

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

A Calcutta newspaper, 'The Englishman,' has an odd but instructive note on witchcraft in India. It evidently does not understand, but it is feeling its way to something like an understanding, and, in the meantime, it is thoughtful and sympathetic. It says:—

When we hear in India of a crime resulting from the popular belief in sorcery, we are perhaps too apt to assert that the persecution of witches is a proof of the backwardness and stupidity of the Indian races. And yet a belief in witchcraft persisted among ourselves till quite the end of the seventeenth century, and has not wholly died away in remote country places even now. . . . Our ancestors were very credulous, and their credulity and cowardice made them commit atrocious judicial crimes. But let us not be ready to plume ourselves too readily on our own superiority. It may be that our descendants will charge us with cruelty in punishing as criminals those whose crime is in fact only a disease. It may be that three hundred years hence the administration of criminal justice may be as superior to ours as ours is to that of the seventeenth century. And that thought should make us the more indulgent to the characteristic beliefs of those parts of India which are still in mediæval darkness.

'Mediæval darkness' does not entirely meet the case. 'The Englishman' would do well to look into this matter a little more closely. Where there is smoke there is fire; and where there is much smoke there is at least the possibility of a great deal of fire. 'Witchcraft' is a damaged word. The 'Salem witches,' in the United States, included some of the brightest and choicest spirits of the place, and were undoubtedly misunderstood mediums. 'The Englishman,' true to its name, connects mediumship with 'mediæval darkness,' but the darkness may be in its own office.

As Spiritualists, standing for the 'solidarity' of Society and the essential oneness of all sorts and conditions of men, we rejoice at the growing power of what is roughly called 'Labour,' and we also rejoice that a large number of active Churchmen are being strongly drawn to sympathise with 'Labour.'

To be sure, the instinct of self-preservation may be concerned in this, but we will not be cynical; we are quite willing to see in this interest a genuine growth of sympathy, and a genial outflow of Christian goodwill, inspired by the Christ spirit.

A keen-minded Churchman, the Rev. James Adderley, writing in 'The Church Times' lately, gave a much-needed note of warning. He said:—

No Christian can be contented with the conditions of life and labour under which the mass of the poor are struggling for existence. Why not join in all right movements for bettering those conditions, and show ourselves more deeply interested in

them than in purely ecclesiastical ones? No greater calamity could come upon the Church than that it should find itself outside the labour movement. The disestablishment of the Church would be as nothing compared to the disestablishment of the clergy from the hearts of the poor. We are not disestablished in that quarter yet, but we shall be if we do not take care.

Mr. Adderley, later on, is very naïve. He says that the labour men are almost sympathetic. At all events 'they have not given us up yet.' 'We need not lose them,' he says. 'But, in order to gain them, we must let them gain us.' That is really very funny, and highly suggestive.

Professor C. J. Winchester, of a Wesleyan University, in his new Life of John Wesley, gives in to the charge against him of credulity. He says:—

All his life long he gave too easy assent to anything that savoured of the preternatural, to stories of dreams, visions, second sight, ghosts, witchcraft. His interest in such matters was abnormally excited when he was a boy by the noises in his father's rectory. Those mysterious knockings and trappings and liftings of latches and moving of furniture fixed in the mind of young Wesley an unalterable belief in unseen beings that may invade our human life. His rational temper was not content to leave any mystery unexplained; and he found no other explanation. He always showed a curiosity, not morbid but eager, in any accounts of the presence or influence of invisible powers. He emphatically expressed his opinion that to give up witchcraft was in effect to give up the Bible—a dilemma that I trust we need not accept. From the 'Journal' might be gathered an admirable collection of tales of wonder, varying from the simplest cases of thought-transference to the most delightfully creepy ghost stories. A few of them are too lurid to be convincing; but the most of them, it must be admitted, are well enough attested to deserve examination by the Society for Psychological Research.

Wesley's interest in such matters, in fact, is perhaps not exactly a proof of credulity, but rather of a singular curiosity with reference to whatever lies on the border-land of experience. One thinks of it as an extension beyond scientific limits, and not guarded by any scientific temper or methods, of that intense interest in all unfamiliar physical facts which led him to read with avidity the records of chemical and physical experiment, and to follow eagerly the new science of electricity.

For all that, Professor Winchester comes back to the assertion that 'Wesley's nature was at bottom rational,—not speculative but practical.' But that suggests the value of his judgment on matters of fact.

'The Dreamer's book,' by J. H. Pearce (London: A. H. Bullen), is a collection of short 'Fancies and Day-dreams,' clever, very clever, but most depressing. There are eighteen of them and nearly every one of them is painful—almost morbid, as though life were all a dance of death. We wish this writer had used his fine talent to give us glimpses of the joyous and the beautiful.

Messrs. Fowler and Co., London, have just published a small book by 'O Hashnu Hara' on 'Practical Psychometry: its value and how it is to be mastered.' We cannot profess ability to follow this writer through all the subtle windings of her exposition, but we can testify to the cleverness of the little book as a bit of

literary work. The concluding pages on symbols, the Hebrew alphabet, and the powers of numbers, seem to us fanciful and arbitrary, but they are at any rate ingenious and curious, and, for all we know, there are mysteries beyond our ken even here.

Mr. J. Page Hopps has just published a new work on 'Vivisection: doubtfully useful and certainly wrong.' It is a temperate but firm and plain-spoken presentation of the moral case against Vivisection, and abounds in citations from the writings of men on both sides. It is published by Mr. Henderson, 16, Paternoster-row, and the price is only sixpence.

Mr. A. C. Fifield (London) publishes the tiniest imaginable booklet by Elizabeth Gibson, entitled 'A little Book of Saints.' It is a good idea and prettily attempted, but we regret to say that the little verses do not appeal to us as poetry.

Fifteen saints are limned, and thirty-eight verses dispose of them all. Perhaps the following is the best: it certainly is at once the simplest and most thoughtful:—

SAINT ELIZABETH.

Thou who Mary's kiss and word  
Stirred to high prophetic breath,  
Let us still discern the Lord  
From afar, Elizabeth.  
By thy spirit-piercing sight,  
Help us evermore to see,  
Through dim flesh, the immortal light  
Hid in man—divinity.

'The Progressive Thinker' prints a charming discourse by the Rev. W. Rader, on 'The Anchor of the Soul.' Here is the conclusion of it:—

The end of life is the discovery of God. For thousands of years this has been the quest. What the ancients did on the plains of Shinar when they built a wall that they might reach God, men have ever done. It is the old, old story, this building of the Tower of Babel. This has been the labour of the human soul. Churches, philosophies, science, institutions, movements—what are these but the means by which we shall stand nearer the infinite?

When men go to church, except through curiosity, they go to find the divine. When they go to the meetings of the scientists, they are seeking for the divine. We all believe the same thing. There is a fundamental unity in human faith. There is one anchor for the ship of the soul. The anchor is God. It is not a book or 'a poem' or a fancy. Neither is it a creed, a theory or a system. It is the living God.

Unhappy the soul that drifts with the sullen seas! Happy the soul that is linked to the eternal! The difference in men is not the elements of power, but in the thing to which these elements hold. The great soul touches bottom. The small soul drifts. The great soul is master. The small soul is slave. God is power. 'Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil.'

SPIRITUAL PRAYERS.

(From many shrines.)

By that forgiving tenderness, O Lord, wherewith Thou didst ever wait for us; by that tender love wherewith, whenever we wandered, Thou watchest over us; by Thine infinite love, wherewith Thou willest that we should love Thee eternally; give us love like Thine, that we may forgive, compassionate, love like Thee. Amen.

TRANSITION.—On the 14th inst., after a lingering illness, Mrs. Pool, wife of Mr. J. P. Pool, of Runnington, Penydarren Park, Merthyr Tydfil, passed to the higher life, aged 65. Mrs. Pool for some years took an ardent interest in Spiritualism. She was bright and hopeful even under depressing conditions, and bore the physical anguish of her illness, due to a serious internal malady, with great fortitude, being patient and cheerful to the last. We regret to say that for two months past Mr. Pool has been confined to his bed, and was unable even to take leave of his wife, or to witness the funeral. Among the many floral emblems was one from the local Spiritualist society. Much sympathy was expressed with Mr. Pool in his bereavement.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, MAY 10TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. L. STANLEY JAST,

ON

'THE SPIRITUAL SIGNIFICANCE OF SYMBOLS.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Atkins, on Tuesday next, May 1st, and by Mr. A. V. Peters on the 8th and 15th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon next, May 3rd, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, May 4th, at 3 p.m., prompt. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.

AN AFTERNOON SÉANCE WITH MR. R. J. LEES.—Mr. R. J. Lees, the author of 'Through the Mists,' 'The Life Elysian,' &c., will be in London next week, and has kindly offered to meet friends of the Alliance on Wednesday, May 9th, at 3 p.m., at 110, St. Martin's-lane, and afford them an opportunity of conversing with some of his 'controls' on questions connected with the facts and philosophy of Spiritualism. Many of those who enjoyed the privilege of listening to these spirit friends in years gone by will, we feel assured, be pleased to avail themselves of this opportunity of renewing their acquaintance. There will be a charge to Members and Associates of 1s. for tickets for their own use, and 2s. for tickets for friends introduced by them. The proceeds will be devoted to the funds of the Alliance.

'DREAMS THAT WARNED ME' is the title of a reply in the 'Daily Mail,' by Mr. George R. Sims, to the article in that paper, which was alluded to in 'LIGHT' for April 14th, p. 170. Mr. Sims explains the fact that 'all authenticated stories are of gloomy premonitions' in much the same way as we did, saying: 'The gloomy dream makes a deeper impression because it is a phase of disordered sleep, and because it makes a deeper impression it is remembered after we wake.' He gives two instances, in one of which he himself, in the other his wife, dreamed that a sister of his (the same person in each case) had announced a death in the family. In both cases the dream occurred 'early in the morning of the day immediately following the event,' and the news of the death arrived during the course of the day. The dreams had in each case been told before the news arrived.

## 'THE SURVIVAL VALUE OF RELIGION.'

Dr. Saleeby has contributed a thoughtful and suggestive article to the 'Fortnightly Review.' The title, 'The Survival Value of Religion,' is sufficiently indefinite to awaken inquisitiveness and to tempt the reader to turn over the pages to discover its signification. We do not refer to the article in order to save him the trouble of so doing, but to make a few comments on a point which the writer raises in one of the opening paragraphs, where he reminds us that the processes of Nature, whatever may be the other purposes they serve, are, obviously, directed to produce fulness of life.

This seems, perhaps, to be a mere truism, but it is often very instructive to ponder over such truisms, and to ask what they really signify. Fulness of life, as Dr. Saleeby proceeds to indicate, is not synonymous with multiplicity of life. If Nature's aim were only to produce multiplicity of life, this aim would equally be realised if the world were swarming with *amœbæ*, and no other form of life at all. Not *quantity*, but *quality* is the goal towards which evolution tends. To say this is only to express in other words the Darwinian principle of 'the survival of the fittest,' but with a slightly different emphasis. Darwin realised to the full that quality is an important factor in survival, that only those individuals and species which develop the organs best fitted to cope with their enemies and to take advantage of their environment—only these will survive in the struggle for life. The emphasis here lies on the word survive. But Dr. Saleeby's way of putting this fact throws the emphasis on the word *quality*.

It is not survival that is Nature's chief aim, but rather the production of perfection. It seems as if species after species had been produced and discarded, or rather treated as a tentative rough proof, and corrected and amended and utilised for the development of something better.

'So careful of the type? but no,  
From scarpèd cliff and quarried stone,  
She cries, a thousand types are gone.'

It is as if a great artist were seeking to realise some mental concept in the manifoldness of life, and with infinite patience persisted until the aim should be accomplished. Gradually, through countless ages, form after form and organ after organ are evolved in the vegetable and animal kingdoms until, at last, as Fiske has shown in his striking little book, 'Through Nature to God,' and as Dr. Alfred Russel Wallace indicated before him, a point was reached when 'variations of intelligence were more profitable than variations in body.' Then 'the selection of psychical variations, to the comparative neglect of physical variations, was the opening of a new and greater act in the drama of Creation. Since that new departure the Creator's highest work has consisted, not in bringing forth new types of body, but in expanding and perfecting the psychical attributes of the one creature in whose life those attributes have begun to acquire predominance.' Quality being the aim rather than quantity, the higher the development the less prolific it becomes. Fishes reproduce by the thousand; not so the more intelligent creatures. Quality, therefore, rather than quantity should be the principle governing the reproductiveness of the human race.

Pursuing this thought and applying it to the study of history, we find that the creative purpose works on this principle in the evolution of human character. Dr. Saleeby believes (and we agree with him) that religion on the whole tends to improve the ethics of humanity, hence its 'survival value.' It tends to evoke and foster the best qualities in human character; it serves the qualitative purpose of Nature, not the quantitative. Of course this will be disputed by some, who will cite the crimes perpetrated in

the fanaticism of religious zeal. But this argument proves too much. Crimes have been committed in the name of patriotism and in the name of conjugal and parental love, yet none would dispute the salutary effect of the right use of these emotions. The religious emotion, of course, like all great developments, is liable to be similarly abused.

Along this line of thought we are, however, confronted by a difficulty. If this preference for quality and comparative indifference to quantity prevails in human evolution, as elsewhere in Nature, are we not compelled to recognise that Calvinism was not so wide of the mark after all when it asserted that a few only are elected to salvation? What are we to think of the morality of a Being who, for the sake of perfecting His artistic ideals, however splendid these may be, and however ethically beautiful may be the few 'elect,' should prove thus 'careless of the single life,' utilising multitudes only with a view to the ultimate perfection of a few specimens?

The only fair way of dealing with such questions as these is to interrogate Nature yet further. If a clue is to be found anywhere with regard to the purposes of the Creator, we may expect to find it in the most perfect of His works, in those specimens of humanity in which 'quality' is most completely exhibited. When we turn to these with our problem, and inquire if it is conceivable that only these ideal souls, these Christlike men and women, are dear to the Heart of Being, and that all other beings exist for the sake of these, we discover that so far from this being the case, *they* exist for all the others. These are the servants of the Universe, in whose hearts forever burns the fire of unquenchable love. Every one of them will testify to a consciousness of intimate union with every form of life, a union so indissoluble and so close that if one soul were forever lost to God and the Universe, eternal bliss would, to these perfected ones, be forever impossible. These do not '*faintly* trust the larger hope': for in them love overflows in tender restorative sympathy for every being that shares the common life, and they *know*, therefore, that they, with the Well-Beloved Son, are elected to be the saviours of the race, and to raise by their influence every brother spirit to fellowship in the perfection of Humanity. They claim it as their privilege to gather up the broken fragments of being in the spiritual Cosmos, 'that *nothing* be lost.'

The development of quality rather than quantity is the purpose of the ages; hence all are for the few, in order that the few may be for all. 'God shall be all in all,' is the assertion of the Christian Apostle in his splendid chapter on the resurrection, for in the perfection of that ideal Son he recognised the first-fruits of the race and the pledge of human perfectibility; in him '*all* should be made alive.'

The problem is thus solved by the very facts which suggest it. It is the 'elect ones' who prove to us that the Calvinist's creed is an impossibility.

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PSYCHICAL RESEARCH AT VENICE.—We learn that Professor M. T. Falcomer, whose writings and lectures on Spiritualism have frequently been mentioned in 'LIGHT,' is organising a Society for Psychical Research in Venice. The objects will include the finding and developing of suitable subjects and mediums (the two are often confused by Continental investigators); the holding of séances under strict test conditions, with special cabinet, &c.; the investigation of spontaneous phenomena as they occur; the opening of a reading room and library of psychical publications; the issuing of a bulletin of proceedings; the holding of lectures and other meetings, and the promotion of international intercourse among psychical students. Flourishing societies already exist at Milan and Naples, and we hope that the new organisation will be equally prosperous.

## REMINISCENCES OF W. STANTON MOSES.

## III.

## RELIGION ANALYSED.—LETTER TO A PERSONAL FRIEND.

Bedford, Easter Day, 1886.

MY DEAR FRIEND,—I am much touched by your letter : so full of the fire that true conviction brings ; so replete with a faith that must suffice surely to move the mountains of difficulty at which I find myself contemplatively wondering as to how I shall get round them ; so breezy and refreshing after a long experience of the depressing and miasmatic air of doubt. [May I in a parenthesis bespeak your kind attention to some notices of Tennyson in respect of this blot on the age—this paralysis of doubt ?] I assure you I value very highly the consideration that has led you to write me as you have done. I have read and re-read what you write, and I have assimilated what you put to me so far as I can ; and to the full I appreciate and envy the supreme confidence which inspires you. It is my misfortune, not my fault, I think, that I am unable to share it to the full. It is my happiness, perhaps, that I am able to recognise in those who are wholly unable to acquiesce in your own views respecting the Lord Christ a faith which is to them as truly a 'religion.' I have never been able to understand, for example, the religion of the Positivist. I have asked in vain from Frederick Harrison, from Dr. Bridges, from many close friends, for explanation and guidance, but always, as I say, fruitlessly. Yet I see it in practice, and must recognise its results.

I am not myself at all sure that the final outcome of Revelation is with us : that the last word has been spoken : still less that the words that have been spoken, and the interpretations put on them, are final, and deserving of attention to the exclusion of other Revelations. If I seem, as you say, to say 'Pay your money and take your choice'—though surely I say a great deal more—it is because I faintly echo the Voice that I hear all round me. The outward form of our religion is a question of country, birth, accident. Few care enough about the question to think it out ; few have the knowledge : fewer still have the courage to break with a hereditary belief that has been learned from a mother, and that is shared by all whom we respect and with whom we are allied in life. Yet it is they who, greatly daring, have faced these risks who have a right therefor to audience.

Now I am of these. Before I accepted the commission which during the years 1863-1870 I exercised to teach as a minister of the Established Church, I took the closest pains patiently to search out the evidence for the faith as held and taught in every branch of the Christian Church. I studied the theology of 'the changeless East' in the Monastery on Mount Athos for nearly a year : I paid the same heed to Rome : I studied our English Church literature : I read what Christian sects had to say. It was a long time before I could clearly see, as I eventually did, that the accretions of man had overlaid the revelation given through the Lord Christ, and that practically we, in these later days, are in much the same state as Old Judaism was when He came to set it right. No need to weary you with all the story. I think I came to the conclusion that what I was then studying was a phase of what had gone on all through time ; and what, indeed, *e.g.*, in the idea of God as revealed through Moses, Joshua, Isaiah, Ezekiel, Jesus, Paul, &c., is written conspicuously in the Bible. My knowledge of Biblical exegesis will not allow me to lay any stress on verbal expressions ; but practically we have in the Bible a good and sufficient record of man's gropings after God.

Now I am by no means sure either that this question of the Personality of God is not a question of the limitations of our own minds. We conceive of God best in that way. Nor am I sure that that which is to you a central truth, and respecting which I will say no word that can wound, the Incarnation and all its tremendous consequences, is rightly conceived of by Christians who hold the dogma to be truth. Jesus revealed

God. Yes : he taught us more about Him than we had before known. So did all great teachers, sent (as I conceive) also from God.

It is very essential to the religious happiness of many that they should have a simple faith which they accept on trust. They cannot argue about these things : they cannot tread the ridge, or they would topple over the precipice on one side or the other. They accept what they cannot understand, and make a merit of their faith. I am not of that class. I wholly believe that the time has come for a 're-velation' of the Supreme which shall be a step in advance : that the world is ripe for it : that this revelation is in process of present evolution. I know that the work of destruction must precede that of construction : and I am content with temporary chaos till constructive work shows its results.

I have not found that clear and unflinching thought as to these matters has led me into difficulty or has destroyed the reverence that should belong to a sound mind. I have gained some definite views as to the dogmas that priests hang as fetters on men's souls. I have learned a broad and large tolerance for divergence of opinion on matters respecting which we know little. I have ceased to believe in any exclusive possession of revealed truth by any body of religionists, Christian or otherwise. My comparative study of religions has led me to see some good in all : some root-ideas in all that surely bespeak for all of them a common origin. I regard no one as perfect : but I venerate and adore in the life of the Lord Jesus the nearest copy of the Divine ideal that my mind can grasp. If that life is studied apart from human glosses, and as a human life, it is sublime.

Such views—the result of a quarter of a century of careful thought and wide reading—make me very tolerant of a man's difficulties of belief ; more so by far than they make me endure attempts to fetter thought by forcing on the mind dogmas that are, on the face of them, of human origin. I never force my views of these things on any : very rarely do I write them as I am now doing, or refer to them at length. I am none the less clear and convinced in my own inner soul of what I know and think : none the less disposed to view the opinions of others, if worthily expressed and thought out, as deserving of candid attention. It is only when a Sciolist waxes dogmatic that I rebel.

I should not like to have any hand in adding one more to the list of 'Know-all,' 'Know-nothing' sects. So I will have none of a religious service such as Spiritualists would want. And yet I could conduct a service, I think, which would meet the needs of those who are desirous of a form of worship which shall embody in words the distinctive principles of their faith.

I remain with my aged mother till the close of the week, and then return to town. With kindest wishes and much regard,—I am, yours very faithfully,

W. STANTON MOSES.

HONOURS TO A SPIRITUALIST.—We have several times had occasion to mention Chevalier Le Clément de St-Marcq, who has done so much in Belgium for the organisation of Spiritualism on a basis of scientific experience, by delivering courses of lectures and arranging classes for practical demonstration in connection with the society founded by him at Antwerp ; as well as by promoting the (Belgian) National Spiritualist Federation, of which he is President. We are pleased to learn from the 'Messenger' that this indefatigable and enthusiastic worker, who was already a captain of Engineers, and had taken his doctor's degree in physical and mathematical sciences by using his spare time while studying at the military school, has recently been raised to the rank of Commandant, with special charge of the aeronautic service of the Belgian army. He has also been chosen as President of the scientific committee of the Aéro-Club of Belgium. Another important new idea of his has been the application of psychology to the military art ; he has given lectures to the officers of the garrisons of Antwerp and Brussels on the study of moral forces in war, and has established a course of military *morale* for the pupils of the regimental school of engineering. As for the morality of war, that is another matter !

## 'THE BROTHERHOOD OF HEALERS.\*'

A little book by Mr. James Macbeth (Bain), entitled 'The Brotherhood of Healers,' is printed, appropriately enough, by the Garden City Press, Letchworth. Mr. Macbeth writes as a poet, but the poetic vision is often the deepest, and in his case it is sustained by a keen intellectual grasp and the broadest charity. Love is the most effective item in his pharmacopœia; and the will to bless brings reciprocal blessings. The healer is the medium, or mediator, the open channel through whom flow the finer forces, or the actual God-substance, into the weaker brethren. Mr. Macbeth approves, and uses, all the different principles of healing: suggestion, at times almost hypnotic in its intensity; will, and all the psychic and spiritual forces. He sees the good in all systems, and turns a charitably blind eye to their faults. This is the true principle, as unity is strength, and in healing the proverb gains additional force. Unlike the followers of Mrs. Eddy, who despise hygiene, the Brotherhood 'are strict hygienists, and insist on clean feeding and pure living, as well as clean thinking and sweet feeling, as all-important to health.'

Mr. Macbeth is himself a healer; and his wife, among other high spiritual gifts, has that of healing in a remarkable degree. Having such evidence of the activity of the spirit, in this and in other ways, he appealed to the various spiritual brotherhoods in England and Scotland, and he met with ready response. The work was taken up heartily, with beneficent results. 'The body of these brotherhoods is now becoming known as "The Brotherhood of Healers." Hence the suggestion for this open message.' Freely they have received, and freely they wish to give. Mr. Macbeth says:—

'To this "Brotherhood" belong all who are willing to be known simply as healers, who know themselves neither as Presbyterian nor Spiritualist, Baptist nor Theosophist, Methodist nor Mental Scientist, Congregationalist nor Christian Scientist. And to be indeed worthy of the name "healer" is the only honour to which they can aspire; for they see in it the highest distinction for a human soul.

'We know there are many ways of healing, and all of these have their spheres of action. Nor do we yet know all these ways of healing. So we condemn no means that has in it the power of health, and this is a very strong characteristic feature of the "Brotherhood." It is only a narrow mind and a prejudiced ignorance that condemns any force that is to be found in holy nature.

'We recognise that in every realm are the powers for healing the disorders of that realm; and those should be used.'

In this broad spirit is the movement initiated; and, Mr. Macbeth says:—

'The "Brotherhood" offers freely, even as it has received freely, the best of gifts to all true physicians, doctors, or healers of the human body, in the new light which may reveal to them the very secrets of true success in their work of compassion. We thus desire to help them out of the limitations and bondage of the material into the infinite possibilities and liberty of the spiritual; out of the realm of inefficient labouring on externals by externals to the realm of efficient working with all symptoms of disease, even the very realm of causation.'

As I have said, all known means are used, such as dieting, and even the giving of simple herbal preparations as medicine. The author speaks a sane word on Vegetarianism, a good cause which suffers from the bad arguments of its votaries. Indeed, I find myself in such cordial agreement with Mr. Macbeth that I have had to search for a point of disagreement to qualify my praise. I find it in the fact that he associates this great healing movement with Communism. This is a pity. The healing 'Brotherhood' is a practical movement that may begin its work of blessing here and now; but Communism is neither practical nor, in my opinion, desirable; and, in any case, it is in very bad odour. On its first introduction by the apostles, flushed in the glorious after-glow of the departed Christ, it led to the sin of Ananias and Sapphira, followed by the terrible punishment of instant death! The horrors associated with the French Commune did not atone for that bad beginning; and the experiences of such sporadic movements as that of the

'Prophet' Dowie do not improve matters. So while the idea of Communism may be indulged as a pious, millennial aspiration, it should not be allowed to prejudice a practical and beneficent movement such as the healing work in which Mr. Macbeth is so nobly active.

His booklet should be read by all; it gives practical instructions, and it breathes such a broad Christ-like spirit of love and charity that the very reading of it has that uplifting effect which, I hold, is a powerful factor in healing. Those who wish to go more fully into these subjects should read the 'Harbinger of Health,' or the first volume of 'The Great Harmonia,' by Dr. Andrew Jackson Davis, who is the unacknowledged father of all these movements. Although he wrote nearly sixty years ago he is still far ahead of the time, and it will be long before he comes into his own. While Dr. Davis leans to the scientific and philosophical sides, Mr. Macbeth leans to the religious and poetic; each has its value and will appeal to different minds and different moods.

I wish the 'Brotherhood' God-speed in its beneficent mission; and thank its founder and mouthpiece, hoping that his beautiful 'Song of the Cross,' from which he largely quotes, will soon swell into a triumphant anthem of praise for the success of the movement. E. WAKE COOK.

## THE 'DAILY TELEGRAPH' AND SPIRITUALISM.

Under the heading, 'Is Spiritualism a Sham?' and following the article by 'Inquirer,' to which we referred in 'LIGHT' last week, the 'Daily Telegraph' has daily published a number of letters from correspondents. These letters have been sorry reading, displaying as the majority of them do the deplorable ignorance, invincible prejudice, and fatuous credulity of the writers. We are not surprised that, up to the present, very few Spiritualists have taken part in this symposium, for the opposition has been so puerile that there has been nothing to answer. One grows tired of the empty assertions of the incredulous, and the oracular utterances of dogmatic and bigoted sectarians, and these are the people who invariably 'rush in' and air their grievances, or display their intolerance, whenever Spiritualism is discussed in the newspapers.

On the 19th inst., however, 'W.R.L.' contributed a useful explanatory letter which should be of service to level-headed and open-minded readers. In it he contended that 'Christianity must not be judged by the many ministers who are convicted year by year of all sorts of crime, neither must Spiritualism be condemned because of its false mediums.'

After referring to the many scientific people who have carefully investigated spiritual phenomena and found them true, 'W.R.L.' further says:—

'Spiritualism has been proved in thousands of cases to have been the means of conveying comfort to bereaved and almost hopeless mourners, by demonstrating that the so-called dead really live in the spirit world, and can, under proper conditions, communicate with those they have left behind. Several correspondents seem concerned lest the faith which they hold should be undermined by the doctrines of Spiritualism. But, with great respect, I should say that a faith which was so fragile as to cause its possessors to be fearful lest it should be put to shame and perish, cannot be of much worth. For my own part, I have found Spiritualism to have absolutely increased my love for the Christ; to have deepened my confidence in God's all-encircling love; to have given me a greater and wider conception of His laws; to have yielded a lasting peace which nothing can take from me; and, in short, to have made me a better man. Now I have ever before me the truth—to which all true Spiritualists can testify—that man is surrounded by a cloud of witnesses of his every action, and my responsibility is thereby increased to such a degree that I am conscious that I, and I alone, am to be judged by my deeds. I can no longer take refuge in the thought that my sins have been wiped out by the blood of a Saviour who was murdered by men; neither can I accept for a moment the horrible thought of a God who has created men to be cast into everlasting torment at the close of their lives. I now see that we can learn more by Christ's life than by his death—pitiful and self-sacrificingly noble though that death was.

'In conclusion, let me assure all earnest seekers after truth that if they will only start home-circles and avoid professional mediums, they will undoubtedly come in contact with those whom they have "loved long since and lost awhile."'

\* London: The Theosophical Publishing Society, 161, New Bond-street, W.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.

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## Light,

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

### THE UNIT OF STRIFE.

'The Unit of Strife' is the rather enigmatical title of a new and profoundly thoughtful little book by E. K. Garrod (London: Longmans and Co.). Perhaps, *The Centre of Effort, or Evolution's Stages*, may better indicate the nature of the work, which follows closely on the lines of Ramsay MacDonald's very able book on '*Socialism and Society*,' though Miss Garrod's study of the evolution of society goes forward to the luminous spiritual inference, that the whole of the gigantic processes of evolution have behind them a 'Source and Centre of all Law' to whom, or to which, man is spiritually related. Her study begins with the first letter of Evolution's alphabet, the cell, and ends with 'the great Eternal Scheme' of which the Evolution of the Human Race, and its advance to full compliance with the law of righteousness, forms only a humble part.

Building upon the strong foundations laid by Darwin and Herbert Spencer, Miss Garrod constructs a kind of observatory which gives her a general view of past processes and future prospects: and what she chiefly sees is that Evolution has worked in strangely subtle ways, first for the sustenance of the cell or the individual, and then for the co-operation of cells or individuals in the formation of mutually helpful societies. All through, the great persistent Mother has striven, patiently and ceaselessly, to create cells and creatures and start them on their journey from isolation to co-operation, and from selfishness to sympathy: the first impulse being to feed; the last being to love, to obey, to adore.

The first rough suggestion of a living creature was the single unrelated cell, 'the unit of self-seeking.' Later, there arrived 'communities of affiliated cells' which, in their turn, became 'units in the struggle to exist,' resulting in a rudimentary form of co-operation, 'a co-operation brought about by a community of interest existing between related parts.' In time, cells were specialised for helpful uses, and further advances in the possibilities and defences of life were made: and in this way the Mighty Unseen Mother, working through her subtle laws of evolution, moved on her life forces from stage to stage until she arrived at Man. But that was by no means her end. That was only the fashioning of her instrument. Her real aim has been and is the production of a Brotherhood, a co-operating, loving and adoring Son—the Human Race.

Her work received its greatest impetus when the family instinct emerged, and when it was prolonged; 'when units were formed of a more permanent type' and communities were evolved. What happened then? Miss Garrod indicates the splendid result,—the next stage in this glorious process towards so Godlike an end:—

Each individual of these communities, while striving primarily for its own existence, acquired also a wider instinct which compelled it to modify its own interests so as to suit the common interests of the whole flock, herd, or swarm to which it belonged. If, as seems evident, those communities succeeded best in which this instinct of subservience most effectually obtained, then it became indirectly to the interest of the individual to subordinate its own interests to the interests of the community. And the community of related individuals in these forms became the unit of strife.

Then Man emerges, and marches on to larger combinations and co-operations, to combinations and co-operations which have given him the mastery of what are called 'the lower animals.' And here we arrive at an altogether new and wonderful stage in this far-reaching process,—the evolution in Man of 'a consciousness which has revealed to him, dimly at first, but with growing clearness, the existence of forces which play about his being, forces which he can neither resist nor control, laws which he must either obey or, not obeying, suffer the penalties of disobedience:—a consciousness which has made him realise his inherited instinct of single-self-seeking as an instinct which he must subordinate to the larger family instinct, and again to the wider tribal and national claims, and again to the claims of the whole human race'—and God.

At this point we pass from the past and the present, and turn to the future for an indication of the end at which the Great Mother has been aiming all along. Her leading is not always in the green pastures and by the still waters. On the march, there are hardships, struggles, conflicts, brutal wrestlings, pathetic and tragic misreadings of her biddings, and misunderstandings of her will, but 'wider laws have always been rising above the horizon, to which, in their turn, the progressive units have learnt to expand their ideals. Thus, while at the present time the national ideal is the unit of greatest tolerance, and the imperial ideal is being faced, there lies still on the horizon, to be perceived across the boundaries of the lesser limitations which still constrain mankind, the great ultimate possibility of the universal brotherhood of surviving man.'

Miss Garrod, in working out this noble theme, lands us finally at the feet of the Divine Mother whose handiwork all this evolutionary process is, and bids us be mindful of the sublime conclusion that 'if it be granted that the great unseen Force, through whose agency all development has been effected, though unperceived by the earlier of life's forms, is recognised by human communities, and if each community by its attempt to apprehend and conform to the provisions of that Force increases its power to exist and to expand, it must follow that those communities whose apprehension is most clear and whose obedience is most effectual, must be the communities whose survival and development are best assured.'

But the prospect widens. The planet on which man has striven has ceased to be the bound of his mental vision. With the dawn of consciousness he commenced to conceive of existences beyond his own; and the unseen and the uncomprehended are more and more occupying his thoughts. 'He is beginning to apprehend a Universe in which his world may count but as a grain of sand, the existence of a vast, unfathomable scheme into which his being fits,' and then his imagination is arrested, but he sees and knows enough to convince him that he has been evolved and led, and that he is loved, by One who knows.

STANTON MOSES AND THE LATE LORD  
TENNYSON.

It has been suggested that we may possibly be able to afford some information regarding a record, believed to have been prepared by Mr. Stainton Moses, of a *long correspondence* between himself and the late Poet Laureate on the subject of spirit intercourse, with a view to its publication after the poet's decease, and which record is supposed to have been left by Mr. Stainton Moses in a 'little brown trunk.'

It so happens that we possess a 'little brown trunk' which belonged to Mr. Stainton Moses, and which, when it came into our possession after his decease, contained a large number of manuscripts, chiefly letters from various correspondents in relation to a variety of psychical subjects. But there was nothing whatever in the nature of correspondence with Lord Tennyson; as indeed there could not possibly have been, seeing that *no correspondence* (that is, no written correspondence) of any kind *ever passed between them*. Any impression which may have arisen to the contrary was probably due to a simple misunderstanding—that of a single word. There was *conversation* between them but not *correspondence*.

We were in close association with Mr. Stainton Moses at the time and can therefore speak with confidence as to the facts. In 1889 Mr. Stainton Moses accepted an invitation from Lord Tennyson, conveyed through a mutual friend, to visit his lordship at his residence, at Freshwater, Isle of Wight, and during the interview, which lasted a couple of hours, Spiritualism was the one subject of conversation, Tennyson pressing his guest with questions as to his psychical experiences and evincing a very earnest interest in his replies. At the close he begged Mr. Stainton Moses to grant him a further interview on the following day, and Mr. Stainton Moses did so, staying the night at Freshwater for the purpose. The conversation was then resumed while the two took a long walk over the neighbouring Downs. Mr. Stainton Moses was again greatly impressed with the evident earnestness of his lordship's inquiries and appreciation of the information which Mr. Stainton Moses was able to give him. But there the matter ended; for no subsequent communication ever took place between them.

The effect of these interviews on the mind of Mr. Stainton Moses was the conviction that Lord Tennyson would have liked to believe, but could not—owing to the fear that the wish might be the father of the belief. And in this connection it is interesting to record the fact that only two or three years previously Dr. Alfred R. Wallace, as recorded in his recently published 'Life,' had also had a conversation with Lord Tennyson on the subject of Spiritualism, and had replied to some of his difficulties—'the usual difficulties,' says Dr. Wallace, 'of those who, though inclined to believe, have *seen* nothing, and find the phenomena as described so different from what they think they ought to be.'

We know that Mr. Stainton Moses wrote some memoranda of his conversations with Lord Tennyson, but these were presumably intended only for his own private use, seeing that, though we have made diligent inquiries amongst his friends, we cannot learn that any trace of such memoranda has been found.

AN EXPRESSION OF REGRET.

In 'LIGHT' of July 30th, 1904, we reproduced a statement which had appeared in the 'Daily Express,' to the effect that in the house formerly occupied by him at Egham, Mr. Stephen Phillips was disturbed by strange knockings and rappings accompanied by footfalls, and suggesting that there was a report that the house was haunted.

We have recently received a letter from the solicitors of Mr. Barrett, of Broadhurst, Clacton-on-Sea, the owner of the house, denying that the statements made in the 'Daily Express,' and copied by us, have any real foundation.

Under these circumstances we willingly give publicity to this denial, and express our sincere regret to Mr. Barrett that the statement should have been repeated in 'LIGHT.'

THE HOLY GHOST; THE COMFORTER.

BY THE REV. J. PAGE HOPPS.

An Address given to the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of April 12th, 1906; Mr. H. Withall, Vice-President, in the chair.

(Concluded from page 188.)

III.

Then, rising still higher, what mortal tongue or pen could tell how truly the Holy Ghost is the Comforter in relation to the ever-deepening sanctities and consolations of human love? It is not too much to say that the highest and strongest co-operator with God in the creation of the moral world has been this, of which we may well say that it is not only human but divine. What but a divine influence is that mysterious instinct of motherhood, with its fervours, its self-abnegations, its devotion to Nature's child? The conditions of motherhood are, in many ways, so onerous, one might almost say so grievous, that the old writer of the Genesis creation story cited them as parts of the curse on banishment from Eden; but behind all, within all, and over all, what holy comfortings steal in! Whence do they come? One could almost imagine that it was indeed a God who whispered comfort to the mother in her divine work of fostering the being He desires. Charles Wesley sang of

Love divine, all love excelling,  
Joy of heaven, to earth come down.

That is true. It is an inflowing of 'the Infinite and Eternal Energy from which all things proceed,' and of that 'Infinite and Eternal Energy' as Holy Ghost, 'the Power not ourselves which makes for righteousness,' and for love.

IV.

Looking in yet another direction, may we not see the influence of the Holy Ghost, the Comforter, in the elevating and consoling literature of every age? The idea of inspiration is not so much a doctrine for belief as an ever-present fact for realisation. From whom come the consoling poets, the inspiring prophets, the enlightening seers, who, in evil days, and all along the blood-stained path of human struggle, have been the comforters of Man? Again, we see here the influence of the Great Life in whom we all live and move and have our being, and who lives and moves and has His being in us. The march had to be rough and hard; it could not be helped; there was no other way; but there was always the Comforter who, out of the tragedy itself, taught the artist, the poet, the prophet and the seer to win pictures and song and prophecy and visions of better things to come.

It is said that Harriet Beecher Stowe constantly and consistently affirmed that she did not write 'Uncle Tom's Cabin'; and that, when asked who did, she said 'God.' Who knows? That strange claim may have had this truth in it, that the ever-working creative Spirit, operating upon human indignation and sympathy, may have influenced her to write the story which did so much to smash slavery in the United States.

V.

This thought of God as the Holy Ghost, the Comforter, is really one of the highest products of refined thought and feeling in the sphere of Religion. One may say it registers high-water mark in the development of human civilisation. Go far enough back, and you will find the record of wild men who had to contend with the cruel forces of Nature, and who said, 'If we could only catch God, we would spear Him. He it is who lays waste our homes, and sends pain and death upon us. If we could only kill Him, then He could not hurt us.' We have got far beyond that, thanks to education and science and the extension of our knowledge of the really beneficent forces of Nature; but thanks also to that mysterious soul-birth of trust in God, in spite of grief and loss and hardship,—a trust which may almost be called personal, and not

dependent upon the bestowment of what are regarded as blessings.

It is here we may find at least a partial explanation of what is known as 'evil.' Defoe pictures Man Friday as asking Robinson Crusoe why God did not kill the Devil, and thus end the conflict between good and evil. But that was never the way of it. It is not a conflict between God and the Devil; it is a struggle between light and darkness in the same human nature; it is a question of imperfection struggling towards perfection; and, all along, the Holy Ghost, the inspiring Spirit, the author and controller of all good, is the Comforter, the giver of hope and courage to the strugglers whom It ever prompts to higher conditions.

## VI.

Here also much light is thrown upon what we call evil, in the sense of pain and sorrow, and in relation to prayer. We naturally pray for pleasant things, and yet in our wisest moments we know that it is best that effects should follow causes, and that disturbing experiences have their blessed uses. At such moments we are able to say,

I thank thee, Lord, for mine unanswered prayers,  
Unanswered save Thy quiet, kindly 'Nay';  
Yet it seemed hard among my heavy cares—  
That bitter day.

I wanted joy; but Thou didst know for me  
That sorrow was the gift I needed most,  
And in its mystic depths I learned to see  
The Holy Ghost.

But, at these times, when sorrow is right for us, even though only because it is inevitable, the presence of the Holy Ghost, the Comforter, may be most real and most comforting. 'Certain it is,' said a good woman, 'certain it is that there is a very near way to God's heart, and so to the great heart of all comfort, that sometimes opens like a shaft of light between heaven and the soul, in hours when everything earthly falls away from us. A quaint old writer has said, "God keeps His choicest cordials for the time of our deepest faintings."'

There is a sense in which this is as true of any hell as of any heaven; for everywhere the Holy Ghost can be comforter, and can create a heaven in hell. A story is told on this wise: 'St. Peter was once called away a moment from the gate of the unseen world. An ecclesiastic undertook to supply his place, and to determine the future destiny of any who might arrive during the absence of St. Peter from his post. First there presented himself a man remarkable at once for the brilliance of his scientific achievements and for the gentleness and benevolence of his disposition. But, alas! he was a heretic, and the clergyman ordered him to hell. Arrived there, he was inexpressibly pained and shocked by the sights which met his gaze, and especially by a group of young children in torment; so he set to work and applied his knowledge of chemistry to the devising of measures which would protect them from the flames. At once the whole scene changed. Beauty and happiness lay around him, and he found himself breathing the pure air, fanned by the gentle breezes of heaven. You understand how it was, don't you? Having forgotten his personal suffering through sympathy with others, having devoted himself to the task of easing their pain, he was enveloped—naturally, inevitably—in the serenity and the joy that emanated from his own loving spirit'; and that loving spirit was, as it is everywhere, the Holy Ghost the Comforter.

## VII.

It is at this point that we may gain the clearest view of what has been called 'The sin against the Holy Ghost,' a phrase which has been the cause of untold and unnecessary misery. The real sin against the Holy Ghost is the sin of misrepresentation, the sin of calling good evil, the sin of mistaking a Holy Ghost for an unholy devil. The Holy Ghost is the Comforter, and such sin as is possible against It is the sin of treating It as the Tormentor instead of the Comforter. That is the very misrepresentation which the Jews were guilty of when Jesus upbraided them for their blasphemy. They scoffed at his works of pity, and said he did them with the devil's help; and

it was upon that he flamed up, knowing that his helper was the Holy Ghost. You attribute deeds of love and pity to the devil, he said; and that is a sin which has no forgiveness, because it has no remedy. It excludes from God because it misrepresents Him as a devil: it excludes from heaven because it mistakes heaven for hell: and the only hope of recovery from that fearful lapse is the reformation of the victims of it.

## VIII.

Every way, then, for all life, and for all life's evolutions and unfoldings, the Holy Ghost is the Comforter; but that includes what we call 'death,' for 'death' is only another word for life, and larger life: and here the Holy Ghost is supremely the Comforter. Death is the great world-dread, the night that seems to end all, the destroyer of joy and the banisher of love: and yet how wonderful, that, in spite of all, the sun of an immortal hope has always shone above 'the valley of the shadow'; and mankind's grandest thoughts and loveliest songs have been called forth by that world-dread. How can we account for it? Hope for the life beyond seems to be in the very make of man: and it is just as though the Great Life-giver hid in the human heart the music that was destined to give man the victory over death, and make life here and there one sweet, unbroken psalm.

Surely it was the Holy Ghost, the Comforter, who inspired Walt Whitman to write these lovely lines in his 'Carol' for death:—

Come, lovely and soothing death,  
Undulate round the world, serenely arriving, arriving,  
In the day, in the night, to all, to each,  
Sooner or later, delicate death.

Dark Mother, always gliding near, with soft feet,  
Have none chanted for thee a chant of fullest welcome?  
Then I chant it for thee—I glorify thee above all;  
I bring thee a song that, when thou must indeed come,  
come unflatteringly.

Over the tree-tops I float thee a song!  
Over the rising and sinking waves—over the myriad fields  
and the prairies wide;  
Over the dense-packed cities all, and the teeming wharves  
and ways,  
I float this carol with joy, with joy to Thee, O Death!

There speaks the Holy Ghost, the Comforter, nestling for ever in the human soul. Blessed are they who are receptive and responsive to Its 'still small voice'!

And now, let me venture a little sermon, as what the old preachers used to call 'the application,' but not in my own words. We are told by an apostle to be 'followers of God as dear children.' Let us be followers of Him as the Holy Ghost, the Comforter. Let us live as comforters. Let us learn

That to be saved is only this—  
Salvation from our selfishness,—  
From more than elemental fire,  
The soul's unsanctified desire,—  
From sin itself and not the pain  
That warns us of its chafing chain;  
That worship's deeper meaning lies  
In mercy and not sacrifice,  
Not proud humilities of sense  
And posturing of penitence;  
That Book, and Church and Day are given  
For man, not God—for earth, not heaven—  
As blessed means to holiest ends,  
Not masters, but benignant friends;  
That the dear Christ dwells not afar,  
The king of some remoter star,  
Listening, at times, with flattered ear,  
To homage wrung from selfish fear,  
But here, amidst the poor and blind,  
The bound and suffering of our kind,  
In works we do, in prayers we pray,  
Life of our life he lives to-day.

After his helpful and stimulating address, which was loudly applauded, Mr. Hopps replied to several questions from the audience, and the proceedings terminated with a hearty vote of thanks.

## A MYSTERIOUS POWDER.

With your permission I should like to have the opinion of the readers of 'LIGHT' on the following rather remarkable experience. A little while ago I received from a friend in India a package of a peculiar compound in the form of a powder, which, I was assured, possessed the extraordinary virtue of putting a person who used it according to the conditions named, into direct communication with the 'disembodied'! Highly sceptical, yet very curious, I put the matter to a practical test—duly observing the rules laid down; and this is what happened.

I was sitting in a room, late in the evening, alone, and with just a glimmer of light. Within a few minutes, certainly not more than five, the walls of the room seemed to recede or vanish (I say 'seemed' because in reality I know they did nothing of the sort), and a beautiful panoramic view presented itself, a sort of exquisite flower-garden carried out on a huge scale, and with well laid-out pathways stretching away as far as the eye could reach. These paths glittered and sparkled under some sort of beautiful soft light.

No buildings or habitations were anywhere visible, but of people there were crowds; thousands, I should think. These people were of both sexes, were clothed in ordinary attire, and moved in groups along and around the paths referred to. All appeared to be more or less engaged in earnest, animated conversation. Some of the groups, as they wound their way around the pathways, came face-to-face with me, and, among them, I instantly recognised relatives and friends, long since passed away, recognised them as I knew them in life. Looking closely at them, three things struck me as being peculiar:—

(1) Although I appeared to be very close to those in the forefront of the scene, and could plainly see their lips move in the act of speech, no sounds came.

(2) Despite their apparently substantial appearance, I could, as they moved to and fro in the light rays, see clean through them.

(3) These people, relatives and strangers alike, did not appear to be conscious of my presence as a spectator.

I have since repeated the experiment, with equally mysterious results. Furthermore, whenever I have made one of these tests, and have retired to rest, I have either found myself anticipating the contents or purport of letters in transit, or paying mysterious visits to the homes of acquaintances and also of strangers, and have afterwards been able to inform them of what transpired at the time of my illicit visits.

Now, sir, I am not given to imagining things; on the other hand I am extremely sceptical where anything connected with the supernatural is concerned. I am not a 'Spiritualist,' nor am I aware that I possess any 'power,' other than is ordinarily common to most mortals; nor have I, prior to experimenting with the aforesaid compound, seen, heard, or witnessed any such phenomena as those herein described.

The point is, 'Have I seen the disembodied?' if not, then what is the explanation?

I shall be pleased to deal with any inquiries provided such are strictly confined to postal correspondence, and accompanied by stamped addressed envelope.

24, Princeville-road, Bradford.

B. W.

[In reply to questions which we have addressed to our correspondent he informs us that he knows nothing of the composition of the powder referred to, but is convinced that it is perfectly harmless and contains nothing in the nature of a narcotic, seeing that he has inhaled the fumes from it for some minutes at a time without the production of any effect on the sensory system. At present he has none of the powder to spare, but is expecting to receive a small supply shortly, when he will send us a little for trial.—ED. 'LIGHT.']

THE UNION OF LONDON SPIRITUALISTS.—Conferences will be held at Henley Hall, Battersea, on Sunday, May 6th. Speakers: At 3 p.m., Mr. Percy Symthe; at 7 p.m., Messrs. Clegg, Frost, Turner and Adams; and also at Gothic Hall, Bouverie-road, Stoke Newington, on Sunday, May 6th. Speakers: At 3 p.m., Mr. Rex; at 7 p.m., Messrs. Gwinn and Rex.

## WHAT SPIRITUALISM TEACHES.

As we are frequently asked by inquirers to print occasionally in 'LIGHT' a general statement of what Spiritualism is, we reproduce from the 'Message of Life,' published at Levin, New Zealand, the following statement of what Spiritualism teaches, written by Mr. Lyman C. Howe, one of the oldest inspirational speakers of America. Mr. Howe says:—

It teaches by its facts and phenomena, by its messages from teaching spirits, by its seers and philosophical interpreters, and by appeals to nature and the operations of evolution spiritually translated—

1. That all human beings are immortal and progress for ever.

2. That death is an incident in the evolution of individuality, and does not change character.

3. Leaving the body, with the limitations it imposes, and entering into a larger sphere of relations and correspondences, with all the inner senses opened, the individual is newly situated in a world that answers to all the senses opened by death.

4. After death, spirits enter those societies most congenial to them, and hence best adapted to their needs.

5. Their conditions, and hence their needs, are for ever changing progressively, and hence they graduate from one plane to another, and from one society to another, for ever.

6. That spirits know what they did before death, and what they have learned since; but no human spirit is omniscient, and, if it progresses eternally, can never become perfect.

7. Spirits are interested in this world and its inhabitants, to the extent of their humanitarian sympathies and the desire to investigate its many problems, from the new situation that enables them to observe the inner causes that actuate human conduct, and also from personal interests in the friendships established here and not broken by death.

8. All varieties of spirits exist after death and are liable to share in the communications we receive.

9. Many highly intelligent, moral, and humanitarian spirits have communicated and worked individual reforms, and given direction and inspiration, and crowned with success great national movements, whose leaders were mediums unknown to the world, and perhaps to themselves.

10. Spirits who teach through mediums are liable to err. Firstly, because of imperfect mediumship; secondly, because conditions often invite the action of incarnate minds which impress the sensitive with their ideas, prejudices, and desires, and cause the medium to echo them as the teachings of a spirit; thirdly, the spirit may be confused in a first attempt to communicate; fourthly, a spirit may give for truth that which is only belief, as is often the case with mortals; fifthly, a spirit may wilfully lie. Many other causes for discrepancies might be added if necessary.

11. It is taught by all the wise and good from the spirit world that mediums should never surrender their reason and moral sense.

12. The spirit world—wherever it may be—is to the unfleshed spirit, as real, as substantial and as natural as this world is to our physical senses.

13. Happiness increases with progress.

14. Cause and effect—or the reign of law—are as real in the spirit world as in this.

15. Evil doing receives its reward by the action of causes that cannot be evaded, but never as the direct punishment of an arbitrary, despotic, anthropomorphic God.

16. This world is made better, the sum of human misery diminished and the sum of human happiness increased, by the influence of spirit communion.

17. Spirits inspire mediums to do humanitarian works, rescuing the fallen, saving the victims of alcoholism, intercepting suicidal intentions, curing the sick and suffering by laying on of hands, or by clairvoyant diagnoses and prescriptions.

18. After allowing all that is claimed for fraud, there still remains a liberal margin of phenomena that must be credited to discarnate spirits. These spirit manifestations are both intellectual and physical, showing the close approach of the two worlds and the near relation of the physical and the spiritual, and of humanity in the flesh and out.

These are a few of the teachings of Spiritualism upon which Spiritualists are substantially agreed. There might be hundreds more presented if necessary. But these ought to be sufficient for a basis upon which to build a permanent and widely useful organisation to outlive all others, and outdo all others, in the highest and best works of science, religion, and human education and improvement.

## 'ARGEMONE.'

Observing your 'Note by the Way' in last week's 'LIGHT,' with reference to Miss E. M. Holden's 'Argemone,' permit me to add a few words regarding this new poem, which is in every respect an advance on her former works, 'The Songs of Christine,' and 'Songs at Dawn.' Not less rich in poetic imagery and exquisite phrasing, it has a unity of design which makes the entire poem a noble poetic organism. The special claim which it possesses to the interest of readers of 'LIGHT' is that there is a spiritualistic element of vision and teaching pervading the poem. It is difficult to reproduce poetic forms in the speech of prose. Argemone herself is in close affinity with the spirit world, which shares her aspirations after a purer, sweeter, holier earthly life, and her lamentations over the evils and falsities that bring corruption and failure and disaster into the lives of multitudes. Here we see how completely the soaring, dreaming poet is in touch with the sad and sordid realities of earthly life. She foresees a better future, in which some socialistic tints are to be found :—

'Not then shall he go forth to seek his brother's blood,  
As starveling wolves that pant behind their prey ;  
Not then despoil each blossom in the bud  
That else had born this world the boon of May ;  
Not then lie down on wanton Luxury's bed  
While millions toil and spin that are not fed.

Not then, constrained of Misery's iron bands,  
Distraught by Passion, Fear, Disease, and Grief,  
Lay on himself his sin-polluted hands,  
And think to find oblivion or relief ;  
And those foul deeds of infamy and shame  
He perpetrates upon the sentient frame

Of poor, dumb beasts that cannot speak their woe,  
The long, dread tale of treachery and pain  
That tyrant man inflicts—he shall forego,  
Nor seek thereby his own ill-gotten gain—  
Ignobly skilled in many a practised part  
That dulls, defiles, and damns the human heart !'

We would gladly continue the quotation, for this theme is pursued through many stanzas of perfect beauty and poetic rapture. Argemone finds that the pity which fills her heart dwells also in celestial beings, whose hidden powers and influence are used to strengthen and inspire those who seek to lift their fellows into a holier and more loving condition. She finds herself associated with these invisible reformers, who remember the woes of earth as they appeared to them in their incarnate life, and open the eyes of Argemone by prophetic vision to see the time when these evils shall vanish and the marriage of heaven with earth be happily completed. The dreams of the poet and the message of the spheres are not capable of being represented in pictorial or dramatic form ; but as one reads, and re-peruses, and still muses on the chiar-oscuro shapes, half-revealed and half-concealed, in these lovely verses, the impression is perpetually strengthened that 'the Church on earth and all the dead, but one communion make,' and that, in Emerson's deep words, we may 'hitch our wagon to a star,' and be thus carried to a loftier and serener atmosphere.

'Argemone' is a booklet of forty-six pages, costing ninepence, and published by A. C. Fifield, 44, Fleet-street, E.C. Every reader of 'LIGHT' should send for a copy. It will be read many times by those who are in sympathy with its song.

R. M. THEOBALD.

AN ACKNOWLEDGMENT.—Mr. H. W. Coombs, of 69, Fernhead-road, Maida Hill, W., writes : 'Kindly permit me to acknowledge, with thanks, the following additional contributions received by me for the same purpose as those already mentioned in "LIGHT" of March 24th last : Fulham Society (per Mr. Turner, second donation), £1 3s. 6d. ; Lovers of Justice, £1 ; per Mr. Percy Smyth (Chiswick Society), 12s. 2d. ; Mrs. Crompton, 15s. ; Mr. E. Adams, 10s. 6d. ; Mrs. Clarke (Cardiff), 10s. 6d. ; per Mr. W. F. Lawrance, 3s. 6d. ; Mr. A. F. Davis, 5s. ; Mr. Beaurepaire, 5s. ; per Mr. Dawson (Hull Society), 5s. 3d. ; Nelson Friend, 5s. ; Captain W. T. Gibbs, 10s.'

## AN APPARITION IN NORWAY.

Dr. Lindsay Johnson, of 55, Queen Anne-street, Cavendish-square, relates in 'The Annals of Psychical Science' for April, a well-defined case of apparition at death. He says that in 1882, being on a tour in Norway with Mr. Frith, son of the well-known photographic artist of Reigate, they stopped at the posting-station of Husum, near the head of the Sogne Fjord.

About a quarter past five Mr. Frith went out for a stroll, and Dr. Johnson sat down to write some letters. He continues :—

'I had been writing for about fifteen minutes when I suddenly heard a loud tapping at the window. Looking up, I saw my friend dripping wet, an expression of agony on his face, and beckoning me to come to him. I dropped my pen and literally flew out of the room, along the passage, and out at the front door, which stood open. To my intense surprise I saw nothing : there was absolutely no trace of anyone.'

At first Dr. Johnson thought his friend must be hiding, in spite of the search made by several people, but says :—

'The next day I offered a reward to anyone who could bring him to me, dead or alive. One of the men stated that about 5.30 on the previous evening he had seen my friend trying to cross the river by jumping from one boulder to another. He warned him of his danger, but my friend, not understanding Norwegian, paid no heed, and the man walked away. Ten days afterwards, the river having subsided, the dead body of my companion was found wedged between the rocks, nearly opposite the window of the room in which I had been sitting when I heard the tapping and saw what I thought was my friend.'

It will be noticed that the time as fixed by Dr. Johnson, at which he saw the apparition, corresponds with the time mentioned by the man who tried to warn Mr. Frith, so that the accident must have occurred immediately after the man had spoken, and have been followed at once by the apparition.

## THE SKULL OF SIR THOMAS BROWNE.

The governors of the Norfolk and Norwich Hospital have offered to hand a skull, which is said to be that of Sir Thomas Browne,\* 'a very distinguished man,' a doctor of medicine who died in 1682, to the authorities of St. Peter's Church, Mancroft, Norwich, so that it may be 'reverently re-interred' in the tomb from which it was, reputedly, taken in 1840. Commenting upon this matter, the 'Eastern Daily Press' of the 17th inst. takes an entirely sane and sensible, we might say spiritualistic, view, and says :—

'What is a man's skull, this implement of mere bone, what is it, when he has done with it, more than his old shoe or a brick of the house he lived in? He is not disfigured by its ignominy. He is not there in it at all. It is just a little lime and phosphate, curiously and ingeniously shaped, that was once useful to him. We do not understand this reverence for empty rooms that people have moved out of. It is a reverence that seems to us to contain the whole materialistic philosophy of what man is ; a little dust, eddying in the wind of separate existence for a moment and sinking into dust again. . . . As having had an intimate association with the man himself, a man's bones are interesting, as all relics of those we know—the glove they wore or the chair they sat in—are interesting ; but only for the association's sake. To talk of them as if they were in any sense the man himself, and to speak of doing reverence to them, is to talk in terms of absolute materialism about life. For a man is a living spirit, and not a little curiously shaped dust and lime. For our part, once we have done with it, we can contemplate with equanimity whatever may happen to this implement of body and skull. Whether you use it for a football or reverently inter it, is a matter of complete indifference to us ; we shall not be there. Indeed, in the permutations of nature, who passes the same dust through all sorts of organisms over and over again, it does pass into the footballs which we kick about over the grass and into the grass over which we kick them. Into what organism and to what use it may pass next and next and next in the infinite plasticity of the material world, who knows? To think of all this as being ourselves is to mistake the coat for the wearer and shadows for the reality of things.'

\* See 'LIGHT,' 1905, p. 497.

## A BOY CLAIRVOYANT.

A correspondent sends us an account of the clairvoyant powers of a boy of eleven, who lives in India, as described by his (the boy's) mother, Mrs. Lawrence Baldwin, of Mayfield, Simla. Some of the incidents narrated may be briefly summarised. One day the boy said, 'Mother, I see Fakeera'—an old servant who lived in the Himalayas, about five hundred miles away; 'now he has taken a piece of paper, he has taken something out of it, he is eating it, he has lain down on the bed.' After a pause he said that a lot of people had come in, and described exactly the way in which a body is prepared for burial in India. The old servant was dead!

At a lady's house he saw her husband, who had passed on about three years before, come in and place his hand on the eldest boy's shoulder. Then he described another spirit wearing a naval officer's cap, who was recognised as the lady's brother. He shook hands with these two spirits, and one of them was asked to pat the boy's cheek so that the sound might be heard; there was a distinct sound, and Laurie (the boy) said that the spirit was laughing.

Laurie is said to be able to see and name anything in the room when his eyes are closed. One morning his hand was apparently pushed off the table; he then felt something in it, and lifting it up again he showed his father a small silver coin. He also discovered that a certain will was a forgery. Laurie's mother is herself a medium of no small abilities, and sometimes they both see the same thing. Laurie also clairvoyantly sees 'spirit mottoes' over photographs placed in his hand.

## 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 that may elicit discussion.*

## 'Materialisations.'

SIR,—I have to thank Mr. R. Halstead for his letter in 'LIGHT' of March 24th, p. 142, in reply to my inquiry for further information regarding his particular views on materialisations.

Mr. Halstead admits that his experience is limited, but whether experienced or not, his level-headedness is favourable to the proper investigation of these phenomena. I do not gather from Mr. Halstead's letter that he has witnessed a genuine materialisation, that he has ever seen a friend as to whose temporary re-incarnation—materialisation—there could be no doubt, although he has seen something which has not been genuine.

I do not know whether I have fully grasped Mr. Halstead's ideas; I am afraid not, and like him, I will not dogmatise, but I think he means that there are genuine materialisations (that is, after eliminating actual fraud, partial and unconscious fraud on the part of the medium and his assistants, and hallucinations and illusions on the part of the sitters), and that these genuine materialisations may be produced by 'elementals' (a good word with which to cover our ignorance of the powers and forces which act upon us from the Unseen)—and by special psychical powers of suitable mediums, *plus* the forces of a well-organised circle, under possibly the subconscious control of the medium and that circle. (This latter view is further elaborated in Dr. Maxwell's 'Metapsychical Phenomena.') And lastly, although second in Mr. Halstead's list, "'Spirit" powers, in some subtle unknown way, elaborating from the medium and the circle, matter and energy into forms which act by spirit intelligence,' which, although they may be genuine materialisations, are at the same time 'genuine' frauds, perpetrated on the sitters, in some way, by their collective subliminal selves *plus* some spirit intelligence; and that the 'forms,' recognised in the circle by friends and others as visitants from the Unseen, are made up by an inchoate collective intelligence and are not what they appear to be. Well, if this is the case, *cui bono?* Why waste further time with such investigations? If some mysterious powers in the Unseen use us, and some poor wight, called a medium, to juggle with the finest and highest qualities of our being, and foist upon us a fraud (none the less a fraud, although the materialisation is a genuine manifestation of some psychical and physical force, governed by some 'spirit intelligence'), we may as well give up the attempt to discover whether death ends all or not.

I will not say that Mr. Halstead is right or wrong—I will not dogmatise—but my experiences during my thirty-five years'

acquaintance with Modern Spiritualism lead me to different conclusions, viz.: that, eliminating all possible fraud (the deliberate and the partial being equally reprehensible), there remain genuine phenomena; genuine forms of individuals whom we do not know; supernormal forms distinctly individualised, and displaying all the characteristics of intelligent human beings. In addition to these, thousands of able, sane and brainy men and women, who have investigated these phenomena during the last fifty years, are perfectly convinced of having seen genuine forms of those whom they knew in life, and, like them, I, personally, am forced to the conclusion that the dead (?) do return, that they control or influence certain suitable persons, and prove their identity; and I also know that these same 'intelligences' (a nice name to call some dear friend who has quitted us for a while to take his or her next degree in the brotherhood of progress!)—when they can obtain the medium and the conditions, do materialise, and show themselves, and even speak to those whom they have left behind.

Dr. Maxwell admits the genuineness of the phenomena; that is the main thing. His opinions thereon are secondary; there is nothing new in them, only an odd new word or two and a hypothesis which defeats itself by not covering the whole ground.

I thank Mr. Halstead for his letter, and I trust that when he has had further opportunities for studying the subject he will give us the benefit of his experiences and his opinions about the facts he has observed.—Yours, &c.,

Glenbeg, Rothesay.

JAMES COATES.

## Mr. Jesse Shepard in Holland.

SIR,—In 1894 Mr. Jesse Shepard came to Holland for the first time, and stayed here nearly three months, although he at first intended to remain no more than a few weeks. I made his acquaintance then, and heard him six times in different places, twice in my own home. His wonderful music, the beautiful voices (bass and soprano) and the choruses made a deep impression on all who were admitted to his concert séances. Mr. Shepard's return to Holland after a lapse of twelve years caused quite an emotion in our circles.

It is not an easy thing to meet a friend after twelve years of separation; many things may have occurred in the meanwhile to bring different views on several points; new impressions may have influenced the characters, and the warm-hearted friendship of yore may have faded into coolness. Neither is it an easy thing to meet an artist who twelve years previously made deep impressions on your mind. The remembrance of those impressions has become dear to you; in moments of solitary musing you recall them and experience once more the spiritual charm of his art. The enjoyment of such moments cannot be explained to everyone; they belong to your sacred inner life, from which your best and holiest thoughts arise. You feel a kind of fear as the moment approaches in which you will have to compare renewed reality with cherished recollections. This is especially true of one who contributed to open your eyes to the grand realities of Spiritualism. The remembrance of moments of deep emotion and growing conviction about spiritual things is holy to you, and no rude hand may lightly touch what you consider the best of your life's experiences.

Your readers will accordingly understand that it was with some hesitation that I contemplated meeting Mr. Shepard—friend, artist, medium—once more. Would the remembrances of my experiences of 1894 be weakened? Would new impressions tend to impair what once appeared so grand? I am happy to say that these fears were groundless. I and others have heard Mr. Shepard once more, and we are grateful that we have had that pleasure and privilege. His inspirational music has renewed and strengthened the old impressions; the voices were as beautiful and the total effect no less sublime than in 1894.

On Friday, April 6th, Mr. Shepard gave a concert-séance in the Toussaint Hall for the members of 'Harmonia,' a spiritualistic society at The Hague. Most of the ladies and gentlemen present heard him for the first time; many of them had come from curiosity; some were doubtful about Mr. Shepard and about themselves; a few were friends from 1894. At the close of the proceedings, the deep impression which had been made upon his hearers continued. No rude hammering of feet in the way of applause was heard, but a deep religious mystic sensation was felt in the hearts of all, as they went up to Mr. Shepard to personally express their deep, heart-felt gratitude for what he had given them.

May Mr. Shepard soon return to our country is the desire of,—Yours, &c.,

The Hague, Holland.

J. M. KEEN,

## Betwixt Dying and Dead.

SIR,—How wonderfully interlinked are the 'dying' and the 'dead!' Watchers at death-bed scenes have told of the weird utterances of the dying; of how, roused from a death-like lethargy, the soul, fast hastening to the harbour on the further shore, has spoken of the presence of those long since gone over to the 'great majority.' M. Flammarion has rendered the world a lasting service by his compilation of numerous cases of this kind, so also has Mr. W. T. Stead; while almost every family cherishes its legend of the last earthly utterance of some loved one. The most recent story of this nature is the one which you reproduced from the 'Daily News' in last week's 'LIGHT,' concerning the death-bed vision of a young Accrington woman, whose father had disappeared from his house a week before. On the 14th inst., shortly before her death, she declared that she had seen her father's form by the bedside, and stated that his body was in the water at Aspen-bridge, Oswaldtwistle, and some time afterwards her father's body was removed from the canal at the precise spot indicated.

An interesting question arises out of this incident. Did the man enter the water at the time of the vision, or some days previously, and at the spot where his body was found? If he was alive at the time then the telepathic theory might, conceivably, cover the ground. If he was not alive, and the body had in any way moved from the spot of drowning, then this is evidently a clear case of clairvoyance, or of absolute communication from the world of spirits.—Yours, &c.,

Southampton.

WILL PHILLIPS.

## A Ring Found by Spirit Aid.

SIR,—A short time ago I was much distressed by losing a ring, partly on account of its intrinsic value, but chiefly because of associations connected with it. The ring fitted my finger loosely and I feared that in tending the fire it had fallen into the grate. I had the contents of the grate taken out and carefully sifted, but without result. I searched high and low but failed to find the ring, and with great regret gave it up as lost.

I am in the habit of sitting at the table with two members of my family, and we freely receive communications from our friends and relatives who have passed over. Among these is my eldest sister who, I am assured and fully believe, is constantly with me. At one of our sittings I said to her, 'I have lost a ring I was very fond of. Have you any idea where it can be?' She answered, 'No.'

The following day, after other communications through the table, she asked, 'Have you got your ring?' I answered 'No! Have you anything more to say?' The reply came, 'On the carpet in your bedroom, behind the wash-hand stand.' I asked, 'Have you been looking for it?' 'Yes!' 'Do you see it now?' 'Yes!' (Table tilted emphatically.)

On going immediately to the place indicated the ring was found! It was thus restored to me without the intervention of any human knowledge.—Yours, &c.,

Dublin, April 21st, 1906.

E.

## Information Wanted.

SIR,—I should be much obliged if any of your readers could inform me if there is living in England a Professor (or Doctor) Parr (James?)—Yours, &c.,

C. A. EBORDIJK ALMA.

Mariastraat 6, The Hague, Holland.

SIR,—Can any of your readers give me any information regarding the probability of the truth of the statements of the controls of reliable mediums, regarding one's material future, especially when the statements of ten of them absolutely agree, although quite adverse to material appearances of probability, and only differ as regards time? Has anyone had such an experience and found the statements prove true in the end, and would a believer in Spiritualism recommend one to believe in such statements, contrary to apparent material facts?—Yours, &c.,

A WOULD-BE BELIEVER.

## 'Help for Mrs. Ayres.'

SIR,—On behalf of Mrs. Ayres I have received the following sums: H. G. B., 10s. 6d.; Miss M. Simpson, £1; 'Rose-dale,' 1s.

I was pleased to read Miss Windsor's suggestion in last week's 'LIGHT,' and in response 'Rosedale' promises 1s. every fortnight. I shall be pleased to receive further promises for the same amount.—Yours, &c.,

228, Old Christchurch-road,  
Bournemouth.

W. L. HULL.

## The 'Workshop of Religions.'

SIR,—May I suggest to Mr. Arthur Lillie, who in his letter to 'LIGHT,' p. 192, complains that his reference to the 'baptism of the dead' has been overlooked, that he should himself give some 'further elucidation' of the 'strange rite which St. Paul considered so important'? I for one can find no trace of any such practice in the Epistles. In I. Cor. xv., 29, there is reference to baptism for the dead (the 'Twentieth Century New Testament' says *on behalf of the dead*), but this seems merely to apply to a sort of vicarious baptism in order that those who had died unbaptised should not lose the virtue attached to baptism in view of resurrection.

Mr. Lillie's idea of a *concealed* medium who spoke 'with the tongue' of the dead, by spirit control, seems to me very far-fetched. The concealment appears to be of the nature of a deception, in which a real psychological phenomenon was made to do duty for a spurious one.

'Speaking with tongues' evidently refers to control utterances in an unintelligible language, needing to be interpreted; and St. Paul simply says that if he spoke with all tongues, human and angelic, it would profit him nothing if he had not the truly spiritual gift, or grace, of charity. He also says that he would rather speak five words intelligibly than ten thousand in an unknown tongue.—Yours, &c.,

PHILOS.

## SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday next, May 1st, at 8.30 p.m., Mrs. Effie Bathe will lecture on 'God Manifest and Unmanifest.'

BRIXTON.—8, MAYALL-ROAD.—On Sunday last a trance address by Miss A. V. Earle on 'Spirit' was much enjoyed. Speakers on Sunday next, Messrs. Winbow and Whitehouse.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday evening last Mr. M. Clegg related his experiences and how he became a Spiritualist. Sunday next, at 7 p.m., Mr. Robert King.—W. T.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Savage gave a good address, followed by psychometric delineations. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. R. Boddington. Thursday, at 8 p.m., investigators' circle.

CAVENDISH-SQUARE, 22, PRINCE'S-STREET.—On Sunday last Mrs. Effie Bathe's very interesting address on 'The Hell and Heaven of Spiritualism,' and answers to questions from the audience, were much appreciated. On Sunday next, at 6.30 p.m., Mrs. Fairclough Smith on 'Is Spiritualism a Sham?'

EALING.—35, WARWICK-ROAD.—On Friday, the 20th inst., Mr. F. Thurstan, M.A., gave an edifying and able address on 'How to Cultivate Energy,' to an interested audience. The next of Mrs. Finlay's and La Yenda's evening gatherings will be held on Friday, May 4th, at 7.30 p.m.

MANOR PARK AND EAST HAM.—COLERIDGE-AVENUE.—On Sunday last Mr. Connolly gave an excellent address on 'Spirit Healing,' and other subjects chosen by the audience. On Sunday next Mr. A. V. Peters will conduct a special service. All friends invited.—P.

CHISWICK.—110, HIGH-ROAD.—On Sunday last the morning circle was largely attended. In the evening Mr. H. G. Harris gave a fine address on 'Dying.' Sunday next, at 11 a.m., circle; at 7 p.m., address by Dr. A. D. Deane. Visitors welcome.—H.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mr. F. Fletcher's excellent scientific addresses were greatly appreciated. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Boddington, who will also give clairvoyant descriptions, &c., on Monday next, at 8 p.m.; tickets 1s., from Mr. Cape, 11, Round-hill-crescent.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters described sixteen spirit friends to a crowded audience, the details in many cases being excellent and affording convincing tests. Mr. F. Spriggs presided. On Sunday next, at 7 p.m., Mrs. M. H. Wallis will give answers to written questions. Doors open 6.30 p.m.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Our Easter Monday tea and social was very successful. On Sunday last Miss Windsor, Mr. Coleman, Mr. Stebbens, and Mr. Hough gave short addresses. On Saturday, April 28th, social evening. On Sunday next Mrs. Ball. May 6th, at 3 p.m., conference; 5.30 p.m., tea; 7 p.m., service.—S.