

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,465.—VOL. XXIX. [Registered as] SATURDAY, FEBRUARY 6, 1909. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd.

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

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No admission after 5 p.m.

THURSDAY, February 11th, at 7.30 p.m.—
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Talks with a Spirit Control ... MRS. M. H. WALLIS.

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For further particulars see page 62.

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NOTES BY THE WAY.

Three books by Mr. Charles Granville (London: The Open Road Publishing Company) deserve recognition. I. 'The Plaint of the Wandering Jew.' 'The Wandering Jew' is presented as 'a clan,' the concept of the earnest longing of a small section of mankind, dominating their whole life and actions, that a new kingdom may come, a day of higher things . . . a day when every man shall, by virtue of these qualifications and these alone, be hailed as a citizen of the kingdom for which the Master fought, for which he yearned, and for which he died.' The representative of this clan is introduced as a wanderer who is in the world but is not of it, and who has thoughts concerning it that are often unconventional and even repellent, yet all making for the coming of 'the Kingdom of the Heart of the Master.' The little book is all aglow with the eloquence of a fervid longing for that Kingdom. II. 'God's Abyss and a Woman' is a vigorous story of a social emancipation effected by a woman writer: highly improbable, but the story, simply told, goes with a swing to the inevitable love ending, and is quite worth reading on a journey, say, from London to Liverpool. III. 'Some Emotions: A little book of verse' is in an altogether different region. The snatches of verse are all thoughtful, and most of them spiritually valuable, but few of them give promise of strong originality or masterful expression. Here is one that may speak for all:—

IN A FRENCH CATHEDRAL.

Was it in vain, for nought, that hand and mind
Wrought in the darkling years of long ago?
That men—a generation of their kind—
Expressed a dream of things they reached unto.
Thus, in a shadowy fane—
Was it in vain?

That here, that there, from out the void, a ray
Crosses light-hungry man upon his path,
That hope leaps up, that gleams afar some day,
Some Hinterland where joy a kingdom hath
After the years of pain—
Is it in vain?

The questions put, I mused—then murmured loud;—
'Stirs aught within the whole of God's vast scheme,
Needs must 'tis purposeful, with force endowed
To Nature's end. So, too, when mortals dream
'Tis to subservise some gain—
Nothing is vain.'

We are afraid Mr. H. C. Daniel's little work on the big subject, 'Common Sense and the Emancipation of Man,' is a bit of a muddle, though it is written with quite

sufficient energy; and though we readily add that, in reading it, one feels the author is always on the verge of breaking through into light and order. Mr. Daniel thinks old England is in a bad way, physically and morally, and we partly agree with him: but what is the use of exaggerating, or laying the emphasis on the wrong words? The evil, whatever it is, is said to 'discover itself in a thousand different forms, spreading terror, ruin, starvation, despair, disease and death wherever its devilish presence is felt. . . It fills our streets with thousands of lean and haggard forms. We repeat, what is the use of exaggerating? We might just as well say of the love of pleasure that it fills the streets of London with long queues of happy people before music-halls and theatres, waiting to pay their half-crowns and shillings to enjoy the fun. We see something of misery and poverty in some streets, but, on the whole, we see far more of industry, mirth and trading. Mr. Daniel's concluding words give some idea of what he is driving at:—

There is, therefore, no ground existing whatsoever for a scientific denial of God or of the truth of the Bible, without utterly disregarding the principles of science itself. But there is, on the other hand, an undeniable ground for a scientific admission of both, seeing that, without the universal or God basis of life and death, no science, because no foundation of the history of them, is possible.

The real futility, therefore, of the past as well as the present construction of religion, founded, as it has always been, notwithstanding the teachings of Christ, upon a historic or dead basis of faith, rather than upon a universal or God basis of faith, is thus scientifically proved. Moreover, we must acknowledge that, far from teaching in the voice of an Anti-Christ, science fundamentally proclaims the very existence of immortality, and upon a purer Christ basis than the orthodox or Church ground, because of this very universal basis which the orthodox Christianity has ever forsaken for its dead or historic forms.

In a book entitled 'Judge West's Opinions' (a New England sketch), will be found many thoughtful, racy, mirthful and pathetic things. Concerning pessimists and their baneful influence, here is one of the judge's remarks:—

How pure the water is! It is liquefied azure. A hundred springs have thrown their diamond drops into it. The sands at the bottom have lain quiet for months, so as not to mar its crystalline beauty with so much as a whirling grain. Yet any amateur from the city, who couldn't throw a fly to attract a bullhead, could, with the butt end of his rod, muddy it for a furlong, and make it unfishable for days. That's what your cheap pessimists are doing.

The following, from the same work, on making a good end, is as lovely a bit of optimism as one could wish for after the pessimist has done his worst:—

In Chinese theatres one buys a ticket for an hour or so of the interminable performance. When the time paid for is about up, the usher taps you on the shoulder. Death is the chief usher in the drama of life. A most gentlemanly one he is to a well-behaved soul. I may say that he has neither hustled nor threatened me, but trusts that I have enjoyed my part of the show. He asks that, when I go out, as soon I must do, I go out quietly, and be careful not to let in any cold draughts upon those that remain.

How have I liked the show? Immensely! I can hardly say which part has been most enjoyable, that which I have seen from the benches or that in which I have had to act myself.

I depart an optimist. This is a good world. True, it is full of shadows, but the sun-patches are many. And keep this in mind, my friend, that a sun-patch always means more than a shadow. Shadows fall from the clouds, the trees, the houses, or from another fellow who gets in the way, like Diogenes' visitor. But sun-glints fall from the sky through an intervening world of light. So troubles belong to the little and the temporary, while joys are related to the great and eternal. The lesson of all my days is a cumulative confidence in the Infinite Goodness

'The Bride of Christ. A Study in Christian Legend Lore.' By Paul Carus (London: Kegan Paul, Trench and Co.) is a brilliantly illustrated account of a curious old legend not obscurely connected with earlier legends and semi-historical traditions concerning conquerors, heroes and mediators who celebrated their triumphs and finished work with marriage. The Book of the Revelation (not 'Revelations' as Dr. Carus has it) has much to say of the marriage of 'the Lamb,' and many modern hymns continue the old mystical idea. In the tenth century, a definite bride was found for Jesus in a mystical 'Catharine,' and in that 'fairy tale atmosphere' the Church built up its spiritual imagery in which the Church and the ideal nun figured largely.

It is a very curious subject altogether, and the story is briefly but ably told in this magnificent little work.

One of our most precious testimonies is found in the assertion of the spiritual self as the home and centre of all that is really necessary for us. The Holy Ghost and the Church, and all for which they stand, are there. The following translation from an Indian Epigram is based on this truth:—

Like an uneasy fool thou wanderest far
Into the nether deeps,
Or upward climbest where the dim-lit star
Of outmost heaven sleeps.

Through all the world thou rangest, O my soul,
Seeking and wilt not rest;
Behold, the peace of Brahma, and thy goal,
Hideth in thine own breast.

SPIRITUAL PRAYERS

(From many Shrines.)

Grant, O Lord, that from this hour I may know only that which is worthy to be known; that I may love only that which is truly lovely; that I may praise only that which chiefly pleaseth Thee; and that I may esteem what Thou esteamest, and despise that which is contemptible in Thy sight! Suffer me no longer to judge by the imperfect perception of my own senses, or of the senses of men ignorant like myself; but enable me to judge both of visible and invisible things, by the Spirit of Truth; and, above all, to know and to obey Thy will.

TO CORRESPONDENTS.—W. T. Christie. The subject you propose is one which we do not care to discuss in 'LIGHT.' The opinions of spirit-friends vary—necessarily so—as the result of their earth training and experiences. It does not follow because John Smith has got outside his body that he is any better able to solve questions such as you propound than he was before he passed over.—'C. H.' Spirits speak according to their prepossessions or their present state of development, hence some spirits advocate reincarnation, others know nothing about it and do not believe that it occurs. It may or may not be a fact, but mere theorising and speculative assertion do not prove it to be a fact. Evidence (proof) is needed to substantiate the teaching.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, FEBRUARY 11TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. JAMES I. WEDGWOOD,

ON

'Occult Experiences in the Lives of the Saints and their Parallels in Modern Spiritualism.'

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, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery), on the following Thursday evenings:—

Feb. 25.—Mr. J. W. Boulding, on 'The Great Spiritualist Martyr—Joan of Arc.'

March 11.—Rev. J. Page Hopps, on 'A Scientific Basis of Belief in a Future Life.'

March 25.—Mr. W. J. Colville, on 'Spiritualism and the Deepening of Spiritual Life.'

April 22.—(Arrangements pending.)

May 6.—Mrs. Annie Besant or Miss Edith Ward.

May 20.—Miss Katharine Bates, on 'Automatic Writing: Its Use and Abuse.'

FOR THE STUDY OF PSYCHICAL PHENOMENA

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

CLAIRVOYANCE.—On *Tuesday next*, February 9th, 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 Members and Associates; for friends introduced by them, 2s. each. On February 16th, Mrs. Fairclough Smith.

TRANCE ADDRESSES.—On Wednesdays, February 17th, March 3rd and 17th, at 6 p.m. for 6.10 prompt, a special series of Trance Addresses will be delivered by Mr. E. W. Wallis, on 'What I have Learnt in the Spirit World.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, the 11th inst., at 4.45 for 5 p.m. prompt, Mr. E. W. Wallis will conduct a class for psychical self-culture. *Special Meetings* will be held on Thursdays, February 18th, March 4th and 18th, and April 1st and 29th, at 4 p.m., at which Mr. James I. Wedgwood will preside and conduct the proceedings. No admission after 4.10 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, February 12th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one friend* to the *Wednesday* and *Friday* meetings without payment.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

A RUSSIAN GRAND DUKE'S VISION.

The following narrative is taken from the pages of Mrs. Colquhoun Grant's book, 'A Mother of Czars' (John Murray, London, 1905). It was told by the Grand Duke, afterwards the Czar, Paul, who, at the time, was travelling with his wife through Europe: he had joined Prince Kourakin, who had come to meet them, at a supper party in Brussels. He said:—

One evening, or rather one night, I was strolling in the streets of St. Petersburg with Kourakin, followed by two attendants. We had been sitting up smoking till quite late, when the idea seized us to go out and inspect the town by moonlight. We took a couple of men-servants with us, but otherwise wished to maintain a strict *incognito*. It was not cold, the days were already lengthening, and it was one of those mild periods in our spring, which, however, compare badly with that season in the South. We were in great spirits, not dwelling on any serious, or religious subjects; indeed, Kourakin was joking and making facetious remarks on the passers-by. I was walking in front, followed by my valet. Kourakin was a little way behind, and the other man brought up the rear. The moon was so brilliant it would have been easy to read a letter by the light of it. In consequence the shadows were long and deep.

At the corner of one of the streets, in the dark recess of a doorway, I saw a tall, thin man, standing wrapped in a cloak like a Spaniard, with a military slouch hat over his eyes. He appeared to be waiting for someone, and came out of his shelter as we approached, and placed himself on my left hand without saying a word or making any gesture.

It was impossible to distinguish his features, but as he walked on the pavement the sound of his feet was like the noise of one stone striking against another.

At first I was surprised at this encounter, then I began to think that my side nearest to him, and which he almost touched, was becoming singularly cold. An icy shiver went through me, and I turned back to Kourakin and said, 'This is an extraordinary companion that we have picked up.'

'What companion?' he asked.

'Why, this man who is walking on my left. Do you mean to say you do not see a man in a cloak between me and the wall?'

'Your Highness is against the wall yourself; there is not room for anyone between you and it,' he replied eagerly.

I stretched out my arm, and, sure enough, I struck the wall, and yet the man was there all the time, walking with that strange metallic sound, and suiting his steps to mine. I then began to look at him more closely, and I saw under the shadow of the hat that his eyes shone with a light such as I had never seen before. The eyes fascinated me; I could not escape from their glitter.

'Ah!' I exclaimed to Kourakin, 'I do not know what it is, but I feel something very strange.'

I was trembling, not from fear, but from cold. My blood was congealed in my veins. All at once a hollow, melancholy voice proceeded from out of the folds of the mantle, and called me by name, 'Paul!' Mechanically I replied, 'What do you want?' I felt impelled by some unknown power to answer him.

'Paul!' he repeated.

This time the accent was gentle, but very sad. I waited in silence. He called me a third time, 'Paul! poor Paul! poor Prince!' He stopped short, and I felt constrained to do the same. I turned towards Kourakin, who had stopped also, and said, 'Do you hear nothing?'

'Nothing, Monseigneur, absolutely.'

But I still heard the mysterious voice sounding in my ears, and with a supreme effort I asked the weird stranger who he was and what he wanted. 'Who am I? Poor Paul! I am one who is interested in you. What do I want? I want you not to attach yourself too strongly to this world, for you will not stay here long. Live justly if you desire to die in peace, and do not think lightly of evil deeds. Remorse is one of the deepest torments of a noble soul!' He ceased to speak, and continued his walk, and I did the same. He spoke no more, and I had no inclination to speak to him. He led the way, I following in silence, and this continued for an hour. I do not know where we went, and Kourakin and the servants could not think what to make of it. Look at the prince now—he is smiling, I know he thinks that I dreamed it all.

At last we reached the great square between the bridge over the Neva and the Palace of the Senators. The man went straight for a certain point, I following him closely. Here he stopped again and said, 'Adieu, Paul, you will see me again here or elsewhere.' Then he lifted his hat suddenly and I saw

his features quite clearly. I started back with astonishment, for it was the swarthy countenance, and eagle eye, and stern smile, of my ancestor Peter the Great.

When I had recovered from my surprise and terror he had vanished.

The spot to which he had led me is where my mother, the Empress, is at this present time raising a monument, which will soon be the admiration of all Europe. It is a statue of the Czar Peter on horseback, standing on an immense block of granite. It was not I who suggested this place to my mother, and I confess when I found the statue placed there I was seized with a sudden dread. *I am afraid of being afraid*, though here is Prince Kourakin trying to persuade me that I was dreaming when wide awake and walking about the streets of the capital. I remember every detail of this vision, and I firmly believe, as I sit here, that it all took place as I have described. I came back to the palace worn out with fatigue and my side felt absolutely frozen. It needed many hours in a very warm bed to bring me round and restore my circulation. I hope you consider my story convincing and that you will not accuse me of telling you a falsehood.

History tells us that Paul unfortunately disregarded the advice of his great predecessor. He became Czar in 1796, but his cruel and tyrannical rule led to his assassination in 1801.

THOMAS HENRY WEBB.

80, Harcourt-street, Dublin.

A PROPHETIC DREAM.

An occasional correspondent, some of whose clairvoyant visions have been published in 'LIGHT,' writes us substantially as follows:—

On Tuesday, January 5th, I awoke dreaming that on the following Saturday we should be expecting to hear of the death of a woman in this town, who would live in this street, to the east of this house; that she would be someone in whom we were interested, and who was in some way connected with the church. That we should hear of it on a Saturday I was sure, because in my dream I heard the football players, who use the hotel opposite on Saturday afternoons, and make a great noise. On the following Saturday our old gardener came to me in tears to say he must go back home, as his wife was at death's door, and he doubted if she would be alive when he got home. I knew she had been ailing for a long time, but had no idea that she was really ill, as I had seen her only a few days before. All day we, or rather the others in the house, expected to hear the passing bell, but I, remembering that in my dream the person concerned did not actually die, felt sure that the seemingly impossible would happen, and that she would recover. Also, I kept clairvoyantly seeing her leaning over her cottage half-door, as was her usual custom, when comparatively well, in order to get fresh air. Her name is Vicars, a decidedly churchy name, and her husband was gardener to a former rector, and still looks after the grounds of the hospital, a church foundation, which no doubt accounts for the connection with the church in my dream. A few days later the gardener told me his wife was much better, and since then I have actually seen her at her cottage door, and had a talk with her.

I ought to tell you that on the Wednesday after the Saturday referred to, I told the old gardener about my dream, adding, 'I am quite sure that your good wife will be all right again soon.' He looked at me open-mouthed, saying, 'Well, I never did!' This dream has given great comfort and assurance to both of them; that was probably the purpose for which it came to me.

A CURIOUS mixture of science, glimmerings of spiritual perception, and literal interpretation of scriptural metaphors is presented in a book entitled 'Behold I show you a Mystery,' by 'Lex,' a layman of the Church of England, and a Doctor of Laws (published by Elliot Stock). 'Lex' tells us a good deal about protoplasm and the geological periods, which he compares, after a fashion of his own, with the Genesis narrative of the creation, and decides that no carnivorous animals were created by Divine fiat, and that none existed before the Fall of Man. He believes that in the Millennium they will revert to their pristine condition. The author finds from the Bible that there will be two resurrections and four judgments, ending in the absolute destruction of all who do not accept God's word. We wish that his obvious earnestness and sincerity could have been coupled with a little more discernment: as it is, his ideas are put before us with the same sort of Chinese perspective that prevails in the 'scenic sketches' with which, along with drawings of extinct animals, the book is profusely illustrated.

THE GENESIS AND GROWTH OF THE BODY OF SERVICE.

FROM A LECTURE BY JAMES L. MACBETH BAIN.

There is a body of Love, and it grows within the human soul. There are many bodies in the unity of man besides the body which we can see and touch. Named somewhat in the order of their degree of unfoldment from the inner to the outer, we may speak of them as the body or power of will, commonly called the spiritual body; the mental body or power of thought; the soul-body or body of the affections, emotions, or desires, called by some the odic or astral or temperamental body; the magnetic body of which the more material manifestor is the nerve body, and the nerve body of which the more material manifestor is the body of flesh. These bodies as a unity of faculties may be named the Psyche, or soul. They all work according to one law and they correspond in the manifestation of this law even in the most minute detail. If we carefully observe the working of the law even in one of the lower or outer of these manifestors we know how it works in the higher or inner; for they are a unity of power, and while corresponding in detail they interpenetrate and blend with one another.

Now the body of Love is a body that grows and becomes in the very innermost shrine of this human unity of power, and as it is the best and highest manifestor of the law or will of the pure spirit in us, it may well be named the Christ Body, *i.e.*, the Body Anointed, imbued and endowed with the power of the Christ Spirit. How it grows and how it becomes a body worthy of this most holy Christm we shall now seek to know.

This innermost body grows within the whole unity of our Psyche, being nourished by the food of the affections. When in the degree of the physical, or animal, it manifests in the love of kind: in the Psyche, the loves of the psychic correspondence of the physical are manifested; but in the degree of the spiritual, the love of the whole, the pure love of God in all, takes the place of the love of kith and kin. Slowly is the spiritual soul drawn away from the outer affections, and they cease to absorb it as they once did; at last they are no longer a power, and the real self is then free. Corresponding to this fine body there is evolution of necessity, and in accordance with the law of the innermost, a body of flesh of wondrous power and sensitiveness. This sensitiveness is as weakness to the grosser mind, but it is really a fine and strong delicateness. It is not so subject to disease as the grosser flesh, and being finer it will pass unhurt through much that would surely destroy the animal body. But it is easily hurt by adverse conditions, and it is not always that we use it aright; for even after it has come into being in us we think that we can use it as we used the grosser body out of which it has grown. Being a body of much finer power than the former it works so much the more efficiently, but we only learn to use it after many trying experiences. It is the vehicle of very subtle powers, and must be asked to do only its own work of blessing in its own sphere, and then it will serve well. Often when we fancy that we are doing nothing our inmost self is really most effectually working through this body of love. This is so with many gentle-souled invalids, and I give to them this thought as a sure word of comfort.

This heavenly or spiritual body is indeed the body we shall use when we enter our full Heaven; and in and by it alone do we enter our Heaven even while we are dwelling in the flesh. Through its mediation we have as constant communion with the many and blessed potencies in the Unseen as we can well receive and enjoy; passing to and from the heavenly state as often as we will, receiving in it and bearing through it, back to the needy soul of this earth, the sweet fruits and life-giving essences of the home of the soul. Yes, we thus cross and recross the Jordan as we will, and we are the carriers of the grapes of the promised land unto the needy ones who still must abide by the borders of the wilderness. When you know what the joy is to bear the wine and the water, even the very God Substance to others, you will

bless, bless, and ever bless the Spirit of Life for all the distresses, ay, for all the pains of the hells through which the Great Love has led you in order that you may come into the cleanness needful for the service of our Holy Christos. This is the key to the mystery of suffering, and this is the teaching of all the highest and strongest spiritual seers of the ages. And they bear us witness. . . Like any other body or living organism, this body of Love can be nourished or starved, it can be kept in health and increased in effective activity by the free and full exercise of its true functions, or it can be so denied the right to function that its faculties will dwindle away into the atrophy of inefficiency. Also it may be overwrought, even unto its hurt, and may need a period of rest and even healing. But what is more serious is that it may be poisoned by the death-thoughts of the olden selfhood, this denier of the new life which is always pessimistic, and inasmuch as we have listened to it we have been held in the bondage of fear or despair. Therefore, knowing this, it is wisdom to banish these death-thoughts of the olden self, and by affirming the will of the new life, preserve this body of love from hurt, and from being retarded in its growth by the unwholesome influence of our past mental attitudes arising from crudities in our spiritual education, or errors of our unenlightened judgment. These mental attitudes, though false to the new mind and no more real to us, are, inasmuch as we have lived in them, still potent to affect the power of our Psyche. The only way to be delivered from them is to give them no sympathy, and in the realisation of the truth, to rise above them.

The love body in us must be fed on its own heavenly food, for it can no longer be nourished on the foods which are convenient and good for the soul or mind of the past degrees. This spiritual or heavenly food is the living bread, the holy substance or the cosmic Christ-spirit, which is diffuse and universal, so far as our human need is concerned, whether we be in the flesh or out of the flesh, and it is not only administered to the spiritual soul at all times, but also at special times and in special conditions. Thus during sleep it may be, and is administered, and is specially given during periods of the utter quiet of the soul and of the external or mundane mentality, whether in modes of contemplation or of simple or pure passivity.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE.

Despite the thick fog which prevailed on Thursday afternoon, January 28th, there was a good gathering of the Members and Associates of the London Spiritualist Alliance in the Rooms at 110, St. Martin's-lane, which had been decorated with beautiful flowers, kindly sent for the occasion by a lady member. After an hour had been pleasantly spent in social intercourse, Mr. Henry Withall, the Chairman, referred to the fact that there had been a large influx of new Members and Associates, but there was still room for more. He hoped that each one would feel perfectly at home. Some distant Members, who were unable to attend any of the meetings, still retained their membership to show their sympathy with the Alliance. He had just received a telegram from Miss McCreddie saying that she was too unwell to travel through the fog, but he was pleased to state that Mrs. Imison had kindly consented to give some clairvoyant descriptions. That lady then described a large number of spirit people, and in many instances gave their names, most of whom were readily recognised, while several who were not identified at the time were remembered before the proceedings terminated. Short, thought-provoking speeches were delivered by the Rev. C. A. Billig, M.A., the Rev. J. Page Hopps, Miss Hunt and Mr. E. W. Wallis. The conditions were pleasant and harmonious, and the meeting seemed to be thoroughly enjoyed by everyone.

MISS MCCREDDIE writes: 'I have *not* retired from private and public sances. I am still as anxious and as earnest as ever to help those who require my clairvoyant powers. It has grieved me to hear a report that I had retired from my labours: it is not correct.'

THE HIGHER KNOWLEDGE.

Much uncertainty appears to prevail as to the nature and effect of the development of the spiritual powers as recommended and practised by Theosophists. The writings of Mrs. Besant and others would seem to indicate that occult training is a process needing special instructors and much labour and time: sometimes even requiring repeated incarnations for its accomplishment. In Germany Dr. Rudolf Steiner, the editor of Goethe's scientific works, has become a leading exponent of Theosophy, and his book, 'The Way of Initiation,'* sets forth the general principles on which a course of occult training is based, the results aimed at, and the methods to be pursued.

It is unfortunately too often the case that psychic development is desired only with a view to producing remarkable phenomena such as clairvoyance or mediumship. These are not to be despised, because such phenomena are often the only means by which the materially minded 'man in the street' can be convinced of the existence of worlds of which his bodily senses afford him no evidence whatever. But it should be borne in mind that these phenomena do not constitute the whole of Spiritualism. They are, as it were, the steps leading up to the temple door of spiritual philosophy. The real effect of spiritual training is to be seen in the life and conduct, in the calmness, serenity, hopefulness and lovingness with which a person goes through this stage of life's unending career of progress. Whatever psychic endowments a person may possess, there is little of the spiritual in him if he is a slave to bad habits of life and conduct, or to an unrestrained temper, or to exaggerated self-esteem. Those who see in psychic endowments nothing but a means of gain, or of exciting wonder, are not far advanced in the path of spiritual progress. Yet, rightly used, psychic powers may be of inestimable benefit both to the possessor and those with whom he comes in contact. Dr. Rudolf Steiner treats the subject of occult training from a high standpoint. He says:—

Every branch of knowledge which you seek only to enrich your own learning, only to accumulate treasure for yourself, leads you away from the Path; but all knowledge which you seek for working in the service of humanity and for the uplifting of the world, brings you a step forward.

The Path of Discipleship begins with the development of the inner life by the formation of *character*. The instructions given in this book are not in the form of Yoga practice, now so commonly copied from one manual to another, but which Madame Blavatsky is said to have declared were only a veil to the genuine course of instruction, and for some persons might be highly dangerous; Dr. Steiner bids the aspirant control his thoughts, his desires, his emotions, and he will best do this by cultivating 'a frame of mind which enables him to regard all his other experiences from a higher point of view.' He says:—

In every human being there is, besides what we call the work-a-day man, a higher being. This higher being remains concealed until it is awakened, and each of us can only awaken it for himself. But as long as this higher being is not awakened, the higher faculties which lie dormant in every man, and lead to supersensual knowledge, must remain hidden. This power which leads to inward calm is a magic force that sets free these higher faculties. To every man who perseveres the day will come when a spiritual light is revealed to him, and a whole new world, whose existence was hitherto unsuspected, is discerned by an eye within him.

As for Masters, the student is told he need not worry about getting into connection with them: he has first to prepare himself, and when he has done that the higher influences will not be slow to find him out; perhaps, unknown to him, they have been directing his progress all along. The pupil should not be in a hurry to develop psychic powers; he should say to himself: 'I must do everything possible for the culture of

soul and spirit, but I will wait tranquilly until, by higher powers, I shall be found worthy of psychic illumination.' In other words, he should combine the old Greek mystery-motto, *Know Thyself*, with Andrew Jackson Davis's 'Magic Staff'—*Under all circumstances, keep an even mind*. He should develop patience, forbearance, meekness, gentleness, entire tranquillity; and all other gifts will be added unto him. Those who are earnestly seeking the higher things will find in this book many suggestions of value for the attainment of 'spiritual balance' and the ability to co-operate in the great work of spiritual evolution.

THE 'SUPERIOR CONDITION' AND QUOTATIONS.

In our review of the re-issue of Mr. Hudson Tuttle's 'Arcana of Nature,' on p. 544 of 'LIGHT' for November 14th last, we referred especially to the fact that quotations were given from 'what were then the latest standard works on the subjects treated of, giving the pages referred to,' and remarked that this enhanced the singularity of the problem as to the manner in which the information was conveyed to the mind of the writer. We have since had some correspondence with Dr. Emmet Densmore, the editor of the new edition, who calls our attention to the following sentences in his 'Introduction,' in addition to those quoted in our review, as giving Mr. Tuttle's own account of the manner in which the book was written:—

I retired to my room and wrote under the influence of friends in spirit-life. It was a source of surprise and delight to feel the new thoughts that streamed through my mind. When I doubted, my hand would be seized and would write automatically without my knowing a word written. I usually wrote by impression, or a blending of that process with the automatic, the processes varying with the difficulties of thought transference. Thus, while an idea may be reproduced by impression, a date, a fact, a quotation, a name, are most difficult, and for these automatic writing was employed.

Dr. Densmore also sends us a copy of a letter he has recently written to Dr. Andrew Jackson Davis, asking him whether he obtained the quotations contained in his various works from the books themselves, or whether he was enabled to see them when in the 'superior condition,' and to write them without having the books before him. In his reply, Dr. A. J. Davis says:—

The 'superior condition' is incomprehensible to one who has lived all his life in the sphere of the ordinary and commonplace. To such a mind the 'superior condition' is an imaginary mental state. . . . In the preface to the 'Thinker'—otherwise 'Great Harmonia,' Vol. V.—you will find Mr. Cyrus Oliver Poole's testimony that there were 'no books' in the room where I was writing the 'Pantheon of Progress.' In the 'Pantheon' we find the personal history and mental productions of many of the leading deities of mankind. And yet in Mr. Poole's residence, which was hired by him as a summer cottage, *there were no books*, save the light literature of novels and magazines. And yet I made many extracts from published volumes—all seemingly impossible. But all at once the 'impossible' vanished, and the 'certainty' came plainly to the senses. I find that where my orbit, so to speak, intersects the orbit of any other mind, in the line of my special investigations, the thoughts and the actual words of that mind seem as familiar to me as are my own. So perfectly plain and familiar are the thoughts and verbal clothing of the other mind that I can, as it were from memory, quote the very living sentences and reflections of the other personality. This experience is what I call an intersection of individual orbits. . . . There are also occasions when some other exalted mind (unsolicited) yields me, by direct impression, the aid I need at the moment, whereby errors are corrected, or some mistake effaced from my chapters. And yet, doubtless, I continually make mistakes, or something equivalent, and thus I live and learn.

It would no doubt be of interest to know how far the alleged quotations are given in the exact words of the author to whom they are ascribed; or how far they represent his thoughts; but this is a matter which must be left to investigators who are interested in the subject, to look up for themselves.

* The Way of Initiation; or, How to Attain Knowledge of the Higher Worlds. By RUDOLF STEINER, Ph.D. Theosophical Publishing Society. Price 3s. 6d. net, or 3s. 10d. post free from the translator, Mr. Max Gysi, Belsize Lodge, Belsize-lane, N.W.

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MARK TWAIN AND MRS. EDDY.

Mark Twain's famous attack upon Mrs. Eddy ('Christian Science,' London and New York: Harper and Brothers) is by this time pretty well known to most of our readers, and its blend of ferocity and mirth is not likely to be easily forgotten. As a study of really wonderful English, flexible, exact, broad, mirthful and ferociously funny, it stands by itself. We know nothing like it, though Colonel Ingersoll's tremendous lectures, on Bible subjects and ecclesiastical Theology, are akin to it, in searching criticism and merciless mirth.

We are not intending to reopen the case, but there are two or three matters which just now come naturally up for rejudgment or emphasis. One is the fundamental question of Mrs. Eddy's supremacy—inspired, unchallenged, divine and absolute. This, Mark Twain abundantly proved. By a network of contrivances, bye laws, checks, and a veritable maze of legal hooks and eyes, Mrs. Eddy has managed to keep in her own hands every thread of Christian Science thought, gospel, discipline, authority and business regulations.

There is one supreme Church, her Church, at Boston, which holds the sole patent of the autocratic word 'The.' It answers to the Church of Rome, even as she answers to the Pope. All over the world there may be branches, but 'The' Church at Boston, her Church, is the trunk and root, and, if any branch attempts to be self-sufficient, the trunk and root automatically stop the supply of sap, or simply cut off and drop the branch. There are no preachers in these churches, only readers; and the only books read are the Bible and what Mrs. Eddy has written. All these branch churches have an order of service of her compiling. No varying allowed. There is but one Creed, and she wrote it and enforces it: but one publishing house, and she controls it and profits by it. There is but one college, and, following the example of Cairo, only one thing is studied—the new Koran of Mrs. Eddy. There are hundreds of supply pipes and water taps, but Mrs. Eddy appoints and automatically controls them all; and she not only controls, but is, the main.

Such is Mark Twain's case, and he proves it up to the hilt out of Mrs. Eddy's own books and lips. But, having done this, what of it? Mrs. Eddy's position a good deal matches that of Mrs. Tingley, though for very different ventures; and, so far as we can judge, Mrs. Tingley is doing good work, though with instruments which are

entirely under her control. The proof of the pudding is in the eating and not in its making or controlling: and, on that basis, we might, while condemning the creating and controlling methods, praise and enjoy the products. Is Mrs. Tingley creating and ordering a bit of the Heavenly Kingdom at Point Loma? and is Mrs. Eddy keeping up a flow of health and vitality from her spiritual motherhood and, let us say, Despotism? Tyranny is, in a sense, always detestable; but Autocracy need not be so. There is a sense in which God is the supreme Autocrat of the Universe, but who would have it otherwise? God will remain, and the continuity of the outflow of His life and power constitutes and guarantees Evolution. Mrs. Eddy will not remain, and Time, like a steady tide, will sweep all her little contrivances away.

What is strangest about Mrs. Eddy's structure is that it is all set up and described in such absolutely muddled English, though, for all we know, that is one reason for its success. There are still multitudes who think that everything they cannot see to the bottom of is deep, forgetting that inability to see the bottom may as easily be produced by mud as by depth: and truly Mrs. Eddy has hit upon a wonderful style, a good deal like that of Lake Harris but with less eloquence, and with similar results. Even educated people, like Laurence Oliphant, can be hypnotised by discharges of purple words. Take the two examples cited by Mark Twain—Mrs. Eddy's purple cloudy versions of Christ's beautifully simple Prayer. He is a trifle confused as to the order of time of their production, but we take it that the first is as follows:—
Principle, eternal and harmonious,
Nameless and adorable Intelligence,
Thou art ever present and supreme.
And, when this supremacy of spirit shall appear, the dream of matter will disappear.

Give us the understanding of Truth and Love.
And loving we shall learn God, and Truth will destroy all error.
And lead us unto the Life that is Soul, and deliver us from the error of sense, sin, sickness and death,
For God is Life, Truth and Love for ever.

There is just enough of novelty in this to make it noticeable, and about enough sense in it to save it from burlesque; and, to a devotee, it might seem to be an inspiration: but let any healthy mind contrast it with the original, and decide its value. The second, Mark Twain regards as inferior, with the satirical remark, that 'inspiring is an art which does not improve with practice.' It is as follows:—

Our Father-Mother God, all harmonious, adorable One.
Thy kingdom is within us. Thou art ever-present. Enable us to know—as in heaven, so on earth—God is supreme. Give us grace for to-day; feed the famished affections. And infinite Love is reflected in love. And Love leadeth us not into temptation, but delivereth from sin, disease and death. For God is now and for ever, all Life, Truth, and Love.

We do not agree with Mark Twain that this is inferior to the first. On the contrary, it appears to us to have a distinctly thoughtful note in it; but we are puzzled to know why Mrs. Eddy should think it necessary to monkey with the Lord's Prayer at all.

Mark Twain tells us that this enterprising lady has been editing the Commandments—a dangerous business! and we agree with our grim humourist when he says, 'I do feel that the shrinkage in our spiritual assets is getting serious. First the Ten Commandments, now the Prayer. I never expected to see these steady old reliable securities watered down to this.'

'BELIEF is not subject to the will: it depends upon evidence. To hypnotise yourself into a delusion of belief by affirming that which is not true, is not really to believe it.'—
'LIFE.'

THE SPIRITUAL ELEMENT IN EARLY ITALIAN ART.

BY THE REV. LUCKING TAVENER.

An Address (illustrated with lime-light lantern reproductions of many pictures) delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, January 14th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 57.)

Fra Angelico is the next man I shall mention. He remained true to the higher aims of Art, although the renaissance had well set in with its feverish humanities and hasty rejection of all spiritual ideas as superstitions. He had learnt the painting of realism and naturalism from Massaccio, but continued to express in beautiful form the deepest mysteries, the profoundest thoughts and the highest aspirations of the Christian faith. All the religious fervour and personal sacrifice of St. Francis, the yearnings of Dante, and the monastic dreams of the celestial city seem embodied in the works of Fra Angelico. His own soul seems to have partaken of the entire devotion of his age, and his art wonderfully expressed it. The aloofness from the affairs of the world seen in his pictures represents the character of the man. Simple in habits, saintly in ways, he devoted himself to serving God by helping the poor. He never painted without first praying; and never retouched his works because he felt that no mistake could have been made, as God directed him. All will admit that no painter so wonderfully caught a saint-like expression for his saints, or was able to depict such angelic faces for his angels, as Fra Angelico. From the character of his life and works, it is not to be wondered that his contemporaries called him the angelic brother. His baptismal name was Guido, but on joining the Dominican convent at Fiesole he took the name of Giovanni and was known as Fra Giovanni of Fiesole. However, from his love of painting angels, his unworldly habits and his sweetness of disposition, he soon became known as Fra Angelico. I should like to quote a sentence or two from Vasari:—

Fra Angelico was a simple man and most holy in his walk. He shunned all things of this world, lived a pure and saintly life, and was such a friend to the poor that I think his soul must now be in heaven. He exercised himself continually in painting, but would depict none but sacred subjects. He might have been rich; but cared not to be so, saying that true riches consist alone in being content with little. He had choice of positions of dignity, but he sought no other dignity save that of drawing nigh to Paradise. He used oftentimes to say that one who is an artist has need of quiet and of a life without care, and that he who paints the things of Christ with Christ should continually abide. Amongst the friars he was never seen in anger. When he admonished his friends he would do so quietly smiling.

The picture on the screen is one of the frescoes in S. Marco. It is called 'The First Eucharist,' and is full of interesting points. I do not like the criticism which urges that Fra Angelico ignored the common facts of everyday life; I do not think he did. I rather think the truth is that he saw, beneath their materiality, their inner reality. Now this picture represents the supper as taking place in the cell occupied by Fra Angelico. As you visit the monks' cells of San Marco you note the very windows he has put in this picture; and in the cells of one side you can see through the windows the opposite side of the monastery with its longer windows as the painter has shown here. Is not this etherealising the common acts of everyday life? Does it not give a glory to the plain bare cell in which the painter had to spend his days? He has drawn the well of the cloister beneath the arch at one side: of course it is a symbol of truth, but the fact of his so painting as a symbol the well from which he daily drew his water, made that common well a word of God.

Notice also that he has avoided one thing which nearly all

the painters represented. He has given no suggestion whatever of Judas. The twelve apostles are there: four of them have left their stools and, kneeling, wait the coming of Jesus. One face is almost hidden. That may have been Judas, for there is no mark on any one of the others to indicate the betrayer. Or Jesus may have been so placed to hide where Judas would sit. Whatever thought Fra Angelico had, he has certainly succeeded in obliterating the one dark feature of that sacred supper.

San Marco, once the great monastery of Savonarola, is now a veritable museum of the works of Fra Angelico. In most of the cells once occupied by the monks there is one picture, either painted by himself or under his direction by one of his pupils. This one is the Annunciation. The arcade shown in the fresco is taken, with modifications, from the cloisters of the monastery. I need not dwell upon it except to remark that the photograph gives no adequate idea of the beautiful brightness of colouring, nor of the wealth of details seen in the original work. The daisies in the cloister garth are lovingly painted; the wings of the angel are most elaborate and aglow with pure simple colours, blended quite harmoniously and touched with gold. The little room in the distance is a faithful picture of one of the monastery cells.

In the Academy at Florence there is Fra Angelico's Last Judgment. In a way the picture is on conventional lines; but the part you notice in the picture is not the agony of the condemned ones, but the joy of the blessed. Being a painter in the service of the Pope and the Church, he had to paint the subjects wanted by the authorities. He had trained himself to obedience, and that obedience went so far as to make him unwilling to do any work unless he had the consent of his bishop, but he was ill at ease when he had to represent any form of darkness, sin, or condemnation; and those parts of his pictures were failures. Every attempt on his part to depict a phase of the Inferno is tameness itself, while the rapture he is able to put into his pictures of Paradise is without equal in the whole realm of Art. I know of no more definite proof of spiritual vision than can be found in Fra Angelico's pictures. His inner vision was certainly clear. His method of preparation for painting was emphatically spiritual. He would shut himself in and engage in prayer. Rising from his knees he would keep his eyes closed for some while, then, opening them, he would paint with a wonderful precision, definiteness, and rapidity. Here is a detail of the Last Judgment. I have selected this part because it bears the evidence that he was painting here the joy of his being. It is a lovely touch to put the angels dancing among the flowers. This picture is sufficient to show Fra Angelico as an ardent lover and student of Nature; for the plants and flowers are painted with striking accuracy and with the utmost painstaking attention. The roses of Cortona he introduced often into his pictures; and those very flowers, amidst which the angels are dancing, may be seen and identified to-day in his own beloved Fiesole. He has painted them just as they appeared in the flower-decked meadows between Fiesole and Florence.

The criticism that he lacks the contemporary knowledge of perspective; that he never was a master of the management of shadow, and that his glowing colour is too brilliant and dazzling for the eye, may be all true; but his subjective vision was higher than that of any other painter. He painted what he saw of the spiritual realm, and his seraphic glow prevented his seeing the darkness if any such came within his vision. One would be inclined to say that he never saw that dark sinning side of life in his spiritual looking, and that when he did paint it, it was not from his own knowledge but by order of his Church. His little devils are all too comic and absurd to impress the spectator with evil. In evil he only saw the foolish immaturity. His lack of sympathy with the popular view of sin was at once his weakness as a painter, and his strength as a spiritual teacher. However much you enlarge his work you will find the same care and attention, and the same directness and precision. He painted things he saw, though they were of heavenly places. He had no doubt about them, consequently did not need to alter what he had done, and this picture shows

us how he believed saintly men would be welcomed in the spiritual realm.

The angel now shown upon the screen is very popular. It is one of twelve painted on a frame of a Madonna. They are pleasant in form and colour and charming to look at, but do not represent the painter's power as do the frescoes in San Marco, yet by these angels Fra Angelico is most judged. An estimate so formed must be a poor one, for they are nothing more than flat decorations of a frame, and we do not judge a painter by his picture frame.

I show you one more picture by Fra Angelico. It is a lunette over the door of the guest-chamber at San Marco. There are several similar works in the quiet cloister. At first sight this would appear to represent Christ's appearance to the two disciples on the way to Emmaus. But in reality it is a painted sermon on that text, preached to the monks of the Dominican convent. Fra Angelico has changed the disciples into monks, and Christ is the pilgrim to whom the monks are offering hospitality: 'Abide with us, for the day is far spent and night is at hand,' and the sermon is repeated to-day. The Christ spirit asks of us, even in busy and noisy London, for protection and shelter. The camel's hair garment of poverty and the staff of many a weary pilgrim accompany the Christ, though the outcast wanderer is never suspected of being the Christ; but if ye give even 'a cup of cold water to one of the least of these, ye do it unto me.'

Contemporary with Fra Angelico was a sculptor of strength and power, who did not hesitate to depict the weak and dark sides of life when such were necessary. I show you his statue of Colleoni at Venice for the purpose of pointing out the fact that men who are filled with the divine spirit are not necessarily devoid of manliness and knowledge of the world. It is the work of Donatello, and, as far as we can know at this distance of time, must have been a work of absolute originality. There seems to have been no equestrian statue to guide him, for the bronze statue of Marcus Aurelius at Rome was at that time hidden away somewhere, and there is no sign of copying in this fine figure of Colleoni. It shows wonderful knowledge of the anatomy of the horse and of man. Lord Balcarras declares this statue by Donatello to be the finest equestrian statue in the world. I show it only to introduce the sculptor to you. The present photograph gives us an entirely different idea; it is Donatello's John the Baptist. The artist designed quite a number of such statues, representing the Baptist in childhood, manhood, and old age. This is a life-size figure showing the fore-runner of Jesus just walking out into the desert away from the haunts of men. He looks downward upon a scroll, and, being busy reading, he trudges forward with hesitating gait. This figure is a triumph in the way of representing concentrated meditation. The Baptist is oblivious to the entire world around him. He has no interest with the spectator even, being entirely occupied with the coming Kingdom of God and the Saviour whom he believes to be at hand. The artist expresses his thought and emphasises it in every bit of his work—the hands, the feet and the head are wonderful character studies—and it is this character-expressing power of which Donatello is the earliest exponent. Such power is found nowhere in the placid Greek art of the ideal; nor in Giotto. Fra Angelico could only show the ecstatic side of life: his saints and angels are filled with the rapture of the spirit world, while Donatello can show the whole gamut of human expression.

See this statue. It is the Magdalene that stands in the Baptistery at Florence: the type of repentance after baptism. What a contrast it presents to the popular pictures of the Magdalene by the artists of later times! Think, for instance, of the plump freshness of the Magdalene by Titian as you look at this emaciated figure. Standing in repentance, the poor Magdalene is a mass of tattered rags, with all the feminine softness of limb missing, her hair matted and falling down in knots—a thin wasted form, painful in all its ascetic excess. This picture has been the subject of much hostile criticism: of course it is not beautiful or pleasing—but should you have those qualities in the repentant Magdalene? It inspires horror, and is, as a critic has remarked, 'an out-

rage on every well-clothed and prosperous sinner.' When, however, the first shock is over and the spectator considers the work carefully, it will be admitted to be a masterpiece of the sculptor—'it is as though one of the Penitential Psalms had taken bodily shape.'

(To be continued.)

LIVING IN THE SPIRIT.

It depends very largely upon ourselves, upon our habitual mode of thought and reason, whether we extract pleasantness or unpleasantness from life at all times. Of *what* we are, *that* we attract to ourselves. We are magnets in this sense. In our daily demeanour, if we be angry we attract to ourselves anger, if pleasant, we attract pleasantness, and thus we have a hand in making or marring our own happiness. The Higher Philosophy teaches that life is always worth living, but it defines 'life' and 'living' as superior to the mere surface existence in which so many take delight. Life is always worth living, but few there are who really *live*.

There are times in the career of most of us when dormant energies of being are aroused into activity and hidden powers of perception are exercised; there seems to be an extension of consciousness and for the time being the physical and the spiritual appear to be united. To attempt to explain in words such moments of spiritual awakening, of real life expression, is to stifle the soul in the act. No language can do justice to such inner experiences. A variety of occasions may invite these revelations of the true self. It may be that at the time we are witnessing some awe-inspiring spectacle of Nature, or watching some grand deed of heroism in the drama of human existence. An oration from the lips of a master, a sermon, a song, or a work of art, may all serve to arouse this inner abiding self and cause us to feel that life is well worth living.

If we have habitually dwelt upon the good in our lives, instead of upon the mistakes and ills, our memory for such occasions will be quick to serve us. But it is unwise to cultivate a memory for the apparently sombre side of our experiences, for in so doing we lengthen those times, since every contemplation of a by-gone experience is in itself an extension of it. 'Dwell upon those experiences that have always inspired you in the past; discard the thought of those that have had the opposite tendency'; this is the philosophy of the Higher Life. The life that enjoys these rich moments of realisation is one that cannot find completion on earth—it cannot be confined to a material universe—it is the only life worth living. Have you not known such periods, when all sense of time seemed gone—an hour of rich experience pressed into a moment?

It is said that 'The spirit sports with time, can crowd eternity into an hour, or stretch an hour to eternity.' Then it is that you are actually living above time, for time has no meaning for the soul. If we could but realise this truth and get from under the thought-bondage that such terms as 'time' and 'space' imply, we should be in a far better position for accepting higher truths which, for their full understanding, require a relinquishment of the belief in time and space. We find it difficult to break thought-habits, and we attempt to carry over physical conceptions into psychic and spiritual studies; but no experience gathered on one plane can be definitely related in terms of another, since all that can be carried over from one phase of life to another are but symbols.

The times when life seems most worth living are times when the self—the ego—is expressing those higher states of being: when elevating and exultant soul feelings, foretastes of a higher destiny, are experienced. If life at such times is so well worthy, why should we suppose a cessation of life when the physical framework is discarded? Should we not rather count on even more vivid realisations when the soul has been freed from the fetters of the clay? We may rest assured that rich experiences are in store for us when we give up the physical and really begin to live. The glimpses we sometimes catch of a higher state are proofs of this fact, they cause us to aspire to those things of lasting moment: the possessions of the soul.

CLARENCE J. GUNN.

A CABINET PERFORMANCE.

JOTTINGS.

'The Westminster Gazette,' reporting the performance of Mr. and Mrs. Tomson at the Hippodrome, says:—

It may be added that no claim is made, either that the performance is Spiritualism or trickery. The audience is left to form its own conclusion, and the writer of this report has no hesitation in saying that the whole thing is an exceedingly clever piece of conjuring, which, no doubt, other performers could reproduce. It is, at any rate, difficult to believe that anybody has said, as is alleged, that the appearances are incapable of explanation on the basis of any forces of which we have knowledge. Mr. and Mrs. Tomson are very clever illusionists, but their exhibition has nothing whatever to do with occult forces.

If Mr. and Mrs. Tomson wish to prove that they are anything else but conjurers they will do well to come to 110, St. Martin's-lane, and sit together in our test cabinet. Then, if flowers and forms are produced outside the cabinet, and the netting is intact at the close, we shall have indubitable evidence of occult power or spirit agency; but will they come?

Part of the public performance of Mr. and Mrs. Tomson is thus described by 'The Westminster Gazette':—

The lights are lowered, and in the half-gloom there appears outside the cabinet the figure of a woman, all clothed in waving white drapery, which makes motions in various directions and then retires behind the curtains, where a few seconds later Mrs. Tomson is discovered, still clothed in the original black, while the cabinet is otherwise empty.

It should be borne in mind, as Mr. Hudson Tuttle says, that it is—

an absolute fact that spirits cannot be seen by mortal eyes. If they become visible, it must be by attracting atoms around themselves so as to reflect light, to which spirit is perfectly transparent. Appearances of spirits immediately after death, of which many instances are revealed, and which are not rare occasions, depend on the spirit taking with it a slight portion of the earthly body, which is very soon thrown off. In such instances it is not materialisation, but etherealisation, which is the most satisfactory of this class of manifestations. Now a spirit cannot be seen without a film of matter which is attracted and imposed as a reflecting surface. To perform this miraculous feat of chemistry is within the knowledge of few spirits, and even the best informed are at times imperfect. It is difficult to make clear this process of spiritual chemistry, possible only under certain conditions, spiritual and physical, of the medium, and of the attendant circle.

In view of the fact that the marvellous phenomenon of materialisation can only be produced under subtle and harmonious psychic conditions, and that such manifestations are extremely exhausting, and cannot be repeated frequently without injury to the sensitive, those who are inclined to believe that Mr. and Mrs. Tomson are presenting spirit manifestations to the public, night after night, need only ask themselves, 'Are the conditions at music-halls harmonious and psychically favourable for genuine phenomena?' There can only be one answer to that question, and the logical inference is that drawn by 'The Westminster Gazette,' viz., 'their exhibition has nothing whatever to do with occult forces'—and there our interest in it ends.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Colvey Hall, 25, Fernhurst-road, Munster-road, Fulham, on Sunday, February 14th. At 3 p.m., Mr. Medhurst, from Johannesburg; at 5 p.m., tea. Speakers at 7 p.m., Messrs. J. Adams, G. T. Gwinn, and Medhurst.

'KABALISTIC ASTROLOGY' we do not profess to understand, but some of our readers may be able to thread the mystic mazes of key numbers, planetary circles, points of departure, and Tarot points; at any rate it has the advantage of being within the reach of anyone who can work simple arithmetic and follow the directions given in Sepharia's book, the full title of which is: 'Your Fortune in Your Name, or Kabalistic Astrology,' recently reissued by Messrs. Wm. Rider and Son, 164, Aldersgate-street, E.C. Some of the 'horoscopes' given as examples of this method are quite remarkable in making the crime fit the punishment, and several recent examples have been added, such as that of Miss Hickman, the 'missing' lady doctor, whose birth presage was 'mystery, the unknown, the unexpected, fatality,' and whose symbol for 1903, the year of her death, was still more ominous of impending catastrophe.

In 'an open letter to Sir Oliver Lodge' in 'The Literary Guide,' Dr. Charles Callaway says: 'Wireless telegraphy shows us how energy can act across wide oceans and convey the thoughts of men from continent to continent.' But does wireless telegraphy convey the thoughts of men, or merely cause movements of a receiving instrument, in accordance with a pre-arranged code? Dr. Callaway regards the hypothesis 'that a conscious self can exist and act apart from matter' as 'tremendous.' We shall be interested to see Sir Oliver Lodge's reply.

Writing in 'The Christian Commonwealth' the Rev. R. J. Campbell says: 'I think it not improbable that scientific psychic investigators will before very long manage to prove to the satisfaction of the average man the existence of discarnate consciousness. If so, I shall rejoice, because I believe the general effect of such a demonstration would be good; but even so, I would rather rely on the instinctive perceptions of the higher order of spiritual experience.'

The spiritually-minded thinker realises that there is a plane of consciousness, frequently designated intuitive, higher, inner, religious or spiritual, which, when it is attained, affords him experiences of the greatest value. He becomes aware of spiritual realities by direct perception. These apprehensions of spiritual truths are their own evidence: the spirit sees and understands without argument. By a kind of psychic illumination within, the sacred realm of spiritual verities is revealed, and the seer knows the real things of life.

'The plane of spiritual experience is real,' says the Rev. R. J. Campbell; but it is only real to those who have attained to it. He says: 'It is felt by most to be higher than the purely intellectual, and it is on the plane of spiritual experience that certitude regarding the immortality of the soul has hitherto generally been attained. Evidence that would carry conviction by the methods acceptable to the scientific mind would, of course, have to be on the lower plane. I quite admit that such evidence might be of great value as a reinforcement to spirituality, but it could never be a substitute for it, or take precedence of it.'

'The Financier' of January 19th refers to the grotesque intervention of the Melbourne Custom-house officers, who, as mentioned in 'LIGHT' of January 16th (p. 28), took a list of the *apports* resulting from Mr. Stanford's séances with Mr. Charles Bailey, with a view to charging duty on them. 'The Financier' states that as 'the spiritualistic witnesses affirm that the goods were materialised in the séance chamber the Customs officials regard them as virtually manufactured in Australia, and not liable to duty.'

Continuing, 'The Financier' states that 'a Federal Senator has asked in the Upper House of Parliament for a Ministerial statement as to whether attention had been given to the alarming possibility, indicated in the Press reports, of the surreptitious introduction of materialised mandarins, through spiritualistic agencies, and, if so, whether steps would be taken under the Immigration Restriction Act to prevent this new form of invasion. The Vice-President of the Executive Council, Senator McGregor, affected to treat the term "mandarins" as if it were meant to apply to a species of orange, instead of being used to describe a certain rank of Chinaman. The Vice-President, consequently, replied that mandarins came into Australia classified as "fruit n.e.i.," and that no doubt the Customs Department would take every care that they were properly dealt with. As might be expected, both question and answer evoked considerable laughter.'

We have several times noted the Japanese custom of paying honour to the spirits of ancestors, or of deceased soldiers, and even addressing speeches to them, and now an instance of a similar feeling comes from China. The princes and high officials having asked leave to decline a certain favour, we are told, the Prince Regent ordered them 'not to try to make unnecessary etiquette,' whatever that may mean, 'but to attend to State affairs with one mind in helping the young Emperor to console the spirits of their late Majesties.' In Western countries it is usually thought that we should respect the wishes of those who have passed on, and console their relatives who are still with us; but in this case it is represented as the duty of the living, by the careful conduct of affairs, to console the spirits of those who are no longer able to give personal attention to the matters formerly in their charge. It is not altogether a bad incentive to the performance of duty.

Dr. Lyman Abbott, says 'The Progressive Thinker,' recently stated that the Rev. Henry Ward Beecher had on one occasion preached on 'the background of mystery,' and 'had said things bound to create discussion. He and Abbott were editors of "The Christian Union." Abbott insisted that Beecher revise his own proofs of this sermon. Beecher tried and tried again, and then, throwing the proofs down and jabbing his pencil through them, he exclaimed: "Abbott, I've said what I did not mean, and haven't said what I meant, and I don't know how to preach anyhow." Beecher had got too big for his instruments of expression.'

Dr. Abbott further said: 'They that we call dead I believe are living all about us, perhaps within sight of our movements, within sound of our voices, but whether that be so or not, yet living. Each individual of the human race is an imperfect production of evolution. All other things reach their completion in orderly development. No man was ever finished. He learns some things, but there is always a large realm of art beyond him. Had Darwin had time he might have known what Gladstone knew, and had Gladstone had time he might have known what Darwin knew. No man ever does anything more than touch the very periphery of knowledge and experience—and he is snuffed out. Death is his emancipation.'

'The Coming Day' for February states that the Rev. Alexander Macdougall, in a recently published letter, says that when he was seventy years of age he believed his opinions were finally fixed, but now that he is seventy-eight he entertains different ideas. Then he was content to leave the reality of the future life in doubt, 'and to acquiesce with resignation in death as the end-all for us, if such proved to be the divine decree. But the revelations of psychical research have convinced me that communication has actually been opened up between our living selves and our brethren of the so-called dead, who, I seem certainly to find, have not been wiped out, have not passed utterly away, but only passed into a higher plane of existence, from whence they telegraph to us; so a future life has become to me not a vague "perhaps," or even "a lively hope," but a demonstrated certainty. To this solemn fact I desire to bear emphatic testimony. The knowledge of it is urgently needed as a corrective to the unbelief of our time.'

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.

Dr. Hodgson and Complex Cross-Correspondences.

SIR.—In reference to the article, 'A Few Reflections on Cross-Correspondences,' by Miss H. A. Dallas, in 'LIGHT' of January 23rd, I should like to say a few words.

Miss Dallas told me she knew Dr. Hodgson through correspondence. I knew Dr. Hodgson personally and rather intimately, and knew nobody who was more simple and less complex in his mental output. He was the last person to make things intricate unnecessarily and the first to appreciate them in exact proportion to their simplicity.

The unfortunate complexity and redundancies of the last S.P.R. 'Proceedings' may have been a necessity, but I am quite sure—so far as Dr. Hodgson is concerned—that he would not have considered it a desirable fact, but rather, an unfortunate human limitation.

I can imagine no one less likely to set to work, from either side of the veil, to make things 'ingeniously intricate,' even with the object of making his communications valuable in proportion to the amount of 'brain lashing' necessary for taking them in.

In fact, I have the best authority for saying that his attitude towards complexity was exactly contrary to this idea, and that he considered the former a serious drawback. He wrote me once a long, chatty letter and at the end told me I must 'excuse mistakes' as he had been spending many hours that day over certain most valuable but decidedly 'intricate' records; and his delightfully racy comment was, 'I have just finished up for to-day, after eight hours' work at them, and I wouldn't have that man's brain for anything on earth!'

I do not think this sounds like a man who would voluntarily exercise his ingenuity in producing such cross-correspondences 'as should be hidden from all but the most diligent seekers,' which appears to the author of the article to be very desirable. Generally the greatest thinkers, and invariably the greatest

masters of style, are those who have learned to express themselves in the simplest language. With some, this is a natural gift; with others an acquired grace.

Intricacy and complexity are always the refuge of the unlearned and incompetent. Comparatively uneducated people never use a short word if they can find a long one and never an English word if by any possible chance they can secure a foreign one.

In saying this I am in no way criticising the labours of the S.P.R. recorders. They had to take what came to them and through them and to make the best of it. My only care is to show by my quotation from his letter that Richard Hodgson was the last person to admire mental ingenuity and complexity for its own sake or with any ulterior object in view.—Yours, &c.,

E. KATHARINE BATES.

Hotel Annonciata, Menton.

Experiences with Ouija.

SIR.—Permit me to respond to your correspondent's request in 'LIGHT' of January 23rd for experiences with 'Ouija.'

When I began to develop mediumistic faculties I sat with a friend who was very mediumistic, and who, like myself, has a great many near relations in the spirit world. At first we were most successful with the 'Ouija,' and had undoubted proofs that we were really in communication with our spirit relatives. To make doubly sure, when her friends were operating I spelt out the messages, and she kept her eyes off the board, and when my friends were at work I looked away, so that neither of us could be accused of unconsciously guiding the pointer. We both had messages on private family matters, which were known only to ourselves respectively and to the spirit friend who was communicating. After the first two or three sittings, however, there came a change. Foolish sentences were given devoid of all meaning; statements were made which we knew were untrue; sometimes a friend would write his or her name and begin a sentence in characteristic style, but it would end in something utterly silly and meaningless. We realised that something had gone wrong, which we did not understand, and set our minds to work to find out what it was. We 'sat' again and again with the same unsatisfactory results, and often put the board away in disgust, though we felt sure that sooner or later with perseverance the problem would be solved. One day we suddenly remembered that we had heard of some people near us who had been much worried with a young girl spirit, who interfered with them in much the same way, and who said that she had passed into the spirit world many years before, under very sad circumstances. She had evidently remained earth-bound, and her one pleasure seemed to be to annoy people with whom she could get into touch. As a good many of my friends were at that time trying, like myself, to develop their mediumistic faculties, this spirit found the chance she wanted. She was not bad, she was simply mischievous and irresponsible. It had not then occurred to me that she might have attached herself to us, but the next time my friend and I tried to get in touch with our own spirit friends the usual nonsense was written, and in reply to our inquiries the name of the girl spirit whom I have mentioned was given. She seemed to have a great deal of power, and sometimes impersonated our spirit friends. On one or two occasions, when they were communicating, the pointer was violently pulled from under our hands. At last, after many disappointments, we decided to try what patience and kindness would do for this poor earth-bound spirit. We reasoned with her, allowed her to write an account of her sad life on earth, and prayed for her—that her condition might be improved. Before long our patience was rewarded. She began to write sensibly, and in time quite gave up interfering with the other spirits when they communicated with us. Since then her whole character has changed, and she has proved a devoted friend, and most grateful for the help we gave her. She is frequently with me and often fetches one of my own spirit friends when I particularly wish to receive communications. A short time ago she warned me of an accident that was going to happen, and on account of her warning I took precautions, so that instead of being a severe one it was very slight.

If inquirers who want to get in touch with their own spirit friends would be kind and helpful to any poor wandering, earth-bound spirit who may, for mischief or for other reasons, interfere between them and their friends, and listen to their story and try to reclaim them, I am sure there would not be half so many complaints of disappointments. We must remember that these spirits are human beings, but one step removed from us; they have their feelings the same as we have, and we all know that harsh words will rouse the worst side of most persons, and that kind words have the reverse effect. Civility and courtesy will often turn what might be an enemy into a friend.

These irresponsible spirits are in much the same state as they were here, and sometimes crave for a word of sympathy and help from a human being. I know of many who have been assisted in that way and whose feet have been guided into the right path, by the prayers and kind thoughts of friends on earth. Surely we should realise that we can send out helpful influences to those on the other side and that *their* power to help *us* is very great if they are on the upward path.—Yours, &c.,
(Mrs.) C. T.

Inaccurate Spirit Messages. A Correction.

SIR,—The unauthorised addition of a few words by some member of your staff to the concluding paragraph of my note upon inaccurate messages ('LIGHT,' p. 60) renders that same note abortive, as you will kindly allow me to point out. The paragraph runs as follows: 'Such a proposition runs counter to one's sense of the eternal fitness of things, and is incompatible with faith in a Supreme Power which has called us into being, and which we believe has *implanted in us a higher, not a lower inward nature, and has thus provided for the gradual unfolding and perfecting of our mental and moral attributes.*' The words inserted are those written in italics. Now, an 'inward nature' conveys much the same idea to my mind as a 'sub-conscious self,' which is precisely what I am arguing against! If we really possess a secondary personality, that personality may be either higher or lower than our normal self, and a *lying* communication need excite no surprise.—Yours, &c.,

BIDSTON.

SIR,—I am convinced that the sub-conscious self plays an important part in messages, whether by Ouija board, table tilting, or other means of communication.

The following is taken from a recent issue of 'The Annals of Psychical Science': 'Dr. Pickering and Mr. Usher sat at the "Ouija" board and Mrs. Usher was asked to think of something that might call forth an answer. She thought of a pet dog, but the automatist spelt, "Big hat trimmed." Mrs. Usher had, that afternoon, had the trimming of a hat altered.'

Another instance of a message, other than that in the conscious mind of the sitters at the time, came under my notice when sitting at a table with a friend and his wife one evening about twelve months ago. It knocked out, 'Send away what you have written, it will be successful'; and asking further, got reply that the message referred to a 'Limerick' the wife had roughly written out in the morning, but which, she assured us, she was not then thinking of. (The Limerick was sent in, but was not awarded a prize).

I could give many cases of replies coming from the minds of the sitters, but how conveyed to the table, Ouija board, &c., without the conscious action of the sitters, is a mystery that I cannot solve; though possibly in some cases the movements are caused by the involuntary muscular action of one or more of the sitters.—Yours, &c.,
S. B. McCALLUM.

Plymouth.

Sorrow and Salvation.

SIR,—Kindly allow me to traverse one or two of the remarks in the, in my opinion, much too airy and irresponsible criticism in 'LIGHT' of January 23rd, entitled 'Sorrow and Salvation,' of a venerable, and at the same time to-day much-alive religion.

First as to the admission by the author of the book which you review, that 'Nothing is to be gained by preaching Buddhism except where life is felt and understood to be suffering': surely this only amounts to what any sensible enthusiast would say in reference to his own religion, or 'doxy' (assuming it to be of any weight), when considering propaganda; thus the Socialist addresses himself primarily to the 'workers,' because, in his view, life to them 'is felt and understood to be suffering.' According to Solomon there is a time for everything, and not to see this is to be blind to all relativity, and 'the fitness of things.' The need for a philosophy of life is not keenly felt by a young bride, or by the young man in his strength: 'beads and prayer-books are the toys of age,' but the deep student of life, or criminology, &c., will consider the matter. Thus philosophers of all ages have recognised the value from a higher point of view of suffering, whether it is the schoolboy's stomach-ache from gorging green apples, or the disappointed ambition of the statesman fallen; the Christian symbol is the cross, an instrument of torture. I would venture to say, from a slight acquaintance with Buddhism, that the writer's remark that 'the first stage of conversion to Buddhism is conversion to the knowledge of the fact that life is a ghastly mistake,' is incorrect, to say the least of

it: it smacks of Schopenhauer, in other words of the superficial Orientalist with his bizarre ideas of the meaning of Nirvana, 'for the things which are seen are temporal; but the things which are not seen are eternal.' It all depends upon the point of view:—

'Outwards the Self-existent bored the holes,
Hence men look outwards, not within their souls.'

It is possible, I think, that the new Buddhist Society of Great Britain has a future before it, and, in any case, a religion, which, while so ancient, yet still numbers as adherents the greater portion of the population of the globe surely demands full consideration from the readers of a Journal 'devoted to Occult and Mystical Research.'—Yours, &c.,

LEVI JOURADO.

[Mr. Jourado has got to the right station, but is on the wrong platform. He should go to Number 2. The Article he refers to was a Number 2 Article, as a following up of a book under review. We are glad it was felt to be 'airy.' Usually, when these old subjects are discussed, one sadly feels the need of fresh air.—Ed. 'LIGHT.']

Mr. Alfred V. Peters in South Africa.

SIR,—Mr. Peters has completed a most successful mission in Durban (Natal) of over two months' duration. His addresses on a variety of subjects connected with Spiritualism have been very favourably received, they having been of a practical and instructive, as well as of an interesting nature. His clairvoyant descriptions have been excellent, the majority of the descriptions being recognised, and many remarkable tests of identity given. We can truthfully say that Spiritualism has greatly benefited here by the work of Mr. Peters, and we hope he will be equally successful during the remainder of his tour. He left Durban on January 5th for Maritzburg, Harrismith and Pretoria.—Yours, &c.,

W. KNOX,
President, Durban Society.

English Mediums in Denmark.

SIR,—Referring to the article in 'LIGHT' of January 16th on 'English Mediums in Denmark,' permit me to state that when I visited the mediums at their home near Newcastle-on-Tyne, the séance was held under absolute test conditions, as the materialising medium, Mr. Potts, sitting in an iron cage, was locked in, and the key was in my pocket. The cage was fixed in a corner of the room, but a darkened curtain, divided in two, was suspended from the ceiling about fifteen inches from the cage from wall to wall, hanging loose down so as to give passage at both sides and in the middle. It was not without difficulty that I got admittance to a séance, because their circle is strictly private; no charge is made whatever; it is only to show earnest seekers that the 'dead' can and do return that outsiders are admitted.

The sitting took place in a room sufficiently illuminated by a soft red light to enable the sitters to see each other, and even to see the hands on a watch.

Nine white shining forms came out of the cabinet, but only one at a time, some of them quite clear of the curtain, especially on that side where Mr. Etheridge, the trance medium, sat. One child-spirit put her arm round his head, so that everybody could see it. They did not speak, at least I heard nothing, but they all made motions with their heads and hands. Some were tall forms, some children.

One of these tall forms, it was said, came especially for me, and said through the medium afterwards that she was my sister who passed over some thirty-five years ago at the age of eighteen. The name she gave was right, and I have since had many proofs that it really was the same sister who came nearly every evening, while the mediums were here with us, and touched my hand as the pre-arranged sign of her identity.

Here in Copenhagen about thirteen sittings took place, generally every alternate evening, and from six to eight different phantoms gave proof that there is no such thing as death.

One evening one of the sitters was a scientific man, an M.D. and Professor, a great sceptic of course, as most of them are—surrounded as they are by their own wisdom and prejudices as old as the hills. Of course he had to admit the phenomena, but he could not see, or would not see, what they had to do with a future life. I was sorry for him. Most of these so-called learned people are really as ignorant as the savages; they understand nothing but what is accepted by the 'authorities.'

There are many Spiritualists in Denmark, but nearly all work in secret, having private home circles, where different manifestations occur, but no materialisation. It is to be

hoped that the movement will increase rapidly, but I am afraid it will not in this country, where the walls of materialism are high and impenetrable—however, let us pray they will fall some day, for the battering-rams of common sense are getting in their work.—Yours, &c.,

M. NISSEN, Shipowner.

Copenhagen.

[We should be extremely pleased if Mr. Potts and his friend, Mr. Etheridge, could be prevailed upon to visit London and sit in the test-cabinet which has been provided by the London Spiritualist Alliance. A circle of thoroughly sympathetic sitters could be brought together who would give good conditions.—ED. 'LIGHT.']

The Mystery of Life.

SIB,—I have been trying for some years past, especially during the last few months, to realise more fully the truth, for a truth I believe it to be, that everything that occurs in this world is by God's will. I have been praying in the words of George Herbert:—

Teach me, my God and King,
In all things Thee to see.

A few evenings ago I was assaulted, hit over the head twice with some iron weapon, knocked down, kicked and bruised, and robbed by a Japanese; in honour of the Anglo-Japanese Alliance, I suppose!

This sort of experience of the ways of the world is difficult to reconcile with the foregoing teaching, and gives a hard setback to one's faith and trust in God. We are taught by the Bible as well as by Spiritualism to believe that 'whatsoever a man soweth that shall he also reap,' that all effects are due to their causes—but I am quite at a loss to understand what I have done to merit this punishment.

It is all right, I presume, and in time I may come to see it in the right light and say with Job: 'Though He slay me, yet will I trust in Him'; but in the meantime I confess to feeling rather at sea.

What a mystery is life! One can only hope that light may dawn, and ponder the words of another inspired writer:—

Marvel not at thy life; patience shall see
The perfect work of wisdom to her given;
Hold fast thy soul through this high mystery,
And it shall lead thee to the gates of heaven.

—Yours, &c.,

A. K. VENNING.

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

NEW PUBLICATIONS RECEIVED.

'The Life of John Dee.' By W. A. AYTON. Theosophical Publishing Society, 161, New Bond-street, W. Price 1s. 6d. net.

'The Hope that is in Me.' By the VEN. BASIL WILBERFORCE, D.D. Elliot Stock, 62, Paternoster-row, E.C. Price 5s.

'Behold I Show You a Mystery.' By 'LEX.' Elliot Stock, 62, Paternoster-row, E.C. Price 4s. 6d. net.

'The Confession of Seymour Vane.' By ELLEN SNOW. New York: R. F. Fenno & Co., 18, East Seventeenth-street.

MONTHLY MAGAZINES.—'The Open Road' (3d.), 'Modern Astrology' (6d.), 'Occult Review' (7d.), 'Light of Reason' (4d.), 'Fellowship' (10 cents), 'Health Record' (3d.), 'Swastika' (10 cents).

MR. J. J. VANGO writes: 'On and after Friday, February 12th, I shall be pleased to receive patients for magnetic healing between 5 and 9 p.m. at a reduced fee of 2s. 6d.'

IN 'ROME: A weekly record of everything worth knowing about the Eternal City,' of January 23rd, there is given what is called 'an authentic case of Demoniacal Possession,' and the editor says that he thinks it is the most interesting case 'ever printed in modern times. Dealings with the Devil are by no means so infrequent in our time as people generally are prone to believe, and the Witch-Doctors of many parts of darkest Africa are very often recognised agents of the Evil One. The Society for Psychical Research might well devote some of its attention to phenomena of the kind described from personal experience by Mgr. Delalle. They might serve to explain a great many of the manifestations of "Spiritism" in civilised countries.' We shall give the particulars of this case in the next issue of 'LIGHT'; but may say here that we fail to see why it should be attributed to 'the Devil.' Why assume a greater mystery to account for a small one? Who can prove that there is such a being as 'The Devil'?

SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Agnew Jackson's address on 'Opportunities' was much appreciated. Sunday next, Mr. J. G. Nicholson on 'The Kingdom of Heaven.'—W. H. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. T. O. Todd delivered a thoughtful lecture on 'The Infinity of God.' Mrs. Morgan rendered a solo. Sunday next, Mr. Swift; Monday, at 8 p.m., social evening; 16th, Mr. J. J. Vango (see advt.).—H.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Miss Patey delivered an address on 'Love' and gave psychometric delineations. Sunday next, at 11.15 a.m., circle; at 7 p.m., Miss Sainsbury and others. 14th, Mrs. A. Boddington. Thursdays, 8.15 p.m., public circle.

CLAPHAM INSTITUTE, 103, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington gave an excellent address on 'Is Spiritualism a Religion?' Sunday next, at 7 p.m., Mrs. A. E. Perryman on 'How I Became a Spiritualist,' and Mrs. A. Boddington, clairvoyant descriptions.—W. R.

HOLLOWAY.—49, LORRAINE-ROAD.—On Sunday last Mr. J. Lobb gave interesting addresses on 'The Ministry of the Living Dead' and 'Recent Talks with the So-called Dead.' Sunday next, at 11.15 a.m., circle; at 7 p.m., trance address and psychometry. Tuesday, 8, healing circle.—W. W. A.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. M. H. Wallis gave lucid and educational replies to fourteen written questions to a large and appreciative audience. Mr. George Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mr. W. E. Long, trance address.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Percy Smyth spoke on 'The Light of Spiritualism.' Mrs. Hutchins rendered a solo. Sunday next, at 7 p.m., Mrs. Wesley Adams, trance address. Monday, 7, ladies' circle. Thursday, 8.15, public circle. Tuesday, 9th, at 7.30, social gathering.—W. Y.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good public circle was held; in the evening the vice-president gave an address. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Abbott. Thursday, 11th at 7.45, Mrs. Atkins. Wednesday and Friday, at 8, members circles.—J. J. L.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mrs. Podmore gave an earnest address and successful psychometric delineations. Sunday next, at 7 p.m., Mr. Spencer, address and clairvoyant descriptions. February 6th, at 7 p.m., whist drive, tickets one shilling.—W. T.

PECKHAM.—LAUSANNE HALL.—On Sunday evening last Mr. F. Fletcher replied to questions. Solos by Misses Tracey and Maries. 28th, splendid address by Mrs. H. Ball. Sunday next, at 10.30 a.m., circle; at 7 p.m., Mrs. M. H. Wallis on 'Spiritualism, a Power for Good,' and clairvoyant descriptions. 11th, Mr. Sarfas.—C. J. W.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Mrs. H. Ball gave an inspiring address on 'Spiritualism and Modern Life.' Solo by Mrs. Scott. Sunday next, at 7 p.m., London Union speakers: Mr. Taylor Gwinn and Mr. J. Adams. Saturday, 6th, at 7 p.m., social and musical gathering. Tickets 6d. each.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Kottnitz, vice-president, spoke on 'Different Aspects of Spiritualism' and Mr. W. S. Johnston gave well-recognised clairvoyant descriptions, and advice as to development. Mr. Robert Wittey kindly sang. Sunday next, at 7 p.m., Mrs. Imison (Nurse Graham). On February 14th, Mr. Robert King.—N. R.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith spoke on 'Spiritualism and Insanity.' Sunday next, at 7 p.m., Mr. E. W. Wallis.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith gave an uplifting address on 'Gethsemane.' Sunday next, at 11 a.m., Mr. E. W. Wallis (see advt.).

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. A. Boddington gave excellent addresses and recognised clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Kelland on 'Seers and Prophets' and 'Jesus, Medium or Master?' Mr. Kelland will also lecture on 'Figurology' on Monday, February 8th, at 3 p.m. and 8 p.m. Thursday, 11th, at 8.30 p.m., monthly temperance meeting, address and clairvoyant descriptions.—A.C.