

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Many are the complaints of the high pressure of life to-day, the stress of competition, the relentless demand for an efficiency which is to be devoted mainly to money-making. But like every other phenomenon it has its good side. It eliminates many evils not because they are morally offensive to the new spirit, but because they hinder efficient working. There is, for example, the tremendous change in the general attitude towards the drinking habit. To-day there is water on the table in thousands of homes where a generation ago there would have been wines and spirits. Teetotalism has become almost fashionable, and even those who do not abstain entirely are, for the most part, rigidly temperate. The slightest tinge of alcohol in the breath is regarded with suspicion in most houses of business. Drinking, it has been found, is an enemy of efficiency. As the New York 'Tribune' puts it: 'The drunkard is no longer a hero. He is an object of pity.' All this is to the good. It would be ungracious to complain that the causes which brought it about were for the most part purely utilitarian.

But the change goes much further than this. All this keen, strenuous living means added clearness of mind and higher developments of energy. For a time, of course, they will be devoted purely to material advancement, but only for a time. Already we see signs of change amongst the thoughtful. They are beginning to ask for a better goal than that set before them. All this tremendous machinery of existence becoming more and more elaborated—and for what? To achieve success. Yes, but what is success? So the probing inquiry is beginning to express itself. Is not the happy man the only truly successful one? And can any man be truly happy to whom the world is merely a brief stage of hustling endeavour, and death 'a leap in the dark'? Yes, the alert minds are beginning to think very seriously about things, and their thinking is bringing about some significant changes.

In 'Some Aspects of Chinese Music' (William Reeves, 1s. 6d. net, or with cloth binding, 2s. net), Mr. C. P. Green gives an interesting account of the music of China both on the historical and the technical sides. In view of the high position generally accorded to music in its relation to universal principles, it is decidedly significant that in ancient times (as Mr. Green tells us) the Chinese placed so high a value on music that only those who understood the art were considered to be fit to perform the duties of rulers. The knowledge of sounds, in fact, was regarded as being closely connected with the science of government. Only a

portion of the book is taken up with the title-subject. The remainder is devoted to a number of useful and entertaining articles on music generally, amongst which 'Music and Mood' touches effectively on the spiritual qualities of music.

How impossible it is to produce true music when the player is not in the right frame of soul is well known to musicians. As the author rightly says:—

It is Nature's law of protection over her most precious gifts, and unhappy he who forces music in direct revolt against this instinct.

'The Vineyard' for July maintains its general level of excellence. The opening article, 'The Peasant our Salvation,' by Peter Rosegger, is a powerful indictment of the economic forces which constantly deplete the countryside of its workers. Mr. Rosegger deals with the decay of agricultural life in Germany, but his observations apply quite as strongly (perhaps even more strongly) to our own land. The evil is not by any means a new one. It is considerably more than a hundred years ago since Goldsmith, in his 'Deserted Village,' wrote:—

Ill fares the land, to hastening ills a prey  
Where wealth accumulates and men decay.

It seems not unlikely that we are nearing the end of the decline of the rural virtues. Nature has always a flaming sword with which to turn back the race that departs from her ways. And we believe with Mr. Rosegger that 'future generations will more and more make their home on the land.' The spiritual as well as the physical vigour of humanity is bound up with its 'oldest inheritance,' the soil.

The problem of evil may be said to be the 'note' of the current issue of 'The Hibbert Journal,' for it is dealt with in two articles, one by Rabindranath Tagore, the other by J. N. Larned. And the subject occurs indirectly in a third article, 'The Fall of Lucifer,' by the Rev. A. Smythe Palmer, D.D. The first-named writer goes to the core of the matter in some incisive sentences. Thus, in dealing with pain, he remarks:—

Pain which is the feeling connected with our finiteness is not a fixture in our life. It is not an end in itself as joy is. To meet it is to know that it cannot be the principle of permanence in the creation.

He notes, too, how slightly the idea of death takes hold on our minds. 'Life as a whole never takes death seriously.' That is because 'death is the negative aspect of life,' and perhaps because consciously or subconsciously, in the general mind, there has grown up the feeling that death is not an ultimate reality. In a fine passage at the close of his paper, Rabindranath Tagore speaks of Pain as the vestal virgin 'consecrated to the service of the immortal perfection':—

When she takes her place before the altar of the Infinite she casts off her dark veil and bares her face to the beholder as the revelation of supreme joy.

The other article by Mr. J. N. Larned, to which we have referred above, takes the form of a discussion. The

## NOTES FROM ABROAD.

question of evil is debated with rare ability amongst some imaginary debaters. At the close, the President of the conclave deals with the question in a manner that we think would satisfy the minds of most thoughtful persons—those at least who accept the idea of a Divine governance of humanity. He takes the ground that there would be no disease or pain that is not beneficent, no untimely death or sorrow or any want that creates distress, if the powers given to mankind were used faithfully in all things by all. But without the freedom that makes man a responsible being he could not become worthy of his spiritual nature. It is better, therefore, than making a vain appeal for the miraculous removal of evil, to seek strength of spirit to meet and overcome it. But how about the untimely deaths, and consequent sorrow, occasioned by an earthquake, or a tidal wave?

From Messrs. J. M. Dent and Sons, Ltd., Bedford-street, Strand, W.C., we have received 'A Plea for the Thorough and Unbiased Investigation of Christian Science, by an Enquirer' (price 1s.). The writer deals with his subject very much as a believer would do, and makes out a good case for the study that he desires. He suggests that, as questions of philosophy and religion must ultimately be resolved into facts which are or are not logically provable the time for quarrelling about them has gone past. But surely frank discussion of problems is not quarrelling! 'Enquirer' holds that 'the continuance of illness of all sorts is in the main due to the ignorance of the public of real causes,' and that 'if a tenth of what is spent on medicine were to be spent in the dissemination of Christian Science literature, in less than a generation the thought of the people would be so changed and fear would be eliminated to such an extent that it is safe to say that half the amount allotted under the Insurance Act for sickness would be saved.

'Enquirer' gives a number of cases of healing, but is careful to state that 'healing is not the main object of Christian Science,' the real object being 'to bring men to a true knowledge and understanding of God, that sin may be eradicated and lives changed and brought into harmony with God.' At the same time he tells us 'that the very existence of the medical profession as hitherto practised, depends upon the public being kept in ignorance of the truths that appertain to Christian Science Healing!' And that 'it is quite time that the leaders of religion ceased wandering around in the vicious circle of religious uncertainties, and braced themselves with sufficient courage to fearlessly face the great issues raised by Christian Science. If its teaching is untrue they should prove it to be untrue, but if true, they should have the courage frankly to acknowledge its truth.' Not bad advocacy for an 'Enquirer'! But surely the burden of proof rests on those who make the affirmation!

## LONDON SPIRITUALIST ALLIANCE.

## SPECIAL NOTICE.

A special séance will be held on Monday next, July 28th, at 3 p.m., at which Mrs. Minnie Nordica will give clairvoyant descriptions. Admission, Members and Associates, 1s. each; visitors, 2s.

As Mrs. Nordica will sail for South Africa on the 31st inst. we feel sure that her many friends will be glad to avail themselves of this opportunity of again witnessing her mediumship and bidding her good-bye and Godspeed.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

We have received from the Baroness Adelma Von Vay a copy of her recently-published book, 'The Inner Life,' which contains some edifying reading for every day of the year. These readings consist of a Scriptural text, followed by either a short, suitable meditation, or some appropriate message from the spirit world. The Baroness, who during the last fifty years has had some wonderful experiences as a writing medium, has written the entire book under the influence of her spirit friends. Her principal guide, Andersen, when communicating regarding the efficacy of prayer, related the following mystic incident:—

'It was towards evening. The bells were ringing for evening-song, but none listened to their call to prayer; only a poor old woman gave heed to them. In the midst of the street's turmoil she lifted her thoughts to God, and her prayer ascended like a luminous column into the ether waves above. It is ever so: good thoughts appear bright and beautiful like brilliant stars; bad ones, on the contrary, resemble black balls, which by their own heavy weight rebound to earth from whence they came. What had been the prayer whispered by the old woman? "Oh, Lord, have mercy on my son, lead him back to Thee."'

At this point the spirit guide explained to the Baroness that the poor woman had lost her only son, who, on account of his evil ways, had caused her much sorrow and suffering. 'I followed the course of this motherly prayer,' continued Andersen, 'till it finally reached the son in a prison-like space, where everything around him seemed wrapped in utter darkness. Brooding gloomily over his fate, he wondered whether he was detained in this apparent hell in punishment for his wicked deeds, when suddenly he heard the voice of his mother sounding like a soft, distant murmur. At this moment light dawned in his soul, the love for his mother awoke in him, and he called out, "Oh, mother, forgive!" Louder, and more distinctly, he now heard his mother say, "Lord, have mercy on him!" Presently he joined in her prayer by calling out, "Oh, Lord, have mercy on me!" These words penetrated to Him, the Father of love and goodness. He sent one of His ministering angels, who led the poor sinner to a brighter sphere, where he will be taught how to atone for the evil he has done on earth. Meanwhile, the old woman toiling beneath had no idea of the wonder her prayer had wrought, but yet it comforted her in some mysterious way, and one day she will meet her son full of joy and happiness.'

In referring to his newly-discovered V rays, about which there has been some controversy in the French papers, Commandant Darget publishes in 'Le Fraternaliste' the result of the following scientific experiment which he made, together with a contributor to 'Le Matin': 'I took a plate of silver-bromide,' explains M. Darget, 'on which both my friend and I had placed a five-franc piece, and put it into a developing dish in the dark cabinet adjoining the art department of "Le Matin." Each of us then rested our fingers lightly on the plate, and continued to do so for about fifteen minutes. After that time we detached the coins from the plate to which they had been slightly adhering, when we discovered on the plate the imprint of the two coins. That of my friend's appeared in rose-colour, while mine showed itself in white.' M. Darget accounts for this fact by more fluid having emanated from his friend than from himself.

'La Revue Spirite' publishes a detailed account of some mysterious proceedings at a 'haunted house' in Rennes (France). The house, a pretty large one, is divided into several flats. One of these, which is occupied by a young couple, seems to be the chief place where the unknown forces are at work. Furniture as well as other articles are apparently pushed by invisible hands from one room to another, the performance sometimes resulting in much damage if the various objects lifted are of a breakable character, as every now and then they drop suddenly without having come into contact with any visible obstacle to the course of their eerie wanderings. An eye-witness relates that he heard a voice calling out, 'Here he is!' as soon as he had entered the room. This was followed by a loud cry which sounded as if it were uttered by a dog in pain. While the gentleman was speaking a vase flew off the mantelpiece and fell with a crash to the floor. It has even been asserted that blood has been seen oozing from the figure of Christ on a crucifix which hung in this particular haunted room. But the gentleman who wrote about this matter to 'Le Fraternaliste' disclaims all responsibility as to the correctness of this statement, he not having been present when this phenomenon was supposed to have taken place. Other investigators, however, vouch for the truth of it.

The ecclesiastical authorities were at last called in to 'lay the ghost.' It seems that 'the ghost' objected to these proceedings; in any case, he retaliated by throwing a table-napkin at one of the clergy, whilst Canon D. received a still less enviable reception.

Notwithstanding their exorcism, the mysterious proceedings have continued, neither civil nor canon law being apparently able to put a stop to them.

F. D.

## SPIRITUALISM, A PHILOSOPHY OF LIFE.

By W. H. EVANS.

(Continued from page 339.)

Nature, when looked at from below, is red in tooth and claw. One seeks in vain for a justification of all its ceaseless toil and pain. But if the material world be the workshop of divine forces, then all that we view as pain and sorrow and cruelty may well be worth the suffering (of course I speak of the unavoidable suffering of the animal kingdom). Especially so if this be the means of building up the mightier man of the future. But we must remember that sorrow and cruelty are known only to man. They are *moral* factors. For in the lower kingdoms there is not the same degree of moral development. We are apt to transfer in imagination our own peculiar moral sentiments to a kingdom that is *unmoral*. And although pain is felt in the animal kingdom, pain is *unmoral*, and hence it is a mistake to talk of morality in a kingdom where the sentiment, as we know it, does not exist. I say as we know it, because apart from the question of pain there is a morality in the universe, but so far as we know, it is in man alone that the perception of the moral law exists.

The point of all this is that to deplore all the unavoidable pain and suffering in the world is in a large measure a waste. You may deplore from your standpoint the cruelty of the cat playing with the mouse, but you cannot alter the cat, your sympathy is with the mouse, and it is noble to feel sympathetic, but there are channels where your sympathy can be of greater use, and that is where it is wanted. Nature evidently knows her business better than we can tell her. Much depends on the purpose that Nature may have in view. It is folly to say there is no purpose. For every end presupposes a purpose. It may be that Nature's purpose is the evolving of a perfect man, but you cannot have a perfect being without an environment suited for his expression. Hence all the wear and tear; the cruelty and death; the gorgeous sunsets and storm-black clouds; the warring passions of men; the lusts, the greeds, the selfishness; the dreams, the ideals, the aspirings; all are necessary to out-work the divine purpose of life. Every domain of Nature must evolve with man. Every kingdom must rise with him. Every cell in the whole laboratory of Nature is a worker. Every plant, fish, animal, insect, bird, man is working and building and refining. The earth is to become a paradise, and to become a paradise labour is necessary. Man has not been turned out of Eden. He is here to Edenise the earth, to make it blossom as the rose.

If mediumship has opened the gates of death, it is only to reveal that life is greater than death—that the promise contained in the burst of fiery glory when this planet first swung into space will yet find its apotheosis in the perfect man. This is no rhapsody, it is sober truth, albeit touched, perhaps, with the poet's fire and inspiration. For none can see the triumph of mind age by age, and the patient endeavour crowned with success, without feeling the impelling force and power which has directed them. It matters not whether one believes in a God, or simply in God: the fact that has come home to us is that life is triumphant. No tomb can hold it, no grave keep it in. It bursts all bounds, and is an eternal becoming. If only our ears were open and responsive, might we not hear the many tones of life in its myriad forms, vibrating in unison with the great heart of all? Should we not in our daily life, as in our moments of ecstatic rapture, know that love lives in that heart? Should we not feel that that love is directed by wisdom, and, best of all, should we not know that we were the product both of Wisdom and Love? In the union of the scientific spirit with the mystic's vision and rapture, we shall have the more perfect expression of that inner reality which we call life. To have at once the enthusiasm of love and the calm deliberation of wisdom

is to enter into the arcana of things and to know that the king of all creation is Life, Life Triumphant.

Far from being a penalty for sin, death is a natural means for ushering the soul into the next sphere of existence. The idea that by sin death entered into the world is being outgrown. And the consequence of such hypothetical sin is necessarily supposititious. In such a beautiful process as the birth of the spirit into the higher life we see nothing of sin or evil. We see only the work of God's beneficent law, which has provided for us a natural means of entering the fuller life.

The process has been frequently described. As the hour of dissolution draws near a cloud-like form rises from the physical body, connected with it by two cords, one at the head, the other at the solar plexus. The cords pulse with life, and as the life is withdrawn from the body, so does the cloud-like form become more definite until it is a replica of the body beneath, only more ethereal and beautiful. When the process has sufficiently advanced, guardian spirits sever the cords and take the spirit to its home. There is thus nothing to fear. Ignorance, with consequent shrinking from the unknown, has held us in thrall. But at last the veil has been taken from our eyes and we behold the true and only resurrection.

It may be that many feel anxiously disposed to put the question, 'What happens to the spirit when it is ushered into that other life?' Generally the spirit is taken to some home where it rests and recovers from the trial of earthly sickness and pain. Surrounded by loving friends, it is nursed back to health and life until, with new-born strength, it commences its onward march in the morning land of glory. If it has lived the earth-life well, it starts well. But if it has lived that life ill, it discovers that its new life reflects its inner condition, and it may at first find the task of throwing off the conditions of a misspent life a difficult one. Nevertheless, sooner or later, although the experiences in the darker spheres may have been sad and bitter, all tread the shining path that leads to glory; all feel at length the overshadowing presence of the Divine Being breathing into them the peace which passeth understanding.

### THE SPIRITUAL ASPECT OF DETERMINISM.

The whole of our jurisprudence is based upon the conception that man is a free agent. It has been taught that man can believe if he will but do so. Theologians have placed man between two contending forces of equal strength, one good and one evil. In this state of equilibrium he has the choice of going over to either. But anything in equilibrium cannot be said to have choice, and if man chooses the good instead of the evil, he will do so because the pull on the side of the good is strengthened by the inherent goodness in himself. The conception of man having absolute freedom of choice, although defended by theologians or metaphysicians, is not true. Absolute free will no man has, and no man can believe anything by willing to do so. He may think he does, but if he pauses to analyse his belief, he will discover that his original thought holds the ground.

It is a good thing that we are not free in the sense that we have been taught to believe. Such freedom would degenerate into licence. We know that true freedom comes by obedience to law, and when we obey the laws of our being we do not feel the restriction of those laws, but are conscious of that sense of freedom which renders life thoroughly enjoyable and happy.

Now we believe in God, and must accept the logic of that belief. We have no clumsy theological scheme of salvation to maintain, so we have no reason for a belief in absolute free will. The existence of God is the base of our argument. God is infinite, and He has produced all things. Whatever He has produced can only act according to its nature: in the case of sentient beings, according to their nature and the surroundings in which they are placed. Primarily God is responsible for all things. And no one can be held accountable in the way the old conception has decreed. 'Judge not,' said one of old. But we are so superficial that we are continually judging and condemning our brother. So many influences operate to make people act in the way they do that it is impossible to say what anyone deserves. We are very anxious to punish our brother if he does wrong, but we forget that Nature sees to that, and it is presumptuous for us to say what should be done to the wrong-doer as punishment.

'But,' someone exclaims, 'would you let the wrong-doer go free? Are the sacred rights of property to be given up to the hooligan?' Ah! but what makes the hooligan? And what about the *sacred rights of life*? More than three parts of the crime of this age is the natural outcome of the system under which we live. We breed and manufacture criminals, and then punish them for acting according to their nature. Logical, is it not? We do not even try to improve them very much. A little has been done toward ameliorating the condition of such, but generally we thrust them into dens where the psychic atmosphere is reeking with the spirit of suppression and hate. Is it any wonder that the seeds of future crimes germinate and grow in such an atmosphere? Is it any wonder that the criminal becomes spiritually helpless and unable to contend against the social ostracism with which he is treated? It is not my province here to write about our social condition, but I must and will protest against the waste of human life which our criminal system reveals. Instead of trying to make men and women good and useful citizens, we make them Ishmaels. And let us not forget that, so long as the rotten ideals rule which now dominate society, so long shall we have the criminal and have to pay for him. And we shall richly deserve to have to do so. If we like such a luxury we must bear the expense.

But do not misunderstand me. I am not maintaining that those whose strong hereditary pre-disposition to crime will not allow them to keep their hands off their fellows should be suffered to commit such crime with impunity. Restrain them by all means. This is a duty we owe to the criminal, who is often atavistic. But we must treat them as men and women, and not as animals. We must seek to reform them, and bring out the better side of their natures, and by so doing make them useful, law-abiding citizens.

(To be continued).

#### TRANSITION OF MR. ARTHUR HOLDEN.

It is with deep feelings of personal loss that we record the passing to the unseen of Mr. Arthur Holden, at his home at Letchworth, on Sunday morning last, the 20th inst. He had been very ill for ten days and was unconscious for several days at the last. Mr. Holden was a devout and devoted Spiritualist for many years. When he lived at Knowle, near Birmingham, he took active interest in the work for Spiritualism and was for years a staunch supporter of the Birmingham Spiritualist Union. Recently he and his family removed to the Garden City at Letchworth, and there, as at Knowle and Olten, he opened his home and invited friends and neighbours to come and listen to the inspired utterances of well-known mediums. In this quiet, but effective, way he helped to spread the knowledge of Spiritualism. Occasionally in these meetings at his own home he gave readings from the messages from his wife and others, which had been given in writing through members of his family, and, thinking that those messages, if printed, might do good, he overcame his natural aversion from publicity and only a few months ago gave to the world, through Messrs. C. W. Daniel, Limited, a selection of those writings, entitled 'Messages from the Unseen.' The book has received kindly and appreciative notices in the Press, and it has already been a great help and blessing to many readers.

No one who became acquainted with Mr. Holden could fail to be struck by his gentle disposition, his scholarly mind, his broad and tolerant spirit, his sane outlook on life, and his truly humanitarian, sympathetic, and progressive attitude towards all the great questions of the day. In spite of his retiring disposition, his patriarchal appearance made him a noticeable man, and his kindly nature won for him a warm place in the hearts of hosts of friends. He will be greatly missed, and this world will be the poorer for his absence, while the spirit world will be the richer by his welcome presence there. We extend our heartfelt sympathy to his family in their outward loss, but we know they will congratulate him on his well-earned promotion, and rejoice that he and their beloved arisen mother are happily reunited over there. The cause of spiritual emancipation has one more earnest worker in the unseen.

#### MAN: HIS POSSIBILITIES.

At the Conference of the Spiritualists' National Union, held in the Town Hall, Birmingham, on Sunday morning, the 6th inst., Mr. G. Tayler Gwinn read an able paper on 'Man: His Possibilities.' He pointed out that a full and perfect presentation of the subject would be impossible, seeing that the beginnings of man were still unknown, his ultimate possibilities lost themselves, or found themselves, in God. He claimed that the only true answer to the question, 'What is man?' was that, in the fullest sense of the words, he was the 'Child of God,' here on earth for training, and that his faithful discharge of 'the daily round, the common task,' not only assisted to prepare him for more advanced and progressive work, but enabled him to gain broader and fuller views of that which made for perfect satisfying joy and peace. It was man's duty to gain knowledge and attain self-control, to be pure in thought, word, and deed, and to perform his duty to others, which duty might be summed up in the one word charity, or active love. Towards God his attitude should be one of reverence, adoration and love.

Mr. Gwinn used a number of quotations with good effect, notably from 'Spirit Teachings' and from Sir Oliver Lodge, including the following from 'The Survival of Man.'

Real knowledge, like real wealth of any kind, cannot be wrapped up in a napkin. The missionary spirit, in some form or another, is inseparably associated with all true and worthy knowledge. Those who believe themselves the depository of any form of Divine truth should realise their responsibilities; they are bound in honour to take such steps as may wisely cause its perception and recognition by the mass of mankind.

In the philosophy of Modern Spiritualism, Mr. Gwinn thought, would be found one of the forms of 'Divine Truth'; and he heartily endorsed Sir Oliver Lodge's suggestion that we ought to take steps wisely to promulgate that philosophy, the best method being the adoption in daily life of the teachings entrusted to our care by spirits who were familiar with the urgent needs of humanity.

In another of his books, 'Reason and Belief,' Sir Oliver Lodge had said that the uplifting of the spirit of man was the highest claim that could be made for any study, any action, any emotion; while the fact that it achieved such uplifting was its highest attribute, its perfect justification; and Mr. Gwinn claimed for the teachings of Spiritualism that they fully complied with the conditions thus laid down. Summing up, he affirmed that man was verily 'the child of God,' a living part in His organism, though not yet fully developed as far as recognition of all that those terms imply, and he continued:—

The present incongruities in men are due to lack of harmony between the various parts of the whole organism, and are not the result of innate depravity. God, being perfect Will and perfect Love, perfect Knowledge and perfect Wisdom, perfect Justice and perfect Mercy, perfect Power and perfect Goodness, man, as the offspring of God, will in due time possess and manifest all these Divine powers. By reason of his present incomplete or undeveloped condition, man is quite unable to manifest to any appreciable degree many of these qualities; but in his conscience he finds the stimulus to so develop the God-like within himself as to advance increasingly the growth or expansion of them all. There are, moreover, means of help within the reach of man; help which will second his every effort; help afforded by those who have trodden the path which he is now treading, and who by reason of the experiences they have gathered in somewhat similar circumstances, are specially capable of assisting him. We find that these spirit agencies may be drawn to those who need their aid by the practice of prayer or aspiration; and that although, in the very nature of the case, it is impossible for them to work out for man the salvation which he must work out for himself, yet they will afford counsel and guidance to the best of their ability. These aids, again let me say, are drawn by prayer. The object of all efforts is the preparation of man for the coming of the community which shall in itself be a Kingdom of Heaven; for the state of each member of that community will be one of purity, wisdom and love. This state will have been attained by great labour, and possibly after many failures on the part of the members thereof. There will be perfect co-operation in this community; none striving for the advantage of himself alone, but in order to advance the welfare of all. We

deem that much of the error rampant in our midst to-day may be due to the incorrect interpretation of sacred writings; and the remedy for this is in the appreciation of 'the Gifts of the Spirit.' In this connection it is well to remember how necessary to correct interpretation is the cultivation of the Higher Will; for, lacking in self control, man is liable to distortion of the perceptive faculty, liable to bigotry, liable to intolerance of all divergence from his own particular views; in short, liable to the bondage of error. When we remember that the whole of truth has not yet been revealed, but only so much as man has been able to bear, to receive and assimilate, we shall realise the imperative necessity for guarding ourselves against rigidity of mind, and simply retain our conception of things so long as it accords with our soul's needs; being ready and willing to discard it in favour of a more advanced mental attitude. Above all things is it necessary for all who are treading the path to be true to themselves; for they who, with the tongue advocate one thing, while in the life displaying that which is contrary, are, in the widest sense of the term, false to themselves; and he who is false to himself cannot be true to any other man. Let all who call themselves Spiritualists strive with all their might to be living examples of the power of the Spirit to uplift and redeem; for if it be true that a tree is known by its fruit, so is it equally true that a system of philosophy may be judged by the results produced in the lives of all who adopt it. Finally, lest anyone think that the task is beyond his powers, let me quote the stimulating words of the author of 'Invisible Helpers': 'Let no man despair because he thinks the task too great for him; what man has done, man can do; and just in proportion as we extend our aid to those whom we can help, so will those who have already attained be able in their turn to help us. So, from the lowest to the highest, we who are treading the steps of the path are bound together by one long chain of mutual service, and none need feel neglected or alone; for though, sometimes, the lower flights of the great staircase may be wreathed in mist, we know that it leads up to happier regions, and to purer air, where the light is always shining.'

The paper was received with loud applause.

#### A COMMON-SENSE CREED.

We have greatly enjoyed our perusal of a small stiff-covered volume entitled 'This Workaday World and the Next: The Creed of a Journalist and other Articles,' which is described by the author, who veils his identity under the pseudonym of 'Ben Adhem,' as 'being a resurrection of certain hebdomadal ephemeralities entombed in the Newspaper Necropolis' (6d. net, Liverpool, 'The Weekly Post,' Victoria-street). That 'Ben Adhem' is a bit of a wag is evident from the frontispiece to the book, for in redemption of a promise that his portrait should appear in it, he has reproduced, with a brief explanatory preface of wise and witty reflections, an old photograph of himself as a baby in the lap of his maternal grandmother! The first three articles consist of vivid word-pictures, blended of poetry and pathos, of scenes and incidents in the author's past life. A little later we come on some of the tragedies of that life narrated in fuller detail—tragedies which left him utterly incredulous of the being of a God or of any hereafter for man. How the conviction of the continued existence of those whom he had mourned as lost came to him, slowly but with gradually increasing certainty, as a result of some remarkable phenomena which occurred through the mediumship of his wife, forms a most interesting narrative. 'Ben Adhem's' philosophy is marked by strong common sense, and is eminently wholesome and helpful. He states the case against materialism with great vigour of diction and clearness of reasoning. The following passage may be taken as summing up the practical teaching of the book:—

Science is now proving, most startling of all, that there really is no such thing as matter—that there is only force—that what we call matter is only, as one may say, knots, or vortices of force. . . Force, is but a name. With every whit as much warranty you may call it life—spirit—the eternal power which builds and sustains the world, and which is a manifestation of the Deity behind, yet permeating all.

This Being, transcendent, indefinable, I call God; and seeing that we must needs speak of Him in the limitations of our earthly existence, and seeing, further, that, in spite of all seeming and ephemeral evils and ills, there is much more happiness in the world than misery (the sufferings of earth, terrible as they seem, are, perhaps, not over one per cent. in proportion to the whole population), I deem it natural and good to think of such a Being as Father, who, through lessons and tribulations, is

teaching us glorious truths and leading us to His peace. And thinking of this Being as Father, and of all men as His children, as in verity they are, for they are all born of His will and spirit, I perceive the brotherhood of man—the ideal towards which all great souls strive; and these two things, the belief in the Fatherhood of God and the brotherhood of man, are the basis of my religion, along with a belief in the continuance of individual existence after 'death.' These three things are facts to me. The rest of what is called religion is of no great consequence. Be a Catholic, a Churchman, a Baptist, a Wesleyan, a Swedenborgian, a Spiritualist, a Unitarian, just as you find a particular creed good for you. There are many paths, from all sides to the top of the mountain. But be careful of two things—not to condemn those whose path is not yours, but to be tolerant towards all; and to do your duty to your neighbour, to succour the weak, to pity and help the erring, to raise the fallen, to look to God as Father, and treat all men as brothers. For that is the very heart and soul of true religion.

#### THE DR. J. M. PEEBLES 'LOVE-OFFERING.'

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Mr. B. D. Godfrey has received the following contributions:—

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#### HELP THE CHILDREN TO UNDERSTAND.

The Children's Progressive Lyceum movement, which, we are glad to note, is steadily gaining ground in London as well as in the North of England, is one of the most needed, as it is one of the most useful phases of the work of education and spiritual development in which Spiritualists are engaged. As 'The Church Quarterly' recently observed:—

A clever boy at school learns a good deal about criticism and a good deal about science, or at any rate the results of science, and already begins to look out on the world and the practical workings of such institutions as the Christian Church. It is useless to give such a boy old-fashioned conventional teaching which has no relation to the development of modern ideas, and which he instinctively feels to be unreal. It will make a great deal of difference to the schoolboy, his life and happiness, and to the welfare of the nation whether he grows up with a sound and true philosophy of life, whether he becomes a man of religious and moral principle.

It is because of this that we welcome whole-heartedly the earnest labours of the workers in our Lyceums who are bravely and successfully trying to give 'a sound and true philosophy of life' to the thousands of children who come under their charge. It is in this direction that true progress lies.

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### STEERING BY THE STARS.

It has happened many times on a ship at sea that some old sailor man, gazing out to the horizon, has remarked to a passenger, 'There's a sail coming towards us,' or, 'There is the land we are making for,' and the passenger has strained his unaccustomed eyes in vain to gain even a fleeting glimpse of what the sailor saw clearly. If the landsman had retorted in such circumstances, 'Where's the evidence? Prove it,' the seaman would doubtless have been puzzled and amused. He could only have advised the man who did not possess his own keenness of vision to wait awhile and he would see it for himself. In most cases, we imagine, the landsman would be content to rely upon the word of the sea-farer, and await the event in patience. He would know that one *does* meet with ships at sea, and that on a voyage one *does* sail towards and eventually arrive at land, so that the sailor's word called for no great demand on faith in the meantime. But, suppose the seaman had casually remarked, 'I can see a great serpent with wings out in the offing,' or, 'That is the enchanted island where golden apples grow,' we can guess what the intelligent passenger would think—and possibly say—and he would have excellent justification for it.

That is a broad illustration of our attitude towards the science and philosophy of a future life. The inquirer, inexperienced in such matters, has in some cases to rely on the statements of those who have gained knowledge and training; but his faith should always be checked by his reason and by his general experience of the world—by his common-sense, in fact. It is, perhaps, unfortunate that the idea of a life after death has for ages been divorced from the human and natural side of things, and, as a consequence, all the ordinary standards of judgment tend to be set aside in dealing with the subject. The very simplicity and reasonableness of some particular description of the world to come prove a barrier to minds who are looking for anything but the simple and reasonable. Not having outgrown their inherited teaching they demand a world of supernatural laws and supernatural beings, and the more complicated and unintelligible it is the better it agrees with their prepossessions. When, as themselves teachers or originators of a theory, they set their minds to work on the theme it usually happens that complexity becomes a little more complex, confusion a little worse confounded, the path that at first was merely tortuous a verit-

able maze. They can generally be sure of a following, for some minds are always impressed by what they cannot see through, and are ready to believe that a stream is deep when it is merely muddy. In the end, of course, after much travail and expenditure of time to little purpose there is a return to the right line of progress—the simple and direct.

The seeker who goes forward equipped with reason for his guide cuts his way at one stroke through all the mesh and tangle of fiction and fantasy. He has learned either by precept or by his own intuitions the divine simplicity of Nature. Like the passenger in our opening parable, he may not always be able to discern the distant sail or the land to which his attention is directed, but he knows that ship and shore are part of the every-day world of his experience, and that winged serpents and enchanted islands are not. Seeing order and intelligent direction in that small part of the Universe which he knows, he is not to be persuaded that the realms of life beyond his immediate perception are any the less orderly and reasonable. He has soon done with fables and fine-spun theories. Eloquent teachers of strange and unnatural doctrines of the future world may charm his ear, but can never overpower his judgment. He does not join in the parrot-call for proof of their statements, well knowing that they have no warrant in Nature, and that philosophies which imply the existence of distortions and inversions in universal laws are their own sufficient refutation.

There comes a time in the progress of every aspiring mind when it perceives that all systems of thought which persist and flourish, succeed, not because of any ingenious adaptation of their doctrines to the problems of life, but because of the truths they represent, however partially. Those truths are generally overlaid with a tremendous amount of fable and fantasy. These fanciful elements are sometimes defended on the ground that they 'explain' certain difficulties. But so did the old myths of our savage ancestors. They 'explained' the disappearance of the sun at the close of day, the thunder and lightning, the earthquake, the changes of the moon and other natural phenomena. Nowadays we smile at the childishness of the reasoning, while willing—in some cases—to accept reverently so-called spiritual theories, little less childish, designed to explain the problems of the human world. Pythagoras, one of the noblest philosophers of the past, taught the principle of Harmony in the Universe. But he was fully persuaded that in a previous incarnation he was the son of Mercury. We accept the great *idea* behind his teaching, and excuse the little superstitions with which he attempted to adorn it.

It has been thus with all systems of religion and philosophy. Even when the great originators of these systems gave them pure and undefiled to humanity, their followers have invariably encrusted the teachings with a mass of doctrines and practices more or less alien to the original idea. Hence our continued insistence on our central truths—the reality of a future life, and the possibility of intercourse between the two worlds, that their tremendous significance may not be lost in a cluster of subsidiary teachings. It is, of course, impossible to prevent the growth of superstitions old and new, reflecting in some degree the influence of the central ideas. But it cannot fail to be helpful to those who are bewildered by these things to point out that the touchstones of truth in human life are reason and experience, and that those things which have no root in the natural order of life must inevitably wither away with the advance of human intelligence. Hence we look forward to the career and ultimate triumph

of our truth without fear or anxiety. The work of sifting and refining need not bear too heavily upon us, for most of it is accomplished in the natural order of things.

Meantime let us hold firmly to the conception of a Universe that unfolds in order, grace and beauty under immutable law; that carries us slowly but surely beyond all the illusions and misdirections of the senses. Holding that thought we shall be armed against all that could otherwise perplex and hinder, strong to deny the false, strong to affirm the reality, 'reasonable souls in a reasonable world,' steering our course by the stars.

## PSYCHOPHASMS AND SKOTOGRAPHS.

By MISS FELICIA R. SCATCHERD.

An address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, May 8th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

(Continued from page 344.)

What is a *psychophasm*? 'Psychophasm' is my suggested substitute for the loosely applied term 'spirit' photograph. It is an appearance or apparition of other than physical origin. It may be of varying degrees of materiality. A materialisation can be photographed as any other physical object, yet it would still be a psychophasm.

It may be formed of substance invisible and intangible yet capable of being registered by the camera.

It may be too intangible to be registered by any sensitised surface through the camera, and yet appear as a picture on a film never exposed to the action of light. So a psychophasm is not of necessity a psychic form produced in darkness.

A psychophasm may be a photograph or a skotograph. And a skotograph does not always need a dark room for its production, only for its development as in the case of an ordinary photograph.

### COMMANDANT DARGET.

I made inquiries about Commandant Darget last Easter in Paris. 'Oh, we do not take him seriously. He is not careful enough.'

I had heard the same of Dr. Baraduc, of Mr. W. T. Stead, of Archdeacon Colley and many others, even at one time of Sir W. Crookes. There is some apparent justification for this idea, however. Once one knows a certain thing can occur, does occur, one drops going endlessly over steps absolutely necessary when the said fact has yet to be established. To those unaware of the arduous stages by which certainty has been reached, the skipping of such stages seems due to negligence, stupidity, or credulity. Unfortunately Commandant Darget was away. But I had a kind letter from him and hope to meet him soon. I have said already too much on the question of terminology. I fear I have wearied you. Now I will tell you briefly how the subject forced itself upon my attention.

I believe it was in the year 1903 or 1904 that I first went to Paris with the idea of bringing about a closer rapport between French and English psychologists. As I was leaving England I said, apropos of nothing (a trying habit that distresses logically-minded friends), 'The first person I shall see will be Dr. Baraduc.' 'Nonsense,' rejoined my wise friend; 'do you know him?' 'No; and I do not even know who he is, but I think I once heard Dr. Elizabeth Blackwell say that he was interested in the photography of thought.' I went straight to l'Avenue Kleber, in order to spend a few days with a dear friend, Miss May de Witt Hopkins, whose name has sometimes appeared in 'LIGHT.' 'I am glad you have come, as I want to take you to-morrow to see Dr. Hippolyte Baraduc. He is a strange and gifted person; I am sure you will like him.' This was her greeting.

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OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JULY 26TH, 1913.

## Light:

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY

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### STEERING BY THE STARS.

It has happened many times on a ship at sea that some old sailor man, gazing out to the horizon, has remarked to a passenger, 'There's a sail coming towards us,' or, 'There is the land we are making for,' and the passenger has strained his unaccustomed eyes in vain to gain even a fleeting glimpse of what the sailor saw clearly. If the landsman had retorted in such circumstances, 'Where's the evidence? Prove it,' the seaman would doubtless have been puzzled and amused. He could only have advised the man who did not possess his own keenness of vision to wait awhile and he would see it for himself. In most cases, we imagine, the landsman would be content to rely upon the word of the sea-farer, and await the event in patience. He would know that one *does* meet with ships at sea, and that on a voyage one *does* sail towards and eventually arrive at land, so that the sailor's word called for no great demand on faith in the meantime. But, suppose the seaman had casually remarked, 'I can see a great serpent with wings out in the offing,' or, 'That is the enchanted island where golden apples grow,' we can guess what the intelligent passenger would think—and possibly say—and he would have excellent justification for it.

That is a broad illustration of our attitude towards the science and philosophy of a future life. The inquirer, inexperienced in such matters, has in some cases to rely on the statements of those who have gained knowledge and training; but his faith should always be checked by his reason and by his general experience of the world—by his common-sense, in fact. It is, perhaps, unfortunate that the idea of a life after death has for ages been divorced from the human and natural side of things, and, as a consequence, all the ordinary standards of judgment tend to be set aside in dealing with the subject. The very simplicity and reasonableness of some particular description of the world to come prove a barrier to minds who are looking for anything but the simple and reasonable. Not having outgrown their inherited teaching they demand a world of supernatural laws and supernatural beings, and the more complicated and unintelligible it is the better it agrees with their prepossessions. When, as themselves teachers or originators of a theory, they set their minds to work on the theme it usually happens that complexity becomes a little more complex, confusion a little worse confounded, the path that at first was merely tortuous a verit-

able maze. They can generally be sure of a following, for some minds are always impressed by what they cannot see through, and are ready to believe that a stream is deep when it is merely muddy. In the end, of course, after much travail and expenditure of time to little purpose there is a return to the right line of progress—the simple and direct.

The seeker who goes forward equipped with reason for his guide cuts his way at one stroke through all the mazes and tangle of fiction and fantasy. He has learned either by precept or by his own intuitions the divine simplicity of Nature. Like the passenger in our opening parable, he may not always be able to discern the distant sail or the land to which his attention is directed, but he knows that ship and shore are part of the every-day world of his experience, and that winged serpents and enchanted islands are not. Seeing order and intelligent direction in that small part of the Universe which he knows, he is not to be persuaded that the realms of life beyond his immediate perception are any the less orderly and reasonable. He has soon done with fables and fine-spun theories. Eloquent teachers of strange and unnatural doctrines of the future world may charm his ear, but can never overpower his judgment. He does not join in the parrot-call for proof of their statements, well knowing that they have no warrant in Nature, and that philosophies which imply the existence of distortions and inversions in universal laws are their own sufficient refutation.

There comes a time in the progress of every aspiring mind when it perceives that all systems of thought which persist and flourish, succeed, not because of any ingenious adaptation of their doctrines to the problems of life, but because of the truths they represent, however partially. Those truths are generally overlaid with a tremendous amount of fable and fantasy. These fanciful elements are sometimes defended on the ground that they 'explain' certain difficulties. But so did the old myths of our savage ancestors. They 'explained' the disappearance of the sun at the close of day, the thunder and lightning, the earthquake, the changes of the moon and other natural phenomena. Nowadays we smile at the childishness of the reasoning, while willing—in some cases—to accept reverently so-called spiritual theories, little less childish, designed to explain the problems of the human world. Pythagoras, one of the noblest philosophers of the past, taught the principle of Harmony in the Universe. But he was fully persuaded that in a previous incarnation he was the son of Mercury. We accept the great *idea* behind his teaching, and excuse the little superstitions with which he attempted to adorn it.

It has been thus with all systems of religion and philosophy. Even when the great originators of these systems gave them pure and undefiled to humanity, their followers have invariably encrusted the teachings with a mass of doctrines and practices more or less alien to the original idea. Hence our continued insistence on our central truths—the reality of a future life, and the possibility of intercourse between the two worlds, that their tremendous significance may not be lost in a cluster of subsidiary teachings. It is, of course, impossible to prevent the growth of superstitions old and new, reflecting in some degree the influence of the central ideas. But it cannot fail to be helpful to those who are bewildered by these things to point out that the touchstones of truth in human life are reason and experience, and that those things which have no root in the natural order of life must inevitably wither away with the advance of human intelligence. Hence we look forward to the career and ultimate triumph

of our truth without fear or anxiety. The work of sifting and refining need not bear too hardly upon us, for most of it is accomplished in the natural order of things.

Meantime let us hold firmly to the conception of a Universe that unfolds in order, grace and beauty under immutable law; that carries us slowly but surely beyond all the illusions and misdirections of the senses. Holding that thought we shall be armed against all that could otherwise perplex and hinder, strong to deny the false, strong to affirm the reality, 'reasonable souls in a reasonable world,' steering our course by the stars.

## PSYCHOPHASMS AND SKOTOGRAPHS.

BY MISS FELICIA R. SCATCHERD.

An address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, May 8th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

(Continued from page 344.)

What is a *psychophasm*? 'Psychophasm' is my suggested substitute for the loosely applied term 'spirit' photograph. It is an appearance or apparition of other than physical origin. It may be of varying degrees of materiality. A materialisation can be photographed as any other physical object, yet it would still be a psychophasm.

It may be formed of substance invisible and intangible yet capable of being registered by the camera.

It may be too intangible to be registered by any sensitised surface through the camera, and yet appear as a picture on a film never exposed to the action of light. So a psychophasm is not of necessity a psychic form produced in darkness.

A psychophasm may be a photograph or a skotograph. And a skotograph does not always need a dark room for its production, only for its development as in the case of an ordinary photograph.

### COMMANDANT DARGET.

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One day I received a pressing invitation to join Archdeacon

Colley and Professor Low (not his real name, but he is a Cambridge professor) at a circle with the Crewe friends that afternoon at Leamington. I went there. It was not exciting. Professor Low had placed a sealed packet of plates on the table. He was told he would find impressions on certain of the plates, but that *he was not to open the packet for a fortnight.* I said 'Good-bye,' anxious to catch the up-train. Suddenly Mr. 'Faith' said: 'Archdeacon, if the lady can stay the night, the friends say they will give her a test.'

I thanked him, but refused. I said I would only care for a test of such a nature as would satisfy the Society for Psychical Research in London. My convictions as an individual did not matter.

They would not be refused. But I was obdurate and said I would only stay if Professor Low stayed too and controlled the experiment.

'Please, sir, do stay,' pleaded Mr. Faith. 'Buy your own plates: There are five of us, you, the Archdeacon, Mrs. Matlock, Miss Scatcherd and myself. Each plate must be put into a light-tight envelope, and worn by a sitter, with the sensitised surface next the person until the *séance*. It will take less than an hour to fetch the plates and bring them to us. We shall have an hour to wear them before the *séance* this evening. It is the way to get them magnetised for immediate results. Each can develop his own plate to-night, and then Miss Scatcherd will know whether the friends have kept their word.'

I stayed with Mrs. Matlock and Mr. Faith. The Archdeacon soon returned with four plates put up as directed. Professor Low had gone to dinner *wearing his plate in the single dark slide that we possessed.* Mrs. Matlock and I tucked our plates inside our blouses, and the men put theirs in their breast pockets.

We all remained together until Professor Low rejoined us. It was still full daylight. We placed ourselves around the table, when Mr. Faith asked: 'What do you want, Miss Scatcherd? A face? A message? What shall it be?'

'You forget my conditions. Professor Low must choose.'

Said Professor Low: 'It matters not in the least what comes, so long as the same thing appears on all the plates.'

I shall always be grateful to Professor Low. This answer made me know how the companions of Christopher Columbus felt when they saw the egg stand on end!

I wrote a wearisomely accurate account of the whole affair in the best psychical research style, and sent it to 'LIGHT.' It disappeared. And unless I find my duplicate copy among Archdeacon Colley's papers, I shall not now be able to tell you whether the *séance* occupied thirty minutes, or thirty-one minutes and five seconds. It will suffice to say here that Professor Low developed his plate first, never having let it out of his own control.

With the supervision of Archdeacon Colley I developed my own plate, having kept sight and touch of it from the moment I took it from the Archdeacon's hand until I put it to dry. The others did likewise.

The results are curious. The Archdeacon had decided not to wear his plate, 'to leave more power for the rest.' Mr. Faith's was blurred. Professor Low's was identical in outline and contents with mine and Mrs. Matlock's, but was less sharply defined. Mine was sharp and clear, and Mrs. Matlock's was even sharper. I had stayed with Mrs. Matlock from the time the plate was given to her by the Archdeacon, and the six-months-old baby had never left her arms. The writing was minute but beautifully clear under a magnifying glass. It embodied an appropriate message for Professor Low.

You see the mediums were out of it this time; so was I, so also was Archdeacon Colley. No one of us had a chance of tampering with Professor Low's plate. And Professor Low and his accomplice, the photographer—for Archdeacon Colley went with the Professor and saw him buy the plates—must have prepared in advance plates for an occasion on which they had no reason to count. And but for my quixotic devotion to the interests of science as embodied in the Society for Psychical Research, I might have chosen to have a personal test.

The growing conviction that I had stumbled upon phenomena of scientific value culminated in an odd incident which you will

find recorded with many others in 'The Psychic Gazette' for November, 1912.

On July 5th, 1910, in reply to an urgent summons, I had rushed off to Stockton, Rugby, meaning to return that same evening. A storm was threatening. I had not waited to get into travelling clothes, but had slipped on a thin dark rain-coat over my white indoor dress. I could not get back as there was no train available, so slept the night at the Rectory. In the morning the Archdeacon suggested that I should be photographed in the garden before leaving. He put a plate in his camera and focussed it, and called to me to come. I replied, 'If you let me miss my train I will never come to see you again.'

'Here, Mr. Faith, you take Miss Scatcherd's picture while I run over to the "Barley Mow" to hurry the cab. Do not touch the camera. It is focussed all right, just press the bulb when she is seated in the chair.'

Mr. Faith was on a visit to the Rectory and was amusing himself in gardening. As he crossed the lawn to press the bulb, the thought flashed across me as to my erratic action in running off without a coat, and I said to myself, 'Even had you had your little lace coat you would look less ridiculous than you do now.' If the housekeeper had been there I might have said what I thought. It was the merest passing idea, and I inwardly laughed at myself for tearing off a hundred miles in such a fashion.

A few days later the Archdeacon sent me the result. He had not intended anything but just to take my photo, and was delighted with a psychophasm which Countess 'Blank' had recognised as the late Canon 'Someone's' self or brother. People see resemblances as one sees faces in the fire. What filled me with amazement was the attempt on the plate to reproduce the coveted lace coat, at that same moment reposing in my wardrobe in London.

I used the word *attempt* advisedly. The lace pattern does not show, but a thin transparent coat is seen, and I was wearing only a blouse. That it was a hit at that identical jacket is proved by the corners being rounded off. All my other coats had square corners.

I have had to admit that peers of the realm *might* be mad enough to fake pictures and rejoice at their own success; that divines *could* be so blasphemous as to hold thanksgiving services for self-perpetrated frauds, and that a hard-headed Cambridge Professor *would* play into the hands of a photographer for no purpose but to deceive an obscure individual like myself. 'It's a mad world, my masters!' but while that is so and all things improbable may still be possible, yet here was an incident that set them all at naught. The 'ghostly form' *might* have been already on the plate. The seemingly innocent person tidying the garden and singing salvation songs over his work *may* have substituted a prepared plate for the one the Archdeacon had just put in the slide, but neither hypothesis explains the appearance on the negative of the sensible image of the *thought* that arose just as Mr. Faith pressed the bulb.

I found the dress I wore that day which I had thrown aside to be sent with other things to the country, and tumbled as it was, put it on to see if it contained a seam or wrinkle, anything that could suggest the lace jacket, and had myself photographed in it—as I knew already, there was nothing of the kind. (Loud applause.)

THE CHAIRMAN suggested that Miss Scatcherd should give another lecture later in the year—perhaps illustrated with lantern slides. He believed she had had a number of pictures belonging to Archdeacon Colley which were at present in the hands of trustees, and, therefore, not get-at-able. It might occur to the audience to wonder how it was that we had not of recent years been able to get spirit photographs like those obtained in the early days. He might remind them of the fact that thirty or more years ago the wet collodion process was employed. Then every amateur photographer prepared his own plates, and almost of necessity some of his own personal magnetism affected the collodion film, thus increasing the chance of getting spirit pictures. Now there was seldom any opening given for personal magnetism, so that unless one employed a medium whose power was so strong as to affect the plates instantaneously, nothing could be obtained. We ought to continue the experiments

taking the prepared plates and endeavouring to permeate them with our magnetism. He believed that Mr. Orr had been getting some pictures very much like those got in the olden time.

MR. A. W. ORR stated that he had obtained several 'skoto-graphs.' He called them by that name, as the effects were not produced by any rays known to photographic science. Mr. Orr proceeded to recapitulate the circumstances under which the print bearing the words 'Second Thomas' were obtained (see 'LIGHT' for April 26th last, p. 195). He next narrated a case in which an ordinary photographer who had no leanings to psychical research photographed a group of ten fish dealers, standing in the Fleetwood fish market. On the plate (Mr. Orr had brought a proof of it for inspection) there appeared, when developed, a very good likeness of a young man who had 'passed over' twelve months before, and who had been employed by the fish dealer by whose side he appeared to be standing. Mr. Orr added that his sceptical friend, Mr. Ward, said that, so far as he knew, such a photograph could not be produced by any ordinary means known to photographic science. Mr. Orr proceeded:—

I have a curious case here taken not long ago. Mr. Walker of Buxton and I were sitting at Crewe. I bought a packet of plates and was told I might take any two plates.

For the second exposure I was to sit alone. On the first plate appears a photograph of an old gentleman, facing from left to right; and on the second plate the same face but turned in the contrary direction. A similar case occurred a year or two ago: Mr. Walker, sitting with these friends, got a photograph of Mr. Smedley of Belper. He had two plates exposed; Mr. Smedley's face appears on both, but turned in contrary directions. Mr. Smedley was quite unknown to the people, and the portraits were different from any photographs of him extant.

Then I have an interesting case taken this year. Mr. Walker was having a sitting with one or two of his relatives, when there came upon the plate the photograph of a young man, and round the top the words, 'Please tell his father and mother.' Mr. Walker asked who the young man was. His daughter said: 'Oh, it is Mr. So-and-So, who used to be in the Lyceum!' A year ago, when studying for examination, this young fellow got run down in health, and went down to Blackpool to recuperate, and a week or two later his body was found in the sea. The sad event was a great blow to his parents. Mr. Walker showed the photograph to the parents, and they recognised it as their son's portrait. They agreed that next day they would join the circle and bring their own plates. Two of these plates were exposed, and on one of them, between the father and mother, appeared the photograph of the son. (Applause.)

DR. ABRAHAM WALLACE said that he was, as was known, much interested in psychical research, but he must have a large amount of evidence before he could accept these things. It was so easy to produce faked pictures. He had two photographs produced in the Crewe circle and they were very evidently faked. Could Mr. Orr inform him what became of the plates sent by Sir Oliver Lodge?

MR. ORR explained that, in response to a remark by one of the circle that putting the packet into water would not affect the plates, this was done. They were afterwards put before the fire to dry, with the result that the lead melted and consequently they were spoiled.

A lady testified to the portraits of her mother and brother having appeared on a plate taken by a man who had never seen either of them.

Another lady referred to the remarkable thought-form photographs taken some years ago by Dr. Baraduc and which she had had the pleasure of seeing. She warmly complimented Miss Scatcherd on her paper and proposed a vote of thanks.

DR. ABRAHAM WALLACE said that he had followed Miss Scatcherd's career with much interest; he heartily seconded the vote.

The motion having been carried unanimously, Miss Scatcherd expressed her thanks and the meeting closed.

THE UNION OF LONDON SPIRITUALISTS' Annual Camp Meeting will be held on August Bank Holiday at Golder's Hill Park, Hampstead Heath (Tube or motor buses to Golder's Green). *Rendezvous* at 2 p.m. in Shakespeare's Garden. Rally for tea at 4 p.m. sharp near Chalet. Tickets must be obtained of officers in grounds. Adults, 9d.; children, 6d. (under 14). Don't miss this Alfresco Social. All Spiritualists heartily invited.

## ITEMS OF INTEREST.

'Luce e Ombra' reports that the Paris 'Journal' has published a letter from Professor Hayes, who with some other scientific men attended a séance with the medium Carancini at the house of Madame Monroe-Vermont. The Professor, who happens to be a more than ordinarily expert conjurer, stated in his letter that it was absolutely impossible for the medium to have done what he did by trickery. We understand a full report of the sitting will be found in the 'Revue Scientifique du Spiritisme.'

In 'The Theosophist' for July Mrs. Annie Besant, referring to the recent legal proceedings in India in which she has been involved, says: 'There was one painful matter in connection with the trial—the treachery of some members of the Esoteric School. They gave to our opponents documents they had sworn to keep private, and thus exposed our most sacred religious feelings to ridicule, and our holiest beliefs to misrepresentation. The result of this is the cessation of our private journal "The Link." In the police-court trials, in that atmosphere poisoned with the emanations of crime, our most cherished religious ideas have been profaned and blasphemed. A Mussulman, a Christian, a Hindu, would have been respected, but the Theosophist is fair game. None the less, we may count it privilege and joy to suffer thus, for here and there some groping soul may have heard, even in this way, the first notes of the celestial music which hereafter shall fill all life with melody. Even for one such, it has been worth while to suffer through these weary months.'

The 'Review of Reviews' for July quotes M. Jean Finot's opinion that atheism is fast dying out. Writing in the mid-June number of 'La Revue' he says: 'No man to-day is an atheist as that term was originally understood. A man cannot exist without some sort of faith, a certain religiosity in the wider sense of that word. Faith has even invaded the domain of science. The infinite has come into all our calculations; it fills and animates our visions and hopes. . . . By whatever name we call the Infinite—Jupiter, Jehovah, Providence, Nature, God the Father, Mystery, Force—some sort of faith is indispensable and inevitable. Thus the atheism of other days is expiring on the threshold of belief in the Infinite. At the same time, religious fanaticism is disappearing, and these two facts together form the prelude to that triumphal symphony of the human faith of to-morrow.'

There is much truth in this, but it must not be forgotten that, as M. Finot says, 'Sincere faith does not exist without sincere doubt.' 'The salvation of religious faith lies in the reciprocal tendencies which these two contradictions have to contend with. . . . The believer and the professed atheist, each in his own way, is tending towards justice and happiness. . . . Our ideas of immortality have greatly changed, and while true believers are being more and more affected by reason, the sceptics and the atheists are being more and more influenced by the spiritual sides of our aspirations and of our life.'

Mr. W. J. Colville, in an article in 'The Occult Review,' refers to the existence of a growing desire among students of Spiritualism to go beyond the merely evidential communications from the other side and obtain fuller, clearer, and more definite information regarding the unseen universe. To secure this, Mr. Colville thinks fearless, unmuzzled sensitives are required. Since discovery is accomplished only by dint of persevering industry, a new spirit is required, and he thinks that there will shortly be a new development outside the ranks of fettered organisations, and that teaching will be given from the unseen, accompanied with convincing evidences of its genuineness.

Noticing the valuable work, 'Messages from the Unseen' (which, by the way, to some extent at least, fits in with what Mr. Colville thinks is needed), 'The Review of Reviews' for July speaks of it as: 'A series of messages from a loving and loved wife to her husband and family. They come chiefly through automatic writing during sittings with the family. Some of the letters are very beautiful, one especially concerning the origin of revivals, which are said to be caused by bands of spirit helpers, whose special work it is to bring home spiritual truth and love to seeking souls.'

The formation of 'Study groups' in connection with Lyceums and societies is, we think, a step in the right direction. If these 'groups,' 'classes,' or 'guilds,' by whatever name they may be called, are conducted in the right spirit, they should go a long way to effect the purpose of those who are anxious to 'improve

the tone of the meetings' and the quality of the Sunday 'platform advocacy of Spiritualism' throughout the country, especially if the students will thoroughly study Spiritualism as a philosophy of life in both worlds. The articles by Mr. Evans, now running in 'LIGHT,' should be useful in this direction. We are pleased to know that Mr. A. J. Smythe, late of Birmingham, has taken up this important work.

The gatherings at Birmingham at the recent Conference of the Spiritualists' National Union reminded us of the palmy days of the Birmingham Spiritualist Union, when its meetings were held at the Freemason's Hall, New-street. Of the workers who were to the fore in those days very few remain. In the words of the song, 'They have all dispersed and wandered'—some of them into the spirit world—but doubtless they have taken their knowledge of Spiritualism with them. We were pleased to observe a few of the members present in the Town Hall; also Mrs. Groom, General Phelps, Mr. Mahony, and Mr. and Mrs. J. Venables, Mayor and Mayoress of the neighbouring town of Walsall. Probably, there are to-day many more Spiritualists in Birmingham than there were twenty years ago when the 'B. S. U.' was so ably upholding the Spiritualist flag. Why is it, then, that there is no really strong, representative society in the city? Possibly because of the growth of several societies in outlying districts. Perhaps the tendency to decentralisation has something to do with it. People are getting out into the suburbs to live, and in consequence the day of the central society, or church, is nearly over. Whatever the cause of the change may be, we trust that the four local societies now existing will gain a new lease of life from the interest aroused and the enthusiasm evoked by the Conference meetings.

'Dagonet,' in 'The Referee' of the 13th inst., declares his personal belief in reincarnation, but says he is more interested in trying to remember who he was in previous incarnations than he is in what he is going to be next. Mr. Ralph Shirley follows this up with a long article on 'Is Reincarnation Scientific?' which appeared in the issue for the 20th. We wonder how it will strike 'Referee' readers. It may help them to go a little further, and learn that spirit interposition explains all that is now being attributed to reïmbodiment.

Referring to 'Mistresses of Wisdom,' Mr. A. K. Venning writes: 'According to all the great mystics, the feminine element represents love and the masculine wisdom, the one being the complement of the other, but predominating according to sex; therefore, Mother-Father God, the highest principles we can conceive of, may be regarded as the Goddess of Love and the God of Wisdom. Among the celestial hierarchy the Cherubim are male angels of light and the Seraphim female angels of love.'

In a special article to 'The Baptist Times and Freeman,' 'Philadelphos' deals with Mr. A. C. Benson's recent address on 'Immortality' and confesses to a feeling of disappointment. His nearest and dearest having entered the Beyond, the subject was of more than academic interest to him, for, since their 'passing,' the overwhelming consciousness of the reality and nearness of the inner world has been built into his life, and 'to hear an eloquent don of a leading University setting forth nothing but hypotheses, intimations and analogies, was rather like a frost to June flowers.' The most that Mr. Benson had to offer to his hearers, apparently, was 'hope.' But that is cold comfort for the stricken heart! The other Benson offers faith and fear. While he preaches faith in God he is afraid of the Devil and his agents, and attributes to them almost omnipotent power to impersonate the departed and deceive the living.

According to these gentlemen, while we may 'hope' and 'believe' that our friends still live—somehow, somewhere—we can have no knowledge of the fact of their survival, if it be a fact, and must not attempt to communicate with them, for if we do we shall only be fooled by the 'enemies of God and man.' Who those enemies are—how Monsignor Benson knows that they exist; how he identifies them; why they are free to play tricks with intelligent people; why the wise, good, learned, and loving who have departed this life are helplessly shut up in Heaven, while the agents of evil are left free to work their wicked will upon us; why God, the All-loving and All-wise, permits these 'enemies' to do as they choose, and prevents those who love to minister to their loved ones on earth—these are problems which are left unexplained, and which, as Lord Dundreary used to say, 'No fellah can understand.' Experienced Spiritualists know that, in spite of the difficulties and limitations of their intercourse with the Unseen, they have more than 'hope'; they have evidence of human survival after death, and their experience

proves that as their friends still live and love, so they, too, will live, learn, love, and minister when in their turn they shall pass through the incident of death into the real life of liberty and love.

The July issue of 'The International Psychic Gazette' gives the portraits of Mr. and Mrs. J. Foot Young, and Mr. John Taylor, with interesting accounts of their mediumship. The subject of reincarnation still crops up, like King Charles's head. Mr. Eustace Miles, M.A., deals with 'physical health for psychic people,' and after referring to psychics who are to him 'models of what psychics should be,' he says that he knows 'of not a few people who look very curious, who dress very untidily, who take no trouble about their personal appearance, who are not particularly kind to others, and who spend a good deal of their time in petty scandal.' Mr. Miles thinks that 'they have taken up psychic things with the wrong motive and in the wrong way, having neglected the physical—and the ethical.' A serious indictment indeed. According to Mrs. H. M. Bary, there is to be a 'second coming' of Buddha, 'not only in spirit, as he ever comes to his people, but also in visible form.'

## FRIENDS IN COUNCIL.

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

### Life and Growth in the Future State.

SIR,—I was the first person in Australia who held a séance with Charles Foster, the noted American medium, on his landing in Melbourne a good many years ago. Mr. Foster had been well tested and proven in his own country, and I and an American friend went to see him at his hotel. Mr. Charles Bright (the husband of Mrs. Bright, the present editor of 'The Harbinger of Light') knew all about this séance.

About eight or nine years prior to this I lost my wife, after she had given birth to a still-born son, and about a year previously she had had a miscarriage. I know these two facts. For a number of years I had been away in New Zealand, and Foster and I were entirely unknown to each other, yet he told me that I had two children living in the life beyond, neither of whom had drawn breath in this world as separate lives. I at first denied that the two spirit children were mine, but he convinced me of their existence, and I have since found out by 'The Harmonial Philosophy' that such existence is in harmony with the principles of the universe, for under, in and by all Omnipresent Life nothing is lost to the One in and through all states of being, and hence that which has once been expressed in rudiments of conception and form goes on for ever and ever.

I have received spirit drawings of the likeness of the last-born boy as he appeared at different periods as he grew and was cared for on the other side. These drawings, by my own intuition, I can accept as reasonable.—Yours, &c.,

WILLIAM YEATES.

### Good Work at Peckham.

SIR,—On a recent Sunday evening I visited the South London Spiritualist Church, and was much pleased with all I saw and heard. There was a spirit of unity and harmony in the hall, evident even to a stranger. The officers were humble, but earnest men and women.

The speaker, Mr. A. V. Peters, gave a good address on 'Life,' and his illustrations of clairvoyance were remarkably successful—bordering on the sensational. He seemed to be guided to describe spirit people with those who were not Spiritualists, and in nearly every case he received the inevitable 'no' in reply to his question, 'Do you recognise?' In each case, however, he proceeded to give such minute details of character, work, cause of passing on, &c., that he absolutely compelled recognition. He perfectly astounded one lady by minutely describing her actions and thoughts on a certain Thursday at 4 p.m. 'Is that true?' he asked. 'Quite true,' came the reply. 'How do I know these things? Do I know you?' asked Mr. Peters. 'No,' was the reply. 'I do not,' said the clairvoyant, 'but the spirit friend I have just described knows all about you.'

I cannot imagine the most bigoted sceptic leaving Lausanne Hall unimpressed. I came away feeling that much good had been done, and regretting that we have not a hundred clairvoyants capable of giving such convincing proofs of continuity of life, for truly the 'veil' was very 'thin' that Sunday evening.—Yours, &c.,

T. B.

## Mistresses of Wisdom.

SIR,—I think 'E. P. Prentice' touches the truth when she refers to the merging of sex in the perfect being. My experiences in noumenal things prove to me the existence of such beings, and I am conscious of them at two different stages of spirit evolution.

First—angelic sisters who have advanced to the higher grades and whose experiences, life and work entitle them to this general title, but who have not yet become merged with the positive or male forces of their higher selves; second—those who are perfect beings, having become merged with their soul affinities. The first, I know more properly as Mistresses of Love, working by the side of the Masters of Power, and the second, when they have arrived at at-one-ment (Nirvana) and have become perfect, are androgenous. The forces of love and power produce wisdom, and when the perfect being has the feminine most prominent, they are called Mistresses of Wisdom.

—Yours, &amp;c.,

West Norwood.

W. H. WILSON.

## Spiritualism and Lunacy.

SIR,—Your interesting and charitable reference to Monsignor Benson's Chatham address, the brief report of your own and Mr. R. Boddington's reply thereto, on page 347 of current issue of 'LIGHT,' and the report of the same which appears in 'The Two Worlds' of July 18th, have already set many tongues wagging. The twain of you deserve the thanks of all Spiritualists who cherish the fair fame of their movement, and, personally, although I might have been more pleased had the meeting been organised under the auspices of the League of Defence, I congratulate you on your noble stand and lucid statement of our position.

In connection with these delved-up charges there have been a few coincidences to-day. First, I read with interest Mr. Hall's manly outpouring. It is so like the gentleman, strong, pointed and honest. Edinburgh, the movement in fact, has need of a few more such outspoken workers. Secondly, this morning's mail brought me a pleasant letter from our old friend, Mr. H. Blackwell, accompanied by a pamphlet written by S. E. Gay, and published in 1879, in which the Forbes Winslow indictment is dissected, and that not favourably to our opponents. Dealing with conjurer imitators generally, and Maskelyne and Cooke in particular, the writer says: 'When they will submit to the tests I have referred to in the houses of other people, they may be allowed to be worth the attention of Spiritualists.' That's where the shoe pinches. They will challenge mediums to meet them on public platforms, where they well know conditions are against possible successful phenomena, but draw into their shells when asked to duplicate séance-room occurrences within that same room. I have not heard of the once 'doughty' Stuart Cumberland being in these quarters since a similar challenge was sent to him by the writer.

My third item of to-day was the receipt of an unsigned communication, posted at Hampstead, with which was enclosed a printed statement, emanating from Mr. McKenna, relative to the religions of prisoners in H.M. prisons in England and Wales on a certain recent date. The numbers range from twelve thousand nine hundred and fifty-seven claiming membership with the Church of England to twelve 'other religions,' and one hundred and one 'no religion—i.e., agnostics, atheists, free-thinkers, &c.' This compilation includes no Spiritualists, unless they are included under the heading 'other religions,' as I cannot conceive of their classification in the last category.

The Hampstead letter also contained these pregnant words: 'Spiritualism makes for the preserving of the balance of sanity, and gives a deeper and holier meaning to spiritual and moral values.' The good barque Spiritualism now rides on the crest of the wave of growing toleration, and it behoves all the sailors to tend to their tasks, if not with a cheer, at least with a smile.—Yours, &c.,

JAMES LAWRENCE.

Newcastle-on-Tyne.

## Spiritualists' National Fund of Benevolence.

SIR,—Kindly allow me again to thank those many friends who have assisted by their donations to cheer the dear old workers on their way and make their lives less difficult. The following contributions have reached me during June: L. W. L. and C. Union, 9s. 6d.; Mr. J. Venables, £1 1s.; Mr. W. Appleyard, £1 1s.; 'T. D.,' Birkenhead, £1 1s.; 'A Friend,' Madras, 2s. 6d.; Mr. Osman, 5s.; Mrs. Rushton, 15s.; total, £4 15s.—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley, Yorks

## A Request for Information.

SIR,—Mr. Bush invites correspondence on the question, 'Do those who die in childhood continue to develop into grown folks in spirit-land?' Here is my personal experience along that line: Several years before my birth my parents' only sons, Edward, aged eight years, and William, aged ten months, both died of scarlet fever. When I was a child my mother would often say that I looked just like Edward. While I was a school-girl, yet in my teens, a party of us 'just for fun' visited a medium. She told me that she saw with me two young men, named Edward and William, they were my brothers and my guardian angels, and that I looked just like one of them. Although the names fitted my brothers, their size did not, and not being a Spiritualist then, I thought but little more of the matter. Just before her death, my mother made statements that confirmed what the medium had said. Mother was not a Spiritualist, and I never knew her to be interested in occult subjects of any kind, yet about six months before her death she commenced to talk about 'that young man.' Although in poor health, she was able to walk about the house, and her mind seemed perfectly rational, yet nearly every morning she would tell of something 'that young man' had said or done. Whether she dreamed of him or actually saw him I could not tell. Once I asked her, 'What young man? Who do you mean?' She replied, 'I don't know, but I think he is one of my sons.' Later on she became bed-fast, and several times spoke of her sons, referring to them as though they were grown men. One day, near the end, as I was freshening her pillow, she said to me: 'Don't you lift me; you are tired. Let Willie lift me.'

I have often heard that people nearing death will speak of seeing their dear ones gone before.—Yours, &c.,

IVY CHEW.

Chew's Landing, New Jersey, U.S.A.

SIR,—Such a case as that mentioned by Mr. Bush in his letter in 'LIGHT' of July 12th was experienced by me some twelve years ago, but in my case it was the return of a person of whose earthly existence I had had no knowledge.

At the time I was absolutely sceptical of the possibility of anyone being able to communicate 'from the other side,' and in my ignorance and presumption laughed to scorn the 'poor simple-minded people' whom I had heard called Spiritualists. However, something had caught me, and in reply to a request I made through 'LIGHT,' I received a reply from a reader living in my neighbourhood, who offered to correspond. I thereupon revealed my name, and in response to an invitation visited the writer. I was told many things which he and his wife had experienced in America, but which I put down to 'bunkum.' They told me, however, that a friend from Manchester, a medium, would stay with them during the following week, and suggested that I should meet him. This I agreed to do, and a few days later I was sitting in their home with a gentleman about seventy years of age, together with my host and hostess and another married couple, friends of theirs, all of whom were perfect strangers to me. After a few minutes' conversation, the old gentleman began to shiver and jerk. I wondered what would happen. To my astonishment he rose to his feet and began to pray in a very solemn manner. I noticed that his voice was different, and was told that the speaker was the Rev. So-and-so, who passed to spirit life over a hundred years ago. I smiled and thought I could have done as well myself. The prayer ended and the old gentleman sat down. Presently he gave a quick movement, and in a little high-pitched voice began to wish us all good evening. Of course I said 'Good evening,' but I wondered who I was speaking to. It certainly was not the old gentleman, as the language was broken English, and the voice was apparently that of a little girl. I was informed that the 'control' was a little negro slave-girl, who had been dead some considerable time. This I accepted 'with a grain of salt.' Addressing me, she said: 'I see a man at your side, he is about forty years old. He tells me he is your wife's brother.' An accurate description of the personal appearance of the living brother of my wife was then given. He was about thirty-six years of age. Presently, to my surprise, I was told, 'He is in spirit land.' 'Oh,' thought I, 'now I've got you.' I knew it was fraud. I told the old gentleman that he had made a great mistake, for the person he had described was very much alive and would have a good laugh when I told him that he was supposed to have been dead for nearly forty years. I shall never forget the look from his eyes as, reaching over towards me, the childish voice said, 'We never make mistakes, I tell you it is your wife's brother, you go home and ask her!' 'But,' I said, 'I tell you I know he is alive. She had only one brother, and he is very much alive, I assure you.' I will pass over the rest of the sitting, except to say that things happened that I could not account for.

Next morning I told my wife about the sitting, and laughingly said, 'The old chap told me you had a brother in Spirit-

land, and I very quickly told him he had made a mistake.' 'But I had a little brother, called "Tommy," she exclaimed, 'he died before he was twelve months old. I was very fond of him and used to nurse him.' Well, sir, that was a poser. I remember turning from the dressing table, hair brush in hand, and saying, 'You had a brother! I never knew it.' 'Well, I had one,' she replied, 'and he died. And he would be just forty years old now had he lived.'

I stood staring at my wife, and said, 'Are you quite sure of this?' 'Of course I am,' she said. 'Well, I'm blessed!' I exclaimed, 'then the old chap was right after all! He could not have taken that from my mind, I never knew it.' This experience caused me to continue my investigations, and although I have met with fraud among mediums, my prolonged investigations have only strengthened my belief in the continued life, as a life of progression.

I can quite understand why this spirit came back showing himself as he would have been had he lived his earth life, rather than as a baby, and I think his doing so made it all the more convincing to me. I shall be glad if this account of my experience is of help to others.

During the past twelve years my investigations have covered nearly every phase of spiritual phenomena, and I have had marked instances of the return of members of my own family, with information which could not possibly have been drawn from our subconscious minds. The idea that possibly our thoughts could be read always appealed to me as a probable explanation of many of the phenomena, but I have proved, up to the hilt, that it is not only just as possible for our spirit friends to give us information of matters entirely outside our own knowledge, but that in point of fact they have done so many times.—Yours, &c.,

The Kraal, Paignton.

H. P. RABBICH.

#### The League of Isis.

SIR,—In 'LIGHT' of July 12th I notice a paragraph alluding to Mrs. Swiney's pamphlet on racial problems, and giving the address of the League of Isis as 74, York Mansions, Battersea Park (probably taken from the old literature). I would like to point out that the London headquarters of the League of Isis are at my rooms, 93, Regent-street, W., and have been since May 9th last.—Yours, &c.,

C. ROSE STANESBY.

#### Battersea Lyceum: An Appeal.

SIR,—Now that the summer season is with us, the poor children in our Lyceum are asking if they are going to have a Sunday school treat like other children. Will you once more kindly allow me to appeal through 'LIGHT' to the friends of children to help me in this direction? The smallest donations will be thankfully received.—Yours, &c.,

ANNIE BODDINGTON.

17, Ashmere-grove,  
Acre-lane, Brixton, S.W.

#### A NEW FORM OF 'FLOWER SERVICE'

At the Ethical Spiritual Church, Kent-street, Preston, an 'In Memoriam Flower Service' was held on Sunday evening, July 13th. The members and friends each brought a bunch of flowers to dedicate to their arisen ones whom they wished particularly to remember. The medium, Mrs. E. Russell, of Leicester, after asking the blessing of God on all and that their departed ones might also be present, acting under impression, took up and held a bunch of flowers and described the spirit friends she saw associated with the flowers. Many of those who were described wished for a verse of some particular hymn; in each case this was sung sympathetically by the congregation. This service which was of an elevating nature, was greatly appreciated, everyone being fully convinced that the two worlds had been thoroughly united. As the givers of the beautiful flowers had the option of taking them away after the service, many did so, and they were able to look upon them at home as dedicated to their arisen loved ones. The other flowers were given to the poor at the close of the mission.

J. CRANK.

#### SPIRITUALISM IN JOHANNESBURG.

During the latter part of last year Mrs. Alice Praed, of Melbourne visited Johannesburg, and was the means of drawing together a small unattached band of Spiritualists. Large audiences attended her meetings, but unfortunately, owing to ill-health, she was compelled to go to the coast. On her return, in January last, it was decided to form ourselves into a regular

church. Principally through her untiring efforts this was accomplished, and (notwithstanding heavy expense) our Certificate of Incorporation has now been granted by Government. Owing to the difficulty of obtaining suitable central hall accommodation we are considerably hampered, but hope to overcome this drawback in the near future. We have a membership roll of sixty, and many more adherents. The Lyceum is growing, and the children are fast becoming proficient. Mrs. Praed is largely responsible for the purchase of a piano, furniture, &c., for the use of this latter branch of our work, and we all readily and gratefully acknowledge her kindly help and the comfort we have derived from her work amongst us.

#### SOCIETY WORK ON SUNDAY, JULY 20th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. Percy R. Street delighted all present with his able and helpful address on 'The Powers of the Soul.' Mr. W. T. Cooper presided.—*15, Mortimer-street, W.*—14th, Mrs. Imison gave remarkably successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, Mrs. Mary Gordon spoke on 'The Reason Why'; evening, Mr. E. W. Beard gave an address. For next week's services see front page.

SLOANE SQUARE—23, *COULSON-STREET.*—The members paid an enjoyable visit to Clacton. Sunday next, 7, Mrs. Caesar will give illustrations of clairvoyance and psychometry, so also will Mr. Arthur Slee at 8 p.m. on July 30th.—J. D.

BATTERSEA PARK-ROAD.—*HENLEY-STREET.*—A pleasant and profitable time with Messrs. Dimmick, Thomas, and H. Boddington. Sunday next, at 7 p.m., Miss Violet Burton. Thursday, at 8.15, séance; silver collection.

STRATFORD.—*WORKMAN'S HALL, 27, ROMFORD-ROAD, E.*—Mrs. Podmore gave an interesting address on 'Resurrection,' and appreciated clairvoyant descriptions. Mrs. E. Bryceson presided. Sunday next, at 7 p.m., Mr. Trinder, address.—W. H. S.

HACKNEY.—*240A, AMHURST-ROAD, N.*—Mr. H. A. Gatter gave an address on 'Dreams,' and descriptions. Sunday next, 11.15, Mr. R. G. Jones, address on 'Psychometry'; at 7, Madame Beaumont, address and descriptions. Monday, 8, Mrs. Sutton; Thursday, 7.15, healing; Mr. H. Bell and Mrs. Brichard.

CROYDON.—*ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.*—A helpful address by Mrs. Mary Davies on 'How the Life of the World may be Changed to the Life of the Spirit,' and well-recognised descriptions were heartily appreciated. Sunday next, service at 11 a.m.; at 7 p.m., Mrs. Fielding.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—A grand day with Mr. W. E. Long and his 'guides.' Sunday next, at 11 a.m., questions and personal messages; at 6.30 p.m., address by 'Edgar B.' on 'Imagination, the Divine Faculty in Man.'

KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.—Mr. C. J. Stockwell, Junr., gave an instructive and helpful address; also descriptions and auric readings. Sunday next, at 7 p.m., Mrs. Cannock, address and clairvoyant descriptions; Lyceum, at 3 p.m.—J. W. H.

CLAPHAM.—*HOWARD-STREET, NEW-ROAD.*—Mrs. Maunder gave an address. Sunday next, at 11.15, circle; 7, Mr. and Mrs. Kent, address and clairvoyance; tea at 5, tickets 6d. Monday, 3, ladies; silver collection. Thursday, 8.15, address and clairvoyance.

BRIGHTON.—*MANCHESTER-STREET (OPPOSITE AQUARIUM).*—Mrs. Alice Jamrach's addresses and descriptions were much appreciated by good audiences. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, questions answered, and descriptions. Tuesday, 3, private interviews; at 8, also Wednesday at 3, circles.—H. J. E.

BRIGHTON.—*HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.*—Mrs. Neville gave good addresses and descriptions. Sunday next, at 11.15 and 7, Mr. G. R. Symons. Tuesdays, at 3 and 8, also Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, public circle, 8.15.—A. C.

SEVEN KINGS.—*45, THE PROMENADE.*—Mr. T. Brooks' address on 'Knowledge' was much appreciated. 15th Mrs. Petter spoke on 'The Law and the Prophets' and answered questions. Sunday next, at 7 p.m., Mr. and Mrs. Alcock Rush. Tuesday, 29th, Mr. A. H. Sarfas. August 3rd, Mrs. A. Keightley. 5th, Mrs. Thompson.—H. W.

BRISTOL.—*144, GROSVENOR-ROAD.*—'Life in Other Spheres' and 'Do Spiritualism and Christianity Blend?' were ably treated and many questions answered by Mrs. Baxter. A collection for the new church fund realised 12s. 5d. Sunday next, at 6.30 p.m., service. Monday, healing and developing; Wednesday, service and circle; Friday, circle and questions all at 8 p.m.—J. S. B.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday, 11.15 a.m., circle; 7 p.m., Mrs. Ord. Thursday, Mr. Symons.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, circle; evening, Mrs. Mary Gordon spoke on 'The Masters,' and gave good descriptions. Mr. Lunn contributed an effective solo. The members' quarterly meeting followed. Sunday next, morning, Mr. Orłowski; afternoon, Lyceum; evening, Mr. and Mrs. Roberts. Thursday, 8.15, Mrs. Keightley. August 3rd, Mrs. Irwin. Tuesdays, 8.15, healing.—A. C. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mrs. Hayward read a paper, 'Are Spiritualists Spiritual?' Evening, Mr. Pulham delivered a good address on 'Spiritual Healing'; Mrs. Pulham gave descriptions. 17th, Mrs. Bradley, address; Miss Woodhouse, descriptions. Sunday next, at 11.45, Mr. J. Wrench, 'Phenomena'; 7, Mrs. Mary Davies, address and clairvoyance. August 3rd, Mr. and Mrs. Hayward, address and clairvoyance. 7th, Mr. Horace Leaf.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'Things of the Spirit'; evening, Mrs. Minnie Nordica gave an address on 'Universal Mediumship,' descriptions and messages of a telling character. 16th, Mrs. Alice Jamrach spoke on 'Spiritual Development' and gave descriptions. Sunday next, 11.15 and 7, Mrs. L. Harvey. Monday, 3 and 8, Mrs. Harvey. Wednesday, Mr. and Mrs. Kent. August 3rd, 7 p.m., Mrs. S. Podmore.—J. F.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Roberts spoke on 'Why I am a Spiritualist,' and Mr. Roberts gave descriptions.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Prince gave an address and Mrs. Trueman descriptions. 16th, Mr. Blake gave an inspiring address and descriptions.—E. F.

LEICESTER.—QUEEN'S HALL, SILVER-STREET.—Mrs. Marson, of Manchester, gave splendid addresses on 'Spiritualistic Phenomena' and 'Consciousness,' and good descriptions.—E. M. D.

WHITLEY BAY.—137, WHITLEY-ROAD.—Mrs. E. H. Cansick delivered an address on 'True Spiritualism: Illuminative and Progressive.'—L. C.

BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).—Mrs. Laura Lewis, of Cardiff, spoke on 'I am the Way, the Truth and Light' and gave descriptions. Usual week-night meetings.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Mr. Blake gave an able address and descriptions. 17th, very acceptable services by Mr. and Mrs. Goddard, of Gloucester.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Thistleton, of Torquay. Descriptions by Mrs. Thistleton and Mrs. Letheren.—E. F.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. E. Verity related interesting 'Reminiscences,' spoke on 'The Coming Religion,' and gave descriptions—also on Monday.—H. I.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Mr. Sidney Noyce spoke on 'Chosen Vessels'; solo by Mr. Aaron. 14th, Mr. Harrod, and 16th, Mrs. Podmore rendered acceptable services.—E. M.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. Punter gave addresses on 'If a Man Die?' and 'Prove all Things'; also descriptions. 14th, Mr. P. R. Street gave an address.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mr. Hanson G. Hey spoke on 'The Hope of the Future' and 'The Eternal Principle of Thought.'—P.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Mr. Blamey spoke well on 'Conflicts and Victories.' Soloist, Master Wilson. Mrs. Pollard gave descriptions.—E. D.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mrs. Annie Boddington gave an instructive and interesting address and descriptions.—E. C. S.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses by Mr. Frank Pearce, of Portsmouth. 17th, address and descriptions by members.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Kent gave address on 'My Father and I are One.' Descriptions by Mrs. Kent. 18th, Mrs. Cornish and Mr. Hawes.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—Services at 11 a.m. and 7 p.m. Mr. G. R. Symons spoke well on 'The Light of the World.' 16th, Miss V. Burton gave an inspiring address on 'The Happiness of Goodness.'—C. D.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mrs. de Beaurepaire gave an address on 'Faith,' also descriptions and messages; afterwards Mr. Grimes, Mrs. Matthews and Mr. Sarfas gave descriptions.—S. E. W.

SOUTHAMPTON.—CAVENDISH-GROVE.—Morning, we had 'A Talk with a Spirit Control' through Mrs. M. H. Wallis, who in the evening spoke on 'Spiritualism: Good for both Worlds.' Descriptions were given at each service.—G. M.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Opening of the new hall by Mr. F. T. Blake, of Bournemouth, who gave addresses on 'The Problem of Evil' and 'The Soul's Awakening,' and descriptions.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. J. Miles Ord gave interesting addresses.—J. W. M.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing service; afternoon, Lyceum; evening, Mr. D. J. Davis spoke well on 'The Fear of Death.' 17th, Mrs. Keightley dealt with 'Thought, its Influence for Good or Evil,' and gave descriptions.—A. L. M.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle dealt with 'The Flight of the Soul,' and gave messages. In the evening he gave a thought-provoking address on 'Reincarnation.' The presence of several London Spiritualists was much appreciated.—H. R.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Horace Leaf delivered addresses on 'Body and Mind' and 'Miracles,' and gave good descriptions to appreciative audiences. We were favoured with solos by a visitor (a member of the Beecham and Royal Opera, Covent Garden). 19th, Mr. Hanson G. Hey spoke eloquently on 'The Great Revival.'—G. McF.

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