

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

In his interesting letter, which appeared in our issue of the 21st ult., Mr. A. J. Stuart, after recounting his psychic experience in connection with the death of his brother, one of the two gallant officers killed in falling from their monoplane at Hitchin, asked for information on a question arising naturally out of the circumstances of the disaster. What length of time elapses before consciousness returns to those whose removal from physical life is attended by a violent shock? Testimonies differ somewhat on this point, as they naturally will, seeing that the circumstances of no two deaths by violence are identically the same and (an even more important fact) no two persons in their life-expressions are exactly alike. But it may be stated as a general truth that the sense of individuality returns after a few days, the spiritual body (so real to St. Paul and so unreal to most of those who expound his teachings to-day) emerging unscathed from the catastrophe that shattered the physical form.

This temporary suspension of the expression of consciousness in the newly-arisen spirit is not limited to cases of sudden death. A long and wasting illness or that spiritual inertia that comes of entire devotion to the sensual side of existence often results in a period of apparent blankness in the consciousness of the individual for some days after the transition. But the ministries of the higher world are adequate to deal with all such emergencies. In every case the soul newly-born into the next realm of life is received by those whose duty and happiness it is to preside over such events, and tenderly watched and cared for. In due time sensation returns and the individual revives and enters upon his new career. We have dealt with the question on general lines, but in 'Death and the After-Life' and others of his works, that fine seer, Andrew Jackson Davis, gives much detailed information on the point, and his descriptions coincide very closely with those given by other clairvoyants whose vision is sufficiently extended to take in the phenomena of death as it presents itself on the interior side of human existence.

Robert Louis Stevenson once complained that he had to fish for a living with his immortal soul. Like all great artists he felt the incongruity of having to rely for a livelihood on the sale of the dream-stuff of the mind cast into a form suitable for 'the market.' Many a finely-endowed psychic, reduced to living by the exhibition of his gifts, must at times be conscious of the same feeling. The late Mr. Andrew Lang confessed to a bias against the belief

'that the dead are in any way mixed up with sittings at so many dollars.' We can easily understand the sentiment, but in an age given up to the utilisation of everything, good or bad, that can in any way be turned to pecuniary account, it is not so easy to accept the sentiment as a valid argument against the genuineness of experiments designed to demonstrate the reality of another state of being. Experience has taught us thus much, and although we hold that in the legitimate exercise of their powers mediums are entitled to generous financial recognition of their time and services, it has not enlarged our sympathy towards 'Cheap Jack' shows at which the mighty dead are represented to be at the beck and call of every Tom, Dick and Harry with five shillings to spare. That is the prostitution of a calling that above all things should observe the obligations of dignity and good sense. Any police prohibition that limits the activity of things of this kind is not an unmixed evil.

In our last issue, on page 460, we quoted from an article in 'Current Literature' (New York) for September, what is spoken of as being an 'entirely original theory of ghosts,' advanced by Monsignor Robert Hugh Benson. An example is taken in the case of a 'haunted house'—one in which a murder has been committed.

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. . . . Does it not seem probable—if the law I have spoken of is true at all—that the very walls and ceiling and floor and bed-hangings and furniture should receive a certain impression of the horror, and that they should retain it?

Such is Dr. Benson's theory. But it is not at all new, although doubtless original so far as he is concerned. Very similar explanations have been given by the philosophic inspirers of trance mediums long before Dr. Benson came on the scene. They have told us that the emotional stress of such a tragedy resulted in the liberation of a subtle emanation—we might term it a magnetic fluid—which charged the atmosphere of the scene of the crime and made the place psychically fertile in its action on the minds of persons sensitive to Borderland influences.

There is a letter, in the September issue of 'The Occult Review,' on the subject of the case of Dorothy Kerin, the invalid girl who was restored to health by what appeared to be spirit agency. The writer of the letter, referring to the girl's vision of an angel, remarks on the fact that such visions frequently translate themselves into the religious thoughts of the seer. And then he proceeds to make this valuable and suggestive comment:—

If we put ourselves into the place of the influencing spirit, we should probably adopt in most cases exactly the course that is adopted. Naturally, it is not easy to guess what line of action is in view. In the case of Dorothy Kerin, matters appear to be rather more simple than is usual, and if the cure was the

work of outside influence, the cure was evidently the principal object in view. In the place of the spirit, we should naturally take the seemingly easiest course. As well as applying the help which would be at our disposal, we would endeavour to stimulate the patient to help herself and wake her out of her lethargy.

And he concludes that the vision of an angel would be the most efficacious that could be given.

There is a good deal of material for thought in this idea that the mental peculiarities of a seer may be consulted by spirit agencies desirous of producing a vision or some other token of their power and sympathy. The usual theory that a vision or message is coloured by the mind of the recipient may, and probably does, not always apply. It is easy to understand that as some minds can only be approached along certain definite lines the operating spirits may adapt their procedure accordingly. We recall the testimony of foreign missionaries who find that their influence with the natives of various countries is strengthened by the adoption of native costume and methods. The theory offers an explanation of much that has often puzzled the student of psychical science and has led to summary rejection of supernormal occurrences on the ground that by conforming to the mental prepossession of the subject they were necessarily entirely subjective.

The passing of Archdeacon Colley, which we record elsewhere in this issue, will awaken deep regret amongst all those who knew him or who were acquainted with his name and work. He had courage, sincerity, and enthusiasm—all prime requisites in one who aspired to be a pioneer in the hard ways of psychical truth. We may have felt at times somewhat dubious about his methods of attracting attention to our subject, but we always remembered that his Colonial training would probably have influenced his outlook, and that his mind would move on somewhat different lines from those of the stolid, stay-at-home Briton. The Colonial Englishman does not usually take kindly to the canons and conventions that make those at home so afraid of doing anything unusual. Nevertheless, we still cherish a prejudice in favour of old-established modes of propaganda—as regards our own subject, at least. It is generally unwise to give occasion to the enemy by the adoption of sensational methods. We record this merely as a pious opinion. Strong individualities like our departed friend are a law to themselves.

The possibility of 'Thought-Photography' is seriously considered by Mr. Tickner-Edwardes in 'Photographic Scraps' for October. While he has come to no definite conclusion on the question, he affirms that he has 'a number of prints taken from negatives produced under circumstances which in themselves seem to preclude any chance of "fake"; leaving out of account that they are the work of people unlikely to be the victims either of self-deception or the wiles of others.' 'Most of them exhibit little more than a field of shadows in varying depths, interspersed with vague white blotches,' but in a few—'a very few'—there is something that bears a sufficient likeness to the objects which their makers claim to have reproduced not only to warrant, but to compel both the attention and the earnest investigation of level-headed men. . . . One of the prints before me bears a distinct suggestion of a rocky seashore under twilight, with the outline of a building looming well out among the boulders. The grey expanse of sea and sky beyond is fairly discernible. Half-way up the sky is a circle of darker grey. The lady who produced this assures me that it shows a scene impressed on her brain at the time she made the experiment. The building is an old castle standing at the verge of the water. The time was very early on a foggy morning. The dark circle is the risen, shrouded sun. It was just a disc of white, however, when she saw it; but it has come out in negative on a plate—reversed, as it were, by over-exposure.

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, Bahaism, &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 *next*, 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 *next*, 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 *next*, 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.

GOOD EVIDENCE OF IDENTITY.

By H. A. DALLAS.

The following incidents, bearing on the question of evidence for the supernormal and of identity, are of much interest and value. They are related in the last issue of the 'Proceedings' of the American Society for Psychological Research.

Mrs. Smead lives in Virginia. The fact is not publicly known, as Dr. Hyslop has avoided mentioning her place of residence; only a few persons know it, and Mrs. Chenoweth is not one of them. Nevertheless, on April 14th, 'George Pelham,' communicating through her, said: 'I have not been idle. . . Do you know anything about Virginia? . . . There has been an effort there since you knew about it.' He then went on to give a correct account of the difficulties to be overcome in using this 'light.' This involved references to facts not known to anyone except Dr. Hyslop and the Smeads, and was followed by personal matter too private to be printed. Mrs. Chenoweth's hand, having written a correct description of Dr. Hyslop's grandmother, said that his family had been 'interested in Mrs. C.,' and added, 'I do not mean this "light."' Mrs. Smead's real name begins with C., and this could not have been normally known to Mrs. Chenoweth.

The value of slight allusions of this kind will be readily appreciated by students; they occur fairly often in the course of this series of experiments, and they much strengthen the general impression of the genuinely supernormal character of these conversations.

When Dr. Hyslop's relatives began to communicate the evidential matter became much more detailed and abundant. The descriptions of his childhood's home and incidents connected with his early years were for the most part correct.

Mention was made of 'an old white horse,' seen as if he was being driven into a yard. 'He is big and strong,' said 'G. P.,' 'and nearer grey than white. Did you have one?' Dr. Hyslop made inquiries of an aunt, who wrote in reply: 'Mother had a speckled with black, white horse, "old grey," and many are the times I rode behind mother on her dear old grey.' He adds: 'I myself never heard of this horse. It was certainly before 1850, which was four years before I was born' (p. 552).

These communications from relatives began when the new method spoken of in a previous article had been started, and 'George Pelham' and 'Jenny P.' were working 'tandem,' as he expressed it. 'Jenny P.' said:—

George makes a better amanuensis than I, and I can pump information and make signs for the witnesses. . . . And together we have a real moving picture shown, with written records attached.

This seems very curious, but probably it gives as good an idea as can be given of some change of management and method on the other side, which evidently affected the results for good. The messages seem to have been conveyed in pictures, and the correctness of the images seen proves the expediency of this new experiment, whatever it may have been.

The first communications made under these conditions were remarkable from the point of view of evidence of identity. The details are full and rather intricate. In attempting to make selections for readers, I shall purposely omit all irrelevant and unverifiable matter, of which there was very little in this case, and all remarks that can be left out without obscuring the salient points.

The *dramatis personæ*, so to speak, in this incident are a brother of Mr. Smead, called Sylvester, and two uncles, called respectively William and Sylvester. There was some confusion between these persons on the part of the controls. The existence of Sylvester, junior, the brother of Mr. Smead, was known to Dr. Hyslop, for he had been a chief control in the communications which had come through Mrs. Smead; but the name William had no meaning for him in this connection. Mrs. Chenoweth, of course, knew nothing about these persons, and was not even aware of the real name of the Smeads. With the name William a description was given of a tall, spare man, having long arms, and dark hair, and blue-grey eyes, and grey

short beard, with 'a strong flavour of out of door life.' The statement was added that he was 'an uncle of yours.'

This was obviously a confusion. William was not an uncle of Dr. Hyslop's, but he was uncle to Mrs. Smead. In reply to inquiry, Mr. Smead's father wrote:—

William was a tall young man when I saw him before he went to Minnesota. I have not seen him since. When he was a boy he had very dark hair, blue eyes, and was a very athletic boy.

'George Pelham' speaks of this William as being one of a group with Dr. Hyslop's father, and is aware that there may be some confusion, for when the description of Sylvester was given, and not recognised by Dr. Hyslop, the remark followed: 'Of course, I may have the S. and W. mixed, as I should not have taken the two at the same time, but they were together in the group.'

The reason why Dr. Hyslop did not recognise the description given of Sylvester was that it probably applied to a cousin of Mr. Smead, or to the uncle Sylvester, who had died before his father was born. Mr. Smead's father could not say what the uncle had been like, but the description fitted the son of 'uncle Sylvester.'

This needs a little thinking over to get a clear understanding of the various relationships; but this Sylvester may now be dismissed. The name occurs again, but the reader must bear in mind that what follows applies to Mr. Smead's *brother*, and not to either uncle or cousin.

The description was now given of a young man with 'a boyish, vibrant air about him,' who seemed to have been taken away in 'the midst of bright hopes and plans, and to have gone rather suddenly. . . . It is an accident of some kind—that is, it seems so unexpected, and yet he was in a place of peril.' This Sylvester, brother of Mr. Smead, was killed by a train of cars.

Allusion was then made to a group of young men with which he was connected; this was appropriate. The control continued:—

He shows me a city place and a country place—that is, I get two pictures of his life in two places and one was in a city. Dr. Hyslop: 'I am not sure, but I can find out.' (This was correct.) Then I hear a great noise, a great tumult, and it is over, over. He must have gone very suddenly.

After this the control saw something being taken out of his pocket—something like a letter. Dr. Hyslop adds:—

It was not a letter that was in his pocket, but a piece of paper with a poem on it, and this was the subject of communication through Mrs. Smead.

Mrs. Smead had known the fact; but, of course, it was quite unknown to Mrs. Chenoweth. Later on the control said:—

I see an E again, but it seems in connection with S—do you know who that can be? . . . It seems to be a young person to whom he refers with an E as the first letter of her name, and it is a relative and someone loved.

The poem found in Sylvester's pocket after death was entitled 'Evelyn,' and it was suspected that it was dedicated to his lady love.

Dr. Hyslop asked if Sylvester remembered about the cars; there was a pause, and the control said:—

I see him put on a wondering look as if he hardly knew how it all happened. Do you think that has anything to do with your question?

As he had been suddenly caught by the train when crossing the line, it was quite appropriate; as was the statement made later that a bell was the last thing that he heard, this was probably the bell of the train. The control said: 'There was no pain, he tells me, although life was not quite crushed out at the moment; but there was no sense of pain or anything of the kind—only a dim realisation that something had happened.'

Other correct details were given concerning his own appearance, his father's dog, his watch, his mother's grief at his death, and other circumstances. Then Mrs. Smead's Christian name was given, and the name by which Mr. Smead was called, quite unknown, of course, to Mrs. Chenoweth.

When we learn that this accident occurred twenty years before this sitting, the graphic character of the communication becomes more impressive.

The summary of this incident gives a much less striking impression than the record taken as a whole, but it will enable the reader to form some estimate as to the relative value of a Spiritistic explanation or some other hypothesis.

Telepathy from Dr. Hyslop will not account for the introduction of 'William' or for other circumstances unknown to him; that notion may be put on one side. Who will venture to maintain that Mrs. Chenoweth's subliminal consciousness filched all this material out of the subliminals of Mrs. and Mr. Smead and the latter's father, and constructed out of the facts thus obtained this dramatic episode, with all its appearance of being a genuine communication from the deceased Sylvester? And if we reject that explanation as improbable and absurd, what other alternative remains but the obvious one that this group of persons had really got into communication and were trying to prove their identity?

THE VOICES, 1912.

By VICE-ADMIRAL W. USBORNE MOORE.

(Continued from page 465.)

The following narrative is written by a Dutch lady whose children have been educated to speak Dutch, English, and French with equal facility.

Referring to the communication in 'LIGHT,' on page 398, by the Rev. C. B., it appears that that gentleman and the Dutch lady were members of the same circle on May 30th; but the clergyman has mixed up the spirit visitors of three Dutch ladies who were present. On the other hand, I observe that, in the account below, Mrs. E. F. S. has omitted to mention the visit of 'Uncle Pat' on this occasion.

At the request of Admiral Osborne Moore, I have much pleasure in giving an account of my sittings with Mrs. Wriedt, the direct-voice medium from Detroit. On May 11th I had a private sitting with my sister and my two sons, when my little daughter, who passed over four years ago, at the age of twelve, spoke to us in a very clear voice through the trumpet. She called her brothers by their names, and said how pleased she was to see them. She asked if we remembered the 'bunnies' she had in the garden some years ago. 'One of them is here with me,' she said. It was so nice to hear her talk in the same way as she used to do when she was on the physical plane. After a few moments of silence we heard somebody touch the flowers, which were near me in a vase. 'I tried to give you a flower, mother, but I can't,' she said. Before parting she gave me a kiss on my cheek. After a short while a loud voice said: 'I am Pat.' 'He must be father's brother,' remarked my son, and he was right. Pat talked a good deal about family affairs and gave some good advice to my sons. When I asked him if he knew my daughter, he answered: 'Yes, I love her, she is so sweet.' None of us knew Pat in earth life, he died thirty-four years ago at the age of thirty-two, when he was Herbert Spencer's secretary.

Without knowing that it was my daughter's birthday, Mrs. Wriedt invited us to a general meeting on May 14th. As soon as the lights were out, my daughter's voice was heard: 'Mother, I thank you for the flowers.' 'They are for your birthday, darling,' I said. 'Yes, I know it,' was her reply. An old aunt of mine spoke to us in Dutch, expressing her delight in being able to see us, and to talk to us. Pat came and spoke about my husband, who was on his way home from China at the time.

On May 18th I sat in a general circle with a lady friend, when several etherealised heads were seen. One of them was recognised by my friend as Sir Henry Irving. My friend's father came and spoke to her in a very distinct voice. Before leaving he turned to me and thanked me for having brought his daughter. Pat said a few words, as also did his sister, who passed over several years after him. We also heard the voices of Mr. Stead, Cardinal Newman, 'Dr. Sharp,' 'John King,' and 'Julia.'

An aunt and a friend of mine from Holland were with me at a general circle on May 30th, when my daughter welcomed them in Dutch, talking with the same foreign accent as she did before she left us. The husbands of my aunt and friend came and spoke Dutch to them, also a son of my aunt who died thirty-three years ago at the age of six weeks.

At our final séance on June 6th conditions were bad; my daughter was the only one who spoke to us, besides two spirits who were not recognised by anyone.

Words fail to express our feelings of gratitude towards Mrs. Wriedt for affording us the opportunity of hearing the voices of our beloved ones, who gave us such convincing proofs of life after death.

E. F. S.

The writer of the account given below, Mr. H. Dennis Taylor, is a manufacturer and an inventor of scientific instruments, and author of 'A System of Applied Optics.' He is now engaged in perfecting a new range-finder for the Navy. He is a Member of the S.P.R.

My experience of Mrs. Wriedt's mediumship strongly impressed me. Accompanied by Mrs. Taylor, I attended evening sittings at Cambridge House on June 15th and 17th, about ten persons being present at each. Neither of us received any completely satisfactory proofs of identity or tests that are worth narrating in detail, but we were witnesses to far more remarkable tests than our own being received by other sitters. On June 15th we heard ten or twelve distinct and, in some cases, highly characteristic voices, ranging from the feeblest whisper up to the boisterous voice of 'John King' (the same voice that I had previously heard at a séance with Husk) and the distinctly womanly contralto voice of 'Julia.' While one entity was conversing with me through the trumpet just in front of me, Mrs. Wriedt kept interpolating remarks to encourage me, and her voice unmistakably came from my left front ten feet away, near the door, where she had seated herself before switching the light out. This also occurred in the case of an, at first, feeble voice manifesting to Mrs. Taylor, whose identity we made out fairly well. In some cases we heard the medium's voice and the voice of the communicating spirit within a fraction of a second of one another, and widely separated in locality, and also noticed how much more distinctly the voices emerged after some sort of recognition had been achieved. This would, of course, suggest fraud to a sceptic who has not studied the evidential experiences that have been forthcoming through Mrs. Wriedt's mediumship. It may not be remiss to remind such a sceptic that if he is accosted in the street by some former acquaintance, whom he has almost entirely forgotten, he will feel more or less tongue-tied, or, at any rate, his conversation will be halting, and, perhaps, incoherent, until recognition has taken place and established a rapport between them. Nor must we forget other instances in which the communicator announces and identifies himself with an unmistakably distinct voice and a clear pronunciation of the surname without the least sign of any fishing for a clue from the sitter. We were witnesses to at least three such cases in the sitting of June 17th, a partial account of which was reported in 'LIGHT' for July 27th. (See page 350.) This was extracted from a stenographic report taken down for me, as the events occurred, by Mr. Harper, who sat at a table on my right, just outside the circle, so that whenever quietness prevailed I could hear his slight movements and his pencil writing, to say nothing of many remarks interjected by him.

Evidentially, Mr. South's experiences were the best we heard as proofs of identity, especially as he has assured me since that nobody in the circle could have possibly known anything about his three relatives who manifested in such an unmistakable manner. The voices, especially that of William South, were full of character and individuality.

I was much impressed by the apparent fall of one of the trumpets from the ceiling when Mrs. Wriedt turned on the electric switch by the door. It fell end on and perpendicularly, about nine or ten feet away from the medium; an electric pendant or chandelier intervened between the path of the trumpet and the nearest sitter in the circle. Anyone acquainted with the trajectories of falling bodies that have been thrown will know that if the trumpet had been thrown into the middle of the room by Mrs. Wriedt at the instant before switching on the light, then, even supposing the most favourable trajectory, it would have fallen obliquely, at an angle of forty-five degree or more with the perpendicular. But it fell perpendicularly and telescoped itself (being made of three sections not soldered together) in doing so, and subsided just where it fell. My line of vision was at right angles to the line joining the medium and the trumpet, and therefore best for seeing how it fell. On this occasion we heard two voices talking at once close by us, and Mrs. Wriedt's voice interjecting remarks perfectly naturally, and practically simultaneously, from her position near the door ten feet or more away. I also heard a voice ('John King's,' I think it was), joining in singing the Doxology in the middle of the circle suddenly transferred to a position near the wall behind me. We had several little incidents proving that the entities manifesting could see perfectly well what we were doing in pitch darkness. I have often heard it asserted that darkness favours fraud, but this can be true only of certain forms of fraud, and I, for one, can conceive of no form of ventriloquial fraud or personation by a confederate which would account for what we witnessed or for the remarkable tests which have been received by so many sitters at Mrs. Wriedt's séances. I regard as contemptible the attitude of so many sceptics who would judge mediums by their own limited experiences alone, without taking due account of those of other observers as level-headed or more so than themselves. I noticed nothing to justify any sus-

picion of the integrity of this remarkable medium, whose whole mien and personality inspire confidence. As to the total darkness, I really fail to see how certain feebly self-luminous phenomena, such as lights and etherealizations, could be made perceptible to the sitters under any other condition. Nor do I see how certain of the voices, at first but feeble whisperings, could be made audible without the use of a trumpet to concentrate them towards the sitter for whom they are intended. And I know that certain reliable observers have heard and conversed with the voices in the trumpet in daylight, although more feebly and slowly. It struck me that the louder and more practised voices did not use a trumpet at all. Finally, I would very much like to see the experiment tried of setting some conjurer and ventriloquist to carry out an analogous programme (excluding, of course, the internal evidence in the way of proofs of identity) in such a circle, sitting in total darkness, and on hundreds of occasions, without ever stumbling over the furniture or the sitters, or otherwise betraying his presence by touch or sound, even supposing he could be smuggled into the room in the first place; still less is it believable that a woman in skirts could do it.

NOTE.—Ventriloquism is impossible in the dark for reasons given in any good dictionary or text book. It is true that one gentleman, who considers himself an acute observer, said last year that the trumpet could be thrown. He only had not noticed the disused electric globe and shade which renders such a feat impossible without detection.

(To be continued.)

MRS. WRIEDT AT ROTHESAY.

By JAMES COATES.

At a séance held in Glenbeg House on July 17th last, Mrs. Etta Wriedt being the medium, Mr. Stead etherealised and spoke. At prior sittings we had indications of the power of the unseen intelligences to act on physical objects. For instance, in the sprinkling of water on the sitters, the water invariably falling on them from above, and in the movements of the trumpet and physical objects. On one occasion Mr. Mackintosh had a flower dropped at his feet. It was intended for him. The trumpet never touched anyone in mistake; but whether these things, by wonderful accuracy and rare skill, were done by the medium, or independently by her guides, as we all believed, could not really be known, as these took place in absolute darkness. The evidence wanted came unexpectedly and unsought. On the 17th, 'Dr. Sharp' (Mrs. Wriedt's guide) said that, as the conditions were very good, he wished to try a little experiment. He requested Mr. Duncan (Edinburgh Councillor), who had been previously asked to sit next to me, and near but not close to the cabinet, to move his chair forward and take Mrs. Wriedt's hands. In answer to 'Dr. Sharp's' questions 'Have you got them? Are you sure you have them?' Mr. Duncan replied, 'Yes, I am quite certain.' 'Dr. Sharp' then said, 'Now, Mr. Duncan, keep hold of Mrs. Wriedt's hands, as I wish to give you some flowers.' Presently there was a rustle of flowers, as these alighted on Mr. Duncan's hands and knees, but as he was holding the medium's hands, they dropped to the floor. On Mr. Duncan exclaiming 'I felt them, but they have fallen at my feet,' 'Dr. Sharp' replied, 'Never mind, keep hold of Mrs. Wriedt's hands, and Professor Coates will pick them up.' This I did, retaining them until Mr. Duncan was relieved of his task of holding the medium's hands. One thing I noted about the flowers was that the stalks were quite dry, and so far I was in ignorance whence they had been obtained.

While Mr. Duncan was grasping the medium's hands, something was heard to strike the floor, and Miss A. Brodie exclaimed, 'I have got something at my feet. Oh, it is flowers!' 'Dr. Sharp' said: 'Oh, that is all right. Now, Mr. Duncan, keep hold of Mrs. Wriedt's hands.'

On Mr. Auld exclaiming: 'I have received a flower, too,' 'Dr. Sharp' remarked: 'Yes, Mr. Auld, that is the fulfilment of a promise made to you.'

Mr. Auld was astonished and much pleased when he recalled to mind the fact that the promise was made several years ago by Mrs. Auld through the mediumship of Mrs. Coates, in the

presence of several persons, that she would give him a deep red rose when the medium arrived who, she several times affirmed, would come.

Neither Mrs. Wriedt nor the sitters were aware of this promise, and its fulfilment was unexpected at this time, as we had been thinking of an apport or materialising medium. The fulfilment was a good instance of supernormal intelligence as well as of action.

Some of those present were delighted at what had taken place and spoke with pleasure at receiving these 'apports.'

'Dr. Sharp' snapped out in his staccato voice: 'Don't make any mistake! These are not apports. Apports are the portage of material objects through dematerialised substances. The flowers which Mr. Duncan received, and the rose given to Mr. Auld, were taken by us from the vase at the back of Mrs. Wriedt. The vase with the remaining flowers was placed at that young lady's feet for a purpose. This is an instance of spirit action over material substances, which seldom, but sometimes, we are able to carry out, when conditions are good.' To Mr. Duncan he said: 'Thank you, you can go back,' and then asked: 'You never let go of Mrs. Wriedt's hands?' Mr. Duncan answered: 'No,' and 'Dr. Sharp' said: 'That is all I want—to make it certain that the objects were not moved by Mrs. Wriedt.'

We noticed that 'Dr. Sharp' seldom called his instrument 'medium,' but usually Mrs. Wriedt—pronouncing her name, invariably, as 'Wright.'

It was this experiment, suggested and carried out by spirit action, which led me to the conclusion that the water for sprinkling the sitters *might* have been taken from the vessel holding both water and flowers, and that the rose received by Mr. Mackintosh might have been taken from the same source. I say *might*, because I do not really know. It is worth noting that Mrs. Wriedt always had fresh water put in the flower vase, and fresh flowers, too, when possible, before each sitting. I think it well, however, to mention that, at the first two sittings, there were neither flowers nor water in the room (although they were in the lobby outside the séance-room door, which I locked—as a matter of form). Nevertheless, the sprinkling of what was called 'holy water' took place before and subsequently to the prayer in Latin and the brief address with blessing in English by Cardinal Newman. It is interesting to note that shortly before Mr. Mackintosh received the flower the door had been opened about *four inches* by 'Dr. Sharp's' orders to ventilate the room.

I wish to mention here that in the carrying out of this little test experiment something more than spirit action over matter was proved. In addition to the distribution of the flowers—which, by the by, reached my hands and those of Mr. Auld perfectly dry, and not as having been taken out of water—we had the clear voice of 'Dr. Sharp,' who speaks as if addressing a large company. As Mr. Duncan was sitting face to face with Mrs. Wriedt while holding her hands, we learned two things: First, the voice did not proceed from Mrs. Wriedt, and second, the trumpet was not handled or used by her.

I very much doubt if pseudo-scientific-expert-cum-conjurer methods of dealing with mediums for psycho-physical phenomena would have obtained more satisfactory proof.

Mr. Peter Galloway, of Glasgow, sat on one side of the medium, Mr. Duncan held her hands, I sat next to Mr. Duncan, and we can vouch for her honesty—independently of this impromptu test—and can further vouch that there was not one man or woman in the room capable of lending him or herself to deception.

The trumpet used at these séances was always taken out of the room by Mrs. Wriedt and washed, or water run through it. At the conclusion of the séance it was left in the room, and was always free to inspection.

Stronger proof others may demand; stronger proof we do not desire. The distribution of the flowers had a significance apart from the mere physical fact. To Mr. Duncan it was a token of his children's love and a fulfilment of a previously made promise by his daughter Lizzie; to Mr. Auld it spoke of his wife's affection; to Miss A. Brodie of her mother's gratitude for years of careful nursing; to all three it was an acknowledgment of their faithful adherence to Spiritualism in the past, making the present communion possible.

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ANOTHER SUMMER.

The summer, so wet and moribund that it might almost be said to have been strangled in its infancy, is dead at last, and Autumn with its dim lights is brooding over the land. But the glory is not all departed. Though 'the stubble fields are growing strangely wan' and the leaves are falling in wood and copse, there is still a riot of colour in the garden. The throne of Summer is vacant, but the regal hues remain—purple and gold of autumn flower and foliage, of sunset and evening mist. The 'omnipresent rain' has ceased for a space, and unvexed by its patter the orchards are full of peace—a literally fruitful silence. They are not stripped yet, there are still boughs to be plucked and much store of fruit to be carried to the 'apple-room' that keeps its fragrance the year round. The herb garden, too, has not yet yielded its full harvest. There are more lavender sprigs to be carried within doors for the scenting of linen-presses, and sprays from the rosemary which carry only sweet 'remembrance' of rain-soaked fields and a flooded harvest time.

Heath and hedgerow are full of fruitage—nuts, blackberries, sloes and crab-apples. But at best their abundance is poor compensation for the devastation of the cultivated crops. The small farmer with his tale of watery ruin—soaked hay, sprouting grain and putrid root-crops—has no eye for the picturesque effects of the waning days. For him the Autumn works in vain her silver spells. Black ruin in a multitude of cases stares him in the face. To many a husbandman Nature has this year shown herself capricious and pitiless. He has reaped a harvest of bitterness, but his sowing was not at fault. The neglect of moral maxims has no place in this result. He dug and weeded, ploughed and sowed, and the harvest is for the most part desolation. He gazes ruefully at the marshy field and the sopping close, and there is little comfort for him in philosophy.

Well for the world to-day that science and invention have so linked up the nations that the abundance of one may supply the famine of the other. Separateness and exclusion are no part of the natural or moral order of things. Life as a whole tends towards unity and equilibrium. Distributive justice prevails in all realms of existence, finding its more complete expression on the higher levels of existence but filtering slowly down to the externals of things. And so the hungry soul is filled from the stores of its more richly dowered fellows, and in turn the famished bodies are cared for out of the plentitude of those to whom the gods of the natural world have been kinder.

True, on the material side the process is slow, for the sense of human fellowship has so far been but slightly evolved, and the economic struggle—product of a dull mechanical law—holds us still in its grip. A wet summer has its compensations on the side of physical health, but its blighting effects on agriculture can only be assuaged to a partial extent through the medium of human inter-relationship. The nation survives by reason of its trade communications with other peoples, but individuals go down, broken and bankrupt. Nature is branded as the culprit. She has no compassion for the needs of the individual man. Her concern, we are told, is only for the race. Strange and shallow criticism! Nature is not a magnified man, a deity of human caprice, who can withhold or confer as she wills. She hears, sees and feels only with the ears, eyes and heart of mankind. And as the outward expression of Deity she has builded far wiser than her human critics know. She never throws down more than the externals of her work. The scaffolding falls with a terrifying clatter, but never until the structure it surrounded is complete. The individual 'goes down' but only in seeming. The soul rises unscathed amid the 'wreck of matter and the crash of worlds.' Many waters cannot quench the flame she has kindled as the handmaid of Divinity. Rain and tempest beat in vain against the cities of refuge she has erected in worlds unseen. The drowned rat may go out into darkness, but the drowned husbandman finds new living in immortal fields and gardens. There is always for him another and a better summer.

Nature would have vindication and warranty enough if she had but achieved this one end of providing for her human flock at the end of their troubled sojourn on these lower lands of life. But her work is carried down as well as up. Slowly and silently the laws and systems of the higher world are brought down into the lower. Another rain falls on the earth than that of the weeping clouds that brooded so long over the earth during our blighted summer. It is the gentle rain of influence and inspiration from realms of light—a veritable 'dew of heaven.' Not *there* alone but *here* also is man to know himself and to enter into his birthright. Commerce and industry, art and science are to build up their fabrics of use and beauty, but their benefits are to be shared equally by the whole human family—to each according to his need. The operations of Nature are to be regulated by human intelligence, and the scale of things adjusted in a spirit not of rivalry but of human brotherhood. To-day the farmer of the prosperous fields may gloat over the fact that his neighbour's misfortune is his opportunity for profit-making. In a future day it will present itself as his opportunity for expressing the law of fraternal kindness—a law that will seem to him as natural then as those laws which ripened his grain but flooded his neighbour's fields, and his profit of happiness in well-doing will be a far greater thing to him than any increment of pounds sterling.

The rain has spoiled our summer, and the wreckage of harvest lies heavy on the hearts of many. But for man the individual and mankind the race there comes alike in this world and the next another summer.

'I CANNOT doubt that our absent dead are very present with us. . . . There is a reason for it, a good sensible reason too, independent of Scriptural or other proof.' 'What is that?' 'That God keeps us briskly at work in this world—altogether too briskly, considering that it is a preparative world, to intend to put us from it into an idle one. What more natural than that we shall spend our best energies as we spent them here—in comforting, helping, saving people whose very souls we love better than our own? In fact, it would be very *unnatural* if we did not.'—'The Gates Ajar,' by Elizabeth S. Phelps.

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.'

(Continued from page 463.)

There is an extensive literature concerning the physical phenomena of modern Spiritualism, much of it relating to startling events at a period of more than thirty-five years ago, also to those included within the past twenty years. The first accounts cover the early phenomena in Great Britain and the United States; the second embraces extended experimental research upon the continent of Europe. Not in all cases has the spirit origin of the phenomena been admitted, but the reality of their occurrence is now generally accepted as proven. Many theories explaining the phenomena have been advanced—some more difficult to understand than the phenomena they have to explain—the 'exteriorisation of sensibility,' for example; but apart from far-fetched theories the generally admitted explanation as to the origin of the phenomena is the one accepted by Spiritualists all over the world—that they are produced by departed human beings—whom we somewhat illogically only call 'spirits' after bodily death releases them from their earthly forms.

The importance of the point regarding man's general relation to the future life now demands attention. If you start out with the assumption that man has no relation to the spiritual world, and that as he is material, he cannot have any such relation, there is an end to the value of any sort of religious teaching whatever. For, surely, the object of all such teaching is to fit man while here for his future state. If while here he has no relation to that state, what guarantee has he that the teachings imparted to him will advantage him in the least over there? None at all. If, for example, he will be a different man, if the next state is a different state, if the code of life there will be a different code, if, in short, he finds on entering the next life all is quite different from what he was taught while here, what will his opinions be regarding his former beliefs? A fundamental postulate here would be that the ultimate issues of all religious teachings regarding the life hereafter are to be found in that life, and therein only. As the usefulness of any sort of teaching depends entirely upon the accuracy and extent of the knowledge of the teacher, it follows that if we apply the rule to religious teaching, the real basis of religion must be the knowledge of the things taught possessed by those who teach.

The crux of this presentation is now reached. Are the physical phenomena of Spiritualism suitable elements in a foundation upon which to build a spiritual religion?

To answer a portion of the question the following propositions are advanced:—

Phenomena are the results of causes.

Phenomena indicating intelligent direction require intelligence to direct them.

Phenomena that indicate specialised intelligent direction involve specialised intelligence, and specialised intelligence is invariably associated with organised form. The only form that adequately meets this requirement is a form that can adequately address itself to the form or forms to which it appeals.

As specialised intelligence is observable in connection with the physical phenomena of Spiritualism, are they due to the actions of ante-mortem, or post-mortem, human intelligence?

A simple answer appears to be that as neither believers nor investigators have yet procured any of the physical phenomena of Spiritualism, the inference would appear to be that the said phenomena are caused by specialised intelligences existing in an ultra-terrene state; which intelligences Spiritualists unhesitatingly affirm are the spirits of men and women (to use the conventional phrase) who have survived bodily death and continue to persist as individual entities after their departure from this plane. As to the question of form or personality, Andrew Jackson Davis, Hudson Tuttle, Pascal Beverly Randolph, Maria M. King, and many other seers—including the renowned Emanuel Swedenborg—offer, as do all returning spirits and seers and clairvoyants, precisely the same testimony, affirming

the human appearance of the inhabitants of the next state. Indeed, the case for Spiritualism is that it demonstrates the continuity of consciousness, identity, and personality of all who pass into the next state of our continuing life.

Assume for a moment that the physical phenomena of Spiritualism are produced by natural, but unfamiliar, forces, and that, therefore, the Spiritualistic hypothesis is quite unnecessary; assume, also, that it is needless to suggest as an explanation the operation of unknown forces within ourselves: what follows? Why, this: that as all personally-produced phenomena involve the alteration of the lines of force action, that alteration must be the result of intelligent supervision. The nature of the physical phenomena involved abundantly supports this conclusion. The moving of a table, the causing of a rap, may appear commonplace and trivial, but who by trickery has yet succeeded in producing raps that in all respects are exactly the same as the raps produced by the spirits? No one. Apports, and the building of phantom forms, may appear to defy the laws of physics; but, nevertheless, they are established facts. Such operations require specialised knowledge, experience, ability—in a sentence, they call for specialised intelligence.

Granting the foregoing enumerated phenomena are wrought by spirits—to use the familiar term—do they not point to the fact that man continues after death, and that, therefore, he must live in a state of existence suited to him as a specialised intelligent entity? If those who produce the physical phenomena of Spiritualism so continue after death, then, as we are all builded in accordance with the same general principles, all others who have died have so continued, while we, also, who will yet pass on will also continue; and, if so, what becomes of the physical resurrection, heaven, hell, salvation, and all the conventional religious teachings? Logically there is only one answer; but logic is the last thing that appeals to the emotional-minded believer.

The heart of the matter is now to come. The only enduring basis of man's religion is a knowledge of man's nature here and hereafter, and of the true character of his next stage of existence. Based upon this twofold knowledge, religious teaching would be broad, humane and tolerant. It would establish the fact that survival of death was as natural as survival of sleep; that what we call the material and the spiritual in us is duplicated in our surroundings; that our future happiness or sorrow, like our present happiness or sorrow, would be the more or less immediate and direct result of our conduct here; that as the true esteem of our fellows can only be won by our just conduct toward them, only so can we expect to be esteemed by those we meet hereafter. Self-approbation, in its true sense, is our own inner and best reward, while self-reprobation is our keenest condemnation. Mutuality of service, sympathy and generosity exalt our lives, helping us to grow continually in morality, wisdom, and truth. And the spirituality of this religious teaching? Is it not you, an immortal spirit, who appreciate, formulate and apply the foregoing matters to yourself and your fellow spirits here and now? Do not the teachings suggested assist you as a spirit to dominate and subordinate your whole outer life to the higher within you? If not, then you strangely miss the purpose of your life.

Remember, a spiritual religion is not an institutional matter. It is not even a question of ritual, creed, sacraments or sacrifices. It is better than all or any of such matters. It is the outflow of the inmost principles of Love, Truth, and Wisdom, and their practical application to the business of daily life. It is the living to-day so that the soul remains unclouded by fears regarding to-morrow, whether that to-morrow refers to this world or the next. It is the constant purifying and ever-continuing readiness for receiving visitors from the unseen, with the making of this world fit to receive the noblest of the beyond—the realisation that God, Nature, and Humanity are one glorious and wondrous whole.

To some the physical phenomena of Spiritualism may have no such interpretation. Such people look upon the phenomena in question as quite detached from any religious value or ethical importance. But is not that an incongruous position to occupy? For admitting the fact of spirit return, and that the phenomena are produced by men and women who have survived death, these

are the only conclusive and important evidences extant to-day of such survival. May it not be said that our religious teaching must run *pari passu* with our knowledge of the future life and its realities, else what further follies than those that have already cursed the world may not be taught regarding the hereafter, high Heaven only knows!

The fact that, in the words of William Stainton Moses, there is an 'intelligent operator at the other end of the line,' in the matter of the physical phenomena of Spiritualism, is the one point insisted upon. We not only hear the picks of the excavators in the tunnel between the two worlds, as Sir Oliver Lodge once said, but now the way is clear, the tunnel is open from end to end. The objective facts of the spiritual life have always been the foundation of religion. But in the past, fear, credulity, ignorance and craft led to bigotry and superstition; and religion being sought outside of man, became material and debased.

The proper understanding of the lessons to be drawn from a philosophical study of the physical phenomena of Spiritualism, paradoxical as it may appear, legitimately leads to the foundations or bases of a truly spiritual religion, not merely and only for Spiritualists, but for mankind at large—a religion that shall meet the needs of head and heart, and assist in ushering in that blessed era when

The brotherhood of man,
The federation of the world,

shall be an accomplished fact.

LIFE WITHIN AND WITHOUT THE VEIL.

BY L. V. H. WITLEY.*

INTRODUCTORY.

While 'the man in the street' always associates Spiritualism with 'spooks,' and little more, and while the man in the Church is accustomed to look askance at the movement—and in too many cases to ban it altogether as intercourse with evil spirits—it is a very healthy corrective to these limited, not to say false, notions, to be able to turn to such an authoritative exponent of Spiritualism as 'LIGHT,' and to find that in its columns the moral, the ethical, and the spiritual always take a prominent place. There are other features one might mention—features which of themselves would give the paper an honourable position amongst those publications which avowedly represent, more or less officially, some particular church or school of thought. I speak from some personal acquaintance with such organs, and I avow, definitely, that I know of no paper which surpasses 'LIGHT' in the two most important aspects of breadth and charity of view in its own outlook, and toleration in its columns of opinions contrary to its own acknowledged position. Spiritualism in the United Kingdom—and, indeed, throughout the world—is to be congratulated upon its possession of so worthy an exponent of its views as 'LIGHT' proves itself to be.

I write thus because I feel the paramount importance of the distinctly ethical and spiritual side of the Spiritualistic movement. Man, we are assured, is a religious animal, and the best witness to this is to be found within our own heart, which cries out for the living God. Happily, Spiritualism has no creed to be signed, no shibboleth to be ejaculated, and therefore it includes amongst its adherents members of all Churches—and of none. To many, Spiritualism represents the only religion to which they feel attracted; therefore it is the more important that in the movement itself they should find something of that spiritual bread without partaking of which man cannot truly be said to live. Indeed, only in so far as Spiritualism answers to these higher cravings of the human spirit, will its influence abide and grow.

Not because I feel that there is any lack of this ethical and spiritual element in 'LIGHT,' but because I am conscious that its columns provide a congenial place for what it is in my mind to say, I am undertaking to contribute a series of brief notes on 'Life Within and Without the Veil,' and when I mention that my general position will be to deal with the essential identity of the life here and the life hereafter, and that I have the advantage of being able to quote from a great number of 'messages,' received from my spirit-wife, I trust that what I may be led to lay before the readers of 'LIGHT' will be found to be not only interesting but helpful along definitely ethical and spiritual lines.

* Author of 'The Ministry of the Unseen,' 'Love from Beyond the Veil,' &c.

I.

THE PLACE IN LIFE OF 'THE UNSEEN.'

'Our consciousness of the unknown wherein we have being gives life a meaning and grandeur which must of necessity be absent if we persist in considering only the things that are known to us; if we too readily incline to believe that these must greatly transcend in importance the things that we know not yet.'

So says Maeterlinck. Spiritualists, professed or otherwise, should of all persons be fitted to testify to, and to live in the consciousness of, the Unseen. The only final justification of the Spiritualist position will be the place which Spiritualists themselves give in their everyday life to the Unseen. Familiarity with the Unseen should never—proverbs notwithstanding—breed contempt. Nothing will so raise the general estimate of the movement, as formed by the outsider, as a worthy presentation in actual life of the spiritual principles underlying the Unseen.

A most important question is, What do we mean by the Unseen? What is covered by that very comprehensive term? Without entering upon any discussion as to clairvoyance, psychometry, or the astral, etheric, and other planes of being, Spiritualism will be 'missing the mark' unless it gives to 'the Unseen' the full meaning, and the fullest meaning, of the word 'Spiritual.'

As 'the seen' stands for the transient, the material, the physical, so 'the Unseen' stands for the eternal, the spiritual. 'Things seen are temporal, but things unseen are eternal.' The Spiritualist, of all persons, should show to the world that he believes in the *spiritual* as the true and the only basis of life, whether here or hereafter.

It is said of the mother of Cardinal Vaughan that, although much given to prayer on behalf of her sons and daughters, she never included in her petitions on their behalf any desires for *material* blessings. Would it not be well for Spiritualism (and for the world) if the *material* were less obvious and the *spiritual* more prominent?

The belief in the unseen and the eternal, and in spiritual values as applied even to the seen, the transient, should give to life a meaning and a significance such as no one holding to the creed of a barren materialism can understand or realise. To live in conscious and constant touch with the Unseen should mean not only breadth of view but depth of life. In fact, nothing can take the place of the Unseen in giving glory and beauty and meaning, not simply to the life that is to come, but to the life that now is.

'The Unseen,' to the Spiritualist, connotes not simply a spiritual universe, with spiritual beings; not simply conscious re-union with departed loved ones and communion with the good and the great of all human history; not simply spiritual service and ministry; but it stands for the Divine, for the One-in-the-All, for the Over-Soul. 'God is Spirit' is the first and final article in the Spiritualist's creed; and the fruits of the Spirit are 'love, joy, peace; patience towards others, kindness, benevolence; good faith, meekness, self-restraint.' If, therefore, 'we are living by the Spirit's power, let our conduct also be governed by the Spirit's power.'

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.

SPIRITUALISM AT CROYDON.—The Harvest Thanksgiving Services at Croydon on September 22nd were very successful both spiritually and materially. The earnest address delivered by Mr. Scholey was calculated to give an impetus to all to work yet more ardently in the garden of love and service to God and man. The offertories, which were devoted entirely to the building fund, amounted to over four guineas. Fruit, flowers and vegetables were contributed in abundance, and after the service were distributed to the sick and poor. The society is growing, and it is hoped that the time is not far distant when the members will be able to worship in a church of their own.

ITEMS OF INTEREST.

The riddle of the Sphinx has been solved at last, at least such is the claim that is made in 'Nash's' magazine for October. The Editor states that Professor Reisner, the writer of the article, 'who has devoted many years to the study of Egyptian antiquities, is at the present time at work on the banks of the Nile digging out the mysteries of past ages.' The Professor states that by means of his discovery of statues of the Fourth Dynasty in the valley temple of Mycerinus it is now certain that it was Chephren, the son of Cheops, not Amenemhat III., who made the Sphinx. He says: 'The Sphinx was the body of a lion bearing the portrait-head of Chephren—the Horus-king guarding, as a lion, his own tomb against enemies and vandals.'

'The Pyramids,' says Professor Reisner, 'are merely the tombs of kings, exceeding in greatness and splendour the common graves as the king himself exceeded common men. Now every Egyptian grave serves two purposes and consists of two essential parts. In a chamber under ground lies the body walled up and secured against spoliation. Above ground a mound of brick or masonry marks the grave, and presents a place where the living may meet the dead with offerings and magic words which will secure to the spirit of the dead its daily bread and protection from evil. For it must be remembered that an essential part of Egyptian religion was the belief in another life after death.' This valuable article is well illustrated, and should be read by all who are interested in this subject. The portrait of Chephren undoubtedly closely resembles the face of the great Sphinx.

Mr. Ernest Sanders, writing from Liverpool, states that during a recent visit to a sick sister in London, he and his niece attended a circle held by Mr. Ronald Brailey, who, after making a number of true statements regarding them, spoke about the absent sister, and described a beautiful spirit of about twenty-three years of age, who, he said, was with her. There seemed to him to be so close a connection and affinity between them that he could only use the term 'twin-souls.' He received the name 'Nellie.' Mr. Sanders says: 'Twenty-three years ago I lost an angel babe named "Nellie," and who will blame me if I believe that it was her loving spirit who was tending my sick sister?' Mr. Sanders and his niece tender to Mr. Brailey their heartfelt thanks for the comfort they derived from their visit to him.

We see that there is rejoicing among the opponents of Spiritualism, and that, according to some, it has received its 'death-blow'; but we are not depressed. Over and over again during the past sixty years Spiritualism has received its death-blow and been 'nailed up in its coffin,' but it would not stay dead. In spite of all opposition and murderous assaults, it has proved itself to be very much alive; in fact, it thrives and grows strong not only in spite of all attacks, but largely because of them. Criticism does us good, misrepresentation recoils on those who slander us, and publicity sets many persons inquiring—it arouses curiosity as to what this Spiritualism really is, and whether, after all, Spiritualists are as foolish as they are said to be. We are constantly asking that truth-seekers will inquire for themselves, patiently and impartially—we desire nothing better, for we know that no intelligent, open-minded, painstaking investigator will go far on the road of inquiry without being convinced that there is a great deal more in Spiritualism than he imagined at the outset, and, after that, we know that he will arrive if he will be persevering and thorough. Truth is bound to win at last.

Mr. J. Dobson, of 79, Lower Sloane-street, S.W., secretary and hon. solicitor to 'The College of Psychologists,' sends us a letter respecting palmistry and the law, in which he points out that it has been repeatedly laid down by the High Court that the practice of palmistry is not illegal; the offence lies solely in the 'intent to deceive and impose upon his Majesty's subjects.' Mr. Dobson says: 'Mr. Justice Denman, in his judgment in "Penny v. Hanson," assumed that, as regards "pretending to tell fortunes, the construction to be put upon the words is that the professing to tell fortunes must be done with intent to deceive and impose."' In Scotland a gipsy woman, who had been convicted of fortune-telling, appealed to the High Court, and her appeal was allowed on the ground that the prosecutor was bound to prove 'intent to deceive.' Mr. Dobson's contention is doubtless sound, but the assumption of the magistrates seems to be that it is impossible to foretell the future, and that therefore those persons who offer to do so for payment are falsely pretending to do that which is impossible, and are engaged in the business with intent to deceive 'by palmistry or otherwise.' The 'otherwise' covers a multitude of things. If this interpretation be

true, what is the position of the medical man who predicts the fate of his patient, the preacher who predicts the fate of the atheist, the lawyer who assures his client that he has a good case and predicts that he is bound to win, or the sharebroker who predicts that there will be a rise in the market, and so induces his hearer to take up shares in a worthless concern? Why draw the line at palmists, astrologers, and mediums?

The action of the Commissioner of Police in warning palmists and others that they are engaged in an illegal business, and in intimating to those who print their advertisements that, in case of a prosecution, they too will be prosecuted for 'aiding and abetting,' is being severely criticised in various quarters. 'The International Psychic Gazette' says: 'If the practice of palmistry is itself by its very nature a vicious and illegal profession, notwithstanding Mr. Asquith's pronouncement to the contrary, then the Commissioner must have been for many years exceedingly lax in his duty in allowing it to flourish unchecked in the most open manner in every part of London. If, on the other hand, the practice of palmistry is not in itself illegal, the sign-boards and doorplates and advertisements of palmists are no more illegal than those of "the grocer, the baker, and the candlestick-maker." And he has no right of any sort whatever to ban them. The Commissioner, entrusted with great power as he is, cannot, by "A Scrape o' the Pen," bridge the gap between the legal and the illegal, and he cannot be permitted to usurp the powers of King, Lords, and Commons as our constitutional legislators. . . We must accept no police dictation as to what we may believe, or restricting us in what we may legitimately do, and we shall be hopeless, helpless, pitiable poltroons if we sit down complacent under tyrannous persecution worthy only of mediæval ignorance and oppression. Protests and petitions ought immediately to be prepared and sent to the House of Commons, the Prime Minister, the Home Secretary, and individual Members of Parliament; and the Editor of the "International Psychic Gazette" will be pleased to hear from lovers of British liberty who will undertake the work of having these widely signed and presented.'

In his 'Notes of the Month' the Editor of 'The Occult Review' says: 'There is no definite recognition apparently of what is legitimate in this respect and what is illegitimate. Action has been frequently taken and convictions obtained, apparently on the assumption that the practice of palmistry, astrology and clairvoyance for money is illegal. This, however, is clearly not the case.' After citing the opinion of Mr. Asquith, when Home Secretary, also those of Mr. Justice Darling and Mr. Justice Channell, who all agree that in order to secure conviction it is necessary to prove intent to deceive and impose, the Editor continues: 'It is not, as some papers state, a case with the police of one law for the rich and another for the poor. The whole question is one of *bona fides*, and the difficulties in the interpretation of the law arise from the frequent impossibility of determining satisfactorily by the present method of trial, whether it is a case of *bona fides* or imposition. The objection to the impostor is even greater from the point of view of the genuine occultist than from the point of view of the ordinary public, and it seems high time that steps were taken to expose fraudulent practices of the kind. At the same time it is, I think, clear that the present law is in need of revision.'

Mr. Zancig has a useful article in 'The Weekly Dispatch' of Sunday last, in which he deals with the onslaught on 'fortune-tellers.' He says: 'So long as there are gullible people who are ready with half-crowns or guineas in their pockets, as the case may be, the octopus tentacles of the "fortune-teller" will be spread to receive them. There are mediums, however, whose clairvoyant powers enable them to discover much in the temperament of their consultants, and this, wisely interpreted, enables them to offer advice of definite and sometimes of inestimable value. . . An intelligent palmist or clairvoyant can confer incalculable benefits on mankind. No minister or spiritual guide has greater power in influencing for good. . . He can warn and advise and often avert sorrow and disaster. . . Let the legitimate demonstrator be examined by a scientific committee and licensed, and an Act passed making it illegal for an unqualified person to practise, and the fortune-telling scandal would be at an end.'

Mrs. Brown Potter, dressed in flowing Eastern garb, lectured eloquently on Sunday evening last at the Ritz Hotel on 'Gosainthan Occultism.' She claimed that gifted men and women were those who had their psychic powers in better working order than their neighbours, and were able to recall memories of previous lives. A few lessons in Gosainthan occultism would

give the student power to support his faith in immortality through his own intellectual development; inoculate himself against bad thoughts, and prepare his mind for the inspiration of great ideas. The terms Atma, Darshan, and Amaha Brata were employed by the speaker, who also recited passages from the 'Song of Gosainthan' with much dramatic power. There were a number of the readers of 'LIGHT' in the audience.

'Horses in Warfare,' by Ernest Bell and H. Baillie-Weaver (2d., post free, Animals' Friend Society, York House, Portugal-street, Kingsway, W.C.), is a strong indictment of the 'culpable carelessness and heartless indifference, resulting in severe suffering,' with which horses employed in war are treated. Admitting that 'so long as men will insist upon using animals in warfare they cannot avoid inflicting intense suffering upon them,' the writers claim that the amount of that suffering could be, and ought to be, greatly diminished by a properly organised and efficient veterinary department. The humane provisions of the Geneva Convention, signed by fifty-four of the Chief Powers in the world, and having for its object the amelioration of the sick and wounded in the field, ought to be extended to include 'these faithful, innocent, and indispensable sub-human allies.'

A clergyman's widow, writing to the editor of 'The Harbinger of Light,' says: 'I think one of the peculiar things on this earth is that all the youth make precisely the same mistakes as their ancestors did. They all cut the same wisdom teeth, and all the old people say, "Oh, well, it is exactly what we did at that age." The whole set of defects can be summed up in the one word—inexperience. . . I should be very sad if I thought I had to come to earth again without the conscious power and ability to use my former experiences to enable me to lead a wiser and better life. . . It is entirely against my better judgment and the knowledge of the love and justice that reigns throughout the Universe, and I unhesitatingly reject it as not consonant with that.'

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.

Help from the Unseen.

SIR,—I was much worried the other night over the possible consequences of a hasty action of my own, and was wishing I had someone to advise me, when I heard my husband's voice, calling me by a pet Eastern name that he always used. In a few words he gave me the legal solution of my difficulty. It was like a great burden being lifted off, and I went to bed happy.—Yours, &c.,

Ilfracombe.

GEM.

Fortune-Telling.

SIR,—As regards fortune-telling, why, I would like to ask, should mediums be punished and the public go scot free? No one is forced into consultation. It is at its own desire that the fish rises to the bait. The angel who announced the birth of John the Baptist and Jesus was a fortune-teller, while Joseph and Daniel were both reliable seers. The 'gift of prophecy' is mentioned in the Bible as one to be desired before all others. Why not prosecute a gullible public who, of their own choice and solely for material purposes, consult sensitives, luring them to a prostitution of the highest and noblest gift bestowed by a discerning Creator?—Yours, &c.,

Sutton.

E. P. PRENTICE.

Knockings.

SIR,—Have any of your readers had a similar experience to the following, and if so can they throw any light on it? I was staying in a house in Norfolk during the holidays, and at about 11 o'clock at night used to hear in the drawing-room a curious knock which was generally double; sometimes there was only one knock and once there were three. The rest of the household had gone to bed earlier. It suddenly occurred to me that I had heard the same knock at home in my sitting-room, and on my return there I again heard it. Other people in the room hear it, but it is not so decided when others are present as when I am alone. It is not always at the same time, but nearly always in the evening. Only once, so far, have I heard it in the afternoon about 2 o'clock, the first occasion of hearing it after my return home.—Yours, &c.,

PUZZLED.

A 'Voice' Gives Hope.

SIR,—Some time ago my sons got into the hands of an unscrupulous accountant, who transferred upon them a hopeless wreck, and boasted of his iniquity, declaring that he was not my sons' keeper. He stripped my sons of all their inheritance, leaving them penniless, and thus destroyed the results of half a century of noble sacrifice in our family. The young men were aghast at this man's unscrupulous accountancy, and said to me, 'Death would be better than this; the honest principles you taught us are useless.'

One night, feeling that I could not say my prayers, I fell asleep, my last thought being 'There is no God.' 'Something' awakened me suddenly, and I found myself enveloped in a kind of pale amber light, or ether wave. I was puzzled, as the light from the street lamp is strong and white. Suddenly a voice said to me twice over, very quickly, 'God is with us! God is with us!' Great stress was put upon the word *is*. Whence that voice came I know not. At that time I felt that my sorrows were more than I could bear, as I was expecting that the accountant would sell up my sons' reversions. Another night, soon after the above incident, I was again suddenly awakened, and the same voice said twice, very quickly, 'Things are not as bad as you think they are!' It seemed to me that from whatever source those messages came they had to be quickly spoken in my half-waking condition, for me to receive them.

A few days after the last message another son wrote me a noble letter saying he would be able to save his brothers' reversions and the final sale of my estate by strangers. Until these messages came I had felt like a 'lost soul,' everything was so black and hopeless. Since then my sons have all done remarkably well and have been lifted up by God's power to better things and life.—Yours, &c.,

A. G.

Can Dead Matter Create Living Matter?

SIR,—It is possible that Dr. Schaefer, Dr. Bastian, and others are, in a sense, both right and wrong in their ideas and pronouncements respecting living and dead matter. They make correct deductions from false premises, so to speak, and put the cap on the wrong head.

The physical eye and the eye of the microscope are not sufficiently fine or penetrative to differentiate between etherealised dead matter and its eternal co-partner, living or soul matter.

Andrew Jackson Davis, in 'The Stellar Key to the Summerland,' p. 61, says: 'Our philosophy is that the universe is a twofold unity—two eternal manifestations of two substances which at heart are one, but eternally twain in the realm of cause and effect. In the absence of better words, these two substances we term mind and matter—interchangeable, convertible, essentially identical, eternally harmonious, and wedded by the polarities of positive and negative forces . . . but in a finer analysis it will be found more correct to term matter and mind "spirit" with two forms of manifestation, thus relieving matter of the epithet of "grossness," and reclaiming "mind" from its exile in the awful solitudes of unapproachable immateriality.'

If, as it would seem, there is living-soul or mind-matter on the one side, the directive power and force positive; and on the other side, dead matter of force negative; which, however, is capable of an infinity of etherealisations, but not spiritualisation in the sense of life, and if the soul or living-matter throughout infinity is intermingling with the dead matter, in its varying degrees of etherealisation, with such a magnetic tenacity, or evasive pervasiveness, that no chemist in his laboratory could ever operate so as to separate the twain, he (the chemist) is perforce always handling a duality of matter—two indivisible (by him) interacting co-partners.

This being so, he cannot bottle up the one without the other, or in other words, seal up in his test-tubes virgin dead matter, or dead matter pure and simple.

Therefore, the living organisms which were produced in Dr. Bastian's test-tubes (see 'Nash's' Magazine for July) after they had been subjected to a certain degree of heat, were the result of the soul or mind matter (the inseparable partner of etherealised dead matter) which he had bottled up with the dead matter, and not the product of dead matter pure and simple, as he led people to suppose.

It was the mind-soul, the directive force-life, within the bottles (for this wonderful atomic soul-life can easily pass through the walls of glass tubes) that in conjunction with the dead matter formed itself into several individualised systems of co-operating life; each soul-centre among the small mass of dead matter within the tubes coming forth and asserting its power, and calling to its ego-self the dead matter which it needed to form a system or structure of co-operating life; and also to act as a protective sheath, garment, or scaffolding, for

its soul's support or enmouldment on certain lines, requiring limitations so as to produce form.

Of course, in Dr. Bastian's test-tubes the forms or organisms were very simple things, but the law of the simple is the law of the complex also.

Complexity is, after all, only many beautiful and perfect simplicities, perfectly adjusted the one to the other.

Dead matter cannot in the nature of things create living matter or produce it.

If it appears to do this the very act proves it to be not virgin dead matter at all, but dead matter having living matter within it: its soul, its directive power, its inseparable co-partner in the region of etheric matter.

Only from life can life come. Soul or living matter, which is the germ essence of every ego within its own organism, whether complex or simple, is atomic substance on its own plane, which is not the plane of dead matter, however highly etherealised this latter may be, and if its process of growth is that of 'chemicalisation,' or 'chemical interaction,' on its own plane, this process is under a still higher and more within directive power or supervisor which directs and controls the interactions, and whose energy helps to call forth and around it all the necessary structural and upbuilding substances both from out and among dead matter and that which is living; to enable it to make its ego-unfoldments and manifestations; or, in terms of vegetable life, to actualise its own potentialities, which are manifested in the great living structural system of the oak tree.

I think it is probable that to all eternity the ever innermost-God essence will never be seen but by and through the garments which he or she weaves for himself or herself.—Yours, &c.,
F. H.

Identity not Lost by Absorption.

SIR,—How is it that Spiritualists, above all others, have any difficulty in understanding the so-called 'loss of identity' in the 'absorption into the infinite' of the Buddhistic theory? I say advisedly 'Spiritualists above all others,' and thereby mean the genuine article—the *real* Spiritualist, not the mere phenomena (*i.e.*, excitement) hunter.

Does not the medium temporarily lose her or his identity when 'controlled'? Yet the identity is not lost to such a degree but that, admittedly, all phenomena, all messages, all teachings are given out in terms identical with the medium's own level of consciousness, stage of mental and moral development.

But 'loss of identity' of individuality may be seen all around us—too much of it, in fact. What else is there in 'being in love'? Does not the will of the loved one become one's own, for the time being, so long as one loves? But rare indeed are true 'lovers'! Few of us are capable of the real thing.

Carry the analogy—indeed, it is more than an analogy—a step further, a big step further, and it resolves itself into this:—

Once realise that love, or God (or whatever each one likes to call his highest ideal) is within each of us and must, if we are ever to be fully satisfied, entirely happy, come forth into expression, we obviously 'at-one,' or identify, ourself with it. We make it ours; we realise it here and now; *we grow into it* more and more with every day, every hour, we live, every breath we take.

What else is this but 'absorption into the infinite'?—in a very small way, perhaps, but it is the shadowing forth of the real—the greater—thing.

Does this ever progressing at-one-ment with our highest ideal imply loss of identity? No; far from it. There is no overlapping in the real hierarchy of souls, of adepts, Masters, &c. Specialists are born, not made, and we are all specialists. There are as many Buddhas, as many Christs, as there are living souls. 'Absorption' simply means expansion of our faculties; wider, vaster, larger, more comprehensive interests; greater, ever-increasing identity with that in which (whether high or low) we live and move and have our being.—Yours, &c.,

Bedford-row, W.C.

MARIE POOLEY.

'The Voices, 1912.'

SIR,—Each week when reading Admiral Moore's communications I have expected to find, at least, some passing reference to the irritating and not infrequent cases of personation with which Mrs. Wriedt's wonderful séances were punctuated, and which I think should not be entirely ignored. I have attended four circle-sittings at Cambridge House. Not to trouble you with details, I shall simply state that at my first 'sitting' I received convincing and splendid proof of identity. Yet, at the third sitting, an intelligence was clumsy enough to personate the very man who had afforded me such uncontro-

vertible evidence a week before. This blunderer announced himself by a name which his voice, manner, and a dozen more discrepancies contradicted.

In my own home I asked three spirit friends to give me reasons for, or explanations of, this futile, though doubtless amiably-intentioned, fraud. I append the answers:—

(a) (from my guide—the man impersonated): 'My dear pupil, I was myself incensed at the occurrence; it was a regrettable piece of officiousness. Still, you must remember that these pious frauds are often more attributable to your side than ours. I mean that, supposing the communicator announced himself as merely the bearer of a message, it would often fail to convince the inquirer that the friend who purported to send the message was really *alive*. Hence, sometimes, the actual name of the sender is assumed. In your own case it was as unnecessary as it was officious, but I, as a guest, was bound by etiquette to give way to the wishes of certain *habitués* of the house in which I was a visitor.'

(b) (from a lady with a sense of humour): 'We all roared when we heard that awful old proser pretending to be Mantilla' (my guide).

(c) (from a young man—the brother of a friend of mine): 'There were too many stage managers about, though I was too nervous, waiting for my turn to play my solo on that beastly trombone, to bother about them.'

In conclusion, let me state that I place the highest value upon the mediumistic qualities of Mrs. Wriedt, and that, with the exception of the incident I have mentioned, I, personally, received nothing at Cambridge House except splendid confirmation of the belief—the knowledge—that is within me.—Yours, &c.,

REX COLVILLE.

'Hollywood,' Lymington.

Dr. Ochorowicz's Rose-Coloured Negative.

SIR,—On page 449, line 13, column 2, we read that the background of a negative secured by Dr. Ochorowicz on September 23rd (of last year I presume) was rose-coloured. As one who is conducting certain experiments, may I be allowed to make one or two comments on this statement? If Dr. Ochorowicz means us to understand that this rose-coloured negative was a 'direct colour' negative, then he has secured that which is the aim of photographic chemists and scientists to discover—direct colour photography. But my own opinion is that Dr. Ochorowicz has put forward a statement which is built upon a very slender foundation. Strange to say, I have quite recently had a very similar experience, and at first I also felt inclined to label it 'phenomena.' My rose-coloured negative also registered a moon—as a sphere—latterly quite a common experience of mine. But when I subjected my beautiful rose-coloured negative with the 'moon' to *three hours' washing in fast running water*, I found that this charming tint gradually disappeared, and I was left with my 'moon' without the exquisite background—a normal negative. I emphasise 'fast running' water because I turned on the water tap to half force, not caring whether the film was damaged or entirely stripped from its foundation, since, as I have already said, I am so familiar with this negative of the 'moon,' and had others to fall back upon. The usual way of a photographer would be to put the negative into a syphon tank, with a very gentle flow of water—a few continuous drips—to keep up the supply of water in the tank to within a quarter of an inch of the top of the tank. This latter treatment would not alter in any great degree the density of the colour, or stain—for such it is. Indeed, I doubt very much if it would affect it at all. Even the slightest stain or suspicion of a stain requires to be submitted to drastic measures, if they are to effect any cure whatsoever. I use three different developers, and I find that in these experiments it is absolutely important and necessary that an entirely fresh developer should be used for each negative—that is to say, mix only a sufficient quantity for one negative, and that only a few minutes before it is wanted. I find that in using a developer that is not entirely fresh, one is liable to obtain effects he little bargained for. Upon the occasion of my rose-coloured 'moon' negative, I used a two-bottle solution of Metol Quinol. I put it up on the Monday, and on the following Wednesday I got my stained negative. I find that different developers give different tints up to any shade. I have had daffodil yellow up to any shade, sepia up to any shade. When I read the article by your esteemed contributor, Miss Dallas, I immediately mixed up afresh the solution M.Q. for experimental purposes, and I had not long to wait for my rose colour, and stood it on the window-sill, as I had a letter to write. Upon going to it a few minutes later, in order to store it in my dark room cupboard, I found that it had already turned a shade of rose—action of daylight I should say—and forthwith stained an old negative,

This proves to my own satisfaction the great care it is necessary to take, if one's experiments are to be of any value. I take it Dr. Ochorowicz had my own experience and got hold of a stained negative, and had he submitted it to a thorough washing, such as I gave mine, a normal negative would have been the result, that is, if he did not use a very slow developer and stained it beyond recall. Anyway, I should be very interested to know the developer used by Dr. Ochorowicz, as I should very much like to experiment with it. I should prefer to obtain it myself of my own chemist if possible.—Yours, &c.,

OSCAR NILSSEN.

8, St. Mary's Terrace, Hastings.

'True Theosophy.'

SIR,—Jacob Böehme's definition of theosophy may prove of interest to your readers:—

'This interior illumination of the mind by the light of eternal truth alone, and not any other state or condition, is that which constitutes the true theosophy. Therefore, true theosophy does not consist in intellectual learning of any kind, nor in morality, nor in being pious or virtuous, nor in belonging to any church or society, nor in humanitarianism, nor in anything that can be accomplished by man, but *theosophy is the self knowledge of God in man*, the illumination of the mind by the light of Christ, the eternal truth itself.

'Such theosophy is not, as some have claimed, "a branch of theology," nor any system of thought, nor a certain school, in which heretofore unknown secrets are divulged, but it is *divine wisdom itself*, without any other qualification. It is beyond all merely human conception, inconceivable to the reasoning intellect, and can therefore not be explained. It is itself the most secret thing, which can be known by no one except by him who has experienced it.' ('Life and Doctrines of Jacob Böehme,' by Franz Hartmann.)—Yours, &c.,

A. K. VENNING.

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

TRANSITION OF ARCHDEACON COLLEY.

Just as we go to press we learn that the Venerable Archdeacon Colley suddenly passed to spirit life on Monday evening last, September 30th, at Middlesbrough, where he had proceeded for the purpose of attending the Church Congress, with a view to drawing attention to psychic matters. In January last he created some excitement at his church, at Stockton, Warwickshire, by taking his place in a coffin, which was then carried round the church by four of his parishioners, his object being to impress on his congregation the fact that 'death is the gate of life.' Earnest, sincere and undoubtedly well-intentioned, he failed to impress others as he might have done because of his many eccentricities. A few years ago he challenged Mr. Maskelyne to reproduce by trickery certain materialisation phenomena which he had witnessed. Mr. Maskelyne attempted this task, but failed. A libel action followed, because in a pamphlet Mr. Maskelyne had stated that Mr. Colley was not, and never had been, an archdeacon. The jury awarded Mr. Colley £75 damages. The jury also found against Mr. Maskelyne in his counter-claim for £1,000, which he alleged was due to him for having reproduced certain so-called Spiritualistic manifestations. These proceedings were the more noteworthy because Dr. A. R. Wallace appeared in the witness-box and publicly bore testimony to the reality of materialisations as seen by him, corroborating in his evidence Mr. Colley's experiences. We understand that Mr. Colley has left instructions that his body shall be given to the University of Birmingham to be cut up in the interests of anatomical and surgical science.

SOCIETY WORK ON SUNDAY, SEPTEMBER 29th, &c

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. E. W. Wallis's excellent address on 'Spiritualism: Its Power, Purpose, and Principles' deeply interested all. Mr. Leigh Hunt presided.—*15, Mortimer-street, W.*—September 23rd, Mrs. Mary Davies gave many fully-recognised clairvoyant descriptions. Mr. Douglas Neal presided. Sunday next, see advertisement on front page.

LONDON SPIRITUAL MISSION: 22, Prince's-street, Oxford-circus, W.—At 11 a.m., Mr. E. W. Beard on 'Spiritualism, What it Has to Offer Us.' At 7 p.m., Mr. P. E. Beard on 'The Shadow on the Path,' followed by spiritual messages. Sunday next, see advt. on front page.—W. B.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. G. Tayler Gwinn gave an address on 'Spirit Teachings.' Sunday next, at 7 p.m., Mrs. Neville will give a trance address and illustrations of psychometry.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Mary Davies gave an address on 'Knowledge,' and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Robert King. Monday, at 8 p.m., circle; inquirers welcomed. Thursday, 8 p.m., circle (members only).—N. R.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Mary Gordon answered written questions and gave clairvoyant descriptions. Sunday next, at 7 p.m., new officers will preside. Circles: Monday, at 7.30 p.m., ladies' public; Tuesday, 8.15, members'; Wednesday, 8, astrology; Thursday, 8.15, public; Friday, 7, Lyceum.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET, WEST.—Mr. T. O. Todd gave an excellent address on 'Victory through Service and Love.' Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. T. O. Todd on 'Spiritual Power: its Nature, Operation and Effects.' Weekly meetings as usual.—C.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. Gerald Scholey's interesting address on 'The Glory and Satisfaction of the Spiritual Life' was much appreciated by a large audience. Mr. G. F. Tilby presided. Sunday next, at 7 p.m., Mr. G. R. Symons, address.—W. H. S.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. Underwood gave addresses and clairvoyant descriptions. 26th ult., Mrs. Neville gave convincing illustrations of clairvoyance. Sunday next, Mrs. Harvey, auric reader and clairvoyante. 13th, Mr. E. W. Beard.—W. U.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. D. J. Davis gave splendid addresses, and Miss Hylda Stephens kindly sang a solo. Sunday next, at 11.15 a.m., public circle; at 7 p.m., address, Mrs. Clarke. Tuesday, at 3 p.m., working party; at 8, also on Wednesday, at 3, clairvoyance; at 8 p.m., members' circle.—H. J. E.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—At 11 a.m. and 6.30 p.m., Mr. Long. In the morning further teaching was given on the position of the suicide in the spirit world. Evening, 'Intuition and Imagination' were ably dealt with. Sunday next, at 11 a.m., Mr. Long; at 6.30 p.m., Mr. Brown on 'Lions in the Path.'

SEVEN KINGS, ILFORD.—45, THE PROMENADE.—Mr. G. R. Symons spoke on 'A Voice from Heaven' and answered questions. 24th ult., Mr. T. Brooks lectured on 'Astrology and the Seven Churches of Asia.' Sunday next, at 7 p.m., Mr. R. Boddington. Tuesday, at 8 p.m., Mr. G. Tayler Gwinn. 13th, Mrs. Hitchcock.—C. E. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Wrench spoke on 'After Death' and answered questions. Evening, Mr. Hayward gave an address on 'Is Spiritualism a Religion?' and Mrs. Hayward clairvoyant descriptions. Mr. Bury's band assisted. 26th, Mr. Wrench, address and clairvoyance. Sunday next, at 11.45 a.m., Mr. Connor on 'Can Man Know God?' At 7, Mr. and Mrs. Pulham. 10th, Mrs. Hitchcock. 13th, Mr. McLellan.—A. T. C.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning, Mr. R. G. Jones spoke on 'Eternity.' Evening, Mrs. Alice Jamrach discoursed on 'Spiritualism a Religion.' Clairvoyant descriptions at both meetings. 25th, Mrs. Mary Clempson gave an address and clairvoyant descriptions. Sunday next, at 11.15, Mr. J. Abrahall; 3 p.m., Lyceum; 7, Mr. Neville. Wednesday, Mrs. S. Podmore. 13th, Harvest Thanksgiving, conducted by Mrs. Mary Davies.—J. F.

MANOR PARK.—THIRD-AVENUE, CHURCH-ROAD.—Morning, Sunday School; 2.30 p.m., healing service. At 7 Mr. J. Gambriel Nicholson spoke on 'The Parting of the Ways.' Questions answered; after circle. 23rd, Mrs. Harrod. 25th, address and 'descriptions' by Mrs. Podmore. Sunday next, at 7 p.m., Harvest Thanksgiving, Mrs. Jamrach, address and clairvoyance. Wednesday, at 8 p.m., Mr. Percy Street, illustrated lecture on the 'Human Aura.'—T. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, helpful address by Miss E. Ryder; afternoon, good Lyceum session; evening, earnest address and answers to questions by Mr. E. W. Beard. Mesdames Dupé and Gibbs sang. Sunday next, morning and evening, Mrs. Fanny Roberts, addresses and clairvoyance. October 13th, morning, Mr. Andrews; evening, Mr. D. J. Davis. Lyceum every Sunday at 3. Building Fund Séances: October 7th, at 3, Mrs. Podmore; 14th, at 3, Mrs. Fanny Roberts; Wednesday, October 9th, at 8 p.m., Mrs. Zeilah Lee.—A. C. S.

THE UNION OF LONDON SPIRITUALISTS will hold its Annual Conference with the Clapham Society at Howard-street Mission, Richmond-place, New-road, Wandsworth-road, S.W., on Sunday, October 13th. At 3 p.m., paper for discussion by Mr. T. C. Dawson. Tea at 4.45, 6d. each. Public meeting at 7 p.m.; speakers: Messrs. G. Tayler Gwinn and T. C. Dawson. Simultaneously at 7 p.m., the Annual Conference with the Shepherd's Bush Society will be held at 73, Becklow-road, Shepherd's Bush. Speakers: Messrs. G. T. Brown, M. Clegg and E. Alcock Rush. Soloists: Mr. and Mrs. Alcock Rush.