also the appearance of an old man who said he owned the house. Sir Alfred said the old man had not the least idea that he had passed over, although he had been "on the other side" for more than a hundred years. He said he was very glad to see them and mentioned that his name was Comerford, also giving the names of his solicitors! It was a curious circumstance that on the outside of the house appeared the letter "C." The house was supposed to have been the abode of the Queen of King Charles II. (Catherine of Braganza) after the destruction of the Palace of Henry VIII., but people said it was tenanted by a man named Comerford, and it was supposed that the letter really referred to his name.

One night the people who then owned the house and who were great friends of Sir Alfred, asked him to come and dine with them. Inside the building was a curious winding staircase, supplementary to the main staircase. As he was going from the hall to the dining-room, he saw the figure of a monk ascending the stairs. The people of the house being Roman Catholic, he supposed that the monk was a guest like himself. On his host and hostess sitting down to dinner, he asked "Where is the priest?"—an inquiry which called forth the counter question, "What priest?" "The priest I saw on the stairs," he replied, whereupon he learned that the being he had seen was not of this world—that one of the ghosts which haunted the house was that of a priest supposed to have been father-confessor to a family who had owned the place many long years before.

## PRACTICAL USES OF SPIRIT COMMUNION.

It was said that there was no practical use in Spiritualism, but Sir Alfred gave two examples to the contrary. He once attended a séance in London, taking with him a brother officer who had been wounded in the South African campaign, and who had had no previous experience of psychic phenomena. After sitting in the circle for a short time his friend suddenly exclaimed, "I can't stand this! I can't stay any longer. I dare not stay any longer," and quitted the room. After his departure a lady in the circle said that she had seen a wounded man, his khaki uniform stained with blood, who said to the officer: "I died without leaving a will. My widow gets a comparatively small portion of my estate. You must go to my brother and tell him that you have a message from me to which he must pay attention." The officer (as it afterwards transpired) fulfilled the injunction thus given. On receiving the message the brother of the deceased man inquired what time the apparition appeared. On being told, he said, "That was the very time when I received

such an impulse as I never felt before. I seemed to hear an inward voice which said, 'You know it is not right that you should take so much of your brother's money although you are legally entitled to it. You must give more to the widow.'" This monition, thus reinforced by the experience in the séance-room, was carried out and more ample provision made for the widow. (Applause.)

In another case, where a young man had died suddenly from an unexplained cause, it was whispered that his death was of his own seeking. His mother was naturally greatly distressed by what seemed a cruel aspersion on her son. At her own earnest appeal she was permitted to be a member of a circle held at Sir Alfred's house, Mrs. Wriedt being the medium. On inquiring of "John King" and other spirit visitors to the circle Sir Alfred was assured that it was not a case of suicide but pure accident. Later there was heard the voice of the young man himself. He gave his mother instructions as to the completion of a book he had been writing, and assured her that he was perfectly happy. She went away greatly comforted. "I would like," said Sir Alfred Turner, "to ask those who are opposed to the idea of spirit communion if they would grudge that poor mother the great consolation she received?" (Applause.)

## THE RETURN OF W. T. STEAD.

"You have heard," continued Sir Alfred, "of the reappearances of Mr. Stead. He was a great personal friend of mine, and his death was a real grief to me. On the Sunday after the loss of the 'Titanic,' I was with a psychometrist, and she told me that she saw behind me a man's head, and then the whole figure. She went on to give an accurate description of Mr. Stead, and said that he was holding a child by the hand. I wrote immediately to Miss Harper, Mr. Stead's secretary, and she told me that they had had exactly the same appearance of Mr. Stead holding a child's hand.

"A few nights after that we were sitting in my house (I am not sure whether Mrs. Wriedt was with us), when almost immediately the voice of Stead came and spoke at length to us. He told us what happened at the wreck—how, after the ship had sunk, many bewildered spirits had not the slightest notion that they had passed over; and how, knowing quite well where he was—he had experienced no surprise and felt no shock except the first struggle—he at once set about endeavouring to help these poor people to realise what had happened, and was soon afterwards joined by others in his missionary work.

"Here I may state that Mr. Husk, who was lying ill in bed on the night of the accident, woke next morning in a state of tremor and agitation, and said that he had had a terrible dream: he had been out in a wreck and had seen great mountains of ice. The news had not then been received. It appears that Mr. Stead's controls had gone out to the wreck with Mr. Husk's astral body; for, while the etheric body cannot be parted from its physical envelope without the death of the latter, the astral body can go any distance and return.

"To resume: we asked Mr. Stead whether he would show himself. He said he could not then, but if we would go, on such and such a date, to Cambridge House he would do so. We went, but we got practically no results except that Stead appeared at once, showing himself in short, sharp flashes, dressed as on earth. Since then I have seen him several times." Referring to the last and most distinct of these manifestations (mentioned on page 207), when, unable to say more, Mr. Stead urged him to "pursue the truth," Sir Alfred paid a warm tribute to his friend: "There was no one on earth braver than he, nothing would take him out of the straight path. I am convinced that he is helping us now, and that he will continue to be of the greatest help to those who have worked with him in the past."

Turning for a moment to the earliest days of Spiritualism, Sir Alfred alluded to the spiritual manifestations, both good and evil, recorded in the Bible, and pertinently asked: "If there were spirits seen then, why not now? If the people who disbelieve us believe in the Bible, their reasons and conclusions are surely most illogical."

## SPIRIT PHOTOGRAPHS.

Proceeding, Sir Alfred said that the only spirit photographer he had known was Mr. Boursnell, whom he met by the intro-



duction of Mr. Stead. On one occasion Mr. Boursnell took a photograph of him (Sir Alfred Turner) which, on being developed, showed the spirit of his mother standing by his side. The likeness was clearly recognisable, being exactly like a miniature of her taken at the time when he was a small boy. He had also obtained through Mr. Boursnell's mediumship other psychic photographs. This particular photo, however, he had allowed to be reproduced in one or two papers, and a short time afterwards Mr. Maskelyne stated in the press that the photograph was not a photograph of Sir Alfred's mother and that Sir Alfred ought to have consulted experts, for, however earnest and sincere he had been in the pursuit of his inquiry into psychic photography, he had undoubtedly been deceived. "But," said the speaker, "I think I am more likely to be a judge as to whether the photograph was that of my mother than even the eminent Mr. Maskelyne."

On one occasion he had taken to Mr. Boursnell a lady who was not a Spiritualist. After she had been photographed there appeared on the plate, to her amazement, portraits of her father and an aunt who had lived with her, and the lady became a convert to the genuineness of psychic photography.

#### APPROPTS.

Concerning this phase of physical phenomena, Sir Alfred Turner related that for a particular spirit friend he had always provided a bouquet of flowers which, at the close of each séance, was taken away by the spirit visitor. But the day came when she said that she could no longer carry away the bouquet, having passed to a higher plane of spirit life to which nothing pertaining to earth could be taken. After that the flowers, though always offered, were left behind in the séance-room. He had frequently known flowers to be brought by unseen agency into the séance-room from other parts of the house. On one occasion a well-known racing man was brought to one of the séances (which were held in Sir Alfred's own house). As an appropriate offering one of the spirit operators brought into the séance-room from another part of the house a horse-shoe and placed it in front of the visitor. In another sitting—in the presence of three ladies and a non-professional medium—he had seen flowers falling on the table, the room being lighted, though not fully. Various objects not in the house at the time were also brought into the room, one of them being a copper incense spoon and another a star said to have been taken from the uniform of an officer, a friend of Sir Alfred, who had been killed in the South African war. The members of the circle were sitting hand in hand and the door was locked. At another sitting with the same lady medium similar phenomena occurred; flowers were again deposited and a figure of Buddha was brought to a gentleman especially interested in Buddhism.

Later this lady was with Sir Alfred at a séance with Husk when she said "I must go." He never saw her again. Three or four days later she dropped down dead, and Sir Alfred and his friends were told by spirit friends at a subsequent séance that on the former occasion she was in such a state of health that probably she would have passed over in the séance-room, and they therefore impressed her to leave. Her death Sir Alfred regarded as a terrible loss. She was a charming person and a most powerful medium.

Of the phenomenon of psychic music the speaker related some remarkable examples. Thus, on one occasion, the celebrated vocalist, Signor Foli, was amongst the spirit visitors, and sang to the circle with all the charm which characterised his singing in earth life.

In conclusion, Sir Alfred Turner said: "I think I have now been over the whole ground. Spiritualism, approached in a proper frame of mind, and considered as a religion of a high order, must become the greatest blessing to those who pursue it. It prepares us for the day when we must quit our physical body and proceed to higher rungs of the ladder of evolution. We need not pay the slightest attention to the mockers and scoffers. The followers of all religions in the past have had to bear the 'whips and scorns of time,' and it rather shows the strength of our faith and its solid foundation, that we can stand together and face the ridicule that the world always showers on those whose ideals it cannot share, and of whose truths it has had no experience. (Applause.)"

THE CHAIRMAN described how when at Cambridge House at a séance at which Mrs. Wriedt was the medium, he had been speaking to his friend "Iola." Presently she said, "Wait a moment," and after about ten minutes resumed her conversation. On Admiral Moore inquiring the cause of the delay, she replied, "Mr. Alfred Russel Wallace has just passed through, and he said to me, 'So this is "Julia's Bureau." I have heard of it, but had no experience of it during my life on earth.'"

A member of the audience, referring to the lecturer's remarks concerning intrusive spirits, inquired whether the séances had always been opened with prayer, to which Sir Alfred replied, "Yes, on every occasion."

MISS MACK WALL, as one who had attended some of the séances referred to by Sir A. Turner, described some of the manifestations she had herself witnessed.

DR. ABRAHAM WALLACE, in moving a resolution of thanks, said that in the interesting and highly philosophical address by Mr. Yeats, to which they had listened at the previous meeting in that hall, they had seen the question treated from a theoretical standpoint. On the present occasion they had on their platform two men of action, brilliant representatives of the Army and Navy. He did not think that such a thing had happened before. Such men were usually brought face to face with serious matters and were not likely to give up in face of difficulties, and that was certainly the case in regard to Spiritualistic phenomena, to the reality of which both of them bore their testimony. General Sir Alfred Turner had for many years devoted careful attention to the subject and had not only strengthened the convictions of Spiritualists but had brought into the movement many people who had previously known nothing of the subject. He (Dr. Wallace) had had the privilege of attending some of the séances at Sir Alfred Turner's house. On one occasion they had received a manifestation of psychic power so great that it was as if an earthquake had taken place. As they knew, on the occasion of St. Paul being released from prison what seemed to be an earthquake had taken place, but while the earthquake explained the shaking of the prison it did not explain the falling of the shackles from the prisoners. In the General's house they had heard a tremendous rumbling which he (Dr. Wallace) at first thought was due to the Underground Railway, till he remembered that it was about a mile away. He had also seen on these occasions some very interesting materialisations. On one occasion there was present a distinguished Theosophist, but there had been no "elementals" at the séances at which Dr. Wallace was present. In conclusion, he wished to thank Sir Alfred Turner for the deeply interesting account of his experiences, and to express the hope that he would address them again on another occasion. (Applause.)

MRS. BELL having seconded the resolution,

SIR ALFRED TURNER said: I thank you for the very kind attention which you have given to my remarks. It encourages me to think that it is not the last time I shall have the honour and pleasure of addressing you.

The proceedings then terminated.

#### MRS. ROBERTS JOHNSON.

Mrs. Roberts Johnson, the North of England lady who has proved so remarkable a medium for the direct voice in connection with the circles alluded to in the article by "A City Magistrate" (LIGHT, April 25th, pp. 199, 200), recently visited London, and during her stay called at the office of this journal. Mrs. Roberts Johnson is a lady of pleasing presence, bright and alert in mind, and with some eighteen years' experience of mediumship. Her gifts, we learned, have never yet been exercised in public, but have been confined to the family circle or séances in the homes of friends. Her powers as a medium for "voice" manifestations developed after some sittings with Mrs. Everitt, whose mediumship in connection with this phase of phenomena is well known. Mrs. Johnson shares the view now so frequently expressed that external psychic manifestations are tending in the direction of "voice" production—a form of evidence which is free from the drawbacks which attend most of the other objective phenomena.



## A COMPARISON AND A CONTRAST.

By L. V. H. WITLEY.

A certain Nonconformist weekly of wide circulation and influence has a column devoted to the "solution" of questions sent in by its readers. The solver of these problems is a D.D. and Professor. It is striking how, again and again, the question of the Hereafter comes up. A little while ago the Professor dealt with the suggestion that the dead lie unconscious from the moment of physical dissolution until the day of "the general resurrection," but recently the same question has been raised once more. The correspondent says that his grandfather, aged eighty-four, is "unsettled and puzzled" because a friend has suggested to the old man that when he dies he will not go straight into the presence of God but sleep until "the judgment day." Now, how does the Professor deal with the problem? One is tempted to say, Just as one would expect of a theologian and theorist. Instead of giving a plain "Yea" or "Nay," he replies: "I am by no means prepared to accept the theory, yet I see much that may commend it." And so he proceeds to occupy the whole of a long column with the setting forth of a doctrine, and reasons therefor, in which he admittedly has no personal belief! He quotes some obscure authority who holds "that the spirit is in a state of total insensibility from the instant of death until the instant of the general resurrection. The interval between death and judgment is in this way annihilated for them." At the last the Professor admits that "all this is mere surmise," and he ends with the non-committal and unsatisfying conclusion, "If we be wise and truly believing, we shall refrain from curious speculation, and be content to leave the future with God."

The net result is that this man of light and leading sets forth arguments for a theory in which he admits he has no belief, and then winds up by betraying his own insufficiency and incompetence to deal effectively with the problem.

Let us turn now from theory to fact, from unreality to experience. The Baptists (particularly some of them) are as much antagonistic to Spiritualism as any other body of orthodox Christians, yet what happened at their Spring Assembly just held? During the year one of the most capable and promising of their younger leaders, Dr. Newton Marshall, had passed on, and various references were made to the loss the denomination had sustained. Perhaps the most striking incident was in a speech by Dr. John Clifford. Here is one description of it: "Very tender, and emphasised by tears, was Dr. Clifford's reference to 'My boy, Newton Marshall, who has fallen in the fight, absent from us to-day—not here, yet who knows, he may be here?' In the solemn hush that fell upon the Assembly, the spirit of Newton Marshall seemed to hover over the pulpit and beckon all the younger ministers to the heights of strenuous service."

At the same session, which was crowded and overcrowded with delegates from all over the country, another reference was made by Mr. T. J. Hughes to the leader who had passed on: "Is not Newton Marshall—that great, strong soul—with us this morning?" There was quite a dramatic moment, indeed, in which, as usual, it was a woman who said the right thing at the right moment. It is described thus: "'Newton Marshall, is he not here?' cried Mr. Hughes in an intense moment at the great Tuesday morning meeting. 'Yes,' a woman's voice cried aloud. 'Yes,' and a wave of conviction seemed to sweep the place." The same writer, referring to the great gathering at the Albert Hall the previous evening, said: "William Carey, Christmas Evans, John Foster, William Brock, Charles Haddon Spurgeon, are they not here to share the joy and cheer on the runners? Some would even dare to say so."

In the same line was the tribute of Dr. Clifford (himself now getting frail with the weight of years of strenuous labour) to womanhood. "Woman," he said, "is a perpetual astonishment to me. My mother was. I do not feel that I understand her fully yet. Her lovely ways, her beauty of soul, still cast their spell over me."

We who stand for the great truths of spirit communion and ministry may well take our courage in both hands; for what-

ever dry-as-dust theologians may put forward in the way of theory, the human heart at times of stress and strain and sorrow must and will turn to the Unseen and to those dwelling therein for help and comfort and stay.

The comparison I have made is between the man of theology and the man of intense human feeling; the contrast is between theory (and that not believed in), and faith wedded to experience, and in such a conflict the battle is won ere ever the forces are joined, for when faith is linked to experience, and experience added to faith, the spirit and the spiritual come into their own.

## MISS LILIAN WHITING ON EFFICIENT LIVING.

Whether Miss Lilian Whiting's reflections in the May number of "The Nautilus" have any relation to the subjects for which LIGHT specially stands may be questioned, but they certainly have a very definite and helpful relation to life under present-day conditions, and we venture, therefore, to give some of her philosophy. Quoting Emerson's exhortation, "Write on your hearts that each day is the best day in the year," she says:—

To command at will a high state of mental energy is virtually to command the entire outlook on life. The condition of being "too busy," "too hurried," to attend to a specific thing at the right moment is almost a mental epidemic. At the last analysis it reduces itself to an absurdity. "Too busy?" For what? Really "too busy" to do anything. We all catch this craze now and then, and when we find ourselves becoming thus entangled it is time to pause and unravel the threads. Not infrequently the direct path to higher efficiency is, for the time being, to let go all we are so inefficiently attempting to grasp. . . . Straighten everything out, one's self included. For when life degenerates to the point that nobody has time for anything, it is really too irrational. Have we any directive power or have we not? Are we merely drifting at the mercy of any chance current?

The initial start out of the *melée* is to put everything in order, but here Miss Whiting makes it evident that she is thinking of her sisters in particular, for she proceeds to give a piece of advice, unfortunately impracticable to the male sex, viz., to "go and make a pretty toilette."

Get into your favourite colour, for colour has magic power, and you are at once conscious of newness of life. It is no more irreverent to seek renewal of spirit by these means than it is by fasting and prayer. It is the end, not the means, that is of importance. . . . Perhaps you will do no more work that day. But you have already done all. When, the next morning, you again enter on that particular task, whatever it is, it will achieve itself like magic. Things are always right, if we are right! Those days when the total depravity of inanimate things asserted itself are chaos out of which creation springs. Do not let them depress you. . . . Always make friends with conditions. So shall they be surely and swiftly overcome. The dangerous stage of this is reached when one begins to feel that nothing is of any consequence. This is a mood to be vigorously taken in hand. Everything is of consequence. Each hour is luminous with golden possibilities. Specific work, however essential, is not all there is of life. More important than any outer achievement is one's own mental, one's own spiritual state. Bringing that into harmony, all else takes care of itself. . . .

If we have fallen upon an age that requires more of us in the way of achievement, we must discover the means of generating greater energy. "Tis life of which our nerves are scant." And how shall we generate this greater energy? By living in the spirit—and the life of the spirit is order, loveliness, joy, peace, sweetness, serenity. These are our sources of power—power by drawing upon which we may learn to constantly make each day our best day of the year.

## "LIGHT" "TRIAL" SUBSCRIPTION.

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## "TRANCE CHEATING" AND SIMULATED MANIFESTATIONS.

SOME EXAMPLES AND CONCLUSIONS.

BY W. H. EVANS.

Sweeping assertions, which cannot be supported by facts, are sometimes made by Spiritualists concerning mediums—for instance, that they are people of little or no will-power, influenced by every suggestion within their surroundings. This is not true, mediums generally exhibiting a strength of will equal to that of non-mediums. And it is uncharitable of those who are not mediumistic, and who consequently depend upon mediums for their proof of a future life, to insinuate that sensitives are either weak-willed or worse.

It has often been stated that no medium has escaped the charge of being deceptive on occasions. But making a charge is one thing, sustaining it quite another. Even if it were true that every medium did at times stoop to such practices, there would be a reason for it. For every effect there must be a cause. That a person who normally is perfectly honest, truthful, and reliable should, under certain psychological conditions, commit an act which in his normal state would call out his antipathy and condemnation would be in itself a remarkable phenomenon. To say that the medium was not responsible would not explain it; it would only be shifting the ground.

In short, it is necessary to assign a cause in all such cases. We desire to know that cause. On the other hand, is everything that is denominated fraud really fraudulent? May not that which is called a fraud be due simply to the sitters not clearly seeing what the controlling entities wish to convey? Is it not possible that one kind of phenomenon is taken for another, so that when the mistake is discovered the medium is accused of bad intentions of which he is entirely innocent, and made the scapegoat of an error of judgment on the part of the sitter? Let me illustrate what I mean.

At a séance for physical phenomena, which is held in darkness, the medium is securely fastened to his chair. A flashlight torch, kept by one of the sitters, is used when the controls call for it. Presently a light is seen inside the cabinet. Nearly everyone exclaims, "There is a spirit light!" This supposed spirit light keeps showing intermittently, until at length one of the sitters, more keen than the rest, asks the sitter who has charge of the flash-torch whether it is still in his possession. The latter, on putting his hands in his pocket, discovers that the torch is no longer there. It then transpires that the spirit operators had taken the flashlight out of the sitter's pocket and were flashing it inside the cabinet. I am speaking from experience. The thing actually happened.

Now, here was a genuine phenomenon which might have led to the medium being accused of fraud. Had the flashlight been found inside the cabinet after the circle, what conclusion would the sitters have drawn? Would they not have been suspicious at the least?

I remember on another occasion sitting in a circle in a rather dim light, when presently a supposed materialised hand was thrust out between the curtains. At once many exclaimed at the wonder and accepted it as a genuine materialisation. Yet it was patent to a few of us that it was the medium's own hand with a handkerchief hanging from the wrist. When told of it the medium professed to be quite unconscious of the cheat, and as really genuine phenomena had been given through him I am disposed to think he was speaking the truth.

The cases cited by Mr. W. B. Yeats are interesting in this connection, but what are we to understand by "trance cheating"? Who cheats? Is the trance sometimes self-induced or is it produced by control? The seizing of a tambourine with the teeth and throwing it into the air is an instance of how easy it is to mistake one thing for another. And where these things happen, it is wise to try and note all the conditions that tend in the direction of what is called fraud. The psychological stream of power takes with it all sorts of elements, and in a circle composed of different people it is impossible to get a uniform standard either of intelligence or morals. All may pass muster,

but we cannot know each other's secret thoughts. The medium is the target which receives these many thoughts. The composition of the circle draws elements like to itself intellectually and morally. The result is a peculiar psychic amalgam, out of which you may get a glimpse of heaven or hell. For this reason I am disposed to think that tests as ordinarily imposed on physical mediums are not so scientific as they appear. The imposition of test conditions is an assumption—and often a false one—that the medium is dishonest. However much this may be glossed over by intellectual subtleties, it must be remembered that the thought underlying it cannot be hidden. It enters the current, and as it is frequently the strongest thought of all—although discreetly tucked out of sight—it determines both the quality and tendency of the stream. It deflects it, in fact, from honest purpose. For this reason the medium needs protection. Sir William Crookes bears witness to this important point, as he states that as he got to understand his medium, and learned to trust her more, the phenomena became richer, stronger and more abundant. The usual position of the average psychic researcher is entirely wrong.

But—and here is a problem that perplexes many—why do spirits simulate phenomena? Take the foregoing case of the flashlight. No word was said by the controlling entities to indicate that it was not a spirit-light even though so many were enraptured with it. It was left to the wit of one sitter to discover what it really was. It is difficult to understand. Were the spirits really so anxious to show a spirit-light that, finding there was not sufficient power, they were ready to stoop to such a subterfuge, thus exposing their medium to the possibility of being accused of trickery? The possibility is not very comforting. We know there are all sorts of people in spirit life, but that they should stoop to such practices is not very reassuring. But, then, were the spirits actually cheating? We have become so obsessed with the idea of cheating and trickery in these matters that we actually refuse to trust each other. It is always someone else who cheats—we cannot. Our conceit is colossal. But do we not sometimes deceive ourselves? Is it not possible that spirits sometimes administer a sharp reprimand and try to educate us in the art of discrimination? I am inclined to think that in many cases it is so. A genuine phenomenon is produced, but we misinterpret it through mal-observation of the fact. We are too eager to accept all that comes as being what it appears on the surface. So long as it harmonises with our desires and preconceptions we accept the phenomena without question. The phenomenon of the torch being extracted from the sitter's pocket and carried to the cabinet and flashed there was not only as wonderful as a real spirit light, but was a splendid lesson to the sitters in the art of discrimination, and it is certain that they would be very much more careful in future.

Another point is, are the controls who have charge of the medium always aware of what is going on? Is it possible for the subconscious energies of the sitters to "have a finger in the pie"? We do not know how the energy that is used for these phenomena is liberated or directed. The chemistry of it is too subtle for us as yet. Doubtless it sometimes gets out of hand and plays pranks. Spasmodic movements on the part of the medium may be due to this at times. The medium may even be deceived by a division in consciousness and suppose that he is touched when he is touching himself, as Mr. Yeats points out. The medium is passive for the time—clay in the hands of the potter. But then the sitters are also clay. There are agencies at work, active and eager to give demonstrations. The line of least resistance is frequently taken and the results misinterpreted.

Let us ask ourselves whether it is reasonable to suppose that anyone whose moral character is strong will, even in trance, try to deceive? It does not seem reasonable, because it means there must be profound changes in the medium's moral nature—changes of such a character that they amount to a revolution of the moral sense. There is entire absence of motive. The root motive of the medium is to give—or, to be more correct, provide—the conditions for genuine phenomena. That being so, anything that looks suspicious is not necessarily fraudulent. On the surface it looks a cheat; underneath it is found to be genuine.



I am making this assumption because without it the whole life and moral nature appear to rest upon an insecure foundation. Individuality becomes unstable and fleeting. The stream of consciousness becomes turbid and disorderly.

There remains one other possibility: that of the medium being influenced by an undeveloped spirit. This sometimes happens, but there is a great deal of humour hidden underneath some of these apparently unreliable phenomena. I am led to think sometimes that we enter upon our investigation with such an assumption of serious superiority that our friends over the way poke fun at us. They are human, and there is a great temptation to fool the man who thinks he is wiser than anybody else. And I fear we sometimes put on that air of wisdom, mistaking our human foibles for flashes of genius. The result is that our unseen friends sometimes "play up" to us. And however much our *amour propre* may be wounded, it is distinctly refreshing—looked at in the right way—to picture our spirit companions having a hearty laugh at our expense.

### THE BALSAM.

#### A PARABLE FROM PLANT LIFE.

The key-note of the universe is life, life exuberant, insurgent, overflowing. Let the traffic desert a busy road, and in a day or two the grass springs up—to the road-maker a mark of decadence, but to the philosopher a sign of the eternal vitality of Nature. Even the balsam in my garden stands, in its humble way, as a symbol of that truth. I am sorry for the balsam, for needs must I root him out. But perhaps if I may only put on record some of the fine perseverance and strenuous courage he has shown, he will not have been sacrificed in vain.

In former seasons the garden I have now had been neglected and allowed to run to ruin, and on one bed, there by the oaken fence, deep down this balsam has his roots.

In the winter, when all of plant life slept, I dug the bed and removed all I could find of undesirable growth. But when the sun began to whisper of warm days, the buried balsam heard; and when the spring had been hovering round no long while, he poked up first one little red nose, then another, and then another. Fast as I could root them out in one place they appeared in another.

The hydra, they say, had a hundred heads, but it was nothing to the noses of my balsam. Yet if he should win in our tussle, my garden on that side would be doomed, for he grows a lusty tall fellow six or eight feet high, and woefully intolerant of any bedfellows.

But just picture the astounding energy and pertinacity of that little buried root. It feels the attraction of the warm sun's rays and, striving for expression, the pulsing life within it sends shoot after shoot to the surface. It ceases not, nor falters, nor complains, though disaster follows swift upon defeat. So long as life remains its arms stretch upward in incessant answer "I come, I come!" to the call of its God, the sun.

It seems a pitiful thing to deny the right of so insistent a creature to live, but since my balsam must die in order that other things may exist, let me at least give him this monument in print. Then, for a last benison let me write that if only we might be as active and vigorous in our outstretchings to the God we acknowledge as was this little buried balsam towards the sun of his desire, then would the garden of this present world have many blooms sweeter and more fragrant than at present it possesses.

H. ERNEST HUNT.

The millions accept things as they are. The progressive units change themselves and make the world and its systems better.

SOME day or other I shall surely come

Where true hearts wait for me;

Then let me learn the language of that home

While here on earth I be,

Lest my poor lips for want of words be dumb

In that High Company.

—LOUISE CHANDLER MOULTON.

### SIDELIGHTS.

Mr. H. Hamilton Fyfe's article upon "The Miracle Train," published in the "Daily Mail" of the 12th inst., describes several scientific experiments which have such a striking resemblance to certain psychic phenomena that we cannot refrain quoting from the article. Says Mr. Fyfe: "At one end of the warehouse floor which has been turned into a workshop is a switchboard controlling current from a powerful accumulator. Fifteen yards away a small magnetic coil stands on a pedestal wired to the accumulator. 'Here,' says M. Bachelet, an alert Frenchman with rough, grey hair, a mystic's eyes, and an American accent, 'here is a disc of metal. Please take it and try to press it down upon the coil.' At the same time he signals to the young lady at the switchboard, and she turns on a current of something over two hundred volts. The admiral who holds the disc tries to press it down. He cannot. A force comes up from the coil which repels it. This invisible force is as strong as a jet of water would be, and, like a jet of water rising from a fountain, it is evidently cone-shaped, for the disc slips off it and becomes more manageable when it is not held above the centre of the coil."

This experiment, it seems, is "to make manifest the 'law of repulsion,' which has long been known and which M. Bachelet makes no claim to have discovered, but which is the basis of his invention. Next a disc of steel is laid upon the coil. The current being turned on, it is instantly magnetised and becomes immovable. 'No man alive could lift it off,' says M. Bachelet. The admiral has a try. I try also. Firm as a rock! 'Turn off the current.' Now M. Bachelet takes it off and puts beneath it a thin sheet of copper. Whirr-r-r goes the electricity, the steel rises at once and stays in the air." Here, then, we have heavy bodies suspended in the air by repulsion or rendered immovable by attraction, just as in the séance room we have the levitation of the medium or the adherence of a table or chair to the floor. The parallel is, indeed, a striking one.

The following sentence in a leader, entitled "A Bundle of Rags," in the "Times" the other day, strikes us as curious and significant: "And astrology, once an august and potent science, is to-day not only the material of a criminal charge; it is the hobby of learned and imaginative men like the late Dr. Richard Garnett."

We are glad to learn that Mr. Wilfrid Rutherford (son of our old contributor Mr. John Rutherford, of Roker-by-the-Sea), has just been called to the Bar. Mr. Wilfrid Rutherford, as some of our readers will know, is a journalist of some distinction, having acted as correspondent to one of the leading daily papers at the time of the Russo-Japanese war. He is also a recognised author with much experience in travel, gained principally in Egypt and the Holy Land. He holds the much-coveted award of the Royal Humane Society for saving life.

Our apologies are due to Sir Alfred Turner for inadvertently conferring upon him in our last issue a military dignity which he has never possessed. He was Assistant Military Secretary to the Commander-in-Chief in Ireland in 1885-8, and not himself Commander-in-Chief. Contributory negligence must be charged against the reference book we consulted, which by an error in punctuation made the mistake possible.

### A GENERATION AGO.

(FROM "LIGHT" OF MAY 24TH, 1884.)

We all know that whatever comes from a supposed spiritual source, as it can only be externalised through a human organism, contains two elements—the spiritual truth, which is the kernel or life of the message, and the words and imagery in which this is clothed by the medium's mind. I think we are all too apt to lose sight of this, and to judge of the words uttered and the pictures drawn as if they professed to represent actual or objective facts. This applies to what is called direct writing, as well as to trance-speaking and drawings of spiritual states. Some years ago Baron von Guddenstübe, a man of great classical learning and perfect integrity, published a volume of spirit writings made, while the medium was standing apart, on paper laid on the tombs in St. Denis. Kings, queens, and ancient sages wrote in this way through the Baron's mediumship. The writings all differed from each other a little, as the impelling influences varied, and it would have been impossible to say that the medium's mind had any share in producing them, if the form of one Greek letter or the contraction of a word known to be peculiar to himself had not shown it.—From a letter on "Theosophy" by Mrs. de Morgan.



## DIRECT VOICE PHENOMENA.

From Mr. Thomas Blyton, managing director of the Finchley Spiritualist Centre, we have received the following account of a recent visit paid by him to one of the circles held at Cambridge House, Wimbledon, as a guest of the medium, Mrs. Etta Wriedt:—

The circle, comprising fifteen ladies and gentlemen, was grouped in horseshoe form, with Mrs. Wriedt at the base, and the séance, which commenced at seven o'clock and lasted until half-past nine, was held in absolute darkness. All present joined in repeating the Lord's Prayer, followed by the singing of the hymn, "Nearer, my God, to Thee." The voice of W. T. Stead then greeted the circle, addressing those personally known to him, the tone and manner of his speech being quite life-like. Conversations ensued between the various sitters and a number of their spirit friends, and there was little, if any, difficulty in the recognition of the spirit voices. Two relatives of the writer's wife unexpectedly addressed him; the late Archdeacon Colley spoke clearly at some little length in relation to recent successes in "psychic photography" in connection with the "Crewe Circle," showing a fairly intimate knowledge of events in that direction, and "John King" spoke with considerable vigour, and greeted those with whom he was more or less familiar in his customary hearty style. "Dr. Sharp" also spoke at considerable length, in a wonderfully clear and sustained manner, his remarks showing a well-defined individuality. By his direction the séance was brought to a close, the sitters being requested to stand and sing the Doxology.

This experience of the "direct voice" impressed me most convincingly, Mrs. Wriedt retaining consciousness throughout the séance and helping in the recognition of such of the voices as were weak and faint in articulation by repeating what was said. It struck me as remarkable with what facility and naturalness of expression the communicating spirit people spoke, and the ease and pleasure with which the vocal intercourse was carried on. The phase of psychic faculty exercised by Mrs. Wriedt is undoubtedly of a unique type and one which should, when possible, be cultivated by other mediums.

## 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.*

## Thought and Will.

SIR,—Both thought and will are potent factors. While all thought exists to overthrow the evidence of perception, the reason (intellect) is not ours as individuals; it has its own laws. The will differs; it is ours and has its necessity, laws, and life independent of us. We think according to the laws of thought, we will according to laws of action, thus unifying. Our will is perfected in God's, a natural process, submission without effort.—Yours, &c.,

E. P. PRENTICE.

## Jeanne D'Arc: Her Visions and Voices.

SIR,—I have, doubtless in common with many other readers, followed with interest this discussion, although I could wish that some of the side issues had been left out. It was, one would think, quite possible to consider the subject of the Maid of Orleans entirely from the standpoint of its psychical and spiritual meanings. No doubt the interaction of these with religious, political and historical questions led to contradictions and anomalies. But so it always does. One has only to see how the life of Jesus Christ, considered in relation to its religious and political influences, is treated by secularist writers, in order to understand that point. Mr. Witley is well advised in appealing to the pragmatic aspect. The test of truth is not how it looks, but how it works.—Yours, &c.,

D. HAMILTON,

May 18th, 1914.

[This correspondence is now closed.—Ed.]

## SOCIETY WORK ON SUNDAY, MAY 17th, &amp;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.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mr. Percy R. Street, under control, delivered a most interesting address on "The Whips of God." Mr. Leigh Hunt presided. 11th, Mrs. Mary Gordon gave successful clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Inspirational addresses: Morning, by Mr. E. W. Beard on "Our Difficulties in Spirit Life"; evening, by Mr. E. H. Peckham on "Facts and Fallacies about Heaven and Hell"; solo by Miss Pickles. For next week's services see front page.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mrs. Webster gave good address and descriptions. Sunday next, 11 a.m., circle; 7 p.m., Mr. Symons. Thursday at 8, Mrs. Harrad.—M. S.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Miss V. Burton, trance address. Sunday next, at 7, Mr. Robert King, address, "The Other Side of Death," and answers to questions.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. G. F. Tilby gave an instructive address on "The A B C of Spiritualism." Sunday next, Mrs. A. Jamrach, address and clairvoyance.—E. C. S.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address by Mr. H. Carpenter. Sunday next, Mrs. Mary Davies, address and clairvoyance. Thursday, meeting at 8; members' circle afterwards.—L. P. G.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: Morning, "Spirit Teachings" and answers to questions; evening, address by "Douglas." Sunday next, Mr. W. E. Long: 11 a.m., circle, personal messages; 6.30 p.m., trance address, "Dangers of Mediumship."

BRITTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. J. C. Thompson delivered an interesting address on "Spiritualism, the Need of the Age." Sunday next, Mr. Parker, address, and Mrs. Parker, clairvoyance; 3 p.m., Lyceum. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8, public.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Mary Clempson spoke on "The Seen and the Unseen" and gave descriptions. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Mary Gordon, address and clairvoyance. Thursday, at 8, service. 31st, Mrs. Keightley.—F. K.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Mary Gordon gave addresses and descriptions. Sunday next, 11.15 and 7, Mrs. M. H. Wallis, addresses, answers to questions and clairvoyance. Tuesday at 3, interviews; at 8, also Wednesday, at 3 p.m., circles.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Alice Jamrach gave addresses, descriptions and messages. Sunday next, at 11.15 and 7, Mr. G. Prior. Tuesdays, at 8, Wednesdays, at 3, Mrs. G. C. Curry, clairvoyante. Thursdays, at 8.15, public circle.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, good open circle; evening, address and descriptions by Mrs. Podmore. Sunday next, 11.30, Mrs. M. E. Orłowski; 7 p.m., Mr. G. Tayler Gwinn. 28th, Mrs. Orłowski. 31st, Mr. Harry Stockwell. June 6th, 7th, and 8th, Mrs. Butterworth.—C. J. W.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mr. and Mrs. Baxter gave addresses on "Is the Book of Genesis Symbolical?" and "The Alpha and Omega," also well-recognised descriptions and messages. Sunday next, at 11 and 6.30, and Wednesday, at 3 and 7.30, public services. Monday and Friday, at 8, public circles. Monday, at 6, healing, free.

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Address by Mr. G. R. Symons on "Fellowship." 12th, Mr. Tayler Gwinn spoke on "Compensation" and answered questions. Sunday next, 3 p.m., study class; 7 p.m., Mr. L. I. Gilbertson on "Do the Dead Return? What say the Scriptures?" Tuesday at 8 p.m., Mr. H. Wake.—H. W.

STRATFORD.—IMBISTON-ROAD, FOREST-LANE.—Morning, discussion; evening, Mr. Hayward spoke on "The Need of Church Workers," and Mrs. Hayward gave descriptions. 14th, Mr. J. Wrench, address and clairvoyance. Sunday next, 11.45 a.m., Fellowship; 7 p.m., Mr. Karl Reynolds. Thursday, at 8 p.m., Mrs. Greenwood, address and clairvoyance. 31st, Mrs. E. Neville.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Douglall conducted the meeting; evening, Mr. R. Boddington gave an eloquent address on "Spiritism versus Spiritualism," and answered questions. Sunday next, 11 a.m., Mrs. Brookman; 7 p.m., Mr. Otto Kottnitz. Monday, 8 p.m., Mrs. Sutton. Tuesday, 7.15, healing. Thursday, 7.45, members. 27th, 7.45, Miss Florence Morse, clairvoyance.—N. R.



**KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.**—Mr. King gave an interesting address. Sunday next, Mrs. Keightley, address and clairvoyance.—S.

**HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.**—Mrs. Harvey, of Southampton, gave addresses on "The Gospel of Spiritualism" and "Life Here and Hereafter" and convincing descriptions. 13th, address and descriptions by Mrs. S. Podmore. Sunday next, 11.15 and 7, Mrs. M. Crowder, of Sheffield. Wednesday, Mrs. S. Fielder. 31st, Mr. A. Punter. Every Sunday, 3 o'clock, Lyceum school.—J. F.

**WOOLWICH AND PLUMSTEAD.**—Afternoon, Lyceum; evening, Mr. H. Wright, address on "Brotherhood," and good descriptions. Large after-circle, conducted by Mrs. Peeling. 13th, at 8, Miss Violet Burton, address on "The Opening of the Soul." Sunday next, circles at 11.15 and 8.30; at 3, Lyceum; at 7, Mrs. J. Harrad, address and psychometry. 27th, Mrs. Neville, address and clairvoyance.—A. E. B.

**WHITLEY BAY.**—Able address by Mr. Thomas Galley on "Emancipation," followed by descriptions.—C. C.

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

**TOTTENHAM.—684, HIGH ROAD.**—In the absence of Mr. D. J. Davis, Mr. and Mrs. Lund kindly conducted the service. **NOTTINGHAM.—MECHANICS' LECTURE HALL.**—Addresses and descriptions by Mrs. R. Darby.—H. E.

**PORTSMOUTH.—54, COMMERCIAL-ROAD.**—Mrs. Mitchell gave addresses, both morning and evening.—J. W. M.

**BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.**—Addresses and descriptions by Mrs. Gilbert (Manchester). 14th, circle, conducted by Mrs. Martin.—J. H. R.

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.**—Address by Mr. Rooke on "God Called Samuel." Solo by Miss Wilson. Descriptions by Mrs. Short.—G. H. K.

**BATTERSEA.—HENLEY HALL, HENLEY-STREET.**—Good inspirational address by Mr. W. Underwood on "Consider the Lilies," and clairvoyant descriptions.—S. W.

**BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. F. T. Blake. 14th, address and descriptions by Mr. H. Mundy.

**FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.**—Miss Cann addressed the "Liberty Group"; evening, Mrs. Maunders spoke on "Prayer"; descriptions by Mrs. Graddon Kent.—H. C.

**STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.**—Interesting address by Mr. A. Trinder on "Death—an Orderly Step in Life." Mrs. E. Bryceon presided.—W. H. S.

**SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Address by Mrs. Mary Davies on "The Soul," followed by descriptions and messages. Large after-circle.

**BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.**—Inspirational address by Mr. Bottomley; usual meetings. 11th, meetings for phenomena, conducted by Mr. Harvey.—W. G.

**PAIGINTON.—MASONIC HALL.**—Interesting address by Mr. Marshall on "The Appeals of Spiritualism." Mr. H. P. Rabbich presided.—W. C.

**PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.**—Address by Mr. Prince; descriptions by Mrs. Summers. 13th, short address by Mr. Townend, followed by descriptions and psychometrical readings. 15th, members' circle.—A. W. C.

**BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.**—Mrs. Gilbert conducted both services, and gave descriptions. Lyceum still progressing. 18th, tea, circle, and public meeting, addresses and descriptions by Mrs. Gilbert.—T. A.

**MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.**—15th, Mrs. Graddon Kent spoke on "The Reality of the Unseen" and gave psychometric readings. On the 11th she addressed the ladies' meeting and gave descriptions. 14th, Lyceum conference.

**PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.**—Mr. Frank Pearce spoke on "Divinity"; descriptions by Mrs. V. Croxford. 13th, descriptions by Miss Fletcher, Mrs. V. Croxford and Mrs. McFarlane.—J. McF.

**MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS.**—Morning, Mr. G. F. Tilby conducted a healing service; afternoon, progressive Lyceum; evening, address by Mr. Christopher Adamson, "Faith and Suffering." Anthem by the choir.—A. J. M.

**SOUTHEND.—SEANCE HALL, BROADWAY.**—Mrs. Neville spoke in the morning on "Healing," and in the evening on "Mediumship" and gave good descriptions. Mr. Rundle asked at both services that healing thoughts might be concentrated on two absent patients.—C. B.

**EXETER.—DRUIDS' HALL, MARKET-STREET.**—Morning, Mr. Millman spoke on "Lead us not into Temptation." Evening, address by Mr. C. Tarr on "Human Survival and its Influence on our Conception of Evolution"; descriptions by Mrs. M. A. Grainger. 12th, lecture by Mr. A. Wilkinson on "The Significance of the Human Aura," followed by answers to questions and clairvoyance.—C. T.

**SOUTHPORT.—HAWKSHED HALL.**—Addresses by Mr. Robert Davies on "Spiritual Unfoldment" and "The Great Beyond"; descriptions by Mesdames Scholes and Wood and Mr. Davies. We have suffered a great loss by the transition of our treasurer and co-worker, Mrs. Watson.—E. B.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Mr. C. J. Stockwell, of Chatham, spoke on "Is Spiritualism a Necessity?" and "Where do we Find God in Spiritualism?" 14th, Mr. Lloyd spoke on "The Myths of Orthodoxy"; clairvoyante, Mrs. Lloyd.

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