

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,685—VOL. XXXIII. [Registered as] SATURDAY, APRIL 26, 1913. [a Newspaper.] PRICE TWOPENCE.
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CONTENTS.

Notes by the Way	193
L.S.A. Notices	194
Spirit Photography	195
The Voice Phenomena. By James	
Costes	195
Notes from Abroad	196
Has Frank Stockton Returned?	197
Germ Thoughts from 'Bibby's	
Annual	197
The Great Revelation	198

The Psychic Element in Folk-	
Loze. An Address by Mr. Angus	
McArthur	199
The Spirit-World—Where?	202
Items of Interest	202
The Evolution of the Ego	203
How Spiritualism Helped a Be-	
reaved Mother	203
Reincarnation and its Opponents	203
The Fear of Death	204

NOTES BY THE WAY.

'Does the soul create the body?' was a question put to us recently. We hesitated over our reply, for the question seemed to involve the idea of a special creative act, and for the word 'soul' we would have substituted 'spirit,' for although we are apt to use the terms interchangeably, strictness requires the use of 'spirit' as the essential being and 'soul' as the spirit body. If the spirit creates the body, it is only in a large and general sense, for the individual spirit often has to manifest itself through a physical form which is far below its own standard and merits, and against the limitations of which it maintains a life-long struggle. Instances abound, as in such examples as Julius Cæsar, Alfred the Great, and Charles XII., who had to cope with painful bodily infirmities, and yet achieved greatness. If the spirit in these cases created the body, it was singularly unhappy in its achievement. We would rather believe that the spirit *modifies* the body and overrides, so far as it can, the defects of heredity. In time to come, when evolution has purified matter and made it more responsive to the influence of spirit, the expression of the interior life will be more complete. Then we may expect to see the beautiful souls beautifully arrayed in flesh. We can hardly look for that at present. There is too much heredity to overcome.

As Walter Devoe remarks in the March 'Nautilus':—

It does not follow that because a soul is potentially powerful it will have a vigorous body. After the soul is recognised, and its potential energy is called into active expression, it must be provided with natural vitality sufficient to embody its spiritual power. The healing of disease and the renewing of strength by spiritual thoughts prove that the soul is often able, when its power is aroused, to stimulate and vitalise physical functions, harmonise the mind and generate a joy-tonic in the blood that neutralises and overcomes many causes of disease.

And he proceeds, very truly, to point out that the spirit must be provided with opportunities to manifest its powers over the body. It should not be expected to overcome the effects of persistence in an unhealthy and unnatural life. Mental and physical activity, fresh air, and a life as close as possible to Nature, provide the spirit with materials with which it can do wonders in the way of renovating the body. It is not even necessary to practise some of those excellent but sometimes tedious exercises of which our modern health manuals are so full.

Many of us are busy people. We have not time to study, not to say practise, these multitudinous rules and precepts for a healthy life. We can ventilate our rooms,

live on simple fare, avoid overwork (when we may), cultivate a proper mental attitude (when we are not too busy to think of it), take a daily constitutional in the open air, and seek sufficient sleep. But there is not time for much else. Yet even in these directions we are unconsciously carrying out some of the rules. For, as Mr. Devoe observes:—

Walk and work for exercise; get your blood circulating so vigorously that every cell will demand oxygen and every pore will eliminate poison. Then you will not need to practise breathing exercises, for you will, without thought, breathe according to the demand of the cells.

Which is a decidedly comforting reflection. After all, 'health culture' can easily be carried too far. Life is too large a matter to be controlled by any set of maxims, however comprehensive. Our bodies are working best when we are least conscious of them. The timid cyclist loses the enjoyment of his ride by concentrating his mind too closely on his machine. The skilled rider careers as though he were unconscious of his means of propulsion.

In 'A Mental Method of Beauty Culture' (Power Book Co., 2s. 6d. net) we found a pleasing variant on the old cult of promoting female beauty by the aid of washes, dyes, and other doubtful arts. The authoress—no name is mentioned, but we take the sex for granted—adopts the true method by studying the realm of causes and skilfully avoids the method of the moral maxim. She discourses on the secret of a beauty that, while externally visible in face and form, may be more than skin deep. Nevertheless, we do not quite agree with the remark that—

there is a perfect correspondence or co-ordination between the mental constitution and the material organism, which of course includes the outermost extremities of the body.

We do not quite agree, we say, because we hold that that perfect correspondence is not yet established, although it certainly is in process of accomplishment. The physical world is not yet tractable enough to secure that complete co-ordination. But we can help the process along, and we are fully with the writer of the book in the claims made for the power of the developed consciousness over bodily conditions. The words of numerous poets and philosophers are cited in support of the arguments employed, and the little volume is valuable not only in relation to its special subject, but in the larger field of world-progress.

'The Hibbert Journal' for the current quarter contains a remarkable article on 'Telepathy and Metaphysics,' by the Right Hon. G. W. Balfour, in the course of which he deals with Professor James's theory that each mind keeps its own thought to itself, that 'there is no giving or bartering between them,' and that 'no thought ever comes in direct sight of a thought in another personal consciousness than its own.' Remembering that our thoughts are supposed to be known to God, he asks:—

Is there any reason to believe that between one finite mind and another there exists anything analogous to the direct communion which is assumed alike by religious and philosophic thought to exist between the human mind and the Divine mind?

To this question he finds an affirmative answer in the phenomena of telepathy, which also appear to negative the idea of any insularity between mind and mind, such as that which is suggested by James.

He claims—justly, as we think—to gather many mystical experiences within the telepathic net, and as to the extensive range of telepathy, he writes:—

If the views so far presented [interaction between mind and mind on the deeper levels of existence] are well-founded, the field of telepathic action must be regarded as a very wide one. It includes interaction between one embodied consciousness and another; between embodied consciousness and disembodied consciousness—if disembodied consciousness there be—and *a fortiori* between one disembodied consciousness and another; and last, but not least, between the different conscious elements associated in a single organism.

The conception of a more intimate telepathic communication in the nature of psychical interactions between mind and mind answers, to some extent, the objection that instances of telepathy are relatively few. 'Evidential cases of telepathic communication are rare,' as Mr. Balfour remarks, 'because particular telepathic impressions rarely reach the level of clear consciousness.' The same might be said, by the way, of the reality of influence and direction from the unseen world. It exists, but examples of it only occasionally rise to the point of conscious recognition.

In his new book 'Facts and Fancies or Hallucinations,' Mr. B. H. Piercy relates a strange incident which occurred in the boyhood of his father, the late Benjamin Piercy, J.P., M.I.C.E., of Marchwiel Hall, Wrexham:—

My father, aged eight, and his elder brother, aged ten, were in the habit of going to a tutor's every morning. They used to walk, and meet at a cross-roads another little boy, who was working with the same tutor. Sometimes the one and sometimes the other party would arrive first at the rendezvous and would wait to be joined there. One morning my uncle and father were walking as usual to the tutor's, but were not expecting to meet their little friend, for they knew him to be very ill indeed. They were, therefore, more than surprised to catch sight of him sitting on a heap of stones waiting for them as he had been used to do. They waved and shouted at him, but he sat there quiet, and looking at them sadly. They walked on towards him. They had proceeded some distance when they noticed they did not seem to get any nearer to him, for he always seemed to be seated on a heap of stones one further on than where they had thought he was. My father never clearly explained what passed in his and his brother's minds, but a sudden terror of the supernatural seems to have possessed them both, and my uncle, with a shout of 'Run it, Ben, it's the devil,' set off for home. My father describes his terror at his shorter legs not being able to keep up with his brother's, and leaving him nearer the horrid thing. He said he remembered it as if it had occurred the day before. They reached home in a very excited state, and my grandmother eventually sent round to inquire where the little boy was—whether he was up again. The reply came that he had died that morning. The explanation of the story is not very simple. That the little boy should have survived his physical death, and that he might have attended the rendezvous to meet his little friends as usual is not difficult to suppose. The difficulty is how he had the power to produce the vision. The only theory possible seems to be that he was aided by other entities in so doing.

We see no need for such a theory. Probably, so far from intentionally appearing to his friends, the sick child was quite unconscious of doing so. The more likely explanation is that the vision was purely subjective, that it was simply a case of thought-transference. The little invalid was thinking of his two chums. In thought, though not in physical presence, he was waiting for them as he had so often done before. The minds of the three children being tuned to one another, that thought impressed itself on the brothers so vividly as to conjure up the picture of their friend sitting on a heap of stones just ahead of them.

LONDON SPIRITUALIST ALLIANCE.

The last meeting of the season will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MAY 8TH,

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, April 29th, Mrs. Cannon will give clairvoyant descriptions of spirit people 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. May 6th, Mrs. Percy R. Street.

PSYCHIC CLASS.—On Thursday next, May 1st, at 5 p.m. prompt, Mr. F. Thurstan, M.A., will give an address. May 8th, Miss Clarissa Miles.

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, May 2nd, 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.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

MRS. MARY SEATON'S LECTURES.

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

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Wednesday, May 7th, on 'The Right and Wrong Uses of Psychic Powers.'

Wednesday, May 21st, on 'The Control of the Body; or, Mental and Spiritual Healing.'

Wednesday, May 28th, on 'The Real and the Unreal; or, The Unfolding Consciousness.'

ADMISSION 1s.

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

THE communications purporting to be from the Right Rev. William Collins, D.D., late Bishop of Gibraltar, a portion of which we quoted in 'LIGHT' of January 11th last (page 15) and to which we made a further allusion on February 8th (page 67), are set out at length, with a great deal of other interesting matter, in a pamphlet of twenty-four pages, entitled 'Tests and Teachings, received through local Mediumship in Port Elizabeth; compiled by H. G.' It bears no publisher's name, but can, no doubt, be obtained on application to the printers, W. L. Chandler, Limited, Port Elizabeth, Cape, South Africa.

SPIRIT PHOTOGRAPHY.

By A. W. ORR.

The interesting account given by Mr. Walker in 'LIGHT' of March 28th of successful results in photography obtained at Crewe is valuable evidence of the truth so long disputed that photographic plates can be impressed with pictures or written communications by spirit operators.

As all evidence in support of truth should be as widely published as possible, I venture to send you a report of a case in which conclusive proof of spirit action was obtained. A gentleman in Manchester, a professional photographer, who had seen many negatives of spirit photographs, and with whom I had often discussed the subject of psychic pictures, but without convincing him of the possibility of discarnate people impressing sensitised plates, at my request and in my presence marked a plate and placed it in two Tylar's light-proof envelopes, both of which he sealed and secured so that they could not be opened without detection. I took the packet from him, and a few days later, with Mr. Walker, attended a sitting with the Crewe mediums. The control desired that I should place the packet in the hands of the medium, the other three sitters, *viz.*, Mrs. B., Mr. Walker, and myself, placing their hands on those of the medium. The control, after a few seconds, said that as the person who had sent the plate was a great doubter, he had imprinted the words 'Second Thomas' on the plate. This was on Friday, March 14th. On the following Monday I took the packet to my sceptical friend, and told him what had taken place. He examined the packet carefully, and expressed himself satisfied that the envelopes had not been tampered with. We then repaired to his dark room, where he opened the packet and developed the plate, on which appear the words 'Second Thomas,' as stated by the control, and also the signature my friend had first written upon it. Another point that should be mentioned is that Mr. Ward (my friend), after sealing up the inner envelope, wrote on the outside of it the words 'Film up,' and these can be seen on the print, only reversed. Mr. Ward was surprised at the result, but at once admitted that he was satisfied it was beyond the power of ordinary photographic science to explain how it was produced.

This, however, was only one of the results obtained, for we had a sitting also on March 13th, on my way to which I purchased a packet of plates, which I placed unopened on a table in the room in which the sitting was held. The control, however, asked for the packet to be placed in the medium's hands, the sitters placing their hands on his as above described, and holding them so for a few seconds. I was then told to open the packet in the dark room and place any two of the plates in the slide, and the slide in the camera. For the first exposure Mr. Walker, Mrs. Henry Walker, and I were to sit; for the second I alone was to sit. I took the slide back to the dark room and saw the plates taken from it and developed. On the first appears a large flower having four large petals, pointed at the tip, and dark markings at the base. One of the petals is slightly folded near the tip as though not fully open. On the second plate appear two clear faces; one, the larger, strongly resembling the late Mr. W. T. Stead, while the other is recognised as that of a guide of Mr. Walker, and has appeared on previous photographs.

These two latter cases are convincing to those persons who were present, but the first related must be admitted as absolute proof of spirit energy and intelligence, because no other person touched the plate than my (then) very sceptical friend, Mr. E. Ward, Oxford-road, Manchester, as he is prepared to certify. What is of not less importance, it incidentally proves the *bona fides* of the medium, who has not escaped undeserved aspersions, and of his mediumship, which is a matter of great satisfaction to all who have had the privilege of a sitting with him, and are thus able to testify to his perfectly straightforward conduct in connection with these experiments.

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THE VOICE PHENOMENA.

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By JAMES COATES.

(Continued from page 184.)

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To this question he finds an affirmative answer in the phenomena of telepathy, which also appear to negative the idea of any insularity between mind and mind, such as that which is suggested by James.

He claims—justly, as we think—to gather many mystical experiences within the telepathic net, and as to the extensive range of telepathy, he writes:—

If the views so far presented [interaction between mind and mind on the deeper levels of existence] are well-founded, the field of telepathic action must be regarded as a very wide one. It includes interaction between one embodied consciousness and another; between embodied consciousness and disembodied consciousness—if disembodied consciousness there be—and *a fortiori* between one disembodied consciousness and another; and last, but not least, between the different conscious elements associated in a single organism.

The conception of a more intimate telepathic communication in the nature of psychical interactions between mind and mind answers, to some extent, the objection that instances of telepathy are relatively few. 'Evidential cases of telepathic communication are rare,' as Mr. Balfour remarks, 'because particular telepathic impressions rarely reach the level of clear consciousness.' The same might be said, by the way, of the reality of influence and direction from the unseen world. It exists, but examples of it only occasionally rise to the point of conscious recognition.

In his new book 'Facts and Fancies or Hallucinations,' Mr. B. H. Piercy relates a strange incident which occurred in the boyhood of his father, the late Benjamin Piercy, J.P., M.I.C.E., of Marchwiel Hall, Wrexham:—

My father, aged eight, and his elder brother, aged ten, were in the habit of going to a tutor's every morning. They used to walk, and meet at a cross-roads another little boy, who was working with the same tutor. Sometimes the one and sometimes the other party would arrive first at the rendezvous and would wait to be joined there. One morning my uncle and father were walking as usual to the tutor's, but were not expecting to meet their little friend, for they knew him to be very ill indeed. They were, therefore, more than surprised to catch sight of him sitting on a heap of stones waiting for them as he had been used to do. They waved and shouted at him, but he sat there quiet, and looking at them sadly. They walked on towards him. They had proceeded some distance when they noticed they did not seem to get any nearer to him, for he always seemed to be seated on a heap of stones one further on than where they had thought he was. My father never clearly explained what passed in his and his brother's minds, but a sudden terror of the supernatural seems to have possessed them both, and my uncle, with a shout of 'Run it, Ben, it's the devil,' set off for home. My father describes his terror at his shorter legs not being able to keep up with his brother's, and leaving him nearer the horrid thing. He said he remembered it as if it had occurred the day before. They reached home in a very excited state, and my grandmother eventually sent round to inquire where the little boy was—whether he was up again. The reply came that he had died that morning. The explanation of the story is not very simple. That the little boy should have survived his physical death, and that he might have attended the rendezvous to meet his little friends as usual is not difficult to suppose. The difficulty is how he had the power to produce the vision. The only theory possible seems to be that he was aided by other entities in so doing.

We see no need for such a theory. Probably, so far from intentionally appearing to his friends, the sick child was quite unconscious of doing so. The more likely explanation is that the vision was purely subjective, that it was simply a case of thought-transference. The little invalid was thinking of his two chums. In thought, though not in physical presence, he was waiting for them as he had so often done before. The minds of the three children being tuned to one another, that thought impressed itself on the brothers so vividly as to conjure up the picture of their friend sitting on a heap of stones just ahead of them.

LONDON SPIRITUALIST ALLIANCE.

The last meeting of the season will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MAY 8TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MISS FELICIA SCATCHERD

ON

'Psychophasms and Skotographs': Psychic Pictures
Produced in Darkness.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, April 29th, Mrs. Canock will give clairvoyant descriptions of spirit people 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. May 6th, Mrs. Percy R. Street.

PSYCHIC CLASS.—On Thursday next, May 1st, at 5 p.m. prompt, Mr. F. Thurstan, M.A., will give an address. May 8th, Miss Clarissa Miles.

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, May 2nd, 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.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

MRS. MARY SEATON'S LECTURES.

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

Wednesday next, April 30th, on 'Marriage: or Ideal Mating'

Wednesday, May 7th, on 'The Right and Wrong Uses of Psychic Powers.'

Wednesday, May 21st, on 'The Control of the Body; or, Mental and Spiritual Healing.'

Wednesday, May 28th, on 'The Real and the Unreal; or, The Unfolding Consciousness.'

ADMISSION IS.

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

THE communications purporting to be from the Right Rev. William Collins, D.D., late Bishop of Gibraltar, a portion of which we quoted in 'LIGHT' of January 11th last (page 15) and to which we made a further allusion on February 8th (page 67), are set out at length, with a great deal of other interesting matter, in a pamphlet of twenty-four pages, entitled 'Tests and Teachings, received through local Mediumship in Port Elizabeth; compiled by H. G.' It bears no publisher's name, but can, no doubt, be obtained on application to the printers, W. L. Chandler, Limited, Port Elizabeth, Cape, South Africa.

SPIRIT PHOTOGRAPHY.

By A. W. ORR.

The interesting account given by Mr. Walker in 'LIGHT' of March 28th of successful results in photography obtained at Crewe is valuable evidence of the truth so long disputed that photographic plates can be impressed with pictures or written communications by spirit operators.

As all evidence in support of truth should be as widely published as possible, I venture to send you a report of a case in which conclusive proof of spirit action was obtained. A gentleman in Manchester, a professional photographer, who had seen many negatives of spirit photographs, and with whom I had often discussed the subject of psychic pictures, but without convincing him of the possibility of discarnate people impressing sensitised plates, at my request and in my presence marked a plate and placed it in two Tylar's light-proof envelopes, both of which he sealed and secured so that they could not be opened without detection. I took the packet from him, and a few days later, with Mr. Walker, attended a sitting with the Crewe mediums. The control desired that I should place the packet in the hands of the medium, the other three sitters, *viz.*, Mrs. B., Mr. Walker, and myself, placing their hands on those of the medium. The control, after a few seconds, said that as the person who had sent the plate was a great doubter, he had imprinted the words 'Second Thomas' on the plate. This was on Friday, March 14th. On the following Monday I took the packet to my sceptical friend, and told him what had taken place. He examined the packet carefully, and expressed himself satisfied that the envelopes had not been tampered with. We then repaired to his dark room, where he opened the packet and developed the plate, on which appear the words 'Second Thomas,' as stated by the control, and also the signature my friend had first written upon it. Another point that should be mentioned is that Mr. Ward (my friend), after sealing up the inner envelope, wrote on the outside of it the words 'Film up,' and these can be seen on the print, only reversed. Mr. Ward was surprised at the result, but at once admitted that he was satisfied it was beyond the power of ordinary photographic science to explain how it was produced.

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sister and Jim, her half-brother, in an affectionate manner, giving her love to both.

I thought when this dear girl came she would have told us something of her life and experiences in the Summerland. Perhaps it was best that she did not, for the dissection of 'the secrets of the heart' proved her identity. It was too much, and I am afraid I talked too much. It was more than I could bear.

Agnes managed to say: 'My own father says he wants you and Pa Coates to get some good out of what you have. . . . We know you want to do the best you can for your children.

. . . Give them a spade in hand and let them dig for themselves. It is their duty. I would not talk in this way unless it was for the good of all. . . . In answer to a question, she said: 'The best of your children are over here.' Mr. Coates said: 'Agnes, I see you.' Agnes: 'Yes, pa, I know you do.' I said: 'I wish I could see you again,' referring not only to the slight etherisation, but to clairvoyant visions I formerly had, adding: 'Do you see me as I am, Agnes?' 'Yes, mother. I am very sorry for all the trouble you have had, and so is father. He will try to talk to you.' I said, 'I'm glad to know this. It took five years to wean me from your sudden loss.' 'Yes, mother dear, you know now I am often with you, and I will do all I can to help you in the future until we are united.' 'Thank you, dear,' I said. 'I know you will. I have always felt your presence near me.'

Agnes then once more spoke about private matters of importance to the surviving members of the family, which, although true in fact and in every detail, cannot be made public. I assured her I should carry out her wishes, as I felt that she knew and could see further into the exact state of affairs than I could.

Immediately after she left, David came again, and, speaking to his stepfather, Mr. Coates, said: 'Dear pa, I have come to thank you for all your kindness to me and to all of us.' Mr. Coates said: 'I wish, David, I had been kinder to you.' To which he replied: 'I know what you mean, but you were very good to all of us.' Mr. Coates: 'Thank you, David. It is very nice to hear you say so. You were more than kind to me, David, my boy.'

Then David spoke of his death and what had taken place subsequently, referring to some things which Mr. Coates had done, during the relation of which my husband was deeply affected, as we all were. He left, sweetly blessing us both.

'Dr. Sharp,' in his decisive manner, said: 'My good woman, you have been cruelly treated from childhood up till now.' I was surprised when he reverted to many matters which had taken place in my life. These I cannot give. To my reply, he shouted with emphasis, 'Yes, I know, I know you do. You are full of love. In your life from childhood, you have been badly treated, misrepresented, grossly misunderstood. The wonder to us is, they have not managed to put you in an asylum.'

I said, 'Many a time I have gone through a great nerve tension, and had I not given myself into Higher Hands, I would not have mastered my troubles.'

'Dr. Sharp': 'I know that, and you will never be left alone. The spirit world will always help you.' I said: 'I know I have been helped, and have been conscious of spiritual guidance.'

'Dr. Sharp': 'Yes, yes. We know your sorrows. You loved them all, even when using you badly. We will always help you. When you wish me, ask me to come, and I will, my good woman. God bless you and your good husband in all your undertakings and faithful devotion to the spirit world.'

I was simply staggered with these messages. Had I anticipated anything of the kind, I would have been prepared. I am sorry I broke down, but my tears were rather those of joy than sorrow. To realise that our dear ones know us altogether, and are endeavouring, in season and out, to enlighten and uplift, is a priceless blessing.

The foregoing revelations created much astonishment. Mrs. Wriedt said it was the most pathetic séance she had ever attended; Mrs. Duncan, that she was never so much surprised, as she always thought I had not a sorrow in life. That I can understand. Life has not been without its joys, affections and compensations. It was the deep insight of Agnes, the statements of David, and the abrupt but correct summary of 'Dr. Sharp,' in concentrating attention on some aspects of life—concealed from intimate friends—which made this séance so affecting and so unexpected to those present and myself.

Were it not in the sacred interests of the cause, I would not have given these experiences publicity.

(To be continued.)

TRANSITION.—On the 16th inst. Mr. John Griffin, a veteran Spiritualist of Glasgow, passed suddenly to spirit life. His mortal form was interred on Saturday last at Cathcart Cemetery, the service being conducted by Mr. James Robertson. Mr. Griffin was an outspoken Spiritualist. He possessed good psychic powers, and suffered considerably by his devotion to the truth. He will be remembered by a large circle of friends.

NOTES FROM ABROAD.

The 'Fraternalist' announces that Helen Smith has completed her eighth spirit painting, which had been promised to her long ago as a recognition of her patience and submission in executing the seven preceding ones. This last picture represents Helen Smith herself and her guide—the spirit-angel who throughout the past has inspired and directed her. A certain feeling of delicacy had up till now prevented her from exhibiting this last mystic production, especially to those who are prompted by no other motive than mere curiosity, but the earnest entreaties of her devoted friends have conquered her former reluctance, and she now yields to what is represented to her as a sacred duty.

We have said that the picture represents Helen Smith and her spirit guide. They are seen walking in a symbolically narrow and rugged path which widens in the distance, showing a brilliant roseate sky. Both are clothed in white garments, and each carries a branch of lilies in full bloom. A luminous opalescent light is reflected on the face of the angel who apparently gazes into an unseen world, whilst he gently clasps the woman who has so joyously lent herself as a willing instrument of an almost divine work. She is seen in profile, lifting her eyes towards heaven in an attitude of prayer and expectation. Much has been said in the past about these marvellous pictures, but the last surpasses them all in technique and ideal conception. What will be the ultimate fate of them? Even Helen Smith knows not. She has already received many lucrative offers, but, however tempting they may have been from a financial point of view, she has refused them one and all whilst patiently waiting for her final 'command,' to which she is prepared to submit whatever it may be.

A new monthly review, entitled 'Mysteria,' has lately appeared under the editorship of Dr. Papus. In the preface to the first volume Dr. Papus informs the public that the review will be adapted more to the needs of the advanced students of occult science than to those of the mere beginner. A special section will be devoted to physiognomy, palmistry, astrology and graphology. The first two numbers contain interesting articles on 'The Finite and the Infinite,' 'Central Forces of Life,' 'Astrology and Liberty,' and one on 'Magic Plants,' amongst which the vervain and the mistletoe are counted as possessing magical as well as curative qualities.

According to the monthly record of 'Le Courier Spirite Belge' the Belgian Spiritualists are exceedingly active in their propaganda for Spiritualism and its doctrines. We read of conferences and meetings taking place all over the country at which large attendances are registered. The same paper contains a short article on superstition, in the course of which the writer quotes a part of the letter that Seneca wrote to Marcia on the death of her son. 'Why are you so afflicted?' he inquired. 'Be assured your son suffers no harm now that he has left this world; all the harrowing tales which have been told us about the lower regions are mere superstition and fables. The dead have nothing to fear, neither darkness, nor tormenting fires, nor any new tyrants. Death is the end of all our troubles; it forms a barrier which misfortune can never pass.'

In the March number of 'Wahres Leben' appears an address recently delivered by H. B. Fischer on 'The Resurrection of the Dead, and its True Meaning.' Special attention is drawn to the following passages: 'Church and science will one day stand united on the firm soil of Spiritualism, and give back to humanity true religion and secure belief in God.' 'They' [the clergy] 'must cease to act as mere theologians; they must instead endeavour to become seers and prophets, and, like the apostles, veritable mediums between our world and the invisible.'

In the 'Uebersinnliche Welt' E. M. Dobberkau continues his discourse on the life work of the late Carl du Prel, whilst Robert Blum publishes an article on 'Aura, Astral Light and Mediumship,' in which he enters the ranks of the opponents to Spiritualistic theories, although he acknowledges that Spiritualism offers many attractions to those who, like Du Prel, believe that spirits can, with their own full knowledge, move freely in the astral light.

F. D.

ARRIVAL OF DR. J. M. PEEBLES.—We were pleased to have a call from the veteran 'Spiritual Pilgrim,' Dr. J. M. Peebles, on Monday last, and to see him looking hale and hearty. Just before leaving New York he addressed three meetings in that city. On the morning of the 6th inst. he spoke to the members and friends of Mrs. Helen T. Brigham's society, in the afternoon he lectured at Carnegie Hall, and in the evening he addressed a very large audience at the First German Spiritualist Church in Columbus Circle, the large hall being crowded to the doors. Dr. Peebles will go to Geneva on May 8th, and return to London on the 17th. During June he will visit provincial societies. He should be kept busy. His address is Hunstanton House, 18, Endsleigh-gardens, London, N.W.

HAS FRANK STOCKTON RETURNED?

Is the author of 'The Lady or the Tiger' still engaged in literary work on this side? We feel disinclined to express a positive opinion on the matter, but it certainly looks like it, and we fancy that the judicially-minded reader of 'The Return of Frank R. Stockton' (cloth, 1.35dol., Macoy Publishing Company, New York, and Wm. Rider & Son, London), will find it difficult to answer the question with a direct negative. Here is a book, the bulk of which consists of short stories and other communications purporting to be the posthumous work of a well-known American novelist not long deceased. It must be remembered that if we accept this claim as to their authorship we are not thereby committing ourselves to the idea that the language in which the stories are related is necessarily, word for word, that which the author would have employed were he still in the flesh. Indeed, Miss Etta de Camp, the lady through whom they have been received, seems to be herself conscious of some faults in style, which may, she believes, be due in part to interruptions and in part to the imperfect instrument through which the matter came. But such faults, if they exist, are not conspicuous, and it may at least be admitted that the stories are clever, and that the whimsical situations in which they abound are conceived in the true Stockton vein (a particularly good instance of this whimsical element is afforded by 'What became of the Ghost of Mike O'Flynn,' in the ghost's reflections as he witnesses his own funeral). The medium states that the writing is done in a darkened room, as, owing to the abnormal state in which she is at the time, light-vibrations disturb her. 'My conscious mind,' she says, 'is keen, critical and alert, and yet I have no knowledge of what the next word is to be until it appears on the paper.' She tells how (as related in 'The American Journal for Psychical Research' for April, 1912) she had, at Dr. Hyslop's proposal, three sittings in Boston with Mrs. Chenoweth.

I was registered at an hotel in Boston under an assumed name, so that no one could possibly know I was there. I had never met Mrs. Chenoweth, nor had she heard of me or my work. She did not hear my voice nor see me while in her normal state, for when I entered and left the room she was in a trance condition. Dr. Hyslop was present at all sittings, and made a record of what occurred. Mr. Stockton manifested clearly, gave his name in full—Francis Richard Stockton. The middle name and the correct spelling of the first being unknown to either Dr. Hyslop or myself, we were obliged to look up the record before being assured that the full name was given correctly. Mr. Stockton . . . spoke of both the long and short stories which had been written through me and of others to come.

In a thoughtful 'summary' appended to the volume, Mr. Floyd B. Wilson, a well-known New York lawyer, affirms that he has given the subject a most thorough personal study. He says:—

After carefully and critically examining all these manuscripts, and learning from Miss de Camp, whose honesty and earnestness I have never doubted, every detail of this strange unfoldment, I find no conclusion possible but that Stockton is writing through her.

Dr. Hyslop, though evidently favourably impressed, is, as becomes a man of science, rather more guarded in his utterance. Mr. Wilson quotes the report of an interview published in the 'New York Herald' of July 11th, 1909, together with one of the stories received through Miss de Camp's mediumship, in the course of which the doctor said:—

I am led to believe that in the writings of Miss de Camp there is a striking resemblance to those of the author she says she has been in communication with, and that this extends to style and to the manner of developing the plots. If this is so, just so much more credibility attaches to her assertions. I know, also, that she has received personal messages, some of which have contained good evidential matter. By this she has established the fact that she is really sensitive to spirit control. When both these circumstances are taken together and applied to the stories, they assume a notable importance in transmitted literature.

MR. A. V. PETERS, we are pleased to learn, has been doing good work in Scotland. He spent two weeks in Glasgow, four days in Edinburgh, and then went north to Aberdeen. He will probably cross to Belfast and continue his missionary labours in Ireland.

GERM THOUGHTS FROM 'BIBBY'S ANNUAL'

'Character must be evolved slowly to be permanent, and character cannot be evolved without toil. Character is more important than the exchange of commodities with which we are too often mainly concerned, and artificiality and luxury only serve to lessen our interest in matters which make for contentment. Our material advantages will avail us little unless we gain in moral stature. And to do this there must be progression in all the virtues. Everything that militates against this end must be gradually discarded. Growth will then be continuous, and there will be no hurry, no haste.'—J. C. WRIGHT.

'Nature's organisation is very complete and very far-reaching. No yard of ground, no cubic foot of fresh water or of salt-water, is outside the scope of her unsleeping vigilance. Day and night, year in and year out, her sanitary officials are at work. And the very continuance of life upon the earth is due to their beneficent labours. Where the animal world fails, the vegetable world steps in; no corruption is too foul for it to take up and assimilate into its own system; every leaf and blossom, every bud and fruit and seed, consists of matter that has lived before, and died, and been given over to decay, and rescued from it, and brought back into the sphere of vivid and vigorous energy. Although in the natural world death is always the end of life, yet the triumph lies not with death, but with life.'—T. WOOD.

'Nature not only leaves slackness and indolence unrewarded, but punishes them with strictness and severity. She withholds the prizes and raises her terms. Every postponed duty is made harder. When vigilance is relaxed difficulties accumulate. Delay to make the best use of immediate opportunities means a heavier penalty of toil. The poet Browning was never tired of teaching that all work done faithfully and patiently on earth was a preparation for the life eternal. It was not only a preparation of character, but the work itself would survive. . . The wise man will, therefore, plan his tasks not upon the small tasks of earth, but upon the grand scale of the life eternal.'—H. LEVROY YORKE, M.A., B.D.

'Life gives of its best to all—happiness to some, renunciation to others, and, to a few, transfiguration. What if now most of us who love truth must "do without"? Let us but dedicate heart and mind to a work, and we shall find that renunciation leads to transfiguration. There is but one road to God, for all to tread. It is the path of bliss. It has its steps—happiness, renunciation and transfiguration. Whoso will offer up all that he is to a work, though he "lose his life" thereby, yet shall he find it soon, and "come again rejoicing, bringing his sheaves with him."—C. JINARAJADASA.

'Any fool can go crooked and call it Romance; it requires a clever man, a strong man to go straight. . . To do anything but steer straight means the speedy end to all adventure: the mudbanks of life are piled with vessels whose helmsmen failed to grasp that point. There has been a lot of nonsense talked about this matter of Romance. It is assumed that wrong-doing is necessarily romantic, whereas, I believe, it is often the most dull and dreary method of spending one's life. . . Drifting in matters of morality can lead only to shipwreck; steering may lead to the desired haven. "To be in heaven," it has been said, "is to steer; to be in hell is to drift." And the true Romance, with all the other verities of life, finds its consummation in the celestial, not in the infernal regions.'—SHEARSMITH.

'It cannot be denied, I think, that the twin evils of ignorance and selfishness—or it would be more correct to say the one evil of selfishness, since selfishness is a form of ignorance—lie at the root of much of our social misery; and if more enlightened knowledge on this point were taught in our schools a vast amount of human misery would be prevented and much pain and sorrow cut off at its source. This world will be a much better place to live in when we have discovered that the path to freedom is to do our work in the spirit of service rather than gain; and it will be still better when everyone learns to be tolerant and kind and sympathetic instead of being self-righteous and intolerant of other people's beliefs and ways of doing things.'—JOSEPH BINNY.

'We all love to hear a child laugh—it rings so true and is so evidently provoked by real amusement. Why cannot we also retain some of this spirit of fun and pleasure? Is it not because we shut ourselves out from the children's world so much that we forget how to put our troubles aside, as they do their lessons at playtime? The little girl knows that her doll is lifeless, yet almost before she has it in her arms, the toy is as real and as precious to her as she herself is to her mother. She so closes her eyes to its disfigurement that she is no longer conscious of any defects, and so is untroubled by them. If only we can do likewise and see the inner worth and charm of things we shall know something of the joy of living and retain a little of that beauty which radiates like "trailing clouds of glory" from the heart of our childhood.'—D. C. JONES.

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THE GREAT REVELATION.

It has often been a matter of wonder to us that so many thousands pass through the world seeing nothing of the beauties spread out around them, hearing nothing of the 'celestial chimes'—the music of Nature and Humanity. For them the pageant of the skies passes in vain, sunrise and sunset, the graceful wreathings of summer clouds, the majestic mantle of the night, 'fretted with golden fire.' Religion, Philosophy, and Art discourse their wonders and mysteries, but their appeal is lost on these dull souls—in-sensible not only to the spiritual side of things, but to the finer aspects of the world of matter.

It is a sad pity, but we must be just to these deaf and blind ones. They are, for the most part, unconscious of their shortcomings. It is ignorance, not wilfulness, from which they suffer. Far otherwise is it with those who have the capacity to perceive, but who shut their eyes and stop their ears, dismissing the vision as an idle fantasy and deriding the 'concourse of sweet sounds' as a tedious jangle. A strange perversity this, and the secret of it lies doubtless in the deeper consciousness of its victims. They are dimly aware of interior discords liable to be aggravated by close contact with the realities, and they find refuge, of a sorry sort, in an affected cynicism. For the merely ignorant the awakening will be a surprise, to these others it will be pain and remorse. Soon or late, the revelation must come to all. Neither indifference nor hostility can affect the reality, although they may disturb the faith of the weak. 'For,' say these, 'it seemed to us so plainly visible—the beauty and Divinity of life, the existence of the soul, the reality of the world beyond. But here are men with strong, shrewd minds who tell us we are deluded. They see nothing of these things, and what they do see tells them an entirely different story. It is very perplexing.'

It is indeed perplexing until one begins to examine the standpoint of the objectors, and discover their reasons for failing or refusing to see that which plainly manifests itself to some of their fellows.

There is a sense in which the inner realities are purposely concealed from those who are not ready to behold them.

Many a skilled biologist has traced the development of the human form from its beginning as a cell through all the stages of birth, growth, and maturity, until dissolution, without ever coming into conscious contact with that finer chemistry that has built up on the interior side the spiritual body designed to survive the shock of death. It gave him

no hint of its presence, mercifully reserving the revelation until it could be given in a form that would not come as a devastating shock to self-complacency, 'upsetting the philosophy of a life-time.' Nature does not share our impatience in these matters. Her sanctuaries are not to be violated. As Ruskin put it:—

Nature keeps whatever she has done best close sealed until it is regarded with reverence.

And truly amongst the things she has done best may be counted those ethereal creations that represent the fine flower of her work in the physical universe—the building of those realms of sublimated substance, the fit abode of the soul that, having abandoned its grosser life-form, now expresses its consciousness through the finer vesture which she has woven for it in her secret laboratories. That work has been amongst the greatest of her secrets, revealed but to the few, and then not as a matter of favour or privilege, but as a reward of fitness. Science almost daily surprises some of the lesser secrets, and will one day discover this also—when the time is ripe. Reverence, as Ruskin clearly saw, is the prime condition, and reverence is not a quality as yet conspicuous in the general attitude of the scientific mind. And so wondrously is life ordered, that man is himself the unconscious keeper of the mystery. He doubts, derides, denies, and is thus held back by his own act until he has proved his fitness to enter the sanctuary. Why (he demands) is this or that proof not yielded to him? It would be—in the light of what he has heard and read of psychical phenomena—so easy to produce some irrefutable evidence of the existence of spirits in a spiritual world—something that would at once carry conviction to mankind. And it is not forthcoming. There are hints and flashes, but no great definitive revelation. The dwellers in that other world could tell us so much, and do so much, to lighten our earthly pilgrimage. Even when they do intervene, as in the case of the goodly company of prophets, seers, mystics, and spiritual teachers, those great souls are still left to struggle along, making shoes or tents, digging, or otherwise earning a meagre livelihood—sometimes even begging their bread—in a world that cares very little whether they live or die, except where it has made up its mind that they shall die as disturbers of its peace. Yet they had the secret which the world always said it wanted, and always so little deserved. What a light the New Testament throws on the question! 'In my Father's house are many mansions.' 'Now, concerning spiritual gifts, brethren, I would not have you ignorant.' 'There is a natural body and a spiritual body.' And what has the world and the Church made of it all? Very little but confusion as yet. So far as man has worked faithfully and reverently along the road of material achievement, he has been rewarded with the discovery of secret after secret. In these directions there is reason to believe that he has been aided in subtle ways by those of his fellows in the higher world having similar interests. But the quest of the soul as a scientific fact has, so far, proved (for the most part) abortive. True, to the clear thinker it has afforded evidences enough of its existence and activities in the host of inventions and discoveries. Perhaps it resents being classed amongst its chattels as one of them. Certainly it remains strangely elusive to some of its pursuers, howbeit to others it has manifested itself in ways little known to the general mind. To the demand that its existence shall be demonstrated by abnormal or supernormal happenings in the physical world it pays little heed. These are not its most natural methods of expression, and of these as much or as little is given as is consistent with the needs and the fitness of those who seek.

The great revelation, when it comes, will be a blending of many phases of expression rather than a special demonstration through a single channel. Science (grown religious) and Religion (grown scientific) will share the demonstration. Science will certify the fact, Religion proclaim the principle. There are signs all around us that they are growing towards it, and that the time is not far off. And the revelation, when it comes, will be not merely phenomena that appeal to the physical senses, nor inspirations and illuminations that address the soul, but a philosophy that includes and interprets them all as expressions of the one Spirit that works in all life, self-existent and self-revealing.

THE PSYCHIC ELEMENT IN FOLK-LORE.

BY ANGUS McARTHUR.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, April 10th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, vice-president, in the chair.

In introducing the speaker, the CHAIRMAN remarked that the century not long closed had been well called a 'wonderful century,' for in it we had changed our methods not only of living, of lighting and of travelling, but of almost everything; and in addition to these physical changes we had changed our methods of thinking. We were living in a critical and analytical age, and in consequence a great many things had been examined and given up. Our religious beliefs had in many instances been found wanting, for the reason that they could not be proved. The belief in immortality, taught by the Church, had failed of late to gain acceptance simply because people wanted demonstration—a demonstration which only Spiritualism could supply. As a result of this insistence on analysis, this desire for getting at the bedrock of facts, some people said 'We find our historical characters will have to do without their halos!' In this materialistic age many had come to the conclusion that the folk-lore beliefs which had been handed down from generation to generation should be dismissed as baseless, but there were others, not so materialistic, who knew something of psychical facts and who found that there was more in these venerable stories than had been imagined. On a previous occasion in that room, Mr. McArthur had thrown much light on the psychic element in the New Testament, and that evening he was going to speak of the psychic element he had discovered in these old myths. They were under a great debt of gratitude to their friend for coming regularly year after year to lecture to them; and they would welcome him as they welcomed other perennials at this time of year. (Applause.)

Mr. McARTHUR said that there was no more striking feature of the mental character of our age than the awakening interest in the past. All kinds of new sciences were springing up in this direction, and all the old sciences were devoting themselves to the investigation not so much of what was new, as of the state of things out of which the present aspects had developed. In fact, there was scarcely any science which did not concern itself with an exploration into the past to find out whence that state of things arose which formed the science as it appeared to present-day methods. Even in such subjects as economics, finance, and trade, any science which contemplated the present only was worthless for the purposes of study. It must 'go back.' This was especially the case with politics. The man who only knew politics as it existed to-day, and who studied only the political parties as they revealed themselves at the present time, was in a state of complete ignorance in regard to the British Constitution. So with geology, which had persuaded us that instead of being six thousand years old, the earth had existed for tens of thousands, if not millions, of years. And, again, in such sciences as archaeology and anthropology—to take one of the most recent instances—when we found embedded in the ancient drift a skull which appeared to have been smashed in by a weapon two hundred and fifty

thousand years ago, it was a fair inference that a state of warfare existed in those days, or at any rate, that the divorce laws of that period were not effective. (Laughter.)

Up to about sixty years ago, perhaps, all that mass of legends, 'old wives' tales,' ghost stories, customs, traditions, and beliefs, which prevailed among the common people was regarded as a survival from the age of ignorance; curious, perhaps, to people who chose to deal with them, but having no value whatever from a scientific point of view. It was not until a comparatively recent period that scientific investigators began to wake up to the consciousness that enshrined in these survivals of little understood and unknown facts was much valuable instruction in regard to the state of human society in the past. We might choose, for example, the folk-lore stories which made up the Book of Genesis and other Biblical books. Their literal truth might be disputed, but there was a substratum of truth at the back of them. They represented a state of affairs in the early world which might not have existed literally, but which in a very real sense did exist. Similarly the legends of ancient Rome, although not literally true, represented ideas put in an idealistic form—a form which gave them a different aspect, without affecting their essential significance. So it came about that modern investigators devoted themselves to the examination and collection of these legends, customs, prejudices, omens, dreams and kindred phenomena so that they might be able to form a judgment concerning the state of human society in the past. And they found that even nursery tales sometimes contained ancient truths and historical traditions.

'I suppose,' continued the speaker, 'the best known rhyme of all exemplifying the historical form is that famous one beginning, "Taffy was a Welshman, Taffy was a thief." Now, I am not going to turn this occasion into a political meeting and give the rhyme a modern interpretation. (Laughter.) But you will remember the verses run:—

Taffy was a Welshman,
Taffy was a thief;
Taffy came to my house,
And stole a leg of beef.
I went to Taffy's house,
Taffy was from home;
Taffy came to my house
And stole a marrow bone.

'It all reads like nonsense, but it is a historical reminiscence of the time when those of our ancestors who dwelt on the borders of Wales were visited by Welsh raiders who crossed into their territory and stole the Englishman's cattle. To "get square" with them the Englishman returned the visit, but the Welshman had prudently retreated; he was "from home." Then, going round in another direction, he took advantage of the Englishman's absence to make a second raid on his property, but as he had already looted the place there was not much left—only a "marrow bone." That is the real meaning of "Taffy was a Welshman"—an attempt on the part of our forefathers to enshrine in a nursery rhyme some traditions and some warnings in regard to the time when the Welsh came to raid English property.'

Then we had the poetry of tradition, like 'Percy's Reliques,' with the mass of ballads that had come down to us concerning Robin Hood. We were in no way concerned to inquire whether the stories reached us from any specific source. We could take it that these stories came down to us from ancient days, and that they purported to record certain events, many of them of a psychical character, occurring in those times. If we found that some of these alleged incidents tallied with things of which we had experience to-day, we might ask—Was all this a record of reality, or was it a professional romanticist recording in his own way phenomena which are of the precise character we now experience?

Similarly with regard to the Robin Hood stories, it was not of importance whether there was a person named Robin Hood. The important thing was that certain stories came down to us from the past and related the doings of a certain person who fought against tyranny and injustice and succoured the poor. The fact that the stories delighted our ancestors showed us that their ideal of a good man was a man of the Robin Hood type. If we found a given age

delighting in a certain species of character it was safe to assume that this character appealed to the sentiment of the time. It was not important whether the stories were true or not. Some of them we might laugh at, but generally they had a significance as revealing the sentiment of the age in which they were produced. Unfortunately many of these folk-lore stories had been lost owing to the coming of the industrial era. The country populations drifted into the towns, and, as a consequence, any chance of the survival of these stories was destroyed. In the whirl and excitement of town life they were forgotten; yet even to-day very few people were entirely town-bred—for more than one or two generations, at least—and some of the old traditions still lingered. So that even amongst town-dwellers many people would not go on a journey if they saw a magpie cross their path, and would turn back at the sight of a black cat. Some people would not marry on a Friday, and he (the speaker) could testify that one of the sanest and shrewdest men he ever knew would not permit a woman to be the first person to enter his house at the New Year. Nothing but the violent entry of a Suffragette would have accomplished this. The first entrant must be a man. (Laughter.)

One class of these folk-lore stories was of especial interest to those who studied psychical science. It was a class of story to be found all over the world. It dealt variously with such themes as forbidden rooms and the punishment for entering these rooms, or with descents into the world of spirits and the necessity for extreme circumspection in such cases; and with the supposition that evil spirits were unable to cross running water. In connection with that last mentioned tradition would be remembered the adventure of Tam O' Shanter. He knew he was safe from the witches when he had crossed the river Doon. Then there were the stories of spirits entering the forms of animals and making their appearance in that shape, of familiar spirits, and of the sale of the soul to the Devil as in the Faust legend.

Dealing with Marlowe's version of the Faust legend, Mr. McArthur quoted the scene in which Faust makes his bargain with Mephistopheles. It contained features which seemed to indicate a real psychic origin in these stories. Mephistopheles tells Faust he must abjure all his old beliefs. This Faust replies he has already done. He is told he must only acknowledge one chief, Lucifer, of whom Mephistopheles is servant. And then the play proceeds:—

FAUST. Tell me what is that Lucifer thy lord?
 MEPH. Arch-regent and commander of all spirits.
 FAUST. Was not that Lucifer an angel once?
 MEPH. Yes, Faustus, and most dearly loved of God.
 FAUST. How comes it, then, that he is Prince of devils?
 MEPH. O, by aspiring pride and insolence;
 For which God threw him from the face of heaven.
 FAUST. And what are you that live with Lucifer?
 MEPH. Unhappy spirits that fell with Lucifer,
 Conspired against our God with Lucifer,
 And are for ever damned with Lucifer.
 FAUST. Where are you damned?
 MEPH. In hell.
 FAUST. How comes it, then, that thou art out of hell?
 MEPH. Why this is hell, nor am I out of it:
 Think'st thou that I who saw the face of God,
 And tasted the eternal joys of heaven,
 Am not tormented with ten thousand hells,
 In being deprived of everlasting bliss?

'Now' (said the speaker), 'look for a moment at that scene, as depicted by an Elizabethan dramatist, and note the dramatist's conviction, drawn from a far older source, that hell is a state and not a place. I think the significance of that is really tremendous coming from three hundred years ago, for the reason that it is only of late years that it has been realised that hell, instead of being definitely located, is a state of the soul, and if the conviction could come down into the world in those days and be worked by the dramatist into one of the finest plays of the Elizabethan age there is some suggestion of an ultra-mundane origin in the source of that extremely significant statement. I only give it as one instance of psychic knowledge, extremely significant as coming from that source.'

Dealing next with the alleged susceptibility of the lower animals to psychic environment, Mr. McArthur remarked that it

was very strange that so many of the old folk-lore stories were based on this supposed sensitiveness of animals to psychic phenomena. We needed to go no further than the story of Balaam. Whether it was true or not did not affect the question. There was the fact that the story represented Balaam's ass as seeing that which was invisible to its rider. The animal was better psychically endowed than the man. 'One of the best examples of the idea was the first story in 'John Silence,' an excellent book now in a cheap edition, and well worth reading if only for the sake of that story.

'Now' (proceeded the speaker), 'I will give you an example from comparatively modern folk-lore in regard to that kind of belief. Let me pay a tribute, however, to the compiler of the work from which I take it—a book on Shropshire folk-lore. I believe that Shropshire is the only county in which all the folk-lore has been collected. Miss Jackson, the compiler, went to all parts of the county, interviewed all the old people, and got all the rhymes and tales that had come down to them from old times.' Mr. McArthur then read the following passage:—

About the year 1820 there lived at the Lizard Grange near Shifnal a very wicked farmer whom we will call Diggory Mayne. And when he died there was a great storm of wind, and noises heard all over the house, and doors banging without any cause, so that no one could stay in the house, except one man who was bribed with as much spirits as he liked to drink, to sit up in one of the lower rooms with a good fire. And the horses in the stable were all so restless and excited that they had to be let out to go where they would, lest they should kick the stalls down. All this went on till after the corpse had been removed. And after, many said that Farmer Mayne came again, for they had met him riding on his black pony.

The story of wind and the terrified horses—always the first creatures—tell plainly whose company the dead man was supposed to have joined.

That was a rather unfair inference! It was a frequent saying on the part of people in the west of Shropshire, when they wished to threaten their friends, that they would 'come again.' 'I remember' (said Mr. McArthur) 'an old woman who said, "If you don't take me to my grave by the Church Road, but by a short cut, I will 'come again.'" And her wish was faithfully observed. The funeral party would not face the consequences of disregarding it.'

The next example related to the supposed powers of witches over animals by means of incantations:—

There was an old witch named Priss Morris, who lived at Cleobury North. She had a grudge against one of the farmers of the place, because he had stopped her from leasing in his fields. One day, not long after, his waggoner was going along the road with the waggon and horses, and suddenly the horses stopped short, right *anunst* [opposite] the witch's house. It was a good road and a level, there was nothing to hinder them, but there they stopped and stood still.

The waggoner shouted at them, and took his whip and thrashed them, but they did not move. Then the master came up. 'Jack,' said he, 'why dunna yo' tak them 'orses on?' 'I canna, maister; they wanna move.' 'I'll soon get 'em to move,' says he, and he took the lad's whip and flogged and flogged the poor horses worse than ever, but it was no use. Then he says 'Here's bin an owd witch, but I'll witch her!' and up he goes to the woman's house with the whip in his hand, and knocks on the door with the whip-handle and old Priss Morris come out.

'Whad'n yo' bin doin' at my 'orses?' says he. 'I anna bin doing nothing at your horses,' says she. 'Yes, yo' 'an,' says he, 'here's a good road and a level, and they canna get by your house, let me thrash 'em as much as I like. Yo'n bin doin' summat at 'em,' he says, 'and if yo' dunna tak it off 'em again, I'll flog you till you canna stir from the spot.' 'I anna done nothing at them,' she says again. 'Yes, you 'an,' he says; 'now you say "Pray God bless you and your horses," or I'll flog you till you canna stand.' 'No, no!' she says, 'I canna say it.' 'You just say it,' he says, 'or I'll serve you the same as them poor horses.'

'My God bless you and your horses! I'll say that,' she says. 'No, no, that wanna do,' he says. 'I'll have nothing to do with your God,' he says; 'I worship the true God, and I'll have nothing to do with no other. You say, "May God bless you and your horses!"' 'May God bless you and your horses!' she says. And the horses started off again that very minute and took the load right straight home.

Such a tale might not be in any sense historical, but it cer-

tainly evidenced a belief on the part of the country people that it was in the power of animals to perceive something not visible to man and to be subject to powers not capable of reaching humanity.

Then there was the class of phenomena in which one met with anxiety on the part of the alleged spirit as to what was going on in the world he had left, and particularly in regard to the affairs of his old home and his family. This was one of the most remarkable developments, because the ancient prejudice was summed up in the formula that, if in heaven, one would not want to come back, and, if in hell, one would not be allowed to come. Such stories seemed to point to the fact that this folklore had an origin in experience and not fancy. A notable instance was seen in a story turning on the death of a man who had left his affairs unsettled and whose family were defrauded of their rights, a sufficient reason in Shropshire, as elsewhere, for the dead 'coming again.' The tale was as follows:—

In the autumn of 1869, a brickmaker, well known in Edmond, died in the prime of life, leaving a widow and a large young family. He had managed the brickyard at which he worked, for its owner—had bought, sold, and paid wages for him, and had drawn the money due to himself for the number of bricks, pipes, &c., made in the yard at irregular intervals, so that he really did not know whether he had received all that was due to him or not. But his firm belief was that his master owed him a large enough sum to keep his widow in comfort, at least till her children were old enough to maintain themselves; and thus persuaded, he died without anxiety for their future. But when he was gone and his affairs were looked into (no easy matter, for the accounts were both confused and complicated), it was found impossible to prove the debt, even had it existed, which seemed doubtful, and the widow and children were reduced to great poverty for want of the expected money. Village public opinion at once assumed that the dead man had been right in his belief, and that his family had been cruelly cheated by his employer. And presently it was rumoured that the brickmaker could not rest in his grave while his widow and orphans were wronged of their due, that he had been seen in the brickyard at night, and that he haunted the man who had oppressed the helpless. The widow herself actually asked me if I thought it was true that her husband 'came again.'

Some years after the owner of the brickyard died also, in the course of nature, at a considerable age. However little he may have deserved it, he was in the eyes of the poorer folk an unjust man and an oppressor, and he must therefore meet with the usual doom of the dishonest man. Accordingly, in a very short time it was mysteriously whispered about the village, 'They say he canna rest, he comes again!'

Now that story came from a part of Shropshire where one would not find many educated people, and it originated amongst a class where you would not look for a knowledge of psychic science. It could therefore only be accounted for by some tradition of similar phenomena handed down to them from a remote age. We could not tell how, but part of our business was the investigation of folk-lore or psychic phenomena. Meanwhile there was the fact that the story dealt with the return of the dead and arose amongst a class of persons which could not possibly have evolved it from their inner consciousness, but must have got it by tradition from a remote age or possibly some actual experience of their ancestors.

Mr. McArthur next cited the effect of light on spirit appearances. One of their experiences in connection with psychic phenomena was that, as a rule, a spirit could not present itself in full light. Those who attended materialising séances were well aware of the fact and the sceptic based much of his criticism on it. Now, it was a remarkable thing that from the earliest times it was recognised that spirits could not appear when lights were burning. That was why it became the custom to keep candles burning round a coffin, the idea being that if the spirit was malevolent, he could do no harm while the illumination was continued. Then there was the idea of driving devils and demons into a small space so that their powers of mischief could be circumscribed, but this could only be done so long as lights were kept burning. There was a case in the West of Shropshire of a haunting spirit who by the aid of lights was forced into a space of small dimensions in a church, his egress being barred by a stone, under which he was reputed to be hidden. A crack in the tower of the church—said to be the result of the encounter—was still visible, so the story must be

true! (Laughter.) It might seem absurd, till we remembered how many centuries had elapsed, how many minds the story had passed through, and the modifications it must have experienced. It was only necessary to remember the idea behind the story, *viz.*, that spirits *could* manifest, and that was an idea consistent with our own psychic experiences.

(To be continued.)

THE REV. TWEEDALE ANSWERS A CRITIC.

In an able letter to 'The Yorkshire Observer' the Rev. C. L. Tweedale replies in vigorous fashion to the strictures of Mr. F. W. Richardson, among them being the usual 'platitudes about 'evil, supra-mundane and mischievous beings.' Mr. Tweedale writes:—

Has Mr. Richardson forgotten, or did he ever know, that God gives His angels charge concerning men to keep them in all their ways? Many of our wonderful spontaneous manifestations have been of a most beautiful nature, charged with noble and beneficent purpose. Many times we have been warned by the direct voice, coming spontaneously and unsought, of impending danger and of threatened serious illness, and have been able to avoid it through the timely warning given. In fact, one of the wonderful features of our experience has been the guardian angel attitude of the phenomena. Besides all this, we have had absolute proof of the after-death existence of our relatives and friends. Is this nothing to be thankful for and to admire? This is not the work of devils. St. John tells us to try the spirits—whether they be of God or not, incidentally proving that it was the practice in the Apostolic days (*vide* also 1 Corinthians, xii. and xiv.). Where St. John leads in evident practice I and all true Christians may follow.

This wretched rant about modern psychic phenomena being all the work of the devil shows the mental and spiritual bankruptcy of those who employ it. They are the worst enemies of the Christian faith. They put a sword into the hands of opponents of that faith, for how in the name of all that is holy are we to know that all the psychic experiences of Abraham, Jacob, Moses, Joshua, Samuel, Elisha, Elijah, Ezekiel, Daniel, St. Peter, St. Paul, St. John, even of the Christ himself, were not tricks and manifestations of evil spirits, if all modern psychic phenomena are the tricks of evil spirits? To this question no logical answer can be given that will hold good for a single minute.

Where have those who use this devil argument left their God? The angels are immortal beings, and God is the same to-day, yesterday and for ever; therefore if you discredit modern spiritual phenomena you at once cast doubt upon the ancient ones, for a careful comparison of the whole range of modern psychic phenomena (not a wretched picking and choosing among the trivial, such as Mr. Richardson indulges in) shows the modern to be of the same warp and woof as the ancient. Exactly the same argument applies to his trumpety plea of hallucination. If we cannot trust our senses nowadays, how could the apostles and prophets? If half a dozen witnesses in daylight are hallucinated to-day, what proof has he that the apostles were not hallucinated when Jesus came after his death upon the cross? He has no proof. Truly, Christianity may well say of all who prattle like Mr. Richardson, 'Save me from my friends!'

THE LONDON UNION OF SPIRITUALISTS will hold a Social Gathering on May 3rd at Anderton's Hotel, Fleet-street, at which a public reception will be given to Dr. J. M. Peebles. It is expected that Dr. Peebles will be one of the speakers at the Convention at South Place on May 29th.

A WONDERFUL book is the 'Annual Report of the Smithsonian Institution' for the year ending June 30th, 1911 (Government Printing Office, Washington, U.S.A.). This institution, created by Act of Congress in 1846, has had for more than sixty years a powerful influence in the development of science in the United States. A *resumé* is given of the work carried on in the United States National Museum, the Bureau of American Ethnology, the National Zoological Park, the Astrophysical Observatory, &c.; but by far the greater part of the volume is occupied by an appendix presenting detailed reports by leading investigators in various branches of study. These include articles (beautifully illustrated) on radiotelegraphy, the gyrostatic compass, experiments with invisible light, recent developments in astronomy, ancient Mexican manuscripts, the fossil floras of the Arctic regions, and a host of other subjects, besides biographical notices of Dr. Koch and Sir Joseph Hooker. The book is, in fact, a library of scientific research and information.

'THE SPIRIT WORLD—WHERE?'

'The Commonwealth' for April has a thoughtful article under the above heading, in the course of which the writer, Mr. Jasper Hunt, says:—

What reason have we to suppose that the content of human consciousness represents more than a fraction of the All? Pent in the prison-house of the body, we view the landscape of creation through five small windows. We realise ourselves and our surroundings by means of sight, hearing, scent, taste, touch. Does it follow that there are no modes of being other than those our five poor senses can appropriate? . . . Said Strauss: 'It is indispensable to inquire after the place where the souls of the departed are to be disposed of. Ancient Christianity was at no loss to answer such a question, having abundant space at its command for the elect in Heaven beyond the starry firmament—for the damned in hell deep under the earth. For us, that heavenly space has vanished; . . . while the space in the interior of our globe is so completely filled with terrestrial matter of various kinds, that for hell also we have no locality to spare.' No space! But what is space? 'We ought constantly to bear in mind,' writes Professor Pearson in the name of Agnosticism, 'that space is peculiar to ourselves. . . . The farthest star and the page of this book are both for us equally groups of sense impressions, and the space which separates them is not in them, but in our mode of perceiving them.' Terrestrial matter! But what is matter? It is something finer than the ether of space, which in turn remains 'an inference.' . . . It is clear that there is nothing in modern science to compel our setting the spirit world afar off. On the contrary, there is infinite suggestion in the scientific outlook that we ourselves—we on earth—actually supply the outer fringe, or lower level, in a stratified spiritual universe.

Apparently Mr. Hunt entertains the Spiritualist idea of the spirit spheres, although some of our friends seem to think that if we are not reincarnated on this earth, we must be taking a 'turn' on some other planet—i.e., still existing on the physical plane, but in different surroundings.

ITEMS OF INTEREST.

In the April issue of the 'Occult Review,' the Editor, in his 'Olla Podrida,' tells of an amusing coincidence in connection with the church which his family used to attend. The wife of the rector had had twins for the second time. 'The curate who preached the Sunday morning sermon had not been made acquainted with the fact. By an almost incredible coincidence he chose as his text the words, "Two are better than one," to the vast amusement of the congregation.' Unaware of what caused their merriment, he repeated the text in louder and clearer tones than before, which naturally only increased the general amusement. After the service the curate was made aware of the appropriateness of the words which he had chosen.

We hear a good deal just now about vibrations, lucky days, stones, colours and stars. Perhaps the following inspirational message received by C. C. Seyfarth, after listening to a lecture on the colours which a healer should wear, may be a small antidote in this direction in some minds. 'It is not the colour, it is the heart that matters when one is trying to help another. The healing force is given from soul to soul; always bear that in mind. Look to the highest, think the best, give to your patient all the love and sympathy possible, and you will be fully repaid by beneficial results. It would be painful for some to wear colours such as "orange" and "purple," &c. It is quite a personal matter and one must be guided by one's own intuition and circumstances. There are many ways but only one door. Each is right according to the earnestness, faith, and ability to receive the stream of healing power from the highest source, and to give out the best freely. Never attempt to heal when depleted, pray without ceasing and remember the Master Healer used simple ways and means.'

The report in the 'Daily Telegraph' of April 16th of the trial of two West-End palmists for pretending to tell fortunes makes it clear, from the evidence of the witnesses, that in each case the visitors were 'regaled' with what was aptly designated as 'a farrago of nonsense and balderdash.' Both promised their visitors marriage; one visitor was to be married twice, and the other was to have three or five children, two of whom would be born dead. One was 'an idealist,' and would become a nurse or adopt the stage as a profession, and the other was told that she ought to be an actress. One was informed that she was born under Saturn, and the other that her lucky numbers were seven and twenty-five, her lucky day was Thursday, her lucky colour green, and her lucky stone moonstone. Personally, we see no

reason why people who are silly enough to be amused with such nonsense should not be allowed to enjoy themselves, and we strongly resent the practice of sending police spies to 'aid and abet' in the commission of an offence against the law. The mischief of this fortune-telling is that in many cases it does not end with the pastime, but disastrous consequences often ensue, especially when the consultant falls into the hands of unscrupulous practitioners and is blackmailed, or worse. In any case, this business has nothing to do with mediumship or Spiritualism.

A lady correspondent at Shanklin sends us a curious instance of premonition. On the morning of Saturday, the 12th inst., she had a dream which seemed to presage trouble. 'On awaking,' she says, 'I was strongly impressed to procure a fresh supply of lint, absorbent cotton wool and Friar's balsam (to stop bleeding), and sal volatile for faintness. On the Monday I had such a strong feeling that all this would be needed suddenly for my elder son Jack, that before going out to take tea with a friend I told Jack and his brother Bertie to be sure and remember that these articles were in the medicine chest. All day I had a severe pain through my left eye and all over my head, but while I was sitting with my friend at tea it suddenly left me. It was just at that time that Jack met with a severe bicycle accident, being thrown from his machine and cutting open his forehead. He was helped home and the remedies were found and applied; but he had lost so much blood and was so giddy and faint that without his brother's help he could hardly have managed. A little later he was conveyed to the doctor's, where he had the wound stitched up and his other injuries seen to, and on my return home I was able to get him to bed.'

We see by the newspapers that Mr. J. Pierpont Morgan's will has been published, and that of its thirty-seven articles the most striking is its first, which reads as follows: 'I commit my soul into the hands of my Saviour in full confidence that, having redeemed it and washed it in His most precious blood, He will present it faultless before the Throne of my Heavenly Father, and I entreat my children to maintain and defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of complete atonement for sin through the blood of Jesus Christ once offered, and through that alone.' We refrain from making any comment.

'Of late,' writes a valued friend, 'the newspapers have been full of allusions to mysticism and psychology. Apparently there is a considerable movement of thought outside of Spiritualism but towards it—in its larger aspects, at least. That is a reason for keeping our own borders as wide as possible. The newcomers will want something better than physical manifestations, and will have different standards of evidence. It will not be a case of basing the new heaven and the new earth on the transit of a newspaper from New York to London by psychic power, or the materialisation of a spirit; but on the general lines of recorded evidences at large, of intuition, of systematised thinking, and the extension by the scientific imagination of all that is now known of natural laws and the things to which they point.'

'Towards the Summit' is the title of a forty-page pamphlet by Mr. L. A. Bosman (16, Oakfield-road, Clapton, London, N.E., price in art cloth, 1s.; paper, 4d., post free). It contains many suggestions and hints intended to be helpful to those who seek to live the spiritual life. The author advises 'the elimination of all flesh food from the diet,' and says that 'control of the desire nature is to be sought, especially control of the mind.' He deals pretty fully with the diet question, and gives useful counsel regarding the right choice of food. Considerable stress is laid on meditation, which, he says, should be 'a very definite and positive thing. It does not consist in merely allowing all kinds of thoughts, however beautiful, to filter through the mind. This is by way of being a mediumistic training [indeed! we never heard of it before], and, therefore, to be deprecated as dangerous because of the tendency to instability which it brings in its train.' Mr. Bosman further states that 'the student' (and, we may truly add, the would-be medium) 'has to prepare himself to become a channel; but a channel is not a sieve.' Theosophists do not seem to understand the nature of mediumship, and appear to entertain the weirdest ideas regarding it. However, we can all agree with the following advice (even if we do not succeed in carrying it into effect): 'Make yourself a focus, so that the light may radiate through you and help those around you.' Love and service, sincerity and intelligent effort, will always show that their possessor is in the right attitude and is on the way to the summit. He who loses sight of himself in his devotion to humanity is living the true spiritual life. There are many modes of faith, but always the pure in heart see God.

FRIENDS IN COUNCIL.

Under this heading we propose to devote space to brief letters of inquiry and replies thereto from our readers.

Consciousness.

SIR,—With reference to the inquiry on p. 191, regarding consciousness, although not *well versed* in the subject, perhaps you will grant me a hearing. I think a change of environment does not necessitate a loss of consciousness. Spirit (which is not in space) is indestructible and unaffected by natural conditions. What if our consciousness, which is merely perception of personality, is to be corrected in respect to the spiritual. Our *one* consciousness, the altruistic—the universal—may be the only true one.—Yours, &c.,

E. P. PRENTICE.

Violet Leaves as a Cure for Cancer.

SIR,—In 'LIGHT' of March 8th (p. 118), it is stated that Croydon friends are praying for a lady who is suffering from cancer. I would say, keep in the closest possible touch with spiritual forces by all means, but does the patient know that Nature has provided a cure for cancer in violet leaves? A small handful should be eaten as a salad two or three times a day; it requires some perseverance, but if the disease is in any but its last stage the cure is certain.—Yours, &c.,

M. C.

[We wonder if any of our readers can speak from experience of beneficial results from the use of violet leaves as suggested above by 'M. C.'—ED. 'LIGHT'.]

The Evolution of the Ego.

SIR,—Some years ago I wrote to 'LIGHT' advocating the same theory as that advanced by Mr. R. A. Bush in his able and lucid letter in 'LIGHT' of April 12th. As I do not remember having ever seen the theory brought forward before in Spiritualistic literature, I hope to see it fully discussed, for it is, I submit, of vital importance, affecting the whole realm of philosophic and theological thought. I contend that the theory set forth by Mr. Bush is rational and consistent with all we know of Nature, and at the same time enormously increases the dignity and responsibility of life and procreation. If the ego constitutes the real individual, and if the germ of that ego does not come from human parents, I fail to see that there can be any real parentage at all, for the restriction of human parentage to the physical body only would mean that human beings have really no parents. The distribution of soul germs from an outside source, under all circumstances and upon all occasions of human procreation, is a theory I never could grasp.—Yours, &c.,

GERMINIST.

Resurrection and Science.

SIR,—As you have kindly made some reference to my pamphlet on the 'Athanasian Creed' (page 190) and ask me how I know that what I have written on the resurrection is true, I will answer you, but like those of old who would not believe 'though one rose from the dead,' neither will you believe, since you are as much prejudiced against the actual physical resurrection of Jesus Christ, in the same material body glorified, as are many orthodox Christians against there being any truth in the possibility of modern materialisations. I know that what I have asserted in my article on the resurrection is a scientific possibility and that it is also a fact, because it has been revealed to me that such is the case, and I have obtained this revelation because I am the reincarnation of one of the original disciples of Jesus. Yours is a paper, I believe, open to all new planes of thought and you would not willingly condemn a new theory unheard. What I want your readers to realise is that, rightly understood, Spiritualism and Christianity are one and the same, and that if you will pursue your investigations with open and unprejudiced minds you will find that ere long the dead will not only return through mediums, but in actual fact, not merely as 'materialisations,' but as 'resurrections' if your mediumship is sufficiently ennobled to give the requisite conditions before the burial of the body. Those conditions and the process of actual resurrection I have explained in my pamphlet, which, although it is of little interest to you, contains precious nuggets of the higher truth which only those wilfully blind or prejudiced would despise and reject. I have sacrificed much for many years for acknowledging the truth of Spiritualism; is there one Spiritualist who will candidly examine and make any sacrifice for the cause of divine science and Christian Socialism?—Yours, &c.,

JAMES B. MORTON BARNES.

How Spiritualism Helped a Bereaved Mother.

SIR,—Perhaps the following account of my personal experiences may be of interest to your readers. My only son, aged seventeen, died last September, after only four days' illness. He was a very clever, intelligent lad and had passed several exams. with honours, taken an exhibition to college and passed his first exam. for B.Sc., gaining a very good place. Of course I was proud of him, but beyond that there was the most intense sympathy between us, so you can perhaps understand the terrible blow it was to me to lose him. All my people have been Episcopalians and I had been a regular church-goer all my life, but from that day I felt I could neither pray nor go to church. Things went on in this way for nearly three months, and in December when I went to see the physician who had been attending me all that time he said it was no use continuing to take medicine as my condition was due to grief, but he urged me with exceeding kindness to have patience, for he thought that before long I would be comforted.

About ten days previously I had begun to pray that if my boy could not come to me physically, he might spiritually. When I got home from the doctor's I found a friend waiting to see me. She is clairvoyant and had been very much disturbed by hearing knockings. Thinking it was her husband wishing to communicate with her, as he frequently does, she had been to a medium, when, to her great surprise, my boy came and begged her to tell me to go there as he wished to talk to me. At first she refused, thinking it would upset me so, but the knocking went on and she had come that evening to tell me.

It seemed too good to be true. However, she took me to the medium, and to my great joy my boy came and gave me positive proof that it really was he. Since then I have had frequent interviews with him and am hoping in a few days to see him materialise. Needless to say I have become a convinced Spiritualist, and life, which seemed unbearable before, is wonderfully brightened, for now I know my boy is ever near me and just as interested in everything as before. I take 'LIGHT' every week and think it one of the most interesting papers published, and am doing what little I can to help others who are in similar trouble to understand that their dear ones are with them as much as ever.—Yours, &c.,

A MOTHER.

Reincarnation and its Opponents.

SIR,—Mr. E. P. Glen (p. 180), commenting on my previous letter, says of reincarnation: 'Well, if the thing is ridiculous and is only supposed to be in Nature, the position of the objector is quite a reasonable one.'

Quite so. But is the theory that explains a great number of actualities, which are otherwise unexplained, in this phenomenal world, a ridiculous one? To say that it is, without any reservation, is a bold assertion; it is *petitio principii*. Most of our Spiritistic experiences are stigmatised as 'ridiculous' by the uninitiated, yet we, as Spiritualists, know them to be true for us. Experience teaches that we know practically nothing of ultimate truth (for in this present phase of our existence we have only gradations of truth), but, in order to arrive at an approximation of that truth, we must have a working hypothesis. In my judgment, it is 'true scientific thinking' to accept as temporarily true (be it ultimately true or not), the hypothesis that explains the greatest number of actualities, provided a contradiction is not involved. The most profound verities are not capable of apodictic proof; the philosopher is not dismayed, for by ratiocination he will prove their truth apagogically, to the satisfaction of his reason.

Again, Mr. Glen erroneously infers that by wealth and indigence I meant happiness and misery respectively. I assure him that nothing was further from my mind. I wrote of the disparity in the conditions, necessarily involving inequality of opportunities. It is patent to every student of human nature that wealth does not mean happiness; it sometimes corrupts, and brings misery to its possessor. True happiness is only attained through knowledge. But are the opportunities for its attainment equal in all conditions of life? Is this accidental? Are we to propound the theory of accidents in the Cosmos? This is absurd, for the proposition contradicts itself. On the contrary, everything is the result of laws, and the laws of Karma are the laws of causality.

I hope that I have made it sufficiently clear that I do not measure happiness in terms of physical comfort. I think I can perceive the fallacy of Mr. Glen's reasoning. It is the starting from a false premiss. To speak of re-embodiment as a 'jump backwards' implies the assumption that all incarnate spirits are higher than all incarnate ones. But it is not so. Everything in the Cosmos moves circularly. The earth is not going backward in returning, with such admirable precision, to the equinoctial

points; it is progressing all the time. Reincarnation, as understood to-day, is not the metempsychosis of the ancients. There is no jumping backwards, for even in this phenomenal world we live on graduated spiritual planes.

'Omnia Vincit Amor' (p. 191) fails to see what 'cause and effect' have to do with human reincarnation. I advise 'O. V. A.' to study the laws of Karma, which are natural laws, diligently, but not to approach the subject with a preconceived idea. The inference that I look upon suffering as the result of wrong done in a previous earth life, is only partially correct. Many people suffer voluntarily for the good of others; while great souls like Jesus, Savonarola, Michael Servetus, Giordano Bruno, &c., suffered because they could not be false to their conscience; while others, again, cause great agonies, unnecessarily, to other beings; but all these things will adjust themselves by the law of retribution because of the immanence of justice in the Cosmos.

Finally, let me remind your correspondents of a good maxim of Heraclitus: 'If you do not expect the unexpected, you will not find the truth,' which, to prevent a possible sophism, I translate: In searching for truth, have no preconceptions.

If the opponents of reincarnation have no better arguments than those they usually put forward against the theory, I think they might with advantage at least suspend their judgment. I am in complete agreement with the thoughts expressed by Miss E. Katharine Bates in her letter (p. 179).—Yours, &c.,

JAMES MERLINI.

The Fear of Death.

SIR,—I quite agree with E. P. Prentice (page 167) as to the convinced Spiritualist. Those who here have been convinced by knowledge are always looking upwards to a higher life. This they carry with them to the spiritual world, and from plane to plane. Those who do not believe in the spiritual leave this world looking downwards, and the ministering spirits have some difficulty in waking them out of their state. The poet Burns was something of a Spiritualist. When the Laird of Terraughty was seventy-one Burns wrote to him:—

'This day thou metes threescore eleven,
And I can tell by bounteous Heaven
(The second sight ye know is given

To every poet)

On thee a tack of seven times seven

Will yet bestow it.'

Seven times seven, in spiritual words, means all that is full and complete, and Terraughty attained the grand old age of ninety-four.

Burns seemed to be careless of life; he died at the age of thirty-seven. This was how he wrote of death:—

'Thou grim king of terrors, thou life's gloomy foe,
Go, frighten the coward and slave;
Go, teach them to tremble, cruel tyrant! but know,
No terrors hast thou to the brave!'

R. G. BENNETT.

Spiritualists' Fund of Benevolence.

SIR,—In submitting my monthly report for March, I desire to thank all the contributors for their generous support: Mr. Ridley, 5s.; 'Edith,' 5s.; 'A Friend' (Madras), 2s. 6d.; 'A Friend' (Toronto), 8s.; Manchester Good Friday Demonstration, £4; Mrs. Kate Taylor Robinson and Mrs. Ayers, 10s.; Rothesay Circle, £1 5s. 6d.; total £6 16s.—Yours, &c.,

M. A. STAIR.

14, North-street, Keighley, Yorks.

MR. L. V. H. WITLEY AT THE CITY TEMPLE.—At the morning service at the City Temple, last Sunday, the Rev. R. J. Campbell drew special attention to the fact that Mr. L. V. H. Witley was to address the Women's Conference in the afternoon on 'The Ministry of the Unseen.' Mr. Campbell referred in the kindest terms to Mr. Witley's experiences and to the books which have been issued in relation to them. Mr. Witley, addressing a crowded audience, mentioned that this was the first occasion upon which he had spoken in public in regard to the Unseen, and said that there was no place in which he felt more at ease in making this new departure than at the City Temple. Many questions were asked at the close, showing the keen interest taken in the subject, and Mr. Witley has accepted a warm invitation to address the Conference again at no distant date. We understand that a character-study of Father Stanton, of St. Alban's, Holborn, has been contributed by our friend for the May 'Healthward Ho!' The next article in the series on 'Life Within and Without the Veil' will appear next week, and subsequent articles in the first issues of succeeding months.

SOCIETY WORK ON SUNDAY, APRIL 20th, &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—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. E. W. Wallis delivered a fine address on 'The Distinctive Features of Spiritualism,' the discourse being followed with deep interest by a large audience. The revered pioneer of Spiritualism, Dr. J. M. Peebles (who is passing through London on his way to Geneva), spoke a few words and was accorded a most enthusiastic welcome.—15, Mortimer-street, W.—14th, Mrs. Cannock gave successful clairvoyant descriptions. Mr. W. T. Cooper presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, address by Mr. E. H. Peckham on 'The One Reality.' Evening, Mr. G. R. Symons spoke on 'Auto Culture.'—For next week's services, see front page.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL—Morning, Mr. Long gave spirit teachings, and in the evening spoke on 'The Communion of Christ.' Sunday next, Mr. W. E. Long; 11 a.m., personal messages; 6.30, 'Dreams and Visions.'

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. A. Jarmach gave an address and descriptions. Sunday next, at 7 p.m., Mr. Robert King, address on 'The Phenomena of Materialisations,' and answers to questions.—J. W. H.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. C. P. Stanley gave an interesting address on 'Work out your own Salvation with Fear and Trembling.' Mrs. E. Bryceson presided. Sunday next, at 7 p.m., address by Mr. J. C. Thompson.—W. H. S.

SEVEN KINGS.—45, THE PROMENADE.—Mr. G. F. Tilby spoke on 'Spiritualism and its Application to Life's Difficulties.' 16th, Mr. Wright, address and psychometry. Sunday next, at 11.15 a.m., Mr. Hutchfield; 7 p.m., Mr. and Mrs. Smith. Tuesday, 8 p.m., Mrs. Mary Davies. May 4th, Mr. and Mrs. Roberts.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mrs. Mary Gordon gave an address and descriptions. Sunday next, at 11.15 a.m., open circle; 7 p.m., Mr. Sarfas, address and clairvoyance. Monday, at 3 p.m., ladies' circle. Thursday, at 8, public circle.—F. C.

BRISTOL.—144, GROSVENOR-ROAD.—Addresses by Mrs. Baxter on 'What is a Spiritualist?' and Mr. Brunt on 'By Deeds, Victory' were appreciated. Sunday next, 6.30 p.m., public service. Monday, at 7 p.m., healing; at 8, developing. Wednesday, 7.30, service. Friday, 8, public circle.—J. S. B.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Neville gave an address and descriptions. Sunday next, at 11.15 a.m., healing; 3 p.m., Lyceum; 7, Mr. Horace Leaf, address and clairvoyance. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 7.30, social meeting.—E. K.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. J. J. Morse gave fine addresses, full of beauty, humour and pathos, on 'The Mightiest Magician' and 'After Death, Judgment.' On Saturday he related his 'Forty-three Years' Experiences,' and on Sunday afternoon addressed the Lyceum. Sunday next, at 11.15 and 7 p.m., Mr. Frank Pearce, addresses. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3 p.m., circles.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET, WEST.—Mrs. Mary Davies gave excellent addresses, descriptions, and messages; chairman, Mr. Thomas Olman Todd. Sunday next, at 11.15, public circle; 7 p.m., address by Mr. T. O. Todd; clairvoyante, Mrs. G. C. Curry. Weekly meetings as usual.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, paper by Mr. J. Wrench on 'Objections to Spiritualism Answered.' Evening, splendid address by Mr. E. Burton, descriptions by Mr. J. Wrench. 17th, Mrs. Webster, address and clairvoyance. Sunday next, at 11.45 a.m., Mrs. Hayward, 'Phenomena'; 7 p.m., Mr. A. J. Neville. Thursday, at 8 p.m., several speakers. May 4th, Mr. J. G. Nicholson.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Morning, Mr. G. B. Bunn spoke on 'Spiritual Starvation'; evening, Mrs. E. A. Cannock gave an inspiring address on 'The Mysteries of Life,' and well-recognised descriptions; Mr. Percy Cooper kindly played a violin solo accompanied by the organist, Mr. William Johnson. Sunday next, at 11 a.m., service; at 7 p.m., Mrs. Mary Davies, address and clairvoyance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'The Foundation of Religion'; evening, Mrs. A. Beaupaire gave an address on 'Spiritualism, and what it teaches us,' also descriptions. 16th, Mrs. S. Fielder, address and descriptions. Mr. E. Alcock Rush sang a solo. Sunday next, at 11.15 a.m., Mr. J. Abrahall on 'The Foundation of Religion'; 3 p.m., Lyceum; 7, Mrs. Minnie Nordica. Wednesday, Mrs. E. Neville.—J. F.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr. Hawes conducted the meeting. Evening, Mr. Alcock Rush gave a good address on the 'Utility of Spiritualism.' Mr. and Mrs. Rush sang a duet. Sunday next, at 11.15 a.m., Mr. Dougall; at 7 p.m., Mrs. Alice Jamrach, address and descriptions. Monday, at 8 p.m., circle (inquirers welcomed). Thursday, 7.30 p.m., healing (Mr. H. Bell); 8.15 p.m., circle, members only.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, helpful circle; evening, at the Arlington, earnest address by Mr. D. J. Davis and convincing descriptions by Mrs. Podmore. Sunday next—morning, circle. May 1st, May-Day Concert, 6d. 4th, at 3, Special Lyceum Session, naming of infant son of Mr. Underwood; tea at 5 p.m., 6d.; at 7, Mrs. Podmore. Last meeting at the Arlington, April 27th, at 7, Mr. H. J. Stockwell, Mrs. Keightley, clairvoyance.—A. C. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Bodington gave addresses and descriptions, Mr. Dimnick presiding. Sunday next, Mrs. Maunders. Thursday, clairvoyance (silver collection). We sincerely thank members and friends for the excellent programme provided last Saturday evening. The characters in the dramatic sketch were ably portrayed by the Misses Hough, Smith and Dayton, and Messrs. Yarnold, Lonnen and Waitt. The musical items were well rendered by Mr. and Mrs. Lavender and Miss Smith and Mr. Lonnen. Dance music by Misses Hough and Dayton, and Mr. Lee. Mrs. Dudley kindly undertook the catering. All to support the society's work.—A. B.

UNION OF LONDON SPIRITUALISTS.—Annual visit to Battersea Society, Sunday, May 4th. At 3 p.m., Rally in Battersea Park. South London Spiritualists are urged to attend. At 7 p.m., public meeting at the hall in Henley-street; speakers: Messrs. G. Tayler Gwinn and Gerald Scholey. Soloists, Mr. and Mrs. Alcock Rush.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mrs. Maunders gave an instructive address on the 'Truth of Ages.'
NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Walter Howell gave addresses, morning and evening.—H. E.

TOTTENHAM.—684, HIGH ROAD.—Mr. Pulham spoke on 'Heaven Within' and Mrs. Pulham gave descriptions.—N. D.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren, who also gave descriptions.—E. F.

EXETER.—MARKET HALL.—Morning, address by Mr. C. V. Tarr. Evening, Mr. Geo. West spoke on 'The Angels of God.'

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—Morning, circle; evening, Miss V. Burton gave an address. 16th, Mrs. Neville gave successful descriptions.—C. D.

SOUTHSEA.—LESSER VICTORIA HALL.—Mr. L. J. Gilbertson replied to questions from the audience and gave an address on 'The Beauty of Holiness.'—J. W. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. A. Punter gave addresses and recognised clairvoyant descriptions. 16th, Mrs. Hack gave an address and descriptions.—J. G. McF.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Addresses by Mr. and Mrs. Spiller, followed by phenomena. 16th, services conducted by Mr. W. Hepworth and Mrs. Spiller.—P.

BRISTOL.—16, KING'S SQUARE (OFF STORES CROFT).—Mr. E. J. Hughes spoke on 'Spiritual Forces'; descriptions by Mr. Thorne. Usual week-night meetings.—A. L.

SOUTHPORT.—HAWKSHED HALL.—Mrs. E. Hyde spoke on 'The Bible and Spiritualism' and 'Sow the Seeds of Truth,' and gave descriptions. On Monday she held two meetings.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Address on 'Is Spiritualism a Religion?' and descriptions, by Mr. and Mrs. Hayward. 18th, Mrs. Cornish.—J. A. P.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address and descriptions by Mrs. Powell Williams. Usual week-night meetings.—W. G.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses by Mr. P. R. Street. 17th, address and descriptions by Mr. H. Mundy.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mrs. Minnie Nordica addressed a record audience on 'Man, the Maker of his own Destiny,' and gave auric readings and clairvoyant descriptions.—S. E. W.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Pearce delivered an enthusiastic address. Mr. Rundle gave recognised descriptions, and Mr. R. Hasted rendered a violin solo. Messrs. Habgood and Jeffrey ably assisted with the Lyceum.—C. A. B.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Clavis, descriptions by Mrs. Trueman. 16th, Mr. Lethbridge, Mrs. Trueman and Mrs. Summers rendered efficient service.—E. F.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, healing service; evening, Mr. Jones spoke on 'The Purpose of Life' and Mrs. Jones gave descriptions. 17th, address by Mr. H. Wright on 'Death the Angel of Love' and psychometrical readings.—A. L. M.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, healing service; evening, address by Mr. G. Tayler Gwinn. 14th and 16th, addresses and descriptions by Mrs. Webster and Mrs. Beaumont.—T. S.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGECUMBE-STREET.—20th, Mr. Adams spoke on 'Spiritism and Spiritualism,' and Mrs. Joachim Dennis on 'Slum Work.' Soloist, Mrs. Cook; descriptions by Mrs. Short and Messrs. Card, Dennis, and Hoskyn.—E. D.

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