

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,478.—VOL. XXIX. [Registered as]

SATURDAY, MAY 8, 1909.

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SATURDAY, MAY 8, 1909.

[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

We have had before us, for a few weeks, a copy of 'The Christian Commonwealth' containing a remarkable Study by the Rev. Bernard Lucas, of Bellary, on 'The Immanence of God, from the Missionary Standpoint.' It all turns upon 'The Incarnation' which may be regarded in two ways—as an incoming of God from without (as, for instance, once for all, in Jesus Christ), or as a process of Evolution from within. The first is in harmony with a Deistic conception of the Universe, the second is pure Spiritualism. Mr. Lucas has made his choice as a missionary, and his choice is a revolutionary one. He is in favour of connecting The Incarnation and Evolution, and puts the matter very plainly indeed. He says:—

The real problem, however, of modern theology is so to interpret the fact of Christ that it shall harmonise with the whole revelation of Himself which God has made. The uniqueness of Jesus is a fact which few would in these days deny. The doctrine of the person of Christ, however, has assumed entirely different proportions owing to the alteration in our Christian anthropology. Under the older anthropology the Incarnation was necessarily conceived of as an event which stood out of relation with all previous action on the part of God. Such a view was strictly in harmony with the conception of God's relation to the world as that of its Creator, and not of its Indweller. The Incarnation was regarded as an interposition from without, in strict agreement with the Deistic conception of God. The doctrine of evolution rendered Deism an impossible doctrine, and brought into prominence the conception of immanence, which for generations has been allowed to lie in the remote background of Christian thought. The Deistic conception, however, has dominated the whole doctrine of the person of Christ, and in the reconstruction of modern theology it is inevitable that an attempt should be made to re-state the doctrine in terms of Theistic thought. This means that the Incarnation will have to be stated in such a way that it becomes consistent with the great cosmic process which we call evolution.

We invite our readers to ponder the above important statement in the light of their own elevating and enlightening faith in Spirit-Life and God as Spirit. We want and must have a God alive and ever active in His Universe; 'near at hand and not far off,' manifested in all that the continuous process of creation evolves, from a chrysalis to a Christ. We thoroughly agree with Mr. Lucas in his conclusions:—

The whole cosmic process is explicable by the conception of the action of God from within the universe, and the necessity of supposing any action from without is slowly but surely being eliminated from modern thought. This modern conception, instead of banishing God from the universe, has made Him the great all-present and all-active Reality. The whole universe has been made to throb with Divine life and to glow with Divine light.

The first number of 'The British Health Review' has just appeared (London: 21, Paternoster-square): 3d. monthly. Its leading feature seems to be a liberal supply of half page notes on all kinds of Health subjects. In addition there are short Articles on 'The Medical Profession and the Public,' 'The Future of the Race,' 'Dental Decay and Food,' and 'The Sour Milk Cure.'

A reply to a correspondent who asks, 'At what age does old age begin?' gives a good idea of its answers to questions:—

There is no arbitrary truth in the matter. Children have been known to suffer from the decrepitude of old age, and men and women of sixty-five and seventy, or even older, have been hale and active, as young to all intents and purposes as people one-half their years. It is the belief of Metchnikoff and other competent observers that the onset of old age should be very much later than we see it. It is also the opinion of Sir J. Crichton Browne that we are now plunged into old age earlier in life, and that deaths attributed to old age are now reported at ages from forty-five to fifty-five, and in large numbers between fifty-five and sixty. He points out that while old age at the present time is usually complicated with gout, rheumatism, and various morbid conditions, these are not necessarily the result of old age, but arise from causes operative before it supervenes, and old age may run its course to the century goal without being complicated by any of these senile maladies. He adds that 'The organism from which flow reason and judgment comes to its perfection late in life, in all probability between the fifty-fifth and sixty-fifth year, and may be exercised justly until an advanced age.' If this be true, and the infirmities of old age are the result of our own errors (especially, as I believe, in dietary matters), it is terrible to compute the loss to the world and our own happiness and usefulness. Sir J. Crichton Browne takes one hundred years as the period of human life. Metchnikoff extends this. But even if the lower estimate is the right one it is obvious that old age should not occur until a much later date in life than that now taken as the average.

'Arbitrary truth' is a curious phrase.

'The Inquirer' prints a translation of a Resurrection Study by Professor E. Menegoz, of Paris, a rather melancholy production, wanting as usual what Spiritualism has to give. How is it that it is so extremely difficult to make these theologians see that the resurrection of Jesus was a purely spiritual one, and normal?

Professor Menegoz takes note of the fact (truer in Paris, possibly, than in London), that the preachers are ceasing to preach the physical resurrection of Jesus as 'an apologetic argument.' 'Our orthodoxy,' he says, 'has given up this apologetic argument': but the preachers still preach a resurrection of Jesus though they do not use it as an argument. In fact, they reverse the old use of it; and instead of citing the resurrection of Jesus as a reason for believing in him, belief in him is now cited as a reason for believing in his resurrection. Because he was exceptional, he conquered death, it is said:—

What they hope to establish firmly in the conviction of their listeners is the survival of his mind, of his self (*moi*), of his holy individuality, of his triumph over death, and his entry into celestial glory. That is, in truth, the aim they pursue. They wish to prove that Christ is living; for this conviction is not indissolubly linked to the material and mortal body of the Crucified One. Firm belief in the living Christ is what matters.

As we understand it, this affirms, as we have said, the resurrection (or persistence) of Jesus as exceptional, on account of his exceptional personality and office. But what is the good of such a resurrection? In fact, we would be better off without it, for it only suggests what is beyond our reach. What we want is a resurrection that is not exceptional, but normal: and this, alas! is precisely what these befogged theologians are not yet able to see. And yet it is so extremely simple and natural.

The 'Anglo-American Book Company,' Wimbledon, sends us 'The Attainment of Happiness,' by Kate Atkinson Boehme. It is a collection of seven refined Essays on 'Rest,' 'The Universal Heart,' 'The Conquest of Death,' 'The Source of Health and Beauty,' &c. Those who understand will be able to know its drift and spirit by perusing its closing lines: 'That one terse sentence, "I and my Father are one," rightly understood, is the open sesame to all the health, beauty, power and happiness in the Universe. Utter it, and all its glorious results are yours.'

An exceedingly painstaking bit of work is Isabelle M. Pagan's translation of Ibsen's 'Peer Gynt,' with an Introduction which is really an analysis and commentary upon the Poem-Play. Of the translation, as compared with the original, we can form no opinion, but, as a work of art, it is admirable—racy, flowing and strong. It is published by the Theosophical Publishing Society, New Bond-street.

ASSERTED SUPERNORMAL PHOTOGRAPHY.

Mr. Hope, of Crewe, sends us a long statement regarding the 'supernormal photographic' experiment mentioned in 'LIGHT' of May 1st, and previous issues. Mr. Hope, however, in the main, only corroborates what has already been published regarding facts which are not in dispute, and which do not bear on the essential point at issue. In 'LIGHT' of March 20th Sir Oliver Lodge said that the envelopes used showed 'distinct and unmistakable signs of having been tampered with, carefully opened and resealed.' This is the essential point, but unfortunately the envelopes had been taken away by Mr. Hope and were not examined by Sir Oliver Lodge until they were returned some weeks later. It is to be regretted that Sir Oliver Lodge was not present when the envelopes were examined, especially as Mr. Hope affirms that before he surrendered the package he stipulated that he might take the envelopes away; that not until Mr. Robinson had opened and examined them and passed them to another gentleman for his inspection did he pick them up; and that, in answer to his question, Mr. Robinson admitted that he was satisfied. Mr. Hope appears to think that had there been nothing on the plates no question of the honesty of the Crewe sitters would have been raised, and that it was only when the success of the experiment seemed assured that the imputation of trickery was made.

It is deplorable that this affair was so badly bungled, and all things considered it would have been better to have followed up the experiment with others before publishing anything regarding it. It is not too late to repeat it even now. Mr. Hope states that the Crewe circle have never desired or received remuneration; that they undertook the experiment because of their love for Spiritualism, and that they are both willing and ready to try again in the interest of truth.

A WRITER in 'The Daily News' states that 'he was recently assured by a gardener that his mistress had a particular love for the palms in her conservatory. On the morning after her death the gardener found that all the palms in the conservatory were dead. And he was not in the least surprised. Indeed, he regarded it as quite a natural result of the owner's death.' Incidents of this nature seem to be by no means strange to gardeners. Perhaps there is a psychic sympathy between plants and those who love them!

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, PALE MALL EAST (near the National Gallery), on

THURSDAY EVENING, MAY 20TH,

WHEN AN ADDRESS WILL BE GIVEN:

BY

MISS E. KATHARINE BATES,

ON

'Automatic Writing: Its Use and Abuse.'

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.

FOR THE STUDY OF PSYCHICAL PHENOMENA
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CLAIRVOYANCE.—On *Tuesday next*, May 11th (and on the 18th), Miss McCreadie 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.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, May 13th, at 4.45 for 5 p.m. *prompt*, Mr. H. Biden Steele will conduct a class for psychical self-culture. No admission after 5 o'clock. Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, May 14th, 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 *Friday* meeting 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 a limited number of 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.

MR. W. J. COLVILLE'S LECTURES.

The concluding Lectures of the Series delivered by Mr. W. J. Colville at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., will be given at 3 p.m., admission 1s., on Monday, May 10th, on 'Psychic Gifts: How to Attain and Use them in Healing and Soul Development,' and on Wednesday, May 12th, on 'How to Master Fate and Fulfil Destiny.'

The Council of the London Spiritualist Alliance and Mr. W. J. Colville jointly invite MEMBERS of the Alliance to attend these meetings free of charge.

DEATH PREMONITIONS.—Incidents of 'death prescience' that have occurred to herself are given by Mrs. F. M. Wright in the 'Occult Review.' Persons who have greatly annoyed her, by ill-treatment or injustice, have lived but a short time afterwards, and several times when unexpectedly making a new acquaintance she has had the feeling that the person has not long to live. Impending public catastrophes have a strange effect upon her, and before the death of a person in whom she has only a passing interest she sees the corpse-like face of that person, who invariably dies the next day. If it is a woman, the face always appears on *wood*, such as a door.

MEANING OF THE 'MYERS' MESSAGES.

(Continued from page 207.)

One of the leading experiments recorded in Part LVII. of 'Proceedings' is that connected with a test question which was put to Mr. Myers, through Mrs. Piper and her control 'Rector.'

Mrs. Verrall asked him what associations he attached to the three Greek words *αὐτὸς οὐρανὸς ἀκίνητος* (Let Heaven itself be still). I do not propose to discuss the details of this incident, my object being simply to consider the 'message' embodied in the reply, which was full and complete.

Mrs. Verrall was led to the choice of these words as the subject for a test question by a passage in her own script which had embodied the idea of 'Supernal peace undisturbed,' and by a claim made by Mr. Myers, through Mrs. Piper, that he had already given to her the thought of 'celestial halcyon days.' It is this fact which seems to me to justify our regarding the subject of this cross-correspondence as chosen by Myers and as expressing a message from him.

The passage from Plotinus which embodies this thought occurs in 'Human Personality,' Vol. II., p. 291, and is as follows:—

So let the soul that is not unworthy of that Vision contemplate the Great Soul; freed from deceit and every witchery and collected into calm. Calm be the body for her in that hour, and the tumult of the flesh; ay, all that is about her, calm; calm be the earth, the sea, the air, and let Heaven itself be still. Then let her feel how into that silent heaven the Great Soul floweth in. . . . And so may man's soul be sure of Vision, when suddenly she is filled with light; for this light is from Him and is He; and then surely shall one know His presence when, like a god of old time, He entered into the house of one that calleth Him, and maketh it full of light. . . . And how may this thing be for us? Let all else go.

A careful study of the whole episode, from its earliest incipience to its close, suggests that Frederic Myers himself desired to draw attention to the idea of stillness as a condition for communion with the unseen world, and that he had himself started the associations which determined Mrs. Verrall's choice of this quotation from Plotinus as the basis of her experiment.

The 'message,' if such it be, is one greatly needed: the rush of modern life is increasing, and it is hard, very hard, to withstand its influence. Spiritualists are not less liable than others to become infected with the hurry and excitement of the age. Séance going may easily become a form of dissipation, and discussions on spiritistic subjects may take the place of quiet reflection, there may be no leisure left for listening to the unseen speakers, and our very eagerness for 'communications' may prevent communion.

Peace for the Seer who knew that after—after—the earthquake and the fire and the wind, after, after, in the stillness comes the voice that can be heard.—(Part LVII., p. 115.)

The voiceless communing and unseen Presence felt. . . .
The Presence that is in the lonely hills.—(P. 145.)

These things, and more besides, were said doubtless as a part of Frederic Myers' scheme for self-identification, but not, I think, without reference to the teaching they convey to all who would realise the conditions for lofty and inspiring intercourse with liberated spirits. The central thought of this particular group of communications is finely embodied by Tennyson in his 'In Memoriam,' in the familiar passage:—

How pure in heart and sound in head,
With what divine affections bold
Should be the man whose thought would hold
An hour's communion with the dead.

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too canst say,
My spirit is at peace with all.

They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.

But when the heart is full of din
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within.

The experiment described in Part LVII. under the heading 'The Latin Message' is, perhaps, the most remarkable in the volume. Frederic Myers' reply to this message centred round Browning's poem of 'Abt Vogler.' He definitely stated that the Greek words made him think of Tennyson and the Latin words of Browning: 'I could not help thinking of Tennyson in one of the inquiries and Browning in the other' (p. 383), and that he had thought of this particular poem of Browning's because it corresponded with his own experience; the communicator says:—
The uncertainty of Abt and the faith which he held

brought to my memory
the experience I have had myself (pp. 374, 375).

Presumably, therefore, we may study this poem and th references to it as embodying his 'message' to us from the other side, and it brings us an assurance of fulfilment. A few quotations will suffice to show this:—

(M.): . . . The hope that leaves
the earth for the sky—Abt Vogler for earth
too hard that found itself or lost itself—in the
sky.

That is what I want
On the earth the broken sounds
threads
In the sky the perfect arc (p. 324).

(M.): Do you remember the passage where his faith is
E. M. S.: In the poem?

(M.): Yes.

E. M. S.: Not quite, but I will look again.

(M.): *Yes do.* . . .
I remember it fairly well, but I am trying to
explain to you his doubts
and fears—then his acceptance of God yes and
faith in Him (p. 375).

E. M. S.: I should like you, Mr. Myers, to say exactly
why that poem was so appropriate as an answer
to the Latin message.

(M.): I chose that because of the appropriate con-
ditions mentioned in it which applied to my
own life.
and nothing I could think of so
completely answered it to my mind
as those special words (p. 376).

(Rector): I only get a few of his words at a time friend.
If they do not make sense I am sorry and
you must patch them together as best you can.
He says other words about disappointment and
how he hoped . . .
joy and sublime truth because of his achievement
. . . I will register what he says.

Peace Heaven made whole sky and Heaven meet.
(M.): I believe you will [understand] when I tell you
I have returned to breathe in the old world
which is not however better than our new
(pp. 379, 380).

Further on, Myers adds:—

Listen. In all our messages through both lights [mediums]
there is always more or less of the human element in them,
which cannot be avoided . . . but you must discriminate
and dissect the spiritual from the material, and you will see
and understand much. There was great joy, yet much hope
in the lines which I wish to give you (p. 384).

Myers also said, in reference to the poem:—

I tried to give another part also, which referred to com-
pleted happiness in this life, and the possibility of returning

to the old world again to prove the truth of the survival of bodily death. These words were lingering in my memory, and I gave it as peak followed star (p. 379).

The whole of 'Abt Vogler' should be read attentively by those who would understand and discern the spiritual significance of Frederic Myers' choice of this subject for his communication, and with this may be compared some portions of Mrs. Holland's script which claimed to come from Mr. Myers:—

If it were possible for the soul to die back into earth life again I should die from sheer yearning to reach you . . . to tell you all that we imagined is not half wonderful enough for the truth—that immortality, instead of being a beautiful dream, is the one the only reality, is the strong golden thread on which all the illusions of all the lives are strung.—(Part LV., p. 233.)

If you saw me as I am now you would not recognise me in the least—

'All I could never be—all men refused in me
This I was worth to God whose wheel the pitcher shaped.*'

I appear now as I would fain have been (p. 215).

I cannot refrain from quoting one stanza from 'Abt Vogler' in conclusion:—

All we have willed or hoped or dreamed of good shall exist ;
Not its semblance, but itself ; no beauty, nor good, nor
power

Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard ;
Enough that he heard it once : we shall hear it by-and-by.

If this is true, is not life worth living?

H. A. DALLAS.

THE PERCEPTIONS OF THE BLIND.

Miss Tilly Aston, an Australian authoress, who has been blind from the age of six, has yet managed to give graphic and interesting descriptions of Australian scenery in her volume of collected verses, and in the short stories she contributes to the Melbourne 'Weekly Times' and other journals. An interviewer from the paper named was curious to know how she could gain such accurate impressions, and she replied:—

All things in Nature have an influence over us psychically. I only need a word or two from a friend and a new train of thought immediately opens up before me. What I don't know about the outside world I try to elicit by persistent questions.

I saw a little as a child till I was the age of six. I know the colour and appearance of the sky, the hills and the trees, and I remember the faces of those who lived around me in my childhood. One thing I have never seen, and that is the sea, but I have a notion of what it is like.

The beauty of the sea is a response to that of the sky. Its colour varies by such conditions as that of depth of water and the state of the weather. My notions, I find, are often fairly right. At any rate, when I write them down, those who read them do not consider them wrong.

Miss Aston goes about alone, guided by various landmarks such as the character of the fences, but she says that the fear of running into obstructions, such as sewage operations, keeps the nerves on a strain. She gives the following reason why blind persons seldom 'get into trouble':—

The face is so sensitive that it can feel the presence of an object without touching it. Although you are blind, you know when you're coming towards an obstruction. It is not sight ; it is something else. There is a hedge or fence in front of you ; you do not know which, but it is one of the two. It is this feeling, call it what you may, that largely guards us against trouble. The acute development of the nerves of the face has never been satisfactorily explained. The late Dr. Javal, of Paris, made some investigations, but he did not go very far. It would seem that once the sight is gone all the other senses become strengthened by extra exercise, the

nervous system thus combining to meet the necessities of the blind. I find I cannot wear a veil in the street. It hinders me—it blinds me.

This lady says that her chief pleasure consists in meeting people. 'Fresh people interest me intensely. I am more interested in people than anything else.'

It would seem from this and other cases which have been mentioned in 'LIGHT,' that blind persons have their faculties raised to a degree of sensitiveness which, if it cannot be described as actual psychic perception, at all events closely borders on that faculty. Helen Keller, for instance, reads a person's character from a hand-shake, and from a kind of scent impression which develops with the individuality.

BREAKING THE NEWS.

We have been permitted, by the kindness of Admiral Osborne Moore, to peruse the detailed reports of twelve sittings held for the purpose of helping those who had recently passed through the death-change without being aware of it, so that it was necessary to break the news gently to them, and convince them by positive proofs that they had really changed their condition: a fact as to which they were in most cases thoroughly incredulous.

The reports are preceded by a sworn statement by Leander Fisher, of Buffalo, to the effect that they are true records of conversations with the spirit people, through the mediumship of Mrs. Marcia M. Swain, who died in 1900, and who had been working as a private medium, not giving sésances for money, 'in an effort to understand death, so-called, and the condition of the individual following dissolution.' Some of the teachings received through her were published by Mr. Daniel E. Bailey, whose daughter 'Eva' in spirit life was one of the group of spirit friends controlling the circle; but the part relating to the mission work has not been made public. It appears that the sésances were held in the dark; that the deceased persons to be helped were brought by their friends to the circle, where they materialised through the mediumship of Mrs. Swain, and carried on conversations in the direct voice with the sitters, and with another spirit known as 'Tom,' who controlled and spoke through a member of the circle, described as Mr. F. The conversations were reported by a stenographer who had acquired by practice the ability to write in the dark, and the records before us are those of sésances held between July, 1889, and July, 1891, being typical examples of a long series of similar sittings.

The cases dealt with were very varied in character. One man had been first severely hurt and then killed on the railway. The suffering caused by the injury was felt when he materialised at the circle, but he was told he would soon feel better. Then he said he thought he was going to be killed, and was glad to find that he was only injured, and was as much alive as he ever was. When told that he *was* 'killed'—that he was a spirit now, in spirit life, he was greatly surprised. Another passed away in his sleep and wondered 'why the girl didn't bring the breakfast'; he thought he was in his own house and wanted to turn the sitters out of the room.

It should be explained that these materialised spirits could not be seen, but to them the room was not dark; they could see the sitters distinctly and sometimes could see other spirits. A favourite way of convincing them that some great change had taken place in their condition was by 'Tom' asking them to look at the head of the young man through whom he was speaking: 'Tom' then showed himself as though issuing from his medium's head, and returning by the same way. Another method of conviction was to tell the materialised form to look at his own hand, which was then dematerialised by the spirit operators, so that it apparently melted away before its owner's very eyes. 'Tom' was a versatile New York Irishman who could talk to each man or woman in phraseology appropriate to the condition of each, standing pat under the bullying of one, giving back the sauce of another, tenderly consoling a third, and assuring all of love and forgiveness. The erring, or haughty, or despondent, or hopeless souls were told that their loved ones who had gone before loved them still, and that by helping others they could win progress for themselves and rise to brighter spheres and happier companionship.

* See Browning's 'Rabbi Ben Ezra.'

THE TEACHINGS OF JESUS.

There is scarcely any subject on which Spiritualists are more at variance than in regard to the personality and teachings of Jesus. There are those in whom 'orthodox' Christianity, especially of the older type, has produced a sort of repugnance to everything that savours of traditional theology, because it is associated in their mind with arbitrary miracle, hard and fast dogma, and conventional observances; and they forget that Jesus himself was the most uncompromising of iconoclasts when assailing literalism and formality. They forget also that Jesus was a spiritual teacher, and that his whole career affords a striking exemplification of the truths that Spiritualists are setting before the world to-day. The opposition encountered is the same now as it was then, consisting partly in sacerdotalism and partly in materialistic incredulity; while the central fact of Christianity, the survival of the spirit after the death of the body, is also the essential truth on which Spiritualism is founded.

One difficulty in the way of a fuller appreciation of the teachings of Jesus is the fact that the Gospels are written in a highly condensed style, and translated into old-fashioned English, often with a doctrinal bias. Of late years several free translations into modern English have appeared, such as 'The Twentieth Century New Testament,' which has met with a favourable reception, as it combines scholarly comprehension of the Greek text with insight into the truths intended to be conveyed. There have been other publications intended either as supplements to the Gospels or as substitutes for them, and professing to have been derived from the spirit world. Two books have lately reached us, representing respectively the scholarly and the imaginative expositions of Gospel teaching.

'Mountain Pathways, a Study in the ethics of the Sermon on the Mount, with a revised translation and critical notes,' by Hector Waylen (London and Manchester: Sherratt and Hughes, price 2s. 6d. net) deals with the fifth, sixth, and seventh chapters of Matthew, in which are epitomised the teachings of Jesus, probably delivered on many occasions and often repeated in slightly varied language. In an 'Introductory Letter,' Professor F. C. Burkitt, M.A., D.D., of Cambridge, points out that the critic has to reconstruct for himself the figure and the message of Jesus against the background of the thoughts, hopes, and fears of that age:—

He has to discover by criticism, that is, by scientific study, the genuine words and the historical acts of his Master, and then to consider what message they had for the Jewish people. . . . The other way of studying the Gospel is to consider what it still means for us at the present day, in the light of modern conditions. And here we have a moving picture: the Gospel is differently lighted up in each case by the different quality of the inner light which the individual casts upon it. . . . You [the author] have avowed your faith in the inner light, you are not ashamed to confess experiences of that order of things which is popularly called 'psychic.'

Mr. Waylen takes up several special points for detailed examination, such as the word 'meek,' and concludes that the 'meek' are the disciplined, restrained, those who have attained self-poise and tranquillity by self-control and mastery of their passions. Non-resistance and the responsibilities of property are also discussed, but the most illuminating part of the book is that which deals with 'The Way of Life and the Way of Death,' setting forth the nature and persistence of the soul and its ascent from lower to higher states of being. Under the heading 'Many Powers' the author discusses psychic and spiritual gifts, deprecating 'mediumship of a low kind,' but approving the reception of 'messages given from above by purified spirits.' On this point he says:—

I am fully aware that numbers of 'Spiritualists,' 'Psychical Researchers,' and others are just as earnest in the pursuit of truth as many who regard their field of research as an absolutely forbidden ground, and these remarks are made in sympathy with all such genuine investigators, nor is it implied that purified spirits are never among their helpers. . . . It is the methods adopted in many of these movements to which exception is taken. . . . Those who know from personal experience that death does not put an end to our existence

are, more than others, responsible for the enlightenment of their fellow men, and if such exercise their clairvoyance, or whatever it may be, to satisfy idle curiosity, or to gain wealth, influence, and approbation, they are 'workers of the unlawful.' Not that it is wrong to desire to know more of truth concerning the soul and the higher laws which govern human development. . . . It is a good thing to know for a fact that what we call 'death' does not terminate our personal conscious existence, but mere knowledge that a soul can survive this change does not necessarily make a man good. . . . Heavenly messengers inspire those who in their degree are prophets to-day.

'The Aquarian Gospel of Jesus the Christ,' published in America and supplied in England by the Power Book Company, Wimbledon, S.W., is stated in an Introduction by Henry A. Coffeen to have been compiled by 'Levi' from the 'Akashic records,' also called the 'etheric films' and the 'Book of Remembrance.' The 'Gospel' is divided into twenty-two sections, each called after a letter of the Hebrew alphabet, and consists of one hundred and eighty-two chapters, occupying more than two hundred pages, and printed in the now almost discarded Bible-verse form. One-third of it consists mainly of a strange narrative of the doings of Jesus as a child, and of his wanderings in Egypt, India, Tibet, Persia, Assyria, and Greece, his final initiation in Egypt, and his recognition as supreme sage of the world. The remainder of the book is an expansion of the Gospel narratives, welded into one, and supplemented by passages from the Epistles. The language is mainly Biblical in style, but with an admixture of homely and not always correct American phraseology, and touches intended to be realistic and graphic. Thus we are continually told that the home of Joseph and Mary at Nazareth was 'out on Marmion Way,' and a crowd of hitherto unknown personages are introduced by name. There are some happy phrases in it, and occasionally gleams of enlightened teaching; thus, in replying to an Indian priest, Jesus gives the following definition of faith:—

Faith is the surety of the omnipotence of God and man, the certainty that man will reach deific life. Salvation is a ladder reaching from heart of man to heart of God. It has three steps; belief is first, and this is what man thinks, perhaps, is truth. And faith is next, and this is what man knows is truth. Fruition is the last, and this is man himself, the truth. Belief is lost in faith; and in fruition faith is lost; and man is saved when he has reached deific life; when he and God are one. (Chap. 22.)

When man sees God as one with him, as Father-God, he needs no middle man, no priest to intercede; he goes straight up to him and says, My Father-God! and then he lays his hand in God's own hand and all is well. You are, each one, a priest, just for yourself; and sacrifice of blood God does not want. Just give your life in sacrificial service to the all of life, and God is pleased. (Chap. 28.)

And so, in daring, unconventional, unabashed, yet not irreverent style the book winds in and out among the Gospel sayings, sandwiching bits of 'New Thought' between, and throwing in an occasional 'chunk' of bathos ('first take the chunks from out your eye'), such as references to 'the glow worm's song,' to a harpsichord, and to roses whose petals are named and numbered in the Book of Life, concluding with the assertion that (at Pentecost) 'in one day the Christine Church became a mighty power.' As regards the resurrection, the book is frankly Spiritualistic, but to an exaggerated extent, for it makes Jesus appear, fully materialised, in each of the chief places in which he had stayed during his extensive travels, and even on the banks of the Tiber. At one of these appearances he summed up his mission in these words: 'I conquered death, I stamped upon him and arose; brought immortality to light and painted on the walls of time a rainbow for the sons of men; and what I did all men shall do.'

A SPIRIT CONTROL'S ADVICE.—'When you know you are right, stick to it, no matter what anybody says, and you will come out victorious. When you have finished breathing through this mortal body you will see that you have left a light pathway behind you, and that light will be a light to others.'

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WAS CHATTERTON A MEDIUM?

'Thomas Chatterton: the Marvellous Boy: The Story of a Strange Life,' is the title of a most acceptable book by Charles Edward Russell (London: Grant Richards). There is in it no suggestion that 'the marvellous boy' was a medium, but there is enough to warrant one in asking the question whether he was. Blake, who was a good judge of such matters, was inclined to welcome him to the noble army of the inspired and the misunderstood, and it is quite easy to adopt the theory of mediumship in some form in the presence of work which has won the admiration and really the homage of the greatest poets of the past century. 'It has long been the custom to refer to the works of Chatterton as wonderful for a boy,' says Mr. Russell, 'in truth, mostly they would be wonderful for a man. Even now, when the purely artistic view of poetry (of which he was the first exponent) has so many years dominated and developed our verse and carried it along the undreamed-of ways to heights equal with its sister arts, it is impossible to read with attention the "Tragedy of Aella" without being moved to admiration of its sheer art and exquisite workmanship.'

It must be remembered that the end came at seventeen, and that all his wonderful work was done between the ages of ten and fifteen, and by a fatherless boy, poor and kept close to uncongenial drudgery by dull and mostly cruel taskmasters. 'What puzzles all judicious readers is that in all these poems there is no sign of an immature or undeveloped power,' says Mr. Russell. 'The lines are forged full strength; nothing falls short of its purpose because of lack of a grasp upon the instrument. How this charity school boy ever came by this facility is a mystery as great as the mystery of Shakespeare.' In 'Aella' alone there are thirteen different measures, all, except the blank verse and the quatrain, being innovations in our metrical system, and it is the work of this wonderful boy that Coleridge and Blake, Shelley and Keats, Wordsworth and Rossetti loved and honoured. 'Year by year,' says Mr. Russell, 'more of us, I think, perceive how just and true was the estimate of Dante Gabriel Rossetti, when he unhesitatingly placed Thomas Chatterton among the greatest poets and most amazing minds that have lighted the ways of men.' 'The thing is not in nature,' exclaims Mr. Russell. We agree.

Chatterton had no proper boyhood. What should have been a boyhood was a solitary brooding in an old church-

yard, hand in hand with an old sexton, and rummaging among three-centuries-old parchments in 'Canyng's Coffin,' in a Muniment room of an ancient church. His playmates were these parchments, a few old books and the church, 'the beautiful church that from the first seemed to dominate all his thoughts and dreams. For hours together he would lie and gaze and brood upon it, stretched under a tree in the meadows. Daily he roamed about it, sometimes with his old friend the sexton, sometimes alone, taking into his childish mind history and legends' which were destined to bear amazing fruit. Although, in a way, happy in his poor home and very fond of his mother, he had great moods of solitude, sometimes speechless for two days, locking himself up in an attic, or moving about apparently oblivious of people around him: and all the time, when he could, writing in secret, and producing work that none of his opportunities can explain.

Gradually, out of it all, there emerged a visionary, shall we say? an imaginary, figure, an old monk who belonged to the time of the ancient parchments, one Thomas Rowley, who became the centre of his field of vision and work. This monk he described as a real person, and wove around him a story that at last controlled his own actions: his own work being attributed to him. 'No doubt the dream so filled his lonely hours that it ceased to be a dream,' says Mr. Russell. 'All the characters in it and all their deeds and ways and sayings he came to know as well as he knew the deeds and ways of the people about him. . . His real life was spent in their companionship: they were the ever-ready refuge from the world of boy-beaters and gross-minded persons that had no concern above profits.' The work that the world damned as 'forgery' was done by a boy of twelve or thirteen who was probably obsessed by the desire to reproduce the style and expression of his Rowley creation: or was it the attempt of the old monk to produce or reproduce his own work?

The matter of the 'forgeries' is fully and sympathetically discussed by Mr. Russell, who again and again reminds us that at the critical periods we are dealing with a boy of twelve, abnormally sensitive, highly imaginative, and for the most part cruelly used or misunderstood: his mention of the old monk only exciting derision. 'He crept away, as some hurt animals creep, into holes and lonely corners and shared his rapture of creation with Canynge and Rowley, for these would not laugh nor sneer, these had no wounds nor blows to give, and for all else he was alone: there was not one soul to give him counsel or help.' If he did put his imaginings into antique forms, and play with them, and play with grown up fools with them, 'was it so great a matter, and he twelve years old, fatherless and unfriended?' Any way, if, without any thought or fact of mediumship in it, he did pretend that his amazing work was three hundred years old, it must be remembered that it was joy work, work of rapture and romance, and not for money: and no one was at hand to tell him that his work needed nothing but its own intrinsic value to make it wonderful.

Mr. Russell's book is a splendid defence of 'the marvellous boy,' and with loving hand he sets forth precious specimens of his work, with just sufficient comment to guide the reader through the current of uncustomary words. The book is also interesting because of its account of Chatterton's life in London and his connection with the Radical and anti-court party, in whose service he did notable work, until the crash came in June, 1770, with the stifling of the Radical papers; and then, in August, utterly broken and impoverished, he took arsenic and died—before he had completed his eighteenth year.

One Croft—the Rev. Sir Herbert Croft, to be precise—set himself to work to write a curious book which led him to hunt up all he could find about Chatterton. It does not appear that he had any special sympathy with him or any desire to vindicate him. He was only interested in his hunt, and this was the upshot of it, as told by Mr. Russell: ‘The testimony he obtained was uniformly of the boy’s blameless life, prodigious industry, and goodness of heart. Not a word indicated loose conduct, not a suggestion reflected on his character. And, of his endowment, Croft, his inquiries finished, declared that “No such human being, at any period of life, has ever been known or possibly ever will be known.”’

MENTAL AND SPIRITUAL HEALING.

On Thursday evening, April 22nd, a lecture on ‘Healing Methods, Mental and Spiritual,’ was delivered by Mr. A. D. Deane, M.R.C.S., L.R.C.P., to the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall presiding.

(Continued from page 212.)

There are certain things which we meet with in our lives which leave permanent and indelible imprints upon our minds. With myself, seeing the circulation of a frog’s foot under the microscope was one, the development of an ovum was another; as also, in later years, were the sight of the moon through a large telescope, and the action of the sthenometer. This instrument merely consists of a straw finely balanced on a short needle and enclosed within a dome-shaped glass cover. All sorts of tests have been made with it to show that there is a force emanating from the finger tips. One day a friend experimented with me with this instrument: he went to one end of it and I to the other. I put my hand towards the glass and he put his at the opposite side. Every time I pulled him over and he did not quite like it. I said: ‘You are not thinking; concentrate your mind upon what you are doing.’ He did, and became very determined, and turned blue in the face, and then he pulled me over. Is it not wonderful to see that the effluve is increased by a conscious effort of the will? I call it effluve rather than animal magnetism, for I do not think the latter term conveys the idea. We do not know what the force is; but the will regulates the output, whatever it may be, and it exerts a healing power. It is probably this force which relieves the various neuralgic pains: it soothes and at the same time stimulates. That seems somewhat paradoxical, but it gives rise to the question whether the force is the only factor to be considered when a hand is being passed over a part and the pain is relieved and the patient soothed. We will assume for the present that it is the only force, and I will mention several illustrative cases in which it was exercised.

I had been present at a birth because help was needed, and I had given an anæsthetic. The newly born infant could not breathe, and all the usual methods of trying to bring the child round had been tried, but it was not thought likely to live. I asked the doctor if I might have the child for a little time, and he consented. As all other means had been exhausted, I felt perfectly justified in using another method. I took the child to the end of the bed, made passes along it several times, and eventually I saw a sort of contraction in the muscles; the heart began to beat, and the child lived. Afterwards, I had an almost similar case. A little girl, apparently dead, was brought to my surgery. I passed my hand over her and she recovered. The force, I maintain, acted as an excitant, as an electric current might have acted, stimulating the heart to action, but it does not always act satisfactorily. Now I will give you a few cases of sciatica.

A man came to me who walked with some difficulty: at that time I was enthusiastic and stroked him down. He asked

me whether I was treating him with electricity, and I said: ‘I am using a force.’ The pain left him and he went out perfectly well. Quite recently he told me that the pain never came back, and it is now some four or five years since he came to me. The next patient I might have stroked until I was tired. I might have given him physic by the bucket. I injected morphia and blistered him but could not get rid of his pain. I used a constant electric current and he got well. While visiting a patient the other day I heard of another case. The matter had been discussed there and the patient had said: ‘There’s something in it.’ ‘Yes,’ replied a friend. ‘I had sciatica last year, Mr. Deane treated me and I walked out and have not had sciatica since.’ I knew nothing until then about the result in that case. In another case neither stroking nor physic did any good. In March last a widow woman simply hobbled into my room, she was in great pain, and I said to myself, ‘I must try to ease her, she has to work for her living.’ After I had stroked her down the pain went away and she walked out of the place comparatively at ease. The day but one after she came again. She had not had any pain since she left me, but felt rather weak. I put my hands upon the front and back of her head. She said to me: ‘I feel that I am going to sleep.’ I told her to do so, and said, ‘I don’t know exactly what has made you well, but I felt sorry for you. I think you will not require my help if you recognise that there is a power which you can call upon for yourself.’ Another patient, who had a pain down the nerve of his leg, whom I stroked and eased his pain, asked me if I carried electricity about in my pocket, because he felt a tingling down his leg when I stroked him. Why should there be immediate and lasting success in four of these cases, and, so far as one could judge, complete failure in the other two, assuming the cause of the sciatica to have been the same in each case, and the force used to be the force that we are considering? Now I am thinking of another case where I simply passed my hand over the patient’s head, and affirmed that the pain had gone, and so it had. There are also cases in which, when the hand is passed across the forehead, the patient goes to sleep, and then, with, or even without, suggestion, the pain is eased. There is a certain amount of interest attached to each of these cases, all rather different.

As a force the animal effluve is in many ways comparable with high frequency effluve, and the cases relieved by electricity mentioned above were unaffected by high frequency. It was the constant current which effected the cure in those two cases. I have, however, a patient, a dressmaker, who suffers from neuritis, who is always relieved by high frequency, but whom I might stroke till I was tired without result. I have other cases, but I think these will be sufficient.

We will now leave the human effluve and briefly consider suggestion and its effects. Unconscious suggestion may be a leading factor in what we call heredity. Have we not here suggestion acting constantly, slowly, persistently through generation after generation? By way of the senses the suggestion may reach the sub-conscious mind, which then sets to work to effect changes by means of the sympathetic nervous system. Be that as it may, suggestion often plays an important part in the maintenance of or in regaining health. You are sleepless and you suggest to yourself that you are going to sleep; you breathe as if sleeping, and, lo! it is morning! You have rheumatic pains: you say that you have not, and they go—very often, if not always. Something tends to worry or bother you: you say that it is nothing, that it cannot and does not affect you, you have forces and powers around you which are able to combat it, and it ceases to be either a worry or a bother. You talk to a child in its sleep and you modify that child’s character, or you cause it to break a bad habit; and all this is done quietly and simply. I am inclined to believe that the same results could be effected in the case of adults, but the chances of experiments in such cases are much more limited. I expect, moreover, that the suggestions given would have to be more frequently and positively stated, except in the case of the more childlike minds. If you want to alter some trait in your wife or husband, let me advise you

to try this method; of course I am assuming that it is your aim to replace a worse by a better! (Laughter.) The change will be gradual, hardly perceived by yourself until you can make a comparison extending over some weeks or, perhaps, months.

Again, we come to our old friend, warts, to mollusca contagiosa, and, according to Dr. Schofield, varicose veins also (I have had no experience in that direction myself), which may disappear in a short time, either apparently spontaneously or after some seemingly slight suggestion. Perhaps a mere passing of the hand, then touching a few of the warts with or without acid, and saying, 'Let me see you in a week's time,' and they disappear. It is, however, much more difficult to overcome the unconscious resisting power of the outer conscious mind; to pierce the crust of habit and prejudice and want of faith and get to that part of the self which hopes and believes all things. A patient sometimes says, 'Oh, doctor, I have breathed, and suggested, and prayed, and I am not a bit better. All the doctors tell me that they do not think there is really anything the matter with me, but I cannot get well,' or, 'I cannot look at the bright side of things.' This shows what a fearful thing it is for the brain to be troubled with thick-coming fancies that keep poor mortals from their rest, and how difficult a task it is 'to minister to a mind diseased' and 'cleanse the stuffed bosom of that perilous stuff which weighs upon the heart.' You can change the character of a child or whisper away its ills of the flesh more easily; you can cause the wart to disappear, diseased tissues to assume once more the state of health, with greater certainty than you can turn aside the current of the mind from that beaten track within the brain—that gloomy path of least resistance formed by grief or fear, by unresisted pessimism or fancied ills fostered by a foolish introspection—back once more into ways of pleasantness and peace. As Macbeth's doctor says: 'Therein the patient must minister to herself.' The problem, both for the patient and her adviser, is how to get her to do so. It is in such cases that suggestion, as suggestion, if it is to prove successful, must be persevered with and certain formulas repeated and reiterated if there is to be any chance of a successful result. If we succeed in breaking down the barriers of habit, doubt, and unbelief set up by the external, objective mind, and are able to reach the seat of the subjective, sub-conscious mind, all will be well, but it is often difficult to do this.

I have before me notes of interesting cases which show that suggestions, given while the patient is in the hypnotic state, can set up certain healing processes in diseased organs. There was a case where a patient had a disease of the eye. She had had measles when she was young. She said she had been to a London hospital and they had done all they could. She wanted me to ease the inflammation. I sent her to sleep and said: 'Your eyes are going to get quite well again. Your sight is going to get better, you are going to improve, your sight is going to come back.' She went away and returned in a few days and said: 'My eyes are nice and I really think I am beginning to see.' I asked her to come again when I put her to sleep. I had to leave that neighbourhood but she afterwards wrote and said she was getting very much better. The last time I saw her she exclaimed, 'I have not been able to see like this since I was sixteen years old.' I had another case of a young woman who came about her eyes; her sight has improved. There is a case reported in one of the medical journals, and Mr. Spriggs has had a somewhat similar case; in one instance, I believe, the sight was practically restored. With patients who have been previously hypnotised it is sometimes possible to relieve by suggestion, even when there is, say, congestion of some organ with accompanying high temperature. One patient comes to me whenever there is anything the matter, I send her to sleep and tell her she is all right, and she generally is. When she had a small tumour I did the same thing and took out the tumour, keeping her under treatment for about half-an-hour. When I removed the dressing I omitted to send her to sleep and she went into a faint because she could not stand the pain. I immediately sent her to sleep, and everything

went well. These cases serve to show what may be effected by way of cure when the resistance offered by the objective crust is overcome and, perhaps, when the want of faith of the operator is put out of question.

Do the following cases take us any further? When I went to my present abode I attended a little girl who had pain in her back, the effect of influenza. While talking with her I passed my hand down her back. She was eased of her pain. Some time after she had pleuro-pneumonia. She had a high temperature and generally was in a bad way. Being interested in her, I thought intensely of her and of the powers round about her, and felt that she ought to get well. When I went to see her the next day her grandmother said to me: 'She is very much better to-day, she seemed to get well all at once,' and I found that the improvement occurred at the time that I was going through my little mental process. I had another child patient who was very ill; her parents were old, and the mother's look seemed to convey all the love of her heart. I thought of the child when I was at home, of the life of these old people, and I was wondering whether it were better for the child to die or live, but afterwards I thought, 'That is not your business at all, your business is to get that child well.' I lay upon my bed and wondered what powers were round us and talked it over with myself and the powers. In the morning the child was much improved and sitting up in bed. The change for the better came in the child just when I had this little mental chat. There was another case—two, in fact, in one night. One was a man suffering from pneumonia and the other a baby. I thought about the baby, that it was going to get well, but when I thought about the man I felt quite cold and thought, 'He is going to die,' and he was dead the next morning. Assuming my premises to be correct and that it is not a matter of coincidence merely, what were the forces concerned? Were they thought waves proceeding from the brain as electric waves from a Hertz vibrator, or were there other unseen powers at work?

In the cases of the children, they knew nothing at all about what I was doing; there had been no suggestion. To me, it seems that I was being made use of, how and why I cannot say. Such definite mental processes are not habitual with me. Did some unknown exciting force stir up the mental activity and impel my thoughts in the direction they went? Is there some force which makes use of us for our good and that of others, if we will only allow it? Let that stand as it is: we will not go into the question of freewill. And this brings us somewhere near to our starting point.

I have presented my cases to you, I have suggested certain modes of action. To some it may be but foolishness. Others, accepting as true what I have said, will, nevertheless, have their own opinions, perhaps quite different from mine, as to the forces at work and how they act in such cases and in similar circumstances. The Faith Healer, the Christian Scientist, the Spiritualist, the student of New Thought, and others would probably each interpret the facts (assuming them to be facts, and to me they are facts) differently. And this brings me to the most difficult part of our subject; difficult, not only because being nearer to the, at present, unknown and so to the unknowable, but because, in the first place, it is beyond my capacity to convey at all an adequate impression in words of what I believe, and then there is that peculiar feeling of reticence, which I am sure you will understand, which acts as a clog to facility of utterance.

Putting aside the human effluve and suggestion, what are the forces which we can call to our aid to help ourselves to help others? What is a miracle? 'A deviation from the known laws of Nature.' A savage would deem many things miraculous which would be considered quite ordinary to educated civilised persons. One paper referred to the case of the child I have mentioned as a miracle. (I am not supposing that it really meant it.) I say that it was due to an effluve acting as a stimulus upon the heart, though I do not necessarily consider that to be the be all and end all, so to me it is no miracle. The cures effected at Lourdes, by faith healing, by means of Christian Science, may be considered miraculous,

since we do not understand how they are brought about. I say that suggestion doubtless plays a not unimportant, though inconspicuous, part in many if not all of these cases. Thought-transference, too, must not be left out as a factor. Many here will be thinking, 'Does spirit help effect nothing?' To deny the possibility of spirit help in the face of the evidence vouchsafed to nearly all of us would be presumptuous. Though all mental healing *may* be through suggestion, and all that we have had hinted to us of the immediate Beyond *may*, as a certain book on psychic phenomena tells us, be owing to thought-transference, it is difficult to reduce everything to these two factors.

I cannot see how it can be proved that suggestion does not take an important part in the cure. I am not denying the Higher Power referred to, but why exclude the action of other, if lower, subjective and also objective means? You here are so much better versed in the subject of spirit guidance in healing than I am that I will merely mention it as being at least possible. And here we are right in the midst of what Carlyle calls 'the thing a man does practically lay to heart, and knows for certain, concerning his vital relations to this mysterious Universe'—of religion, in fact; and healing, mental and spiritual, must bring us to that. Religion, mark you, not religiosity merely.

Let me ask: Is it nothing to feel, when you are desirous to help someone towards health of body or mind, that you have a force flowing from your finger-tips? Is it nothing to feel that your thoughts may touch the unconscious mind of the patient?

Star to star vibrates light: may soul to soul
Strike through a finer element than her own?

Is it nothing to feel that there may be near you, just beyond our plane, those who can influence you by their thought, as much as those restricted to this plane? Is it nothing to feel, as Socrates felt, that unseen guardian tutors may help you in some unknown way? Are they not all ministering spirits? Is it nothing to feel that the Great I-Am manifests Himself in us? Jesus teaches that 'I and the Father are one,' 'The works that I do, I do not of myself, the Father that dwelleth in me, He doeth the works,' and in Him we are shown what we *might* become; what we might do. Should we not, in the endeavour to assist others, make use of every available material and force which may help us: of all spiritual power that we can call to our aid, and, more than all besides, open every door and window of the soul that we may be instruments in fulfilling the will of the Great I-Am, the God and Father of all who is above all, and through all, and in all?

I have said nothing of self-healing, for time is limited, though it is the most important of all, but I have hinted at it.

If everyone would see to his own reformation
How very easily we might reform a nation!

How true it is that so few of us know our own weakness, so few our own strength—our weakness from the objective point of view, though some of us are wonderful animals: our strength from the subjective aspect, for great powers are at our service if we can only learn to attract and use them. We have learnt enough, however, to make us long for more knowledge of our individual selves and of our fellows, and, as simple instances may shadow forth great truths, my suggestions may, perhaps, shadow forth something much greater. Probably much that I have said is but what I have imagined, but man creeps ever on from fancies to the fact.

God's gift was that man should conceive of truth,
And yearn to gain it, catching at mistakes
As midway help till he reach fact indeed.

(Loud applause.)

The proceedings terminated with a hearty vote of thanks to Dr. Deane for his interesting and instructive lecture.

WHO AIMS AT PERFECTION will be above mediocrity; who aims at mediocrity will be far short of it.—*A Burmese Saying.*

FACTS VERSUS THEORIES.

When depressed by the constantly recurring cry of the sceptics that messages from the unseen are due to thought-transference or the sub-conscious self, it is cheering and encouraging to the believer in direct spirit communications to receive or even to hear of an instance in which neither of the above theories can possibly find a place. Therefore I beg to be allowed to make known to your readers the particulars regarding a spirit message received by means of the Ouija some time ago.

The sitters were myself and a friend, who knew nothing whatever of the circumstances referred to, and who had only recently acquired a slight knowledge of Spiritualism. The first message on this particular occasion purported to be from a relative who had 'passed on' a few years previously. It was somewhat indefinite, and afforded no proof of the identity of the transmitter. I therefore inquired: 'Can you not give me some test that shall establish your identity? Think for a moment, and move the pointer when you are ready to write.'

A fairly long pause followed, just so long as would be natural in such a case; then the pointer moved erratically beneath our fingers. 'Are you ready?' I asked. 'Yes,' came the reply. In response to my request: 'Go on then, please,' there was spelt out: *Am now rid of throat trouble.* This test was eminently satisfactory, for this relative, having suffered acutely from cancer in the throat before passing on, had in the wording of this message not only given me proof of his identity, but comforted me by the assurance that he was now free from bodily pain.

This visitor, after bidding us farewell, was quickly followed by another who gave a well-known name and of whose identity I had, personally, no doubt whatever; but for the edification of my investigating friend, I put the same question, saying audibly: 'Harry F. has just been here; he gave me a good proof that it was really himself, will you do the same? Take a little time to think, and then give me some test by which I may be assured of your identity.'

There was a long pause, followed by the erratic movement of the pointer indicating 'ready.'

I said: 'Go on, please,' and we got the following words: *Vapour of gas.*

I instantly jumped to the conclusion that an objection was about to be made to the strong gaslight, as upon a former occasion we had been requested to 'lower the light,' but to my surprise the message continued thus: *Vapour of gas once nearly killed me.*

This was an incident in the life of the communicator which had occurred many years before, and which certainly was not in my mind at that moment.

'Yes,' I said, 'I well remember the terrible experience. Now can you tell me in what town you were acting at the time?' Let me state that I was myself quite aware of the name of the town, had never forgotten it, and fully expected it to be given at once by the spirit visitor.

The reply that came was therefore utterly unexpected: *It has escaped my memory!* Where was thought-transference or the sub-conscious self in this case?

'Then I will tell you,' I said. 'The event happened while you were in Dublin. Now can you remember with whom you were acting?'

Evidently I had 'jogged his memory' by recalling the scene of the painful experience, for the reply came quickly and correctly: *With Madame Ristori.*

That admission, 'it has escaped my memory,' was more convincing to myself, and, I think, to my friend, than all the glib assertions which might (perhaps!) have emanated from my own or her sub-conscious self.

The facts of the case are as follows. In the dressing-room allotted to the actor in question, there was an escape of gas which had not been discovered until too late to be remedied on the opening night. After having inhaled this vitiated atmosphere for nearly an hour, he had collapsed into a fainting condition. Providentially a doctor happened to be close at hand, and this gentleman afterwards declared that his first impression

of the patient was that he was a dying man. It would appear that the remembrance of the death-like agony and danger remained with the spirit, though the minor details had, as he expressed it, *escaped his memory*. H. C.

GOD AND MAN.

BY M. DE VERE.

Since man is the greatest product in the known Universe, the most wonderful and the most lovable, what right have we to say his nature is defective? He may make himself lower than the animals, or he may make himself so dignified in his fully developed humanity that we bow down in wonder before what God meant to be His greatest handiwork.

Man never fell, he has been steadily developing—ascending through repeated failure, repeated striving, to his present condition. Do not men like Browning, women like George Eliot represent, individually, what men and women are capable of becoming as a whole?

We complain of our limitations, use all our energies to get beyond them, and invariably we turn back again, baffled and partially resigned. Yet why should we complain, when no one has ever yet lived up to his limit, nor ever will?

There is no such being as the traditional devil: all wrongdoing comes from within ourselves; we make our own heaven and hell, we alone are answerable, and no one else, for the failure of our lives.

Faculties which may be employed for both good and evil are implanted in man, and the good old adage, 'There is a happy medium in all things,' exactly explains the situation; for we can suffer from the defects of our qualities every whit as much as from the predominance of what we term evil.

Sin is nothing more nor less than conscious wrong. Deliberately to hurt, deliberately to give way to passion, thereby stifling the higher instincts, this is sin!

Man, without doubt, was sent into the world for a purpose, and that purpose was development; to secure which it is necessary to be earnest in word, thought and deed, to realise that everything matters, in that from these trivialities we get the formation of character—the one important thing.

If we are earnest we strive after right in everything, in little as well as great; nothing is so small but that we need to concentrate all our energies and faculties on the fulfilling of it, to the very best of our ability; no one can do more, and to do less is a sin!

Right is nothing more nor less than development, morally and physically, in every sense of the word; and if this be our aim, our purpose, we must of necessity be earnest and realise that life is a great gift, a means towards a great end. To do right, because we feel it to be our duty, is a high standard; to do right, because we think it best to be on the safe side, is better than doing wrong, but is hardly commendable; to do right, because we love God and want to do His will, is the best and greatest of all; and as He put us into this world we may presume His will to be the fulfilling of the purpose for which we were put into it, *viz.*, self-development!

Many think they can live as they please, that it does not matter how they waste their time, they think life without a set purpose quite permissible. 'Eat, drink, and be merry, for tomorrow we die,' are the words, not of men and women to whom life is real and the possibilities infinite, but of animals clothed in the garb of humanity who, forgetful of their immortal souls, crucify and stifle the spirit in the excessive enjoyment of the pleasures of the flesh!

Man has a physical as well as a spiritual nature, and it is by conforming to the needs of the body as well as to the needs of the soul that we most truly complete ourselves. That is where most religions have failed; they have emphasised the needs of the soul to the exclusion of the body's needs; but it is in the perfection of each, the developing of every faculty, the fulfilling of every function, that we gain the highest product.

Our human nature is a great and wondrous gift which,

duly recognised and duly understood, leads us to the footstool of God! To expend one's self for others is a higher morality, a truer religion, than any dogmatic belief, any life of isolated meditation, of selfish indifference, any foregoing of earthly pleasures and earthly joys, which necessitates also the foregoing of their penalties, sorrow and pain. Have not the sorrows of man, his martyrdoms, been mainly due to religious errors, the following after mistaken morality, the subduing of natural impulses, contrary to our inborn sense of truth?

What produced religion? Was it not the three faculties inherent in man—wonder, veneration, hope? From hope came faith, and from faith came love, wherein lies the highest that man is capable of attaining, his deepest nature—humanity perfected, triumphant.

I would this sentence were writ large in all minds: *Be true to your humanity, fulfil yourself.*

The man of dauntless heart who, stumbling and bruised, still presses forward, receives his reward when the day's work is done, and he lays himself down, not to sleep, but to wake to a grander life, where more work, higher knowledge, and greater possibilities await him!

It is the bounden duty of everyone to realise and earnestly respect the solemnity of life, and for the sake of others, for the sake of children, to develop his powers up to the very highest. From unfolded capabilities arise new ones which have to be cultivated: from better we are able to proceed to greater, and so on through all the changing years.

Therefore, although our aims must always be beyond our capabilities, our hopes exceed the realisation, although our finality must invariably check the ardour of our desires, yet must we strive to avail ourselves of the present with its marvellous opportunities for development. The battle is never ended, fresh recruits are needed, of both sexes and of all races, to make of ourselves what we were meant to be, and what we are capable of becoming.

We look for the great, but in the small are the keys to life's mysteries. The little bye-scenes which pass our notice every day go to form the tragedy and comedy of existence; how trivial they seem to all except the actors—so trivial yet so intensely important—and yet out of these side issues comes the great whole, just as out of the rivulet flows the river.

God rules the world, not man! Life's problem is as a tangled skein—too complex to be fully comprehended: its inner workings are unknown mysteries: we can only watch and wonder, and hold our breath. Are we not as little children, groping in the dark, seeking after we know not what, and blaming where we do not understand?

Yet as we are little children of one Father, guided by His love, trained by His teaching, can we not trust His wisdom? Are not His love, His patience, His forbearance manifested through all His works? Can we not hope and trust, and believe that God is Love? With that assurance the rest becomes easier, and all things possible! For, as the poet says,

'Held! We fall to rise.
Are baffled to fight better.
Sleep to wake!'

MR. W. J. COLVILLE lectured at Higher Thought Centre, 10, Cheniston-gardens, Kensington, on Sunday last, May 2nd, at 3 p.m., on 'The Divine Mission and True Position of Woman.' There was a large attendance. On Sunday next, at 3 p.m., he will speak on 'New Thinkers and New Theologians,' also on Tuesday, the 11th inst., at 8.15 p.m., on 'The Religion and Monuments of Ancient Egypt.' Mr. Colville's address is 22, Iverna-court, Kensington.

DR. ROBERTSON NICOLL, in an article on Principal Marcus Dods, D.D., in 'The British Weekly,' says: 'He passed from us in the full assurance of the life to come, *though little able to conceive its manner and way.*' Evidently he had need of the knowledge which Spiritualism could have afforded him! Dr. Charteris says: 'Dods writes me that he grows old all summer, and young all winter, *sucking the life-blood from the young lives in his classroom!*' The world has it that he spends the session in transfusing his heart-treasure into those young fellows!' Probably both statements were true.

JOTTINGS.

An International Anti-Vivisection and Animal Protection Congress, convened by the leading humanitarian societies, will be held at Caxton Hall, Westminster, from July 6th to 10th, to deal with all the more important questions of the protection of animals and birds. The Anti-Vivisection department will include papers by medical men dealing exhaustively with the scientific aspects of the question. Delegates will be present from most of the civilised countries of the world. Miss L. Lind-af-Hageby, of 224, Lauderdale Mansions, Maida-vale, W., is the hon. general secretary.

Mr. A. K. Venning, of Los Angeles, says: 'Dr. Andrew Wilson, in "The Illustrated London News" of March 6th, writes against spirit photography, of which he evidently knows nothing whatever. He enlarges on fake photos, double exposures, &c.; but all this style of talk is entirely beside the mark, as no one ever doubted that such things could be produced. What neither Dr. Wilson nor anyone else, with the help of all the conjurers and tricksters in the world and with all the machinery they may desire, can produce is distinct photographs of the departed friends, or relations, of people of whom they do not even know the names. This is what real photographic mediums can do, and all the silly talk in the world by those who do not know it and have never inquired into the subject, will not affect the fact.'

When presenting to Mr. Rai Kali Prasanna Ghosh, Bahadur, the Insignia of the Most Eminent Order of the Indian Empire, at the great durbar held at Dacca, His Excellency the Lieutenant-Governor of Eastern Bengal and Assam said: 'There are many grounds on which the Government has been pleased to grant you this distinction, but the first and foremost is to be found in your distinguished services to Bengali literature. For fifty years you have been writing and speaking, and I can still remember listening with admiration to your impassioned appeal to your fellow-countrymen at a great meeting to raise funds for the famine of 1873-74. You will, I hope, have many years to enjoy your honours and will yet be able to add to the long list of your valuable contributions to Bengali literature many new works not less valuable than those you have already issued.' Mr. Ghosh is one of the leading Spiritualists of India.

The Bishop of London, preaching in St. Paul's Cathedral on Easter Sunday, said: 'Twelve of our most eminent scientists, whose Christian belief had been shown by their writings and their lives, had proved themselves firm believers in the resurrection, and three more modern princes of science—Sir Oliver Lodge, Sir William Crookes, and Dr. Alfred Wallace—declared that they had verified the fact by repeated experiments that ponderable bodies could be moved without physical contact by some force which was brought into play by the action of the human will. If the human will, the obvious commentary was, "Why not the Divine will?" It was worth while dwelling on these scientific facts for a moment in order to show how out of date was the cheap sneer against the resurrection sometimes heard in the workshop or in the office, and how threadbare were the arguments of the Secularist lecturer.' But this is hardly fair to the Secularist. He does not argue against the body of Jesus being moved, but against it being raised alive, and Spiritualism proves the rising *out* of the body, not the rising again of the dead physical form.

'The Occult Review,' for May, gives some curious details of the alleged misfortunes that have attended those who had to do with certain mummies, and even with an empty mummy-case which is now in the British Museum. It is said that it was photographed, and the camera reproduced, not the face on the case, but the face of an apparently living woman. Shortly afterwards the photographer died. No seats are provided for the public in the mummy-rooms, as they are apparently considered 'not safe resting places for psychically-minded people.' A series of articles is commenced, dealing with the ancient Egyptian ideas regarding the dead; the writer considers that 'the custom of embalming the dead seems to have been a survival of an old ritual instituted at a period when the belief was prevalent that the immortality of the soul was in some mysterious manner bound up with the continuance of the bodily form'; but at a later stage in spiritual evolution, immortality was regarded as dependent on the moral worth of the soul itself.

TRENCHANT TESTIMONIES.

I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.—I. H. FICHTE.

The spiritual phenomena afford the only positive proofs of a future conscious existence.—PROFESSOR M. T. FALCOMER.

We have acquired proof of the existence of an invisible world which can enter into relations with humanity.—J. C. F. ZÖLLNER, Professor of Physical Astronomy, University of Leipsic.

The spiritual theory, as a rule, has only been adopted as a last resource, when all other theories have hopelessly broken down, and when fact after fact, phenomenon after phenomenon, has presented itself giving direct proof that the so-called dead are still alive.—DR. A. R. WALLACE.

I know and rejoice in the blessing Spiritualism has been to my own faith and to that of several dear friends of mine. Moreover, I cordially recognise that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them.—PROFESSOR BARRETT.

It is not we who are in reality the discoverers here. The experiments which are being made are not the work of earthly skill. All that we can contribute to the new result is an attitude of patience, attention, care; an honest readiness to receive and weigh whatever may be given into our keeping by intelligences beyond our ken.—F. W. H. MYERS.

The only direct evidence that can claim a scientific inquiry which goes to show the persistence of the individual after the body dies, is that afforded by the so-called occult phenomena, by the alleged appearance of spirits, or communication with what appear to some inquirers to be the minds of the departed.—PROFESSOR SHALER, of Cambridge, Mass., U.S.A.

I am not a Spiritualist, nor a doctrinaire, but speak from experience, and I declare I have found forces surrounding man which have been registered on photographic plates. Man is surrounded by an atmosphere of personal ether. Every human being has an impalpable double, which reproduces his form and which allows us to explain ghost stories and the phenomena of double sight. Call it soul, if you like, or astral body. I have photographed this ether double eighty hours after death. When my wife died I photographed a nebulous globe which escaped from her like a soul.—DR. BARADUC.

I am ashamed and grieved at having opposed with so much tenacity the possibility of the so-called spiritualistic facts—the facts exist and I boast of being a slave to facts. There can be no doubt that genuine spiritualistic phenomena are produced by intelligences totally independent of the medium and the parties present at the seances. On many occasions I have found this to be the case, a notable instance being when three spirits appeared in the room together, each at a considerable distance from the others, and each producing distinct phenomena.—PROFESSOR LOMBROSO.

Having tried the hypothesis of telepathy from the living for several years, I have no hesitation in affirming, with the most absolute assurance, that the 'spirit' hypothesis is justified by its fruits, and the other hypothesis is not. . . . At the present time I cannot profess to have any doubt but that the chief 'communicators,' to whom I have referred in the foregoing pages, are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism.—DR. RICHARD HODGSON.

Upon one other interest I have not yet touched, to me the weightiest and farthest reaching of all. No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals. . . . I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by the scientific world. My own knowledge at that time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred and were attested by my own sober senses, and better still, by automatic record. . . . I think I see a little farther now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known.—SIR WM. CROOKES at the British Association of Science at Bristol, 1898.

LETTERS TO THE EDITOR.

SOCIETY WORK.

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.

Dream Faces and Spirit Photographs.

SIR,—For many years—long before Spiritualism meant anything to me—I have been in the habit of seeing quantities of faces the moment I shut my eyes and settled myself off to sleep. The faces I see are almost always quite ordinary plain, uninteresting, common-place faces, men, women, and children; I notice a great many men have white whiskers; I rarely see more than the head; sometimes the faces are very hazy; at times quite distinct. I never by any chance see a face I know, and this strange motley throng seem in no way interested in me, and for the most part do not appear to be aware of my presence, no more than a crowd of people in the street. A few days since I was shown some spirit photographs, and I exclaimed at once, 'Why, those are just like the faces I see when I am going to sleep.' I feel certain that, though there are many fraudulent spirit-photographs, there are some that are not.—Yours, &c.,

T. G. M.

Spiritualism in South Africa.

SIR,—The work of our mission scheme is progressing as well as we have a right to expect under existing circumstances, but it is greatly handicapped by the lack of workers in many of our principal towns. We have tried the plan of advertising in local papers with little or no result, and yet I believe there must be quite a number of Spiritualists in the country whom we fail to reach. I am anxious to pave the way for missions in many places in Cape Colony, such as Mossel Bay, Oudtshoorn, Graaf Reinett, King Williamstown, &c., and it has occurred to me that probably there are some subscribers to 'LIGHT' in South Africa to whom an appeal to assist us in the work might bring good results. Communications should be addressed to the Hon. Sec. Durban Spiritualist Society, P.O. Box 534, Durban, Natal.

Mrs. Prior is here in Durban, and Mr. Peters is now in Uitenhage, whence he goes to Port Elizabeth and afterwards to Pretoria and Johannesburg, and finally back to Durban.—Yours, &c.,

W. KNOX.

Christian Origins.

SIR,—I read with profound interest your article in 'LIGHT' of April 24th last on Dr. F. Cornwallis Conybeare's attack on 'Christian Origins,' and would suggest that 'Faiths, Facts and Frauds of Religious History,' by the late Mrs. Emma Hardinge Britten, runs to some extent on parallel lines. Likewise the late Gerald Massey's massive volumes, especially his last work, 'Ancient Egypt the Light of the World,' in which the following lines reveal a strange truth: 'By aid of equinoctial precession the origin and development of the Christian legend and its festivals can be scientifically traced in the pre-Christian past. . . Thus Egypt was indeed the cradle of Christianity, but not of the current delusion called "historic Christianity."' I would venture to suggest that a man's first duty is to know himself, and Dr. Conybeare's own words indicate his dislike to sophistry and make-believe.

The late Dr. Babbitt spoke in a manly, honest manner, proclaiming that Spiritualists build upon actual facts of vision and hearing, while the materialists built upon theories.—Yours, &c.,

E. J. T.

NEW PUBLICATIONS RECEIVED.

- 'The Aquarian Gospel of Jesus the Christ.' By 'LEVI.' Supplied by the Power Book Company, Wimbledon, S.W.
 'Personal Ideals.' By R. DIMSDALE STOCKER. L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-circus, E.C. Price 2s. 6d.
 'Teachings.' E. REYNOLDS, 16, Barkston-gardens, S.W. Price 3s. net.
 'Illumination. Spiritual Healing.' By JAMES PORTER MILLS, M.D. (U.S.A.). L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-circus, E.C. Price 2s. 6d. net.
 'Philosophy and Fun of Algebra.' By MARY E. BOOLE. C. W. Daniel, 11, Cursitor-street, E.C. Price 2s. net.
 MONTHLY MAGAZINES.—'Occult Review' (7d.), 'Harbinger of Light' (6d.), 'Open Road' (3d.), 'Modern Astrology' (6d.), 'Progressive Thought' (6d.), 'Light of Reason' (4d.).

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.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Sunday next, at 3 p.m., Lyceum anniversary; Miss Morris and Mrs. Fanny Roberts; at 7 p.m., Miss Morris, Mr. Stebbens and others.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Waters spoke on 'The Bible and Spiritualism.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Podmore, address and clairvoyant descriptions.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Effie Bathe gave an instructive address on 'Psychometry.' Sunday next, Mr. A. Baxter on 'The Conscious Life,' and clairvoyant descriptions.—W. H. S.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Mrs. Wesley Adams gave an excellent address on 'The Awakening,' and well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mr. D. J. Davis. Sunday, 16th, Mrs. H. Ball. Monday, 8.30, circle.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King lectured to a large audience on 'Mysteries of Sleep' and ably answered questions. Sunday next, at 7 p.m., Mrs. Fanny Roberts, of Leicester, trance address and clairvoyant descriptions.—N. R.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mr. and Mrs. Jones spoke on 'The Scientific Basis of a Belief in a Future Life.' Mrs. Pulham gave clairvoyant descriptions and spirit messages. Sunday next, at 6.45 p.m., Mr. T. O. Todd on 'The Evolution of Spiritual Faculties.'

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Mr. H. Boddington spoke eloquently and replied to questions. Sunday next, Mr. H. Leaf, address and psychometrical delineations. A gift of books from 'M. B.' is thankfully acknowledged.—W. G. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. A. Cockren gave an able address on 'Material and Spiritual Law.' Miss Simons delightfully rendered a solo. Sunday next, at 6.30 p.m. for 7 p.m., Miss McCreadie, clairvoyant descriptions; silver collection.—A. J. W.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. J. Kelland spoke and Madame French gave clairvoyant descriptions. Mr. H. Taylor rendered a solo. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Sarfas, trance address and psychometry. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

TOTTENHAM.—GLENDALE HALL, 12, ST. ANNE'S-ROAD.—On Sunday last Mr. J. G. Nicholson delivered a splendid address on 'Knowledge the Stronghold.' On April 30th the children's operetta, 'Cinderella,' was well performed. Sunday next, at 7 p.m., Mrs. Imison (Nurse Graham), address and clairvoyant descriptions.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. P. E. Beard gave an address and well-recognised clairvoyant descriptions. Sunday next, Mr. E. W. Beard.—67, George-street, Baker-street, W.—On Sunday morning last Mr. H. G. Beard's address on 'God and Motherhood' was much enjoyed. Sunday next, Mrs. Ord.

CLAPHAM JUNCTION.—TOWN HALL, LAVENDER-HILL, S.W.—On Sunday last Messrs. J. Adams, Tayler Gwinn, and G. T. Brown gave bright and instructive addresses to a crowded audience. Miss Morgan beautifully rendered a solo. Sunday next, at 7.15 p.m., Mr. W. J. Colville. 16th, Mrs. Gordon, Messrs. H. Boddington, J. Adams, and others.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Stebbens replied to questions. In the evening Miss B. Maries spoke on 'Spiritual Responsibilities.' Solo by Mr. Wellsbourne. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. Rudolph, of Leicester. 13th, no meeting. 16th, Mr. Frederic Fletcher.—C. J. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Miss Ruth Sage gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis on 'Only a Child: but a Child of God,' and 'Is Spiritualism on the side of Human Progress?'—A. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mrs. Atkinson and Mr. Eveleigh gave clairvoyant descriptions. In the evening Mrs. M. H. Wallis gave a splendid address on 'The Spirit World' and good clairvoyant descriptions. Misses M. Rutledge and C. Hawkin sang. Sunday next, at 11 a.m., public circle; at 6.45 p.m., Mrs. Alice Webb. Thursday, 7.45, Mrs. Webster. Wednesdays and Fridays, 8, members' circles.—J. J. L.