

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,479.—VOL. XXIX. [Registered as]

SATURDAY, MAY 15, 1909.

[a Newspaper.]

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NOTES BY THE WAY.

In the absence of the Rev. Charles Voysey, on Easter Sunday, the services at the Theistic Church were taken by the Rev. James Eells. The text of his published discourse was, 'Unto Thee will I cry, O Lord, my Rock; be not silent unto me': and from this he, very cleverly and with considerable freshness and beauty, got a discourse on 'Echoes.' The longing heart cries to the Rock, and the echo comes. Especially is this so, in relation to the hope of persistence beyond the failure of the flesh:—

Wherever the eyes have closed, the breath has ceased, and the body lies unresponsive to the familiar touch of love, there the lover of the ages has cried out, 'O Sun, O Fire, O Living Thing, be not silent unto me.' And in the echo he has heard the sound of many voices. He hears once again the councils of his ancestors, the stirring call of mighty chiefs; he talks with angels who have rolled away the stone from before the tomb of a single child of God; he hears strange voices and sees strange visions which come and go, as leaping fire-gleams in a darkened room. But always that cry is for life; life victorious; life unending.

The great meaning of life, to which all other meanings are tributary, is just this:—the steady evolving of the higher type. For sin, apathy, ignorance, materialism, what are they but the walls of a tomb through which the divine life is pushing toward an Easter splendour?

These things call to us. They invite us to share their travail; they challenge us to be worthy of their glory. And our answer? Have we no plans which reach beyond to-morrow for their fulfilment? No prospects which last beyond the sunset of to-day?

Wherefore my counsel is, as man to man, as we are the heirs of the past, let us strive to be inheritors of the future. The Great Past has given us whatever we have of good; let the Great Future give us its Best. Live to-day as a being who is to live for ever—and be worthy. Weigh your troublous experiences in scales whose weights have eternal values; measure your hopes and shortcomings by the tape-line of infinity. Difficult?—yes, indeed; but try. In all Nature every lower form became a higher form by trying. The monad of an hour became the lion of a century by trying. Every nation made progress by trying—first to overcome others, then to overcome itself. Every man attains manhood by trying. You are a child of God. Speak to Him and He shall answer. Let Him call to you, and do you make response with every fibre of your being. There is a life divine within you; be true to it and let it win.

'The New Reformer' (Madras) is one of the many creditable serials which have marked the rise of the new nationalist spirit in India. All of them preach peace, charity, the brotherly spirit, and all of them ask, 'Why call ye me, Lord, Lord, and do not the things which I say?'

In the April number of 'The New Reformer' the editor contributes an Article on 'The Golden Age of the World,' but gives us little hope of reaching it while any of us now upon the planet remain.

He begins by reminding us how all the religions of the

world teach one thing, and goes on to show how most of the professed believers in those religions are grasping at another. Edward Carpenter tells of a time when we shall drink of the wells of peace, and rest with the gods in Paradise: and the editor of 'The New Reformer' says that might come true upon this earth if men and women would only practise what they profess to believe:—

The burden of all religious teaching has been Justice, Equality, Morality and Unselfishness. The false teaching of the world directed men in the opposite way. True religion desires Peace, Brotherhood, Harmony, Mutual Help, and Working for the Common Good. On the other hand, the teaching of the world said: 'Everyone for himself and the devil take the hindmost.' This selfish teaching is the cause of the delay in the coming of the Kingdom of Heaven below.

The teaching of Jesus, 'Lay not up for yourself treasures upon earth,' has been declared by the world at large to be wrong. Mammon worship has become the only object of life. Jesus said: 'Seek the Kingdom of God and His righteousness.' The world has not the slightest confidence in these teachings. The other religions also said the same. They do not believe them also. None of the religions enjoin men to earn several crores of rupees so that after death they may take them and build palatial residences in the skies. Yet, men struggle hard as if they are going to do so. In spite of the teaching of all the religions that wealth fails to confer happiness, men have been from generation to generation struggling hard for it. The happiness of our life has been thought to consist in the amount of property that we possess. Men, therefore, try to increase their material possessions. They try to gratify their senses. They hopelessly abandon themselves for them. They come into conflict with their fellows. They draw away from them. . . . Every device to rob innocent men is adopted. Every knavish, lying and mean deception is practised. In this fierce struggle for existence, we have succeeded in making life, for the larger part of mankind, nothing more than a struggle, and, in that struggle, the chance of finding the real good and knowing the great joy of life has become well-nigh lost.

Then comes a bold shot at the most cherished idol of his own country—Caste:—

In our own country the principle that the soul in one man is the same as the one in the other has been persistently preached for two thousand years, but practically an institution called 'caste' was permanently kept up in contradiction to that principle. Even to-day, one-fourth of our Hindu population consists of men whose touch is thought to be abominable. So long as our selfish and barbarous system of 'caste' exists, all our talk about the brotherhood of man is mere hypocritical nonsense.

He concludes as he began. 'This hate-inspired and irrational organisation of society will be replaced by a free, loving and fraternal one' only in so far as we practise what we say we believe.

We have received the first number of 'The Home Mission and Open-air Worker: A journal for Progressive Christian Workers conducted upon strictly evangelical principles.' We welcome the word 'Progressive.' There is much need of advance in 'strictly evangelical' Mission matters. Is the following an indication of it? It is entitled, 'A Voice from the Crowd. A Hungry Soul. By One of the Multitude,' and is given as genuine:—

You have often seen me hanging about the outskirts of your circle of listeners—a man with spectacles.

I am of your audience because I hope to hear from you some message which will bless me—a sinner—which will

strengthen my weakness and help me to retain my hope of heaven. I have a soul to be saved, a hunger after righteousness which is unsatisfied. I have also a body of clay; a weakened will, and daily associations which drag me downward. I have perplexities of mind, conflicts of conscience. Moreover, my conscience needs to be enlightened, for my moral perceptions are not always clear.

I wait for you to show me that you understand *my* case, and that out of your riches of experience, wisdom and spirituality, you will say that which will bless *me*.

Generally I wait in vain. You seem not to know my need, my yearning for spiritual uplifting. Your preaching is not much better and not much worse than that I have listened to a thousand times. You tell me to come to Jesus and be saved, that I must be born again, to put my trust in the Saviour, to have faith—and all that. You paint the blackness and dreadful-ness of hell; you paint the delight and the glory of heaven. You dwell on the wickedness of sin.

I know all that—I have heard countless times everything which you keep on telling me, but these utterances of yours have become the common platitudes of the Christian religion.

I want you to speak to *me*—to describe *my* case. I want you to show me that you *know* my condition, and to pass on to me God's message of power, of mercy, of forgiveness, of redemption, of salvation.

I want from you that which would have helped me last week and which will help me this week. I want you to feed my faith, to teach me truth, to instruct me in ways of safety, of righteousness. I want you to point out to me the pitfalls in the pathway of everyday life, and the straight and narrow way which avoids them. I want you to remember my frailty, that I have not your strength, your refuge, your communion with the Giver of Power. I want you to deal gently with me, as a shepherd with a lamb that has strayed from the flock. I want not bitterness from you, nor scoffing at my ignorance, nor reproaches for my waywardness. I want your whole-hearted love, your toleration of my shortcomings, your gentle guidance. Chide me, if you will, when I am safe within the fold, but save me first.

We make room for this because it is 'a human document,' and a revelation of human needs: and also because there is, at the heart of it, a suggestion which may open, to our speakers, by-paths which might bring them into more intimate and vital relations with their hearers.

Dr. George A. Gordon lately celebrated his twenty-fifth anniversary as minister of the Old South Church in Boston (U.S.A.). It was there that he was 'ordained' and there he has remained. At the anniversary, his chief thanks were given to those who at the beginning made things difficult for him. He said:—

I look with gratitude upon the severities of the human environment. People sometimes sigh over the fact that the Garden of Eden had a forbidden tree in it. I think if there had been a hundred forbidden trees in it, mixed with the other trees, and serpents hissing from every bush, Adam and Eve might have fared better. The universal hostility might have called into being keen and sleepless vigilance and a moral caution always on duty. As I read the tragic story of human failure, I find that it proceeds from a fancied security seemingly warranted by the general friendly aspect of the environment. It takes only one lion or tiger in a jungle to kill the unwary traveller; and, if he were told that he must be armed for an encounter with many wild beasts, his chances of escape might be better.

So this wise man thanked the people who voted against him upon his appointment, and those other people who, for eight years, faced him with ice. 'The reasons for my thanksgiving,' he said, 'are easily stated':—

I knew that I had to prepare for battle, that the battle was to be a campaign. I knew that there must be no trifling. Whatever of capacity lay in me, as thinker, as preacher, as friend to the human soul, as man, was needed in this contest. I must revere and cherish every possibility; I must seek through long years of diligence and honour the realisation of power. To do anything else would render defeat and disaster inevitable. And, if the result is far less than it might have been, it is much more and higher than it would have been had not the severe humanities of my environment created vigilance, self-control, and filled the solitudes of existence with divine companionship and protection.

Woe to you, young man, when all men speak well of you!

You are a mollusc and not a man; and, if you are a man still, without prodigious care that atmosphere of adulation will surely convert you into a jellyfish. When Solomon was going down hill, the Lord raised up an adversary against him; and, when that did no good, still another adversary was divinely raised up. Even the wrath and malice of our contemporaries may become helps from on high, as a head wind at sea serves to keep the great steamer's furnaces going at full blast; and the adverse opinions and influence of noble men are a divine force in the evolution of a just, sane, responsible manhood.

SPIRITUAL PRAYERS

(From many Shrines.)

Almighty God, loving Father of all, who wouldst that we should use this world as a training ground for the life to come, aid us that by self-control in all things and at all times, by cultivating cleanness of mind and chastity of body, by reverence for all that is good and true and beautiful, by obedience to the dictates of our conscience and, above all, by unselfishness and love, we may fit ourselves for the highest life in Heaven. In all our difficulties and temptations may we make Thee our hope and strength, confiding in the assurance that if we will do our part Thou wilt help us to overcome, grow more like unto Thee, and become a credit to the Christian name we bear. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, 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

THE FOLLOWING MEETINGS WILL BE HELD AT 110, ST. MARTIN'S LANE, W.C.

CLAIRVOYANCE.—On *Tuesday next*, May 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 20th, at 4.45 for 5 p.m. *prompt*, Mr. E. W. Wallis 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 21st, 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.

LECTURE BY MR. COLVILLE.

On Monday next, the 17th inst., at 3 p.m., Mr. W. J. Colville will deliver a special lecture at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on 'Magic: White, Black, Grey, and Red.' Admission 1s.; *Members* of the Alliance free.

SPIRIT RETURN OF THOMSON JAY HUDSON.

The first psychic I saw after I landed in the United States last December was Mrs. Georgia; a lady in affluent circumstances, about thirty years of age, who is living with her mother in Rochester, N.Y. She is a highly educated, accomplished woman, retiring in disposition, and, at that time, was inclined to believe that the strange gift of automatic mirror writing which she has possessed for four years was due to some power within herself and not to outside influences. I carried a letter of introduction from a namesake in the city, Mr. A. W. Moore, who made no allusion to my nationality or profession, but wrote of me as Mr. Moore.

When Mrs. Georgia came into the room she said, 'Are you related to my friend, Mr. Moore?' I replied 'No.' She then took up a pencil and putting some sheets of paper under her right hand the latter wrote backwards as follows:—

We can come, but you are wrong in thinking that Mr. Moore is a relation or that he is any old acquaintance. He is a man of the sea. He is a friend of a man who invented the radiopath (*sic*) and who is also an expert on sanitation. It is Sir —. He also knows Lady —. He will return to his country, then he will meet them both and tell them of you. They are interested in these matters. . . . The man (Sir —) is a celebrated man in his country. I am Hudson.

Mrs. Georgia knew nothing of Hudson except that a man of that name had written a book called 'The Law of Psychic Phenomena,' which she had read in a desultory manner five years before.

She had heard of Sir — but did not know he was married. I knew nothing of Mr. Hudson personally but had read, with keen interest, two of his books, 'The Law of Psychic Phenomena,' and another that I, erroneously, recalled as 'Proofs of Immortality': this book I thought was his last. Of his two subsequent works I knew nothing.

Possibly a few of your readers may not recollect what Hudson's views were. Briefly, he was deeply committed to the following thesis:—

1. Man is such a wonderful animal and has within him such marvellous potentialities that his ego or individuality is bound to survive the change called 'death.' He has within him two distinct consciousnesses; one with which he carries on his practical daily life, the other dormant but infallible as a record, registering every word he has seen or heard, every scene (however trifling) he has passed through, every experience he has ever known. This sub-conscious mind may be tapped for the use of the conscious mind, but it is not capable of correct reasoning, and, if allowed to get the upper hand, so to speak, the result is mental disorder.

2. Communication with the denizens of the next life is impossible. When man thinks he is dealing with invisible intelligences he is simply playing the fool with his sub-conscious self, who presents him with reflections of his complete record, luring him on to believe he is communing with his departed friends.

I have seen Hudson alluded to in print as a 'Spiritualist' (Carrington). He was nothing of the sort; and he spoke in derision of those who professed to communicate with people who had passed away. He believed in immortality, but his reasons were entirely different from those upon which Spiritualists base their convictions. In his writings he skated warily over the evidence for physical phenomena.

Now, I confess that, at one time, I was much shaken by the Hudson doctrine. It was plausible, and put forward by a master of concise argument. But I soon recovered, and through this consideration: The sub-conscious self, or soul—or subliminal—or whatever you please to call the register, may, possibly, account for some of my purely mental experiences, but how can it account for telekinesis and other physical phenomena? Will it account for the passage of a bell from

one room into another which is locked? Will it account for the creation of the simulacrum of a human body, sometimes almost as solid as life; for the movement of heavy objects; for levitation of a human body; for the dematerialisation of flowers, and for other physical manifestations, all of which were, to me, proved facts? No! It came to me suddenly that it was for a purpose that physical phenomena accompanied the mental ones during the revival in Rochester sixty years ago; it was to anticipate this very argument now set forth in such attractive guise by Hudson.

After writing for three hours on this first evening, Mrs. Georgia became much interested. No such strange or powerful intelligence had ever guided her hand before. She never writes except for her personal friends, and then but rarely; but she most kindly made an exception in my favour, and the Hudson script ran into many days. Our visitor identified himself completely, and in such a manner as to show that he fully recognised the importance of what he was about. He gave his full name (unknown to the psychic), date and place of birth and of death, his various occupations while in life, the names of the books he had written, and his financial circumstances. He said he was happy, working on the same subject that had interested him in earth life, with congenial friends 'of the "same kidney," as you English say.' He answered numerous questions patiently, and sometimes with much humour. Finally, he offered to accompany me West, and to carry a message for me from Chicago to Rochester. This he did, and gave other evidences of companionship with me for six weeks; but that story is far too long for this letter.

He gave his reasons for coming to me: 'You know So-and-so and So-and-so whom I am assisting in their search for truth; you blaze the trail for me. I have been sitting upon this girl's doorstep for two years waiting for someone of similar tastes to my own to come along.' Our intercourse was not always harmonious. One night he wanted us to undertake a certain photographic test. We thought it useless and declined. Hudson then accused us of ingratitude. 'I have done all I can for you; this experiment is for me. Can you not do this little thing?' He left in high dudgeon, and an evilly disposed spirit came in, writing: 'I hate you, I hate you, I hate you.' The psychic went into hysterics and became icy cold; it was nearly half an hour before the sitting could be resumed. To restore peace we did what Hudson wanted; he returned, and we parted amicably, but the experiment was a failure.

When asked why he did not progress beyond the third sphere, where he is now, Hudson indicated that he must first let the world know that he could communicate with those in earth life. He requested me to edit his statements and to give the message to those who had read his works. He is still great on the 'sub-conscious' and sticks to most of his theories; but it was quite evident that he desired, by giving evidence of his presence, and of his ability to write vigorously through a psychic who, previously, knew nothing about him, to show that communication between the inhabitants of the two states of existence was a fact. He was very much in earnest, and his chief desire was to contradict his former error.

I have never communed with a spirit other than my guide whose personality impressed me with so much reality of identity as that of Thomson Jay Hudson.

We all know that mirror-writing is not difficult to acquire, but I never before heard of a person who wrote with the speed or abstraction of Mrs. Georgia. She can write with either hand, when talking or reading, and in the dark. She has written some fifty sheets of paper for me containing information of the most private character, referring to incidents of forty years ago known only to myself. I am deeply indebted to her for giving up so much of her valuable time to a researcher, who, on the 22nd of December last, was—to her—a complete stranger; and I shall always carry with me pleasant recollections of the sittings, at which her wit and anecdote so much enlivened the evidence, that flowed through her hand, of communion with the dead.

8, Western-parade, Southsea.

W. USBORNE MOORE,
Vice-Admiral.

MYSTICISM, ANCIENT AND MODERN.

Among the points of analogy between Spiritualism and Mysticism must be counted the nature of the historical evidence for both. Just as it is a part of our argument for the reality of spirit phenomena that similar manifestations have been asserted to occur at all periods of which we have record, so the typical experiences of mysticism have been repeated, with essential concordance, among devout and earnest men and women of all ages and, it may be added, of widely divergent religious opinions. Mystical illumination differs from the perception by psychics of individuals who have survived death, and who send us messages, in that it relates to phases of Reality of which the recently departed have as a rule but little to tell us. They do not progress in a moment, by the fact of leaving the body, from ignorance to universal knowledge; some still on earth are wiser than many who are in the spirit world, and similarly it has been the privilege of certain persons, while still in the body, to realise for themselves truths which are as yet unknown to those who are only beginning a long course of soul-development in the Beyond.

The immediate experience of a divine Presence, common to the spiritually illuminated of all ages, is admirably set forth in 'Studies in Mystical Religion,' by Rufus M. Jones, M.A., D. Litt., of Haverford College, Pennsylvania (London, Macmillan), in which the author gives a careful and systematic account of all the great mystical movements from the early days of Christianity. Mysticism itself has various phases: there is the occasional transcendental vision, and there is the life lived in conformity with an assurance of the perpetual presence of God, an inward light making itself manifest as character. Dr. King uses the word in the latter or more normal sense, as distinguished from special and temporary exaltations of consciousness, and defines it as expressing 'the type of religion which puts the emphasis on immediate awareness of relation with God, a direct and intimate consciousness of the Divine Presence. It is religion in its most acute, intense, and living stage.' Transcendental visions are treated with some suspicion, as being possibly, in some cases at least, due to suggestion, or even as evidences of hysteria. But, he continues:—

While these inward mystical experiences cannot be pushed to the extreme of being turned into compelling ontological proofs, they nevertheless do offer a very weighty ground for believing that there is a More of Consciousness continuous with our own—a consciousness with which our own is bound up, and that constructive influences do come into us from beyond ourselves. And when we have named these great spiritual crises, which carry men up to new levels of life and power and service, 'auto-suggestive experiences,' instead of 'new births,' we have only substituted one word for another. The fact remains on our hands, and the fact is a momentous one. . . . Such experiences minister to life, construct personality, and conduce to the increased power of the race—energy to live by actually does come to them from somewhere.

Mystics are defended from the charge of being dreamy, unpractical persons. Their inward refuge of peace gives them calmness and strength to endure the world's warfare; 'they have led great reforms, championed movements of great moment to humanity, and they have saved Christianity from being submerged under scholastic formalism and ecclesiastical systems.' By their sensitiveness to wider spheres of Reality, and to the More of Consciousness, they gain 'in capacity to correspond and co-operate, in power to overcome difficulties, and to put their hands to constructive service.' Moreover, the mystic is not sectarian or exclusive; he recognises 'that every hint of the Divine meaning that has come in any age, through any person, is precious.' Consequently mysticism is religion in its most vital, dynamic, universal aspect, 'alive and vocal in personal experience and in individual love.'

Dr. King considers the primitive Church as a mystical fellowship, bound together by a common spiritual experience, and instructed by teachers who had had deep personal revelations like those referred to by St. Paul, or who possessed 'spiritual gifts' which were their qualifications for ministry

in the sense of service, not of office. As spiritual gifts declined, so offices and formalities increased in importance. Montanus, formerly a pagan priest who was a psychic sensitive, tried to revive the gift of prophecy, but the movement, of which Dr. King gives an interesting account, was stamped out by clerical officialism. Credit is given to the mysticism of Plato and to its revival by the Neoplatonists. Dr. King says:—

This Neoplatonic philosophy was translated into Christian terms and was made into the spiritual bee-bread on which many Christian generations fed. . . . Gregory of Nyssa and St. Augustine were profoundly influenced by the philosophy of this school, and through them many of the loftiest teachings of Plato and Plotinus were translated into Christian thought. The mysticism of this school trickled in through these Fathers, but about a century later it came full flood through an anonymous, mysterious man whose writings bore the name of Dionysius the Areopagite.

Among mediæval mystics, whose works and teachings are described, we have John Scotus Erigena, to whom the visible universe was only an 'appearance,' or shadow of the real, changeless world, and God was to be found in the depths of the soul, because the soul at bottom is of God. Then there were the Waldenses, as to whom a 'heresy hunter' of the period says that they were recognisable by their modesty and precision of speech, their temperance and industry. St. Francis 'restored the joy of religion,' 'discovered again the meaning of love, and made his life a continuous exhibition of it.' The thirteenth century was marked by the origin of two remarkable groups of communities—brotherhoods and sisterhoods—whose name survives in the numerous *béguinages* still to be found in Belgium. To the succeeding century belongs the name of Meister Eckhart, in Germany, and then arose the sects known as the 'Friends of God,' among whom John Tauler was prominent, and their successors in Holland, the 'Brethren of the Common Life,' to which Thomas à Kempis belonged; while the Anabaptists appear to have continued the same movement towards fraternal simplicity.

England also had its mystics in the pre-Reformation days: William of Occam, Richard Rolle, and Wyclif himself, who is described as the 'prophet-statesman,' for whom 'the times were ripe,' and who was to 'throw himself into the task of breaking the yoke of bondage and of guiding the people, the nation, to freedom, peace, and God.' At the time of the Reformation we have the Family of Love, originating in Westphalia, but having branches in England, who taught purity of life, human brotherhood, and spiritual guidance; and at the period of the Commonwealth the Quakers, Seekers, and various individual mystics. All these bodies had certain spiritual elements in common, and believed in 'spiritual gifts,' while they also opposed the literal interpretation of many dogmas, and upheld the inward significance of all religious practices, the interior nature of all revelation, the right to liberty of conscience, the duty of universal brotherly love—in a word, the fatherhood of God and the brotherhood of man.

Thus the author presents to us the mystical spirit as recognising a constant source of inspiration, the same throughout the ages, springing up in unexpected places to relieve thirsty souls fainting under the arid desolation of formalism in dogma and practice, and reviving in men's minds the drooping shoots of love and hope, and of faith in the beneficence of the great Design, in the outworking of which we are all privileged to be participators.

In 'The Carlisle Express' recently a letter was printed which was sent by a mother to 'a physician.' The writer stated that her little boy, seven years of age, for some months past had been telling his parents that he could see things in the room when no one else could see them, and that his hands moved in school when he did not want them to move. The boy seemed to be quite healthy but cried if contradicted, or if his statements were ignored. This looks like a case of child mediumship, but the physician regards it as 'neurasthenia' and advises a course of treatment which may possibly benefit the child—but, if he understood psychic sensitiveness and mediumship, he might adopt another and a more effective mode of treatment.

WEIRD EXPERIENCES IN ZULULAND.

The following account of what appears to be a genuine case of spirit haunting reaches us through an Englishman residing in Zululand. The narrator, who occupies an official position, and is, therefore, desirous that his name should not be published, says: 'The facts are as I shall relate them.' Our correspondent, who transmits the account, says that although, as a rule, he disregards all such tales, he believes that this is a bare recital of facts, and both he and the actual narrator will be glad to corroborate them privately. The report is as follows:—

Some three years ago last September a certain Dutch farmer reported the fact of a skeleton having been discovered on his farm under extraordinary circumstances, and asked that the matter should be officially investigated. I went over to this man's farm and interviewed him, but it was only after much hesitation on his part that I managed to elicit the following details. His hesitation was due to the fact of his being a particularly sensitive man and consequently afraid of ridicule. People who know him well say that he is exceedingly honourable, upright, and also well educated. I mention this because, had it been otherwise, I should never have put the slightest credence in the story he told me, but, knowing him to be the man he is, I must say that I certainly believe that he only told me what he himself absolutely believed to be the truth. I give you this version, drawn from him, as I say, only by great patience and, if I may say so, the exercise of tact.

He told me that some years ago, before the Boer war, two white men worked for him and were accustomed to camp out in a certain place on his farm for the purpose of attending to the lambing of his sheep and goats. One day they came to him in a great fright and reported that they had been very much disturbed by uncanny noises and supernatural lights near their camp. I will describe the site of the camp as I saw it. There is a small river some three miles from the house which, at this particular place, makes a bend forming a large semi-circle. The outer edge, or further bank, is steep and rocky, but the land within the semi-circle is quite low and consequently sheltered; the rock side is in the nature of a succession of kranzes from eighty to one hundred feet high. Under one of the kranzes the ground slopes up from the edge of the river, not very steeply, ending at the top in a sort of natural platform, which is completely overhung by the kranz. I should say it comes like a roof for about twenty feet. It is hardly a cave, for it is quite open at the front.

I can best describe it as a magnificent shelter about thirty feet above the river. It is about twenty yards long and, as I say, about twenty feet broad. I am a bad hand at descriptions, and am afraid this is rather vague, but I hope you can realise it in your mind. Well, under this natural roof and on this platform these white men always pitched their tent. According to their account a noise arose, which they described as being like the wailing of a woman, succeeded by that of a child, just behind their tent and consequently right at the back and near to the rock wall. It crossed either right through the tent or sometimes just outside the tent, and ceased at a point on the front edge of the platform. This, they said, had happened on several nights, and sometimes they had seen a sort of light appearing slightly above the ground, which moved in the same direction as the noise and disappeared at the place where the noise ceased; occasionally this light went floating out over the river and hovered round there, but it always returned to this one place at the edge of the platform. These appearances were also accompanied by much shaking of the beds and the articles they had in the tent. To cut it short, the farmer said that he had decided to go himself the next September and investigate. But the war came and he did not return for some years.

Now comes the sequel. At the time I have mentioned two men were there as usual, but after staying one night they came up to the farmer and refused to return to the place. Thereupon he got together a party of neighbours—Dutchmen—and went down that night with the intention of investigating thoroughly.

The noises generally started about 9 p.m., so about then they put out all lights, &c., and waited. Soon they heard the noise of wailing, and almost immediately a light rushed in from the back of the tent and one man felt a heavy blow dealt, subsequently finding that his arm was broken; another got a terrific smash in the mouth, loosening some of his teeth, and the 'thing' then passed out of the front of the tent. The inquirers naturally rushed out, too, and saw that the light passed across the rock and hovered round; it then rapidly

returned and disappeared at a place just on the edge; all this time the wild wailing continued. They all cleared off after that, and the next day returned and started digging at the place where the light disappeared. It was just loose, sandy soil, and barely two feet underground they came across the skeleton of a woman and also of a wee child—evidently, from the position of the bones, an unborn child. On this discovery being made the farmer ordered the bones to be covered up again, and immediately went and reported it to the police. I went over with him and we dug at the place he indicated, and there was the skeleton, or rather, the skeletons. An official report was made, but as there was no evidence of foul play, the district surgeon was unable to come out. I kept the skull and several bones and showed them to him at a later date, and he gave it as his opinion that they were those of a young, pregnant woman. The cause of death, of course, was unknown, and he could not make even a guess at the date. He was inclined to think that the body could not have been underground less than ten years, although it might have been fifty, or it might have been five, so no satisfaction could be got out of it. The farmer's reason for wishing to know whether the doctor could tell how long it had been buried was to see whether the time corresponded with the earliest reports he had had from men working down there. His theory was that the woman had been done to death at the place behind the tent and buried, of course, where the bones were found.

The farm has been in his and his ancestors' possession for many years and there is no record or tradition of any body, European or native, having been buried there. Also, I may say, the place had a bad name amongst the natives; there is no kraal within a considerable distance, and no native would dream of passing the place after dark. It was 'Tagati.'

[It would be interesting to know if the appearances have ceased since the body of the woman was discovered.—Ed. 'LIGHT.']

AN IMPORTANT AND SIGNIFICANT LEGAL JUDGMENT.

The judgment in a recent trial of a medium in Germany, which is published in full in 'Die Uebersinnliche Welt,' is interesting as showing the extent to which legal decisions are affected by scientific advance in relation to psychic matters. A medium, living at a small town near Glatz (Prussian Silesia), was visited by the son of a local official, when a daughter of the same official spoke through her and said that she would like to say something to her father, whose earthly career was nearly at an end, and who had used his public position to make money unlawfully. The medium was prosecuted for slander, and condemned by the local magistrates to three months' imprisonment. An appeal to the superior court at Glatz was drawn up by Dr. Erich Bohn, a Breslau advocate, setting forth the view that a trance medium was in a condition analogous to that of a person in a dream, but with this difference, that she spoke out her dream as it was going on, and did not remember it on awaking; he referred to the opinions of specialists and asked that they be called (if necessary) to testify that the medium, when in trance, was not in a responsible state of consciousness. The court at Glatz held that 'the correctness of this assertion is rendered highly probable by the opinions of the experts, Drs. Häusler, Henneberg, and Moll,' and as the medium was not responsible for her utterances while in the trance state, the sentence was annulled. An important fact which is recorded in the judgment is that the official implicated had confessed that he had been in the habit of charging small sums for preparing documents and giving receipts which it was his duty to do gratuitously.

FOOD AND HEALTH.—No one who knows the value of pure and suitable food as a factor in health, physical as well as physical, should neglect to read the penny booklets issued as 'The Health from Food Library,' by James Henry Cook, of 121, Aston Brook-street, Birmingham, and obtainable from the Pitman Health Food Co., of Birmingham. Specimens that have been sent us treat of special foods, such as bananas, wholemeal flour, and undressed rice; on uncooked natural foods, aids to a simple diet, reformed diabetic foods, the rôle of food-salts in dietary, scientific cookery and aids to its adoption, and on the best methods of fruit-preserving. The last-named should be in the hands of everyone who intends to preserve fruit during the coming season, as it describes clearly what to do and what not to do, with special notes on the different kinds of fruit, and on the best means of ensuring their perfect preservation.

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OUR POOR RELATIONS.

Miss B. Pullen-Burry's new book: 'In a German Colony: or Four Weeks in New Britain' (London: Methuen and Co.) begins in a way that some would call lively, and that others might call pert, with popgun practice on 'The Electorate of Great Britain,' 'The Military Autocracy of the Hohenzollern,' 'The fly-blown Phylacteries of Cobdenism,' 'The Nonconforming Conscience,' 'The British Bulldog,' &c., all of which might well have been spared. But, after this fanfare, the lady settles down to her work, and keeps in action just enough of her liveliness or pertness to make her book attractive merely as entertaining reading; for which mercy we are thankful.

There is, however, much more than 'entertaining reading' in this book. There is the drawing aside of a curtain for the display of a panorama of a novel and most instructive character. The region round about New Guinea is charmingly though painfully interesting, associated as it is with the usual inhumanities of explorers, exploiters, and traders in slaves. The early discoverers were mostly British, hence the names of such islands as 'New Britain,' 'New Ireland' and 'Duke of York Islands,' not yet renamed by the Germans who are now in possession, though we have 'Kaiser Wilhelm's Land' and 'Bismarck Archipelago.' It is probably too early to form an opinion as to the effect of German rule, though thus far it has been beneficial: but Miss Pullen-Burry remembers the Maoris and has doubts, for the Maoris have suffered in every way from contact with the whites. The old Maoris were hard working and clever. 'They cultivated the soil, they stored their minds with hymns and spells innumerable. They were poets, orators, warriors and seamen, possessing industry, patience, skill and artistic perception in no small degree.' 'With the substitution of British rule for tribal authority, the descendant of the once formidable Maori too often finds his dearest joy in horse-racing and in gambling. . . In the words of an educated Maori, "it does not take the power of second-sight for the ordinary observer to see that the modern Maori is oppressed with unutterable woe, a listless manner, a hopeless expression, and inertia which can accomplish nothing": and a great deal of this is attributable to the ever-present question of ownership and distribution of land.

In common with all other low-grade races, the natives of New Guinea believe in spirits, very positively but in an exceedingly crude way. 'An argument against you,' the

critical will say. If so, we cannot help it; and, at any rate, we set down the record of it. But is it against us? Everything begins crudely—even criticism. Ploughing, sowing, reaping, threshing, grinding, all began crudely, but none the less were they mighty facts at the start, and they grew to be mightier facts as time went by. The belief in God began very crudely, but Jesus showed what there was in it and to what it might grow. So it disturbs us not to read what the Bainings believe. Where there is so much smoke, and in so many unconnected places, and so persistent, there must be fire. Gradually the smoke has cleared off and now we have—LIGHT.

We can look back, then, and across to the Bainings, the Gazelleans and the Sulkas without any perturbation, just as we look back, through the curiosities of our museums, to the first gropings of men in the desert where every longing is a prophecy, and where, within every terror, gleams a hope. The three peoples just mentioned mark, in Miss Pullen-Burry's judgment, three distinct degrees of development in religious belief. The lowest form is occupied by the Bainings, 'who seem nearer the animal kingdom than any other,' and yet have 'evolved a kind of heaven,' 'the faint glimmer of a belief in a world surrounding them of impersonal and omnipresent spirit life.' The Gazelleans (we are coining the word), on the other hand, have a largely developed necrology. 'Incantations, spells, magic of all descriptions, are part and parcel of everyday existence: the dread of evil spirits, with a constant fear to arouse their enmity, is ever present,' but, behind this dread, there is a hazy vision of a peaceful haven beyond. These simple folk seem to be, in this, the poor relations of some of our critics who also believe in a kind of heaven beyond but are quite sure that we are dealing with none but devils now. These poor Gazelleans are akin to others of our critics, or, what is most likely, to the same, in their belief about admission into heaven. They believe that the departed, in order to secure admission into Tingenatabaran, must go well provided with 'tamboo,' a treasure of precious little shells which serve as a sort of money. At the sacred spot, the spirit is met by the guardian of it, Tolamean, who asks, 'Where is the tamboo you have brought?' and, alas, if the spirit is unprovided with it, he is shunted into Jakupia, an undesirable place: and some of our critics hold that admission into heaven can be secured only by being credited with the righteousness of another, or with, instead of precious tamboo, 'precious blood.'

The Sulkas are of a higher order. With them, everything turns upon merit. Before the departed spirit reaches Mlol, the abode of peace, it must pass two rocks, named Kilkil and Kovangal (we wish Miss Pullen-Burry had taken the trouble to find out and record the meaning of these names), and there it is made to give an account of its earth-life: and upon the result the fate of the spirit depends. The Sulkas, too, are afraid of some departed spirits, but nothing is said of kindly ones. This almost universal belief in injurious spirits is probably the simple result of natural terror in the presence of uncanny experiences, and that is nearly as true of good Christians as of Bainings, Gazelleans or Sulkas. Sensible and seasoned Spiritualists are, perhaps, almost the only people who are not afraid of ghosts.

OUTSIDE of Spiritualism the world has no evidence of the going on of life and love through death and after. Every argument against the evidence of to-day cuts against all testimony, ancient as well as modern, but, fortunately, neither doubt nor denial can alter facts; and all who realise the importance of the issue will, like Humboldt's wise man, 'Hear, investigate, and then decide.'—W.

MAGIC FROM A MODERN STANDPOINT.

BY MISS EDITH WARD.

On Thursday evening, May 6th, Miss Edith Ward delivered an Address on 'Magic from a Modern Standpoint' 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, S.W., Mr. H. Withall presiding.

MISS WARD said: I am much pleased to be here with you to-night and to endeavour to put before you some thoughts on a subject which, to-day, is occupying the attention of thoughtful people more than it has done for a great number of years past, and, I hope and think, in a much more desirable way. The very word 'magic' when we hear it fills the mind with suggestive pictures. Some, perhaps, think at once of a venerable-looking old gentleman with a gown all decorated with cabalistic figures, possibly with a wand and all kinds of mysterious odds and ends lying around. Perhaps to others the word brings at once to mind Mr. Maskelyne and his wonderful legerdemain; others begin to think of all the tales and legends which have come down from the Middle Ages, the witches' Sabbath and the sacrifices and the doings generally associated with what is usually called black magic. But, at the present time, one is justified in dealing with the subject from a rather different standpoint, and we may put aside the memory pictures which the word calls up.

If I had been speaking about thirty years ago and had taken such a title as 'Magic,' I fancy I should have received a very different welcome in a general way from a public audience. At that time, when the wave of materialism was at its height, the idea of magic was very foreign to the minds of people who regarded themselves as educated. Certainly, if we turned to the dictionaries of that date we should find the current opinion of magic reflected in the definitions, which varied, as indeed they still do, according to the prejudices of the lexicographer. However, the pendulum is swinging to the opposite side, and I think we are rapidly ascending the crest of the wave of interest in all matters of the occult. Occultism of all kinds and in all stages of development is certainly with us, and it is distinctly useful that we should discuss magic in the light of what the last twenty years have taught us with regard to such matters.

If we wished to define magic, without binding ourselves to the definition of any one dictionary, we might say that it is the production of visible effects by invisible means; that would be brief and broad and fairly inclusive. It might, perhaps, suggest certain operations which, strictly speaking, could hardly be called magical, without defining the nature of the invisible means. If we study some of the more modern dictionaries they tell us there are different kinds of magic—white magic, black magic, even grey magic, and still others. With regard to these three main divisions of magic—black, white, and grey—I shall have more to say presently, but, broadly speaking, *motive* may be said to be the chief distinction between them; not entirely, because I am sure you will agree with me that there are certain practices, or acts performed by the professor of black magic, that would be utterly and indignantly repudiated by the white magician; but, broadly speaking, it is not the act so much as the motive which differentiates. Grey magic is, or may be considered, a mixture of black and white, and is, in fact, the most universal of all.

Then we are told there is such a thing as natural magic, which is a respectable kind of magic according to the dictionaries. It means, from the point of view of the lexicographer, the use of physical means, by superior knowledge of so-called natural law, to produce effects which seem marvellous or magical to the uninitiated. This is quite a fair definition of natural magic, and from that point of view some of our leading scientific thinkers and workers are very powerful magicians, because by knowledge of natural laws

which they have discovered by study and experiment—^{armon-} ^{—ours t} ^{—t som} which are unknown to the more ignorant amongst us—are able to produce results which seem marvellous or miraculous. We have often heard Edison called 'the wizard of ^{thigns} West,' and truly do such as he, Tesla, and others deserve the name. All magic may be accurately described as natural magic in one sense, because there is no magic that can be legitimately called *super-natural*. It can only be super-normal, and merely due to the knowledge of the hidden laws of Nature. We must not confuse this natural magic with what may be called the magic of Nature. As we look upon the wonderful operations of Nature, especially at this most beautiful spring-time, we see truly magical operations going on—the production of visible effects by invisible means. Truly there is nothing more wonderful, or more magical, than the development of the chick from the egg, when we look at the simple elements of which the egg is composed and remember that after three weeks' subjection to warmth there emerges from the same shell a wonderful little being with intelligence of a sort, with instinct, with down and fluff and limbs and sense organs, ready to feed and run about, and all due to the invisible operation of Nature's laws, with nothing tangible that we can find to bring these results about. The development of the tree from the seed, and all such kindred operations of Nature, should make us reflect upon the great magical Worker in the universe bringing about these wonderful results by means unknown as yet to our ignorant minds.

Now if we turn to magic in the narrower region of human operations and dealings with the occult, we may classify it in different ways. We can sub-divide the great divisions of white and black magic into different kinds of operations. First of all, we might put the evocation of spirits—necromancy—the raising of the dead, as the old expression ran. I do not intend to elaborate upon that expression, because most of you in this room are so thoroughly acquainted with many of the operations of getting into communication with others who have passed from the physical body, but I want to remind you that besides the ordinary methods through mediums there are other ceremonial methods of evoking the entities of the unseen world. I would doubt, indeed, if it be at all times the spirits of the dead, and not rather the evocation of beings not human, but using bodies made of finer material than any in the physical world. The evocation of spirits seems to be definitely connected with making manifest, the calling up, to use the old expression, of different kinds of elementary beings, and, in some cases, the actual creation of artificial elementals for the purpose of the magician, due primarily to the exercise of his will, together with certain incantations which apparently enable him to get command over some of these classes of beings and to utilise them in the manner perfectly familiar to many of you. Many of the phenomena which you meet with in the séance room are similar to the phenomena that are achieved according to the historic records we have, and achieved by methods different from your own—the methods of ceremonial magic, and those methods are very extensively known in India. I recollect the late Colonel Olcott telling me a personal experience of his own, and he explained that not a few of the quite ignorant Hindus have some traditionary formula, a magical secret, which has been handed down perhaps for centuries, which enables them to perform certain magical feats. He related a particularly vivid anecdote of the *apport* of a quantity of fruits for several miles, done by a naked Hindu seated on the open terrace roof of the Theosophical headquarters at Adyar. The fruits had been previously purchased at a fruiterer's in Madras and been left to be sent for, because that Hindu would only, and could only, perform that operation provided that the goods were genuinely the property of the person requiring the experiment, or honestly obtained. He could not have done it had the goods been stolen. That is rather an interesting illustration of the result to be obtained by command of some elemental who is able to transfer such matter from one place to another. It is doubtless a psychical phenomenon you have often seen performed in your séance rooms.

OF you remember Shakespeare—or was it Bacon?—the master of magical knowledge, makes the boastful Welshman say:—

I can call spirits from the vasty deep,

and you remember the humorous reply: 'Why, so can I, or so can any man; but will they come when you do call them?' To answer that question satisfactorily, you must have some knowledge of real magic, and be able to use the knowledge when you have it. There is something more behind the knowledge which enables a man to become the magician, there is the power of will to use it. In 'The Tempest' you remember the airy sprite—Ariel—and the other Nature sprite in that remarkable drama of magic, who are the servants of Prospero, the White Magician, because he can *command* their service.

I must pass on to the second division of magical performances. Prediction in its various forms comes, I think, under the head of a form of magic, and we have divination performed by very various means. I am not speaking now of the clairvoyance of the future, which appears to be a natural or acquired gift which is manifested by many people. I am not referring to Highland second sight, but rather to the endeavour to forecast the future by certain magical processes, such as by cards, both the ordinary playing cards and the Tarot; or by palmistry, or by less pleasing means such as divination by means of the entrails of animals, a method which, I think, is hardly used now except amongst savage races, but was used in ancient Rome. Then, of course, under that division we must place astrology. Some might be inclined to jibe at the classification of astrology under magic. Some may call it a science, but at least it seems to involve the use of knowledge unknown to the uninitiated, and, certainly, to give some power of reading the future. Thus all these methods of prediction would, broadly speaking, come under the general term of magical.

Then we have what we may call the division of alchemy. In that division we find more sympathy from our modern scientific thinkers than towards any other forms of magic. There are not many who would not be prepared to admit that the world owes a great deal to the experiments made by the old alchemists, and to-day alchemy may indeed be considered a modern form of magic. Sir William Ramsay recently confessed that he had been successful in transmuting, through the agency of radium, the higher or more complex metals into the lower or simpler, and he believed it would be possible through the same medium to transmute the lower into the higher. Who knows but that radium may be the long-sought universal alkahest of the old alchemists? So far as regards alchemy as a form of magic, we have a most respectable recognition of the processes of magic in our modern scientific world. (Applause.)

Of course, associated with that research, we have the search for the philosopher's stone, for the elixir of life, which was to prolong human existence; and I really do not know why it should be more foolish of the ancient alchemists or philosophers to search for the elixir of life, than for any modern chemist, such as Metchnikoff, to be interested in the search for serum which shall have the same effect in lengthening life.

But all this is in a sense introductory to the main thought I should wish to put before you to-night, because you do not want to know what magic was of old when people were often martyred because they studied and practised it; you want to know what magic is in reality. You do not simply want to know that it is familiarity with some law of Nature that ordinary people do not know, but you want to know how magic can be acquired, how the power can be achieved, and the remainder of what I have to say will, I hope, throw some little light on that as an answer to the question that is in your minds.

(To be continued.)

HEALING BY 'MIRACLE' OR SUGGESTION?

Dr. Félix Régnauld, of Paris, contributes to 'The International' the results of personal observation at Lourdes with regard to the healing virtue which has made the erstwhile insignificant Pyrenean village 'the capital of the modern belief in miracles.' First, as to miracles: the Roman Catholic faithful are only bound to accept as true the miracles in the Gospels and the lives of Saints, while with regard to contemporary miracles the Church is slow to pronounce a decision. Yet many French Catholics believe firmly in the 'miracles of Lourdes,' while French freethinkers 'demand the official closing of the shrine as a focus of lies and ignorance.' Dr. Régnauld's opinion is that the cures are real, and have relieved serious maladies which have resisted every other treatment; and he considers that:—

The real factor in this cure is based on certain hypnotic influences which we are able to observe even quite outside of the sphere of faith, and in no way detracts from the good fortune of those who are cured. It is precisely faith that possesses such a hypnotic force as can proceed from no other source: without the assistance of Lourdes the sick could not have been cured.

Lourdes, in fact, is admirably organised for the arousing and maintenance of what we might call a 'suggestive faith,' that is, a conviction of the possibility of cure, which prepares the mind for the suggestive operation of the ceremonial. First, the patient hears or reads of the wonders accomplished; then he joins a party of pilgrims accompanied by priests; the pilgrim-trains are well organised, and at Lourdes everything is 'cleverly stage-managed':—

Drawn by the attendants in a little carriage, the patient reaches the grotto, absorbed in prayer and profoundly agitated. He is intoxicated by the fragrant incense, wonders at the Virgin's statue with its decoration of candles, listens to the singing and the words of the priest. The souls of all the faithful have but the single longing to adore the Mother of God. Some fall into ecstasy and remain with downcast gaze rooted to the spot. Even disbelievers do not escape the infection. . . . The icy cold water causes a nervous shock, the effect of which is additional to the religious enthusiasm. . . . The processions help to produce a passionate faith; the sick are placed in rows, the bells ring, and the faithful, the cured and the priests move along. The gold-embroidered vestments and the streaming banners gleam in the sunlit air of the South. The Holy Sacrament is carried in a large and costly monstrance by a bishop accompanied by others in sacred vestments. A halt is made before each patient; a priest recites the prayers, which are repeated by a thousand voices. In their excitement the sick try to rise and walk—many have risen from their couches and followed in procession.

The writer discusses the medical supervision, which is open to professional investigation, and thinks that the method of observation is faulty and tends to exaggeration of the reality and permanence of the benefit derived; on the other hand this will not account for certain cases of real and remarkable healing, even of physical injuries, that can be demonstrated. As to this, Dr. Régnauld says:—

It cannot convince me of the reality of miracles, but only of fresh natural possibilities which science has not yet sufficiently investigated. It may be that, under the influence of definite circumstances, such instantaneous healing is accomplished. But that can only be an incentive to devote ourselves to the scientific examination of these problems, and to investigate their conditions. . . . Doctors, therefore, and psychologists, instead of making merry at the spectacle of Lourdes, should take advantage of this wonderful field of observation. No hospital experiment concerning the possibilities of hypnotic and suggestive healing can give such information, for religious suggestion is incomparably more efficient than that of the doctor. It is based on the mystical powers of the heart and the mightiest passions of the soul.

A HAUNTED PRISONER.—The New York correspondent of the 'Daily Mail,' in describing the proceedings at the trial of Captain Peter Hains for the murder of Mr. Annis, mentions the following curious circumstance as having been stated in court: 'The prison doctor testified that Captain Hains is haunted by the ghost of Mr. Annis. The doctor frequently found him in his cell with eyes rolling wildly and shrieking at a visionary figure.'

THE 'Boston Daily American' says: 'Do you know the news? William II., Emperor of Germany, is a profound believer in Spiritualism, as is the Tsar of all the Russias.'

' THE WAY OF INITIATION.'

NOTES OF A LECTURE DELIVERED BY MR. W. J. COLVILLE
ON APRIL 14TH, AT 110, ST. MARTIN'S LANE, W.C.

Mr. Colville said that among recent books of more than ordinary excellence a volume entitled 'The Way of Initiation, or, How to Attain Knowledge of the Higher Worlds,' by Rudolf Steiner, Ph.D., strongly commends itself to all who are earnestly seeking plain practical advice and luminous teaching concerning the course to be actually pursued so as to give unmistakable insight into the real nature of the spiritual universe.

A foreword, by Mrs. Annie Besant, and biographical notes of the author by Edouard Schuré, tend to open the minds of readers to the main object of the work. Dr. Steiner, by sympathy and avowed standing, belongs to an illumined school of esoteric Christianity which does not depend upon Hindu teachings for enlightenment, seeing that it finds in Western philosophy all that is sufficient to its needs; nevertheless, in 1902 he joined the Theosophical Society, of which he remains an honoured and very useful member.

Mrs. Besant, with her characteristic breadth of view and universality of sentiment, urges upon all members of the body of which she is the appointed head to regard Dr. Steiner's views, which represent a deep mystical Christian theosophy, as of great utility, supplying a side of theosophical thought which might otherwise fail to obtain adequate recognition.

The treatise proper is divided into eight sections, dealing with: 'The Superphysical World and its Gnosis, How to attain Knowledge of the Higher Worlds, The Path of Discipleship, Probation, Enlightenment, Initiation, The Higher Education of the Soul, and The Conditions of Discipleship.' Chapter two contains the author's clearest reasoning with regard to setting forth upon the road which, when faithfully pursued, leads to the goal of initiation into the true mysteries of the inner life of the soul, of which all symbols and rituals are at best but faint reflections. The following brief quotation will serve to whet the appetite for much that is left unquoted. Our author says:—

'Many believe that one has to find, here and there, the Masters of the higher knowledge in order to receive enlightenment from them. In the first place, he who strives earnestly after the higher knowledge need not be afraid of any difficulty or obstacle in his search for an Initiate who shall be able to lead him into the profounder secrets of the world. Everyone, on the contrary, may be certain that an Initiate will find him out, under any circumstances, if there is in him an earnest and worthy endeavour to attain this knowledge. For it is a strict law among all Initiates to withhold from no man the knowledge due to him. But there is an equally strict law which insists that no one shall receive any occult knowledge until he is worthy, and the more strictly he observes these two laws, the more perfect is an Initiate. The order which embraces all Initiates is surrounded, as it were, by a wall, and the two laws here mentioned form two strong principles by which the constituents of this wall are held together.'

This declaration is worthy of particular attention because it answers briefly and convincingly a large batch of questions, which constantly rise in the minds of sincere but rather thoughtless people whose views on occultism are hazy in the extreme. Dr. Steiner, throughout his admirable series of instructions, all of which are based on knowledge and application of universal and undeviating law, forcefully insists upon the paramount necessity for qualifying ourselves to receive, in place of petulantly complaining that Masters do not seek us out and give. The way of initiation must be travelled by the individual disciple; no Initiate can tread it for him, though those wiser than ourselves can and do enlighten us by showing us how to work out our own examples far more than by working them out for us.

Respecting the attitude taken by wise teachers, who lay down rules for the guidance of their disciples, Dr. Steiner says: 'No teacher wishes by means of such rules to establish an ascendancy over other persons. He would not tamper with individual independence. Indeed, no one respects and cherishes human individuality more than the teachers of occultism.' Calm serenity in face of all provocation to annoyance and resentment is emphasised as one of the chief rules for spiritual development. Courage, equally with humane temper, is counselled as a matter of necessity.

Mr. Colville expressed the opinion that those who heed and practise the directions suggested by this admirable book should attain to many pronounced excellencies of character, which would prove as useful for the wise and noble conduct

of legitimate secular business as for inducing greater harmonies in home life and, most of all, assist in their endeavours to widen the scope of their perceptions and to penetrate, to some extent, into the arcana of the universe.

Dr. Steiner gives an extremely useful definition of signs and symbols employed in ancient script which are 'not arbitrarily invented or imagined, but correspond to powers which are active and efficacious in the world,' and says that 'it is through these symbols or signs that one learns the language of such matters.' In the final chapter seven distinct conditions are given which should be observed by all who are seriously determined to enter upon the path of discipleship. These are plain and reasonable, and can be followed by all who deliberately resolve to curb selfish inclinations and dedicate their lives to the promotion of the general good. The English translation reflects great credit on the translator, Mr. Max Gysi, who has assumed all responsibility for the version in our language.

LIGHT IN THE DARKNESS.

'Whereas I was blind, now do I see.'

Shall I try and tell you how I came to see the light? Perhaps I, who have been so greatly helped, may, in the telling, be able to help some other struggling soul.

What I shall tell is absolutely and wholly true.

Once I was so spiritually blind that all around and about me was darkness. All my life, all my joy was centred on what had been granted to me in this world. Much had been given me, but what made my life most wonderful was that to me it had been given to love, and to be loved as it rarely falls to the lot of anyone. I had one terrible fear, one hideous nightmare, which was that my joy might be taken from me; this fear used to weigh on my mind to such an extent that it prevented my getting the pleasure out of life that I should have done. When this terror used to seize me, I had been in the habit for many years of saying over and over again, 'Send me light, send me light.' I cannot explain why I said this, for verily I was as one crying in the dark, crying I knew not to what, crying I knew not to whom.

I was heard, my prayer was answered: all that I cared for most was taken from me, and I stood alone, my arms outstretched towards the unknown, my sightless eyes towards the light. I was as Mary, they had taken away my Lord, and as Rachel I refused to be comforted—then it was that a hand was laid on my blind eyes, they were opened and I saw. And God in His infinite mercy spoke to me through the voice of my beloved, and in love, gentleness, and tenderness I was taught, and this is what I learnt.

No death—oh! the inexpressible, the unspeakable joy of it—not even changed, only a wider knowledge, a more perfect love, only a veil which can be lifted when the spiritual vision is strong. Never, never any real separation again. Now I understand why my great love was given me, and why it was, as it were, taken away from me, for I know that every word I utter, every thought I think, strikes through the spheres and reaches the heart that is mine for ever in the glorious light of eternal love.

Love is eternal in the heavens, and in the magnificent truth of this we, who know love, live and move and have our being. 'The Lord gave and the Lord hath taken away.'

Truly, truly the Lord gave, but that 'the Lord hath taken away' is false. We let things go, because we do not yet know how to make use of the power that is in us to keep what is good. Yet a little while, and we shall learn maybe, to have, and to hold, what now we allow to be as it were snatched away from us. All good gifts are from above and are everlasting, 'and to him that hath shall be given and he shall have more abundantly, and from him that hath not will be taken away even that which he seemeth to have.'—'Blessed be the name of the Lord.'

M. S.

The man who denies the phenomena of Spiritualism to-day is not entitled to be called a sceptic; he is simply ignorant.—THOMSON J. HUDSON, author of 'The Law of Psychic Phenomena.'

'IMAGINATION' OR SPIRIT INFLUENCE?

Writing of Mr. Lloyd-George and his family life in 'M. A. P.,' Mr. T. P. O'Connor gives interesting details concerning the Chancellor of the Exchequer's youngest daughter, Megan, aged five. The description suggests a curious psychological, if not psychical, problem, which is indicated as follows:—

Megan lives in a strange, imaginative world of her own, in which her personality becomes almost as much of a puzzle to herself as to others. She has childhood's extraordinary power of creating a world of dreams which is as real to her as the world of reality, and in that world she assumes many different shapes.

At one time she is Kate—and as Kate she is a domestic servant; and again in that capacity she comes, with her baby face, in the early morning with a cup of tea to her father's guests in the little house at Brighton, where Lloyd-George spends week-ends.

But later on in the day she becomes thoughtful—and then she is Dorothy Jones. Dorothy Jones is supposed to be a student at the big girls' school near Brighton, called Roedean, where, as a matter of fact, Megan's elder sister is at present studying.

And then this Protean young lady drops her other rôles and becomes Megan Lloyd-George; but she does not forget to talk to you about her other personalities: how Kate will see you again the following morning early, how Dorothy Jones may come to tea, and how Megan Lloyd-George will certainly be at supper.

Already she has added to the number of the memorable sayings of childhood, with their strange, uncanny wisdom, as though they realised the words of the poet, and were trailing clouds of glory from heaven, which is their home. 'There is a Welsh proverb,' said her father to Megan one day, 'which says that there are two bad payers—one who never pays and one who pays too soon.' 'Isn't there a third, papa,' asked this wistful little child, with a characteristic smile on her face, 'the man who pays back?' Such is five-year-old Megan, with already as big a fund of humour and imagination as her distinguished father.

JOTTINGS.

Under the heading 'Do us a favour,' 'The Sunflower' asks that its readers will help to extend its circulation by sending in the names and addresses of Spiritualists, or other advanced thinkers, to whom sample copies can be sent. If readers of 'LIGHT' will favour us in a similar way, we shall be pleased to post specimen copies of 'LIGHT' to any part of the world.

A Battersea correspondent writes: 'Do you know any of your readers who feel the "call" and have tried to get away from the "voice," and cannot? I am one such, and should be pleased to meet with others who are willing to return to the fold and wait, reverently, for their gifts to evolve for the glory of God. If you could put me in touch with such I should be delighted.' Letters addressed to 'J. K.,' c/o 'LIGHT,' 110, St. Martin's-lane, W.C., will be forwarded to the writer of the above inquiry.

Mr. A. K. Venning, of Los Angeles, Cal., U.S.A., writes: 'The air here is alive with Spiritualism. There is a great will case going on before the court. A Mr. Smith left over one hundred thousand dollars and gave legacies of ten thousand dollars to one medium and some two or three thousand dollars to another. The heirs dispute the will, on the plea of undue influence. The other side say, I am told, that the family scoffed and laughed at him for being a Spiritualist, and that the mediums were kind and sympathetic towards him. The sums he left to them out of a large estate were comparatively trifling. If he had given the money during his lifetime all the trouble would have been saved!'

From time to time reports are published of strange happenings at Hampton Court. Recently, the 'Daily News' said: 'The discovery at Hampton Court Palace of some arches bridging a long-forgotten moat reminds a correspondent of several other curious discoveries made in this Royal Palace. One concerns Mistress Sibell Penn, who was Edward VI.'s nurse, and died in the Palace in 1562. She was buried in Hampton Church, and a monument was erected, which was irreverently destroyed when the old church was pulled down in 1829. Soon after this strange noises, as of a woman working a spinning wheel, were heard in the south-west wing of the

Palace. Search was made, an ancient chamber was discovered, in which was an antique spinning-wheel, and the old oak planks were worn away where the treadle struck the floor. After this Mrs. Penn's ghost is said to have disturbed many occupants of the Palace, but, according to Mr. Law's History of the Palace she has not been seen since 1886, when her tall, gaunt figure nearly frightened a young soldier to death.'

'Another discovery arose through the experiences of a lady of title, who lived on the west side of the Fountain Court in 1870. She was conscious of the presence in her rooms of two invisible beings, and, disturbed by mysterious sounds, she complained to the Lord Chamberlain, but he declined to interfere, on the ground "that there were no funds at his disposal for any such work," and that, moreover, "his jurisdiction did not extend to the spirit world." However, on November 2nd, 1871, some workmen, excavating in the cloister of the Fountain Court, found two perfect skeletons of full-grown men opposite the lady's door. They were given Christian burial in Hampton Church, and the strange noises from that time ceased. Now the only ghost seen in the Palace is that of Jane Seymour, Queen of Henry VIII., who, according to certain veracious residents, still occasionally walks, lighted taper in hand, through Silver Stick Gallery.'

The Spiritualist occupies a vantage ground on which none but he can stand, viz., the ground of knowledge. For instance, who but a Spiritualist could say, as Mr. E. C. Randall does, 'I publish the results of my investigations without fear. . . The bridge of death no longer rests upon the cloud of hope, but upon great piers of knowledge. . . I know that matter is eternal and that only form is new, and that one who but yesterday in the flush of health faced the storms of life with splendid courage, and whose body lies to-night in the embrace of mother earth, is no exception to the rule. . . All that gave him physical expression will mingle with the substance from which it was formed. The so-called dead live here about us. . . spirit people see and talk with each other and with mortals when the necessary conditions are secured. . . While little, at best, can be known of the after-life, so boundless in its scope, yet enough can be learned while in the body to dispel the awful fear of death and the future, to lighten the sorrows that fill the human heart, as well as to make men lead better lives.'

Amid all the pessimistic talk which is prevalent just now regarding the decay of faith, dwindling congregations, bad times, the growth of the war spirit, and the dominance of fear, it is encouraging to find that there is another side to the picture. Mrs. Ella Wheeler Wilcox says: 'Never was the world so awake to great spiritual truths as it is to-day. The old narrow, bigoted, belittling, dogmatic theology is passing, thank God. The intelligent minds of the day know that science has proven that the earth is billions of years old, that the story of Genesis is an allegory, and that Adam's fall is but a mythological expression of an old truth of man's forgetfulness of his unity with the Creative Power of the Universe. The awakened minds of earth realise that so soon as we understand the fact that we are one with God we are saved from the darkness of ignorance, selfishness and doubt—those three corner-stones to the "hell" man has made for himself. It is a great hour when the world comes into the realisation that Science and Religion are one.' We confess we should like to see more evidence that Science and Religion are one in aim and method. At present Science seems bent on inventing death-dealing weapons, for the purposes of warfare, more than on promoting peace and good-will, and religion appears to be powerless to stem the tide.

Mr. Stead announces in the 'Fortnightly Review' that he has at last decided to carry out 'Julia's' recommendation, given many years ago, namely, to open a 'bureau' for the purpose of facilitating communications between those who love each other, but who are temporarily divided by 'the grave.' The working of 'Julia's' bureau is described as follows: 'A directory of competent sensitives, a muster roll of those whose eyes are opened, will be compiled after careful and continued investigation, test, and experiment. When anyone who has lost a beloved friend or relative wishes to ascertain whether or not he can communicate with him, and applies to the bureau, he will be informed of the conditions under which alone such an attempt can be made. Should he assent, the sanction of the director must then be obtained. It will be refused to all who do not seek to hear from those whom they have loved and lost—a wise restriction.'

TRENCHANT TESTIMONIES.

LETTERS TO THE EDITOR.

I do not know how people can keep up their prejudices against Spiritualism; how they are not, at least, thrown on the wish that it may be true.—ELIZABETH BARRETT BROWNING.

When the spirits will help I can write, otherwise I can only wait humbly at their gates, watching at the post of their doors.—MRS. HARRIET BEECHER STOWE.

I have the best evidence of my senses to know that spirits do exist, and that they communicate, in the best manner that their new state will admit, with the friends they have left on earth.—ROBERT OWEN.

The time will come when it will be proved that the human soul is already, during its life on earth, in a close and indissoluble connection with the world of spirits, that their world influences ours and impresses it profoundly.—IMMANUEL KANT.

I have seen and heard, in a manner which should make unbelief impossible, things called spiritual, which are not capable of being explained by imposture, coincidence or mistake. The physical explanations which I have seen are easy, but miserably insufficient; the spiritual hypothesis is sufficient, but ponderously difficult.—PROFESSOR DE MORGAN

While some are crying out against Spiritualism as a delusion of the devil, and some are laughing at it as a hysteric folly, it is quietly undermining the traditional ideas of the future state to a larger extent than most good people seem to be aware of. You cannot have people of cultivation, of pure character, sensible enough in common things—large-hearted women, shrewd business men, men of science—professing to be in communication with the spiritual world and keeping up constant intercourse with it, without its gradual reaction on the whole conception of that other life.—OLIVER WENDELL HOLMES.

Then the light was turned off for a minute or so, during which time we heard rapid movements of a pencil, and on re-lighting the gas we found on the marked sheet of paper the portrait of a deceased friend and a letter of more than a page in the well-known handwriting of a beloved child whose spirit often visits us. I have now from her hands five elaborate drawings and four letters, no one of which occupied two minutes under absolutely test conditions. No living artist could make the drawings in from ten to twenty times the time occupied in their production.—PROF. ZÖLLNER.

What I have seen I know. What I have felt I believe. I began as a young man to interest myself in the manifestation of psychic forces in matter. I began as a sceptic, as most people do. Soon I discovered that by holding a pen my hand would write without any effort on my part, and I began to make sketches, of which I was incapable, by myself. I have seen and touched materialised bodies, hands, and hair, and on one occasion, when I was sitting before my table, a bunch of white roses, fresh and fragrant as if just culled, fell from above down on the table before me.—VICTORIEN SARDOU.

Spiritualism demonstrates by direct evidence, as conclusive as the nature of the case admits, that the so-called dead are still alive; that our friends are often with us, though unseen, and give direct proof of a future life—proof which so many crave, but for want of which so many live and die in anxious doubt. How valuable the certainty to be gained from spiritual communications! A clergyman, a friend of mine who witnessed the spiritual phenomena, and who before was in a state of the greatest depression caused by the death of his son, said to me: 'I am now full of confidence and cheerfulness, I am a changed man!'—DR. A. R. WALLACE.

On one occasion Dr. Imoda observed that whilst a phantom took out of M. Becker's hand a pen and returned it to him, another phantom rested its brow on that of Dr. Imoda, and on another occasion, whilst I was being caressed by a phantom, the Princess Ruspoli felt herself touched on the head by a hand and Dr. Imoda felt his hand forcibly pressed by another hand. I have been present at one hundred, at least, of these spiritistic experiments. I have seen them at Milan, at Genoa, at Naples, at Turin, and at Venice. I am perfectly convinced of the authenticity of the phenomena presented by Paladino. . . . I was present one day when a pot of flowers, weighing from thirty to forty pounds, made a flight through the air. This pot, originally placed several yards away from us, rose of its own accord, then hovered about our heads, and finally came to rest on the table. On another occasion I had the happiness of seeing my mother again, and of embracing her and conversing with her.—PROFESSOR LOMBRIO.

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.

An Offer of Service.

SIR,—Permit me, through 'LIGHT,' to offer to take Sunday services for two fair-sized societies for whom I have not already spoken, for *expenses only*, giving my services freely; the object being to testify to the truth and life to be found in the revelations of Spiritualism, and the unfoldment of the inner selfhood.—Yours, &c.,

EVA HARRISON.

'Grasmere,' Chester-road,
Erdington, Birmingham.

Spirit Identity.

SIR,—When I was inquiring into the truth of Spiritualism, through mediums, some twelve or fifteen years ago, I used to have my friends 'over there' described and messages given me from each one, with individual characteristics, in the way with which most of your readers are familiar.

Since then I have not been to any mediums, my friends much preferring to come to me in my own room direct rather than through third parties; but lately, having been suffering from a constitutional complaint, I have been taking treatments from a 'divine' healer. Being particularly concerned with healing, only one or two intimate spirit friends are allowed to be present, and the healer has now and then described to me my mother and another particular friend I have in the brighter life, and the latter has just been speaking to me through her in the identical words she used to use over twelve years ago.

What better proof of identity could be asked for than this? As you, sir, say in your leader of March 13th, the identity of our spirit friends is very hard to prove to the *carnal mind* with its scepticism and lack of intuition; but if we allow our spiritual minds to rule and encourage our sympathetic feelings, or as you put it, treat them with 'simple-hearted confidence,' evidence of identity will be abundant.

I may add that these treatments by Divine love acting through angel ministers have effected an almost miraculous cure in a tithe of the time originally specified; and besides this, have occasioned me the most intense satisfaction and gratification by the proofs I have received of my loved ones' presence and watchful care over me.—Yours, &c.,

A. K. VENNING.

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

Asserted Supernormal Photography.

SIR,—Sir Oliver Lodge, in 'LIGHT' of May 1st, states *inter alia* that 'a Mr. Blackwell intervened apparently from outside.' My request to your readers to suspend judgment until further details were forthcoming has been abundantly justified.

My qualifications for writing on the subject are that during the past ten years I have carried out considerably over one thousand experiments in supernormal photography, that frequently I have seen and photographed spirit faces which have been subsequently recognised, that I have known at least half a dozen amateurs who have obtained supernormal results by holding suitably protected plates between their hands, and that my collection of spirit photographs includes a large number of this special kind.

It now appears that Sir Oliver's celebrated 'certificate' was based upon an examination of envelopes which, having served their purpose some two months before, had in the interim been pulled about and tampered with by dozens of curious investigators. I submit that, upon such a flimsy foundation, it was not fair or just for an ex-president of the Society for Psychical Research to bring discredit on Spiritualists, and on supernormal photography in particular, by formulating such a charge.

Scientists are not generally satisfied with but one experiment to guide them, and when character is at stake extra care ought certainly to be taken. The circle at Crewe have received many most interesting examples of psychic photographs, both with and without the use of a camera, and it was due to the presence of one or more of the members that Archdeacon Colley obtained the portraits of his father and mother. Sir Oliver Lodge thinks it is probable that these hard-working lovers of truth are being 'gulled' by some individual, but, considering the wonderful results, it is far

more likely that Sir Oliver is himself being 'gulled' by his own incredulity.

Mr. E. E. Robinson now states that (presumably hypnotised by Mr. Hope) he put his name to two telegrams by mistake, and this fittingly brings to a close this 'Comedy of Errors' and stern example of 'How not to do it.'—Yours, &c.,
H. BLACKWELL.

An Acknowledgment.

SIR,—Kindly allow me to thank the many friends who contributed to the success of the social meeting held recently for the benefit of the widow and children of the late Mr. A. Claireaux. Special thanks are due to Messrs. E. E. and A. Cleere, W. E. Long and W. R. Stebbens. The sum of £7 10s. has been handed to Mrs. Claireaux.—Yours, &c.,
C. J. WILLIAMS.

Lausanne Hall, Peckham.

Psychic Sympathy.

SIR,—The case ('LIGHT,' p. 218) of palms found dead on the death of the owner reminds me that some years ago a nephew of mine, Lulu, four years old, paid me a visit, and took such a strong fancy to a metal model of a mule on the mantelpiece that I presented it to him. In taking it home in a hansom he sheltered it from the rain with his hands. His mother placed it on her parlour mantelpiece. Four months afterwards little Lulu was dead, and his mother found only a few crumbled pieces of metal where the mule had stood.—Yours, &c.,
A. F. G.

The Resurrection of Jesus.

SIR,—In 'LIGHT' of May 8th, in 'Notes by the Way,' occurs the following editorial sentence: '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?' Admitting that, may I inquire what is the theory of the Spiritualist regarding the disposition of the body of Jesus? Is it that which is given in St. Matthew, that the body was stolen by his disciples while the soldiers of the watch slept, or is it that Christ himself, through his Divine power, dematerialised, or dispersed, his own body of flesh?—Yours, &c.,
F. R. B.

[Individual Spiritualists hold various theories on this matter, from that of dematerialisation to the supposition that Jesus was not really dead and was resuscitated after the manner of a fakir who allows himself to be buried alive. We do not think that the Gospel narratives are conclusive as to the exact nature of the occurrence. Probably they were purposely written so as to bring the idea of resurrection within the comprehension of people in general, by giving to it a material rather than a spiritual aspect and emphasis.—ED. 'LIGHT.']

National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge the following donations received during April, and to express my thanks to those friends who have so generously assisted: 'J. M. R.,' £1; Mr. J. J. Herbert, £1 1s.; Mr. Gainsley's circle, 2s.; collection taken at the Manchester and District Union of Spiritualist Societies' Good Friday celebration, £3; 'J. B. S.,' £1 1s.; 'Friends,' £5 5s.; Mr. Airey, 5s.—Total £11 14s.

I shall be pleased to present to any Spiritualist society or Lyceum possessing a library, four beautiful volumes of inspirational poems, on condition that a suitable acknowledgment be made to the fund. This can easily be done by holding a special service or séance: explaining to the members the object of the fund, and how the sick and infirm workers of the movement are assisted, and taking a collection for that purpose.

I shall be pleased to send any volume singly on receipt of a postal order for 2s. 6d., and hope that those friends who are interested in this work will purchase for the benefit of the poor.—Yours, &c.,

A. E. BUTTON,
Hon. Sec.

9, High-street, Doncaster.

We observe in 'The Progressive Thinker' that Mr. W. Emmette Coleman, of California, U.S.A., has passed to spirit life. About twenty years ago he was a frequent contributor to the Spiritualist newspapers, 'LIGHT' included. Of late years failing health caused his retirement into private life, but he was an ardent Spiritualist to the last.

SOCIETY WORK.

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

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Walker gave an address and clairvoyant descriptions. Sunday next, Mr. Smith, address; Mrs. Smith, clairvoyante.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Mr. Horace W. Leaf's address on 'Thought Forms' was much appreciated. On Sunday next, Mr. J. Blackburn, address.—W. G. R.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mrs. Podmore related 'Personal Experiences' and gave clairvoyant descriptions. Sunday next, at 6.45 p.m., Mr. Tayler Gwinn.—C. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. F. Roberts, of Leicester, gave an address and excellent clairvoyant descriptions. Sunday next, at 7 p.m., Miss Violet Burton, trance address.—N. R.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. A. C. Baxter spoke instructively on 'The Conscious Life' and gave clairvoyant descriptions. Sunday next, Mr. G. T. Brown on 'At the Back of Things.'—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. E. W. Wallis delivered excellent addresses. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Miss Reid. Mondays, 8, and Wednesdays, 3, clairvoyant descriptions.—C.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mr. D. J. Davis's uplifting address on 'The Ethical Bearings of Spiritualism,' and his replies to questions were much enjoyed. Sunday next, at 7 p.m., Mrs. H. Ball; 23rd, Miss Blanche Maries.—S. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. A. H. Sarfas gave an address and clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. Maunders, address; Mrs. Wesley Adams, clairvoyante. Monday, 7, ladies' circle. Thursday, 8.15, Mr. J. Kelland and Madame French.—W. Y.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Beard gave a powerful address. Sunday next, at 7 p.m., Mrs. Fairclough Smith.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Ord's address was much enjoyed. Sunday next, see advt.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mrs. Roberts gave a splendid address and Mr. Roberts well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mr. D. Davis. Wednesday, at 8 p.m., Mr. Abbott on 'The World, the Flesh and the Devil.'—W. T.

PECKHAM.—LAUSANNE HALL.—On Sunday evening last Mr. Rudolph spoke on 'Spiritualism as a Religion, and its Reasons.' Mrs. Barton and Mrs. A. Campbell sang. On the 6th, Mrs. H. Ball gave an address. Sunday next, at 11.30 a.m., circle; at 3 p.m., Lyceum, open session; at 7 p.m., Mr. Frederic Fletcher, replies to questions. 20th, Miss Earle.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mr. Moore spoke and Miss Sachie gave clairvoyant descriptions; in the evening Mr. Sexton delivered an address. Sunday next, at 11 a.m., public circle; at 6.45 p.m., Mrs. Roberts, of Leicester. Thursday, 7.45, Mrs. Neville. Wednesdays and Fridays, 8, members' circles.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss McCreadie's clairvoyant descriptions aroused much interest and inquiry, fifteen out of twenty being immediately recognised. A solo by Mrs. Gerschon was much appreciated. Sunday next, at 7 p.m., Mr. E. W. Wallis will give a trance address on 'The Inspiration of a Great Love.'—D. N.

CLAPHAM JUNCTION.—TOWN HALL, LAVENDER-HILL, S.W.—On Sunday last Mr. W. J. Colville gave an address on 'Various Methods of Spirit Action' and an excellent impromptu poem on three subjects selected by the audience. Sunday next, the last of this series, addresses by Mrs. Gordon and Mr. H. Boddington. Soloist, Miss Hough. Circles at Battersea and Clapham as usual. No Sunday meetings at Clapham.—H. B.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mr. T. O. Todd gave an interesting address on 'Evolution of Spiritual Faculties,' advocating individual unfoldment.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—On Sunday last Mr. J. Blackburn gave an address on 'The Greatest of all Things.' Mr. Abel conducted a large after-circle. On the 5th inst. Mrs. Laws gave recognised clairvoyant and psychometrical delineations.