

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

'WHATSOEVER DOTTH MAKE MANIFEST IS LIGHT.'—Paul.

No. 1,655.—VOL. XXXII. [Registered as] SATURDAY, SEPTEMBER 28, 1912. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	457	Physical Phenomena as a Basis for a Spiritual Religion. A Paper read by Mr. J. J. Morse at the International Congress	463
L.S.A. Notices	458	'The Voices,' 1912. By Vice-Admiral W. Osborne Moore ..	464
Sir W. F. Barrett's Séances with Mrs. Wriedt	459	The Afterwards of Death	465
Monsignor Benson's Explanation of Hauntings	460	Reality and Delusion	465
Notes from Abroad	460	'Death and Survival'	465
An Urgent Problem for Spiritualists	461	Items of Interest	466
The 'Fortune-Tellers'	462	'Was Buddha Agnostic?'	467

NOTES BY THE WAY.

The dramatic suicide of General Nogi and his wife during the funeral of the Mikado has been the cause of perplexity as well as wonder amongst the Western nations of the world, and we have heard much of the inscrutable workings of the Japanese mind, and its attitude of contemptuous indifference towards death. It is difficult to defend suicide in any circumstances, but if, as it has been conjectured, the great Japanese warrior aimed at awakening a sentiment that should help to preserve his race against the sordid ideals of self-regarding comfort and luxury, then the motive was certainly a noble one. Doubtless he learned much of the seamy side of civilisation during his visits to Europe, and he could hardly have failed to notice the supreme importance which was attached to life by those whose wealth enabled them to use every material means of prolonging it, of however little value it might be to the world. A great act of self-renunciation (however mistaken from our point of view) could not fail, therefore, to have a healthy and inspiring effect.

The elfin lore which Mr. W. Y. Evans Wentz, an American writer, has gathered into a volume ('The Fairy Faith in Celtic Countries,' published by Mr. Henry Frowde, Oxford University Press), has an interest not only for the folk-lorist but also for the student of psychology. Mr. Wentz conducted some of his investigations in company with the Irish poet, Mr. W. B. Yeats, and his conclusions are in favour of the reality of a race or races of beings answering to the descriptions given by Celtic seers. There is, he contends, a large residuum of the belief in fairies which cannot be disposed of by any of the theories of materialistic science. He is no believer in the supernatural, rightly claiming that whatever exists must form part of the natural order. He clearly sees the significance of the fact that all peoples, ancient and modern, civilised and uncivilised, have held some form of belief in the existence of an unseen world inhabited by beings of an ethereal kind. Mr. W. B. Yeats has also a word to say on the subject, but he does not reason about it. He says emphatically that Fairyland exists, and is rather contemptuous of the attitude of mind which would deny it.

In 'The Second Coming of Christ, or the New Avatar' (Percy Lund, Humphries & Co., 6d. net), Mr. J. Todd Ferrier deals with a theme that is very near the hearts of many people just now. Everywhere he finds signs that 'some great Divine Event is at hand,' one of the evidences

being the state of unrest which exists in the religious world:—

The new movement, upon the bosom of which the entire religious world is being borne, is more than a passing change on the face of the waters of human thought and experience; for it is the result of great potencies operating at the heart of things, the outcome of 'a Divine thrusting on,' the initial resultant of Divine magnetic attraction, through the approach of the spiritual world to the earth.

Mr. Ferrier apparently does not look for any 'coming of the Lord' in a literal sense. It is

in the restoration unto many of the Jesus life, and unto some of the Christhood state, the Lord as Christ has once more appeared unto all who were looking for him.

The book will have a meaning and a message for many of those who have acquired knowledge and experience of spiritual states and their significance.

An article entitled 'The Material Obligations of Spiritualism and Allied Phenomena,' by Dr. T. Claye Shaw, appears in a recent issue of 'Original Papers' (The Medical Press). It represents the Harveian lecture delivered to the Harveian Society in March last, and is a wordy attack on the spiritual hypothesis. Its tenor may be gathered from the statement that

all spiritual teaching is material—its ideas are either material or non-existent—its experiences are material—its symbols are material—its rewards and punishment are material, as well as its metaphors.

Well, like Mrs. Gamp, we may retort, 'Who deniges of it?' Certainly we do not. We have not yet achieved the feat of conceiving of any kind of life or energy which does not express itself through some form of what we term 'matter.' We cannot think of spirit apart from substance. And that proves—what? That no form of substance exists that is not at present cognisable by the instruments of Science? Not to us, certainly. We use for convenience the terms 'Materialist' and 'Spiritualist.' But we have never seen any real gulf between Materialism and Spiritualism, except that represented by the limitations of the Materialist. We know only Force and Form in the Universe. Of Spirit in the absolute sense we know nothing, but we *do* know 'spirits'—human beings dwelling on another level of existence, the interaction of which with this world is subject to laws which we are learning slowly and painfully. Our critic is beating the air.

We read with mild amusement Dr. Shaw's 'syllogism' intended to represent the position of Spiritualists:—

Spirit is an inconceivable thing;
We hold communication with spirits.

Therefore we hold communication with inconceivable things.

There is a trifling flaw in the syllogism, but it makes a world of difference. It lies in the distinction between 'Spirit' and 'spirits.' Very careless of Dr. Shaw to invalidate his own logic in this way! 'Spirits' are clearly not inconceivable things since we have conceived of them. They are merely human beings in a highly subtle vesture

of that substance through which (for us) the life principle has always to express itself. For the rest we do not feel tempted to go again over the old ground represented by the writer's arguments. They may be aptly summarised in the phrase used by the late Mr. E. Dawson Rogers as indicating the position of the Materialist towards the idea of spirit-existence: 'It can't be, therefore it isn't!'

Mrs. Besant, in her 'Watch-Tower' notes in the September 'Theosophist,' writes:—

I have been warned by a friend that there is a big conspiracy on foot against the T. S., with a repetition of the Coulomb plot of forged letters, but I cannot say that I feel disturbed. It may be so, for the persistent malignity of a few mostly anonymous Hindus of Madras must be sustained by benefits more substantial than mere hatred. I watch their proceedings with some interest, not unmingled with amusement, for their inventions are not even clever. The bestowal of a wife on Mr. Arundale, and his exaltation to the Board of Trustees of the C.H.C. are only useful in order that he may be accused hereafter of having deserted the non-existent wife, and being dismissed from a board of which he has never been a member. The invention of a non-existent pledge is an ingenious device, as it is then true to say that various good Theosophists have not taken it, but it seems hardly worth while to have this tiny island of truth in a vast ocean of falsehood. Much money is being spent on reprinting these articles in England and on the Continent; they are issued as leaflets without printer's name, lest the police should prosecute for obscenity. In Europe there are difficulties in the way of circulation of filth, as no decent journal will publish it. I have some interesting documents in my hands which have been thus rejected, so the way of the purveyors is not so smooth as in India. What do these poor people hope to do? 'Truth only prevails, not falsehood.' Mrs. Partington once tried to stop the Atlantic with her mop, but it proved somewhat ineffective. And these poor little Mrs. Partingtons hope to check with their mops the swelling Atlantic of Theosophy!

'What is Health?' is the title of a little shilling volume by Grace Dawson, published by Wm. Rider & Son. Looking for the author's answer to her question, we found it in the preface. 'Health,' she says, 'is poise, balance, equilibrium, each part of our being duly and fully fulfilling its duty and purpose in life.' It can only be realised in its entirety 'by the understanding and keeping of God's laws for body, mind and spirit: laws which are plainly written for all to read, both in the Bible and in Nature.' The author lays special stress on the law of rhythm. 'With the right understanding and practice of the law of rhythm—the first law of the physical creation—comes a further revelation and understanding of other laws.' A child's movements are naturally rhythmical, and therefore graceful. 'There is a harmonious and a discordant way of performing every single action. When performed in the wrong way nerves and muscles are used which have nothing to do with the action, and only hinder and impede; therefore such action is soon painful and unpleasant, and eventually becomes both exhausting and harmful.' Most of our ill-health, the writer holds, can be traced primarily to the breaking in some degree of this law. The ideas presented in the book, though not specially novel, are valuable, and can well bear repetition and emphasis.

'LIGHT': 'TRIAL' SUBSCRIPTION.

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

LONDON SPIRITUALIST ALLIANCE.

ON THURSDAY, OCTOBER 17TH, AT 7 P.M.,

A CONVERSAZIONE

of the Members, Associates and Friends of the London Spiritualist Alliance will be held

IN THE SALON OF THE
ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL EAST, S.W.

Music, Social Intercourse, and Refreshments during the Evening.

MR. JAMES ROBERTSON, of Glasgow, will deliver a short address on

'The Gift of Tongues: A Chapter in Spiritual History.'

MEMBERS AND ASSOCIATES may have tickets for *themselves and their friends* on payment of the nominal charge of *one shilling* if taken before October 14th: OTHER visitors *two shillings*.

To facilitate the arrangements it is respectfully requested that Members and Associates will *make early application for tickets*, accompanied by remittances, to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings:—

Oct. 31—Mrs. Mary Seaton, on 'The Basis of Unity in New Schools of Thought, including Spiritualism, Theosophy, Christian Science, Mental and Spiritual Healing, New Thought, Bahaim, &c.'

Nov. 14—Rev. Arthur Chambers, on 'Spiritualism as it Affects us in our Outlook upon Human Life and Experience.'

Nov. 28—Mr. E. Wake Cook, on 'The Great Problems in the Light of Spiritualism.'

Dec. 12—Mr. H. Biden Steele, on 'Psychic Investigation from Several Aspects,' with some illustrations.

The arrangements for next year will be announced shortly.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, October 8th, Mrs. Nordica will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

MEDIUMISTIC DEVELOPMENT.—Mr. Percy R. Street is about to re-commence his class for the development of mediums. This class is open to Members of the Alliance only, and application should be made at once to the Secretary. Applicants must be prepared to attend promptly and regularly for at least ten weeks. A preliminary meeting will be held on October 9th, at 3 p.m., at which, as the number of sitters is necessarily limited, a ballot will be taken for places amongst those candidates selected as suitable by the control.

PSYCHICAL SELF-CULTURE.—On Thursday, October 10th, at 5 p.m. *prompt*, Mrs. Nordica will give an address on 'Psychic Powers Latent in Man.' To be followed by discussion.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday, October 11th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Daily, except Thursdays and Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement,

SIR W. F. BARRETT'S SEANCES WITH MRS. WRIEDT.

Sir W. F. Barrett has kindly sent us, for the benefit of English readers, the following copy of a letter he has forwarded to the leading Norwegian newspapers that contained an account of the so-called exposure of Mrs. Wriedt:—

Through the kindness of my friend, Miss Ramsden, I have had an opportunity of reading a translation of the discussion that has taken place in your columns, and elsewhere, of the séances held with Mrs. Wriedt in Christiania. Miss Ramsden has also shown me the admirable letter she sent to you on the subject. As a former president of, and intimately associated with the English Society for Psychical Research, perhaps I may be allowed warmly to support Miss Ramsden's plea for the formation of a similar society in Christiania.

Before referring to that, however, permit me to say a few words on my own experience of Mrs. Wriedt. During her visit to London this year, I had the opportunity of some séances with her. Two of these were private sittings at mid-day with Miss Ramsden. In one of these private sittings, when no one was present but Miss Ramsden, myself and Mrs. Wriedt, we sat for the first part in good light. I had previously, when alone, carefully examined every part of the room and assured myself that no one was concealed and no suspicious apparatus was present; a heavy carpet was over the floor, and the only door opened on to a landing with a window, through which the sunlight was streaming. Any person attempting to enter the room through the door would therefore have been detected at once, as the room was darkened and lit only by electric light. When, after my examination of the room, Mrs. Wriedt and Miss Ramsden entered, the door was locked, and one of the electric lights over our head was left on to illuminate the room. We sat on chairs adjoining each other; I sat next to Mrs. Wriedt and held her hand. Miss Ramsden sat on my left. We asked Mrs. Wriedt to let us try in the light first, and at her suggestion Miss R. held the small end of a large aluminium trumpet to her ear; the larger end I supported with my left hand. My body therefore came between the trumpet and the medium. I had previously looked into the trumpet, which was perfectly bare and smooth. Presently Miss Ramsden said she heard a voice speaking to her, and entered into conversation with the voice. I only heard a faint whispering sound, but no articulate words. To avoid the possibility of Mrs. Wriedt being the source of the whispering, I engaged her in talk, and whilst she was speaking Miss Ramsden still heard the faint voice in the trumpet, but begged us to stop speaking as it prevented her hearing distinctly what the voice said. Miss Ramsden assured me afterwards there could be no doubt whatever that the voice in the trumpet was independent of Mrs. Wriedt, and I can testify that I watched the medium and saw nothing suspicious in the movement of her lips. She did not move from her place, and no accomplice or concealed arrangement could possibly have produced the voice.

As I did not hear what the voice said, I have asked Miss Ramsden to add a few lines:—

[NOTE BY MISS R.—The speaker claimed to be the bearer of a message from one of my relations who has died; he told me that, contrary to my expectations, I should receive a visit from a person who was named. This was fulfilled on the following Monday. Here I must add that if this is explained by thought-transference, we must suppose it possible for Mrs. Wriedt to receive telepathic communications from people of whose existence she knows nothing; in this case the person was in a foreign country. While holding the trumpet I could feel the vibration of the little voice inside.—H. R.]

When the voice ceased speaking, the trumpet was placed with its broad end on the floor standing upright near Miss Ramsden. The electric light was now switched off, and the room became absolutely dark. A very loud man's voice almost immediately called out, 'God bless you; God bless you.' Mrs. Wriedt said it was the *soi-disant* 'John King.' I begged her to place her right hand on mine, which held her left hand. She did so, and I distinctly felt the two hands, my left hand being free.

During every séance with her, Mrs. Wriedt remained perfectly normal, talking with me or others present, and not in the least excited. On this occasion, in a few moments I felt something

rather cold gently stroking my face, and, as at a previous sitting when a rose was placed in my hand, the act was performed without any fumbling about. This was very curious, as the room was so dark that nothing whatever could be seen. But under these conditions of complete darkness it is impossible to arrive at any conclusive evidence concerning the supernormal character of the various physical phenomena that occurred. All I can assert is that it seemed to me impossible for Mrs. Wriedt to have produced them by trickery. A large elastic band and a card, on which were sealed the ends of a loop of string, which objects I had brought and placed by my side, away from Mrs. Wriedt, were taken up and thrown over my head, and I heard the snapping of the elastic band, which was found broken and at some distance behind me when the light was turned on.

At another sitting I observed a luminous appearance resembling a man's head and beard in front of and a little above me. I put up my free hand and moved it to and fro, but felt nothing, though so far as I could judge in the dark, my hand passed through the place where the luminosity appeared. My head was gently rapped with the small end of the trumpet, and flowers from a vase on a distant table were thrown in my lap. But, as I said before, these manifestations are of little evidential value when occurring in the dark, and I attach no importance to them.

Much more impressive were the voices; sometimes very loud, apparently through the trumpet, at other times faint and directed close to my face or that of my companion. These voices were heard often *simultaneously* when Mrs. Wriedt was speaking, and whilst I held her hand, as I did at every sitting. There is little doubt that I should have felt the movement had she attempted to get up and seize the trumpet, which was not near her, or place her mouth near Miss Ramsden or Mrs. Anker, who on one occasion sat next to me and heard the voice speaking in Norwegian, as she informed me.

On one occasion the voice, like that of a man, gave me the Christian name and surname of an old Irish friend of mine, wholly unlikely to be known to Mrs. Wriedt. It was a name not common in Ireland, though a public man of that name, who died some years ago, was a well-known Orangeman; but my deceased friend was a Roman Catholic, and on my expressing surprise that he should appear—though I did not allude to his religious belief—the voice said: 'You know what the priests say, once a Catholic always a Catholic, but it is not so here.' Then another voice, like that of an old lady, spoke close to me and said, 'How are things in Dublin?' I replied, 'Who are you?' and the voice answered, 'Lady Helena Newenham,' emphasising the three syllables of the surname, an unusual one. I did not know any such person, but subsequently found that an Irish lady of that name, much interested in psychical research, had died a year before and was well known to some friends of mine in the South of Ireland, to whom I wrote for information.

A voice also addressed itself to me, but I could not at first distinguish the name. After several trials I heard, 'Sidgwick.' 'What is your Christian name?' I asked; at once it said: 'Henry Sidgwick.' Professor Sidgwick's name is, of course, well known; he was a personal friend, and the first president of the Society for Psychical Research. Mrs. Wriedt doubtless had heard his name, but he died before she visited England, and I doubt if she, or many others who knew him by name, were aware that he stammered badly. So I asked the voice: 'Are you all right now?' not referring to his stammering. Immediately the voice replied: 'You mean the impediment in my speech, but I do not stutter now.' At another sitting the same voice, purporting to be Henry Sidgwick, came again and addressed itself to me in a long speech, in the course of which one or two rather characteristic things were said, but on the whole the speech was more commonplace than would be expected from the real Sidgwick.

I will only trespass on your space by relating another incident that occurred to a personal friend, the hon. secretary of the Irish Section of the S.P.R., a gentleman of legal knowledge who occupies a high position in Dublin. He came to Mrs. Wriedt's sitting unexpectedly with Admiral Moore, and was unknown to any present except the Admiral. The voice gave him the name,

a very unusual one, of an Irish friend of his, who had lately lost his wife, and said she was the deceased wife, and told my friend correctly the exact address of a place in London where she had been staying, and where my friend had called on her, though at this time he had quite forgotten the address. He also saw a luminous figure of a lady in front of him, though he could not distinguish the face.

I went to Mrs. Wriedt's séances in a somewhat sceptical spirit, but I came to the conclusion that she is a genuine and remarkable medium, and has given abundant proof to others besides myself that the voices and the contents of the messages given are wholly beyond the range of trickery or collusion. Like nearly all mediums through whom physical phenomena are manifested, she may, consciously or unconsciously, sometimes be obsessed with a spirit of stupid trickery, which, in several cases that I have known, appears like the projection of the fixed ideas of hostile sitters among those present. In fact, all of us project our thoughts into the unseen, and more often than we know they come back to us as objective realities. Whether I and others who have been convinced of the existence of super-normal phenomena have done so, and are suffering under a delusion of our own creation, or whether Professor Birkeland—for whom we all have the highest respect as an eminent savant—and other even more resolute sceptics than he, have done so, patient and prolonged investigation can alone determine. This is one reason why I hope the project of a Norwegian Society for Psychical Research may be carried out. And I earnestly trust that the same spirit of calm and unimpassioned inquiry, which has enabled science to solve so many problems not less hotly debated in the past, may be found to prevail among those scientific men in Norway who undertake the investigation of this difficult research, a subject where fools too often rush in 'where angels fear to tread.'

MONSIGNOR BENSON'S EXPLANATION OF HAUNTINGS.

'Current Literature' for September calls attention to an ingenious explanation of haunted houses, advanced by Monsignor Benson in 'The Dublin Review.' It is based on the assumption, apparently proved by the established facts of telepathy, that a visual image can be projected from the brain to the optic nerve instead of travelling, as in ordinary circumstances, from the retina to the optic nerve and then on to the brain; in other words, that the nerve action may be reversed. We abridge Dr. Benson's words:—

Apply this to haunted-house stories. A crime is enacted in a certain room—let us say a murder. This means that an emotional storm of extraordinary intensity takes place in which two persons are involved—the criminal and the victim. Now if it is true that material objects can absorb, so to speak, something of the personalities that are in contact with them, we can hardly conceive an event more likely to put this law in motion than a murder. It is for both personalities a kind of nerve-climax. Does it not seem probable—if the law I have spoken of is true at all—that the very wall and ceilings and floor and bed-hangings and furniture should receive a certain impression of horror, and that they should retain it? Well, time passes away, and after an interval someone sleeps in the same room. Take an instance of a man who is highly receptive and intuitive. He succeeds, perhaps, in falling asleep; and while he is asleep and passive he rests in an atmosphere charged to the highest possible extent with the fiercest possible human emotions. After a while he, too, becomes charged with them, and when his nervous tension is at full stretch, he awakes with a sense of shock. Now if telepathy from living mind to living mind is a force so mighty as to convey a visual image from France to England, is it not perfectly conceivable that a telepathic force which has been stored, so to speak, in a kind of material battery, even for years, may be powerful enough also to produce a visual image. Is it extraordinary that when the man awakes he should see the crime re-enacted—he should perceive, that is to say, not the souls of the two actors parading before him for totally unintelligible reasons, but the stored-up emotions which the crime generated presented to him in the very shape in which they were generated?

Again, once allow that the effect of mind upon mind can produce, through the reverse process of ordinary sight, a visual image, there seems no reason to disallow the other senses also to be affected. He may hear groans, he may be conscious of deathly coldness, he may even think himself touched or moved by hands which have no material existence.

NOTES FROM ABROAD.

The principal articles in the combined July and August number of the 'Uebersinnliche Welt' are an account of F. Carancini's mediumship and Colonel Peter's comments on Dr. Ochorowicz's experiments in radiography. Dr. Baumann brings his 'Words of Psychological Criticism' to a close, whilst E. Dobberkau describes some 'Experimental Studies of Clairvoyance induced by Hypnotic Sleep.'

Professor Willy Reichel, of New York, is represented by a translation of an article by Mr. A. Vout Peters dealing with spirit identity. Readers of 'LIGHT,' in which journal this article originally appeared, will remember that Mr. Peters related some remarkable tests which he had received through the mediumship of Mr. J. J. Vango. In reference to that medium, Professor Reichel adds: 'During my last visit to London, in 1910, I was advised to have a séance with Mr. Vango, which I did. Mr. Vango was not aware of my identity, but gave me excellent and conclusive proofs of his mediumistic powers.'

'Wahres Leben' mentions a recently-published book under the title 'Eppur si Muove,' which contains authentic tales proving the continuance of life hereafter. 'A Visit to the World Beyond' is one of the most striking incidents related by the author. It deals with a poor woman, a Mrs. André, who after lying apparently dead for thirty hours, suddenly heaved a deep sigh, slowly opened her eyes, and raised herself up from the bed on which she had been laid out. In after years, Mrs. André, who finally reached the ripe age of ninety-three, would often dwell on her strange experience during the time of her supposed death. 'When I was ill,' she informed her friends, 'I seemed to lose consciousness for a while; then I felt a rocking movement of my bed, and I had the sensation of falling from a great height. A terrible fear came over me till I found myself standing on firm ground, on a lonely heath crossed by one seemingly endless footpath. A grey mist spread itself over the dreary landscape. Greatly bewildered, I gazed around and discovered in the far distance a dim light which gradually pierced the prevailing gloom. I can never remember if I approached this light, or if it advanced towards me, but, suddenly, the whole scene was flooded with brilliant sunshine and I saw myself surrounded by a band of relatives and friends long since dead. A heavenly sense of peace and happiness came over me. In the midst of my dear ones I walked joyously towards an invisible goal. We had not gone far, however, when I staggered, and heard a once familiar voice saying: "She will not remain with us; she has only come on a visit." Then I lost my senses. When I recovered, I felt the same rocking movement as before. Faintly, as in a dream, the sound of my poor children crying and begging me to come back reached my ears. Their grief roused me. I opened my eyes to find myself lying on my bed, my children beside me and now excitedly exclaiming: "She lives. She lives!"'

'Glad as I was to have been restored to them,' concluded Mrs. André, 'I always have a great longing for this mysterious world where I have been; it seemed my real home, but the final summons to call me there is a long time in coming.'

Many Continental papers, amongst others 'Les Annales des Sciences Psychiques,' refer to Helen Smith's seventh spirit painting, representing the Holy Family. For the first time Helen Smith gives publicity to some of her notes on the visions she had prior to painting this picture. During one of these visions she saw a magnificent Oriental landscape with a roseate sky, and a group of three persons. In one she immediately recognised the Virgin Mary; the second figure, that of a man, rather puzzled her, but the features of the third, a youth, reminded her strongly of Christ. At the same time a mysterious voice commanded her to take this vision as the subject of her next painting. Whilst scientific investigators are experimenting to solve the mystery of sub-consciousness, and are trying to discover the source of the invisible agency under whose guidance the picture has been painted, the rest of the world, specially lovers of art, can but admire its marvellous beauty and archæological correctness.

Amongst several articles of high interest in 'La Revue Scientifique et Morale du Spiritisme,' there is one on Antoine, the healer, who recently passed away at the age of sixty-six at Gemeppe, in Belgium, where he had founded a colony for his adherents. These amount to the large number of one hundred thousand. The question is often asked how new religions come into existence; the case of Antoine is a typical example. He was a simple, uneducated workman. Having become acquainted with Spiritualism, he discovered, after a while, that he possessed the power of healing. From this time up to the day of his transition, he devoted himself entirely to alleviating the sufferings of those who claimed his aid. His followers called him 'Father'; he was asked for spiritual instructions, and soon he found himself at the head of a new religion, whose fundamental principle is based on the divinely inspired commandment: 'Love thy neighbour.'

F. D.

AN URGENT PROBLEM FOR SPIRITUALISTS.

It is difficult to say anything new regarding fortune-telling. Whether it is possible to foretell; whether predictions come true or not; whether good or ill results follow; whether fortune-tellers are scoundrels, blackmailers, and swindlers, or expert astrologers, palmists, clairvoyants, or psychometrists—these are not questions which the police and judges have to consider. Their position is a simple one. The law says that any attempt to 'reveal future events' is illegal, and therefore those who engage in the business are breaking the law. They may be sincere or they may be mere pretenders—the fact remains that all those who attempt to reveal future events are in danger of arrest, prosecution, fine or imprisonment. Mediums and psychics must remember this, and act accordingly.

Whether the law should be altered is a debatable point. As it stands it is a menace to mediums when it is interpreted as it was in the famous Slade case, but when it is interpreted rationally, as it seems to have been by the present Commissioner of Police, it does not interfere with mediums in the legitimate exercise of their mediumship except in so far as it prohibits the making of predictions. If it were altered, stringent regulations would still be needed to cope with the difficulties which undoubtedly exist. Serious students of astrology, palmistry, clairvoyance and psychometry must all have deplored the way in which those branches of scientific research have been exploited by a host of pretentious self-styled professors and seers, and it is all to the good that the nefarious schemes of these charlatans have been stopped. Genuine practitioners, who respect and love their work, will benefit in the end. Mediums who desire to help those who are anxious to ascertain the truth respecting survival after bodily death will not engage in fortune-telling.

But the question as to whether it is wise, even if the expert or seer is confident that he is right, to make predictions regarding personal matters is still to be considered. Medical men are wisely ceasing to tell their patients that their cases are hopeless, they are realising the power of suggestion, and are adopting the affirmative and hopeful attitude instead of that of pessimistic surrender. In the same way well-intentioned palmists and others are extremely cautious in what they say, and refrain from gloomy statements, but ignorant and reckless people work on the imagination of weak and credulous persons, and make forecasts of evil which are calculated to fulfil themselves, because of the influence they exert on the minds of those to whom they are made. Philip Gibbs, writing in 'The Daily Chronicle,' says:—

A woman was falsely accused of theft and put under serious suspicion because the hostess with whom she had been staying had consulted one of these modern magicians, and obtained an imaginary description of the thief. By a tragic coincidence it was the description of the other woman who had been staying in the house where the theft took place. I know of another case in which a man has been pursued by a girl with extraordinary audacity and persistence because it was 'foretold' that he was to be her future husband. Perhaps this prophecy, like many others, will fulfil itself by natural causes following upon a dominant idea; but in any case it will lead to mental torture.

The most striking case that comes within my own knowledge is that of a man who was told by a fortune-teller that he was to die on a certain date. He was a soldier and a strong man, but as the day grew near he became melancholy and morbid, and was convinced that his death was at hand. As might be expected, he caught a severe chill, and, owing probably to his dominant idea, died.

There is, of course, another side to the case, and probably Mr. Gibbs has exaggerated the evil (he speaks of having counted in a Spiritualist paper *three hundred* advertisements of magicians!), but I know, from letters and reports that I have received, that much harm has resulted from the 'predictions' of unqualified and unscrupulous persons—some of them claiming to be clairvoyants and in touch with the spirit world. It is doubtful if it is ever wise to attempt to predict events—certainly it is unwise to be influenced by such predictions. They are necessarily unreliable, because no one can tell whether they are true or false until events justify or falsify them.

For Spiritualists, however, there is a still more urgent problem for consideration. A few years ago in America the love of sensation and the 'get-rich-quick' spirit led to the newspapers being flooded with advertisements such as have been common in the Press of late in this country. 'Events and changes accurately foretold.' 'Future events, marriage partner described: changes, journeys, money prospects, speculation, business success.' 'Your future foretold by Professor —, the seventh son of a seventh son—born with a caul,' &c., &c. Spiritualist Sunday meetings in many places were almost entirely devoted to public clairvoyant and psychometric 'readings.' A fee of ten cents was charged for admission. These 'readings' largely consisted of statements of the usual fortune-telling type. I heard a man affirm, 'I have run my business for the last five years entirely by the advice I have received through mediums.' On another occasion a woman declared, 'I don't want to know about my dead, they're all right; nor about my past life, that's done with; I want to know about the future,' and she went to mediums to obtain advice. This kind of thing brought the whole movement into disgrace and public contempt. At length the moral sense of reputable Spiritualists was so outraged that the National Association was formed and societies were legally chartered, speakers and mediums had to obtain certificates, admission fees at Sunday services were abolished, and the movement was put on a proper footing as a religious, ethical and educational one; spiritual principles and purposes were enunciated, and in consequence a better, higher and more altruistic order of things exists to-day. Indeed, Spiritualists are being recognised as serious, well-meaning, spiritual teachers and progressive leaders of thought. In this country we have been tending in the direction that the movement did in America some fifteen or twenty years ago, and we have been meeting with the same consequences. Mediums have become associated in the public mind with the humbug and charlatanry of fraudulent pretenders to mystical powers. While the judicious, rational, and spiritually-minded among us have protested, those who have failed to realise the high spiritual import of our facts and of the message of the spirit world have pandered to the love of sensation and the curiosity of the wonder-mongers. As a result, the unhealthy and morbid interest in the so-called mystical and occult sciences was overshadowing and tending to destroy the saner study of spiritual science, and Spiritualists may well be thankful that the Commissioner of Police has so effectually done for them that which they themselves were powerless to accomplish. The wheat and the tares were growing together, but there was danger of the tares choking the wheat. The purpose of Spiritualism is not served by the mere awakening of interest, mere self-interest, in psychical mysteries and possibilities. Its object is to overthrow materialism, to demonstrate survival, to appeal to and arouse 'the God within,' to enforce the sacredness of life, and win men and women to the life of service, to proclaim the religion of the Spirit—of love and righteousness, purity, truthfulness, honour, and helpfulness—to comfort the bereaved, to uplift the fallen, to recall the sinner, and to make life a real spiritual progress towards the realisation, personal and national, of the highest ideals and the noblest ends: and it is for this Spiritualism that we stand.

W. F. M.

F. L. WRITES: 'May your "LIGHT" continue to shed its bright rays of truth on the meaning of life to help us in our belief that our many dear ones will meet us again. I have lost them *all* from this life.'

'VANOC,' writing in 'The Referee,' of the 1st inst., with reference to the world-wide impatience and desire for progress, says: 'There is something fine in this universal discontent. We mortals who infest the surface of this third-rate planet are impotent as pawns in the hands of a chess player. Word has gone forth that the time is ripe for lifting the human race a little higher. The stir that we complain of is a sign that the invisible Player is at work. The immediate future of the human race, far from being gloomy, is full of hope. . . . Cassandra is wrong—hideously wrong. Individuals and whole classes of men may disappear under the transitional upheaval that rumbles below and thunders around, but the universal thirst for the "little more" will be assuaged by the three revolutions that have begun, especially the revolution of the spirit.'

OFFICE OF 'LIGHT, 110, ST MARTIN'S LANE,
LONDON, W.C.
SATURDAY, SEPTEMBER 28TH, 1912.

Light:

A Journal of Psychical, Occult, and Mystical Research.
PRICE TWOPENCE WEEKLY.

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

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

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

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 'FORTUNE-TELLERS.'

As the result of a newspaper campaign conducted with much show of virtuous wrath, but with little knowledge or discrimination, the fiat has gone forth against 'sybils and soothsayers,' true and false alike. They are no longer to make any public announcement of their names and avocations, and may only practise their gifts professionally at their peril.

We received the tidings with mixed feelings. We cannot disguise from ourselves the fact that of late years there has been a great abuse of psychic gifts, even by those whose claim to possess them could be amply justified. The flaring advertisements, blazoned in windows or carried by rows of miserable sandwich-board men, had become an eyesore alike to the sceptical and to those who, knowing the reality, shuddered to see it trailed through the mire of commercialism and 'fashion.'

The police edict has certainly meant the temporary eclipse of hordes of charlatans, but as certainly there has been involved in the downfall of these a great number of genuine psychics condemned by the stress of life to-day to vend their gifts in the market-place. We have never affected to regard these latter otherwise than as the victims of a regrettable necessity, and this feeling was doubtless shared to a large extent by the psychics themselves. Far more sensitive to the frets and jars of existence than ordinary mortals following everyday avocations, they suffered many things, and at best were poorly requited. They were the prey of the callous and ignorant, and were often denounced as impostors by reason of the very genuineness of their powers. They could not, like the accomplished 'faker,' schooled in the ways of the world and equipped with all the artifice of clever fraud, command results. The hearts of all those amongst us who know something of the true inwardness of 'spiritual gifts' have ached for them at times. It is one of the ironies of life that in an age of progress and enlightenment there is less real knowledge of human nature on its psychical side than existed in ancient times when mediumship was recognised for what it is and its possessors protected from the rude jostling of the world. To-day the 'mysteries' have in many cases to be brought to the mart that 'small and sickly eyes may glare and gloat.' Just as the traffic in psychic powers, real or pretended, has had its Nemesis in the police prohibition just announced, so the abuses of sacred things in past ages produced a tremendous reaction which carried the thinking part of the world to the extremes of scepticism. The idea of a future life became so encrusted with fantastic superstitions that reasonable and healthy minds revolted, and

flatly refused to believe in angels or spirits of any kind. From that attitude there has during the last generation been a slow recoil, as shown by the history of our movement, with the rise of Theosophy and the establishment of the Society for Psychical Research. Science in the persons of some of its more fearless exponents has lent its aid; the facts concerning the spiritual nature of man are being classified and co-ordinated, and a structure of knowledge built up. That the work should be hampered not only by quacks and pretenders, but also by the fantastic imaginings of credulous and self-deluded persons, is not to be wondered at. The mysterious side of life has had for these an immemorial appeal, and the investigator, however much inspired by scientific zeal, has found his patience sorely tried by torrents of trashy revelations and extravagant theories. But the sifting and purging go on, and the rubbish is cleared away and burned. The appeal to Nature and Reason in the pursuit of Truth is never made in vain.

In looking over the Press comments on the recent campaign against the 'fortune-tellers' we have found it instructive to notice the anxiety of some of the writers to disclose the fact of their belief in genuine seership. The admission came at times as a kind of anti-climax after a fierce tirade against the whole fraternity of 'occult practitioners' as rogues and liars.

Well, if there are real seers, persons possessed of authentic psychical gifts, is it not at least conceivable that some of them are included in the class which has been the subject of this recent outburst, the indiscriminateness of which was at least as noticeable as its rigour? The attackers have chosen ridicule as one of their weapons, and ridicule in the hands of malicious ignorance is a mischievous weapon. There is not a 'divine event' in the whole of sacred history which could not be travestied and made to appear absurd. A good many years ago an audacious Freethinker published a series of 'comic Bible pictures' that sent a shock through devout Christendom, and led to his imprisonment for blasphemy. But the caricatures were certainly funny enough to excite the guffaws not only of Freethinkers, but of many who, although nominally Christians, had no particular reverence for their sacred literature.

It is not wonderful, then, that critics, destitute either of sympathy or understanding of the cause they assailed, should find it easy to hold genuine mediumship up to contemptuous mirth.

As we have shown, we hold no brief for roguery. Nor are our sympathies very severely strained on behalf of those who, with genuine psychic gifts, have surrendered themselves to the service of the brute-god Mammon.

We have heard much of 'fortune-telling.' It is man's fortune to be a deathless soul, with latent spiritual powers and a destiny of which he gains at best but dim hints. Let those who exercise true gifts confine themselves, as far as may be, to proving to him the divine reality—the greatest fortune of all for those who truly learn it. Then we shall hear less of the squalid revelations that come of turning the Temple of the soul into a 'necromantic parlour,' and using its treasures as gauds for wonder-mongers.

THE aim of Spiritualism is to spiritualise the whole nature of man—to fill man's mind with rational conceptions of this spiritual universe in which he lives, to make man's purposes and character spiritual, and unfold the diviner and more beautiful powers of his nature into their highest possible expression here and now. Spiritualism aims to lift the whole life of man into the realm of the spiritual and the divine. Especially it aims to make the home a sanctuary, a holy place, a shelter from the rude blasts of everyday life, a shrine where love, truth, joy, and peace may abide, and from which may radiate light and happiness upon the world. It aims to make the common work and common duties of life sacred.

PHYSICAL PHENOMENA AS A BASIS FOR A SPIRITUAL RELIGION.

A Paper read before the International Congress of Spiritualists at Liverpool, England, on July 8th, 1912, by Mr. J. J. MORSE, Editor of 'The Two Worlds.'

To undertake to offer another basis for the foundation of religion may well savour of temerity, if not actually of presumption. Usually considered, religion is a subjective affair, concerned with the soul and things intangible to our outward senses; therefore to urge that it has an outward and objective base may appear to some as a confusing of things that differ. To claim that physical phenomena are, or can be, the basis of a spiritual religion may seem but a comparison of opposites, rather than an attempt to find points of unity in similars; while to urge that what are known as the physical phenomena associated with modern Spiritualism can become, or in any way are, a basis for any sort of religion, is but to risk the amiable smile of polite derision. Clericalism will be contemptuous, nonconformity will be shocked, liberal religionists barely tolerant, while that wonderful person known as 'the man in the street' will be bluntly sceptical. However, as truth is sometimes right, and communities are occasionally wrong, it may be that the topic to be presented possesses elements of stability that shall make for a recognition of the laudability of the effort, if not for its successful accomplishment.

Definitions are said to be dangerous—certainly they are if presented as finalities. Being neither inclined to foolishness nor to fanaticism, the writer, in offering the following definitions in regard to religion, Spiritualism and physical phenomena, and the general relation of man to a future life, does so only tentatively, recognising that deeper understanding may lead to broader or modified views.

Broadly put, religion could never have existed unless man possessed those faculties that enable him to conceive, formulate, and apply all that religion stands for, whether it be expressed in dogmatic, ecclesiastic, theocratic or institutional forms. Eschewing all dogmas, what is usually called religion appears to be, in its last analysis, man's attempt to solve the problems of life, death, the soul, and the workings of the universe as exhibiting the existence, nature and powers of a divine Source and supreme Ruler. Also, putting aside all ethical concepts in connection with religious systems, the real fundamentals of religion may be defined as God, the Soul, the Future Life, as the three things that matter most. There remain the means used for setting up, perpetuating and sustaining religion as an institutional matter, and in every case those means are human beings; call them what you will, popes, archbishops, bishops, priests, clergy, ministers, or what other title you choose, they are men. True, the question of the kind of man, or men, arises here, yet, even so, the fact remains as stated. The ordinary assumption is that the kind of man is one 'chosen of God,' or chosen by the gods. Only those who can respond to the 'call' because it may reasonably be supposed that they are capable of discerning the things associated therewith, only such persons, it is reasonable to suppose, would be the ones called either by God or gods to engage in the setting up and maintenance of religion. But such 'call' implies the fitness of the called. All history shows that the required fitness is in the psycho-physiological phenomena connected with the visions, trances, speaking in tongues, healings, divinations, discernings, and prophesyings, which matters are the outward and visible signs of the fitness of those called, no matter who calls them; that these means of service are the psychical links between the physical and the spiritual—the objective bases, so to say, of religion.

Few of us agree as to the nature of God. Each appreciates that matter from his own point of view. Modesty, not to say honesty, should cause us to respect, if we cannot accept, the ideas of others on this question, for, in very truth, it would be difficult to find a definition to which everyone could subscribe. Certainly it cannot be presented in this connection. The most, or the least, to be offered now is that God is the mathematical X—a necessary but indefinable quantity.

The next point concerns the soul. Just what this term

stands for is not always clear. Perhaps if it is expressed as the seat of consciousness and the source of action (as the intelligent master of the external form), a working basis—and only a working basis—may be reached.

If it is so considered, two questions arise: Why is it here? What becomes of it when the body dies?

As a potentiality it has always existed in being. Its reduction to individualised action, so to put it, has been through the force of universal principles, and the operations of particular laws. Its nature, the immense preliminary agencies required to bring it to its present stage, and the truly marvellous results it has wrought from primæval times down to the present day, indicate but the beginnings of its inconceivable possibilities, the end of which is nowhere indicated to our deepest insight. Perhaps the best answer to the question: Why is it here? is in the statement that this is its rudimentary plane—that here it begins to unfold its inherent and latent possibilities. But if the soul has been able to do so much, is it to be concluded that it ceases to be with the death of the physical body? Sentiment protests, logic and reason argue either way according to circumstances, religion affirms its future, the sceptic denies, and not a few are indifferent. Why this babel? Simply because no one of them knows.

It is just because of the lack of this knowledge that religion is to so many either fanaticism or emotionalism; that philosophy is but too often a set of abstractions; that science is frankly agnostic, ethics too often an inoperative force, and immortality a doubtful hope. The whole matter is contained in this: Can the living gain any certain tidings of the dead and of their state? For it is only from those who have 'died' that we can learn of the effects upon them of their beliefs when on earth. But as we live in a world of objectivity the knowledge must reach us by objective—physical—methods.

Narrowing to the barest outline, let us, for a moment, consider modern Spiritualism as a present-day method of arriving at an actual knowledge of the nature of the after-life and its inhabitants.

Let it be understood that if the knowledge is gained it must come to us from the so-called dead, and that it is communicated to us in various ways through human beings.

Let us put aside all psychical or subjective phenomena, not as being questionable but as lying outside the scope of our present inquiry. Instead of such phenomena, let us turn to what are commonly classified as the physical phenomena of Spiritualism, such as sounds, levitations, and transportation of persons and objects, the appearance of forms, luminous bodies, and so forth. Let it be understood that it is unreservedly accepted that many people continue to think all the foregoing are mere banal puerilities and quite inconsistent with anything in the nature of spirituality—adding, as some may, that as all such things rest upon mediumship, and mediums are not all exactly spiritual folk, it is therefore absurd to suggest the foregoing things as a basis for a spiritual religion. These critics will, no doubt, assert that God's true religion is based on higher and holier foundations than fallible man, especially mediums; indeed, that mediums should be at all required is nothing less than a gross absurdity—if not worse. Yet it is a singular fact that in every case of objective phenomena recorded in the Bible some chosen servant (a man) was present and seemingly necessary for their occurrence!

(To be continued.)

'M. E. V.,' who is earnestly trying to help an orphan girl and others who need practical, sympathetic assistance, writes: 'I hope shortly to be up in town and to join the Alliance, and so learn better how to help those in whom I am interested.'

MISS EVA BOOTH, when speaking at the funeral service of her father, General Booth, said: 'As I crossed the sea at night the moon made a long white pathway over the dark waters. I thought that was what my father had done. . . Oh, he was all in all to me. His spirit taught me. I tried to do what would please him. . . I once asked him, "What shall I do when you are gone?" . . . He put his hand on my shoulder and said, "I shall be nearer to you then." . . . I loved him.'

THE VOICES, 1912.

BY VICE-ADMIRAL W. USBORNE MOORE.

(Continued from page 449.)

The attached narrative is written by a lady in a Western county who is of a literary and philosophical turn of mind, but at the same time very practical and fond of outdoor life, fox-hunting, &c. She has only lately interested herself in occult phenomena. Though we have corresponded I have never yet had the pleasure of meeting her, and up to June 4th she was an absolute stranger to Mrs. Wriedt and the inmates of Cambridge House.

She writes to me: 'I am sorry I cannot publish my name, but from the conversation I had with my father, I gathered he did not wish me to mention the séances to my relatives (his sisters especially). "To them," he said, "it would be such an outlandish idea, and they would never understand." This I know to be true.'

MY FIRST EXPERIENCES WITH A MEDIUM.

On June 4th, 1912, I was privileged to sit with a wonderful medium (Mrs. Wriedt, of Detroit) at Cambridge House, Wimbledon. I must first say I have had no experiences of mediums, but have read a great deal for some years past on occult subjects. I went to 'Julia's Bureau' with an open mind, but fully prepared to test the medium. I had four sittings, June 4th, at 4 p.m., being the first. I took a friend with me and we sat alone with Mrs. Wriedt in the dark. After we had sat a few minutes, the medium saw a name apparently in the air, and she said: 'I see the name "Morley," to which we both replied we knew nobody of that name. She then *heard* the name 'Mary,' and said: 'I hear now it is "Mary," not "Morley."' I then said I knew of no one who had passed over and would be likely to speak to me of that name, but that I had an aunt who died many years ago whose name was 'Mary.' I said then: 'I wonder if it is my aunt?' To which a reply came at once, most emphatically, through the trumpet: 'No! No! No! I am your grandmother.' This while I was being touched on my head and knees. I was most astonished, as I had quite forgotten all about my grandmother, and then remembered her name was 'Mary.' 'Yes,' came the voice, 'I am your grandmother "Mary." I am here, dear granddaughter.' I at once thought I would test her, so said: 'How many sons had you?' She replied: 'Five.' I was not sure of this, but she stuck to it, and when I got home I found she was correct. They were a large family—nine daughters and five sons—but at the moment I could not count them up, and thought there were fewer daughters and more sons! She then told me two of her children died young, which was correct. I then asked: 'Do you ever see my father?' She replied: 'Yes. He is with me now, and P.' (P. was an uncle who died many years ago). My father then spoke, giving me his name, which at first I could not make out. He talked at great length over private family affairs, which to me were most convincing, and reminded me of events and conversations which had taken place years ago between him and another member of our family in my presence; these events and conversations I had never to my knowledge had in my mind for years, and they then all came back to me. He told me to 'sit up.' I was leaning over, as I had some idea I could hear better so (the trumpet being on the floor). After a long conversation with him, which I am sorry I cannot publish (being of a very private nature), my uncle came and talked also through the trumpet. I at once asked him as a test if he had any children on the other side; to which he replied, 'Yes,' and named his son who had passed over. After this 'John King,' in a loud voice, gave us good advice and said it had been a great comfort to my relatives to have been able to talk to me. This ended my first séance, and it sent me back wondering how such things could be!

The second séance, held the following day, again with only my friend and the medium present, was more or less a failure, as nothing happened except that we were touched and the medium said she saw some spirits.

The next and third sitting for me was the following week, June 10th. I sat this time alone with the medium. My father came immediately, which rather surprised me, and Mrs. Wriedt said, 'He must have come in with you.' He began, 'I want to tell you more as I could not discuss our family affairs before company' (meaning my friend who before came with me). Then came more private conversation on family affairs which I cannot repeat, and I afterwards gave him some tests. I had specially put on a brooch which was once studs of his and he had had them made up for me as a brooch. I asked him if he saw any-

thing on my person which he recognised; he replied at once, 'Yes, on your chain, a pin.' I had it on *over* a chain. I said, 'Yes, we call them brooches.' He said, 'I am glad you have something of mine.' I then said, 'Can you see what else I have on my lap?' He again replied, 'Yes, a picture.' (It was a photograph of himself with a letter of his in a sealed envelope.) I said, 'Whose picture is it?' He at once said 'It is *me*.' I then said, 'What else is in the envelope?' and he replied, 'A letter of mine; poor girl, poor girl, keep it for old times' sake.'

He then went on with private conversation, and before leaving kissed me three times through the trumpet saying, 'Can you hear?' After this my uncle came again and talked on family matters, naming aunts of mine (sisters of his) who have passed on and whom I had not mentioned, and telling me which spheres they were all in. Soon after this 'John King' came and said 'God bless you. It has been the greatest comfort to your father to talk to you in this way,' and spoke of the subject my father had dwelt upon chiefly, after which he said 'Good-bye.'

I left much impressed with it all, and returned the following day at 2 o'clock, but alas! the spirits came no more, and Mrs. Wriedt most patiently sat with me alone for over an hour. I think her power is most wonderful and marvellous, and hope very much that she may be spared for many years to use this extraordinary gift which has been bestowed upon her.

The next narrative is by a lady of my acquaintance who attended one of the last general circles at Cambridge House:—

My sitting was on July 1st, 1912. There were ten people besides the psychic present, all of whom were women except one, a gentleman from the north of England who sat next to me. Until half-way through the séance I did not know his name, nor did I know the names of any other sitters, except the Harpers. No introduction took place in the drawing-room, and, as far as I know, Mrs. Wriedt was not aware of my name. The séance was held in pitch darkness.

I think everyone was visited by some spirit whom he or she appeared to identify satisfactorily. Voices spoke in German to two German ladies in the circle. Lights floated about the room. 'Julia' spoke at great length to Miss Harper about the maintenance of the 'Bureau'; she stated very emphatically that too much was expected from spirits, and more force was required from earth life. A voice asked for 'Cecilia.' I said, 'Do you mean me, Cecil?' Answer: 'Yes, I am father.' I replied, 'Oh, how are you, are you well?' Answer: 'Yes, and happy.' Question: 'Yes, have you seen mother?' Answer: 'Yes.' Question: 'What a long time it is since you died.' Answer: 'Oh, good Lord, it seems shorter and shorter.' There were a few other words and he said 'Good-bye.'

I had not expected to hear my father, as he passed out so many years ago, and was unprepared with anything to say. I was sixteen when he died. He very often called me 'Cecilia.'

Later on came a voice, 'It's Teeny.' I said, 'Is that Tiny?' (my sister who died some six or seven years ago). Answer: 'Yes, it is, how are you?' I said, 'Much better.' Answer: 'I am so very glad to hear that.' Question: 'Do you see me sometimes?' Answer: 'Yes, every day.' Question: 'Have you seen mother?' (my mother died three months ago). Answer: 'Oh yes, she is very well and very happy.' Question: 'Has she any message for me?' Answer: 'Yes, her love.' Question: 'Is she vexed with me still?' Answer: 'Oh no, not at all. She asked me to say so.' I then repeated my question two or three times, 'Are you quite sure she is not still vexed with me or B——?' (my husband). Answer (the voice got quite impatient): 'Oh no, she thought you had done something she did not like, but she knows now she was wrong and very naughty, and says, "Will you forgive her?"' I answered, 'Of course; how is Bertie?' (my brother who died thirty years ago at the age of two). Answer: 'Oh, he is splendid and such a dear, you wouldn't know him.' Then the spirit said something about being so happy she would not return 'here' for anything. I asked if my mother minded my attending the séance, and was told No, she loved me to be there, adding, 'Where God is there is good.'

The gentleman next to me had a long talk with his brother, chiefly about his business. The mother of one of the sitters came to her daughter, and after talking to her for some time, addressed us all in a very sweet way, just as an old lady might do, saying: 'You must all know how happy it is where I am; no ailments; no worries; only hope.' She said she and her brothers were inseparable and very happy.

'Dr. Sharp' was the first to speak; he addressed us collectively, and then turned to my neighbour, in a jokey way saying: 'I am sorry for you, Mr. —, being the only man in the party, but I will support you.'

At one time there was a spirit voice speaking in very low tones to two ladies on my right, and at the same moment an Indian spirit (whom the sitters addressed as 'Blossom') was talking in a baby voice to the circle. She was rather noisy, and

Mrs. Wriedt tried to check her, saying: 'Don't talk so loudly, someone else is speaking as well as yourself; you are making too much noise.' I noticed that the three voices were heard simultaneously.

One of the things I remarked to myself was how impatient spirits appear to be when one does not catch what they say at once, or when one asks the same question two or three times, as I did to 'Tiny.'

To my surprise, there was no feeling that there was anything uncanny about the proceedings; it was quite a serene atmosphere.

My husband says that, to him, the chief interest of this séance lay in the fact that my sister announced herself as 'Teeny' (needless to say, not her correct name). She was so called by the youngest members of the family, but I never think of her as anything but 'Tiny.'

THE AFTERWARDS OF DEATH.

A resident in Madras has kindly sent us a copy of the July number of the 'Madras Christian College Magazine.' It contains, we find, some thoughtful editorial comments on Mr. Stead's interest in psychical subjects and his belief that he was in communication with departed spirits. The writer is not prepared to attach any importance to 'the performances of the "Julia" Bureau,' but that, 'at times, Mr. Stead may have been able to come into touch with a deceased son whose spirit had once been knit with his own in closest sympathy,' seems to him 'a possibility deserving of much more serious consideration.' He quotes some paragraphs from the message purporting to be given by Mr. Stead through the mediumship of Mrs. Coates, and, without intending to suggest any conscious deception, says that there seems to be 'no positive reason whatever to suppose that we have here anything more than a dramatic reproduction by the sensitive's subconsciousness of some living person's—perhaps her own—imagination of the sequel to the terminations of the earthly tragedy.'

But even taking the message as representing simply an earth-dweller's guesses, he confesses to an interest in some of the ideas suggested. The words 'The work of my life on earth is continued here' constitute a point where his own guess coincides with the supposed message. It seems to him a natural inference to draw from a central tenet of the Christian faith. He reasons from two premises, viz., the fact that after his resurrection Jesus gave abundant evidence that He still remained interested in human affairs, and the 'Christian belief that at death we pass into a fellowship with our risen Lord not less but more deep than before.' These premises, he holds, 'point to the conclusion that the true Christian will find his work in the life unseen to be a continuation in a new manner of the very same ministry as was his privilege on the visible plane.' And this conclusion seems to him to be in harmony with the New Testament view of Heaven:—

For, according to the New Testament conception, the goal of human development is not reserved for some other place, nor for some other plane of being wholly out of relation with that on which we move at present; but the future heaven is simply this familiar universe of ours transmuted into the perfection of form which in the Divine intention it has always had. Now if this be so, it seems natural to suppose that death is no removal to another place. The dead have not 'departed' in any literal sense. For the Christian, death—so we like to figure it—is just an opening of the eyes. The physical body, with its limited powers of perception, is put off, and we become clothed with new powers both of sense and action. And, so endowed, we discover the universe we have always lived in to be an infinitely richer reality than it was for our old sense-equipment, and we find life in it to be an immeasurably more satisfying thing than it had been with our old limited and ineffective faculties. And if it be the same universe, and its work the same ministry, and only our faculties be different, what could be less unlikely than that the task in which we are at first set to exercise these faculties should be a ministry on behalf of those of whom our earthly fellowships gave us an intimate understanding?

THERE is some likelihood, we learn, that the picture, 'There is no Death,' painted by the Chevalier Italo Sabatini, will be exhibited in a London Gallery during the present winter. Should this be the case, due notice will be given in 'LIGHT' for the benefit of those of our readers who were unable to see it on the last occasion.

REALITY AND DELUSION.

'Notes of the Month' in the September issue of 'The Occult Review' are mainly devoted to the views and personality of the celebrated Austrian physician and occultist, Dr. Franz Hartmann, who passed away on the 7th ult. at Kempton, in Bavaria. 'To Dr. Hartmann,' we are told, 'the only true religion was the religion of universal love—the love that is the recognition by man of his own divine, universal self.' His was an essentially sane occultism, but 'this sanity of intellect did not exclude a philosophic attitude nearly akin to that of Berkeley. No one grasped more fully the relativity of all experience.'

Everything (he writes) is either a reality or delusion, according to the standpoint from which we view it. The words 'real' and 'unreal' are only relative terms, and what may seem real in one state of existence appears unreal in another. Money, love, power, &c., appear very real to those who need them. To those who have outgrown the necessity for their possession, they are only illusions. That which we realise is real to us, however unreal it may be to another. Everything that exists, exists in the universal mind, and if the individual mind becomes conscious of its relation to a thing therein it begins to perceive it. No man can realise a thing beyond his experience. He cannot know anything to which he stands in no relation. . . . Space, extension, duration, are relative. Their qualities change according to our standpoint or measurement, and according to our mode of perception. To an animalcule in a drop of water, that drop may appear as the ocean, and to an insect living on a leaf, that leaf may constitute a world. If during our sleep the whole of the visible world were to shrink to the size of a walnut or expand to a thousand times its present dimensions, on awakening we should perceive no change, provided that change had equally affected everything, including ourselves. As our conception of space is only relative, so is our conception of time. It is not time itself, but its measurement, of which we are conscious; and time is nothing to us unless in connection with our association of ideas.

'DEATH AND SURVIVAL.'

Mr. E. J. Hunt's letter in 'The Inquirer' of August 31st on the subject of 'Death and Survival' (see page 446), has led to an interesting correspondence. One writer boldly attributes belief in the survival of the soul to original mental defect and stupidity on the part of savages and primitive man. This calls forth the dignified rejoinder in the number for September 14th that, far from indicating stupidity, 'the circumstance of the savage being driven to reflection on the phenomena of dreams, faints, hysteria, death, and the like, is a sure sign of the awakening of intelligence.' By a kind of tacit consent, however, the evidences of survival afforded by psychical investigation are practically ignored by all the writers. They are, indeed, briefly alluded to by Mr. V. D. Davis — and that without any disrespectful comment — but it is only to express his willingness to set them aside in the discussion. His view is that, even supposing Mr. Hunt's contention is true and we have no evidence, palpable to the senses, of the survival of consciousness, that is a very different thing from saying that there is no ground for the conviction that personal life persists after the dissolution of the mortal body. 'It is undoubtedly in realising more of what our personal life now is, enfolded and upheld as it is by the Universal Life, that we are brought to the quiet wisdom that is not afraid of death, and to the conviction that beyond the shadows of mortality, we, as personal, conscious beings, are destined to more perfect vision, new opportunities of service, and richer fulness of life.' Mr. Alfred Howard makes a good point. Mr. Hunt found it difficult 'to see how memory of present conditions could be serviceable in another existence where conditions might be totally different,' to which Mr. Howard replies that it seems to him that without 'memory of present conditions' there could not be personal identity, and loss of personal identity practically means annihilation. Mr. Howard's own difficulty is that, 'so far as our knowledge goes, we have no experience and no conception of consciousness, or of ego, without the environment of matter.' But we may remind Mr. Howard that all he knows of matter is based on mental sensations. Of the ultimate cause of those sensations, neither he nor anybody else knows anything. That the sense of environment, and with it the recognition of our being 'other than the things we see,' is not necessarily limited to this physical plane of consciousness is nightly proved by our dream experiences. Then we hear, see, smell, taste and feel, though our physical senses are closed. 'Dreams are true while they last, and do we not live in dreams?'

ITEMS OF INTEREST.

The Members and Associates of the London Spiritualist Alliance, and those who contemplate becoming such, will see by the programme on page 458 that the season's work will open on October 8th at the Alliance Rooms, at 110, St. Martin's-lane, and the annual *Conversazione* will be held on October 17th at the Royal Society of British Artists, Suffolk-street, Pall Mall. We expect a more than usually interesting and successful session.

'Life Within and Without the Veil' is the title of a series of articles, specially written for 'LIGHT' by Mr. L. V. H. Witley, the first of which will appear in our next issue. In these articles Mr. Witley deals with an aspect of Spiritualism which he deems of paramount importance, and his views will doubtless command the earnest consideration of our readers.

Mr. Vernon M. Cady, speaking recently at Washington, U.S.A., declared that there are three hundred thousand registered white slaves in the United States, and the police estimate that there are one million more not registered. He threw upon the screen a table showing how the enormous sum of six hundred million pounds alone goes annually through white slavery, disease, and immorality in general. Mr. Cady did not include the cost of the care of the sick, blind, insane, and paralytic, or the expense of infant funerals, which, he declared, result from immorality.

An international treaty bearing upon the White Slave Traffic has just been signed in Paris by the European Powers and Brazil. The signatory Powers agree to modify their laws for dealing with the evil, and to communicate with each other through the French Government in the efforts they make to arrest its spread. They agree that individuals engaged in the traffic can be extradited, and this marks a great step forward. Neither the United States nor the Argentine Republic, where the traffic flourishes to a shameful extent, sign the treaty. We hope that the friends of girls and young women will do their utmost to persuade these two countries to co-operate in this work.

We understand that Mrs. Brown Potter will deliver a course of lectures on Hindu occultism, under the auspices of the International Club for Psychical Research, the first of which will be given at the Hotel Ritz on Sunday next at 8.30 p.m. Mrs. Brown Potter has been seriously studying the system of the adepts of the Gosainthan Temple in the Himalayas. 'The Atma Darshau of the Himalayan occultist,' we are informed, 'is neither Buddhism, Theosophy, nor New Thought. No white man has ever been to Gosainthan, and even among the Hindus its teachings are only known to a select few among psychic students.' It sounds as if it should be interesting to those who are interested in Hindu teaching.

'Cheiro,' in a letter to the 'Daily Mail,' says that in the true interest of all occult studies he is glad to hear of the action of the police 'in suppressing the advertising West End palmists and others, very few of whom had any credentials or proper training and consequently brought whatever they practised into disrepute.' 'But,' he says, 'because there are humbugs in, say, the profession of medicine, it does not prove that there is no truth in what is nowadays a highly reputed science. . . . Of the help and value to be gained from astrology, palmistry, and Spiritualism, when used by reliable and properly trained persons, there can be no doubt. It is a mistake to imagine that it is the "weak-minded" to whom such studies appeal; on the contrary, it is the strong-minded men and women of all nations whom they attract and who admit that they have derived benefit.'

A correspondent, 'C. P.,' writes: 'When away in the country this summer I was disturbed on three successive nights, regularly, from two to three o'clock by the loud sounds of a pickaxe at work beneath my window. Directly I entered the house I had sensed a "haunting" by feeling a peculiar thrill all about me. I made inquiries of some friends, as the landlady of the house had only lived in it a short time, and I heard that a Mr. —, a builder, who had built the house and had resided in it with his wife for some years, had lately died, but in another house, so on the fourth night, as I could not sleep for the noise, I knelt up and prayed aloud for him. I asked that he might realise his true position and surroundings, &c., and that peace might be given him. I heard no sounds at night after that, so apparently my prayer or my sympathy was of service to him.'

Elizabeth Towne, writing in 'The Nautilus' in her own breezy fashion, says: 'Get interested in what you can do, instead of fussing away mind and heart on what you cannot do. It is not so much what you do as how good-willingly you do it, that counts for conquest and character.'

A rather 'tall' story comes from America. The physicians of Philadelphia, we are gravely told, are puzzling themselves over a two-year-old boy, mirrored in whose eyes, as if tattooed in the iris, they can see two distinct typographical letters—'J' in the right eye and 'D' in the left. These are the initials of his name—John Dugan—which was decided upon by his parents before he was born. The doctors who have examined the child can find no explanation of the phenomenon. His eyesight is perfect and his health robust. We are tempted to inquire whether the originator of this yarn sees any green in our eyes. We hope we are not unduly sceptical, but we *should* like to see those initials!

Still they come! This time it is 'The Church Times' that takes up its parable against Spiritualism. In the issue of that paper of the 20th inst., we are told that 'the credit of Spiritism has declined, almost in direct ratio with the extension of the work of the Society for Psychical Research.' We were under the impression that the recent extension of the work of the S.P.R., and the evidences it has received by 'cross-correspondence,' had tended to support the work and claims of Spiritualists—which claims are not, as represented by 'The Church Times,' that 'all trance-speaking by mediums, all automatic writings, &c, are claimed as communications from the other side,' but that through such channels evidences are frequently afforded of the operation of discarnate intelligences.

'The Church Times' believes in having two strings to its bow, and argues that if *some* phenomena 'may be attributed to sources external to the mediums and sitters,' then there is a 'very strong probability that evil forces or personalities may be operative.' Utterly ignoring all the testimony that has been published to the valuable and helpful results of the study of Spiritualism, 'The Church Times' contends that the 'alleged communications are trivial or worse.' This is not creditable nor fair. But we have well-nigh ceased to expect either fair play or impartial treatment where Spiritualism is concerned.

Mr. C. H. Bull, of Durban, Natal, whose extremely interesting paper on 'The Spiritualism of the Zulu,' which he read at the International Congress at Liverpool in July last, appeared in 'LIGHT' of August 10th and 17th, paid us a good-bye visit last week. We are pleased to have made his acquaintance and that of his good wife, and trust they will have a pleasant voyage to their home in South Africa, carrying with them pleasant memories of their visit to 'the old country' which will inspire them to still further efforts to spread the knowledge of the truths of Spiritualism.

JUST CHEER UP.

Do not go through life a-whining,
Just cheer up;
Nothing's gained by your repining,
So cheer up;
Life is largely what you make it,
There is pleasure if you take it,
As for trouble, why just shake it,
And cheer up.

Smiles are cheaper than a frown,
So cheer up;
Don't let trouble throw you down,
Just cheer up;
Press with courage to the goal,
Get some sunshine in your soul,
Troubles then from you will roll,
So cheer up.

—J. ANDREW BOYD, in 'National Magazine.'

TO CORRESPONDENTS.—Will 'Wanderer,' whose letter was dealt with in 'LIGHT' of September 7th, on page 426, kindly forward us his present address, we have a letter for him?—'H.M.H.'—So far as we know, Mr. F. W. H. Myers' 'Human Personality and its Survival of Bodily Death' has not been translated into French. We do not propose to issue a French edition of 'LIGHT.'

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

'Was Buddha Agnostic?'

SIR,—I have no desire to enter into the controversy on whether Buddha was an Agnostic, except on a side issue—that raised by 'V. J.' in his letter on page 442.

This writer mentions what it appears has been the personal experience of certain people who, in moments of ecstasy, have undergone sensations of which that related by Tennyson is typical.

A similar experience was related by Humphry Davy on experimenting upon himself with his discovery in nitro-oxide gas, and in William James' 'Varieties of Religious Experience' two such cases are related with an ending which appears to be an illustration of the saying about 'one step from the sublime to the ridiculous.'

Whether these cases, therefore, are of any use to us as a guide I do not in the least know, but on the question of *eventual* 'Absorption into the Infinite,' as distinguished from any conception which is merely a pretty name for annihilation, there are certain words of Mr. Leadbeater's which have always seemed to me peculiarly illuminating, and although I have no desire to enrol myself as one of his disciples, yet I always feel that truth may come from any source whatever.

The words are as follows, and are quoted from page 37 of 'The Christian Creed':—

'Well may the glorious title of "The Father" be given to that which is the first epiphany of the Infinite, for from Him all came, . . . and into Him one day all that came forth must return. *Not to lose consciousness, be it observed, for that would be to throw away the result of all these aeons of evolution; but rather to become, in some way that to our finite minds is unintelligible, a conscious part of that stupendous whole—a facet of that all-embracing consciousness which is indeed the divine Father of all, "above all and through all and in you all."* "Then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all."

The italics are my own. Whatever Gautama Buddha may have taught, exoterically to the world at large, or esoterically (as some claim to be the case) to his special initiates, there is, I think, no doubt that some such conception as the above exists in some of the higher phases, at all events of Japanese Buddhism, as shown by Lafcadio Hearn and other students who have had first-hand information.—Yours, &c.,

GUY HEATON.

Was it a Spirit?

SIR,—I am not a Spiritualist as yet, but have a mind always open to learn and receive more light, so, with your kind permission, may I relate the following incident, and ask the question, 'Is it a case of telepathy or clairvoyance?' I am desirous of knowing, as I am considered a very practical person, not given to imagination, &c., and nothing of the kind has ever happened before in my life:—

I was retiring to rest on the night of August 25th, but before doing so went to the next room to have a cheerful chat with a friend, after which I returned to my own. A few minutes later, having blown out my candle, I was seated on the side of the bed intent on unfastening my shoes; on looking up, to my amazement I distinctly saw the form of a lady—head, shoulders, left arm, fair hair parted down the middle, and drapery flowing in a tapering form towards the feet. The features were not those of anyone familiar to me either in life or departed. After a moment the form seemed gradually to fade. Not having had any experience of the supernatural before, of course I was much frightened and ran from the room, as it was all so vivid. I have thought that, my mind not being occupied with anything at the time in particular, the case could not point to telepathy. I may say that I was somewhat tired before the incident, and wondered if that could possibly account for it. At the same time one has, of course, been naturally tired at other times.

I will conclude, however, by saying that if this incident points to Spiritualism, then Spiritualism is absolutely *true*, for as far as I am concerned my experience was a reality; and if my question will kindly be answered, I shall be deeply grateful to 'LIGHT.'—Yours, &c.,

A LEARNER.

'The Message of Swedenborg.'

SIR,—In reply to 'W. A. B.' in 'LIGHT' of September 14th, it is true that Swedenborg deprecates intercourse with spirits as being disorderly and as destructive of human freedom, but in this matter he does not seem quite consistent, for he tells us that the natives of Central Africa, being in a higher spiritual state than Christians, had communion with spirits or angels; and in his descriptions of the inhabitants of other planets he speaks of spirit intercourse as being normal and constant among them—or, at all events, among those who were imbued with the love of God and their neighbour. So the inference would seem to be that communion with the spirit world is right or wrong according to the character and motives of the communicator.

There is a difficulty for the orthodox Swedenborgian when he comes in contact with Spiritualism, because his cherished beliefs are based upon the idea that Swedenborg was the special Heaven-sent messenger of a new dispensation, and that all his teachings are true. The difficulty comes in when it is found that the enlightened denizens of the spirit world do not share these views to the full. As one who owes much both to Swedenborg and to Spiritualism, I was anxious to reconcile the two, but could not do so, as the following questions addressed to spirits, with the answers, will show:—

'What is your view of Swedenborg?' 'He was a great teacher, but not being God, he made mistakes.' 'But he claimed to have a special mission from God?' 'So they all do. I wish I could get you to believe that you have a special mission.' This communicator was one who claimed to have held a prominent position in the early Christian Church, but asked me not to give his name, 'because the world would scoff.' On another occasion, to my father, I put these questions: 'Was Swedenborg genuine?' 'Yes.' 'Are his teachings true?' 'Partly. We are all Swedenborgs here.' 'Swedenborg teaches that the hells are eternal. Is that so?' 'There is nothing eternal but God and love.' (This answer was very pleasing.) Of another, who said she was the daughter of a Swedenborgian minister, I asked, 'Was Jesus God?' 'He was God as you are God, only in a greater degree.'

These and other inquiries have led me, a Swedenborgian but a seeker after truth for truth's sake, to modify my views, and while acknowledging my indebtedness to Swedenborg as a 'great teacher,' to recognise that 'not being God, he make mistakes.'—Yours, &c.,

E. H. CORNEY.

Basildon, Essex.

SIR,—The beauties of the infinite within reveal themselves to earnestness of aspiration and nobility of motive, and never to mere curiosity concerning abnormalism. Hence Swedenborg warns men against practising Spiritualism. Obsolete as that of Dante to-day, his theology was to Swedenborg true beyond a doubt. Heart belief in a power of goodness, as a soul of the whole: this it is, wedded to any theology or to none, whereby any man may first enter that world of the within which we call the spiritual world.

Either he 'saw and conversed' with the spirits he reports, or else he possessed a power of idealistic imagination in comparison with which even Shakespeare's was dwarfish. Apart from his theology, and considered only in the light of 'the fitness of things,' on the plane of the highest beauty, his writings contain the loveliest ideals of human relationships in the world. If the Carpenter of Nazareth showed the pathway to the higher life, then Swedenborg depicts the details of that life. His 'Conjugal Love,' written after he was eighty, is delightfully sane and simple. It is this simplicity that is the highest note in him; yet this it was that so puzzled Emerson. Only the greatest minds dare be their own simple selves. Not the searching for the abnormal, but the life of unselfish service, gives the eternal consciousness in place of the transitory. Swedenborg never sought for, but was given, his higher insight.—Yours, &c.,

THOMAS RAYMOND.

A Time to Witness for the Truth.

SIR,—As regards speaking out the truth within us, Max Müller has the following in his 'Chips from a German Workshop' (Vol. IV., p. 247): 'As long as there are doubt and darkness and anxiety in the soul of an inquirer, reticence may be his natural attitude. But when once doubt has yielded to certainty, darkness to light, anxiety to joy, the rays of truth will burst forth, and to close our hand or to shut our lips would be as impossible as for the petals of a flower to shut themselves against the summons of the sun of spring. What is there in this short

life that should seal our lips? What should we wait for if we are not to speak *here and now*? There is missionary work at home as much as abroad; there are thousands waiting to listen if *one* man will but speak the truth, and nothing but the truth; there are thousands starving because they cannot find the food which is convenient for them. And even if the spirit of truth might be chained down by fear or prudence, the spirit of love would never yield. . . There are many times when silence is gold and speech silver; but there are times also when silence is death and speech is life—the very life of Pentecost.—Yours, &c.,

A. K. VENNING.
Los Angeles, Cal., U.S.A.

'The Voices, 1912.'

SIR,—We read in Admiral Osborne Moore's account of the séance with Mrs. Wriedt recorded in last week's issue of 'LIGHT,' that Cardinal Newman, when manifesting to the circle, 'pronounced the "*Ora pro Nobis*."' These three words ('Pray for us') are commonly used in invocations of the Virgin, and occur at the end of each verse of the Litany of the Blessed Virgin, but it is difficult to understand exactly what is meant in this case. The expression as used by Admiral Moore suggests that he supposes it to be part of the Catholic Church service or Ordinary of the Mass. If the manifesting personality was really the late Cardinal (which seems, to say the least of it, very doubtful) his use of these particular words would seem to imply that he is not now in a state of bliss, and would be glad of the prayers of the faithful. *Did* the circle pray for him, as requested?—Yours, &c.,

DOUBTING THOMAS.

September 23rd, 1912.

'Dr. Hyslop Points the Moral.'

SIR,—My attention has been called to a little article in your issue of July 20th (page 341) to the effect that I had not gone far enough in my recognition that the 'common people' had discovered the facts of Spiritism, and that I had virtually included Alfred R. Wallace, Aksakof and others among the common people. This is a misunderstanding of my position, perhaps due to my not mentioning such persons. I place them among the scientific men who, like the societies, did not discover the facts until long after 'common people' found them. When I said 'common people' I had in mind the very humble laymen, even down to savages. I think the savages were far ahead of modern people in recognising the facts and their meaning, but their ideas about them concealed from civilised people what the facts were. The scientific man is always behind, and perhaps necessarily so, since he must give much better credentials than the 'common people.' But he should be as open-minded as others. What I meant to do was to recognise that there is no special honour attaching to the societies for their 'discovery,' which is not a discovery at all, but the verification of one, and that they must share whatever honours belong to it with the many generations of men who were never called 'scientific.'—Yours, &c.,

JAMES H. HYSLOP.

519, West 149th-street,
New York, U.S.A.
September 14th.

NEW PUBLICATIONS RECEIVED.

- 'Darneley Place.' By RICHARD BAGOT. Cloth, 6s. Methuen & Co., 36, Essex-street, W.C.
'The Perfume of Egypt.' By C. W. LEADBEATER. Second edition; cloth, 3s. 6d. net. 'Theosophist' Office, Adyar, Madras, India.
'Light on Life's Difficulties.' By JAMES ALLEN. Cloth, 2s. 6d. net. L. N. Fowler & Co., 7, Imperial-arcade, Ludgate Circus, E.C.
MAGAZINES: 'Psychische Studien' for September, Verlag von Oswald Mutze, Leipzig; 'Hindu Spiritual Magazine' for August, 19 and 20, Bagbazar-street, Calcutta.

FINCHLEY.—We are informed that a Spiritualist centre, under the auspices of Mr. Thomas Blyton, will be inaugurated at Finchley on Tuesday, October 1st, when a chamber meeting will be held at 8 p.m., at Durie Dene, Bibbworth-road, Church End, Finchley, at which all who are interested will be welcome.

LAST week we received a call from the Rev. Susanna Harris, of Washington, D.C., U.S.A., who visited London in 1910. She is now on a visit to Geneva as a delegate to the Universal Peace Congress, and hopes to make a short stay in London on her return, and to visit some of the societies here.

SOCIETY WORK ON SUNDAY, SEPTEMBER 22nd, &c

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Mary Davies delivered a useful address on 'Spiritual Manifestations in the Bible and the Present Day,' followed by clairvoyant descriptions. Mr. Leigh Hunt presided.—15, *Mortimer-street, W.*—16th, Mr. Leigh Hunt gave remarkably successful clairvoyant descriptions. Mr. Douglas Neal presided.—Sunday next, see advt. on front page.—D. N.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 11 a.m., short service and circle; 7 p.m., Mrs. Hope. Thursday, at 7, social gathering.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Chapin gave an address and convincing clairvoyant descriptions. Sunday next, at 7 p.m., welcome visit of Mr. G. Tayler Gwinn.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Good audiences displayed deep interest in the addresses on 'The States of Suicides in the After Life.' Sunday next, Mr. W. E. Long on 'Spiritualism: "Intuition or Imagination"—Which?'

BRIXTON.—84, STOCKWELL PARK-ROAD.—Successful Harvest Festival services. Thanks to donors and workers. Saturday, October 5th, social gathering, 6d. Sunday next, at 11 a.m., 3 p.m. and 7 p.m., Mrs. Harvey, auric and clairvoyant descriptions.—W. U.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Tayler Gwinn gave uplifting addresses and answered questions. Mrs. Stephens sang a solo. Sunday next, at 11.15 a.m. and 7 p.m., Mr. D. J. Davis. Tuesday at 3, working party; at 8, also on Wednesday at 3, clairvoyance; at 8, members' circle.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. Mary Gordon's interesting address on 'Brotherhood' was supplemented by excellent clairvoyant readings. Mr. George F. Tilby presided. Sunday next, at 7 p.m., Mr. Gerald Scholey, address.—W. H. S.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Successful Harvest Festival service. The president, Mr. P. Scholey, spoke ably on 'The Harvest Home' and gave clairvoyant descriptions. Sunday next, at 11.15 a.m., usual service; 7 p.m., Mrs. A. Boddington, address and clairvoyance.

BRIXTON.—8, MAYALL-ROAD.—Mr. J. Payn (president) gave an address, 'Review of Past Ten Years.' Sunday next, at 7 p.m., Mrs. Mary Gordon, address and clairvoyance; 3 p.m., Lyceum. Circles: Monday, 7.30 p.m., ladies' public; Tuesday, 8.15, members'; Thursday, 8.15, public; Friday, 8, astrology.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Alice Jamrach gave an address on 'The Universality of a Belief in God,' and convincing clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Mary Davies, address and clairvoyant descriptions. Monday, at 8 p.m., circle. Inquirers welcomed. Thursday, at 8 p.m., circle (members only).—N. R.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET, WEST.—Mr. T. O. Todd lectured eloquently upon 'The Speechless World's Interpreter' (The Priest). He will speak next Sunday on 'Victory through Service and Love' (The King). Clairvoyance on Tuesdays, at 3 and 8 p.m.; Wednesdays, at 3 p.m. Thursdays, at 8.15, public circle.—A. C.

THE UNION OF LONDON SPIRITUALISTS will hold its Annual Conference with the Manor Park Spiritual Church, Shrewsbury-road (corner of Strone-road), Manor Park, on Sunday, October 6th. At 3 p.m., paper by Mr. A. C. Scott, 'The Effect of Thought'; tea 6d. each. At 7.30 p.m., public meeting; speakers: Messrs. Scott, Tayler Gwinn and G. F. Tilby; soloists: Mr. and Mrs. Alcock Rush.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mrs. Neville spoke on 'Conditions Necessary for Spirit Help.' Evening, Mrs. Imison gave an address and clairvoyant descriptions. Mr. Bury's band rendered yeoman service. Sunday next, at 11.30, Mr. Wrench, on 'After Death'; 7 p.m., Mr. and Mrs. Hayward. Special music and singing. October 3rd, Mr. and Mrs. Connor.—A. T. C.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning, Mr. R. G. Jones spoke on 'Spirit Guides' and gave clairvoyant descriptions. Evening, Miss Violet Burton gave an address on 'Religion and Education in the Spirit World.' 18th, Mrs. S. Podmore gave clairvoyant descriptions. Sunday next, at 11.15 a.m., Mrs. Mary Clempson; 3 p.m., Lyceum; 7 p.m., Mrs. Alice Jamrach. Wednesday, Mrs. E. Webster. 27th, instruction and healing. October 6th, Mr. Neville.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. W. Fawkes and Mr. J. Huxley gave helpful addresses; afternoon, successful Lyceum session; evening, Mr. Barton gave an inspiring address and answered questions; Miss Clayton sang a solo. Sunday next, Harvest Festival. Morning, Miss E. Ryder; evening, Mr. E. W. Beard. October 5th, social, tickets 6d. 6th, Mrs. F. Roberts. Tuesdays, 8.15 p.m., healing; Thursdays, 8.15, circle.—J. G. H.