

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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**London Spiritualist Alliance, Ltd.,**  
110, ST. MARTIN'S LANE, W.C. 2.

**Programme of Meetings for the Coming Week.**

**TUESDAY, October 23rd, at 3 p.m.—**

*For Members ONLY.*

Seance for Clairvoyant Descriptions.

*No admission after 3 o'clock.*

**THURSDAY, October 25th—**

*For Members and Associates only.*

At 4 p.m.— ... Meeting for Devotional Contemplation.

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At 5 p.m.— ... MR. W. J. VANSTONE.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in **LIGHT**, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

\* Subscriptions should be made payable to the Hon. Treasurer, Henry Witthall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "**LIGHT**."

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## NOTES BY THE WAY.

An authority on colour treatment for the sick is reported as saying recently that brown is to be avoided, because it is the "colour of decay." Reading that statement one thought of the vast number of young healthy brunettes and of the golden browns in Nature—associated with anything but sickness—which so delight the soul of the artist. These rough and ready distinctions are misleading. White is also a colour of decay, so are blue and green and purple, as all who are familiar with the phenomena of decomposition can testify. The colour expert was giving an unbounded application to a fact which needed to be stated within precise limits. That is a small instance of a great evil. Larger examples come readily to mind in all departments of the world's life, but especially in connection with psychic facts. One of the reasons that these are amongst us to-day and insistently pressing on human attention is because the time has arrived to methodise them—to reduce them to precision and intelligibility. And to do this efficiently it is necessary to be not merely impartial but rigidly exact.

Let us from this standpoint examine the recent pronouncement of Mr. Edward Clodd, who, as an exponent of the materialistic view of life, stated that *all* communications purporting to come from discarnate spirits are "nauseating, frivolous, mischievous, spurious drivel." That is an instance of the way in which a distinguished intellect can be swayed by emotional bias. That little word "*all*" converts what might have been a partial truth into an absolute misstatement. If Mr. Clodd had used the word "*some*" instead of "*all*," we should have had to admit that there was a basis of fact in the charge, although stated in extravagant terms. (As the Rev. Ellis G. Roberts pointed out, one does not know what exactly is meant by "*spurious drivel*.") And we should have made the admission without fear or favour, remembering that it is no less true of statements of a purely mundane character, and consequently loses all its point as an objection to the reality of messages from extra-mundane sources. It would have done Mr. Clodd's case less harm to have stated the facts fairly instead of exaggerating them; but he and those who think with him have to defend, to "*bolster up*," a partisan view. We who are concerned (or ought to be concerned) with nothing but the truth about things, whether it tells against our position or not, can be free of these hindrances. We have no need to trim or adapt anything to our own purposes. We have only to be as accurate as possible in our statements. Truth can be trusted to tell its own tale in its own plain way, our

task being less to proclaim her message than to clear away all obstructions, whether from within or without our movement, to that plain utterance.

\* \* \* \*

Probably no man could be found better fitted to give us a "*Handbook of New Thought*" than Mr. Horatio W. Dresser. His apology for the work bearing this title which he has just issued (G. P. Putnam's Sons, 6s.) is that New Thought has not yet borne the test of definition, comparison, and systematisation, and that his book at least makes an attempt in this direction. Its conclusions have, he declares, borne the test of many years of investigation. The claim of New Thought to reveal life as a whole in a new light is well set out in the following passage:—

Beginning to think of yourself as a spirit using the body as an instrument, you will presently realise that the real conditions in which you are placed are not imposed on you from without, but bear intimate relation to your state of development. . . . The world is not a hostile field in which warring forces prey upon you without any relation to your interior states, but is a universe of law and order, a true unity or system. There is no evil as an independent reality contending with the good and in danger of overwhelming the race. Nor is there any such entity as "*disease*" existing independently and attacking people, whatever their condition. Neither disease nor evil is attributable to our Creator. God made us to be good. He meant us to be healthy, and has provided all the conditions and forces essential to the maintenance of health. Our troubles are of our own making, through ignorance and a wrong attitude towards life. . . . The true philosophy of life is an abounding optimism. . . . Hence the first consideration is the changed point of view which gives this line of thought its character; the next is the practical method in which emphasis is placed on silence, affirmation, realisation, the therapeutic practice of the presence of God.

\* \* \* \*

Miss E. M. Holden has woven another of her graceful little chaplets of verse—this time in honour of the national bard. "*By Shakespeare's Shrine*" (The Dolphin Press, Spring Gardens, Brighton, 1s. net) is dedicated to the widow of that keen student of Nature and charming writer, the late Leo H. Grindon. From the opening poem, "*Alma Mater*," it is evident that Shakespeare's county holds certain tender associations for the poetess; on her visit she hears again the call of the Baddesley cuckoo, the larks are singing at Yarningale, and at Packworth yew she sees the mosses wet on a mother's grave. Her verses take a more joyous lilt as she calls on the fairies—"nis, neck and nixie, pert kobold and pixie"—to obey Titania's summons and attend "*where Stratford sits at festival to-day*":—

From the moonbeams a-quiver with light on the river,  
From the woodland a-shiver with shine and with shade,  
From the glen and the mountain, the fen and the fountain,  
And the long yellow shore with the rolling cascade;  
On a sunbeam down-slidden, a rainbow outridden,  
A zephyr bestridden, a grasshopper green,  
And with red-and-white posies of daisies, for roses,  
Come hither, sweet sprites, at the call of your queen.

The only criticism we are tempted to make of Miss Holden's muse is that we wish she were rather less prodigal in the use of "*apt alliteration's artful aid*." It is apt enough, but we are often too consciously aware of it. The booklet is sold for the relief of war-victims.

## THE PSYCHIC POWERS OF MR. BERT REESE.

Turning over the first page of a recent number of the "Psychical Research Review" (New York), we light on the portrait of a gentleman with the bald head and somewhat of the ample figure and genial aspect (though lacking the spectacles) which we associate with the immortal Mr. Pickwick. The original is Mr. Bert Reese, whose remarkable clairvoyant powers, already known among investigators of psychic phenomena on both sides of the Atlantic, were brought into special prominence two years ago by the frank testimony to their genuineness which they elicited from a judge of the Supreme Court in New York. Mr. Floyd Garrison, who writes the article on Mr. Reese which accompanies the portrait, has some amazing stories to tell of his subject. He begins by giving the text of a letter which Mr. Reese wrote from New York on March 27th, 1915, to his friend Mr. Behrendt in Brooklyn. In order to make impossible any subsequent suggestion that it was really written at a later date than that which it bore within, Mr. Reese, instead of putting the letter in an envelope, merely folded the sheet, pasted the edges together, and directed it. As a consequence the letter to-day shows the following remarkable prophecies made under the date March 27th, while the other side of the paper bears the Brooklyn postmark of the same date:—

Here are the answers to your questions: (1) My case will come up at the end of June and, as I told you before, I will win with flying colours, and an honourable discharge by Judge Rosalsky before whom I prove in open court my ability as a seer. (2) The Greenhut case will create a very unfavourable impression against Capt. G. and will bring out details which in the end benefit his creditors. (3) An unexpected, terrible disaster—the torpedoing of one of the greatest ocean steamers—will arouse the whole world and especially this city. Many prominent U.S. citizens will lose their lives in the catastrophe and only the diplomacy of Washington and Berlin will avert war between these two friendly nations. (4) Our Secretary of State will suddenly resign, and his action puzzles the world, although I could comment on it. (5) Siegel will not pay his creditors as promised, but will go to gaol as I predicted long ago. (6) Mrs. Carmen will be acquitted, and Leo Frank and Charles Becker will not escape the death penalty. (7) The affairs in Mexico will reach a climax towards the middle of July and the U.S. will be compelled to intervene.

The resignation of Mr. Bryan, the torpedoing of the "Lusitania" and the troubles in Mexico are events of world-wide knowledge, but the other predictions in the letter were all, we are given to understand, equally accurate. The case referred to in (1) arose, Mr. Garrison tells us, in this way: In February (the month preceding that in which the letter was written) a strange woman called on Mr. Reese to "have her fortune told." He gave her a sitting, told her many things, and when she offered him money, refused it. Nevertheless she had him arrested on a charge of disorderly conduct and he was found guilty in the lower court. He appealed, and in the last week in June he appeared before Judge Otto A. Rosalsky in the Supreme Court.

"The number of your watch is so-and-so," said Mr. Reese, giving the exact number of the judge's watch.

"The amount of money you have in the bank to date is so much," he continued, giving the exact amount the judge had at that time in the bank.

The first prediction in the above letter was fulfilled. Mr. Reese won his case "with flying colours," but Mr. Garrison states that the papers which mentioned and commented on the above statements of the clairvoyant did not print the most remarkable of the tests which he gave before Judge Rosalsky.

When he appeared before the judge the clairvoyant declared that he had refused money, that he had not broken the peace and that he did possess extraordinary powers and would, with permission, prove it by a demonstration or any test there in court.

His offer to prove it was taken up. A rather sceptical committee, made up of newspaper men, detectives, and two assistants from the District Attorney's Office, was chosen, and they went into an adjoining room to prepare the tests.

In Reese's absence the committee men wrote a number of questions upon small pieces of paper—none of which Reese was

allowed to see or even touch—these were then folded, sealed and shuffled, so that no one could possibly know which was which. They were then placed in a hat and Reese was summoned back into the room.

"Yes, you are going to get a rise in salary, but it won't be a large one," he said in answer to the first paper, which the reporter was pressing to the seer's forehead. "Your mother's maiden name is Electra Winans"—in answer to the second. "You want to know if Charlie Becker is guilty"—in answer to the third. "He is not really guilty." This proved that the clairvoyant had at least divined the actual contents of these sealed and folded slips of paper—which he had never even touched—and the same proved true of each one of the questions propounded. The committee members were convinced, dumb-founded and amazed! They came in and reported their findings. The court was equally amazed. The jury was convinced—likewise the judge! "You are discharged," said Judge Rosalsky; "I do not find you guilty of disorderly conduct; on the contrary you are a man of extraordinary powers."

It was one of the most remarkable trials ever held in any court. Psychic and occult phenomena were, for the first time, recognised in a court of law—they were facts to be reckoned with; and this precedent will prove of the utmost value in all cases of a like nature which may be tried in the future.

But Mr. Reese has done many other wonderful things.

He has found water, underground metals and oil, and many other substances, by simply walking over the ground, and telling the owners when, where and how to dig. He has found articles lost for months and even years by their owners. He has indicated the whereabouts of people, when no one else could find them; he has performed wonders in helping and advising those who have consulted him in the past upon all kinds of business and personal matters. In no case has he failed to benefit the person seeking guidance; in many cases his prophecies have come out remarkably true; in numerous instances he has soothed and helped those in distress—for Reese has a warm heart, and many a time has he refused to accept money from those who could ill afford to pay him for his trouble and the exercise of his well-nigh miraculous power.

How does this marvellous man perform his wonders? He, himself, does not know. He only knows that he has always had this gift; that he sees things as though written before his eyes in space; that he tells what he sees; and that a curious feeling of "congestion of the brain" comes upon him—making him almost faint at times in its intensity—and, at those times, a veil seems to be parted from before his eyes, and he sees visions of the future, scenes and pictures, symbolical presentiments—all of which he describes in his half-dreamy way.

Reese says that he feels, occasionally, the presence of his "control"—a Jewish Rabbi—who gives him information of a truly remarkable character. But this is not always the case; independent clairvoyance takes place—as well as spiritual possession—but both seem intertwined and fused in a remarkable degree in this man's truly remarkable life.

Among the scores of prominent people Mr. Reese has staggered with his demonstrations of ability as a clairvoyant are Dr. William Hanna Thompson, the eminent brain specialist and author of "Brain and Personality," and Mr. Thomas A. Edison. "Mr. Reese is the eighth wonder of the world—most marvellous"—declared Dr. Thompson.

## THE FOURTH DIMENSION.

A scientific contemporary prints the following from Lieut.-Colonel E. G. Start, an officer with the Mesopotamia forces:—

I wonder whether you could find space to request those of your readers whose interest in the Fourth Dimension is such that they would care to do so, to help a British officer to while away some of his idle hours by corresponding with him on the subject.

I hope all those who have clear ideas about the Fourth Dimension will respond; they are not so numerous as to cause a breakdown in the Mesopotamian postal arrangements. And if their letters enable Lieut.-Colonel Start to discover the long-sought hyperspace, and endow our troops with fourth-dimensional qualities, the rest is easy.

No matter how tight a corner a fourth-dimensional army might be in, it could get out of it *via* the Fourth Dimension. For in fourth-dimensional space, any enclosed space could be left or entered without the formality of going through the surrounding surfaces, the links of a chain could be separated without opening them, and the most complicated knots unfastened without interfering with the fastened end of the rope.

—"Daily News."

## "WAS IT A CASE OF POSSESSION?"

### A STRANGE STORY.

Some unusual features characterise the narrative under the above title, with which, in "The Treasury" magazine for September, the Rev. T. J. Hardy, M.A., concluded a series of "true stories of the supernatural." We will attempt a summary. The cottage in which Mr. Hardy was living at the time of his story had, he tells us, an annexe raised on piles a little above the level of the ground, and in this room, as it was larger and more airy than any room in the cottage itself, he slept in the summer months. One night, as he was about to retire, he was startled by loud knocks under the floor. He went out and searched all round the premises without discovering the cause. Hardly, however, had he returned to his room when the knocking was repeated, and now not only from under the floor but from the matchboarding beside the bed. It was succeeded by a tap at the window, on opening which he discovered little Janet Martin, the younger daughter of a keeper who lived at a cottage on the other side of the lane. She knew nothing of the other noises, but had called to beg the minister to come at once and see her sick sister. Locking his door behind him he left for the Martins' cottage. Nellie, the invalid, though twenty-seven years of age, was a poor, stunted little creature who had never been able to contribute to the earnings of the family. She was now lying on a sofa, and, as he entered, her eyes met his with the terrified look of some animal brought to bay. He could get no word from her. Her teeth were tightly shut behind her drawn lips, and she only stared at him as if unconscious of what he was saying. The mother explained that Nellie had astonished them all that morning by getting up betimes and doing some house work. She had greeted her father when he came in from the coverts with unusual brightness and affection. Then at breakfast they suddenly observed her staring straight before her, with clenched teeth and lips drawn back hideously, and she had remained in that condition ever since. Mr. Hardy, feeling that medical aid ought to be summoned at once (the father was absent on night duty), went home to fetch his bicycle. No sooner had he entered the cottage than the knockings began, not as before, here and there, and at intervals, but all around him and furiously. Mounting his machine he spun along the moonlit road to the residence of the doctor who gave him a sleeping draught for the patient. This he delivered at the Martins', and then returned to his room. Everything there was as he had left it except that on the bed lay a copy of Bishop Webb's "Cure of Souls," a book he had not opened for months and which he was quite sure was not there when he left the house! As he placed the book on the little prayer desk beside the bed, there came another loud knock and the sounds continued at intervals through the night. Early next morning Mr. Hardy went across to the Martins'. Nellie was exactly as he had left her, and the mother stated that the sleeping draught had had no effect. The doctor presently called, but could make nothing of the case. In the evening he brought over another doctor from the nearest town, but he was equally puzzled. The knockings at Mr. Hardy's cottage did not recur till nine o'clock, when the servant, an elderly woman, came to the door of his study to take her orders for the next day. Suddenly a loud knock in the corridor outside caused her to perform a feat of agility remarkable in one of her age and figure, and to utter an exclamation. But the strange thing was that on Mr. Hardy telling her that similar knockings had been going on all the previous night, she deliberately and correctly made the sign of the cross, though, as afterwards appeared when she was told of it, she performed the action quite unconsciously and without the remotest idea of its meaning. The sounds were resumed later, and were still going on when Mr. Hardy fell asleep. They awoke him at early dawn. After a pause they began again in the direction of the study. He rose and followed. They seemed now to come from behind one of the bookcases. He began removing some of the books. Then at the back of one of them came a low, insistent knocking. He took out the volume. It was a work on exorcism! He felt that light had come to him at last as to the nature of the

poor girl's affliction. A few minutes later found him again at the Martins' cottage. He knelt by Nellie's couch, and then, rising, made over her the sign of the cross, and commanded the evil spirit to come out of her "in the name of the Father, and of the Son, and of the Holy Ghost." To his great chagrin and disappointment nothing happened. However, soon after his return home little Janet arrived with a message that Nellie was better and wanted to see him. Back he went, to find the girl no longer on the couch but sitting up at table taking tea. With tears in her eyes she apologised for her past rudeness to him. When he commiserated with her on her illness, she broke in with the declaration that she had not been ill at all, only "so strange"; on each of his visits she had seen him and wanted to speak to him, but "something was sitting on her mouth and would not let her." After this she lay down again and fell into a long and healthy sleep. Subsequently Mr. Hardy got her away for a few weeks into a convalescent home. When she returned her friends hardly knew her. She had actually grown a couple of inches and had become a sprightly and capable young woman. "At the present time," adds Mr. Hardy, "she is in service, and I hear is about to be married!"

That, in outline, is the story, and then the narrator asks what to us seems an odd question—namely, whether anything could be stranger, on the hypothesis that the girl wanted to communicate with him, with a view to exorcism, than that her want should take the roundabout way of knocking to make itself known. It is almost as strange that he should take such an improbable hypothesis into account at all. Was Nellie acquainted with the books in his study and their exact position? Can he not conceive that any spirit beside her own could be interested in her recovery? Mr. Hardy also seems to take for granted that the discarnate spirit must necessarily be that incomplete thing, a disembodied spirit. We recommend to his attention the works of the Rev. Arthur Chambers.

### THE "HIBBERT JOURNAL."

The "Hibbert Journal" for October possesses an especial interest for us as containing the reply of Sir Oliver Lodge to Dr. Mercier. In the course of his remarks, Sir Oliver gently chaffs Dr. Mercier on the "sound and fury" which he has imported into the debate, and introduces an amusing simile from the bull ring: "He [Dr. Mercier] paws the ground and champs and snorts in the arena, but the picador is in the gallery watching the performance."

(One suspects that in Dr. Mercier's view, it is *he* who is the picador, while Sir Oliver enacts the part of the bull!)

In so far as an expert psychiatrist warns feeble-minded people from dabbling in unusual mental peculiarities he is entirely within his rights, and I for one am with him. But I sometimes wonder whether an alienist is not liable to detect too widely the prevalence of feeble-mindedness.

Thus Sir Oliver, who goes on to point out that "it is not necessary to be a scientific or even an educated person to be gifted with robust common sense"; consequently there is no special necessity to warn healthy people from a subject of general interest or "from gaining first-hand experience of truths of singular importance to humanity."

A certain number of unbalanced and emotional people do dabble in the subject, and these I would try to discourage. Dr. Mercier's article may serve as a bogle to frighten them with.

Sir Oliver has a happy knack of anecdotal allusion. Here is a reference to Dr. Mercier's forcible style and to his complaint that Sir Oliver is "conducting a raging, tearing propaganda":—

It reminds me of the shout of the conductor to the driver of an omnibus wherein, after a prolonged wait, a mild old gentleman ventured to say, "Conductor, do you think we might be moving on?" "Drive on, Bill; 'ere's a hold gent inside a-cussing and swearing like anything!"

The other articles in the magazine deal as usual with weighty philosophical issues. Professor Jacks discourses of "The War-made Empires and the Martial Races of the Western World"; the Countess of Warwick writes on "Peace—and What Then?" and there are articles on "Doctors, Lawyers and Parsons," and "Telepathy as Interpreting Christ," by the Right Rev. Bishop Hamilton Baynes and the Rev. Dr. Skrine respectively.



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## THE GREAT ADVANCE.

In the able article he recently contributed to LIGHT on "Spiritualism and its Critics" the Rev. Ellis G. Roberts rightly insisted on the tremendous importance of the inquiry. The critics, as he remarked, "do not realise the responsibility of the position they have volunteered to assume." This is a reminder to be noted not only by the critics but also by the followers of the subject. The claims of Spiritualism are now reaching a phase in which they must undergo the crucial tests of intelligent examination. There is no safety any more in easy-going methods, slovenly statements or the facile acceptance of ideas which will not bear the close scrutiny of clear minds. It is a time of sifting and testing, in which things worthless or defective must inevitably be exposed for what they are. We have seen how this advance in intelligent inquiry acts when it is a question of examining the arguments of the opposition. They are tested and, when found wanting, contemptuously dismissed even by those who have no partiality for the subject attacked.

The times are too serious now for insincerity, make-belief, or any form of shallowness, however amiable. As for any closed systems of religious belief or philosophy, they are likely to be subjected to a degree of pressure which will be extremely uncomfortable for all who hold by them. The closed system—the doctrine which claims that the last word has been spoken concerning it—has had its day. It has also had its uses. It has been the wayside inn of the pilgrim, and the refuge of the weak and spiritually shelterless, but it is not to be an abiding home. When time and the great tempest now raging have done their work upon it, it will be no longer habitable. Its inmates will be driven forth at last, not to be at the mercy of the elements but to win to those higher levels where the fury of the storm can no longer reach them, since they will have mounted above it and left it finally behind.

That age-long parable which makes life a pilgrimage has become trite and wearisome by incessant repetition. Like many another "wise saw" it has lost its savour because of the perpetual contemplation of only one aspect of it. Some ancient truths, indeed, have become so staled by use as to bear the name of platitudes and to look almost grotesque when stated in the forms in which they have become crystallised. Turn them around, give them a finer form and a fresh application, and it is as though the thing had become magically transmuted. We seem to have dis-

covered a new truth. But the new truth is only another aspect of the old.

Life as a journey remains a true picture; but now we have outgrown some of the old and childish conceptions of the idea. We see it with clearer eyes, with minds aided by the discoveries of thinkers in every department of thought, religious, philosophical and scientific. The old fables that surrounded it are outworn. We now see the journey as the natural and orderly course of evolution from the animal man to the spiritual man. We are to-day at the stage when progress is becoming more dependent on our own efforts and less upon those forces which belong to the instinctive and involuntary processes. That in itself means a tremendous advance. We emerge towards independence, self-direction. We stand less in need of props, leaning-posts, guides and refuges. But the situation has its responsibilities, and they are serious. Every false step avoided means an increase of confidence. We want to walk, and not merely to stumble, forward. Hence the need both of true balance and of firm steps, especially at the start. Caution, decision and precision may be painful at the beginning, but they will repay us a thousandfold as we proceed, when they have become second nature to us and are exercised without conscious effort.

Since this applies to all human activities it includes that part of them which we have made especially our own, the discovery and investigation of the things which belong to realms beyond the physical stage. Our steps must be careful, definite, firm and true. Hasty, reckless or indifferent methods will not be fatal to progress, but they will entail an exorbitant cost in time and pains. We may have to retrace our steps, and blunders will have to be paid for in loss of confidence and loss of courage. Mentally and spiritually all the world is afoot to-day. There has been a great awakening of dormant souls, and some of them show the possession of clear vision and strong purpose. If we move steadily along the right road they will join us readily enough. If we do not, they will soon find it out, and then—we may have to follow them!

## "A PURELY INSTRUMENTAL MEDIUM."

Dr. Abraham Wallace writes:—

The other evening I was re-reading that remarkable book, "Startling Facts in Modern Spiritualism," by Dr. N. B. Wolfe, published in America in 1873, and was specially impressed with the statements made to the author through the mediumship of Mrs. Mary J. Hollis, containing a prediction of wireless telegraphy, which has been in these later days fulfilled as a result of experiments made by Hertz between 1885 and 1889, when the so-called Hertzian waves were demonstrated.

In discussing inventions this question is put to the controlling intelligence: "Had you the electric telegraph in the spirit world before it was discovered by Morse?" "Yes; and as fast as we can find better mediums than Morse, we give our improvements. To him was given as much of the principle as he could make use of in constructing his machine," &c. . . . "Can you improve on our present system of telegraphing? or have you anything better in the spirit world?" . . . "Have you anything more perfect than metallic wires for conveying electric currents?" "Yes; we have electric currents without the wires." . . . "The time is near when, with an improved instrument, these celestial currents will be utilised for the benefit of the world, and not only convey messages from city to city, but they will become channels for the transmission of thought between the natural and the spirit world."

The entire communication is worth reading, but the last paragraph is especially interesting in connection with the very pertinent remarks contained in last week's "Notes by the Way," LIGHT, p. 321, as to Mr. David Wilson's experiments and Dr. W. J. Crawford's expressed desire for a "purely instrumental medium." We must look forward with hope, and I think with some degree of confidence, for the coming of that improved instrument therein predicted.

## THE LATE MR. J. W. SHARPE, M.A.

AN APPRECIATION AND SOME REMINISCENCES.

By F. HESLOP (AUTHOR OF "SPEAKING ACROSS THE BORDER LINE").

In company with Mr. Sharpe's many friends, I would like to express my warm admiration of his character as a man and as a mystic. He and his wife twice visited me in my home in the New Forest; we also saw them frequently when staying at Bournemouth, and they both became very dear friends of ours. Mr. Sharpe had my sincere admiration for his great learning, and for his almost childlike humility regarding his wonderful gifts.

I remember his telling me that on one occasion, when sitting quietly in contemplation at Brockenhurst, the whole landscape seemed to be swept away and a lake took its place. Then the lake-dwellers of a past age appeared, dressed in skins, and erected their houses on posts driven into the lake. Then suddenly he saw himself as a lake-dweller, dressed as they were and working amongst them, until the scene melted away, and the open fields and forest trees again appeared. Such experiences as the above were common to him, and sometimes in the silence of the forest he saw the elves and fairies disporting themselves. He had great powers of psychometry. When holding anything in his hand he could give long accounts of the lives of those who had owned the article; but, in addition, he could, while otherwise normal, become temporarily the person to whom the article belonged. Thus, I remember that, when holding my ring, he immediately felt possessed by my personality, even to my very clothing about him. In this condition he described a series of events in my married life (previously unknown to him), even to my presence with my husband at a fancy-dress ball. My husband's unusual costume puzzled him greatly. Then he described in detail my house by the river, our fishing expeditions together, until suddenly he said: "Oh, now I come to a great blank, an awful grief!" and after that I could get no more. This was when my husband passed away in the house by the river.

Often in the quiet hour between the lights he would tell us of spirit-friends he saw in our midst and give many messages from them. He had the power to see and identify our friends in their spirit-forms; my husband told me it was unnecessary for them to show themselves in human shape to Mr. Sharpe, as his clear spiritual vision made many things plain to him that are hidden from most psychics. I have known him to be able, when holding a letter, to hear conversations which the writer of it had held with others, as if a telephone receiver were at his ear.

Great was the beauty of his mystical vision, and great his ability to interpret such experiences in others. I corresponded frequently with Mr. Sharpe, and usually when he was writing to me, my husband would come and send me some message of encouragement and affection.

Shortly after his death Mr. Sharpe came to me and gave the following details of his passing: "I came over so suddenly that I was amazed to find myself here, and that this time I had really come to stay. I was just walking along when I felt a sudden pain in my heart, and then realised I was falling. When I awoke I could not think what had happened to me, and it was a while before I understood that death of the body had taken place." He then sent a comforting message to his wife. In a more recent letter he said, "It is so splendid here, I just long to have you all with us." And again, on the 3rd inst., I received a long communication regarding the glory of his sphere, the perfection of his health, and his joy in meeting so many eminent scientists, men of letters, artists and musicians who dwell there. So I think that we may have happy thoughts of our dear friend's promotion to cheer us while we linger in this world of shadows until the day dawns and we rejoice him over there.

"We of the romantic school of painters desire a closer study of Nature, and when we paint it is our wish to depict the inspiring and spiritual part of life—the soul. Art is nothing without soul. I see visionary objects. There is occult power guiding us. I try hard to paint the soul of the model."

—DANTE GABRIEL ROSSETTI.

## THE AUTHORITIES FOR PSYCHICAL EVIDENCES.

A LAWYER'S VIEWS.

In a letter received from the Hon. Geo. W. Underwood, the head of an American law firm, he encloses an article from his pen which appeared in the September issue of "The Hamiltonian," a Chicago magazine. It is entitled "Psychical Research and the Survival of Individuality," and includes a "defence of the view expressed by Sir Oliver Lodge in his book called 'Raymond.'" As much of the material in the article is of a kind familiar to readers of LIGHT, it is not necessary to deal with the whole of it, but we think it may be useful, especially to those who are not well acquainted with the history of our subject and some of its leading authorities, to give the following. It is advanced by Mr. Underwood as a reply to the assertion of some foolish critics that Sir Oliver Lodge is a man of unusual mind and that his acceptance of psychic evidences is due to his mental peculiarities:—

Amongst the great scientists of this country [the United States] who investigated and adopted the Spiritistic theory and wrote scientifically about it, was Robert Hare, the noted chemist, born in Philadelphia in 1781, who filled the chair of chemistry in the University of Pennsylvania there from 1818 to 1847. He invented the oxy-hydrogen blowpipe and the galvanic calorimeter and also devised improved forms of the voltaic pile. He published an elaborate work with diagrams in 1855 entitled, "Spiritualism Scientifically Demonstrated"; a copy of this valuable work, now long out of print, is in the Chicago Public Library.

Another psychical researcher is Sir William Crookes, born in London in 1832, British physicist and chemist, and the inventor of the radiometer. Sir William Crookes is a trained physicist, skilled in investigations and of world-wide reputation, an authority of the first rank on sanitary questions. His method of producing extreme vacua gave a great impulse to incandescent electric lighting. His original research in chemistry and physics led to the discovery of the metal thallium in 1861 and the process for separating gold and silver from their ores in 1865 and of important discoveries in molecular physics and radiant matter. He made psychical investigations in his own house in the light in his own library to which he kept the key, and in which library the medium was not permitted except during the investigations. After his investigations he made a formal report of his four years of inquiry in psychical phenomena. This report, which sustains Sir Oliver Lodge's views, is published in full in a book written by Dr. Isaac K. Funk, called "The Widow's Mite"; a copy of this book also is in the Public Library in Chicago. In an address by Sir William Crookes as President of the British Association for the Advancement of Science, as late as the year 1898, he said, "I adhere to my already published statements. Indeed, I might add much thereto."

## LATER SCIENTISTS WHO SUPPORT SIR OLIVER LODGE.

Professor William James, of Harvard, probably one of the greatest psychologists the world has known to this day, publicly stated that the Spiritistic theory seemed to him to be the best all-round explanation.

Professor James H. Hyslop, who occupied the chairs of ethics and logic covering a period of nine years in Columbia College, and who is and for some years has been Secretary of the American Society for Psychical Research, says:—

"The residual phenomena of human experience have been neglected and their significance ignored. The blame must not be shifted upon Nature, but upon the pride and stupidity of the respectable classes. They fought Copernican astronomy, Newtonian gravitation, Darwinism, the existence of meteors, and hypnotism. Then when they were proved they appropriated them as their own and made it the mark of intelligence to believe them.

"If a future life is a fact we cannot disprove it by laughing at phenomena that we do not like. Our æsthetics have no more to do with the fact than they have with the eclipse of the sun or with the existence of disease. Emotional contempt of the facts is no more legitimate than the condemned emotional interest in a future life, and if it be a fact we shall not escape it by cultivating indifference to its truth."

Professor Hyslop, in one of his books, prints the dialogue of conversations held by him with his (so-called) deceased relatives. The American Society for Psychical Research above mentioned is making rapid progress in the work of developing this science in this country, and the result of the investigations conducted by it supports the views of Sir Oliver Lodge.

Sir William F. Barrett, professor of experimental physics in the Royal College of Science for Ireland, after a wide and varied experience extending over more than forty years of investigation in psychical research, supplements in the most striking manner the evidence of survival after death adduced by Sir Oliver Lodge and published in his book "Raymond." Very recently Sir William F. Barrett published his views and conclusions in a book entitled "On the Threshold of the Unseen."

At this point it may be permissible to remark that the reality of psychic phenomena is being tested and confirmed by men of great intellectual attainments whose names, although comparatively unknown in connection with the subject to-day, will hereafter be added to the long list of distinguished minds to whom appeal may be made by those who wish to use this argument—a very compelling one in many cases.

Of *LIGHT* Mr. Underwood writes, and his remarks may be quoted without vanity:—

For thirty-seven years there has been published in the city of London a newspaper called *LIGHT*, contributed to by men of science and learning, and a vast amount of information has been gathered by and disseminated through it, of which we in this country have been either too busy, or too indifferent, to take notice.

In his concluding remarks Mr. Underwood says:—

If anyone feels that Sir Oliver Lodge's views are "aberrations from the real path of science," due to his peculiar mentality, how can we account for the fact that the same conclusions are reached after lengthy and continuous independent investigations and experiments by other eminent scientific men, including chemists, professors of ethics, psychology and logic, and physicists of great experience; yet all men of different training and mental make-up?

Does it not appear that the time has come for science and religion to progress hand in hand in the development and complete solution of this most important subject?

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (II. Cor. iv. 18.)

#### THE USES OF PSYCHICAL SCIENCE.

A new field of psychical and archæological research is suggested in a book announced by Mr. Blackwell, of Oxford, entitled "The Gate of Remembrance: Being the Story of the Psychological Experiment resulting in the Discovery of the Edgar Chapel at Glastonbury," by F. Bligh Bond, F.R.I.B.A., whose discoveries as director of the excavations at Glastonbury Abbey began in 1907. It is claimed that the author directed his searches by the aid of communications received through automatic writing, which revealed facts that could not have been deduced from any existing data.—"The Times" Literary Supplement.

**AURIC LIGHTS.**—"Has it been brought under your notice," writes a correspondent, "that at table sittings a faint phosphorescent light can be seen in the dark issuing from the point of the sitters' fingers and in small waves up to the wrist?" The inquirer adds that during a séance at his house he and a scientific friend noted the phenomenon as an interesting feature of the proceedings. We have certainly heard of this luminosity, but only as something discernible to the eye of clairvoyance, except in the case of powerful magnetic healers whose hands occasionally emit a light plainly perceptible to everyone present.

**SPIRITUALISM AND THE CHRISTIAN IDEAL.**—Mr. R. A. Bush's pamphlet, "The Place of Jesus Christ in Spiritualism," which has just reached a second edition, is an earnest and eloquent protest against the attitude of some Spiritualist societies, at whose meetings Jesus is not only ignored but practically repudiated. The knowledge revealed through spirit intercourse does not, Mr. Bush maintains, any more than any other knowledge, necessarily work for man's spiritual uplifting. To make it thus work it needs the force which is known as the religious spirit. That spirit usually centres round one who was the living embodiment of the current highest conception of man, and such a one, in a supreme degree, is Jesus. The ideal of modern Spiritualism is the same as the Christian ideal as taught by Jesus, and is associated with His name and person. The pamphlet can be had for 3d. post free of the author at his address, Holt, Morden, Surrey.

#### FROM OVER THE BORDER.

##### ANOTHER SOLDIER'S RETURN.

The following account of the return from across the "Bridge of Death" of another of our soldier lads (writes Mrs. E. A. G. Colles), will, I hope, comfort some mourning parents, and I am permitted to make it known for that purpose while withholding names.

The soldier referred to, who enlisted in 1915, was twenty years of age when he died on May 6th last of a severe gunshot wound in chest and lungs, received while in action on April 25th last.

A most loving and unselfish son and brother, he joined with these gentle and domestic qualities the finest courage and daring, as proved by the words of his commanding officer, who writes: "He was one of my best men. His work on the day of attack was splendid, and he showed utter disregard for personal danger."

This same self-forgetfulness showed in all his letters to his mother, and when two postcards, dictated but not written by himself, reached her to say he was wounded, they only told of a light injury about which she was not to worry, the fact of a grave wound in the chest and broken ribs and ankle being carefully concealed from her.

It was on the night of May 6th that she had a vivid dream, in which she saw him very well and bright, and was awakened by his voice calling her loudly: "Mum, mum, I am here. I'm all right, don't worry about me! I can see you quite plainly, but I can't touch you—there's all this—('water' she thinks was the word) between us."

A week later came the War Office letter announcing his death on the very night on which he appeared in her dream.

A mate of his afterwards wrote of having seen him when first brought into the Clearing Station as looking extraordinarily bright.

Some time after hearing of his death a neighbour of the family on whom the young soldier had often called, being on affectionate terms with her and her children, was washing up in her back kitchen. He was not in the least in her thought at the time. Suddenly the back door opened, apparently without cause, and, looking up, she caught sight of the lad, whom she at once recognised. He looked unusually well and happy, and was dressed exactly as she used to see him, in the same suit and soft hat.

Very startled, she ran into the front kitchen where her husband was, and, sinking into a chair, exclaimed, "I have just seen Bertie!" Naturally her husband treated her as hysterical, pooh-poohing her folly, but she remains fixed in the conviction that it was the dead soldier himself, or rather he who "was dead, and is alive again."

#### "LIGHT" MAINTENANCE AND ADVERTISEMENT COMPENSATION FUND.

We have to acknowledge, with thanks, the following further donations to this fund:—

	£	s.	d.
Mr. Joseph Appleby (Defence Bureau) ... ..	5	0	0
Kaye ... ..	2	2	0

MR. R. STOTT, of Wakefield, in a long communication, criticises unsparingly the low general standard, both spiritual and mental—especially the latter—which he finds prevailing alike among speakers and members in the ordinary Spiritualist society, and urges the need on the part of all students of Spiritualism and its phenomena of accurate and precise investigation and a careful compilation of the data obtained, as affording the only sound basis on which a superstructure of philosophic theory can be erected. He regards it as a standing disgrace to the movement that no attempt has been made to purge its ranks of all except those whom he calls "intellectual knowers" of the things they profess and advocate. This is rather drastic. It would seem to suggest that no man or woman should be permitted to take the name of Spiritualist without having passed an examination in logic. We are more at one with him when he alludes to the sad lack at some Spiritualistic services, so-called, of any real devotional element such as one expects to find at an ordinary place of worship. This is a very grave reproach, and ought to be remedied.



## A TOUR AND SOME OBSERVATIONS.

We have received from Mrs. Jennie Walker, the Canadian medium and speaker, an account of her six weeks' tour under the auspices of the Southern Counties' Union. It is too long to give in its entirety, but her remarks on local societies will be of interest to many readers:—

At Brighton we had the pleasure of introducing, and carrying through, a "Faith Tea," which proved a great success as a reunion, and also benefited the society's funds, for the friends responded sympathetically in money and in kind, and were highly appreciative of the novelty.

Bournemouth Church showed harmonious conditions and cordial co-operation, which greatly helped to make the tour a pleasure and the work successful. Paignton has the natural beauty of its position on Tor Bay, and the spiritual beauty of active service. This, and the one at Plymouth, were first visits, and regrets were expressed, shared by the speaker, at their short duration.

Thomas-street Church, Bristol, is well led, well worked, and is well appreciated in the community. Large audiences gathered at every meeting, in spite of, perhaps, the wettest week on record.

At Southampton two societies shared, and as elsewhere the meetings were most successful, a return visit being called for at an early date.

Southsea, last on the list but not least, was again a mission of splendid meetings, exceptionally so even in one's experience of good meetings there. The whole tour was a delight in execution, every visit a real pleasure, leaving none but satisfactory reflections and offering keen anticipations of renewal, since re-engagements have been booked for Brighton, Bournemouth, Southampton and Southsea, besides two extended tours for the Southern Counties' Union arranged for March and for November, 1918.

Fragrant memories remain alike of the services, the leaders, the workers, the inquirers, the seekers after truth; of the contact with old friends, of the formation of many new friendships, destined, one hopes, to blossom and thrive; of hosts and hostesses, hospitality, care, attention, of a high type of cordiality and kindness; and, finally, of opportunities at once gratifying, memorable, and spacious, of giving to the cause one's best in service.

## A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 22ND, 1887.)

"THOUGHT-READING" IN EXCELSIS.—Mr. Stuart Cumberland has been discovering "the most beautiful woman in Cardiff" by means of thought-reading or otherwise. The "celebrated thought-reader" was blindfolded. Two thousand people followed in the wake. The fair sex was in an agony of expectation. . . . The performer at length rushed violently at a certain door and knocked vigorously at it. Naturally the frightened inmates refused to open until a parley through the keyhole removed their scruples. . . . The prettiest woman in the house, owned the impressive, and one Mr. Trounce gave testimony to the fairness of what had been done.

SPIRITUALISM IN THE PRESS.—The "Sunday Times" of Sunday last contained Sir William Barrett's second article on the question, "Does Death End All?" These articles are amongst the most valuable contributions that have yet been made to a discussion of Spiritualism in the Press. In his first article Sir William dealt with some concrete evidences; in the second he sets out some of the philosophic and scientific aspects of the subject. In the correspondence under the heading "The Unseen World," Sir Charles Fryer, Mr. Grant Richards, Mr. A. W. Orr, Dr. J. H. Clarke, Mr. A. P. Sinnett, Mr. Edward odd and others take part. Continuing in the "Weekly Dispatch" his "Inquiry into the Truth of Spiritualism," Mr. Max Pemberton quotes extensively from "Private Dowding," which he finds to be an arresting book, in spite of the absence of any evidence for the actual existence of Private Dowding.

## THE CASTING OUT OF FEAR.

Madame Rousseau, in the course of a long and thoughtful communication dealing with the importance of maintaining a right mental attitude, and the influence which different thoughts and emotions have on the body, gives the following instances of the effects of fear:—

Not long ago a Zeppelin went sailing over Paris, dropping bombs as it passed. No one was killed or even seriously wounded by the explosions, but after the danger was over a woman was picked up quite dead. Her body bore no external trace of injury: she had simply been killed by fright. A train-smash occurred one day in Illinois, U.S.A. A number of passengers were seriously injured, but many escaped without any physical harm. Yet among the latter there were at least a dozen who afterwards developed paralysis of arms or legs. The mere idea that they had been hurt had so deranged their nervous systems that paralytic symptoms naturally supervened.

Similar cases are occurring every day, giving point to the emphatic statement of a leading American physiologist (Professor Dearborn of Taft's College), that "for every man crushed by a falling rock or an overturned car dozens are crushed by mental objects, such as fears, feelings and volitions." Our correspondent notes the gratifying fact that doctors, physiologists and specialists are waking up to the discovery that they must study the realm of mind if they would find the cause of disease:—

Again and again it has been proved that fear, anxiety, or despair has brought about a fatal issue to some illness or accident from which the patient would otherwise have recovered. Moreover, the world is, and always has been, full of physical wrecks, whose illness and invalidism have been solely due to the destroying thoughts on which the unhappy sufferers had permitted their minds to dwell. God's will for His children is health, happiness, and harmony here and now. The right attitude of life is one of triumph, of looking for and rejoicing in the good that may be discovered in everything and everybody.

Every thought becomes manifest in outer form, and herein lies the secret of the consummation of all our aspirations. It is well with us when we think good thoughts and act on them. The power upon which we draw is limitless and inexhaustible, and with it there can be no possibility of failure.

"Thou must thyself be true if thou the truth wouldst teach; Thy soul must overflow if thou another soul wouldst reach. It needs the overflowing heart to give the lips full speech. Think truly, and thy thoughts earth's pensioners shall feed; Speak truly, and each word of thine shall be a fruitful seed; Live truly, and thy life shall be a great and noble creed."

## FURTHER VERIDICAL MESSAGES.

In LIGHT of the 15th ult. (page 295) we printed a veridical message obtained by a lady correspondent, L. M. B., by automatic writing. She now sends us the following communications received in a similar manner from a relative who was officially reported "missing" on April 9th, 1916, but was later unofficially reported "killed":—

August 9th, 1916.—"About Captain Marton, he is over here. . . . I've seen him . . . he is happy, except for his father."

Note.—A Lieut. Marton was in the same regiment and attack as the automatist's relative, and officially reported "missing" on the same date. Nothing more was known of Lieut. Marton or of his family by the automatist. No news of Lieut. Marton has yet been received (September, 1917).

September 5th, 1916.—"Marton wants father helped."

Note.—Lieut. Marton's father, Colonel Marton, was quite broken down after his son's supposed death.

October 3rd, 1916.—"Everyone dead; surrendered to the enemy and was killed."

Note (from a letter): "The whole division was practically cut to pieces."

October 16th, 1916.—"I want help for father . . . send my love only . . . Ethel so anxious to-day, and father so ill, and . . . and . . . what can I do? Marton so agitated . . . can't do more now . . . such strain . . . you will help as you think best . . . I am relieved."

Note (from letter): "Colonel Marton was taken seriously ill in the street on Saturday, October 7th, and very nearly died. He had a serious relapse on October 14th."

Ethel was the name of Lieut. Marton's only sister.

October 16th, 1916.—"Ethel went a week ago . . . she was away from home."

Note (from letter).—"Ethel Marton had gone away on a visit some days before her father's attack, and was recalled."

October 16th, 1916.—"Sylvia feels . . . Marton. . ."

Note.—Lieut. Marton's governess when a boy was Sylvia. He was very fond of her. She had been dead for some years.

October 23rd, 1916.—"Sylvia was . . . what made it . . . a way for us. . . Sylvia Tarn . . . fresh girl . . . I like her, she is so gentle . . . Marton."

Note.—Lieut. Marton's mother thought that this referred to the governess, Sylvia Tanner by name.

Explanation.—The circumstances referred to on October 16th were unknown to the automatist at the time of writing, and great care was taken in verifying.

### SPIRITUALISM IN FICTION.

My first impression of Mr. Douglas Sladen's book, "The Shadow of a Great Light," (Hutchinson & Co., 6s.) was decidedly unfavourable. One needs a considerable stock of patience to tolerate a style of narration for which the only adjective that occurs to me as specially appropriate is "flat-footed." The characters are not left to reveal themselves: they are pitched at the reader from the outset. We can almost hear Mr. Sladen bidding us catch them in succession. "Here's my distinguished author, Tancred Guiscard! Romantic name, isn't it? Got him? Then here's his unpleasant wife! Here's his lawyer! Here are the lawyer's scapegrace son and the beautiful girl whom he betrays! Here are all my puppets, and here is the tale I have made up about them. You can take it or leave it." The author's manner of telling his story, in short, is as matter of fact, and appeals as little to the imagination, as a newspaper report of a police-court case. Some relief is afforded by the unconventionality of the ideas expressed, and I found my first unfavourable impression modified later by the glimpse the story affords—it is hardly more than a glimpse—of a very sweet woman-nature; but apart from what concerns Eve and her fate, the sayings and doings of the characters excited in me no more than the most languid interest. (It is surprising, by the way, how a man of literary taste could provide his heroine with such an absurd, "give-away" surname as "Trustlove," which is more suggestive of "The Pilgrim's Progress" than of a novel of modern life.) True, Reggie Allardice's revelation, through a trance medium, of the circumstances of his death at the front, and of the wrong he had done Eve, is a vivid and natural piece of writing; the brusque style in this instance is quite in keeping with the speaker. But while I do not wish in the least to discredit the genuineness of Mr. Sladen's interest in Spiritualism—and he has evidently perused a considerable amount of the literature connected with recent psychical research, and has also acquainted himself with some of the occult lore of the East, especially of ancient Egypt—I feel that the subject does not blend well with the story, that interest in the one detracts from interest in the other. I doubt also if the element of imagination attaching to a work of fiction does not tend rather by juxtaposition to reflect its own character on a study that specially needs to be kept free from any suspicion of unreality.

D. R.

PARALLELS FROM HOLY WRIT.—H. H. M. raises the question whether, in order to bring home the truth of spiritual manifestations to those who pin their faith to the authority of the Bible, a small committee could not be formed to produce what he terms a "spiritual concordance" showing under different headings the Bible statements regarding materialisations, trance-speaking, automatic writing, &c.

Our divine origin as Sons of God, with all the possibilities implied thereby, has been pointed out to us in perfectly definite terms, but we have grown into the habit of regarding ourselves as creatures of circumstance, victims of our environment, sufferers from the buffets of fate or the stress of competition, compelled to remain as square pegs in round holes, or doomed for ever to a starvation wage, when in reality the root of our disease—for disease it is—is that we are built up of wrong auto-suggestions, suggestions that, in a world where all the vital and essential things are free, compel us to starve in the midst of plenty.—"Manual of Hypnotism," by H. ERNEST HUNT.

### RADIUM AND ODYLIC FORCE.

Mr. W. J. Vanstone opened a new series of lectures at the rooms of the Alliance on the 11th inst. with a learned and suggestive discourse on the above subject. All through the ages there had, he said, been hypersensitive beings who claimed to be conscious of the invisible forces in Nature. We had been in the habit of alternately regarding these people as gods or devils, and consequently of either crowning them or crucifying them. We had evidence that they had been able to manipulate certain forces which appeared to be miraculous and which could be used for good or evil. People had said they did not believe in miracles because they would be breaches of the laws of Nature; but we had been learning of late years that we were not acquainted with all the laws of Nature and that miracles, so-called, might be perfectly in harmony with those laws. The discovery of radium had, Mr. Vanstone thought, done more than anything else to open our eyes on this matter.

Mr. Vanstone proceeded to trace the wonderful changes in the outlook of science since Dalton announced his atomic theory of matter. In the days of Tyndall, Huxley and Spencer attention was centred on matter as apart from the energy which it contained, but with the discovery of the Rontgen rays in 1895 men's minds began to busy themselves less with the atom than with the mysterious forces which they found were throbbing and pulsating within it. In 1898 came Mme. Curie's wonderful discovery. Scientists found that radium had the characteristics of life. They had to reconsider the atom, and now we had the electron theory and with it the suggestion that there is one primordial central life. From the consideration of radium and its marvellous properties, particularly its apparently inexhaustible energy, the lecturer passed to Reichenbach's researches into the strange force which he called "Od," and to the invention of the Kilner screens and the discovery that the different organs of the body gave out characteristic emanations; also to the fact that the odyllic force was affected and controllable by mental emotions. Mr. Vanstone believed that the coming race would in no far distant day be able to use these mysterious forces in ways of which we as yet hardly dreamed.

### RAY BY RAY.

Truth is within ourselves: it takes no rise  
From outward things. Whatever you may believe  
There is an inmost centre in us all,  
Where truth abides in fullness: and around,  
Wall upon wall, the gross flesh hems it in.  
This perfect clear conception—which is truth—  
A baffling and perverting carnal mesh  
Blinds it, and makes all error; and to know  
Rather consists in opening out a way,  
Whence the imprisoned splendour may escape,  
Than in effecting entry for a light  
Supposed to be without. Watch narrowly  
The demonstration of a truth, its birth,  
And you trace back the effluence to its spring  
And source within us, where broods radiance vast  
To be elicited ray by ray.

—BROWNING.

### THE PETERS TESTIMONIAL FUND.

Mr. H. Withall is happy to acknowledge the following additional subscriptions towards the proposed testimonial to Mr. Alfred Vout Peters:—

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UNDERSTAND us aright what we mean; we speak the precious and sublime truth, as we know and understand it. The new man is not only a spirit; he is even flesh and blood as the gold in the stone is not only spirit; it hath a body, but not such a one as the rude, drossy stone is.—JACOB BOHME ("Treatise on the Incarnation").

## SOCIETY WORK ON SUNDAY, OCT. 14th, &c.

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W. 1.*—Mr. Ernest Hunt, powerful address; Mr. H. M. Field, pianoforte selections. Mr. George Craze presided.—77, *New Oxford-street, W.C. 1.*—8th, Mr. A. Vout Peters, successful clairvoyance. Sunday next, see front page.—G. C.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Bayswater, W.*—Mr. Peckham, "Spiritual Emancipation"; Mr. H. G. Beard, "The Garment of God." For Sunday next, see front page.—L. R.

**CROYDON.—GYMNASIUM HALL, HIGH-STREET.**—Impressive address, "The Harvest," by Mr. Robert King. Sunday next, 11 a.m., service and circle; 5 p.m., Mrs. Mary Davies.

**CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. Thomas. Friday, at 8, public meeting.—M. C.

**FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.**—Paper by Miss E. Shead, followed by discussion. Sunday next, 6.30, Mr. Tilby.—E. S.

**WIMBLEDON SPIRITUALIST MISSION.**—Interesting address by Mr. T. Brown; good clairvoyance by Mrs. Brown. For prospective announcements see front page.—R. A. B.

**READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Services, 11.30 a.m. and 6.45 p.m., illuminating addresses by Miss H. A. Dallas. Sunday next, Mr. Ernest Hunt.—T. W. L.

**WOOLWICH AND PLUMSTEAD.—PERSVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Sergeant Newton, address. Sunday next, 3 p.m., Lyceum; 7, Mr. Robert King, address.—J. M. P.

**TOTTENHAM.—684, HIGH-ROAD.**—Mr. D. Hanneford spoke on "Spiritualism and Christianity." Sunday next, at 4 p.m., Mr. A. H. Sarfas; 2.30 p.m., Lyceum.—D. H.

**RICHMOND.—14, PARKSHOT (OPPOSITE PUBLIC BATHS).**—Mr. Prior, splendid address. Sunday next, Mrs. A. Boddington, address and clairvoyance. Wednesday, public circle, by Mr. Maskell.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Uplifting address by Mr. Tayler Gwinn. Sunday next, 6.30, Mrs. Podmore, address and clairvoyance. Monday, 3 p.m. (ladies), Mrs. Briggs. Wednesday, 7.30, Mrs. Podmore.—E. M.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Interesting morning with Mr. Osborne; evening, Mrs. Cannock, helpful address and clairvoyance. Sunday next, 11 a.m., Mrs. Maunder, address and clairvoyance; 6.30 p.m., Mr. G. T. Brown, address.

**BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).**—Sunday next, 11 a.m. and 7 p.m., Mr. A. Punter, addresses and descriptions; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

**BATTERSEA.—45, ST. JOHN'S HILL, CLAPHAM JUNCTION.**—Mrs. Jamrach, address and clairvoyance. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Miss V. Burton and L.L.D.C. Thursday, 8.15, Mrs. N. Bloodworth.—N. B.

**HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, Mr. W. J. Parry, address; evening, Mrs. Mary Davies, splendid discourse on "Spiritualism." Sunday next, Mr. T. O. Todd, concluding lecture on "Light of Asia"—"The Pathway of Achievement." Wednesday, Mrs. M. Gordon.

**MARYLEBONE ASSOCIATION'S REUNION.**—This association held a successful autumn reunion at the New Oxford Galleries, 77, New Oxford-street, on Saturday, the 6th inst. The opening speech of the veteran president, Mr. W. T. Cooper, reminiscence of the work of the association twenty-five to thirty years ago, was marked by the virility and enthusiasm of youth. An admirable musical programme had been arranged by Mrs. Cooper and Mr. A. Clegg. The artistes were Mrs. Grace Fox, Mrs. Eric Godley, Miss Juett, Miss Sedgewick, and Mr. H. M. Field, the audience marking their appreciation by insistent encores. A special word of praise should be given to the items "Love the Pedlar" (Mrs. Fox), "My Ships" (Mrs. Godley), and to Mr. Field's inspiring interpretation of Rhapsody Number XIV. (Liszt). Mrs. Cannock's clairvoyant descriptions were a feature of the evening, being principally of faithful workers associated with the society in earlier days, who evidenced their continued interest by their presence and helpful and encouraging messages. Mr. A. Vout Peters related humorous incidents of his continental journeys, Mr. Horace Leaf and Mr. Leigh Hunt also giving bright and brief addresses. Two excellent recitations were "The Ballad of Splendid Silence," by Miss Cockram, and "The Revenge," by Mrs. Fox. Hearty votes of thanks and appreciation were accorded to the artistes and friends and to the president, Mr. W. T. Cooper. The hon. secretary announced that a library was being formed in connection with the members' Monday evening meetings, and invited any friends who had books relating to Spiritualism or psychic science, which they could spare, to send them to him at 77, New Oxford-street. An enjoyable reunion concluded with the National Anthem.

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