

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

In the current issue of 'The Occult Review' a correspondent supports the claim made by a writer in a previous issue (to which we referred in a recent Note), viz., that some conjurers use psychic force or spirit power in performing many of their feats. Well, we have seen such astounding performances by public exponents of magic that we should have felt positively relieved to be able to attribute them to supernormal agency, as an easy way of disposing of the problem as to how the tricks were done. But we knew by experience that these conjurers had to spend years in practising these feats, and that if there was any question of 'spirit power' it was simply the power of the *incarnate* spirit who achieved them. We admit the force of the argument that a good physical medium might make money and avoid odium by representing himself as a conjurer and his phenomena as conjuring tricks, but the idea of such a medium appearing nightly to exercise his vocation in crowded and smoky variety theatres, and going regularly through his whole repertoire of psychic marvels without lapse or failure is not easily to be accepted by those with any wide experience of mediumship. We do not say that the thing is impossible; but after seeing many of the most celebrated wonder-workers on the stage, we cannot endorse the idea. What we know of conjurers, on the one hand, and of mediums, on the other, prohibits the theory—for us.

The Protestant Episcopal Bishop of the Philippines (Dr. C. H. Brent) has made a world-shaking discovery, which he has set forth in a book. It is that man has a sixth sense—a sense which enables him to feel and apprehend psychically. It requires a great deal of scholarly language to explain precisely what this sense is. It is a 'Mystic Sense'; it is an 'inner perceptive faculty which distinguishes man from the highest below him and relates him to the highest above him.' Naturally a discovery of this kind calls for an exceedingly learned treatise—perhaps by way of breaking the news gently to the Christian world, which has grown so far away from its early truths that it might sniff at the announcement if it were made too plainly and simply. Nevertheless, it is distinctly encouraging. May we not hope soon to hear of another theological writer discovering the reality of a spiritual world and spiritual beings? Set forth in sufficiently erudite language, with appropriate appeals to science, and a little patronising reference to the results of psychical research, it might have a distinct influence on the religious community. It might

even check that falling off in church membership which is so mysterious a matter to the leaders of the Church, and so very simple and natural to outside observers. A few more such 'discoveries' and Christianity would be hardly recognisable. It would be so like its pure and early self!

We notice with pleasure new editions of two admirable books by Mr. Christian D. Larson, 'Thinking for Results,' and 'Poise and Power' (L. N. Fowler & Co., 2s. each *net*). Both are beautifully bound and printed, and the contents of each are worthy of their externals. They are clear, reasonable and stimulating. From the first-named book we select the following as illustrative of the teaching conveyed:—

In the grosser forms of action destruction is usually separated from construction, and may, or may not, be followed by the latter; but in the higher forms of action destruction and construction are one. The inferior is destroyed by being immediately transmuted into the superior. And here we should remember that everything in Nature, regardless of its present condition, can be transformed into something higher, finer and better, because every process in Nature can promote advancement, being created for that purpose.

That is an affirmation that appeals to the intuitions as truth, and will be welcome reading to optimists in doubt.

From 'Poise and Power' we take another encouraging dictum:—

Modern physiological research has demonstrated conclusively that it is practically impossible for anyone to become ill so long as the system is full of energy, and the majority of ordinary human ills have been traced to this lack of vital force. But this lack comes from waste, not from any failure of the system to generate the adequate supply. That sickness could be wholly prevented if this waste was discontinued is, therefore, evident; there is as much energy generated in the average person to perform several times as much physical and mental labour as any person usually does perform.

'The Door Ajar,' by Virginia Milward (William Rider & Sons, Ltd., 1s. *net*), is a collection of stories, some of them of psychical interest. They are slight in texture, but there is a certain amount of artistry in the way they are told. The authoress has relied a little too much on the element of tragedy to lend interest to her stories. Thus the first tale, 'The Door Ajar,' deals with the fulfilled prevision of a young wife, that she will ultimately be murdered by her husband—a burglar who poses as a retired medical man; and the second, entitled 'The Knife,' tells of a surgeon who recognises in a patient an old sweetheart, unhappily married, and who contrives (with her connivance) that she shall die under an operation which it falls to him to perform. Then in 'The Little Silver Box' we have the story of a patch box, formerly the property of the famous Madame du Barry, which brings, in occult fashion, to its possessor vivid and terrible visions of the French Revolution. We were most impressed by the least sensational of the stories, 'A Minor Third,' although even that—dealing as it does with the anguish of a deserted woman—is of a gloomy cast. But the tales, as we have indicated, are well told, with graphic and delicate touches of description.

A good many years ago an eminent member of the astrological fraternity, with a view to demonstrating the truth of the stellar science, published in this journal a number of predictions regarding coming events. The result was unfortunate—in the language of the man in the street, the prophecies did not 'come off.' And now we see that Mr. J. C. F. Grumbine, the American astrologer, has received the hospitality of an American newspaper in order to make public some momentous forecasts of the immediate future. The newspaper is quite excited about it, judging by the large type and a number of lurid illustrations in colour. 1912, we read, will usher in a period of good times, and the business world will go on its way rejoicing. 'Real estate' (which is American for landed property) and stocks will boom, and there will be great times. 'But look out for 1916 as the marked year of the beginning of terrible woes to the whole world.' We *will* look out, and when the 'planetary detriments' and the fires, droughts, panics and bank failures come along we will (if still in this vale of tears) remember that Mr. Grumbine foresaw them all, and that 'The Plain Dealer Magazine'—which is the name of the journal which published the prophecies—dealt plainly with us.

Preaching at the West End Presbyterian Church in New York recently, the Rev. Dr. Keigwin affirmed his belief in the activity and ministry amongst men of the arisen souls of humanity. He warmly repudiated the charge that the clergy were inhospitable to the idea. The fact that the clergy acknowledged the Bible as the source of their doctrines was, he contended, a sufficient refutation of such an accusation. Dr. Keigwin is clearly an optimist, and we like optimists. But—and it is an important 'but'—is it not a little curious that the most determined opposition to the faith and knowledge of those who maintain the existence and agency of a spiritual world comes not from the secular portion of the world, but from the churches? In short, we have regretfully to endorse the charge against which Dr. Keigwin protests. In the same issue of the American newspaper in which we read the reverend doctor's sermon, we saw a reference to the tremendous falling off in church attendance nowadays. We wonder whether there is any connection between the indictment against which Dr. Keigwin protests and the waning influence of the churches.

The wise Paul, with a touch of humour, we suspect, told the Corinthian Christians that he had fed them with milk. It was necessary: but he did not recommend it as a permanent diet. Unfortunately, the twentieth century finds itself encumbered with Christians who still linger in the nursery of the first, and still like milk. But 'the sincere milk of the word,' as Peter called it, is turning sour in the theological milkpans, and we cannot help longing to have Paul back again, that we might ask his opinion about it: for, from certain robust passages in his epistles, we think that he would assist us to revise the bill of fare and end the dispensation of milk for babes.

Spiritualism stands for maturity in theology: and just as Paul left behind the 'beggarly elements' of Judaism, so we leave behind the notion of salvation by shed blood and the atrocities of hell. But Spiritualism stands also for something else. It stands for the profound truth that 'all things are of God,' that is, they are parts of the world-order, links in the endless chain of evolution, 'school-masters to bring us to Christ,' as Paul taught, and as Gerald Massey explained when he interpreted 'Christ' as the inmost divine spirit-self of Humanity. Hence we have no scorn for the old 'milk for babes.' All we argue for is the recognition of Humanity's maturity, and the affirmative response to Paul's virile challenge: 'Quit you like men: be strong!'

## LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, MARCH 28TH,

WHEN AN ADDRESS WILL BE GIVEN BY

SIR W. F. BARRETT, F.R.S.,

ON

### 'THE PROBLEMS OF PSYCHICAL RESEARCH.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, 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 Thursdays at 7.30 p.m.:

Apr. 11.—Mr. E. E. Fournier d'Albe, B.Sc., on 'The Frontiers of the Soul.'

Apr. 25.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America, and other Countries.'

May 9.—Rev. T. Rhondda Williams on 'The Soul as Discoverer in Spiritual Reality: A Study of Two Scientists.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 26th, Mrs. Percy R. Street 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. No meetings on April 2nd and 9th.

PSYCHICAL SELF-CULTURE.—On Thursday next, March 28th, at 5 p.m. *prompt*, Mr. Robert King will give an address on 'What I Know of Materialisations.'

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, March 29th, 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 Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

### WELCOME RECEPTION TO MRS. MARY SEATON.

On Thursday afternoon, May 2nd, A SOCIAL GATHERING will be held at 110, St. Martin's-lane, W.C., at 3 o'clock, to welcome Mrs. Mary Seaton, of Washington, U.S.A., on her return to London. Tea will be provided during the afternoon, and at 4 p.m. Mrs. Seaton will give an address on 'Spiritualism: Its Relation to some New Schools of Healing.' Admission: Members and Associates, free; Visitors, 2s. each. No tickets required.

### MRS. MARY SEATON'S LECTURES.

A series of Special Afternoon Lectures on 'The Unfoldment and Exercise of the Powers of the Inner Self' will be delivered by Mrs. Mary Seaton, at 110, St. Martin's-lane, at 3 o'clock. The following is the syllabus:—

Monday, May 6th, on Marie Corelli's work: 'The Life Everlasting.'

Thursday, May 9th, on 'A Study of the Soul—How to Use its Powers.'

Monday, May 13th, on 'The Soul on the Sub-Conscious Plane : Its Power to Maintain Health.'

Thursday, May 16th, on 'The Soul on the Conscious Plane : Its Power over the Sub-Conscious in Self and in Lower Forms of Life.'

Monday, May 20th, on 'The Soul on the Super-Conscious Plane : Its Power to Reach the Unlimited Wisdom, Love, Force—God.'

The Council of the London Spiritualist Alliance and Mrs. Mary Seaton jointly invite Members and Associates of the Alliance to attend these meetings free of charge ; Visitors 1s.

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### UNTO THE UPRIGHT, LIGHT.

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In one of John Bright's beautiful and impressive speeches, over which there always hovered the consecration of old Bible memories, he quoted a fine saying from one of the venerable Hebrew Psalms: 'Unto the upright there ariseth light in the darkness.' He applied that luminous thought to the dim hour of brooding trouble in the nation, when dangers threatened or when dark political problems oppressed responsible and thoughtful minds. And well he might. It is the one supreme need in the hour of peril or in the path of gloom, for, in the one, mere terror may baffle the mind, and, in the other, depression may pervert the will: and the great need then is the saving grace of the overmastering desire to do simply what is right. Then light arises.

The curse of the world has always been darkness, mental, moral, or spiritual; and it makes no difference that the darkness could not be helped; that it comes in the course of development from the lower creatures, and that the light is possible only as Man emerges into the sunshine which education and experience alone can give. A very elementary knowledge of evolutionary laws suffices to make that clear, without any need to run for shelter to some mystery connected with the will of God. It is quite possible that deliverance from animal darkness into the joy of light could be won only in one way; and that Man could become upright, in any true sense, only by struggling and suffering.

The process has been a long one, and we are only half way through it, for still the world is chiefly suffering from its own self-inflicted wounds: and to-day it is specially suffering from the conflict between the survivals of the beast that beset it and the dawning longing for a higher human life. Now one and now the other gets the mastery of the man; and it is the wretched oscillation between the two that makes him miserable as a seeming hypocrite or angry and violent as a victim of vulgar greed: and the trouble is that in his hour of need of a good physician, to diagnose his malady and to direct him to the cure, he finds the physician as disturbed as himself with cross-currents—as inconsistent in his thoughts and as grasping in his desires. In every direction the world is suffering from these cross-currents which so confusedly blend the evil and the good—the evil often having a good intent, and the good having as often an evil origin; and both needing light.

Wonderfully wise is that truly inspired and ever memorable Epistle of James, with its keen analysis of crime. The wisest thinker of this century might have written it: 'From whence come wars and fightings among you? Come they not from your lustings? You lust, and have not: you kill and desire to have: you fight and yet have not, because you ask not: or, if you ask, you ask amiss. Cleanse your hands, you sinners; and purify your hearts, you double-minded! Humble yourselves in the sight of God; and He will lift you up!' All the world's Socialisms, Nihilisms, Communisms, Warlike Alliances, Aggressions, are understandable in the glare of the merciless searchlight of James: and he is as good at showing

the way out of our misery as he is in describing the cause of it: 'Cleanse your hands, you sinners; and purify your hearts, you double-minded! Humble yourselves in the sight of God; and He will lift you up!'

What is wanted, then, is light, light, light: and John Bright's notable citation tells us how to get it. Pure Spiritualism again! All that is wanted is an inward change. 'Unto the upright there ariseth light,' says the glorious old Hebrew poet. And why does uprightness give light? Simply because it clears the air, bars selfishness, silences passion, and leaves the man alone with reason, conscience and the right of it.

That is a good old missionary story about an Indian and his conscience. On his asking a white man to give him some tobacco, the man good-naturedly gave him a loose handful out of his pocket. The next day the Indian came back and asked for the white man. When he found him, he said, 'I find this quarter of a dollar among the tobacco.' A bystander laughed, 'Why didn't you keep it?' 'No,' said the Indian, pointing to his breast, 'I have got here a good man and a bad man. The good man say, "It is not mine, go and give it back"; the bad man say, "Never mind; you got it; keep it"; the good man say, "No, no; it is not mine"; then the bad man laugh, and say, "What a fool! keep it, keep it!" and I know not what to do. So I go to bed for sleep, but the good man say all night, "Give it back: give it back"; and so I come, and I feel better.' There was the oscillation we indicated above, the struggle and the victory of the higher: then light, and peace.

It may look like old-fashioned cant now, but it is 'the gospel truth' to say that there is no light like the inner light which streams from an uncorrupted conscience and a spiritually guided will: and, if men would only believe it, simple uprightness would make them clever as well as good, for uprightness positively shows the way not only to rightness but to success. James hit the mark when he said: 'Purify your hearts, you double-minded!' and 'A double-minded man is unstable in all his ways.' That is what is the matter with tens of thousands of us. A great deal of our doubt is really only oscillation between soundness and self. 'I really don't know what to do about it' often only means, 'I really cannot quite make up my mind to be quite straight about it.' The light shines clearly enough when the uprightness is upright enough. Everybody knows that about our Labour conflicts there is crookedness somewhere. A rough old Lancashire cotton spinner once received a deputation of his 'hands' about some grievance. They expected to have a tussle over it; but, as soon as they had stated their case the master burst out laughing, and said, 'So you've found it out, have you?' and they got what they wanted. Lancashire fashion, he was at least frank, whatever we may say about his uprightness. There was a case of crookedness which, in other hands, might have led to the modern strike; and probably only so much of uprightness as resides in frankness and humour averted it.

But the special value of the light which becomes a spiritual possession is that it is always there for the hour of need. It is like the modern electric light which only needs the desire, the hand, and the switch; and there is the flashing forth of the power. That is exactly the suggestion of the John Bright citation: 'Unto the upright there ariseth light in the darkness'—and let all the preachers preach it!

H.

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TO CORRESPONDENTS.—'A. R. A.' (Dundee). The 'new constitution' is an admirable one, but whether it would be regarded as satisfactory, if tested in a law court, we have no means of knowing.—'P. R.' (Brighton). You should write to the solicitor and ask why no notice has been taken of your offer.

## A PROMISING NEW MATERIALISING MEDIUM.

The following interesting article by Dr. Vecchio is translated from 'Luce e Ombra' for October-November, 1911 :—

In this account of a séance held on November 5th last, I do not wish to confine myself to the stereotyped form of the short-hand report. It appears to me that that kind of sworn testimony is unnecessary when, as in my case, it is not a question of dealing with a hired medium, when the sitting takes place in one's own house, the object pursued is a purely scientific one, and the sitters are persons above suspicion. The persons referred to were Dr. Blasucci, Dr. Vecchio (both these gentlemen having control of the medium), Dr. Tommasulo, Dr. Cavazzi, and Signorina Hund. These were the actual sitters, but there were also present in the room, though not taking part in the proceedings, Signora Hund, Signora Vecchio, and the chemist Vecchio. The medium was J. A. Pipino. The street entrance had been previously sealed up, and a small table with pianino,\* bell, &c., placed outside the cabinet.

The séance commenced at 10 p.m., and finished at 12.20 p.m. It proved a most interesting one, not only from the variety of the phenomena but also on account of the manifestations of an individual who exhibited characteristics entirely different from those possessed by the other spirit entities who had heretofore manifested. This was a very jocose type of person, and for half-an-hour or so his jovial humour showed no signs of relaxing. He rallied us each in turn, and with the quickness of his replies showed that he would be quite equal to a discussion with one of those jovial fellows who all their lives cherish a holy horror of problems like that of squaring the circle or of survival! An important circumstance was that I knew four days beforehand of the intervention of such an entity at the séance. One evening, while the medium was asleep, I became aware of a noise in his room. I awoke him, and with the light turned on kept him awake for about an hour. I heard nothing more that night. The next morning 'Lina,' one of his spirit guides, gave us to understand, through table tilting, that the movements of the table the preceding evening had been provoked by the interposition of a most facetious individual, a certain 'Vincenzo Imperiale,' and that if he had appeared at the sittings he would have thrown us into fits of laughter. She warned us, however, to place no faith in any of his replies, which would prove false and inexact.

And here I should relate the conversation which took place between some of us and this personality, but it will be better to follow the order in which the various incidents occurred. Four minutes after seating ourselves round the table, movements occurred with the intervention of an individual who said that he was called 'Vincenzo,' and later, after insistent requests, gave the additional name of 'Imperiale.' Asked for the name of his country, he replied: 'Italy.' Less light was asked for; then followed four complete levitations; after that the medium, securely controlled by Dr. Blasucci and Dr. Vecchio, became violently agitated while remaining in his seat, and yawned repeatedly. Feeling that someone was touching him from behind the cabinet, he rose in order to escape, and groping with his hands in the space towards the side of Dr. Blasucci, fell face downwards on the table.

The fall of a penny at the same moment made us aware that the phenomenon of apport had been effected. This was the third which, under the most rigorous conditions of control, we succeeded in obtaining in three different sittings.

At a request given through the table, the medium, who was in an hypnotic condition, was next carried in the sitters' arms and placed on the chair in the cabinet. He was there securely fastened by the legs and upper part of the body by Dr. Blasucci. It was not possible, nor was it thought necessary, to seal the very numerous knots. I will not repeat here how the chair was securely fastened *in loco* by means of steel wires, nor how the possibility of movement on the part of the medium was absolutely out of the question.

The latter now gave vent to spasmodic sobs, which were followed by a deep and rhythmical respiration. A light, little

hand, which from the relative position of the fingers appeared to be a left one, tapped three times on Dr. Vecchio's right shoulder; other little taps informed us that it was 'Lina,' and that she was breathing a 'bad fluid.'

After a few minutes of anxious silence, a streak of pale yellow light, observed by all except Dr. Blasucci,\* furrowed for several seconds the curtains of the left half of the cabinet at the height of a metre from the floor. It was a little bundle of yellowish rays which seemed to proceed from a minute reflector—a self-contained sort of light, which did not actually radiate light. The darkness of the room remained unchanged. Spasmodic groans on the part of the medium were succeeded by the appearance of a white-robed female form between the curtains. The figure rose from below, and was about five feet in height, the head being enveloped in a white turban.

Although, owing to the deficient light, we did not succeed in distinguishing clearly the individual features, still, from the general contour of the face, the height, and the clothing—characteristics which up to the present have never changed—Miss Hund, Dr. Cavazzi, and Dr. Vecchio at once recognised the lady as 'Lina.' Soon she disappeared, to reappear some minutes later under identical conditions, only that she remained in sight some seconds longer (about five), affording opportunity for more exact and minute observation.

Dr. Vecchio and Dr. Tommasulo, quickly approaching the curtains and concentrating their powers of vision, were in agreement as to the visual impressions they brought back; and so, too, were the others, with the exception of Dr. Blasucci. A rich garment of very white gauzy material covered the elegant and delicate form of a young girl. Her face was small and refined, her complexion waxen, her pupils dark and very mobile. Before disappearing she twice moved her head as if in assent.

During the fifteen minutes of anxious silence which followed the stupefying phenomenon, I abandoned myself to some mournful reflections. To think, I said to myself, that thousands of cultivated persons, even at the present day, still deny the possibility of these genuine phenomena, and treat the cultivators of Spiritism as hallucinated visionaries!

And, in particular, what strange types some men of science are! Clinging to their old theories they put their whole ingenuity to a severe test, some in order to deny the evidence, others in order to attempt, with the aid of difficult and insufficient hypotheses, to give a possible explanation of phenomena which one could immediately tell to be of spirit origin.

We, for example, ought to doubt the reality of this evanescent figure of a young lady, who says she is called 'Lina V.,' and who in her figure, height, bearing, and features shows that she is actually what she says she is! We ought to doubt our more than normal powers of vision, and rack our brains to think of dream creations or of materialisations of sub-conscious personalities! Oh, if only every devoted student of psychical research could have a good medium in his own house and at his own disposition; if only these blessed mediums were not so rare, and if their mediumship did not involve so much depletion of energy!

The inharmonious sound of the musical instrument recalled my attention to the observation of the phenomena. The waves of sound proceeded from the upper left-hand corner of the cabinet; then they approached until they were produced over the head of Dr. Blasucci, upon whom the instrument was gently placed. A hand glided over the short keyboard, and then proceeded to deposit the instrument on the table. Everyone seemed to note the pearly colour of this hand. Then followed loud thuds as if made by a large fist against the upper part of a wall; then a series of repeated raps gave us to understand that the alphabet was wanted.

Dr. Vecchio commenced to spell it out, and the manifesting intelligence said that he was called 'Vincenzo Imperiale.'

Dr. Blasucci manifested a desire to know the particulars of his life, but Dr. Vecchio, recollecting the previous warning of the spirit guide, replied that it was a mocking spirit, and would furnish them all inexactly.

The intelligence, making little taps against the top of the

\* It is to be noted that Dr. Blasucci suffers from hypermetropic vision (farsightedness).

\* Presumably a miniature piano.

cabinet, asked for the alphabet, and said to Dr. Vecchio, who spelled it out: 'I will pull your beard this evening.'\*

Upon being asked again by Dr. Blasucci for his native country, he replied that he was Italian, and being congratulated on the manner in which he had a few minutes before played the musical instrument, added that in life he had been a music master, and knew how to ring the bells. . . ! Asked by Dr. Blasucci if what he thought at that moment was bound to happen or not, he replied: 'They are not matters that concern me'; and lastly, when requested to give his opinion as to the candidate who was going to be victorious in the imminent administrative elections for the city of New York, replied: 'Either the one or the other.'

At this point I should like to draw attention to the fact that among all the entities that have intervened in the course of our medianic sittings, this one, by the jocose character of his remarks, most closely approached the normal psychic personality of the medium.

Meanwhile, we were commenting on the humour of these quibbling replies, and were laughing loudly, when repeated and rapid sprinklings of cold water came to extinguish the laughter on our lips.

The pouring of water from one receptacle into another was heard at the top of the cabinet on the side away from the medium (at the beginning of the séance there had been placed on the small table a bottle full of water and a glass), and a few seconds later Dr. Blasucci, who was requesting a repetition of the phenomenon, received a good cold douche!

He got quite an ounce weight of water poured over him, and while we were all laughing at the comic episode, a hand, covered with the curtain, moved towards Dr. Vecchio's face, clutched between the thumb (in front) and the forefinger and middle finger (behind) the left-hand half of his little beard, and gave a few gentle pulls. By table movements 'Imperiale' said that he had performed his promise.

Then followed a pause of several minutes, in which the deep silence was only interrupted by the deep and regular breathing of the medium, who obviously remained all the time well fastened to his seat—a fact which we had many opportunities of confirming during the production of the above-mentioned phenomena.

A series of little regular and rhythmical taps on the upper part of one of the sides of the cabinet, which sounded as if produced by the alternate rapping of the tip of the finger and the front part of the wrist, gave one of us the impression of a musical air—to be precise, that of the Royal Italian March; and, in fact, this air was then hummed.

Dr. Blasucci wished once more to venture putting a question to the operating entity, and a 'Where do the spirits live?' got as reply a few bars of the Royal March!

A man's hand gave Dr. Vecchio three taps on the shoulder, and intimated that it was that of his brother 'Luigi,' who had already so many times made his appearance; he blew two loud kisses through the curtains, and added, through the table, that he was unable to materialise.

Thereupon, after convulsive groans on the part of the medium, there appeared between the curtains the usual slender white figure, robed in vaporous garments and wearing a very white turban. This time, too, she was seen by all with the exception of Dr. Blasucci.

In the second appearance, also, although a most transitory one, the dress, the height, the figure and the features were those of 'Lina.' It was now 12.20, and we felt the need of leaving off.

EMMA HUND, ERNEST BLASUCCI,  
GIUSEPPE TOMMASULO, GIULIO CAVAZZI,  
DOCTOR ANSELMO VECCHIO, Relater.

BOTH of the Sheffield papers, the 'Telegraph' and the 'Independent,' gave good notices on Friday, the 15th inst., of the interesting address delivered to the London Spiritualist Alliance the evening before by Mr. Walter Appleyard, who, by the way, is a Sheffield Councillor.

\* Dr. Vecchio wears a beard cut in the French style.

## NOTES FROM ABROAD.

In 'Sandhedssogereren' Fru Anna Nielsen, Nyborg, tells the following incident: 'When I was about thirty years old my mother died. As I was sitting by her death-bed, the last night, I saw a little girl enter the room at 5 a.m. She stopped in the middle of the room, holding a large, white cloth in her right hand. "What can it be?" I said to myself, as the apparition—a girl of about six or seven years—vanished. I had time, however, to notice her dress, a grey woollen frock and bright, red cap. Mother died the same morning at 7.30, looking most happy and smiling. Though seventy-six years old she appeared more like forty in death. When thinking more about the apparition I soon concluded that it must have been a little sister my mother had often spoken about, and who died at seven years of age before I was born.'

In another number of the same journal there occurs the following account of a dream which came true: 'A young man at Florence dreamed one night that on entering a church, which he used to visit, a stone lion that was placed at the church door suddenly rushed at him and wounded him mortally. Next day, when he accompanied a friend to the church, he told him his dream, which had been remarkably vivid, and when they were standing in front of the lion he put his hand into its mouth, jestingly citing the words of Faust: "Dost thou bite, mighty foe?" He had hardly spoken the words ere he turned deadly pale and began shivering all over. A scorpion, which had been hiding in the lion's mouth, had stung him, and after a few hours of great suffering the young man expired.'

'On Fyn, in Denmark, direct writing has been obtained during conditions that would bear scientific examination,' writes L. J. Ollerup in 'Lys over Landet.' 'Two officials have come to a séance at my house, and after having themselves cleaned the slates, and concealed them in a drawer in the séance room, they have locked the drawer with their own hands. Nevertheless the enigmatical writing appeared on the slates—this time in English.'

In 'Fiat Lux' there is an interesting little article on vibrations, by Luis Lamarque, Habana. 'Everything is vibrating,' he says, and goes on to argue that it may be explained by science nowadays how the walls of Jericho tumbled down at the sound of the war trumpets—as affirmed in the Bible. As all molecules are in constant vibration, certain powerful sounds may have such an effect on the molecules of the granite as to scatter them and make even solid rocks disintegrate.

'Mitteilungen der Deutschen Gesellschaft für Psychische Forschung' contains a detailed account of a Japanese clairvoyante, Mrs. Chizu Mifune. This lady has the gift of seeing through opaque objects, such as lacquered wood, zinc, stones, and also the human body in which she can point out diseased organs. Mrs. Mifune has been examined by professors of the University of Tokio, who certified that she certainly possesses abnormal psychic powers.

There is a haunted house at Saint-Michel-de-Maurienne (Savoie), according to 'Le Messenger,' which gives the following details: 'For nearly a month strange phenomena have been observed in the atelier of Mdlle. G., a dressmaker. Many objects vanish as by enchantment; pins, packets of needles, thimbles, scissors, &c., are suddenly carried away by some invisible force without anyone being able to discover where they are so mysteriously hidden. Lately a young man, M. Ratel, in whose presence several objects had disappeared, fired a revolver twice at the wall, hoping to frighten and drive away the evil spirits. In vain! A few minutes afterwards some tools on a cane chair vanished. Then M. Ratel, seizing a heavy iron chain, struck the chair with it, and instantly there arose from it, three times in succession, a sheaf of glowing sparks. An eye-witness, who is held to possess some knowledge of spiritistic matters, affirms that these curious phenomena are due to the presence in the atelier of a young dressmaker apprentice of Mdlle. G.'s, who unconsciously plays the part of medium in these occurrences.'

UNDER the title of 'All About the Occult,' Mons. W. de Kerlor, of 'The Occult Library,' 1, Piccadilly-place, W., has brought out an artistically got-up catalogue (obtainable free on application) of works in French and English on divination and occultism proper, classified systematically under their different branches, with the net price and cost of postage of each book. Every page is headed with an appropriate quotation. He informs us that this is the first time that an attempt has been made to collect and classify such works—a task which must have involved much thought and labour. Spiritualism, Theosophy, Will Power, Concentration, Hypnotism, Food Reform, and Fiction of the psychological and occult kind, &c., will form the subject of another catalogue.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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## Light:

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

### THE BLIND ALLEY.

We have already published a notice of 'The Coping Stone,' Miss E. Katharine Bates's latest work, and our present reference to it is merely incidental, the fact being that its opening chapter, 'The Disease of the Age,' provides us with a text, which we propose to deal with from our own standpoint, with every appreciation of the ability with which Miss Bates herself handles the problem.

We have on previous occasions dealt in a fragmentary fashion with this question of the fever and the fret of modern existence, with its labour-saving machines that multiply labour, with its 'arts of peace' which, in the way of commercial competition and industrialism, are rather more deadly than war. In thinking of the toiling millions, jaded and nerve-racked, seeking in violent delights some compensation for the unnatural strain of their working lives, we have almost been tempted to believe that the forces of evolution were now operating to weed out—to kill off—all those who were not mentally and nervously strong enough to survive the ordeal. It seemed as though Nature had decreed a crucial process for the elimination of 'the unfit.' An American preacher recently propounded a somewhat similar theory, adding, with characteristic optimism, that the only people who were being eliminated were the neurotic and criminal degenerates. Considered as a phase of the cosmic process, the idea at first appealed to us as not unreasonable. But we could only give it a very partial assent, for it is unfortunately the fact that the stress and terror of the time are working havoc not only amongst the degenerates, but amongst those who under a more humane social order would show themselves to possess morally and spiritually the highest degree of fitness. We are told that in the panic that followed a great fire at a place of public entertainment one of the survivors, a man of great strength, escaped by trampling on women and children and fairly hurling himself over the heads and shoulders of the men who stood between him and safety. Truly he proved his fitness to survive, but only as a very objectionable kind of animal. Terrible as it was, that case is not without its parallels in the modern commercial and industrial scramble, where iron nerves, an almost preternatural acuteness of intellect, brazen self-confidence, cunning and unscrupulousness emerge from the ruck and are forthwith held up as examples of the triumph of 'efficiency.'

But already a change—slight as yet, but plainly

perceptible—has come over the spirit of affairs. We hear of unrest and discontent even amongst those who have amassed enough to render them independent of the struggle. They have succeeded, but remain unsatisfied. Their golden apples have become strangely suggestive of Dead Sea fruit. Raised above the heads of the madding crowd, they are none the less victims of the disease of the age, and their efforts to escape it take strange forms—'freak dinners,' barbaric luxury, costly art treasures, and other modes of sensation and sensual delight. Even a lavish philanthropy (in rare cases) is resorted to as an anodyne. But 'what all the world's a-seeking' remains as far away from the millionaire as from the humblest struggler in the crowd—as far away and as near! For surely the secret of all this tragedy of unsatisfied desire lies in the fact that the seekers search always for their treasure in the external world. The quest is always for something afar off. 'It is here, that which you seek,' says the still, small voice of the soul, but its message is drowned in 'the whirl and the crash of things,' and the rest is chaos and futility. It is an old story, this of man ranging the Universe for that which lies always within reach of his hand. So often has the parable been preached that it has become a platitude. An oft-told tale—stale theme for moralists—it is apt to fall on deaf ears. But now Nature herself has taken up the sermon to preach in her own fashion, that with pain and travail the lesson shall be driven home. Her children, unwilling to be led, must now be driven. 'I called, but ye hearkened not,' is her message. 'Your fathers I whipped with whips, but I will whip *you* with scorpions. He who thinks the prize of existence is leisure may by strength and cunning escape work, but he shall be soul-sick with idleness. He who thinks it is fulness may escape hunger, but he shall perish of satiety. He who seeks it in length of days shall at last long for oblivion. I will line all the ways but the right one with fear and pain: all roads but the true one shall lead to darkness and the void.'

That is the message as we hear it, uttered more clearly and strongly than ever before. For now the evolutionary forces are converging, the highly-evolved machinery of external life is being driven more and more rapidly. The great god Competition, that was to be the friend and servant of the race, is rapidly becoming its savage tyrant. It began by crushing the weak, it has now begun to menace the strong. On every hand there are white faces and mutterings of fear and discontent. 'Whither shall we fly?' is the question of many lips to-day. The old sanctuaries give no longer safety; the 'haunts of ancient peace' are gone, defiled and desolated by the hordes of commerce and industrialism; the old fruits have lost their savour. The laws of life, so long defied, are at last avenging themselves, and man is being driven with stripes from the caverns of the old life to the uplands of the new, there to begin his journey to the stars.

That is how we read the riddle. To us—as to all who have realised the truth concerning the spiritual nature and destiny of man—the 'present discontents' are but a phase in the progress of the race. We are not troubled to conjecture how it will traverse its present difficult road, feeling assured that this road, if pursued, will merely end in a *cul de sac*. Already there are symptoms that the world is awakening to the fact that it has got somehow into a 'blind alley,' and is beginning to consider the advisability of trying another way. The Divine Intelligence which guides the forces of evolution and which expresses itself ever more and more clearly through the expanding consciousness of man will do the rest.

## MY REASONS FOR BEING A SPIRITUALIST AFTER MANY YEARS' EXPERIENCE.

BY WALTER APPELYARD.

An Address delivered on Thursday, March 14th, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Vice-Admiral W. Osborne Moore in the chair.

THE CHAIRMAN, in opening the meeting, said : Since our last meeting we have had a great loss to the London Spiritualist Alliance in the transition of Mr. George Spriggs. Thirty or forty years ago he was one of the most powerful materialisation mediums in the world. His, I believe, is the only case in which the forms have been actually put in the balance and weighed and the medium weighed also. His departure will be a heavy blow to the Psycho-Therapeutic Society, of which he was president. I am sure it will be a very long time before Mr. Spriggs' services to Spiritualism and to suffering humanity are forgotten. We have here to-night a gentleman from the busy city of Sheffield, who is not ashamed to come forward and give us some evidence he has obtained of the fact of survival after death. It is not every business man who is willing to state what he knows. Some fear ridicule, some fear loss. He is not of that way of thinking, but considers it right when he has found a good thing to make it known. I have pleasure in calling on Mr. Appleyard to give his address. (Applause.)

MR APPELYARD said : I think that nowhere are the strange inconsistencies and illogical assumptions of the public mind more apparent than in its general attitude towards the subject which must of necessity come within the purview of my observations this evening—*viz.*, Spiritualism, with its marvellous phenomena demonstrating the validity of its claims, vindicating its position, and meeting the demands of the most critical student, standing forth boldly before the world on the threshold of the twentieth century of Christian civilisation, courting inquiry, and fearlessly challenging investigation.

When that intrepid explorer, the late H. M. Stanley, of African fame, returned from his devious wanderings through the 'dark continent' and visited the various cities of this country, recounting to admiring audiences the particulars of his stupendous achievements, his statements were unhesitatingly accepted in good faith. When Peary, Nansen, and other brave explorers of Polar regions addressed themselves to the intelligence of cultured Europe, to lay before the enthusiastic assemblies of hero-worshippers accounts of their hardships and hairbreadth escapes, and when they presented before the learned societies their records of observations taken in those lonely latitudes of Arctic severities, where human foot its impress ne'er had left in virgin snows, those accounts and records were all alike received without question of their authors' integrity and sanity. But when men of the highest attainments in knowledge, with mental powers expanded by years of study, intellects trained to make the most minute and critical observations, return from their explorations of the comparatively unknown regions of spirit realms, their carefully tabulated and scientifically attested facts are received with derision, as products of 'minds diseased' or distorted imaginations.

Dr. Alfred Russel Wallace, in his 'Defence of Modern Spiritualism,' scathingly exposes the unfairness of this attitude, which was adopted by the critics of Sir William Crookes, and proves that their minds were so prejudiced, their judgment so warped by preconceived ideas, as to render their opinions of little or no value. The late Professor Lombroso, in his preface to his last work, 'After Death, What?' shows that he suffered the same indignity, although he was impelled by the highest sense of duty to crown a life, as he says, passed in the struggle for great ideas by entering the list for this desperate cause.

The same inconsistency has obtained throughout the world's history. While humanity, under the pressure of evolutionary law, has been struggling to extricate itself from the bondage of ignorance and superstition this hydra has barred the path of

progress. Nearly all great truths and scientific discoveries—mainly the outflow of Divine intelligence into receptive minds—have had to establish themselves in face of bitter persecution and virulent attack from sources one would least suspect, and notwithstanding the magnificent work accomplished by the Christian Church, a large percentage must be deducted from its credit for the unwarrantable opposition it has ever offered to the advance of truth. As the late Dean Farrar pathetically put it, 'There is hardly a single nascent science against which theological dogma has not injuriously paraded its menacing army of misinterpreted or inapplicable texts,' and even now, with its more enlightened perceptions and clearer revelations, its inconsistencies are very pronounced.

The Church professes to believe in the spiritual phenomena recorded in the Scriptures—materialisation, levitation, trance and inspirational speaking, direct writing, the gift of tongues, manifestations of fire in the bush, on the altar, and in the upper room, with visions, voices, and various other expressions of spirit power—and to do so on evidence of doubtful origin, dating back thousands of years, transmitted through many sources and channels of communication, subjected to numerous interpretations and revisions, filtered through soil of questionable freedom from bias and prejudice, and coming to us through many ages of darkness and conflicting opinions. Yet when she is faced with the invaluable testimony of bishops, clergymen and ministers of all sects, literary and scientific men, lawyers, physicians, secularists, philosophical sceptics, and pure materialists, who have witnessed all these same phases of phenomena in this our own time and country, and have given their solemn assurance as honourable men of their genuineness and reality, she spurns that testimony with superior dignity and openly declares, without the least semblance of logical reasoning, that such things are of Satanic origin.

It is because of this opposition to progressive thought and to the earnest quest of devout minds for more advanced knowledge, and also because of a profound sense of duty imposed upon me by the manifold obligations under which I have been placed by my unseen friends, that I am made bold to occupy this position and make declaration of 'my reasons for being a Spiritualist after many years' experience.' (Applause.)

While I am ready to pay unqualified tribute of praise to true Christianity, and freely admit that it is as the electric light compared with all previous spiritual illuminations, I fearlessly affirm that Spiritualism in its highest conception and manifestation comes as the 'Röntgen Rays' to pierce the sacerdotal veil of superstition, and bring within the scope of enlightened observation the underlying principles of Divine mysteries or so-called miracles, proving, as it does, to a demonstration that those miracles and its own phenomena are analogous, that they are produced by like causes, through the operation of natural laws, of which humanity at large is deeply ignorant.

Like the majority of men who have embarked on the enterprise of research in these domains, I have been actuated solely by the desire to solve the great question of life's continuity, to ascertain the fact, and in some measure the conditions, of a post-mortem existence, and to address myself to the task with a mind keenly alert to the possibilities such a quest opens out.

Cradled in Methodism, nurtured in the attenuated mental atmosphere of a rural district where religious teaching was strictly orthodox and of a most primitive kind, offering no encouragement to the inquiring mind, where the doctrines inculcated, partaking somewhat of a sulphurous odour, were served up hot and strong, I soon imbibed those anthropomorphic ideas of the Supreme Being that characterised the preaching of the Dissenting Church half a century ago. Driven by fear of the awful consequences of unbelief, I sought refuge in a false ideal, and cultivated a pious fervour which I was led to think would ensure me protection from the wrath of an avenging God. Crude, indeed, were my conceptions of His divine attributes, and while I professed to rejoice in the hope of salvation through faith in the atoning blood, I little realised how dense was my ignorance, and how far removed I was from the true standpoint of observation.

For many years I laboured incessantly, with unabated zeal, under the oppressive hand of the task-master, making my

bricks without straw, until eventually I emerged, as did the children of Israel through the turbulent waters of the Red Sea, upon the shores of freedom, and, like Miriam, sang for joy the song of deliverance.

Do any of my hearers, I wonder, know what complete emancipation is? To feel the gyves of relentless creeds, that may have been eating into the soul for years, relax their grip and fall away, leaving the prisoner in his new-found liberty to step forth from slavery? If so, their sympathy will at once be awakened, and they will readily appreciate the condition that preceded my escape from a thralldom that never should have been experienced. When one looks back to those days, and memory recalls the mental agony endured in contemplation of the awful punishment so graphically portrayed as the inevitable result of doubt or lack of faith, the soul rises in righteous revolt against a system that makes it imperative on the preacher, even in these days, to perpetuate ideas that are at once alike dishonouring to God and offensive to human intelligence. No wonder the Church is now deploring a decrease of membership and resorting to all manner of attractions in order to maintain her position. (Applause.)

To an observant eye it is manifest that education has accomplished its primary object, the people are being slowly led out of the morass on to the great highway of knowledge. The 'man in the street' now indulges in the responsibility of independent thought and action; he refuses longer to be cajoled or coerced into an acceptance of theories that have no concrete foundation, and demands, in self-respect, to be supplied with evidence which the Church is unable to give. Hence we find agnosticism abroad, and the spirit of incredulity confronting us on every hand.

This, however, is only a passing phase of disturbance—a righteous protest, an indication of mental activity and spiritual unrest; and when the Church has assimilated—as undoubtedly she is doing in many quarters—the more advanced views it is our privilege, as Spiritualists, to demonstrate, she will readjust herself to the new conditions, and become a more potent, energising force for good than she ever was in the past.

With a mind 'to let,' I first came in contact with psychical phenomena about twenty years ago through the instrumentality of a friend—the daughter of the late Mr. Junor Browne, of Melbourne, Australia—shortly after my visit to that country. She related to me the remarkable experiences of her home life, the knowledge of which has long been common property through Mr. Browne's publications. (He sent me a copy of his 'Rational Faith,' wherein are graphically presented those startling accounts of materialisation that have found but few parallels in the history of the movement.) To say I was profoundly impressed does but convey an inadequate idea of my sensations, for up to this point I had been unconscious of any such possibilities. I had no doubt in regard to my informant's sanity, nor could I question her veracity; but the revelation was so stupendous, so revolutionising, that I felt as if I had been living all my life in another world, and determined forthwith to prove for myself the reality of these things.

Subsequently I made the acquaintance of the late Florence Marryat, who strongly urged me to see Mrs. Russell-Davies when next I came to London. Acting on her advice I shortly afterwards made an appointment with that lady and visited her at Sydenham. This, my first sitting with a medium, was a remarkable one; it changed the whole current of my thoughts, led me out into a larger field of speculation and wonderment, and whetted my appetite for further experience. When I left Mrs. Davies' presence I was reminded of the woman of Samaria, who after her historic visit to the well, hastened to her brethren exclaiming, 'Come, see a man who hath told me all things that ever I did.' It was a red-letter day in my life's history which I never shall forget, an experience that brought conviction of a world of realities beyond our ken. It was the dawning of a new light upon the horizon of my outlook.

Although one is naturally reluctant to relate details of a more or less private and sacred character, I feel that I owe it to the grand cause of truth on this occasion to make some little sacrifice of personal feeling, for I realise that it is only by so doing I shall be able to invest my story with proper interest.

I went to Mrs. Davies an absolute stranger, determined to advance no information in regard to myself, but to test her clairvoyant faculties to the utmost, and well she responded to the challenge. After a short preliminary conversation I soon noticed a facial change take place. She then remarked (either under control, or partially so), 'I cannot get into your conditions at all, but I get into your wife's' (she did not know I was married). After diagnosing my wife's physical condition—going into details that were quite correct—she observed: 'I do not see any children with you.' 'No,' I said, 'I have none.' 'But,' she went on, 'you have had one, a boy.' 'Quite right,' I interjected. 'He is here now, standing before you quite plainly. Don't you see him?' 'No,' I said. 'Ah, well! He is here right enough, but as I see him he appears undeveloped, as if he had come before his time. Why! was he not still-born?' 'True,' I replied. 'He is on your knees, his arms are round your neck; do you not feel him?' 'No.' 'Ah!' she said, 'you thought of him as not living, but he *is* living as much as you are.' You can imagine my astonishment at such a revelation. She then went on to describe a number of relatives who had passed on, and who were present to give me welcome and encouragement in my purpose.

The point, however, I want to bring home is accentuated more in the sequel than in the facts just outlined. Some time after this incident my wife and I called upon the late Mrs. Bliss for a séance. She demurred on the ground of fatigue after a prolonged sitting with some great Russian potentate who had just left, but seeing our disappointment she consented to try and obtain communication. She passed under control, her guide taking us in hand. The salient feature of this sitting, standing out conspicuously in my memory, was a beautiful clairvoyant picture she drew of a lovely basket of flowers being let down between the two of us, and nestled in the midst of which was a pretty little baby boy, who, the control said, was ours. (This was my first and last acquaintance with this medium.)

Several years ago—possibly twelve—a gentleman living in a distant part of the country wrote to say that he had seen my name in 'Borderland,' and, being interested in psychic matters, would like to call upon me the next time he came to my city. I replied that I should be pleased to see him, and one day he put in an appearance. He was a perfect stranger, so I 'took him in,' and invited him to spend the evening. I soon found that he was very clairvoyant. While we were chatting round the dinner-table he described the heavenly visitants, among them one who he said was a spirit of rare beauty; he gave her name and details of her passing which convinced us that she was a long-departed sister of my wife's.

'She is so bright that I can scarcely look at her,' he exclaimed, 'as she stands about a foot from the floor—but she has gone!' A few minutes later he called out, 'She is here again, but, strange to say, she has a child in her arms; it is a little boy.'

Then turning to my wife he asked her if she had ever had a little boy. On her admitting the fact he exclaimed, 'Oh, the lady is so delighted and wishes you to know that it is your boy and that she has had it in her charge ever since it went over.'

Through subsequent years I have had from numbers of mediums continuous and conclusive evidence confirmatory of the testimony thus borne to the fact that this little spark of humanity was not extinguished. On another plane of existence he had slowly unfolded those latent attributes with which he had been endowed, displaying a natural interest in the daily affairs of his progenitors, and the last clairvoyant description of him was of a young man, fully developed, who, if he had lived his natural life, would have been a musician. He appeared to the seer with musical instruments under his arms, indicating, I presume, the bent of his inclination and the art he had adopted as an adjunct contributory to his happiness. He informed us he was proceeding to the musical spheres, and consequently would not be able to come again for some time. This was about two years ago. It was in August last, however, on the occasion of a visit to my home by Mrs. Wriedt, of Detroit, that to this well-connected chain of evidence was added its most important golden link. At one of the memorable séances which she gave us, my wife was addressed for the first time by the sweet name of 'Mother,' and I heard the voice of my son in

clear, audible tones, calling me 'Father,' and this on the twenty-seventh anniversary of his untimely advent in earthly form. (Applause.) There he was in our midst, the fact of his presence being confirmed by other spirits who had accompanied him, and who by virtue of experience at previous sittings were able to sustain longer conversation, imparting information of a most interesting character. So that I am fully persuaded

That he who of our nature did obtain,  
Foredoomed, although he was, so soon to fail  
Experience to acquire upon this earthly plane,  
Went forth, endowed with life, beyond the veil,  
Creative purpose to fulfil.

And while denied the joy of his upbringing,  
With all of love's delight one feels, beside,  
In nature's sweet parental law fulfilling,  
We know that with the ebbing of the tide,  
And when the waters of the sea are still,

That voice will then be heard to sound again,  
(As to the other side our barque draws near)  
In notes of welcome, yet in loftier strain,  
Assuring us that he is waiting there  
Our compensation cup to fill.

We know that life and love when thus combined  
Complete the universal scheme, the main  
And comprehensive plan, our Heaven to find.  
For life is love, and love is life, the plain  
Expression of our Father's will.

In regard to Mrs. Wriedt, through whose agency this satisfaction was obtained (as a result, incidentally, of the good offices of Rear-Admiral Moore and Mr. W. T. Stead), words fail me to express all I would like to say. Her mediumship is unique, transcending in the directness of its appeal to mind and heart any I have witnessed. I cannot understand anyone failing to be convinced. Her personality is one that commands confidence, and her generous, sympathetic nature, expressed in her lavish expenditure of time and energy, often placed one under special obligation.

(To be continued.)

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ASTROLOGICAL.

'Chaldean Astrology,'\* by the well-known astrologer, Mr. George Wilde, is a useful little work, presenting in convenient form the essential features and principal rules of natal astrology. Commencing with the symbols and abbreviations peculiar to the art, the author proceeds, step by step, to the 'casting of the horoscope,' and the signification of its twelve fateful divisions. Next comes the reading of 'the figure' as regards the health and mental qualities of the native, his pecuniary prospects, employment, journeys, marriage, friends and enemies, and the like. Other chapters deal with 'Directions'—a formidable obstacle to most students—their calculation, and influence in the nativity.

Mr. Wilde handles an intricate subject with method and skill, and the inquirer who attentively follows his instructions should have little difficulty in determining the leading characteristics of any horoscope presented to him. We note with satisfaction that the book has reached a second edition. There is an interesting preface by A. G. Trent, and a reprint of the famous 'test' horoscope—that of Mr. C. Pearson, of 'Pearson's Weekly'—which appeared in 'Borderland' some years ago.

We have also received a copy of 'La Réforme des Bases de l'Astrologie Traditionnelle,'† by J. Mavéric—an essay in French, advocating far-reaching changes in the elementary qualities traditionally associated with the signs of the zodiac. The proposed alterations are based on the seasonal position of the sun in the zodiac, and their adoption, amongst other things, would lead to a rearrangement of the triplicities, the provision of fresh 'houses' for each of the planets and the reconsideration of the Hyleg—innovations that would dismay if not appal the most tolerant of astrologers. B.

\* 'Chaldean Astrology,' by GEORGE WILDE. 2nd Edition. Price 6s. net. Published by T. Werner Laurie.

† 'La Réforme des Bases de l'Astrologie Traditionnelle.' Par J. MAVERIC. Price 2 francs. Published by Alfred Leclerc, 19, Rue Monsieur-le-Prince, Paris.

TRIBUTES TO MR. SPRIGGS.

The 'Thames Valley Times' of March 13th devotes three-quarters of a column to the transition of Mr. Spriggs. 'Although not a prominent member of the Richmond Town Council, Mr. Spriggs,' it says, 'soon established himself as a general favourite, and his views on the various questions which came up for discussion were invariably respected. He was a genial man, who in an unassuming way won the respect of all with whom he came in contact.' After giving an account of the funeral, the paper goes on to mention the kindly references to Mr. Spriggs made by the Mayor at the Council meeting on the 12th, in moving a resolution which was unanimously passed, placing on record the meeting's appreciation of the services Mr. Spriggs had rendered to the borough.

'A very old friend' writes: 'I have always felt that, however richly people praised Mr. Spriggs' mediumship, and loved him as a man, few knew the rarest of his qualities—a fine understanding, an intensely delicate and sympathetic knowledge of the mental or emotional atmosphere of others, especially those (perhaps unlovely and unattractive to the world) whom he could make happy without the remotest tinge of patronage or obtrusive sympathy, but a kind fellowship, understanding intuitively just how to touch the springs which would cheer, console, or, if need be, even rebuke, but how finely touched, and with what abundant love and pristine truth! It is thirty-five years since I first met him, and by his unselfish kindness was admitted to the 'Circle of Light,' then held with such wonderful and elevating results at Cardiff. The acquaintance was renewed in Melbourne, Australia, and once more his generous hand admitted myself and parents to very many sances for the various phenomena, many being held by him at our humble home in the new land, in order that his friends might become *our* friends. Never have I known him to be unkind, or untrue to noble principle. In the most unguarded moments of conversation, or even when he was merriest (and he was often merry as a little child) he never "hurt." I had numberless proofs of his thoughtful effort to bring everyone into the stream of happiness and of good things. He was always bringing people together who were likely to benefit by mutual acquaintance, and was never content if anyone felt or seemed to be "left out," whether it was from a dance, a sance, or worldly prosperity. He would leave nothing undone to bring about just what was wanted if he could, and when he or the other could not, then he would say (and I feel sure always practise) "Watch and Pray," and this with the unwavering confidence of a little child.'

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SPIRITUALISM AND DOGMATIC CHRISTIANITY.

The December number of 'Luce e Ombra' contains an interesting contribution from its able sub-editor, Signor Antonio Bruers, dealing with the question of the relations between Spiritualism on the one hand and Roman Catholicism and dogmatic Christianity in general on the other.

Signor Bruers had been somewhat criticised for what was considered in some quarters an attitude of inexpedient tenderness for certain tenets of the Roman Catholic Church, and his reply to such criticism is in the form of a letter addressed to a friendly critic and fellow-collaborator in which he describes in some detail his views on the question at issue. Briefly, Signor Bruers, while emphatically affirming his opposition to the Church as at present organised and to its rigidly systematised body of doctrines, nevertheless finds himself constrained to admit that the teaching of the Latin Church comprises certain principles of abiding value, which are, in his opinion, in harmony with the laws and processes of occult phenomena as revealed in the course of modern Spiritualist experience. He proceeds to sum up the situation in the following words:—

Our Spiritualism, which arose by way of reaction against the materialism of the second half of the past century, has, if not as sole; at any rate as principal object the revival of religion. And its position in the actual historical sphere is determined as follows: It is opposed to two adversaries—the materialism of philosophy or of science, and the theological dogmatism of the Church. It blames the Church for having crystallised in precise dogmas, in ideological formulæ, the eternal and universal principles of religion and for being, on that account, chiefly responsible for the materialist reaction. But it blames the materialists for the error of having been ready, in their hatred of the Church, to deny the truth of religion altogether; for the error of having been ready, for example, to deny the immortality of the soul in order to combat the theo-

logical systematisation of a future life in a hell, in a purgatory, in a paradise; for the error of having been willing for like reasons to deny the existence of God, to deny the most profound and universal principle of personal sin in order to combat the legend of Genesis, wherein the Church has been ready too materially to observe and establish a symbol, the acceptance of which, however, proves, together with numerous other Catholic rites and symbols, how the Church responds to a profoundly occultistic conception, differentiating it from, and raising it above, the simple standpoint of the materialist.

From this double attitude it results, and I am here again only giving my personal opinion, that Spiritualism simultaneously proposes on the one hand to demolish materialism, on the other to demolish ecclesiastical theologism. But at the same time if, on the one hand, it gathers from materialism, among other things, the positive method, the importance which must be attributed to matter, the right to the most unlimited liberty and choice of object for investigation, on the other hand it gathers from the Church which you, in common with myself—but contrary, be it noted, to the opinion of not a few distinguished thinkers—believe to be moribund, the *substance* of many of the principles upon which it is founded.

#### DR. PEBBLES' NINETIETH BIRTHDAY.

To-day (March 23rd) our venerable friend, Dr. J. M. Peebles, attains his ninetieth birthday. We can confidently predict that the occasion will be fittingly celebrated, for the different societies of Los Angeles (Cal., U.S.A.), where the doctor resides, formed committees several weeks ago for the purpose. We are not in the secret of all their plans, but we understand that one feature of the day's proceedings, which owes its inception to his devoted friend and co-thinker, Mr. Norton F. W. Hazeldine, is to be a banquet in the doctor's honour. The 'American Spiritualist' makes the very practical suggestion, especially to those well-wishers who will be unable to attend the feast, that the most appropriate birthday present for an author would be a shower of orders for his books. Each book thus purchased would become a family heirloom—a souvenir of a notable stage in the career of a remarkable man. Meanwhile, Dr. Peebles has been receiving numerous letters of congratulation, including some from Australia, one from Mr. W. J. Colville in Boston, and many others. We quite agree with the writers of these epistles in thinking that the occasion well warrants congratulation. It is true that mere length of years, especially if it be, as the 90th Psalm gives us to understand, inseparably connected with 'labour and sorrow'—is not in itself something to be envied. But Moses must have had one of his trying days when he wrote that psalm. He evidently thought better of it afterwards, for, instead of giving up the ghost at 'three-score years and ten,' he continued, with eye undimmed and natural force unabated, to lead his people till he had reached the respectable record of a hundred and twenty years. It looks as if Dr. Peebles was resolved to emulate the great law-giver's example. Far from having retired from activity he tells us that he never was able to do more literary work than he is now. Every day he may be found for a certain number of hours in his bungalow library, reading, studying, and dictating to his secretary, Mr. Robert P. Sudall. This is not all. The doctor continues to lecture before all manner of bodies—scientific, religious and economic—with the same vehement force and eloquence which have ever marked his presentation of what he holds to be the truth. What leisure he allows himself is devoted to that best of recreations for the brain-worker, the tending of plants, fruits, vegetables and flowers, which, he says, 'seem to smile up at me with souls brimful of gratitude.' He calls them all his 'friends in Nature.' As the 'American Spiritualist' truly remarks, it is only right that the Spiritualists of the world should 'show their appreciation and esteem for this leader in all reforms, this foster-father of Spiritualism, and try to make his few, or many, remaining years pleasant and peaceful in the thought of a life well-spent, and the love of his fellows.'

THE spiritual teacher must strive, not merely for assent to the principle of the unity of mankind, but for the practical recognition in our affairs that all men are brothers. The kingdom of heaven can never be realised on earth until our chief concern is the good of others. This lofty ideal is at present unattainable, but it is the goal before us. A fundamental change must take place in our spirit and motives; we must be soundly converted before we can achieve social salvation.

#### LONDON SPIRITUALIST ALLIANCE.

At the meeting of the Council of the London Spiritualist Alliance on Thursday, the 14th inst., the following resolution was passed unanimously:—

The Council learns with sincere regret of the 'passing' of Mr. George Spriggs, and desires to record its high appreciation of his valuable assistance to the Alliance, both as a member of the Council and as a medium, and its deep sense of indebtedness to him for his generosity in freely giving his services for the diagnosis of disease, and suggestions as to treatment. The Council also desires to express its recognition of his invaluable mediumship for materialisation phenomena whereby, over thirty years ago, the real presence in materialised form of incarnate human beings was demonstrated beyond all doubt, and tenders its sincere sympathy to his relatives and to Mr. H. Boyden, his faithful comrade and friend.

#### LETTERS TO THE EDITOR.

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

##### Was it Merely a Coincidence?

SIR,—May I call attention to the fact that Swedenborg foretold that a hundred years after his death the truth of his visions would be proved. Now he died on March 29th, 1772, and just a hundred years afterwards, in March, 1872, Sir William Crookes and Cromwell Varley stated and proved the reality of the spirit world.

Could this have been a blind coincidence?—Yours, &c.,  
E. A. R.

##### Advice Wanted Respecting Development.

SIR,—A friend of mine, who attends a public circle, has shown mediumistic gifts, which he is developing. He has been told that he must attend only one private circle for development, otherwise his gifts are in danger of being spoiled. As there are one or two other good private circles he would like to attend occasionally, I should be pleased to have advice on this point. Personally I do not see why the fact of attending more than one circle (provided conditions are good) should spoil one's mediumistic powers. Are better results obtained at a circle with even numbers sitting or should odd numbers be the rule?—Yours, &c.,

D. M. T.

##### A Desire for 'Light.'

SIR,—For a number of years I was a constant reader of 'LIGHT,' and never missed a week in getting it with my other papers. Unfortunately three years ago, owing to loss of employment, age and illness, I was obliged to curtail my expenditure, and give up all my literature, including my much-loved 'LIGHT.'

I am now an old-age pensioner, with a very limited income, and have to go, when able to walk, to the Free Library for my reading, but I do not see 'LIGHT' among the papers. It has occurred to me that perhaps some reader of 'LIGHT,' who does not preserve his copies might, if he knew of my circumstances, post to me each number in turn when he has read it. I send my address to you, sir, and hope that you will kindly send it to anyone who desires it. I have recently purchased an occasional number, and it has quite revived my former pleasure in reading it, and I have hopes that some generous reader will oblige me.—Yours, &c.,

Newcastle-on-Tyne.

ARTISAN.

##### 'Light' in Far Away Places.

SIR,—I sincerely wish you well, and your glorious paper so truly named 'LIGHT.' In these far away islands, through your instrumentality, we have been able to follow the thoughts of those grand souls, the arisen J. Page Hopps and E. Dawson Rogers, and those equally large-hearted, broad-minded workers, James Coates, James Robertson, not forgetting Rev. Arthur Chambers, Admiral Moore, and many others. With best and kindest wishes for 'LIGHT.'—Yours, &c.,

G. W. MINTER.

Wellington, New Zealand.

NOTE.—You may remember that about three years ago I sent you accounts of apports that came through the mediumship of one in my home. I am absolutely assured it is in the sacredness of the private home circles that the profoundest and most incontrovertible evidence occurs: such evidence as it is impossible to produce at the wish or mandate of any scientific sceptic.

## 'No Medium can bring Truth.'

SIR,—The astounding statement, made by Mabel Collins, that 'no medium can bring truth,' which you printed in 'LIGHT' of the 9th inst., pages 117-118, is certainly but *little* advertisement for the truth or the brotherhood of Theosophy. The word medium, in the ordinary sense, means 'one who is, or has been, entranced or controlled.' Surely Mabel Collins forgot St. Paul, who said: 'While I prayed in the temple I was in a trance.' When St. Peter was fully conscious he denied his master, and when Mabel Collins was fully conscious she denied 'Hilarion,' her master. Up to 1889 Mabel Collins allowed Theosophy to accept her book, 'Light on the Path,' as coming from the master, Hilarion, with whom she 'had an appointment,' but later she wrote to Professor Coues and told him that she had read 'Light on the Path' 'on the walls of a place which I [she] used to visit spiritually.' In 'LIGHT' for June 8th, 1889, Madame Blavatsky writes: 'On the page facing the Prologue [of 'Through the Gates of Gold'] Miss Collins speaks of a "mysterious stranger" who entered her study. . . . This person, she repeatedly confessed, gave her "Light on the Path," and yet now the "mysterious stranger" has been metamorphosed by her into "the walls of a place," and Mabel Collins has "never received proof of the existence of any Master." . . . *False in one, false in all.* The lustre of that priceless little jewel, "Light on the Path," is henceforth dimmed by a great black stain.' I do not agree with Madame Blavatsky. The stain is *not* upon the book, 'Light on the Path,' but it is upon either the 'master' Hilarion, 'the whitewashed walls of a place,' or, say it gently, upon her who now writes 'No medium can bring truth.' If we admit that, at times, mediums tell lies, we can also safely say that other people, who do not lose consciousness, tell Theosophical inexactitudes, and write silly and unkind untruths about a class of people who have built a bridge of facts between science and religion and thus made even the theories of Theosophy 'possible' in the twentieth century. Across that bridge Dr. Steiner can walk, and publish books which, without that bridge, would be 'impossibilities' in 1912. Yet he has the audacity to say that 'Spiritualism is astral and therefore misleading!' It is now claimed by Theosophy that 'our adepts started Spiritualism,' although at *one time* Theosophy was going to 'expose' Spiritualism. Did the Theosophical adepts start *two* 'misleading' things (Theosophy and Spiritualism), for if the statements made are *both* true, then, on Dr. Steiner's *own showing*, the adepts are a lot of fools who 'mislead' people 'astrally.' I prefer to think that we are once more confronted with a Theosophical inexactitude or a home-brewed 'astralised'—statement.

Mediums are not the only people who bring things which are 'astrally misleading,' as the following facts demonstrate. The Theosophical Master, Koot-Hoomi, after having plagiarised a lecture delivered by Mr. Henry Kiddle, stated, when charged with plagiarism, that he had heard the *trance* lecture in one place, when it was really a *normal* lecture delivered in *another* place! The Masters wrote both 'The Secret Doctrine' and 'Isis Unveiled,' yet one teaches Reincarnation and the other says 'it is only a freak in Nature!' Further, two 'trained' seers, through reading 'The Secret Doctrine,' believed that there was a green isle at the North Pole. Astrally they travelled and *found* the island. But Peary, the 'untrained' explorer, *walked* there and found solid chunks of H<sub>2</sub>O! Anna Kingsford devoted months of her life to trying secretly to kill two men. She was no 'mere medium,' although she *had* been a trance planchette writer. After she became a Theosophist she discovered that her late 'control,' St. John, was re-incarnated *all the time* as Mr. Maitland! Madame Blavatsky wrote 'I am a Spiritualist,' and also 'I have never been a Spiritualist!' Mrs. Besant had to remove a leader for palming off his own letters as 'precipitated letters from the Masters.' As the Theosophists are not 'mere unconscious mediums' all their 'astrally misleading' nonsense has been *consciously perpetrated*; and that cannot be said of some of the nonsense which has come from Spiritualism.

That part of the literature of Theosophy which *is* good and true is admittedly 'adopted' from Eastern teaching and accounts of Spiritualistic phenomena; the remainder is a mixture of cheap sneers at 'mere mediums,' self-satisfied eulogies of Theosophy's 'trained' seers, unproven accounts of 'past lives,' which are probably only present conceits, utterly unsupported tales of astral journeys and dematerialised apples, and statements on a par with 'the true explanation' that Blavatsky died years before she became a corpse!

I am not attached to any 'ism,' being only a student of open occultism, whose services as a seer are at the disposal of any man who needs them for a good purpose, but at the same time I think that it is a tremendous pity that Theosophy and Spiritualism cannot join hands and together fight the thunders of the churches, the sneers of the Rationalists, the jibes of the man in the street,

and the weird 'exposures' of the materialistic conjurers and pseudo-scientists. As an unbiassed reader of *both* literatures I deeply regret to see the partisans of the two sects raging together, and I am bound to admit that, all along the line, the patronising Theosophists have been the chief offenders. The facts are with Spiritualism and the theories are with Theosophy, but 'misleading things' are common to both. None of the phenomena of Spiritualism, none of the theories of Theosophy, are worth the destruction of the common banner, 'the brotherhood of man,' any more than the crudities of Calvin were worth the life of great Servetus.

If Spiritualism is 'astral and misleading,' then down come Christianity and Theosophy, for both these sects talk about the after life—but Spiritualism *alone* demonstrates it.

Suppose it were proved that man does *not* survive death, even *then* the common purpose of Spiritualism and Theosophy, the love of humanity, should compel occultists to drop their foolish bickerings. If there be an after life, we should then be glad that we had loved our fellow-man on earth before we were called away from him; and *if* there be *no* after life, our fellow-man would still keep a corner in his heart for 'those who are no more,' but who *sweetened* his life when they *were*.—Yours, &c.,

VINCENT N. TURVEY.

## He Heard the Angels Singing.

SIR,—An elderly gentleman, whose character entitles him to the most complete credence, so much so that I would accept his deliberate statement of an actual occurrence with the same confidence as my own experience, has just related to me a strangely beautiful event in his life. If I can make it as real to your readers as he did to me, it should thrill them with joy. My friend is a man who, from *living*—and almost alone from living, for he can barely read and write—has attained that inner peaceful joyousness which denotes the truly regenerated mind. Nothing can dispel for many minutes this serene happiness, not even physical suffering; and that this blessed state belongs to the heart of him, and not the head, is evidenced by his perfect immunity from susceptibility to the opinionative attacks of others—one of the 'last infirmities of a noble mind.' Mr. Morgan, for that is his name, had been visiting a gruff and surly old man who was dying. From having so assimilated truth that it manifested in every word and every act on any and every plane, he had at length got through some crevice of the old man's case-hardened selfhood to the heart of his higher self (original heart, soul, conscience, spirit-self, call it what you like), and from that time the dying old man used to watch eagerly for my friend's coming. 'From that time it was like going to Heaven to see him,' said Mr. Morgan. I did not reply, but Tennyson's lines flashed into my mind:—

'And what delights can equal those  
That stir the spirit's inner deeps,  
When one who loves but knows not reaps  
A truth from one who loves and knows?'

'What followed came as a support to me,' said Mr. Morgan, 'for I had long been trying to serve God in the teeth of the most trying worldly adversity.' It seems these visits went on for some time, when, having missed one night owing to a long spell of hard work, Mr. Morgan, tired out, went off to bed on the night of the day following, only to be awakened at *half-past three* in the morning by the sound of *singing*. 'It was higher singing than I had ever before heard,' said my friend; meaning that it was sweeter, purer, more delightful. 'I was not asleep, but wide awake. I got out of bed and looked at the time—half-past three—and then looked out into the street to see where the singing came from, but could see no one at all; nor had anyone else in the house heard it.' In fact, he made it quite clear to me that the chorus was heard by his spiritual ears, and that no human voices had anything to do with it. Nothing very striking so far, but on going to see the old gentleman, Mr. Morgan was told that he had passed away at half-past three, the very time that he had heard the angel voices! I mention this *because it occurred*; I have no theories about it at all, but it struck me with a great thrilling force.—Yours, &c.,

T. RAYMOND.

## Mr. Henry Frank's Position.

SIR,—Mr. Henry Frank's courteous acknowledgment (p. 119) of my review of his book, 'Psychic Phenomena, Science, and Immortality,' and his kindly criticism, are helpful in so far as they place his position clearly before the readers of 'LIGHT.' Mr. Frank, of course, understands my position as a Spiritualist with some mediumistic faculty. My endeavour was to show that although one may discuss the mode of motion, or the means used to produce psychic phenomena, such discussion only takes

us part of the way. Though every Spiritualist is ready and willing to acknowledge the help of science, he cannot but feel that scientists have been tardy in their recognition of his claims. That can pass. In the near future, doubtless, we shall find the Spiritualist and the scientist in closer touch on psychic matters than has hitherto been the case. What I would like to point out to Mr. Frank is, first, that his claim that spirit is substance is the claim of Spiritualism, and has been ever since its inception; and, secondly, that the phenomena have always been regarded by responsible Spiritualists as being in accord with natural laws whose operation has been, and still is, but little understood. The Spiritualist is convinced by experience that the phenomena occur; he has assured himself that there is a will manifest in them quite independent of that of the medium or the sitters, and he has traced this will to someone who has been able to furnish proofs of identity, and who has thus been recognised as a being who once lived on earth. Mr. Frank seems to be at the first stage; to reach the third, one must have personal experience, and by far the best method of getting that is through a home circle.

I thank Mr. Frank for his kindly remarks anent my review, and hope his book will have the wide sale and perusal that it so well deserves.—Yours, &c.,

W. H. EVANS.

Coleridge-road, Exeter.

#### A Letter from Mr. W. J. Colville.

SIR,—All things pertaining to Spiritualism, and whatever is associated therewith, are in an increasingly promising condition with us. Public interest is great, and all periodicals devoted to discussion of spiritual and kindred problems are being well sustained. Boston seems as much alive as ever, and not only the monumental Spiritual Temple, where I am now regularly officiating, but a large number of other meetings are well attended. There is also a marked improvement in the manner of carrying forward the work; disorderly elements and methods are disappearing, and a much more serious and dignified note is being struck. Great preparations are in progress for representative celebrations of the sixty-fourth anniversary of the Rochester knockings, which heralded the great modern spiritual reformation. On and near March 31st there are to be mass meetings in New York City, and nearly every town of considerable size in New England, and in other States of the Union.

Los Angeles, that immense city of Southern California, the present home of Dr. J. M. Peebles, and many other tried and true workers—a city which has grown with mushroom rapidity and yet presents the element of solidity—is the chief centre of the great new activity which is marking, in the estimation of many seers, the actual commencement of a fresh spiritual outpouring which will far transcend the wave which began to sweep over the planet in 1848. Whether I shall be able to revisit England during the coming summer or not is beyond my present insight to decide, but should the way open I shall be very glad to meet the many kind friends all over the country who made my last summer's tour so very active and successful.—Yours, &c.,

Boston, U.S.A., February 28th.

W. J. COLVILLE.

#### MRS. BESANT ON 'FINDING THE MASTER.'

At Queen's Hall, Langham-place, on Sunday last, Mrs. Annie Besant, speaking on 'Finding the Master,' said the disciple could not choose the qualifications; he had to fulfil them. If he entered the path then he must accept the conditions laid down by the Masters of Wisdom and endeavour to shape himself accordingly. The aspirant had first to learn to discriminate between the real and the unreal, between truth and falsehood, between right and wrong and between the duty to help and the desire to dominate. He had to recognise that the form was unreal while the life was real, that it did not matter to the occultist what form of religion a man accepted—the point was how he lived his religion and how far the essence of it came out in his thought and in his life. He had to realise that the forms were many but the wisdom behind the forms was one; the wisdom was the food of the soul, while the forms were for the training of the body. For the occultist there was no choice between right and wrong; at whatever cost and at whatever sacrifice he had to do the right and follow his Master's guidance. It was a part of his duty to control his mind so as to think no evil, but to be bright and cheerful. We had no right to spread suffering to others; it was the duty of all to increase the happiness of the world and not contribute to its misery. A Master, said the lecturer, setting out the qualifications demanded for passing through the great portal of initiation to the birth of Christ in the human spirit, had branded three vices as crimes against love—*viz.*, gossip, cruelty, and superstition.

#### SOCIETY WORK ON SUNDAY, MARCH 17th, &c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

**MARYLEBONE SPIRITUALIST ASSOCIATION—Cavendish Rooms.**—Mr. A. Punter gave remarkably successful clairvoyant descriptions to a deeply attentive audience. Mr. W. T. Cooper presided.—15, Mortimer-street, W.—On the 11th inst. Mrs. Cannock gave clairvoyant descriptions and messages with much success. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page and *note change of address.*—D. N.

**HAMMERSMITH.—89, CAMBRIDGE-ROAD.**—Sunday next, at 7 p.m., Mr. G. Prior. Thursday, Mr. Snowden Hall on 'The Voice of the Stars.'

**CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.**—Mr. H. Leaf gave a fine address on 'Mind, the Great Architect.' Sunday next, at 7 p.m., Mr. E. W. Wallis on 'Spiritualism and Present-day Problems.'

**BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Mrs. Jamrach gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 and 7, Mr. Frank Pearce. Tuesday at 3, working party; at 8 p.m., and Wednesday at 3, Mrs. Clarke, clairvoyance. Thursday at 8, members' circle.—H. J. E.

**BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.**—Mrs. Curry gave good addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Laura Peters. Mondays at 3 and 8, also Wednesdays at 3, Mrs. G. C. Curry, clairvoyance. Thursdays, at 8.15, public circle.—A. C.

**BRIXTON.—84, STOCKWELL PARK-ROAD.**—Mr. Chester gave an address on 'Symbols.' Sunday next, anniversary services: 11 a.m., Mrs. Neville and Mr. G. Symonds; 3 p.m., open session, followed by tea; 7 p.m., various speakers. 31st, Mrs. Connor.—W. U.

**STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.**—Mrs. E. Neville's interesting address on 'Responsibilities' and her clairvoyant readings were much appreciated. Mrs. E. P. Noall presided. Sunday next, at 7 p.m., Mr. and Mrs. Graham, address and clairvoyance.—W. H. S.

**BRIXTON.—8, MAYALL-ROAD.**—Mrs. Maunder gave an address on 'Messengers.' Mrs. Staton and Miss Violet Appleby sang a duet. Sunday next, at 7 p.m., Mrs. Miles Ord; Lyceum at 3. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.—G. T. W.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Mr. W. E. Long answered questions in the morning and spoke in the evening on 'Paradise Lost (Hell).' Sunday next, at 11 a.m., Mr. W. E. Long, answers to questions; at 6.30 p.m., address by 'Terence' on 'The Pathway of Progress (Purgatory).'

**HACKNEY.—240A, AMHURST-ROAD, N.**—Mr. Robert King gave an address on 'The Training of an Occultist,' and answered questions. Sunday next, at 7 p.m., Mrs. Alice Jamrach, address and clairvoyant descriptions. Monday, at 8 p.m., circle. Tuesday, at 8.30, astrology class. Friday, at 8.30, healing circle.—N. R.

**SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.**—Morning, public circle. Evening, Madame Zitta gave successful clairvoyant descriptions. 14th, Miss Materface gave successful clairvoyant descriptions. Sunday next, at 11 a.m., public circle; at 6.45, Mr. Burton. Circles: Thursday, at 8, public; Friday, at 8, members'.—J. J. L.

**HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.**—Mrs. Mary Davies answered questions, and spoke on 'Man Visible and Invisible.' Successful clairvoyant descriptions at both meetings. 13th, Mr. and Mrs. A. W. Jones gave an address and good clairvoyant descriptions. Sunday next, at 11.15 a.m., Mr. E. M. Sturgess; at 3 p.m., Lyceum; at 7, Mr. Horace Leaf. Wednesday, Mrs. Mary Davies. 31st, Miss Violet Burton. 23rd, social.—J. F.

**STRATFORD.—IDMISTON-ROAD, FOREST-LANE.**—Morning, an interesting discussion followed Mr. C. H. Dennis's paper on 'The Spiritualist Politician.' Evening, Madame Beaumont spoke on 'Scriptural Phenomena' and gave clairvoyant descriptions. Miss Florrie Shead sang. Sunday next, at 11.30 a.m., Mr. Savage on 'The Spiritualist Teacher'; at 7 p.m., Mr. Cousins. 28th, Mrs. Neville. Good Friday, Demonstration in Stratford Town Hall.—A. T. C.

**PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.**—Addresses by Mr. Blackman and Mrs. Podmore, and convincing clairvoyant descriptions. At the members' meeting on the 14th the society changed its constitution by appointing Mr. Huxley as President and Mr. Williams as Vice-President, and greater activities are looked for in the near future, that will, it is hoped, mean lasting success. Sunday next, morning, Mr. G. Brown, selections from automatic writings; evening, Miss Ridge. March 31st, at 7 p.m., Miss Earle. April 7th (evening only), London Union.—A. C. S.