

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.

We give on page 215 a rejoinder by Mr. J. I. Wedgwood to the letter by Mr. Vincent N. Turvey which appeared in 'LIGHT' of April 13th. While we are not disposed to pursue the matter further, we may say at once that we should be delighted to see 'the adherents of the two bodies working together in dignified and tolerant co-operation' to proclaim a spiritual theory of the universe, but such co-operation is not possible unless there is mutual esteem and respect. The controversies to which Mr. Wedgwood refers have almost invariably arisen as the result of assertions respecting Spiritualism and Spiritualists, frequently made with an air of superiority which has called forth protests and recriminations. Mr. Turvey was not the aggressor and, we think, was justified in his protest. Further, we deprecate the tendency to burke discussion on the plea that 'dispute as to doctrine' tends to injure or retard spiritual life, because it is possible that false teaching, especially when given in doctrinal form, may do infinitely more harm than frank and honest discussion respecting spiritual facts and principles can possibly do. It is, and ever has been, behind that plea that authority has entrenched itself, and because of it liberty has suffered. 'Eternal vigilance is the price of liberty,' and our policy is 'Light, more light!' 'Mutual understanding' will best be brought about by mutual recognition of the fundamental right of everyone to exercise private judgment and enjoy liberty of conscience. Spiritualists, we are confident, readily admit this, but they are not willing to forego the right to examine freely, to agree with, or dissent from, the claims made by others. They only ask from Theosophists a cessation of the derogatory assertions, and the expression of a more truly fraternal spirit, so that there may be, as Mr. Fournier d'Albe recently put it: 'Co-operation between equals' for the deepening of spiritual life.

'Prayer: its Necessity and Rationality,' is a pamphlet by Mr. Hector Waylen (Bishop & Sons, Ltd., Edinburgh, 3d.), which we have read with sincere pleasure, for the author, in the course of his little work, cites a number of remarkable instances of direct answers to the prayer of faith. Notable amongst these is the case published in the 'Spectator' a few years ago. A correspondent of that paper stated that, acting on a sudden impulse, he sent £20 to a lady who had a coffee-room and conducted a mission. Subsequently he learned that the lady had been in urgent need of just that amount. She had been praying for the sum to meet the quarter's rent of her coffee-room. The correspondent remarked, 'I sent the money simply because

I felt I must. . . £20 is a solid sum to expend on mere sentiment; but the pressure on my conscience was no sentiment.'

Of course the most remarkable series of experiences in this direction is to be found in the life of George Müller; and Mr. Waylen does not overlook these. In her latest book, 'A Psychic Autobiography,' Miss Amanda Jones gives many signal instances of answers to the 'prayer of faith' in her own experience.

In considering this question of answer to prayer, we have been struck by the fact that in almost all cases the answered prayers have been those offered on behalf of others. The efficacy of the petition seems to depend very largely on an impersonal and unselfish attitude of mind. Some regard is apparently paid to the motive of the petitioner when it is a question of supplying material needs. George Müller's prayer and faith were exerted on behalf of his orphans; Amanda Jones was concerned with the welfare of the humanitarian enterprises on which she was engaged. Many benevolent souls in the higher world must find congenial work in aiding movements of this kind, by impressing the minds of receptive persons in this world able to supply the assistance needed. But there is one personal form of prayer, the answer to which we are assured is as certain as the rising of the sun. It is the aspiration after truth and light. 'Personal,' we say, because the aspirant asks the boon for himself. But here it is a question of motive. No one ever sought truth and the larger vision for selfish ends. Such desires are always the outcome of spiritual growth, an enlargement of the spirit beyond the narrow boundaries of purely personal aims and ends. If it were possible to tabulate cases of this kind what volumes might be written!

'Metred Playlets,' by W. Winslow Hall, M.D. (A. C. Fifield, 1s. net), afforded us a pleasant and not unprofitable half-hour. The author has a deft touch in versification and a gift of humour. There are five playlets, including two farces, or as the author would call them, 'fareicles,' a little drama dealing with the well-known episode of Mary Jones and the Welsh Bible, a Morality Play, in which the characters are a Congregationalist Minister, a Secularist Lecturer, a Medium (wife of the Minister) and a Spirit in Prison, and a humorous episode described rather portentously as 'a Parthenogenesis.' The plot of the 'Morality Play,' as dealing with Spiritualism, may be briefly recounted. Roger Bult, a Secularist, visits the Reverend Myrom Arkles, a Spiritualist, to debate the question of a future life. The minister introduces his wife, a medium, who permits herself to be entranced, with results rather disconcerting to her husband, for the 'control,' instead of being a 'minister of grace,' turns out to be the spirit of the former owner of the house, Daniel Vosper, a precious rascal who posed in life as a pattern of morality. Mr. Arkles wishes to stop the control, but the Secularist, delighted at seeing religious hypocrisy exposed even in this fashion, insists that it shall be allowed to go on. Soon the

unbeliever finds himself involved most strangely and unexpectedly in the story related by the 'spirit in prison,' and leaves with the confession that his clerical opponent has proved his point. The dialogue throughout is neat and pungent.

It is perhaps a little late in the day to refer to it, but we were considerably interested in an article in the April issue of 'The Occult Review'—'A Plea for Scientific Mysticism,' by G. de Mengel. The article refers to the fact that Mysticism, 'more especially in its relations with Metaphysics and Ontology,' has incurred the contempt of intellectual leaders:—

As a sort of protest against this contempt, Mysticism, deserting the ministry of the elect, has come down, associating itself on the way with certain phases of Occultism proper, into the rank and file of the fashionable dilettante, the dissatisfied laggard in the race of life, the wonder-monger and the dollar-seeking 'psychic.'

And the writer goes on to allude to the deluge of publications

forming a very indigestible olla-podrida of Vedanta-Yoga philosophy, Egyptian mythology, Gnosticism, Alchemy, Neo-Buddhism, Theosophy, and countless other mystico-occult ingredients.

Well, we have a bowing acquaintance with many of them, and are disposed to regard them in a hospitable spirit, as is only fitting in 'a journal of psychical, occult and mystical research.'

Any broad stream of thought is bound to have tributaries, and if they do not all 'enrich its flow,' that is only natural in an imperfect world. We deplore the 'twaddle and arrant absurdities,' the 'slovenliness of thought and terminology' which disfigure some of the propaganda of the cults to which Mr. de Mengel refers. But we are always consoled by the consciousness that beneath all is a substratum of solid truth. New truths are proverbially ungainly at their birth—but they grow. The first products of 'prentice hands' leave much to be desired in the way of skilful workmanship, but the apprentice becomes in process of time a clever artificer. What we most regret just now is not unskilfulness but feebleness and timidity. We respect the bold utterance, even if it is a mistaken one. We are impatient of the spirit that pules about dangers and obstacles, that fears the prejudices of the ignorant on the one hand and the lurking perils of the 'mysterious unknown' on the other. Purveyors of half-baked philosophies, illiterate, shallow, deluded—we can excuse them if they do not whimper. After all, life is more than literature, and if Mysticism is to be placed on a firm and stable basis it will be by the courage that speaks strongly and plainly its convictions rather than by the feeble bleatings of those who half believe and half distrust their truth.

To the April number of 'The Modern Churchman' we owe the pleasure of an introduction to a very outspoken pamphlet entitled, 'Ideals not Ideas, an Impeachment of Dogmatism,' by the Rev. Thomas Jones, sometime Arch-deacon of the Darling Downs, Queensland. In the opinion of Mr. Jones it is as 'patent as the sunlight' that the rock on which current Christianity has made shipwreck is the more strenuous anxiety to be orthodox than to be Christ-like. The Church 'should have bent her energies to engraft graces of personal character and personal influence, instead of trying to solve mysteries and define the undefinable.' With dogmatism he brackets ecclesiasticism, which comes in for the following hearty condemnation:—

Ecclesiasticism (this attempt to label and pigeon-hole

Christianity) everywhere breeds bigotry, intolerance, variance, hatred. It has kindled over and over again the fires of persecution, and it is no thanks to Bishops, nor utterances of Convocation, that another more Christlike spirit prevails to-day. It has always 'stoned the prophets,' and its retribution was that Judaism became powerless for good as a nation, and chiefly by virtue of its ecclesiasticism and dogmatism. . . . But true religion, *i.e.*, the religion of Jesus Christ, begets everywhere ideals not ideas—gentleness, sweetness, reasonableness, and charity; and if any man have not the *spirit* of Christ, he is none of His, even if he have all the creeds of Christendom in his earnest soul.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, MAY 9TH,

WHEN AN ADDRESS WILL BE GIVEN BY

THE REV. T. RHONDDA WILLIAMS

ON

'THE SOUL AS DISCOVERER IN SPIRITUAL REALITY: A STUDY OF TWO SCIENTISTS.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, May 7th, Mrs. Imison (Nurse Graham) will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—On Friday next, May 10th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

MRS. MARY SEATON'S LECTURES.

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

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

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

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

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

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

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

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

A MESSAGE FROM MR. W. T. STEAD.

[The following letter and message, which have been sent to us by a lady in whose *bona fides* we have every confidence, speak for themselves.—ED. 'LIGHT.']

SIR,—I have had frequent automatic messages, and at one time was almost constantly in touch with the 'unseen.' You may know my name as having been one of the '7' in the curious 'sevens' cross-correspondence of the Psychical Research Society. I have had almost no 'communications' for two or three years past, but on Sunday I received a message purporting to come from Mr. Stead, and this morning had such an undoubted call to sit for script that I took my pencil and, after a few solemn moments of prayer—as is my custom at such times—that *nothing* untrue or unpermitted of the Highest should be able to get through my hand, I sat and received the enclosed script, which I have copied, exactly as it came to me.

You may possibly be inundated with the same kind of thing; if so, do not take notice of this. But it came to me so spontaneously and solemnly that I do not like to withhold it.

I was not acquainted with Mr. Stead in his life.

PSYCHE.

April 23rd, 1912.

P.S.—I am always very dubious about the writings that come to me, although I have had many evidential and undoubted cross-communications.

Copy of script received through my hand to-day.

APRIL 23RD, 1912.

(I felt myself impelled to take my pencil and sit for automatic writing, a thing I have not experienced for some months, and received the following message:—)

(A few uncertain scrolls, and then—)

Stead.

(Semper eadem. It is true Stead is here wishing to communicate with you.) (Script continues :) It is so difficult to understand it from the reverse side. Oh, now I see. Thank you for understanding—the human marconigram—strange, strange, strange. Your guide and friend is here guiding me to your presence. I shall have much to communicate to you. You must hold yourself in readiness. It is more than a request, it is a command from souls who demand help and assistance. Probably you will not be asked to publish my words. I will find others for that, but I demand your help, your fluency.

(I ask, Did you speak to me on Sunday?)

(Script.) Yes, your friend led me to you, and, seeing the light, I spoke, and asked for prayers—more especially for those who are dark and miserable and blind and earth bound.

Pray systematically for them, and get what prayers you can from other loving and good hearts. You have been with us since some days ago helping us; do not cease your exertions.

A letter to 'LIGHT' would be well. Give my words. Why do you doubt? You have hedged yourself round with a strong rampart against simulations. I wish:

That all psychic mediums would form a band to help this company of souls gone alive into the pit. Many are ready and rejoice in the change, and have gone onwards, but many are, as it were, sinking and suffering and suffocating in these unwonted surroundings.* The atmosphere is dim and terrible around them. There are crowds of helpers endeavouring to reach their consciousness on this side, but they are so strongly and recently earth-dwellers that more help can come to them from other charitable and willing earth-dwellers than from this side for the present.

I demand of you that this necessity be made public at once. If only you could see, Oh my friends, if only you could hear, you would hasten with your charity to the souls of the passed-over as eagerly and earnestly as you are hastening to the terrestrial needs of their survivors.

Yes, send my words to 'LIGHT,' or send your own words, I care not how. I am W. T. Stead.

I will send sign and seal by another hand. A faithless and perverse generation seeketh a sign.

* This seems to us to be an extremely 'descriptive' way of referring to the scarcely realised, because mainly sub-conscious, and certainly transitory, experiences of some of the bewildered spirits who so unexpectedly found themselves on the other side, but it also strikes us as being in the characteristic style of the alleged communicator.—ED. 'LIGHT.'

The sign of the prophet Jonah is enough for us, buried in the depths of the deep, the spiritual deep.

I am so anxiously engaged in trying to alleviate distress amongst these souls, that I have scarce time to welcome my own beloved ones here beside me. I have pressed them into the service, as I now press you and all charitable and believing souls. (I ask what definitely is wanted.)

(Script.) To have prayers sent up incessantly for peace and enlightenment, for guidance and development, for help and comfort to the dark, dim souls in the offing.

Those of you who are capable of it I implore to send your astral selves amongst us, to explain and instruct, to lead and guide, to teach the principles of the further life. Missionaries. That is what we want here. Missionaries.

Project your souls through space, and find us all. There will be an organised band, and each helper will be assigned his place and work at once. The conscious earth Ego may not even know that his spirit Ego is so employed, but send over to us and help us.

I will not attempt the transmission of names through you, I only send the message.

Take it. Send it. Spread it abroad in the name of God, in the name of Christ, in the name of all you hold holy and just and good.

And now for the present I leave you and return to my work. All my dear friends on earth I salute with such affectionate salutations as they will recognise. Farewell,

W. T. STEAD.

DR. CLIFFORD ON MR. STEAD.

The eulogy which Dr. Clifford pronounced on Mr. Stead at the memorial service held in Westminster Chapel on Thursday evening, April 20th, was couched in glowing terms of admiration and affection. We quote the following from the 'Morning Leader':—

'I never had a friend so strong, so radiant, so inspiring, said Dr. Clifford, speaking of their twenty-five years of friendship. He recalled two messages which Mr. Stead had sent him from Holloway Gaol at the time of the 'Maiden Tribute' prosecution. One was: 'I am full of joy as to the present, and hope and confidence as to the future.' The second: "'Thou hast anointed me with the oil of gladness above my fellows.'"

His faith in God as leader, as saviour, as world administrator, was the source from which he derived his strength.

Dr. Clifford read one of the last letters written by Mr. Stead on board the 'Titanic,' in which he said:—

I am going to America to deliver one speech, but I feel as if . . . something is waiting for me, some important work will be disclosed to me. What it is I know not. I await my marching orders, being sure that He Who has called me will make known His good will and pleasure in due season.

People remembered him, perhaps, most as a journalist, 'but to me,' said Dr. Clifford, 'he was a prophet straight out of the Old Testament. For him the Press was a sword to cut down the foes of righteousness. He wrote to get things done instead of talked about.'

'We sorrow for him,' concluded the preacher, 'as men who have memories filled with recollections of his beneficent services; as men who are sure that he has passed into the larger, freer life of the eternal state, where the deepest desires of his spirit will find satisfaction. God help us to follow in his footsteps, and continue the good work in the various fields in which he toiled.'

The note of the whole service was one of solemn exaltation rather than of depression. Dr. Campbell Morgan, in his prayer, expressed gratitude that 'we think of him as not dead but alive,' and at the close, instead of the usual 'Dead March in Saul,' the organist played the Hallelujah Chorus.

SPIRITUALISM AND SOCIAL PROGRESS.—We shall shortly commence a series of able and timely papers on 'Spiritualism as Social Saviour,' written by Mr. E. Wake Cook specially for 'LIGHT,' based upon the teachings of Dr. Andrew Jackson Davis regarding social reconstruction. Mr. Wake Cook holds that Dr. Davis 'anticipated later reformers, and formulated a higher and, at the same time, a more scientific ideal than any which are now moving humanity. His is the one message most needed to-day.'

JACOB BOHME AND HIS MESSAGE.*

To numerous old readers of 'LIGHT' the name of the late Mrs. A. J. Penny will be familiar in connection with her frequent contributions to this journal many years ago. Those who were interested in the profounder issues of Spiritualism found in Mrs. Penny's work rare qualities of insight and interpretative power. We doubt if her abilities as a commentator on the works of Jacob Böhme have ever been fully realised by more than a few specially qualified students. Having a grateful recollection of the importance and interest of the articles she contributed to these pages so long ago, our pleasure in seeing them once more, this time incorporated in book form, may be well imagined; it was meeting once more some old friends of fragrant memory.

Laudator temporis acti has never been our appropriate rôle, we were never worshippers of the past, so we resist, for the present at least, whatever inclination we may feel to dilate on the recollections which cluster round the name of our old contributor and of the late Mr. C. C. Massey, whose notice of the life and work of Mrs. Penny appeared in 'LIGHT' of December 30th, 1893, and is included in the volume.

At the time of her decease, which took place on December 18th, 1893, Mrs. Penny had devoted well-nigh forty years to the study and exposition of the great mystic, and few of his admirers were better qualified to elucidate his teachings. She had not only the requisite literary skill, but great lucidity and independence of mind, and that sovereign sympathy which discerns, interprets, and unifies.

To her the unlettered shoemaker of Görlitz represented an instance of spiritual mediumship in the highest sense, and her quick intuitions rapidly guided her to one of the primary qualities of this teaching—its centrality. He was the recipient and exponent of truth in its highest form—the impersonal—and his attitude of entire self-surrender gave him that completeness of illumination which is so marvellous to all those who touched with something of his spirit, can in some measure enter into his thought. Those who are baffled by his obscurity of diction and the abstruse form of 'correspondences' which he employs may profitably remember that these things have proved no insuperable barriers to many patient students of far smaller mental calibre than Sir Isaac Newton and Hegel, both of whom drew from him many ideas which enriched their own provinces of thought. From Böhme, as Mrs. Penny points out, Sir Isaac Newton gained the solution of some of Nature's mysteries and Hegel a knowledge in the light of which he was enabled to accomplish a complete transformation of German philosophy.

Our interest in the Swedish seer rendered of special significance to us the chapter in which Mrs. Penny institutes a comparison between Böhme and Swedenborg. She is struck by the antipathy sometimes shown by the students of Böhme to the writings of the more modern seer—an antipathy excited by apparently irreconcilable differences of revelation. It is a familiar phenomenon this angry resentment of discrepancies in revelation, and it is a form of petulance quite easily to be condoned, for, intent on unity, the mind questing for truth is intolerant of contradictions of teaching. In this regard Mrs. Penny has seen her way well and wisely. Böhme's vision, she holds, unfolded to him the deeper mysteries of being on its causative side, whereas Swedenborg is wholly concerned with life in its later stages. Entirely unjust is the criticism which finds Swedenborg materialistic, and Mrs. Penny claims our deepest gratitude to him for his doctrine that spirits have a bodily life. And in this respect, she has shown, his teaching is wholly in accord with that of Böhme, who asserts that 'out of the spiritual form the corporeal is generated,' and that all the senses—hearing, seeing, tasting, smelling, feeling—are 'really and truly in God even far more really and truly than they can be in any creature.' It is easy to understand why a distorted and unnatural theology which regarded the body as vile, and the senses as the avenues to sin, should need to have such a primal truth strongly stated.

It is pleasantly evident throughout the book that Mrs. Penny has brought to the task of elucidating the doctrines of Böhme a great amount of independent thinking. She examines and cites

the teachings of other writers on each subject dealt with, compares them with Böhme's own deliverances, and by her incisive analysis brings out at times many unsuspected points of agreement.

Out of much needing patient interpretation there emerge in Böhme many vital statements that, being clearly expressed, find ready assent on the part of the general body of those who accept the spiritual hypothesis. 'The whole deep between the stars and earth is inhabited and not void and empty,' he says, a statement amply confirmed by all great seers. And he is a partaker of that 'unspirituality' which is urged by shallow thinkers against other revealers of supermundane states, for he speaks of realms wherein we shall 'enjoy the fair, bright springing of all manner of flowers and variety of forms . . . of trees, herbs, and all sorts of fruits.' In a word, Böhme's vision of the spiritual world was that of a substantial reality—a world of a different order, but not an abstraction. He was no philosopher of the vague and nebulous. True, all his teachings revolve around the cardinal doctrines of Christianity. But these are mystically presented: 'Jesu, the eternal Sun, shineth forth from the Christ.' But his terminology is capable of strange metamorphoses when its values are properly understood. Very suggestive, for example, in this direction is one of Mrs. Penny's comments:—

It should be remembered that in Böhme's language the 'fire of God' and the 'wrath of God' are equivalents for nature in our world.

Böhme's contribution to the lore of life, in fact, was a great interpretation in terms of theology, alchemy, and astrology. And yet, for the most part, when his terms are carefully considered and translated into more concrete forms, his doctrines are consistent with science in its highest outlook.

The idea of the ascent of spirit to self-consciousness in humanity finds recognition in Böhme's saying that God 'only finds Himself in man'; and his observation that 'a will is no substance, but the will's imagination maketh substance,' is a notable contribution to the problems of spirit and its interaction with the material world.

Let us say, in conclusion, that 'Studies in Jacob Böhme' is not only of deep interest in relation to the work of Böhme himself, but extremely valuable in its general treatment of psychical problems. And in its historical aspect it affords a graphic picture of the intellectual position of mystical philosophy a quarter of a century ago.

'LIGHT': 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

TRANSITION.—We have to record the transition, on April 22nd, in her fifty-second year, of Mrs. Pearce, the wife of Mr. Frank Pearce, of Lake-road, Portsmouth. Mrs. Pearce, who had been a Spiritualist and a worker in the cause for more than twelve years, had had an exceedingly active and useful career, and won the love and esteem of a very wide circle of friends, by no means confined to the immediate neighbourhood of her home. Possessing from childhood remarkable talent as a dramatic elocutionist, she recited at entertainments in almost every county in England, and also with much success in Wales, without, however, taking a penny for her services. She evinced a practical and beneficent interest in social work, acting for several terms as secretary to a local division of the Sons of Temperance, managing juvenile societies, and taking charge for more than ten years of an annual gift club for the poor of Landport. We extend our sincere sympathy to all her family, relatives, and friends in their bereavement.

* 'Studies in Jacob Böhme,' by A. J. PENNY. (John M. Watkins, 6s. net.)

DR. HYSLOP ON MATERIALISM AND SURVIVAL, &c.

By H. A. DALLAS.

The 'Journal of the American Society for Psychical Research' is becoming increasingly interesting. The first paper in the March issue deals with the reconstructive influence on philosophy of belief in a future life. Dr. Hyslop points out that a materialistic theory of the universe has worked itself into the details of science, and that 'physics, chemistry, biology, physiology, and psychology are honeycombed with it, even when men say that they do not accept materialism as the ultimate philosophy.'

The only right and effective way of attacking this kind of scientific materialism is to adopt the standards and methods of science. We must try and 'isolate the human soul and get into communication with it, just as Sir William Ramsay isolated argon and observed phenomena which were not connected with the nitrogen which had been previously associated with it. . . . We must find traces of an individual consciousness after the body has perished, and that individual consciousness must prove its identity.'

Dr. Hyslop claims that the 'evidence for survival is sufficient to have convinced all intelligent people who studied it with an unbiassed mind.' Those who do not admit the value of the evidence, he says, are men who have never thoroughly examined it.

He proceeds to indicate what are some of the principal ways in which the belief in survival affects, and must continue to affect, opinion and conduct. It destroys materialism as a philosophic interpretation of the universe, and it does more, it substitutes certitude for agnosticism in relation to a future existence, and consequently in relation also to the nature of man. Man is no longer to be considered as an animal, the product of material forces. Neither is the cosmos the result of a purposeless clash of atoms. Dr. Hyslop claims that the leverage thus supplied should have an uplifting effect on conduct:—

Give men the same certitude about survival after death that they have about gravitation, the rotundity of the earth; . . . the navigation of the sea, &c., and they will take it into account in their relation with the world and with each other.

It certainly ought to be so; but one is sometimes tempted to ask whether the redundancy of cheap and often trashy books and magazines has not produced permanent deterioration in the use of the judgment among the majority of people of medium intelligence.

Reading does not necessarily encourage thought, it may be used as a substitute for thought. It is fatally possible to read even the literature which sets forth the evidence for survival and to accept its conclusions theoretically and yet to reflect not at all on the bearings of this evidence on the aims and conduct of life. Perhaps Dr. Hyslop is too optimistic in his view of the effect which this evidence will produce on conduct; being himself profoundly in earnest, he expects others to be so also.

He shows that this belief bears directly on the question of the value of personality:—

In re-stating the Christian belief in survival we place again the primary value upon personality. We show that nature is as careful of the individual personality as physical science says it is of the atoms, or of the ions and electrons.

The materialistic theory makes what we must regard as the highest stage of evolution, namely, consciousness, merely ephemeral. . . . But the scientific proof of its survival shows that nature values this personality more than it does the body. . . . Personality and its achievements become the permanent things, and effort is not lost. . . . It is the inner life of ideals and conscience that is worth while, and which nature preserves.

Another effect of this belief, Dr. Hyslop says, is that it will 'wholly reconstruct the Church and its work':—

The Church was founded on immortality and brotherhood. . . . No economic situation will ever save society. Nothing but a spiritual one will ever protect human society, and we can never assure ourselves of a spiritual ideal of any lasting importance without scientific proof of survival. . . . A spiritual ideal affecting the permanence of personality is the key to the reconstruction of a spiritual interpretation of nature.

Social problems will find in this belief a powerful solvent, for by showing personal consciousness to be the unit of primary value in society it will promote true brotherhood and co-operation, a co-operation in which the claims of the individual will not be swamped in the effort to promote the well-being of the corporate life.

Whereas ancient philosophy deduced man's immortality from a theistic interpretation of the universe, the process is now reversed. Evidence for survival is demanded as the price of a belief in Cosmic Intelligence. That is to say, it is only when they are convinced of the reality of a future life that men can really believe in the rationality of the scheme of things and in the purpose and beneficence of the Creator.

Dr. Hyslop's argument is so excellent that it leaves only one regret on the mind of a reader—namely, that its effectiveness should be weakened by not being stated more concisely. Had it been condensed into half the length, the interest of the reader would be more easily sustained, and the effect would be proportionately stronger.

A CASE OF CLAIRVOYANCE OR POSTHUMOUS MESSAGE.

An account is also given of how, after the death of a lady called Mrs. Tower, a slight acquaintance of hers, Mrs. Johnson, became clairvoyantly aware of many details connected with this lady's decease and funeral. Mrs. Tower (who had a habit of hoarding) seems to have been collecting some 'tags' in order to obtain a premium. Mrs. Johnson was 'shown' these tags and told where they would be found, stowed away in the pantry.

There is also an instructive account of telepathy between an aunt and her niece, which illustrates how two minds may act and re-act on each other. On one occasion the niece had been startled by seeing that the stove pipe had become red-hot. But all fear of fire had left her before she fell asleep. The aunt, however, in another part of the house, when dropping asleep was suddenly startled by the thought of fire. The fear seemed groundless, so she only waited and watched; but after a while she thought of trying to communicate her anxiety to her niece, and she mentally called to her to look out and see if there was anything wrong. The next day, as she did not expect her niece to look in, she again telepathed to her to come. She arrived late in the evening, saying she had been very busy, but felt so strongly that her aunt wanted her that she left her work unfinished and came. On inquiry the aunt learned that she had slept badly on the previous night, as she had awaked constantly with the thought of fire in her mind, although she had no such anxiety as she fell asleep. It was apparently her aunt's telepathic efforts that had thus disturbed her slumbers.

The clairvoyant experiences of the aunt were, she tells us, usually accompanied by a sensation of growing 'lightness,' the dropping away of bodily heaviness, or physical suffering, till she felt entirely disembodied.

'In all instances when I receive a telepathic message there is first what I may term a pull, a tugging of the nerves (what I have mentally termed making connection), then a restful, peaceful, relapsing sensation, a sort of opening-up and flaming-out of the whole being, accompanied by a sense of nearness to the transmitter.'

It is rare to find sensitives able to observe and describe their own sensations. When we come across cases of this sort we should carefully note the interpretation they give of themselves.

We are too apt to accept the facts of telepathy without realising the implications which are involved in the facts. And yet those implications are just what give them their value. Telepathy is the product of a condition in which the spiritual is partially set free from bondage to the limitations of matter. In this condition spatial distance becomes of little or no account; bodily sensation, even bodily pain, ceases to exist for the consciousness. The hint thus afforded of the conditions of a larger consciousness, which may be ours at no distant date when we completely put off these limitations, is of inestimable value to those who reflect upon it, and know how to apply the knowledge as a consolation and incentive even now in this present state. How greatly it might help us to foster that detachment of spirit and quietness of mind, which should render the petty worries and temporary disappointments of this life incapable of disturbing our repose and serenity.

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NATURE, MAN, AND GOD.

The old Calvinism, which Spiritualism is steadily supplanting, taught an 'election' of men by God—absolutely arbitrary as depending entirely upon His own unmotivated will. The Westminster Confession of Faith (embodied in the City Temple Trust Deed) flatly declares:—

Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving Him thereunto.

That is perhaps the most amazing thing ever said of God by men who believe God to be just and kind and sane: and it is our business ceaselessly to confront it with a philosophy which has for its inspiration the confidence that reason rules in the Universe, that for every effect there is an adequate cause, and that whatever happens to any man happens by reason of causes ruling in himself or his environment, and not in a God's arbitrary will.

The doctrine of 'Election' has a truth in it, but Calvin frightfully perverted it. What, in nature, determines choice? Fitness, and only fitness. Of twenty seeds sown, only one may arrive or flourish. Why? Because in the seed there is want of vitality, or, in the soil, want of sustenance. Of twenty men, only one may arrive. Why? For the same reason. Neither in the case of the seed nor in that of the man is there any presiding God decreeing the failure of the one or the success of the other. The inexorable laws of Nature choose, and Nature is no respecter of persons. Her laws must be conformed to rigorously or she exacts the full penalty. The sun shines on ten thousand acres with equal rays; but with what different results! Why? The causes of all the results are in the nature, quality and culture of the soil; and it is useless to ask why the seed lacks vitality, or the man lacks speed or push or staying power, or the harsh and barren acres lack receptivity and response. That is all in another story. Each one is what it is, and its election to its destiny or fate is determined by its quality or its environment. No self-willed God issues His decree.

Think of the amazing march of the human race! How glorious, but how terrible! How vast its winnings, but how awful the price! That mighty army of mankind has known all the warrior's perils and sorrows—the forced marches; hunger and thirst; the loss of home; the

mountain and the desert; the death-dealing grip of battle; the Garden of Gethsemane and the cross. And, all the time, the great choice was going on, and the ever-present but ever-invisible hand touched the right man in the throng for desperate courage and command. The rest died but they helped; and helped perhaps better than they knew—each man helping to pay the price for the general advance.

This has been true up on the heights as well as in the valley—where the Christs call as well as where 'the masses' struggle on: for even the possible Christs do not all arrive, for reasons only known to the Mind behind the veil. The poets sing, the leaders call, the Christs plead—in vain, in vain; and through all the ages that cry of pathos sounds: 'He came unto his own, and his own received him not!' And yet, who knows? The self-elected to be 'despised and rejected of men, a man of sorrows and acquainted with grief,' the self-elected to the cross, may, after all, be as truly a necessary part of the process as the self-elected by fitness to come in, conqueror and crowned. Here, as in what we call 'Nature,' the law of cause and effect strictly applies. Circumstances and many things that might be regarded as accidents make all the difference.

We often wonder at the slow advance of splendid ideals; and if God were both omnipotent and arbitrary, doing precisely as He pleased, and only as He pleased, our wonder might be embittered into unbelief: but if law rules, and if cause and effect are supreme, it is easy to be patient. How slow is the march of the great host after its saviours and guides! How lingers the victory of the spirit of justice, mercy and peace! How ready is the beast in us to leap forth on every trivial provocation! What is the reason? The race is self-elected. The human animal has not fully arrived yet. He is only on the way. What we call 'the human' is as yet only a tangle of survivals and forecasts: and the race gets what it is, and does what it can: and all God does is to maintain the general stream of Evolution and keep the balance true.

What can we do? Help God. We are His instruments. Our business is to keep bright and ready. We are His messengers. Our part, and our only hope, is to listen and obey. We are His scholars, and we can at all events present ourselves for examination and say, 'Here am I: send me!' But, even so, the election, after all, is in ourselves: for the 'Here am I; send me!' is the soul's surrender to the highest.

We end as we began, with Calvin; and on the grave subject of what is called 'salvation,' concerning which it is our stern duty to make an end of the very last splinter of the old Genevan idol-God. One thing must be resolutely maintained—that God is absolutely just, and that the Universe is sane: and God would not be just if arbitrary will were the dictator of His decisions; and the Universe would not be sane if it played tricks with the links that bound together effect and cause.

One well and boldly said, 'You tell me I shall be lost: but I won't be lost: that depends upon me. You cannot keep out anyone who is fit to go in and who wants to go in.' Or, as another said, 'God will not force me to keep worse company hereafter than I have chosen to keep here.' And again, as Swedenborg said, 'God sends no one to Hell'; and a high authority put it on record that Judas 'went to his own place.'

But a just God and a sane Universe involve a continuous opportunity in any future life, and an advance of promotion depending upon an advance of character. The 'election' does not end here. If it did, the injustice

would be awful: and the hereafter must give unlimited possibilities of advance. With seeds, climate and soil may make all the difference. Shall it not be so with man? A change of air will often cure a sickly body. Who knows what a new world may do for a sickly soul!

'CHEIRO'S' EXPERIENCES IN PSYCHIC PHENOMENA.

An unusually large gathering of the Members, Associates, and friends of the London Spiritualist Alliance was present on Thursday, 26th ult., at the Salon of the Royal Society of British Artists, to hear an address by the distinguished occultist known as 'CHEIRO,' dealing with his personal experiences of psychic phenomena in India, America, and other countries.

MR. H. WITHALL, the vice-president, who occupied the chair, commenced his remarks by a sympathetic allusion to the recent great disaster in the Atlantic, with especial reference to the late Mr. W. T. Stead, to whose character and work he paid a high tribute. Mr. Stead was always actuated by an earnest desire for the public good; he was an ardent Spiritualist, never hesitating, in season and (as some might have said) out of season, to proclaim his faith regardless of the effect on his reputation and his personal interests. At the Chairman's suggestion, the audience rose from their chairs and remained for a moment standing as a mark of respect to the memory of the famous journalist.

Referring to the presence on their platform of 'Cheiro,' the Chairman said, 'He is here to-night after a good deal of trouble on our part and a still greater amount of trouble on his. First of all he was detained in Spain on business, and then afterwards he met with an unfortunate accident which prevented him leaving his bed for two months, and, even now, I believe, he is not quite recovered.'

'CHEIRO,' who on rising was most cordially received, expressed his pleasure at finding himself that evening on the platform of the London Spiritualist Alliance. 'Since you are Spiritualists,' he said, 'I do not wish you to regard me as a stranger, although it is true I have seldom been at one of your meetings. But I remember well that, over twenty years ago now, I came to a meeting of the Alliance very similar to this one. I sat in a back seat in the hall in which you then met, and listening to the speaker on that occasion, I wondered whether I would ever have a message worthy of being delivered to you. It is, therefore, with feelings of deep emotion that I find myself here to give you the message of the long years I have passed through since then. You have put me down in your programme to address you on 'Psychic Phenomena.' That is a very large subject, for you know so well that psychic phenomena are happening at every hour, at every moment of the day for those who have eyes to see and minds to understand.'

EARLY EXPERIENCES.

It was with reluctance, said 'Cheiro,' that he spoke of himself. 'I do not like myself,' he remarked. 'I regard my own personal entity as the heaviest cross that my spirit could have been called upon to bear, and this once said, I know you will not misjudge any allusions to myself that I may be called on to make.'

Describing his circumstances at the age of eleven, 'Cheiro' referred to the fact that his mother was a devout Spiritualist, although Spiritualism was not then called by that name, so she was simply regarded as 'uncanny.' His father was a staunch Churchman, with strong prejudices against occult practices or beliefs, and so as a boy, he added, 'I started out on life's path with twin angels on either side—Religion on the one side and Spiritualism on the other.'

Receiving his first lesson on the study of hands from his mother, he developed a passion for the study, and read all the books on the subject that came in his way. He wrote a book on palmistry at the age of twelve, and with perhaps unconscious irony dedicated it to his father, who as promptly retaliated by sending him to a severe school, where he was assured 'that all such nonsense as occultism would be quickly knocked out of his

head.' It was here that 'Cheiro' gained his first occult experience. He worked extremely hard, passed all his principal examinations, and on the eve of gaining the prize that was to decide his career for the Church he had a singular dream. He dreamt that at 4 o'clock in the afternoon his name was called as a prize-winner, and that he had gone up to receive his prize, but hardly had he taken it when a terrible figure of Destiny snatched it from him and handed him a sealed letter in its place, which he knew instinctively to be a message of doom. His white face and scared look on the following day attracted the attention of the head master, in response to whose inquiry he narrated his vision. 'All nerves, my boy,' said the master; 'after you get your prize you will have a long holiday; eat plenty of roast beef, and you will have no more dreams.'

At four o'clock on the prize-giving day his name was called, and trembling with apprehension, he went up to receive his prize. He could hardly hear the congratulations offered him, so heavily was he under the apprehension excited by the vision, which was literally fulfilled, for immediately afterwards fate, in the person of an usher, handed him a sealed letter. With dark forebodings he broke it open, to find a letter from his father saying he had lost all through a land speculation, and that as there was no more money to complete his education for the Church he was to return home that very night.

ADVENTURES IN INDIA.

Following his destiny, 'Cheiro' found himself, still a youth, drawn to India, that land of mystery and occultism, and at four o'clock one morning, after sunrise, he found himself wandering down the pier in the beautiful harbour of Bombay. He had determined to pursue his quest of occult learning to its source, but friendless and alone in India, his ramble on the pier soon after landing seemed but an unpromising beginning. As he stood taking in the beauty of the scene, he beheld approaching him a Brahmin moving in his robes with such an air of grace and distinction that 'Cheiro' was fascinated by the spectacle. Approaching the lad, he bade him 'Good morning' in the sweetest English that, in the babel of languages around him, he thought he had ever heard, and inquired what had brought him, a friendless stranger, to India. 'I follow my destiny,' said 'Cheiro,' pointing to the line of Destiny in his hand. The priest exhibited keen interest, and the two quickly became good friends. Eventually the Brahmin proposed that he should go with him to where the Brahmin lived in the mountains (the peaks of which were visible in the distance), where he would be cared for and instructed in the occult arts which he wished to study. 'Cheiro' gladly consenting, they travelled for some days, and at length arrived at the Brahmin's home, an abode of austere simplicity. Here 'Cheiro' lived happily, and was eventually induced to undergo a course of preparation for his career as an occultist—fasting, and a period of trance. As his new friends—the Brahmin and his associates—could not say with assurance that he would survive the ordeal, it was agreed that before entering upon the trance he should be allowed a vision of his home and friends. It was a wonderful and impressive experience. Together they went into the recesses of the mountains, and on arriving at a large white slab of rock the Brahmins poured upon it some dark fluid, around which they formed a circle with the tips of their fingers touching. 'In half an hour,' said 'Cheiro,' 'pictures began gradually to form on the liquid. I could see my home, what my family were doing—even my favourite dog was not left out of the picture. I also saw an aunt whom I did not know at that time was living with my people. Finally, when I had seen all I wanted to see, I turned and said I had witnessed enough, and the pictures began to fade.'

The ordeal of the trance took place in one of the great cave Temples—a wondrous place—containing a magnificently carved white marble statue of Siva. On entering, the gloom was indescribable—a purple darkness—but the inner portion was illumined by a wonderful radiance that seemed to proceed from the statue. The light spread around it in glowing and iridescent colours, but the secret of the light was a quite natural one. The ancient builders had carved out in the most wonderful way an aperture through the rock, leading right up to the highest peak

outside of the mountain far above. Thus the 'dayspring from on high' fell upon the statue of Siva immediately beneath the opening and the reflected light from the idol illuminated the Temple.

A WONDERFUL TRANCE.

Left by his companions prostrate at the foot of the statue, 'Cheiro,' although free to escape if he wished, remained firm in his resolve to undergo the experience designed for him. The first thing he noticed, as he lay weak and exhausted by the long fast which had preceded his visit to the Temple, was strange broad circles of colour which appeared to rise out of the far-off darkness and concentrate upon and pass through his body. Finally one extraordinarily beautiful band of colour manifested itself. 'It was,' said 'Cheiro,' 'the occult colour of the planet that rules my own life.' With vibrations similar to electricity, it seemed to pass through his body until sense after sense was extinguished—the last one to be taken being that of sight.

How long he lay in this trance he could not tell, but when he recovered consciousness he felt himself being lifted and carried into the sunlight. The Brahmins told him he had been in a coma for seven days. But for some time afterwards he was so weak that he had not the strength to open his eyes, and when he did, to his horror he found that he was blind. 'At last,' he said, 'little by little light seemed to break in on the darkness, and then colour, and lastly sight, only by moments at first, but, oh, such moments of delight; no words of mine could picture those moments to you, and so I vowed then, and repeat it again to-night, that if God will ever give me the means, having known what it means to be shut out from the light and glory of the world, I will help every blind man or woman I meet as though they were my own kith and kin.' (Applause.) Eventually he recovered and was extremely well treated by the Brahmins, being allowed to witness many of their wonderful séances and occult mysteries.

THE BURIED YOGI.

On several occasions he witnessed the experiment of a Yogi in trance being buried alive and afterwards disinterred and resuscitated. In one instance a Yogi, who lived in the mountains, and who desired to subject himself to an unusually severe test, came to the society of Brahmins to which 'Cheiro' had attached himself. These Brahmins, by the way, were descendants of the Joshi caste—the caste who had kept up the study of the hand from time immemorial—hence the fate which led to 'Cheiro' being drawn into their midst. The Yogi proposed that he should separate his spirit from the body for a period of upwards of one month, and the Brahmins stipulated that he should permit them to bury him deeply in the ground. This was not the customary practice, the habit of the Yogi in trance being to lie on a rock in the open air until the period came when he had told his attendants his spirit would return.

The preliminaries being arranged, the Yogi prepared himself by rolling back his tongue until it closed the upper part of the throat (a similar incident is described in Stevenson's 'Master of Ballantrae'), and when the Brahmins had satisfied themselves that life was to all appearance extinct, they dug a grave four feet in depth and buried the form of the Yogi therein, protecting the body from the pressure of the superincumbent earth by a slab of stone. Having filled in the grave, they proceeded to plant shrubs upon it, and as vegetation grows rapidly in India, the place was soon overgrown with luxuriant plants. At the end of the time appointed, the body was disinterred, and in about an hour commenced to exhibit slight tremors. The Brahmins then took measures to restore life, one notable method being to draw out the tongue and move it to and fro—a means of restoring animation which is recommended by science in other cases of suspended consciousness. 'I saw this experiment of burying a Yogi in trance three or four times,' said 'Cheiro,' 'but this was the most remarkable instance of all.'

THE ROPE TRICK.

What is known as the 'rope trick' is familiar to all those who have any acquaintance with the feats of Hindu wonder-workers. A fakir throws into the air a rope, which appears to hang suspended from some invisible point in space. A native

boy climbs the rope, and disappears when at a certain height. The fakir calls upon him to descend, but the boy, whose voice is heard, though himself invisible, refuses to do so. Feigning wrath, the fakir climbs after him, carrying a knife in his mouth. He also disappears; cries are heard from above, and portions of the boy's mutilated body subsequently fall to the ground, to the horror and indignation of the spectators. The fakir descends, and a moment later the boy appears on the edge of the crowd smiling and unhurt. Hundreds of Europeans have seen the feat, and although greatly mystified, scout the idea of the whole scene being due to hallucination—it appears so real. Yet, as 'Cheiro's' Brahmin friends assured him, the whole thing is due to a powerful form of hypnotism exerted by the fakir on the crowd about him. This and many other marvels were witnessed by 'Cheiro' during his Eastern travels. 'Some of them,' said he, 'I would not dare to relate here, because I do not believe you could credit them.'

SAVED FROM SUICIDE.

After narrating an amusing experience with an American lady, to whom he had predicted marriage, and who pursued him with threats and importunities owing to her expectation of the failure of the prophecy (which, however, was fulfilled at the eleventh hour), 'Cheiro' told a remarkable and touching story of an episode in New York. He there made the acquaintance of a doctor—a man of high character and brilliant attainments—who sought his advice. He had long cherished a hopeless passion for a lady with whom his union was prevented by insuperable obstacles. Eventually, in accordance with 'Cheiro's' forecast, the difficulties were removed, and the pair were united in a marriage that bade fair to be an ideal one. But the happiness was short-lived. The wife was removed by death, and the bereaved and despairing husband—a rank materialist in spite of his fine qualities—resolved on suicide. From this he was saved by a visit to a séance to which he was introduced by 'Cheiro.' The story is a touching and beautiful one, and as it is to form a part of the narrator's forthcoming book, "Cheiro's" Memoirs, it is only dealt with here in a brief fashion. In itself it is a deeply interesting and valuable contribution to the literature of Spiritualism, being well authenticated.

(To be continued.)

MR. STEAD AND THE 'TITANIC' DISASTER.

BY THE REV. CHARLES L. TWEEDALE.

One paragraph in your editorial on p. 195 has especial interest for me—the one in which Mr. Stead is represented as saying, in referring to the 'Men and Religion' movement in America: 'I am interested and surprised to find an almost entire absence of any allusions, direct or indirect, to the fact of existence after death.'

I had not seen the 'Review of Reviews' for April, and was unaware that Mr. Stead was to speak at a meeting of the 'Men and Religion' movement in the States. The importance of a true and right belief in the fact of man's existence after death in connection with this 'Men and Religion' movement had, however, occurred independently to me early in March, and I wrote Mr. Cannon, the head and organiser of the movement, on this very point, enclosing him particulars of my book, 'Man's Survival after Death.' In due course I received a courteous reply regretting that Mr. Cannon could not take up the matter I brought before him. This indifference to the fundamental fact underlying that very Christian faith to which the movement seeks to bring the attention of the men of the United States, surprised me not a little, and I was deeply interested to find Mr. Stead's words confirming my own experience. Certain it is, that if Mr. Stead had been spared to speak at that meeting he would have referred to this remarkable indifference to the after-death life which is the strange characteristic of the greater part of the Christian teaching of modern times, and the lack of which is the chief source of the weakness of the churches at the present day.

When I heard of the accident to the 'Titanic,' news of which first came to me on the evening of Tuesday the 16th, not having seen the 'Review of Reviews,' I was unaware of the meetings requiring Mr. Stead's presence in the States and was more concerned with what I believe was Mr. Stead's intention, and formed part of his programme, *i.e.*, to return with Mrs. Wriedt, the famous psychic, who was due at Mrs. Stead's house in Wimbledon, on May 6th. As I was one of those expecting to sit with Mrs. Wriedt on her visit to this country, I was looking forward with the keenest anticipation and deepest interest to the evenings I was to have spent with Mr. Stead and Mrs. Wriedt under his hospitable roof, and to the sittings with Mrs. Wriedt. Now one sorrowfully realises the truth of the old adage, 'Man proposes and God disposes.' Mr. Stead, I am convinced, *will* be present when we assemble with Mrs. Wriedt, but in a rôle which he never anticipated; not in the flesh, but in the spiritual body, and sending greetings from the other side.

In possible connection with this terrible tragedy, I make brief extracts from two consecutive extracts in my diary:—

Tuesday, April 9th. The servants report this morning that last night (Monday, April 8th), about 11.30 p.m., they both heard loud wailing, moaning, and sobbing proceeding from the passage on the third floor outside their bedroom door. It was very loud, and continued for from five to ten minutes. Children asleep, self and wife in our room on the second floor. One of the maids has only just come, and knows nothing of our psychical experiences. We heard nothing ourselves, and nothing was seen.

Monday, April 15th. (These two entries are consecutive.) During our temporary absence from the house in the evening, the servants and children reported on our return that they had heard loud knocks, and also the sound of heavy footsteps walking about upstairs and tramping loudly overhead in the sewing-room over the kitchen. All were downstairs during the time this tramping continued. About 11.30 p.m. wife rushed into my study in alarm, saying that she had just seen the figure of a man with bushy grey eyebrows and grey beard pass through the kitchen close to her. The children and servants were upstairs.

At this time we were in absolute ignorance of the 'Titanic' disaster and did not hear of it for nearly twenty-four hours after. I do not say that there is any connection between the two series of events, but I place them on record.

On Tuesday evening, April 9th, 1912, I and my wife tried to ascertain who it was who caused the wailing and moaning the previous night, but could get no reply of any kind, not a sound. In this connection it is interesting to note that on a previous occasion, April 9th, 1911, after the extraordinary apparition of a woman bearing a coffin, seen in broad daylight by my wife and the servants, we made a similar attempt to ascertain what it meant, but obtained no information whatever.

On Sunday, April 23rd, 1911, while self, wife and a member of the Society for Psychical Research were at church, the servants heard beautiful singing proceeding from the Grey Room at the end of the landing on the third storey. They stood and listened to it for quite five minutes, and noted the time. Then there followed loud crashes, and the maids ran downstairs terrified. The time was 6.15 p.m. On arriving from church we were told of this, and rushing upstairs, found the wardrobe in the Grey Room thrown over on its face, two chairs thrown over, and the frame of the wash-hand stand twisted. Two days afterwards I received tidings of the death of my aunt—of whose illness I had never heard, nor had anyone in the house—which took place on the previous Sunday evening at 6.15 p.m., the precise moment of this marvellous manifestation, while on attending the obsequies I found that my aunt had sung the hymn my maids had heard, over and over again, up to within a few hours of her passing.

Of all the men who went down in the 'Titanic,' none would be more fitted to face the sudden call than W. T. Stead. He was one of those who had 'added to their faith knowledge.' *What a priceless possession this knowledge would be to him in that supreme hour!* Doubtless many a good Christian man and woman went down with him, but I have no hesitation in saying that only he and those who had like knowledge with him of the things that are 'unseen and eternal,' would draw the sting of death and have a foretaste of that victory even in the hour of death which it was Christ's special mission to give unto mankind.

W. T. STEAD: AN APPRECIATION.

By A. VOUT PETERS.

Very few men call forth such love and devotion in all who come into contact with them as did my friend, Mr. W. T. Stead. Being a member of Julia's 'Bureau,' and having worked with him in his investigations into the psychic realm, I saw a side of his character that was generally hidden from the ordinary person, but throughout our acquaintance I found, as I came to know those who worked with him, that they all united in rendering him a loving, devoted service. He was to us 'The Chief,' and his kind, fatherly interest and consideration had to be seen and felt to be appreciated. The work at Julia's 'Bureau' was done with business-like persistence, and time alone can only reveal how much comfort and help has been given through its means to those who mourned their loved ones. From all over the world we had letters of thanks from sufferers. But, alas, the support that Mr. Stead expected would come from those who could help, never came, and the work had to drop. The end of our friend's earthly career came, as he often said it would, suddenly. He never expected to die in his bed, and I am sure that he helped others to face the passing-out bravely and without fear. What a tremendous amount of work he crowded into his life! What an influence he exerted on the lives of thousands the world over! His little book of automatic communications from the spirit world has been translated into many languages, and has brought comfort to many sorrowing hearts. His work with his 'Review' was unique, and his 'Penny Poets,' in which he gave for that small sum such things as Browning's 'Pippa Passes,' Matthew Arnold's poems, many of Shakespeare's plays, Tennyson's 'In Memoriam,' &c., brought culture and help to many poor students of the masters of our mother tongue. His bright presence, his brave optimistic spirit, and his rare courage, were an inspiration to all who knew him. With his powerful pen he attacked all that he thought wrong, and naturally, in consequence, he made many enemies. Little minds did not understand him. I well remember one day, when a very spiteful thing had been shown him in a certain newspaper, how heartily he laughed and said, 'What a fool Mr. — is to write about me like that, poor man.' Death is thinning the ranks of our 'old guard,' and many who have fought for the truth of spirit-return have gone to work in the spirit world that was so real to them while here. We shall miss the bodily presence and the undaunted courage of our friend W. T. Stead, but we cannot think that he will be idle. He was a worker, and will be a worker still, and no doubt when he has recovered from the shock of the passing-out he will still be able to help the causes he loved. We have to close our ranks, to stand together closer and firmer to fight the fear of death and the hopelessness of materialism. But of him it is true—

He is not dead, he doth not sleep,
He hath awakened from the dream of life;

He hath outsoared the shadow of our night,
Envy and calumny and hate and pain,
And that unrest which men miscall delight.

We shall not mourn, but thank God that in our day and generation one came amongst us so richly endowed as W. T. Stead.

MR. E. WAKE COOK contributes a fine affirmative letter to 'Public Opinion' (April 26th), in the discussion of 'An After-Life?' which is going on in that journal. He expresses amazement at the tone adopted by the writers who ignore all the evidences of spiritual science, and says: 'The question of an after-life is no longer a theological or theoretical one, but a scientific one. Dr. Alfred Russel Wallace, O.M., said thirty years ago that it was as well proved as any fact in science. Since then nearly all the fundamental assumptions or principles of science have been revolutionised, or revised; while the fact stated by Dr. Wallace has stood firm as a rock. . . . When will men stand upright and face the truth, and attain an inner joy which gives a golden lining to all the lowering clouds of our mundane life?'

SPIRITUALISTS' INTERNATIONAL CONGRESS.

By HANSON G. HEY, SECRETARY OF THE SPIRITUALISTS' NATIONAL UNION, LTD.

The International Congress promoted by the Spiritualists' National Union will open at Liverpool just two months from now—*viz.*, on July 6th, and will continue on the 7th, 8th, and 9th.

Fourteen years have elapsed since the International Congress in London, and considering the many (some of them vital) difficulties, the committee charged with the task of arranging the programme of the Congress feel that they have done as well as could be expected. The difficulties caused by distance are, in some cases, insuperable, the time consumed in travelling to and fro being a great consideration. We shall, however, have the pleasure of hearing papers from the following distinguished members of our movement: Mrs. Cora L. V. Richmond, of Chicago, whose tour here in 1873-4 is still remembered by the stalwarts with pleasure (on June 1st, 1874, she opened at Sowerby Bridge the first public hall built for the movement in Great Britain, and those of us who were present have not yet forgotten the sweetly sympathetic way in which she performed that duty); Dr. J. M. Peebles, of Los Angeles, the veteran of veterans, the most travelled speaker in our movement; the worthy Doctor's wide experience, deep insight, and powerful enunciation make him a veritable tower of strength; Mr. Robt. P. Sudall will accompany him; Madame Anna Nording, of Copenhagen, a leading figure in Danish Spiritualism; Le Chevalier Clement de St. Marcq, of Liège, President of the Belgian Federation and Secretary of the Universal Congress Committee; Mons. Gabriel Delanne, President of the Society of Psychic Science Study in Paris, a vigorous exponent of Spiritualism, and a trenchant writer, as many of the readers of 'LIGHT' know; Herr H. Brinkmann, Secretary of the German Federation, from Dusseldorf; and Mons. C. Rüs Bonne, of Copenhagen, the Editor of 'Takobsstigen.'

Professor Falcomer, of the University, Venice; Mr. Geo. W. Kates, Secretary of the National Spiritualist Association of America; Mr. W. C. Nation, President of the New Zealand Association; Mr. C. H. Bull, Vice-President of Durban Society, Natal, South Africa; Princess Karadja, author and composer, the first to open out to the Swedes the truths of Spiritualism; and Mrs. Annie Bright, of Melbourne, Australia, the talented Editor of 'The Harbinger of Light,' are also expected to participate. Mr. George P. Young, ex-president of our National Union, now in Toronto; Mr. J. J. Morse, Editor of 'The Two Worlds,' Manchester; and Mr. E. W. Wallis, Editor of 'LIGHT,' London, will be the Spiritualists' National Union standard-bearers. No words of mine are needed to attest their influence in our movement.

As I write I receive word that Mons. Ch. Lyngs, Editor of 'Sanhedssogerer,' of Copenhagen, is coming, and will address us. Mr. A. V. Peters will be present, representing our Russian confrères.

I have been in communication with Spiritualists in every country in Europe; in India, Australia, New Zealand, South Africa, America (North and South), and Canada. The letters that I have received from these far-away places I shall always treasure as proofs that our movement, regardless of intervening space, links all together who are working for the broadening of mind, and the deepening of spiritual life, in one great chain of loving service.

It is to be regretted that we cannot have with us the great writer, Mons. Léon Denis, especially as it is his state of health which will not permit of his coming. Many others are, from various causes, prevented from attending but all unite in wishing success to the Congress, and in saying that they will be with us in thought.

Now, in closing, I appeal to British Spiritualists everywhere to mark this great occasion by a grand rally to the flag. Concentrate on Liverpool! We need a concourse for many reasons: 1. To show the world that we are not a negligible quantity; 2. To give a good reception to our visitors; 3. To help on the good work. Everyone can help us: either by attending the Congress,

if at all possible or, if unable to attend, by kindly sending a donation and thus showing approval of the Congress by contributing towards the expenses. As these meetings will cost a considerable amount of money, as well as time, thought, and energy, I earnestly solicit the help of the readers of 'LIGHT.'

Lastly, if a Portuguese Spiritualist resident in the United Kingdom should read these lines, will he (or she) please kindly communicate with me at once?

30, Glen Terrace, Clover Hill,
Halifax.

ITEMS OF INTEREST.

The time is drawing near for the May Meetings at the South-place Institute, but up to the time of writing we have had no intimation of the arrangements. We understand, privately, that Mrs. Despard will be the speaker in the morning. We hope to be able to give full particulars next week.

The Spiritualists' National Union, Ltd., will hold its annual meeting at Liverpool on Saturday, July 6th, and on Sunday, the 7th, in connection therewith, an International Congress of Spiritualists will take place, at which representatives from the Continent and from America are expected to participate in the proceedings. Special papers are to be read by well-known speakers, and it is anticipated that there will be large and successful meetings. Full details will be announced shortly.

The London Spiritualist Alliance has had a very successful lecture season since October last, and the spacious Salon of the Royal Society of British Artists, Suffolk-street, was crowded to the doors on Thursday, April 25th, when 'Cheiro' related his remarkable psychic experiences. The last lecture of the present session, which will be delivered on Thursday next by the Rev. T. Rhondda Williams, will be a fitting conclusion to a course of extremely useful addresses. The subject, 'The Soul as Discoverer in Spiritual Reality: A Study of Two Scientists,' is one which, in the capable hands of Mr. Rhondda Williams, should prove of great interest and value.

We are glad to see from its annual report that the Marylebone Association has made much progress during the past year. The attendance at the Sunday meetings has increased, though there is still room for improvement. The Council thanks all those who generously responded to its recent appeal, especially the anonymous friends, one of whom paid for six months' advertisements in two daily papers, and the other who paid twelve months' rent of a room at 15, Mortimer-street, for the Association's Monday meetings. The Council also records its deep feeling of personal loss in the transition of Mrs. Treadwell and Mr. George Spriggs. The balance-sheet shows a balance in hand at the end of March of £35 6s. 11d. We wish our friends increasing success in their valiant efforts to spread the light.

This has been 'Health Week,' and on Sunday last many sermons on the subject were preached and the attention of children and others drawn to the necessity for pure air, &c. All this is good, but health of mind and spirit is as necessary as health of body; indeed bodily health is so largely dependent on thoughts and feelings that it cannot be secured unless the *thoughts* are kept *pure* and pleasant, and the feelings sweet and gracious. As health means soundness, sanity, wholesomeness, holiness, and harmony, it must necessarily include spiritual strength, cleanliness, virility and purposive righteousness, and this aspect of the subject needs to be fully emphasised.

The 'Standard' on April 26th gave a very fair notice of 'Cheiro's' address to the Alliance on the 25th, but the opening paragraph is really too funny. The reporter tells us that the audience, 'ardent true-blue Spiritualists,' 'made as sober and respectable and as normal-looking a body of people as could be wished for. It might, indeed, have been a meeting to protest against Welsh Disestablishment, and amidst all those present—the majority were women—the observer could not find a single wild eye rolling. The furniture conducted itself with every decorum, and altogether it was all very reassuring.' We wonder what our friend anticipated. Did he turn pale with terror on being told off to attend the meeting, and endeavour to get another 'gentleman of the Press' to take his place? It is consoling to know that his nerves suffered no severe shock.

LETTERS TO THE EDITOR.

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

A Prophetic Dream-Vision.

SIR,—During the night of Saturday and Sunday I dreamt I was with my son at the dress circle of a theatre.

All at once I lifted up my eyes and saw, to the left side of the gallery, the big flank of a ship, and a nephew of mine, his face haggard and as white as death, imploring me with his arms outstretched. I only saw him to the waist.

As this dream happened on Saturday night, April 13th, it was a day previous to the terrible calamity of the 'Titanic.' I knew he had gone away the previous Tuesday, but I was unaware that he had booked his passage in the 'Titanic.' The poor young fellow is amongst the 'missing.'

This was the fifth time in my life that a dream, which left a strong impression, came true.—Yours, &c.,

M. ABRAHAMS.

The 'Titanic' Accident Predicted Forty Years Ago.

SIR,—I enclose an article from a Dutch newspaper, from which it appears that the 'Titanic' disaster was forecast forty years ago. The free translation of this article is as follows:—

How fiction can predict historical events is shown in a remarkable way by the accident to the 'Titanic.' In a little story by Morgan Robertson, entitled, 'Fatalities,' published in the United States about forty years ago, the author speaks of a gigantic ship, named 'Titanic,' being the largest steamer in the world and the largest masterpiece of mankind. To its building and equipment, science and art of the whole civilised world contributed. It was claimed that the colossus could neither sink nor be destroyed. There was accommodation for two thousand passengers, and the maiden voyage through the Atlantic commenced in April. The 'Titanic' was steaming full speed, when suddenly a collision with a gigantic iceberg occurred. On both sides of the ship large fields of ice were visible. A big hole was made in the hull of the ship, and the 'Titanic' went down with all the people on board.—Yours, &c.,

B. H.

Mr. Wedgwood's Rejoinder to Mr. Turvey.

SIR,—I regret that I was unable to reply to Mr. Turvey's letter in time for your last issue.

It would be quite possible to explain or refute most of your correspondent's 'Theosophical Contradictions.'

But I do not care to indulge in controversy, as I believe its methods are seldom fruitful of good results. Many hundreds of years ago the Lord Gautama Buddha taught: 'Hatred ceases not by hatred at any time; hatred ceases by love.' And the Lord Christ reiterated this teaching in the Sermon on the Mount.

Controversy is of the lower critical mind, whose essence is to see diversity and to feed antagonism. The spiritual faculty makes for unity, and endeavours to look for the good in things rather than the evil, and to seek for points of semblance rather than disagreement and contradiction. So I believe.

If your readers care to turn back over the pages of 'LIGHT' and trace the record of the antagonism between Spiritualists and Theosophists over the sands of many years, surely feelings of poignant regret must be evoked in their hearts. Here are adherents of two bodies, both existing to proclaim a spiritual theory of the universe, but differing somewhat in method, augmenting the forces of disharmony in the world by bitter controversy instead of working together in dignified and tolerant co-operation.

I know personally several of the earnest workers in the Spiritualist Alliance, and other bodies, and know that many of them feel as I do about this matter. Will they not also express their sentiments in 'LIGHT,' and show that there are those who disapprove of this perpetual controversy, and wish for a better mutual understanding?

I believe the above to be the ideals of the spiritual life, and that the living of that life counts for a great deal more than the dispute as to doctrine. Witness the history of religious warfare. There must be many readers of 'LIGHT' who, like myself, recognise the soundness of these ideals; and I ask those whose intuition responds to the call, to give voice to their conviction and belief.—Yours, &c.,

J. I. WEDGWOOD.

[We have received several letters on this discussion, but the above must suffice. See 'Notes by the Way.'—ED. 'LIGHT'.]

A New Society Suggested.

SIR,—It occurred to me recently that there is a grand opening for a society at South Tottenham, near Seven Sisters-corner. There is a wide field which could be drawn upon, the present Tottenham Society being a considerable distance off, much too far for people to walk to in an ordinary way; in fact, I have some friends there, mediums, who occasionally visit my house, when we have a séance so that our loved ones may make their presence known to us. A good society would help to make known the truths of Spiritualism. I trust this will awaken some true friends to action.—Yours, &c.,

14, Oseney-crescent,
Camden-road, N.W.

S. JENNENS.

The Spiritual Body.

SIR,—Man lost ignorant innocence to obtain holiness. The first was his birthright, the second was the bestowal of a higher gift which culminates in the glorious realisation of the Christ within. How hard it is to become spiritual! We cling to material things because they appeal to our sensuous nature. We love to see and handle. In our fond delusion, and with holden eyes we clasp a phantom, and we ignore the fact of the eternally created spirit.

Now is the time to grow the spiritual body that shall develop with our unfoldment; that luminous body which the breath of corruption cannot taint; that glorious organism that will shine for ever in the Father's kingdom. If the natural body be not vitalised by the soul, or spiritual body, it dies. Are not the mental, moral and spiritual struggles and sufferings, the thoughts and feelings of erring humanity, the food for the development of this spiritual form? Does it not gather strength and beauty and sweetness as the spirit grows in knowledge and power, in grace and goodness, from that Sun of Righteousness that 'goeth not down'? Does not the white flower of a wise and virtuous life, watered by the tide of self-sacrificing love, grow in time, finally to be gathered to the rapturous heart of the Eternal—a bud of Sharon's rose blooming radiantly in the paradise of God.

Man is a creature, dependent and erring, yet he may scale the heights and by evolutionary forces and sheer power of will attain a hitherto undreamed-of altitude; he may become one with the Creator, himself a creator. His inventive powers, stimulated by spirit-intercourse, may develop so grandly that the angels will marvel when they realise that the God-like man has not only become one of them, but has reached a higher plane of intelligence, being by virtue of his earth experience, like the daughter of Jairus, lifted by the powerful hand of love from the cold sleep of death.—Yours, &c.,

E. P. PRENTICE.

Sir W. F. Barrett and the 'Magic Pendulum.'

SIR,—I am prompted by Mr. F. C. Constable's letter in 'LIGHT' of April 13th to report the result of a simple experiment. After reading Sir W. F. Barrett's reference to the phenomena of the 'Magic Pendulum,' I made a pendulum by passing a piece of string through an ordinary wooden spool. I then asked my boy (aged fifteen) to hold the string. Almost immediately the pendulum began to oscillate and was soon describing about a third of a circle in each swing. I now mentally requested that the direction of its movements should change from, say, north and south to east and west, and soon it was swinging quite as vigorously in the direction requested, thus negating, I should say, the theory quoted in Sir William's book that 'the unconscious desire to produce the motion from east to west was the true explanation.' I next asked my boy to hold his pencil to a piece of paper, and while he did so I mentally put the question: 'Who, or what, caused the pendulum to oscillate?' and the pencil wrote, 'Grandfather.' I should state that while the experiments were being made my boy was paying little or no attention to them. He was absorbed in the book he was reading, and simply obliging me with the use of his hand. I must also mention that, contrary to the observations of other experimenters, I easily observed muscular action in the boy's fingers, but on pointing this out to him, he protested that he could not help it as 'something' was making his arm move. What was that 'something'? Whatever it was, we may assume that it was that something which controlled both the pendulum and the pencil. If we assume that it was the boy's subconscious self we are faced with the problem, Why should the subconscious self of a boy, acting very intelligently, be at the same time under the delusion that he is that boy's grandfather? or the other problem, Why should the subconscious self of a truthful boy tell lies?

I may mention that I repeated the experiment after an

interval of about a week, and found the pendulum respond with equal distinctness to my mental request.—Yours, &c.,

Falkirk,

J. STODDART.

April 27th, 1912.

Spiritualism at Aberdeen.

SIR,—Spiritualism has spread too widely to allow of its being treated with wholesale condemnation. Like all other branches of science, it deserves inquiry, and the verdict must go by the evidence. Within the last six months it has found a home in Aberdeen, and under the philosophical teachings of Mr. Alexander Duncan, late of Edinburgh and Belfast, it is being expounded in a capable and lofty spiritual manner to a few anxious and open-minded persons. We have also had the pleasure of two visits from Mrs. Inglis, of Dundee, who has been the means of doing much good. On her last visit our little hall was packed to overflowing. She gave some wonderful clairvoyant descriptions, one in particular to a gentleman who claims to be an agnostic. She described a man dressed in a 'knicker' suit, who was holding a big dog by the collar. She gave the name 'Sandy McDonald, the Shepherd,' and asked the gentleman if he remembered the night on which they all had a drop too much and the dog had to lead them home. He replied, 'Yes, I do.' As years had passed since he last saw the shepherd, he wrote to a friend asking for particulars regarding the shepherd, and received the reply stating that he 'passed on' a few years ago.

Needless to say, this little incident has been the means of changing this gentleman's trend of thought and directing his mind to higher and nobler things. Indeed, it is the 'little things,' so-called, that confound the mighty, and in this respect our cause comes to the front.—Yours, &c.,

Ann Villa, Cults,
Aberdeenshire.

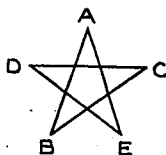
W. H. ELDER,
President, late of Edinburgh.

'The Pentagram.'

SIR,—As no one seems to have answered the question of the writer of the very interesting articles on 'Comforting Spiritual Communion' regarding the meaning of the five-pointed star, or pentagram, as a symbol ('LIGHT,' January 6th, page 8), may I offer the following explanation, which I have had by me for some time :—

The Pythagorean Pentagram, or Pentacle, is emblematic of the great truth for which Spiritualism stands, that we are spiritual beings here and now, immersed in gross matter for the sake of education and the discipline which will fit us for life in higher spheres.

The explanation of the diagram is as follows :—



A. The spirit of the cosmos—God.

A to B. The descent of spirit as ego into the lowest form of matter in order to be individualised.

B to C. The ascent of matter into its highest form, the brain of man.

C to D. Man's intellectual development and progress in civilisation; D, the danger point from which all peoples have hitherto fallen into moral corruption, D to E.

E to A. The ego's long spiritual ascent to rejoin the source whence it issued.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.
January, 1912.

From the Princess Karadja we learn that she expects to take up her residence in Onslow Gardens, South Kensington, in September next, and to form a social centre for the furtherance of interest in psychic subjects.

TRANSITION.—In a letter dated April 29th, Mr. Walter Howell informed us that he had been called up to London for a few days, as his only brother suddenly passed to spirit life on Wednesday of last week. The interment was to take place on Tuesday, April 30th. We tender our sincere sympathy to Mr. Howell in his bereavement.

THE UNION OF LONDON SPIRITUALISTS' Annual Conference with the Battersea Society on Sunday next, May 5th. At 3 p.m., rally in Battersea Park, supporters cordially invited. 7 p.m., public meeting in Henley Hall, Henley-street, Battersea Park-road, S.W. Speakers, Messrs. G. Tayler Gwinn, G. T. Brown and E. Alcock-Rush. Soloists, Mr. and Mrs. Alcock-Rush. Sou' Westerners, remember Battersea Park!

SOCIETY WORK ON SUNDAY, APRIL 28th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. E. W. Wallis's address on 'The World's Need: Is it Another Great Teacher?' was much enjoyed. Mr. A. J. Watts presided.—15, Mortimer-street, W.—April 22nd, Mrs. Podmore gave successful clairvoyance. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

HACKNEY.—240A, AMHURST-ROAD, N.—Sunday next, at 7 p.m., Mrs. Mary Davies, address and clairvoyant descriptions. Monday, at 8 p.m., circle; Tuesday, at 8.30 p.m., astrology class; Wednesday, at 8 p.m., Mrs. Sutton's developing circle.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Mary Gordon answered written questions. Sunday next, at 11 a.m. and 7 p.m., Mrs. Harvey, address and clairvoyance. Thursday, at 8.15, Mrs. Jamrach, clairvoyance.—G. T. W.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. W. Underwood gave an address and clairvoyant descriptions. Mr. Humphreys sang. Sunday next, Mr. Horace Leaf will speak and give clairvoyant descriptions.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. T. Olman Todd gave an inspiring address on 'Beauty, Ideal and Real.' Sunday next, at 7 p.m.—Mr. T. Olman Todd on 'The Poets and Spiritualism.' Morning service at 11.15.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. Stebbens gave an address and psychometric delineations. Sunday next, Mr. J. Gordon, address and clairvoyance. Thursday, at 8 p.m., public circle.—W. U.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mr. E. M. Sturgess gave addresses and drawings. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Miles Ord. Mondays, at 3 and 8, also Wednesdays at 3, Mrs. Curry, clairvoyance. Thursdays, 8.15, public circle.—A. C.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Madame Beaumont spoke on 'Personal Responsibility' and gave good clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. E. Neville, address and clairvoyance. Wednesday, at 8, Earlham Hall, Mr. Sarfas, psychometry. Inquiries invited.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Splendid addresses were given by Rev. William Garwood, M.A. Sunday next, at 11.15 a.m. and 7 p.m., Mr. George P. Douglas, addresses and clairvoyance. Tuesday, at 3, working party; at 8, also Wednesday, at 3, Mrs. Clarke, clairvoyance.—H. J. E.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Morning, public circle; evening, Mr. Freehold gave an interesting address. April 25th, Mrs. Webster gave an address and successful delineations. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. McLellan. Circles: Thursday next, at 8, public; Friday, at 8, members' developing.—J. J. L.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning and evening, Mrs. Mary Davies answered questions, and gave an uplifting address on 'Spirituality for All,' and clairvoyant descriptions. 24th, Mrs. Pulham gave psychometric readings. Sunday next, at 11.15 a.m., open; at 7 p.m., Mrs. S. Podmore. Wednesday, Mrs. Mary Clempson. Lyceum, every Sunday, 3 p.m.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, uplifting address and excellent clairvoyant descriptions by Mr. A. E. Blackman. Evening, inspiring address and valuable clairvoyant descriptions by Mrs. Imison. Sunday next, morning, questions answered by Mr. Huxley; evening, Mrs. Jamrach, address and clairvoyance. Mondays, at 3, building fund séances. May 6th, Mrs. Webster.—A. C. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Ball spoke on 'Our Duty to Suffering Humanity.' Evening, Mr. Connor gave an address on 'Spiritualism and Evolution,' and Mrs. Connor clairvoyant descriptions. Violin solo by Miss Maud Shead. April 25th, Mr. and Mrs. Hayward gave an address and clairvoyant descriptions. Sunday next, at 11.30 a.m. Mrs. Gillings, on 'Faiths, Facts, and Fortunes.' At 7 p.m., discussion on 'Is our Church worth Having?' Thursday, Mrs. Neville.—A. T. C.

BRIGHTON.—BRUNSWICK HALL, 2, BRUNSWICK-STREET EAST, WESTERN-ROAD, HOVE.—Sundays, at 7 p.m., address and clairvoyance. Circles: Tuesdays and Fridays, at 8; Thursdays, at 3.30; Wednesdays, at 8, materialising.—L. A. R.

LONDON SPIRITUAL MISSION: 22, Prince's-street, Oxford-circus, W.—Morning and evening, Miss F. Morse answered questions and gave an address on 'Spiritualism, its Place in the World.'

SOUTHEASE.—LESSER VICTORIA HALL.—Mr. G. R. Symons gave addresses on 'The Voice from Heaven' and 'Fellowship.'