

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,481.—VOL. XXIX. [Registered as]

SATURDAY, MAY 29, 1909.

[A Newspaper.]

PRICE TWOPENCE.

Per Post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.

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

Rooms closed from Saturday, 29th inst., until Tuesday, June 1st.

WEDNESDAY and FRIDAY, at 11 a.m.—

Spiritual Healing MR. A. REX.

For further particulars see pp. 256, 257.

MARLEBONE SPIRITUALIST ASSOCIATION,

CAVENDISH ROOMS, 51, MORTIMER STREET, W.

(Close to Regent Circus.)

SUNDAY EVENING NEXT, at Seven o'clock,

MRS. M. H. WALLIS,
ANSWERS TO WRITTEN QUESTIONS.

Doors open at 6.30. Members' Seance, June 17th.

THE SPIRITUAL MISSION,

22, Prince's-street, Oxford-street.

Hall CLOSED on Sunday next.

57, GEORGE STREET, BAKER STREET, W.

Sunday next, at 11 a.m. MRS. ORD.

Sunday next, at 7 p.m. MR. HAROLD CARPENTER,

'The Message.'

Wednesday, June 2nd, at 7.45 p.m. MR. E. W. BEARD.

Doors closed 10 minutes after the commencement of each service.

THE LIFE OF THE WORLD TO COME.

No Discussion; but a Fact.

By STELLARIUS

(A Clergyman of the Church of England).

Price 1s. 1½d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

Visitors to London

WILL FIND GOOD ACCOMMODATION AT

HUNSTANTON HOUSE, 18, ENDSLEIGH GARDENS, N.W.

Most conveniently situated for business and pleasure, being within easy reach of all parts of London. Well-appointed and lofty bedrooms overlooking beautiful ornamental gardens. Bed and breakfast 4s. Full tariff post free on application to MRS. STANLEY WATTS.

ALSO AT

ST. EDMUND'S PRIVATE HOTEL, HUNSTANTON, NORFOLK.

Centre of the town, overlooking the Green, Pier, and Beach; near Recreation Ground, Gardens, Sea and Golf Links. Hunstanton faces due West, and is noted for its dry and bracing air, sunny skies, low rainfall, beautiful cliffs, and quaint villages. It is near to Sandringham, Ringstead Downs, and the famous Brancaster Golf Links. Coach Trips daily to places of interest. Moderate terms.—For tariff, apply to MRS. STANLEY WATTS.

Wanted, Situation as Useful Help in small family; can do plain cooking and housework; age 30; good reference; clairvoyant medium, would willingly assist in circle; moderate wages for comfortable home.—Address 'L. A.,' 51, Blenheim-terrace, St. John's Wood, London, N.W.

For Sale.—'Borderland,' a Psychological Review and Index. Edited by W. T. Stead. A bound volume of 'Borderland,' Vol. I. only, very scarce, price 14s. post free.—Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

Investment.—Experienced Manager (Spiritualist) about to start wholesale manufacturing business, wants £500 or £600 additional capital; 10 per cent. guaranteed; good references.—'Metal,' care of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

The Soups that are more tasty and Nutritious than Meat Soups and are made in a moment,

'PITMAN'

VEGSAI SOUPS

Desiccated. Concentrated. Complete.

For making the most delicious and nourishing

SOUPS, White or Brown, GRAVIES, SAUCES, HASHES, STEWS, and other Savoury Dishes.

Manufactured from the CHOICEST NUTS and other of the most NUTRITIOUS PRODUCTS OF THE VEGETABLE KINGDOM. Easily digested, and superior to all others, both for mental and physical workers, and in all cases of nervous debility, consumption, and overwork.

MADE IN 12 VARIETIES.

Asparagus, Brown Haricot, Celery, Green Pea, Lentil, Mulligatawny, Mushroom, Nuto, Nuto Cream, Spinach, Nutmarto, Vigar.

Per 2oz. tin, 3d.; to make 1 pt. Soup; 1 doz. assorted box, 3s.; 1lb. tins, 1s. 8d.; with full instructions. Ask your stores for them, or sample tin sent post free 4d.; 1 doz. box, 3s. 6d.; 2 boxes, 6s.; carriage paid.

'PITMAN' HEALTH FOOD CO.,
179, Aston Brook-street, Birmingham.

Full Catalogue of Health Foods, 88 pp., with Diet Guide and Aids to Simpler Diet, post free, two stamps.

TEACHINGS. AUTOMATIC WRITINGS

EDITED BY

Sir Lawrence Jones, Bart.

SOME OF THE CONTENTS.—Angels, A Lost Child, Christ, Difficulty of Communications, Death, Lives and Communication with Departed, Destiny, Dreams, Fate, Friends, Future, Helpers, Influences, Life Beyond, Value of a Short Life, Message of the Master, Presences and Powers, Recognition, Reincarnation, Sebastian, Visible Signs, Sorrow, Soul Body, Spiritual Knowledge, Laws, Self, World, Thought, &c.

New and enlarged edition, cloth, 3s. net post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

MAGIC, WHITE AND BLACK

OR THE SCIENCE OF FINITE AND INFINITE LIFE.

Containing Practical Hints for Students of Occultism.
By FRANZ HARTMANN, M.D.

Illustrated with Magical Signs and a Symbolical Frontispiece.

Cloth, 6s. 4d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

THE WAY OF INITIATION, Or How to Attain Knowledge of the Higher Worlds.

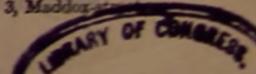
By RUDOLF STEINER, Ph.D.

With a Foreword by ANNIE BESANT, and some Biographical Notes of the Author by EDOUARD SCHURE.

Cloth, 237 pages, 3s. 10d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

Lessons of Russian language. Moderate terms.—Address, Russian Peasant Industries, 3, Maddox-street, Regent-street, W.



A REMARKABLE OFFER!

To every reader of 'LIGHT.'

To every purchaser of a copy of the Fourth Edition of

'EVERYBODY'S ASTROLOGY,'By **ALAN LEO,**

Price 1s. 2d. post free, will be sent a 3-page TEST HOROSCOPE, FREE.

'EVERYBODY'S ASTROLOGY' is the first and most popular of the Shilling Series of Astrological Manuals, and consists of a Complete Series of Delineations of the 144 Distinct and Separate Types of Persons born each year. In short, it contains, in the small compass of a pocket-book, a key to the characters of all with whom one has to deal in daily life. (Cloth, 6 $\frac{1}{2}$ by 4 $\frac{1}{2}$, 102 pp.)

The following particulars should be given:—

Please send 'Everybody's Astrology' and Test Horoscope as advertised, to:—

Full Postal Address

Particulars for Horoscope: (1) Place of Birth..... (2) Date of Birth.....

(3) Time of Birth (say whether a.m. or p.m.).....

I enclose P.O. for 1s. (or 14 stamps).

SEND TO L., OFFICE OF—

'Modern Astrology,' 42 & 43, Imperial-buildings, Ludgate Circus, E.C.

TALKS WITH THE DEAD.

NEW THIRD EDITION, REVISED AND ENLARGED.

(Illustrated with Twenty-Five Spirit Photographs.)

Handsomely printed and bound in cloth gilt.

Edited by **JOHN LOBB, F.R.G.S.**

2s. 10d. nett, post free.

The Busy Life Beyond Death.

From the Voice of the Dead.

ILLUSTRATED WITH RECENT SPIRIT PHOTOGRAPHS.

Edited by **JOHN LOBB, F.R.G.S.**

Handsomely printed and bound in cloth, silver.

2/10 nett, post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

THE LIFE OF FATHER IGNATIUS, O.S.B.

The Monk of Llanthony.

By the **BARONESS DE BERTOUCH.**

An exhaustive Biography written by the authority and under the supervision of Father Ignatius himself. It contains a faithful record of his remarkable life, and an analysis of his simple but much misrepresented doctrines. The specially interesting chapters of the volume are those which deal with the mysterious or supernatural manifestations which have appeared to the monk during various periods of his life.

With 9 plates, 630 pages, demy 8vo., cloth. Published at 10s. 6d. net. The few remaining copies now offered at **5s. 6d.** post free.

This is the complete edition containing an additional chapter 'In Memoriam,' October 16th, 1908, 'Peace, Perfect Peace'—giving an account of the final scenes.

To Order from—

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

NOTICE.—CHANGE OF ADDRESS.

Mrs. Fairclough Smith has changed her address to 67, George-street, Baker-street, W.

'A TICKLISH MOMENT' **I SAVE YOU POUNDS**

give infinitely better value, grant longer credit, and offer far easier payment terms than anyone else.

Remember—you can buy from me brand new **Swift, Humber, Coventry, Challenge, Triumph, Premier, Progress, Rover, Centaur, Quadrant, and Singer Cycles**, at pounds below Makers' and Agents' prices.

Sent on approval and **TWELVE YEARS' GUARANTEE** given.

HIGH-GRADE COVENTRY-MADE CYCLES, from **£3 10s.** cash or **5/-** per month.

Edw^d **O'Brien, Ltd**

WRITE FOR LISTS TO-DAY.

The World's Largest Cycle Dealer (Dep^t 218) COVENTRY.

THE WRITINGS OF**ANDREW JACKSON DAVIS**

The Authorised, Standard Edition.

'The Harmonial Philosophy.'

IN TWENTY-SEVEN VOLUMES.

Price to all countries, **£6** (or the equivalent). Carriage prepaid.

WE are glad to announce that after a period of 15 years, during which the works of that noble Sage and peerless Philosopher, 'THE SEER OF POUGHKEEPSIE,' Dr. Andrew Jackson Davis, were tied up by legal complications—the plates, dies, and printed forms imprisoned in fire-proof vaults and these priceless works inaccessible to the public, arrangements have been satisfactorily made for a

Re-issue of The Harmonial Philosophy

in a set of 27 volumes, JUNE 1909.

These will be uniform with former editions, all bound in good cloth and IN FINE STYLE of workmanship.

These works form a library in themselves. They are remarkable from every point of view—in the comprehensiveness of their scope, in their penetration and clear analysis, in their richness of language, and in the depth of insight to which they conduct the reader.

'THE HARMONIAL PHILOSOPHY.'

'Principles of Nature: Her Divine Revelations, and a Voice to Mankind.'

'Great Harmonia: Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe.' In five volumes.

VOL. I. 'The Physician.'

VOL. II. 'The Teacher.'

VOL. III. 'The Seer.'

VOL. IV. 'The Reformer.'

VOL. V. 'The Thinker.'

'Magic Staff: An Autobiography of Andrew Jackson Davis.'

'A Stellar Key to the Summerland.'

'Views of Our Heavenly Home.'

'Arabula; or, The Divine Guest.'

'Approaching Crisis; or, Truth versus Theology.'

'Answers to Ever-Recurring Questions from the People.'

'Children's Progressive Lyceum.'

'History and Philosophy of Evil.'

'Death and the After-Life.'

'Harbinger of Health: Containing Medical Prescriptions for the Human Body and Mind.'

'Harmonial Man; or, Thoughts for the Age.'

'Events in the Life of a Seer (Memoranda).'

'The Diakka, and their Earthly Victims.'

'Philosophy of Special Providences.'

'Free Thoughts Concerning Religion.'

'Penetralia, Containing Harmonial Answers.'

'Philosophy of Spiritual Intercourse.'

'The Inner Life; or, Spirit Mysteries Explained.'

'The Temple; or, Diseases of the Brain and Nerves.'

'The Fountain: With Jets of New Meanings.'

'The Genesis and Ethics of Conjugal Love.'

These volumes can only be sold in complete sets of 27 volumes at present, as the supply is limited.

Price, **£6** per set, carriage free.

Orders should be sent at once to 'LIGHT' Office, and the books will be forwarded direct from America to the purchaser.

Detailed Prospectus on application.

TO ORDER ONLY FROM

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

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,481.—VOL. XXIX.

[Registered as]

SATURDAY, MAY 29, 1909.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	253	More About Julia's Bureau	266
Materialisations at Toledo, Ohio, by Vice-Admiral Moore	254	Serpentine Theology	260
The Latest 'Research' Fiasco	256	L.S.A. Address by Miss Bates	261
A Spirit Visitant, or a Dream?	256	The Holy Grail	261
Lectures by Mr. W. J. Colville	256	Psychic Phenomena in a Hospice	262
A Modern Prophet-Seer: Dr. A. J. Davis	257	Will, Thought, and Feeling	262
The Ministry of Angels	258	Pray Without Ceasing	262
The Law of Karma: An Address by Mr. W. J. Colville	259	Jottings	262
		Trenchant Testimonies	263
		Spirit Photography: a Proposition	263
		Direct Spirit Writing	264

NOTES BY THE WAY.

Mrs. Besant's remarkable St. James's Hall Lecture on 'The Deadlock in Religion, Science and Art,' as reported in 'The Christian Commonwealth,' was a half weird performance, as though a being from another world had appeared to partly taunt and partly guide us in the hour of our inability to go farther. But it all had its impressive uses, especially in relation to Science. The lecturer seemed to revel, though with a note of severity, in the spectacle presented by the men of Science who have pushed on past matter until they have not even an atom to bless themselves with. In fact, all the old scientific methods and data are played out, and the man of science is simply drawing inferences with the help of mathematics or actually borrowing methods and data from the despised in Israel, the 'frauds and charlatans,' mesmerists and Spiritualists and Theosophists, and all the 'ists' that popular science looked down upon as entirely outside the pale of scientific respect:—a deadlock indeed! Mrs. Besant may at all events help us to an increase in the grace of humility.

We have received from the 'San Francisco Vedanta Society' (U.S.) a copy of the first number of a pleasant-looking monthly, called 'Voice of Freedom,' started by 'Indian Hindu Swamis,' 'under the auspices of The San Francisco Vedanta Society, Hindu Temple, of the Ramakrishna Mission.' Views of this Temple are given which present it as a noble building, and it is described as 'a combination of a Hindu Temple, a Christian Church, a Mahomedan mosque, a Hindu math or monastery, and an American residence,' 'the first Hindu Temple in the whole Western world.' The Society was founded by Swami Vivekananda nine years ago.

A 'Prospectus' clearly sets forth the aims and hopes of the projectors of the magazine. The dominant note is charity through freedom. No exclusion, no sectarianism, is their cry. The vast ultimate truth is capable of boundless expressions: let all expressions be helped; let none be assailed. We cannot do better than cite three questions and answers which are set forth as expressing the aspiration of 'Voice of Freedom':—

Question: What is the main and primary principle of Hinduism?

Answer: To follow any path or faith suitable to one's own self, very sincerely, with a strong and ardent view of mental, moral and spiritual advancement. This, as a matter of course, does help society, and the whole world in the long run.

Question: What is the idea of God according to Hinduism?

Answer: God is infinite; the ideas regarding God are also infinite or innumerable. Any idea of God, suitable to

one's own present state of faith, or according to one's own religion or cult, or according to any religion or cult, will do for spiritual advancement, so long as one practises faithfully and steadfastly along that faith.

Question: Does one have to believe in God, or in a Prophet, or in a Saviour, or in an Incarnation of God?

Answer: Not necessarily. If you do, it is all right; if you do not, it is all right. Any sincere and steady mental, moral, or religious culture, is a step to the very highest spiritual development. But, to many an aspiring soul, it is better to have a support, a guide, or any form of ideal, for spiritual practice. To those who believe in God, in a Saviour, or in any Incarnation of God, these ideals ever exist and are immensely helpful, whether others believe in them or not.

'Voice of Freedom' attempts to show that Materialists and Spiritualists 'say the same thing in different terms'—that, in fact, both talk about the same thing in different modes. Materialism halts at 'the gross form-state of compound matter.' Spiritualism passes on to 'the Forces or Agents.' 'Spiritualism means Bhuta-Tattwa. Bhuta means elementary condition of matter. Tattwa means philosophy. Bhuta also means (1) past, (2) departed, (3) formless. Spiritualism means philosophy of the departed elements or spirits *i.e.*, of the Forces or Agents disintegrated from the gross form-state of compound matter.' We have frequently affirmed this.

'Science and the Purpose of Life' is the title of a sensible Address delivered by Dr. Fridtjof Nansen, before The Social and Political Education League, and now published by Watts and Co. Referring to certain 'dangerous and difficult' thoughts of life, Dr. Nansen states a rule of action which has many applications. The attempt to fight down the incoming thought is like the attempt to turn the running water and make it flow uphill:—

A wiser plan is to avoid those futile attempts, and instead try to prepare the land to receive the water, in order that it may flow gently, and irrigate and fertilise the fields instead of destroying them.

We certainly ought to apply here, if ever, what we have learnt from our doctrine of the survival of the fittest. We should use the energy at our disposal to accommodate the organism to the surroundings, and not waste it in trying to make the surroundings fit the organism.

Dr. Nansen, using the word 'religion' in the conventional and misleading sense, says that the mixing of religious dogmas with ethical ideas, in education, making the one dependent on the other, involves a serious danger. Far better is it to show that the ethical ideas are rooted in one's own nature, and in harmony with the fundamental laws of life. As to this, he tells an enlightening little story:—

I once witnessed a discussion between a very prominent and intelligent clergyman and an Agnostic. The clergyman asked the Agnostic whether he really did not believe in a life after death. The Agnostic answered that he did not. The clergyman said he could not understand such a thing, and still less could he understand why the Agnostic led a moral life. If he, the clergyman, did not believe in a life and a reward after death, he could not see the purpose of a moral life, and he would certainly take all the enjoyment of its pleasures that life could give him. The Agnostic answered that he feared their tastes did not quite agree. He saw his

happiness in harmony, and such a life would hardly bring harmony into his existence.

We are, of course, thoroughly with the Agnostic; but we imagine that the clergyman said what he did only as the exponent of what he believed would become general.

'Teachings' is a book of very acceptable 'Automatic Writing,' containing an immense number of short communications on great subjects, from various persons. They are of a higher order than usual, both as to thought and expression, and are well worth publishing and possessing. But, of course, it is quite necessary to stand on guard, and to hold one's self in hand, for, as usual, these messages, though from different persons, belong to one school of thought and feeling, and all seem to bear the 'image and superscription' of the mind in which they were minted. It must be so, except in extremely rare cases. Even so, however, they are valuable, apart altogether from the unseen people, though, occasionally, a merciless critic might point out instances where (as in the attempts to distinguish between Destiny and Fate) the writer or writers do not get home.

The book is without title-page and without publisher's name, but a limited number of copies can be had from our office, price 3s., post free.

The Rev. H. H. Saunderson puts in a convincing manner the value of inference as a source of knowledge, and the value of scrutiny of the trend of things. 'The human mind does a great deal of its work in that way.' A road implies somewhere beyond, and preparations imply an event. Even the sight of migrating birds has logical conclusions.

Applying this to life beyond earth's limits, Mr. Saunderson says:—

In life we see lines that run out into the unknown and our thinking follows. We not only see a road that has no ending here, but we find ourselves travelling that road, and we ask about its outcome. We see beginnings in this life which are not yet followed by completion, and the alternatives are that there is no completion or that there is completion elsewhere. That there should be great preparations and profound beginnings with no completion is to make the world irrational: the alternative is a completion elsewhere. That trend which we call evolution has been leading life forward for hundreds of thousands of years: an abrupt termination of it as it approaches a worthy plane is scarcely thinkable. As the course of migratory birds leads inevitably to the thought of habitable lands beyond our own, so does the thought of the undertakings, the preparations, the beginnings of worthy achievements here, lead to the thought of areas of the universe, habitable for human lives, lying beyond this present life.

As life has come upward, it has come to be in large measure dominated by certain great principles: notable among them are justice and love. And this life does not show the completion of justice, nor do the lines of love end here. If it were the lesser things that are left unfulfilled in this world, we would not so strongly demand another. But the very highest things that the trend of life opens up to us are only begun here. . . . Justice and love rouse in us the hope that in the future, somewhere, these lines shall come to a full meaning; that all that is wrong shall be righted, the evil overcome, the good established, the defective fulfilled. And this hope we dare to cherish for all human lives.

THE Danish Spiritualist Alliance, founded in January last, has issued four numbers of an eight-page journal called 'Alliance Tidende' containing short, pithy articles, extracts from the writings of 'Spiritual Leaders,' notices of the movement in Denmark and other countries (including a reference to the Lyceums), and a lengthy programme of meetings, addresses, and circles. The Alliance also publishes short pamphlets on Spiritualism. We are informed that the secretary, Mr. Georg V. K. Borup, Esbern Snares Gade 22,3, Copenhagen, will be glad to hear from similar organisations in other countries.

MATERIALISATIONS AT TOLEDO, OHIO.

Readers of 'The Psychic Riddle,' by Dr. I. K. Funk (1907), may be interested in knowing that, through the kindness of a friend in Rochester, N.Y., I was able to sit with the psychic mentioned in that book under the same conditions as those described by the author. Since Dr. Funk had his sittings this lady has been at death's door and has reached the age of seventy-seven, so perhaps I may not be wrong in asserting that, as tests, my sittings were as valuable as his, though the first was a failure and the other two were cut short by Dr. Hossack on account of the weakness of the medium's heart.

How any sane person who has heard 'Red Jacket' or the 'Laughing Spirit' can imagine that the voices emanate from the deaf and feeble old lady who is the psychic passes my comprehension. The former speaks as loudly and as fluently as our friend, 'John King.'

Before describing the materialisations at Toledo I must remind your readers that the atmospheric conditions are different from those in this country or any part of Europe. For about sixty days in the year, when the thermometer is down to about zero and the air very clear, it is possible, anywhere between Rochester and Denver, by sliding along the carpet, to light a gas jet with a finger; I have not yet met any American man or woman who has not done this or seen it done. In this region children play practical jokes on their parents by sliding up to them and kissing them on the cheek, when a spark passes, causing the sensation of a pin prick. We are ignorant of the causes of many phenomena, but we do know that the vibrations required to give the best results in psychical research are closely allied to the electrical group. It is to this highly charged condition of the atmosphere in winter that the success of psychic investigators is chiefly due; of this there is no doubt whatever. We must remember, too, that the original inhabitants of this vast territory were pure Spiritualists; the earth is strewn with their bones, and their spirits hover about the land that was once their earthly home. It is reasonable to suppose that they exert some influence, for they are to be met at every circle. We cannot confidently assert that they assist the manifestations, but it seems probable.

In a suburb of the city of Toledo (632, Orchard-street), there is a two-storied house owned by Mr. Ben Jonson, a painter and paperhanger. The séance room is on the upper floor, and is approached by a narrow staircase from the back sitting-room on the ground floor. The cabinet is about nine yards from the top of the staircase, in one corner of the room. The top of the staircase has no door, as one of the bands of spirits in this cabinet occasionally gathers sufficient power to glide down the stairs and bring up a lady's muff or some other material article from the front sitting-room, a feat which could not be achieved, in the form, through a locked door. It is, however, practically impossible for confederates to come this way, for they would have to pass the sitters to enter the cabinet; and, as we shall see later on, confederates, and plenty of them, are the only explanation that the most rabid sceptic can put forward for what goes on in this room.

Mr. and Mrs. Jonson offer every facility for searching the cabinet and the room, also the rooms underneath. They are dependent upon each other for the necessary psychic power, and a successful materialisation séance cannot take place unless both are in good health; but when Mrs. Jonson sits in the cabinet, without her husband, accompanied by one or two visitors, etherialisations often take place, and voices are heard through a trumpet. Vibrations are maintained during the materialisation séances by an ordinary musical box.

Mr. Jonson is a powerful looking man of fifty years of age, five feet eleven inches in height, well educated and of sober habits; he has a hearty laugh and a genial manner. He wears boots and sometimes a light coat or dressing gown, a precaution, however, quite unnecessary, as the amount of light in the room is sufficient to admit of his being plainly seen during the first part of a séance when he sits outside the cabinet. His wife is a stout comely woman, rather younger. She walks about the room in a white blouse and is always in view. The

light is regulated from within the cabinet, and is sufficient to allow a person with average sight to read a watch with a white face; at times it is possible for a person with good sight to read large print.

I will give a brief account of a materialisation séance at which I was present with one gentleman and three ladies, who kindly allowed me to join their private circle.

January 6th, 1909. Atmospheric conditions very good. The temperature of the air was about 10deg. and it was dry and clear. Time, 2 to 4 p.m. Mr. Z. and I examined the cabinet; then we all took our seats about five feet in front of it. The room was darkened for four minutes. Jonson was sitting in a chair one foot outside the left end of the cabinet and was soon controlled by 'Grayfeather,' an Indian. Then the shade over the small lamp behind us was drawn up a little and the séance commenced.

Within two minutes the figure of a small woman dressed in a white robe, with belt, sprang up from the floor near the medium, holding out her hands to me. I went up close to Jonson. From the build and proportions I guessed who this was, but, unfortunately (owing to our mutual anxiety, I suppose), after an effort to speak, she dematerialised into the floor before I could clearly distinguish the features. This same materialisation and dematerialisation occurred a second time. After a third unsuccessful attempt she did not sink into the floor but simply faded away. Not long after this two strong forms emerged from the opening of the cabinet on my right. I was nearly touching Jonson with my left arm; within two feet of me on my right was a woman as tall as the medium, wearing a silver band on her forehead and bracelets and jewels on her arms. After a few words of conversation she let me understand that she was Cleopatra, once Queen of Egypt. Standing a little behind her was a smaller form who gave the name of Josephine. In appearance neither of these faces was human in complexion or lines but swarthy and dimpling, Josephine's rather red; the general effect was not at all unpleasing. Josephine corroborated my suspicions as to the identity of the first spirit form. It was 'Iola,' my guide.

'Grayfeather' suddenly exclaimed: 'I like that squaw, that very nice squaw.' I said, 'How flattered Cleopatra would have been, in earth life, to hear that!' 'Grayfeather' took this innocent remark in bad part and called out angrily: 'I say she nice squaw, I say it to her face; "Grayfeather" not got four tongues. No! No!' Cleopatra then went up to Jonson and waved her arms over him, when peace was restored.

On another occasion 'Grayfeather' (controlling Jonson) walked over to my chair, a distance of nine or ten feet, and put his medium's left hand into mine. He then proceeded to give me a little advice in a loud voice, being apparently under the impression that I had never attended a séance before. 'When spirit squaw come you no say, "Who are you? What your name?" You say, "How are you, very glad to see you." Next time squaw come p'raps she give you her name.' While he was thus talking the cabinet curtain opened and a man went straight across to Mr. Z., who recognised him as his deceased brother.

Including some repetitions, fifteen or sixteen materialised forms emerged from the cabinet and conversed with their friends while Jonson was outside; six or eight came after 'Grayfeather' had taken him inside, in addition to the familiar spirits, the *habitués* of the cabinet. One of the visitors was a nun who had a *spirituelle* countenance and wore a bright silver cross about four inches long. She was specially for Mrs. Z., but she kindly came well out into the light a third time for me to see her plainly. The effort was too much for her, and she doubled up instead of descending gradually, as is usual. Each member of the circle was visited by at least two friends who were recognised. Two or three men came to me whom I was not able to identify, one making semaphore signs with his arms.

After Jonson had been in the cabinet about half an hour 'Grayfeather' brought him out and squatted him on the carpet tailor fashion. While he was sitting thus a phantom rose behind him, but soon faded away.

One curious incident occurred while Jonson was still in view: 'Grayfeather' shouted out, 'Go away, go back in box' (cabinet).

Question: What is the matter, 'Grayfeather'?

'Grayfeather': 'Me tell him, No! Go back to box and come out there. He want to come into medium and turn me out.'

Question: Who is it?

'Grayfeather': 'He come for Mr. Moore. He say his name John Nic-hol-son.'

I know one John Nicholson living and one who passed over some years ago. The former is a busy professional man who certainly was not asleep at 10 a.m. The latter was a gentle, courteous old Canon of a Cathedral in the West of England, and the last person in the world to try and dispossess the Indian of the organism of Jonson. The only surmise I could make was that this was the leader of the attack on Delhi whose memory I—in common with thousands of Englishmen—have held in veneration since the Mutiny. His character does not exclude the idea that, if he wanted to communicate, he would not hesitate to turn anyone out of a body that appeared to him to suit his purpose. He had often, though not recently, been in my thoughts.

On January 29th last I had a séance with the Jonsons alone. Thirteen spirits manifested, some of them returning twice. One of them was 'Viola,' a girl with long streaming hair (which I have taken in my hand), a *habituée* of the cabinet. Towards the end of the séance, while Mrs. Jonson was trying to discover the identity of a man who had appeared at the door of the cabinet, this girl suddenly sprang up from the floor four feet behind her, and passing between her and the curtain glided into the cabinet. 'Hypatia' came three times during this séance and promised to cause her portrait to be precipitated if I again visited Chicago.

As I have said, the only question that can be raised at Jonson's is that of confederates. I consider that it may be ignored for these reasons:—

1. They could not enter from below. Nor could they enter by the stairs without passing in front of the circle; in cases when the sitters were over nine in number they would have to go *through* the circle.

2. With the exception of a little waif called 'Kitty,' who appeared to me as solid as life, and has manifested, always the same size, for seven years, not one of Jonson's materialisations looked human in face or deportment. The faces were not unpleasing, but certainly not those of mortals. Nor were the forms, in my judgment, substantial. I came away with the fixed impression that the spirit in the form could solidify, on the instant, any part required; but that if I had suddenly put my hand out it would have gone through almost any form which came to me.

One old relative whose face I plainly saw I kissed, just as I should have done when she was alive, and she returned it. Her cheek was as soft as velvet, her eyes were closed; the contact, however, was too much for her and she fell over on her right side instead of sinking gently downwards. During my various sittings I saw many forms materialise and dematerialise outside the cabinet. 'Iola' came several times.

Before undertaking the investigation of the Jonsons I conferred with my friend, Mr. Homer Taylor Yaryan, who was chief of the secret police under the Grant Government. Those who are old enough to remember the scandal of the whisky frauds, traced by the secret police up to the very gates of the White House, will not fail to recognise the ability which contrived to defeat a well-planned robbery of Federal funds. Mr. Yaryan is a detective of great skill and the last man in America to allow himself to be bamboozled. The Jonsons have given séances in his house. One (of which I possess a copy of the record) was as successful as those I have described. He has watched these mediums carefully for years, and assured me they were honest. After sitting with them several times, always in the afternoon, I am certain he is right.

It is not probable that I, a stranger, saw the most striking

phenomena which occur in their presence. Mr. Yaryan told me that he had once talked to his brother while the latter was actually descending into the floor, and that his brother continued to speak until his shoulders were level with the carpet.

During the time I was sitting with the Jonsons I met, at my hotel, a vice-president of the S.P.R., who informed me that two members of the council of the Society had actually become convinced, through the mediumship of Eusapia Paladino, that the phenomena of telekinesis and materialisation were true. I hope I received this solemn announcement with the respect and gravity that so momentous a statement demanded. But my feeling of awe may be imagined when he added: 'Mr. Hereward Carrington agrees with them!'

W. USBORNE MOORE,

8, Western Parade,
Southsea.

Vice-Admiral.

THE LATEST 'RESEARCH' FIASCO.

After holding three series of sittings with Eusapia Paladino in Paris, during 1905, 1906, and 1907, the Institut Général Psychologique has in its report erected another of those monuments of ineptitude which mark the devious course of official science across the unaccustomed fields of psychical research. In the 'Revue Scientifique et Morale du Spiritisme' M. Gabriel Delanne subjects this report to a merciless analysis, showing how, after Italian investigators had verified Eusapia's phenomena beyond the shadow of a doubt by means of exact scientific recording instruments, the author of the French report, as M. Delanne points out, only grants an unwilling recognition to the same 'psychic force' which Sir William Crookes measured thirty years ago, and which the Institut might have verified by employing similarly exact methods. The only positive conclusion arrived at appears to be that the 'force' resides in the medium herself, and M. Delanne comments by saying:—

Spiritualists have known this for a long time. The force employed is taken from the medium; there is no miracle about it. When a table is raised, the force required is borrowed from the medium, who is exhausted at the end of a séance in which the phenomena have been powerful. Crookes made the same observation with Home. But it would be interesting to find out what proportion is furnished by the members of the circle, for it is well established that these, by forming a chain, contribute to a certain extent to provide the force which is in a way accumulated or stored up in the medium. The positive result is meagre. After this, the reporter keeps saying 'it seems,' and 'it appears,' like a man who is not sure of what he is relating. Those who held forty-three séances, with good eyes and apparatus for verification, ought to have a settled opinion, or at least to be able to say, if they regard a certain phenomenon as fraudulent, that at a given séance they had seen the medium in the act of tricking. But there is nothing of the sort; the reader is left in uncertainty, a vague suspicion hovers over everything, though not supported on any serious grounds.

M. Delanne calls attention to the ambiguity of the sentence: 'The sitters are the victims of frauds, the extent of which cannot be defined.' M. Maxwell had taken exception to this in the discussion on the report before it was adopted, and had received the explanation that frauds had been discovered and that the medium might have tricked in other cases without being found out. M. Maxwell very justly replied: 'Opinions are personal matters: what we want to know is whether or not you present the facts with scientific certainty.' Apparently, scientific certainty is the last thing to be expected from psychical or psychological researchers! M. Delanne goes on to speak of the 'white hair' which Eusapia was 'perceived' to use in order to depress the scale of a balance. No attempt was made to seize the hair, which was more probably the appearance several times investigated by competent observers and found to be a 'filament of fluid,' reflecting the light and looking exactly like a white thread or hair. M. Delanne therefore soundly berates the 'strict and learned observers of the Institut' for their ignorance in not knowing that this

was possible, and for their carelessness in not making sure that the hair was a real one, as well as for their readiness, on such totally inadequate grounds, to accuse the medium of deliberate fraud, 'of which they cannot define the extent!'

A SPIRIT VISITANT, OR A DREAM?

It is night, or rather between two and three in the morning; I suddenly seem to be wide awake, I leave my bed and go downstairs to our dining room, wondering all the time why I am doing so, yet feeling compelled by some power which I do not wish to resist. It is intensely dark, yet a beautiful white light seems to guide me, coming from somewhere above and behind me. I turn to look from whence it comes, but the light moves with me, so I give it up, and my eyes rest upon my baby's high chair. Every other object is in the blackness of night, the chair alone in a light more brilliant than I have ever seen. I gaze spellbound, when the light suddenly vanishes, leaving me in utter darkness for a second, as it seems; then a burst of glorious sunlight comes shining through the window directly on to the chair, which is no longer empty, but a beautiful child sits there smiling at me—a little nephew of mine. I notice his red-gold curls, wax-white shoulders, bare arms and feet, the little legs bare to the knee. His blue eyes seem to be laughing at my wonder as they gaze steadily into mine; I bend over to examine the exquisite pattern of the little white embroidered frock, and note how beautifully it is worked, then say aloud, 'What purity!' Still the child is smiling at me in a pleading sort of way, that seems to say, 'Won't you speak to me? I touch myself to see if I am really awake. Yes, no doubt of that. Then I hold out my arms to the child, exclaiming, 'Why, it is little Frankie!' The child bends towards me with a joyous laugh, the curls seem to be stirred by a gentle, cold wind, then utter darkness and an empty chair! As I move the white light guides me back to my room. Again the sudden blackness of night, a feeling of a cold draught blowing over me, a rushing, whirling sensation in the head, and I find myself sitting up in bed, wondering what it all means. I learn the following day that little Frankie had died during the night at Great Ormond-street Hospital. Question: Was it a dream, or was it a proof of life after death?

M. E. E.

ANOTHER SERIES OF LECTURES BY W. J. COLVILLE.

The educational lectures by Mr. W. J. Colville, at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., which have just been concluded, have been so much appreciated that in response to the request of many of his hearers, Mr. Colville has kindly consented to deliver another series of twelve Addresses, commencing on Monday, June 7th, at 3 p.m.

SYLLABUS.

- Monday, June 7—'The Soul and its Embodiments.'
- Wednesday, June 9—'Magnetic, Mental and Spiritual Healing—How Accomplished.'
- Monday, June 14—'Telepathy and Healing at a Distance.'
- Wednesday, June 16—'The True Philosophy of Prayer and Fasting.'
- Monday, June 21—'The Science of Breath—Practical Universal Yoga.'
- Wednesday, June 23—'The Mystery and Meaning of Number, Form and Colour.'
- Monday, June 28—'The Four Spiritual Elements—Earth, Water, Air, Fire—How we Cultivate and Subjugate Them.'
- Wednesday, June 30—'Spiritual Inter-communion—Relation of Unseen to Visible Agencies.'
- Monday, July 5—'The Rosicrucians and Their Mysteries.'
- Wednesday, July 7—'The Great Pyramid of Egypt.'
- Monday, July 12—'The Truth about Atlantis.'
- Wednesday, July 14—'The True Christ: or the Light Within.'

Questions invited after every lecture.

ADMISSION 18. EACH.

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

A MODERN PROPHET-SEER.

AN APPRECIATION OF ANDREW JACKSON DAVIS.

(Continued from page 173.)

'The mind expresses truth in degree corresponding to its elevation.'
—NATURE'S DIVINE REVELATIONS.

For the better understanding of the temperamental, educational, and psychical tendencies that led Andrew Jackson Davis to illumination, philosophical investigation, and seership, I will briefly trace the distinguishing experiences, the unfolding psychic conditions that characterise the successive stages by which he passed from the valleys to mountain summits, through the symbolic plains and up the elevations in the course of his development.

Of the thirty volumes which teach the principles of the 'Harmonial Philosophy,' four are autobiographical: 'The Magic Staff,' 'Events in the Life of a Seer,' 'Arabula,' and 'Beyond the Valley.' These books give an insight into the formative influences in the author's childhood and subsequent experiences of manhood, and reveal a fearless consecration of conscience to truth and principle. They are remarkable histories of the growth of a soul, through its rudimental years, until it completely unfolds in maturity—bearing precious sheaves! They also give documentary evidence of facts as testimony and proof for those who desire the recorded word of witnesses.

While ever affirming that persons and principles must never be confused, protesting against the acceptance of individual authority, and commending the infallibility of Nature and Reason to sanction the truth of a statement or belief, yet in his devotion to the conditions best adapted to the study of Deific principles we find in every volume the gleam of the writer's light, like a shining thread through the texture of that philosophy that has for its basic design the universal law of harmony.

Dr. Davis was born at Blooming Grove, New York, on August 11th, 1826. Frailty of body served to make the child more sensitive, more dependent upon the protecting love of his mother, in whose gentleness and untutored fidelity to her conceptions of right he was nurtured and directed. Physical injuries may have prepared the boy for a more marked disenfranchisement of the spirit, yet his intellectual faculties seemed to be held captive by the same slow maturity that characterised the body. His interrupted attempts to 'go to school' and acquire the rudiments of an 'education' met with disheartening discouragements in his inability to memorise his simple lessons.

His school days only amounted to five months. The limitless information, to which most youths have at least an introduction by means of books, was to him utterly unknown. He was obliged to find employment of one kind or another, and faithfully and unselfishly endeavoured to help in providing the necessities of life, but 'success' did not often reward his patient efforts. He was not strong enough for heavy manual labour, and a somnambulistic tendency which often seemed to hold him in a dream-like condition, even in the waking hours, mystified and troubled him. When a boy of twelve he had perceived the principles of mechanical appliances and labour-saving machinery which he tried to fashion, but it was not permitted by his father, who saw in it only idleness and impracticability. Once in the 'sleep-walking' state he had painted a representation of the Garden of Eden.

When Jackson was about sixteen years old his mother sank into an illness which resulted in the liberation of the spirit from the care-worn body. Unaware of the nearness of his mother's departure, the 'sting' of death was mercifully removed, and bitter grief was changed to thankfulness at her release by a sudden vision as he was returning home after his day's work. In place of their little house, a 'home not made with hands' seemed to stand in expansive grounds of celestial loveliness. To his uncomprehending mind his mother was a queen in a beautiful palace. She seemed to call him. He was expecting to rejoice with her at their miraculously

changed fortunes, when his eagerness was hushed by the word that his mother was dying. The golden radiance vanished. The narrow walls of their humble home took the place of the splendid mansion, and he saw that the external conditions were as before—only the familiar form of the ever loving mother was no longer to dwell there; 'Kind Providence' had taken her from trouble! Intimations of immortality were never afar off, and many times a loving voice, which seemed like that of the mother, came to the boy, and guided and comforted him in trouble or perplexity.

Late in the autumn of 1843, having become interested in the reports of mesmeric 'miracles,' Jackson joined a party of young men who were to place themselves under the magician's power. 'Professor' Grimes was unable to magnetise him, but soon after this William Levingston, a tailor in Poughkeepsie, where Jackson then lived, induced the magnetic slumber, which resulted at once in a most unexpected liberation of his interior sensibilities. The youth read through his forehead the titles of books, letters in a newspaper, told the time by a watch, and astonished the room full of people by his clairvoyance. When released from the mesmeric condition he had no memory of anything that had taken place.

Despite the opposition of the superstitious, he continued to be a mesmeric subject, and each night presented new truths to the curious and interested witnesses. His slumbering spirit had been awakened by methods that were natural to its constitutional unfolding, and he brought to these investigations interior perceptions that were wholly unprejudiced by theory or education. His mind was wholly untrained by books or opinions. His temperament was sincere, generous, tender, *truthful* and *truth loving*.

About a month after he was first mesmerised his vision was wonderfully enlarged and extended, and on January 1st, 1844, the period arrived when his spirit seemed to enter the very constitution of Nature, and form acquaintance with the forms, life, properties, emanations, development of the mineral, vegetable, and animal kingdoms. These unfolded structures clearly indicated the embryological tendency to progression. He says: 'I saw that everything in Nature was arranged in accordance with universal law, and by it all true sympathetic relationships were established and maintained.'* And yet, upon awakening, not even a vague consciousness of what he had seen was included in his memory.

He soon developed the ability to diagnose disease clairvoyantly, and prescribe remedies for the suffering. During several months he was subjected to the severest tests and the strictest observation by the credulous and incredulous, but the magnetic sleep bore him further and further toward the treasury of his conscious unfolding. During one memorable experience, when he made a somnambulistic journey of many miles, he had a vision of more than ordinary import—that of the Shepherd and the Sheep.† At this time both Galen and Swedenborg—names and persons utterly strange to him at that time—addressed him and taught him most exalted truths concerning the interior life and the application of natural, physical principles. As the weeks went on the mystery of the magnetic sleep‡ held its doubt. A certain noble discontent seemed to press upon him. Yet he was ever obedient to the higher directions voiced by him when in the clairvoyant state.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE, LTD.

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.

* 'Magic Staff,' p. 232.

† *ibid.*, p. 229.

‡ For the rationale of animal magnetism, clairvoyance, and the source of the author's impressions, see 'Nature's Divine Revelations,' pp. 30-56.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, MAY 29th, 1909.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. WALLIS, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25pf. Wholesale Agents: MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 23, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE MINISTRY OF ANGELS.

There was a time when good Christian people really meant what they said. Many of them still mean what they say, but with a difference. For instance: they used to say that they believed in 'the resurrection of the body'; and, saying it, they meant it. Who believes that now? and yet they go on saying it. A few belated travellers may both say and believe it—or think they believe it—but, for one who says it and believes it, there are a thousand, perhaps ten thousand, who say it and believe it not.

In like manner, they used to say that 'the angels of the Lord encamp round about them that fear Him'; and, saying it, they meant it. Probably the vast majority of those who say it now still think they believe it. But do they? If they did, would they be as hot against us as they are? Would they be as ready to say that if any spirit reaches us and proves it, that spirit must be a demon? We wish to be very frank and deal very plainly with these good people. We believe they are truly sincere, and we feel sure they desire to walk in the light. Well, then, we put it to them: if 'the angels of the Lord encamp round about them that fear Him,' is it so very improbable that they should occasionally make themselves known?

Supposing we grant that we are beset with demon-spirits who are continually plotting against us, and who are able to reach us and make themselves manifest, is it reasonable, is it reverent, to say that the angels of the Lord who encamp round about us are impotent in the matter—that they alone cannot, will not, or may not, come manifestly or effectively near? For what, then, do they encamp around?

It is a common saying that certain things which were permitted 'in Bible times' are not permitted now. Do the people who talk like that know precisely what they say? Do they know that 'Bible times' cover a period of more than four thousand years according to the most 'orthodox' reckoning? Do they know that angelic appearances, operations and communications are said to have been common, in all kinds of circumstances and amongst all kinds of people, during the whole of that time? Do they know that, on the highest possible authority, it is asserted again and again that we are 'surrounded by a great cloud of witnesses'? Yes, they do know all this, for their Bible is full of it: and they suppose they believe it, for they

seriously and solemnly say it. Will they, then, tell us when and why the whole order of things changed? when and why the 'great cloud of witnesses' withdrew, or, what is more extraordinary, still remained and camped around only to be silent and hidden while, for eighteen hundred years, only demons could manifest, ay! and masquerade in the angels' names? The whole thing is so incoherent, so contradictory, so obviously grotesque, that one can only wonder how any reasonable person can for a moment countenance it.

But, having said that, we are willing, nay we are anxious, to make an admission;—an admission based upon one of the most mysterious facts in life. How often are we compelled to ask: 'Why does God allow this to happen?' or we ask: 'If God's angels are round about us, why did they not intervene to prevent this?' Now let it be at once noted that this is not specially *our* problem. It is everybody's problem. Certain it is that there are times when God seems unconcerned or helpless or far away. Can the most 'orthodox' believer deny it? But, for our own part, we lay emphasis on the word 'seems.' We do not believe that God is ever unconcerned or helpless or far away. In Him we live and move and have our being. He is, in very deed, life of our life and soul of our soul. If He could withdraw from the soul, the soul would withdraw from the Universe: it would, that is to say, become non-existent.

What then? How can all that be true and yet God let sin win, and man suffer, and demons rejoice? For a time this may be so. But is there not a purpose? or is it only a doubtful fight, a battle swaying now this way and now that, with God Himself liable to defeat? Who can believe that? A purpose, then, there must be. But, truly, is not that purpose plain? God is immanent in man, for the development of man. He is creating man a living soul. But that is a process, and the process requires contrasts, the knowledge of good and evil, remorse and longing, the dark night and the dawn of day.

Now if we follow this clue carefully, we may see the place even of the tempter, and may find the solution of some puzzling statements in the Old Testament as to the connection of God with evil. In point of fact, the forces of evil may be God's agents as well as the forces of good. One might almost say, 'It must be so,' if He is 'All in all' and really God. The situation is saved when we firmly grasp the fact that evil and misery are only *parts* of a process, and therefore temporary and held in restraint.

Take a crucial case. It is written that after the awful trial of Jesus in the wilderness ('led by the spirit') and his victory, 'then the devil leaveth him, and, behold, angels came and ministered unto him.' Why did not the angels come before? Why was this gentle and precious soul left to the assaults of the evil one? Was it so certain that he would come forth victor? Were the forces of evil so powerful that the angels could not approach? Was it essential that this glorious being should conquer before they could come? Is it necessary that we should be able to answer these questions? Assuredly not. We do not even know what conflicts were necessary for him who, we are told, was 'made perfect through sufferings.' All that is necessary for us is the luminous fact that the conflict seemed inevitable, and that the angels watched it and came to minister to the struggler's needs. Is not that enough for us? What else of hope and comfort can there be?

BE PATIENT with everyone, but above all, yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall.—FRANCIS DE SALES.

THE LAW OF KARMA.

AN ADDRESS BY MR. W. J. COLVILLE.

Speaking at the Rooms of the London Spiritualist Alliance recently, Mr. W. J. Colville dealt with 'The Law of Karma in Individual Lives, or Experiences as Educators.' Having stated that the fundamental purpose of all religions is to bring man into harmony with God so that he may attain the heights and enter into the great peace, or Nirvana—a state of high spiritual development, of tranquillity and bliss—Mr. Colville said that before we speculate on the 'more than human,' we should strive to realise the perfection of our humanity in our present state, for we shall not pass to higher planes until we become fit for them. After defining the word 'Logos' as meaning will, thought, intelligence, outgoing desire, and love, and affirming that God is in the beginning of all, he explained that the term Karma means the law of sequence, or consequent happenings, and illustrated it by the law that a man reaps as he sows; whether he sows consciously or unconsciously the harvesting of consequences is inevitable. Mr. Colville said that explanations are not necessarily true because they satisfy many and prominent men, but that fact should secure for them careful consideration. Some persons accept unsatisfactory ideas because of early training and irrational influences. Thus, while the 'conditional immortality' theory appeals to those who have outgrown the irrational, cruel, and unspiritual idea of eternal torment, yet it is based upon an unwarrantable assumption. He was willing to admit that if such persons existed as were depicted by the advocates of this theory (namely, individuals who had absolutely no spiritual aspirations and no desires for anything beyond sensual gratification) there would be no after life for them, because that which survives in a spirit world must be spiritual, but the assumption that such persons do exist is born of a failure to penetrate beneath the surface of human beings. Some people take too low a view of themselves and of human nature, but there are few who do not imagine that whatever fate may overtake others, they themselves will be immortal.

Mr. Colville quoted Dr. J. M. Peebles and approved of his claim that every soul is eternal—that it pre-exists physical expression and survives immortally—and argued that there is no essential difference between one soul and another: every soul is what any soul is, namely, 'an eternal finite entity,' which, never having been formed, can never be destroyed. 'Compounds can be dissolved, but an essential "simple" can never be disintegrated.' Human beings continue to live in their present spirit-bodies, go on in fellowship with their friends, and engage in all congenial avocations, following the lines of their greatest attractions. They live, on the psychic plane, the life of thought and feeling, of individual tendency and character, without being of necessity better or worse than when here. Even now in this life if everyone had equal freedom and opportunity to do exactly as he wanted to do, all would not do the same thing or go in the same direction. Some would seek change of conditions and surroundings, others would stick to business and home, and in that way each one would express himself and realise his Karma—which, after all, is only the result of former thoughts and feelings, motives and deeds.

Some persons seem to think that Karma is hard and arbitrary, and that to have to give account for every idle word and thought will be terrible, but, Mr. Colville said, it works in all ways—we not only pay the penalty but we also take the reward. It is true that the consequences of evil thinking, of dishonesty, and false speaking have to be borne, but it is equally true that it is not possible to desire to do good without getting good, and the law works equitably, not vengefully or capriciously. Too often people want gentleness and tenderness for themselves, or those connected with them, but think that other wrong-doers ought to be 'made examples of' lest crime should be encouraged; but the Father-Mother of us all will not single out any individuals for special favours or specially severe treatment. God is 'no respecter of persons,' 'He is without variableness or shadow cast by

turning,' and this truth explains the law of Karma. One soul is just as dear to God as another, and it is necessary to spiritual unfoldment to rise above the sense of separateness, for we are all united, all one in the spirit. God owns us *all*, or there is no God to own any of us! God is not partial: if immortality be a truth it is true for all, no one is better treated than another! The question is, What view shall we take of the experiences which we undergo and the conditions we are in so as to get the most good out of them? It is useless to ask why we were born when we were born; the fact is we *are* here now; we are what and where we are because of what we have been and what the past has made possible. Consequences affect us now and in the main they are beneficial in the line of development, and we may rely upon the steadfastness of Nature for the evolution of our character and the attainment of our spiritual freedom.

Instead of the law of Karma robbing us of our liberty it is the basis of all reliance, of all order, of all progressive unfoldment. No man is absolutely free—we are not free to have air come through the glass, but we can open the window. Everyone who plants seeds tacitly admits and relies on this law of Karma. All phenomena, psychical as well as physical, are in harmony with Law, and when we know how to do so we can accelerate the processes of Nature. We are in a universe of orderly sequence, but the knowledge of that fact need not oppress or depress us. It is true that we are born with certain tendencies, liabilities, and responsibilities, and that we cannot evade them, but we are able by thought and effort to modify our tendencies, to realise our responsibilities, to rejoice in and increase our privileges.

When we see that there was a good reason why we were born when, where and how we were born; that we get the life we need to live, and that we ought to live—that we need the experiences we get and get exactly the experiences we need—we shall meet life's difficulties in a rational and a hopeful way.

Critics sometimes declare that many persons who accept the law of Karma are hard and unsympathetic; that when they see others in trouble or distress they say 'O, well, it is their Karma, why should I interfere!' but that is not the right spirit at all, it is only by helping others that we ourselves progress. The only way in which we can pay our debt to the past is by being helpful to-day. The desire to be good and do good, irrespective of results, is the natural aspiration of the spirit, and those who are not high-minded enough to follow out its promptings may still be moved by the rudimentary instinct of self-preservation, and realise that they need help from their neighbours just as much as their neighbours need help from them, and that by such mental service good ensues on both sides. There is much misconception in regard to what is called self-sacrifice—it is often a false martyrdom. When people make sacrifices in the right spirit they advance their own spiritual welfare and ought not to be sympathised with and pitied, but should be congratulated. If the game is worth the candle, why talk of sacrifice? In benefiting my neighbour, or posterity, I know that I am benefiting myself. From suffering and trial, patience, perseverance and other heroic virtues are outwrought, and as Emerson says, 'No man can do me an injury but myself.' I may be robbed, but *I* am not the *things* I possess. My body may suffer, but I am not my body—if I am true to myself I cannot be harmed. This was what Jesus meant when he said that no one could take his life, that he could lay it down and take it up again. He felt it was right and necessary, and so he submitted to the trial, to bodily death. He accepted his fate deliberately, intentionally. He went through the ordeal and exclaimed to his friends, 'Be of good courage, I have overcome the world'; and in this he typified the universal experience through which every soul passes, and which is essential in the progress of our common humanity. Whatever comes to us of pleasure or of pain comes because we need it—we have a great deal to bear because we *can* bear it. Seeing that we bear what we have to bear, it follows that we *can* bear it because we *do* bear it; if we were less heroic we could not have borne it, for no one bears more than he can bear. Hence, if you are burdened

and have much to endure, congratulate yourself and say, 'I am able to bear it, I am further on the road than I thought I was.'

When we realise that we rise higher because we have gone through these trials, that the discipline strengthens, enlightens, and ennobles us, then our experiences will glow luminously with meaning, and we shall be satisfied that the outcome of the operation of the law of Karma is in keeping with the wise purposes of the Infinite Intelligence, that it tends to bring us together, to exchange blessings, to bring us into unity and into that great peace—the serenity of those who understand and are at one with the universal Life and Love.

MORE ABOUT 'JULIA'S' BUREAU.

Mr. Stead has followed up his article in the 'Fortnightly Review,' referred to on p. 243 of 'LIGHT,' by issuing a pamphlet entitled, 'Julia's Bureau and the Borderland Library, for the information those who desire to use either.' Mr. Stead has established at Mowbray House, Norfolk-street, Strand, a small library of books relating to 'borderland' subjects, and select periodicals, the list of which is headed by 'LIGHT,' will be kept on file for the convenience of members. The subscription to the library is a guinea a year, and membership will be accepted as affording some evidence of that earnest desire to communicate with the departed which is the indispensable condition for being permitted to make use of 'Julia's Bureau.' The use of the Bureau will, in fact, 'be confined to those who, either by subscribing' their guinea to the Borderland Library and reading one or two of the books recommended, 'or in some other way, have shown that they are sincerely anxious to learn the truth about the State after Death.' The Bureau is not intended to be used by the 'curious, or by those who are merely in quest of scientific truth,' but only by such as are 'prompted by sincere yearning affection to communicate with those whom they have loved and lost.'

If the inquirer is not to investigate, he will at all events become a subject for investigation; the ceremonial begins with a signed application, then Form H is to be filled up, stating what tests would be regarded as satisfactory by the sitter; this form is to be sealed up and retained by the applicant until after he has had opportunity to comment on the result of the sittings. Form D is a statement that this condition has been complied with. The sitter will then have interviews with three different mediums, everything that is said being carefully recorded. This report will be submitted to the sitter, who will state what is correct, and how far he thinks telepathy could have come into play. Then he will hand over the sealed envelope containing Form H, and the various documents will be compared and placed on file at the Bureau, for possible publication hereafter, either in full or in abstract, with or without the true names. The applicant who is satisfied that he has been brought into communication with his deceased loved ones, has still one further task to perform: 'he will undertake, as an act of duty, to communicate to any friends or relatives who may be sorrowing for their dead, the result of his experiment, informing the Bureau of the name and address of the person to whom it has been sent.' Mr. Stead winds up by saying that the memories of the deceased sometimes seem dim; he has never succeeded in getting from them all the details set down on Form H (we are not surprised), yet he has no more doubt as to their identity than he has of his own existence.

MR. JOHN LOBB'S well-known book 'Talks with the Dead,' which is handsomely bound in cloth, has now reached its third edition. It contains additional finely printed illustrations and some new matter, including the following incident: 'At our private home circle, held April 24th, 1909, Colonel Henry Steele Olcott, the founder and president of the Theosophical Society, came back from the unseen and talked. Mrs. Larmouth, of the Manchester Psychical Research Society, and a member of the London T. S. Council, was present. The colonel used the medium (Mrs. Clegg) and recalled old associations. Following him, Mr. Larmouth took possession of the medium and gave tests of his identity, known only to husband and wife.'

SERPENTINE THEOLOGY.

A clergyman of the Church of England, the Rev. H. E. Sampson, residing at Turk's Island, West Indies, has made a modest beginning of a stupendous enterprise. In two large volumes, containing together one thousand pages,* he has set forth the first principles of his proposed reconciliation of religion with science, taking up the hope expressed by Darwin in his 'Origin of Species,' that, through a rationally founded psychology, light would be thrown on the origin and history of man. But this is only a fragment of the complete plan for a new philosophy of religion; the present work is to be followed by another, dealing with 'Progressive Redemption,' and showing more clearly the process outlined in these volumes, by which the final end for which man was created is ultimately to be attained. This final end appears to be in some respects a literal and material realisation of the 'new heavens and new earth' foreshadowed in Revelation, and the means by which it is to be attained is the constitution of a universal Church, one of whose aims will be to provide for the reincarnation of purified souls into pure and normal bodies, the present state of bodily manifestation being regarded by the author as abnormal and corrupt because of sin. One example of this regenerated humanity, we are told, was presented in Jesus Christ; and 'all that Jesus was, and is, mankind has the capacity to become.' The secret of the resurrection and ascension of Jesus lies, according to Mr. Sampson, in a progressive transmutation of His terrestrial body; and, he continues (Vol. II., p. 285):—

We must inquire concerning the nature of this body that possessed virtue to drive out disease from other bodies at His will, defied corruption in the grave, and triumphed over earth-attraction in His Ascension. The body of Jesus was incorruptible from His birth, by reason of His having been born of pure, immaculate parents, Mary and Joseph, who were constituted as the Pure Race will be constituted, which the Cross and Serpent will raise upon the earth. The substance and atomic particles and molecules of His body were free from all alien and foreign elements. He was Spirit-permeated and Spirit-ruled from His babe-hood. His death only separated soul and body for the time being. The body remained uncorrupt until the soul returned to it and re-inhabited it; . . . finally it overcame the earth-force of attraction, and, being no more holden of death, ascended into the heavens.

There is in this passage a mixture of physical and spiritual conceptions which runs all through the book, and seems to form part of the author's theological system; but, surely, a sharp distinction should be drawn between the idea of a body overcoming the force of terrestrial attraction and that of a spiritual ascension into realms into which no flesh-and-blood body could ever penetrate. As to the future inhabitants of earth, Mr. Sampson says (Vol. II., p. 312):—

The true function of the Church, in its segregated and purified state, is to bring about pure and holy marriages of immaculate men and women (after the kind of Joseph and Mary) for the purpose of procreating children who shall be born pure and immaculate; that thereby a line of heredity may be created for the Sons of God to reincarnate, and be the ultimate saviours of the earth.

As for the present population of this world, it is regarded by Mr. Sampson as composed of a few 'incarnate demons,' a large number of 'incarnate astrals,' a still larger proportion of 'purgatorial spirits,' and an occasional 'celestial' or 'paradisaical' spirit. Both demons and astrals have lost the 'spirit nucleolus' which is the link uniting truly human beings to higher spheres, and enabling them, after due purgations, to rise into Paradise. The ascent is an arduous task, and there is always the danger of falling into the ranks of the 'lost souls, whose cycle of creation and redemption is past.' To assist these 'purgatorial souls' to rise, until they can fully reincarnate under 'incorruptible' conditions, appears to be the mission of the 'Cross and Serpent,' which entails a long course of 'steps,' 'degrees,' 'initiations,' 'segregations,' &c., and which claims to be 'the Hermetic Wisdom in its full com-

* 'Progressive Creation: A Reconciliation of Religion with Science.' By the REV. HOLDEN E. SAMPSON. 2 volumes. Robman, Ltd., 129, Shaftesbury-avenue, W.C. Price 21s. net.

prehension.' It appears, however, as far as can be judged from the earthly results aimed at, to be a faint reflection, in the astral waters or material glass, of the spiritual philosophy outlined by Dr. Anna Kingsford, and to which Mr. Sampson alludes in terms of deep respect. It seems a serpentine course, as compared with the steep and rugged way by which strong souls may sometimes scale the heights.

As with mankind in general, so with Spiritualists in particular: the demons, astrals, and undesirables have quite too much the ascendancy in Mr. Sampson's view. He has dabbled at Spiritualism all through these books, and even his chapter on the 'Value of Modern Spiritualism' is somewhat patronising in tone. However, as Mr. Sampson feels that he has 'a very clear and positive message' to deliver concerning Spiritualism, we will assist him in delivering some portion of it:—

The message is, that men and women, and, alas, often children, are in the greatest danger of rushing into the most terrible of all evils, by incautious, indiscriminate, and promiscuous dealing with 'spirits'; and that spiritualistic practices are, as a general rule, conducted with so much ignorance, such guileless human enthusiasm, such childlike confidence in its harmlessness, or such perfect belief in its Divine and Celestial authorship and sources, that it is almost hopeless to convince them that behind it all lurks the 'Evil One,' implacable foe, of the most supernatural and deific powers, against which the best motives, virtues, goodness, honesty, love, and piety are availing and helpless. If man lets his mind and body become the open threshold of 'demons' and 'astrals'; be deluded in supposing them, by their words and works, to be good and holy spirits; if he once gives them access to his Soul, he is giving himself to forces (of which he knows nothing) but which are of the subtlest and most diabolically crafty and deceiving maleficence. Let such as are allured to cultivate 'spirit communion' suspect the most elevated, ennobling and glorious communications, the most honeyed language, the sagest instructions (Vol. II., pp. 161, 162).

That is enough, and more than enough. It is all 'available,' for we have heard it all before, *usque ad nauseam*, from Mr. Raupert, Father Miller, and others on the opposition side, while any wholesome warning it might convey has been far more effectively and usefully put by Mr. Stainton Moses in his excellent and evergreen 'Spirit Identity' and 'Higher Aspects of Spiritualism.*' Spiritualists have never disguised the danger of unguardedly accepting every irresponsible communication. We do not notice all the touting circulars that come to us through the post-office, but we do not therefore condemn the post-office as a dangerous and maleficent institution. 'LIGHT' has always strenuously urged, as Mr. Sampson does, that Spiritualists should press forward to 'those physical, mental, psychical and spiritual attainments that condition them for higher knowledge and experience,' and learn something of 'the glories and joys that await them on the higher planes,' but his spirit and methods are hardly likely to commend themselves to level-headed thinkers and reverent truth-seekers.

Mr. Sampson's book shows much thought, and illumination of a certain kind, but it presents a bewildering mixture of literalism, spirituality, occultism, scriptural interpretation, forecasting of future perfection on earth, as well as of spiritual progression and final consummation. The author believes in cycles of dissolution and re-evolution, both physical and spiritual, but regards this planet as utterly corrupt, materially, morally, and spiritually—in fact, to use his favourite word, 'abnormal,' and only to be purged spiritually by the agency of the 'Cross and Serpent' and materially by 'a world-wide and firmamental conflagration,' preparatory to a fresh process of gradual evolution; in short, by consummations which for the most part are devoutly *not* to be wished.

MR. W. J. COLVILLE will lecture at Liverpool in Daulby Hall, on Sunday next, the 30th, at 3 and 6.30 p.m., and on Monday, at 8 p.m.; also at Nelson on June 1st, at Colne on June 2nd and 3rd, and Newcastle (Staff.) on June 4th, and will return to London on June 5th. All letters, &c., can still be addressed 22, Iverna Court, Kensington, London, W.

* Recently republished in one volume, and obtainable at the office of 'LIGHT.'

LONDON SPIRITUALIST ALLIANCE.

On Thursday evening, the 20th inst., Miss E. Katharine Bates addressed a crowded audience of Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East. The Address, which was on 'Automatic Writing: Its Use and Abuse,' proved a deeply interesting one. It was characterised by the speaker's usual shrewd common sense, keen insight, and level-headed judgment, and was received with close and appreciative attention. At the close Dr. Abraham Wallace and Mr. W. T. Stead addressed the meeting, and the proceedings closed with a hearty vote of thanks to Miss Bates. We hope to give a full report of this Address in early issues of 'LIGHT.'

THE HOLY GRAIL.

Extract from an Address on 'Spiritual Healing' delivered by Mr. James Macbeth Bain at Garden City, Letchworth, on Tuesday, the 11th inst. :—

Wheresoever and whensoever any number of human souls, incarnate or decarnate, have been drawn together by the pure desire to communicate a good (being unified in the Spirit of Love, and having thus become in very fact one soul in the will of blessing), there arises spontaneously and is formed out of the manifold elements of their individualised soul-substances a body of divine service. This is the mediatorial body of Christ, the vessel of the service of love, and it assumes a form that is visible to the spiritual seer who sees into the inner realities of the degree of life. It appears as a chalice, or cup, the symbol of the service of life in all degrees of manifestation, and its power is to draw unto it both from above and from beneath, and to transmute the waters of Psyche flowing therein out of the lower into the wine of the new life. To the seer, the inflow of the power of the higher into its body often takes the appearance of the descent of the dove; which is symbolical of the richness in fruit-bearing of the principles of life thus being communicated. According to the law of the attraction of affinities, out of the higher are drawn the finer individualised essences, or powers, of the more fully evolved of the body of Christ-service who can enter the soul of pure love, and their life is shed within this body as within a cup. And this is the pouring of the fine substance of the Christ, even the shedding of His Life; for it is the Christ-essence and power. It is both the bread and the wine: the living or spiritual manna, diffuse, and passing as a fine rain through the soul that is fed thereon. It is the fine fruit of the true vine, even the wine of God, ever new and sweet to the soul, for it gladdens her with the joy of the undying strength; and it is the only food to satisfy the human need.

As surely as the individual souls of this body of service are so nourished, so surely are the needy ones—incarnate or decarnate—who never fail to be drawn into such a service by the love generated in the mediatorial body. And as surely as the souls of the mediatorial body drink of the wine of life, so surely do these thirsty and weary ones drink of the cup of blessing, and to them it is the very wine of life; for the chalice being formed of the manifold elements of all souls present, is a whole vessel, a unified body of human power, perfect in its channelhood, in which the lowliest soul will find a common substance and through which it may therefore come unto the feast. Herein is found the *raison d'être* of all such gatherings in fellowship: for our needy brother or sister who sits by us becomes a partaker of the common good and is blessed and healed in body or soul.

Now this is the mystery of the Holy Grail, and to those who so see and understand, there is no further mystery nor any need of the service of the symbols in the material degree. But it is only the Galahad, even the sinless or immortal Christ of the new or clean soul, who sees the hidden truth of the mystery, and until we have become clean in our innermost and our outermost it will abide unto us a mystery.

TO CORRESPONDENTS.

A. B. WEYMOUTH.—The 'real name' of 'Imperator' is known, but it has not been published in 'LIGHT.'

SEVERAL CORRESPONDENTS have our thanks for newspaper cuttings. Even if we are unable to make use of them such cuttings are always welcome—they help to keep us informed and up-to-date.

PSYCHIC PHENOMENA IN A HOSPICE.

Some curious after-death manifestations are reported in 'L'Echo du Merveilleux' by the Abbé Clavé, the parish priest of a small town in France. On December 6th, 1901, a Sister of the Order of St. Vincent de Paul, named Josephine, died in the hospice there, at which she had been acting as nurse; on the day of the funeral, while the priest was speaking to the Superior of the hospice, the nurse who had taken Sister Josephine's place came in, greatly alarmed, saying that while at the foot of the staircase leading to the room occupied by the deceased, she had more than once heard three distinct raps, apparently coming from that room; there was no one in that part of the building who could have caused the noises.

The same evening a lame inmate was going across a dark garden to his room, when he felt someone brush against him in passing. On reaching the passage leading to his room he felt his muscles stiffen and his hands could no longer move his crutches. 'I thought I was going to faint,' he said afterwards. Then he felt the contact of a warm hand and heard a voice, which he recognised as that of Sister Josephine, saying: 'Pray for the suffering souls in Purgatory!'

On the following Sunday the lame man related what had occurred to the curate who was his confessor. The curate laughed at him, but on returning home after service he found on the desk in his own room a piece of paper on which were written the same words which the lame man had heard: 'Pray for the suffering souls in Purgatory.' The paper was a sheet on which, years before, he had written some historical notes, and it had been removed from among others; the handwriting was recognised by the other Sisters as that of the deceased Josephine.

WILL, THOUGHT, AND FEELING.

The instruction received by a Danish gentleman, through automatic writing, from a mystic living in Germany, as mentioned on p. 160 of 'LIGHT,' is again referred to in 'Sandheds-sögeren,' in which the same correspondent, in reply to an inquiry as to the name of his mysterious instructor, says that the latter has not communicated his name, but has only said: 'In reality, I am well known to you.' Further details incidentally given by this mystic communicator show that he is a member of the Theosophical Society in Berlin, that he is a recognised teacher of occultism, and that he frequently travels, and even goes to foreign countries, for the purpose of lecturing. Moreover, he shows an intimate comprehension of the writings of Dr. Rudolf Steiner, and when questioned as to the meaning of a reference, in one of Dr. Steiner's works, to the losing of the connection between will, thought, and feeling, he replied by automatic writing:—

I must first explain what thought, feeling, and will are. Thought, in its occult significance, is the faculty of being able to become so absorbed inwardly that one can penetrate completely into the inner world and only see and hear with the inward senses. Will and feeling are likewise related to the interior thought world and to the spiritual senses. These three faculties can be trained to as high a pitch as the pupil's spiritual development will permit without injury to his mind and brain. When you correspond with me in this manner it is because your thoughts are not under your own control; the connection between thought and will is relaxed, and it is because you submit to my control that I am able to give you this explanation. The same with feeling: you may be led to do something which is not in accordance with your own feelings, but you are impelled to do it because the connection between thought and will is dissolved.

The following paragraph from the 'San Diego Independent' shows how New Thought is taught on the Pacific Coast. The language is racy and picturesque American slang, but the lesson conveyed is sound and good: 'Habit young, is weak, timid, hesitating. You can box its ears and put it to bed supperless; or if you prefer you can put it on the Skidoo Express with a ticket to nowhere. Let that same habit grow and it will become strong, dictatorial, and may box your ears and put you supperless to bed, and also put you on the Twenty-three with no return trip ticket. Cultivate only the habits that you are willing should master you.'

'PRAY WITHOUT CEASING.'

To 'pray without ceasing' would be an impossibility were prayer a difficult thing; in its simplicity lies its difficulty and its strength. After childhood is past, absolute simplicity becomes rare; it is very true that 'except ye become as little children ye cannot enter the Kingdom of Heaven.' God is Spirit, in you and through you: above you and around you is God.

Prayer, like love and joy, is a force, and when you ask with sincerity for what you require, there goes out from you that which draws to itself the answer to your prayer; if you fail to get an answer to prayer, the fault lies with you, not with God. People have not all got this inward power developed to the same extent, hence the many conflicting accounts as to the efficacy of prayer. God hears the heathen who prays to the sun just as readily as He hears you or me, if so be the heathen has in his inmost heart that Divine thing which, coming out from God, goes back to Him. Oh! if only it were possible to realise the extraordinary oneness of the whole universe and how all things are working together for good, our whole lives would be one continual prayer.

If you are anxious to receive a direct answer to prayer, try and make your request to the invisible Power you invoke, exactly, and with the same sincerity, as you ask your nearest and dearest here in the flesh, for what you need. In some cases the answer will come almost immediately (I speak from personal experience), at other times the answer will be delayed, and when it comes it may be in a form you do not expect. You must bear in mind that on the other side time does not count as it does here; then, possibly, you may ask for something that would be harmful to you, but, unless you are exceedingly unwise, you will leave the decision of what is good for you in God Almighty's hands—though even in this you must be careful not to be too submissive, for if you are your prayer will fail in strength—be trustful and demand as your right what is good for you, and do not get morbid. Prayer and the answer to prayer are scientific facts. Jesus has said the truest and most wonderful things that have ever been said about prayer. He knew, all those hundreds of years ago, what we are only to-day beginning to understand scientifically. It was because of its simplicity and of its sincerity that the prayer of the publican was heard, and through all the ages to come, because it rings true, it will teach its wonderful lesson and raise many a broken spirit to God.

M. S.

JOTTINGS.

Spiritualism proclaims the gospel of *use*: it does not encourage the idea that it is virtuous to practise self-denial merely for the sake of self-denial, or from cowardice. Non-use, like excessive use, of any organ or power is unwise and unhealthy, since there is a natural sphere for the right employment of all our functions and faculties. As 'The Swastika' says: 'Why not derive what pleasure is healthy and inspiring, even from the physical senses? The physical senses are not evil or wicked or undesirable, as so many metaphysical schools seem to imagine. The body is not the enemy of the soul, but the vehicle of the soul. All that contributes to the happiness and the pleasure of the soul is desirable.'

Referring to the Law of Karma 'The Swastika' says: 'The experiences of life are lessons which teach us the divinity of all things; the equality of all beings; the value of service and the joyousness of life when lived in the larger, broader, saner way. As soon as we have learned our lesson, whatever it may be, we are free to go on to the higher lessons. The matter of time is only a finite idea—a concept of the mind and can, therefore, have no relation to the matter of "Karma," which is the name we use to testify to the fact that one has not learned all the lessons which experience has to teach us. This particular lesson one may learn in a flash of illumination and another may plod through his earth existence with his lesson still unlearned.'

Mrs. Besant, who is now in London, was the subject of a brief character sketch in 'M. A. P.,' the writer of which says: 'As becomes a follower of Eastern thought, Mrs. Besant is a rigid liver of the "simple life." She is a strict vegetarian, and her

sole recreation is riding. A quiet, stately woman, with the face of a dreamer and a student, she would be noticeable anywhere, and not the least interesting part about her is her voice, which she uses to such advantage in her public lectures. But while she believes in simplicity of living, Mrs. Besant has almost a passion for the beauties of Nature and of art. All the stress of her varied life has not deprived her of her optimism, and now, at a time when many women are thinking of bath-chairs and perpetual doctors' bills, she is taking up her work in this country with an added zest and a love which nothing can modify.'

The following 'Child Story' from 'M. A. P.' is in line with the incident of the child and the magistrate which we gave in 'Jottings' last week. 'The sermons on eternal punishment, that we sometimes hear from the modern pulpit, often give children a strange idea about the Deity, whose very being is love. A friend of mine told me the other day of a little girl who on a certain Monday accompanied her mother into the kitchen regions while the housekeeping orders were being given. Presently the mother noticed the child bending over a distant part of the kitchen floor. "What are you doing, darling?" she asked. "I am making a hole—just a little one in the floor with this skewer." "A hole in the floor," said her mother aghast, "but whatever for?" "Well, you see," said the child confidently, "you 'member what Mr. Norton said in church yesterday about all the wickedest people burning and burning for ever and ever right down in hell. Well, I am going to make a little hole and pour some nice cold water in, just to cool them and keep them from bein' too 'firsy!'"

TRENCHANT TESTIMONIES.

I have had facts and statements, and have verified them too, from spirits who have left this earth hundreds, in some cases many hundreds, of years.—(M. A., OXON.)

For me the problem is solved, the truth is established, and I am glad to have this opportunity of testifying publicly to all the world that, so far as I am concerned, doubt on this subject is henceforth impossible.—W. T. STEAD.

My friend, Professor Newbold, has said: 'Scientific men cannot say much longer that there is no future life; I have said it, but shall say it no longer. I know now there is evidence of a future life, for I have seen it.'—REV. HEBER NEWTON.

I am in possession of a respectable body of facts that I do not know how to explain, except on the theory that I am dealing with some invisible intelligence. I hold that as the only tenable theory I am acquainted with.—REV. MINOR J. SAVAGE.

I have been most careful to believe nothing until unbelief became impossible; I firmly believe from the facts I have alluded to that we are not our bodies, that when we die we exist just as much as before, and that under certain conditions we are able to hold communication with those on earth.—CROMWELL VARLEY, F.R.S.

That our beloved ones are not really separated from us, but merely visibly and perceptibly so, is what the Queen most strongly feels, and, indeed, without which she would be unable to struggle on as she does. The certain belief that her beloved one is near her, watching over her, is her great comfort in her overwhelming affliction—an affliction which no words can convey, as the sun of her life has gone down.—QUEEN VICTORIA, from a private letter quoted by ARCHDEACON WILBERFORCE.

The power producing the phenomena was not merely a blind force, but was associated with and governed by intelligence, sometimes below that of the medium; frequently in direct opposition to the wishes of the medium, and sometimes of such a character as to lead to the belief that it does not emanate from any person present. . . . I have observed some circumstances which seem conclusively to point to the agency of an outside intelligence not belonging to any human being in the room.—SIR WILLIAM CROOKES.

I was a confirmed philosophical sceptic. I was so thorough and confirmed a materialist, that I could not find a place in my mind for the conception of spiritual existence, or for any other agencies in the universe than matter and force. But the facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them; there was at that time no place in my fabric of thought into which it could be fitted. By slow degrees a place was made, but it was made, not by any preconceived or theoretical opinions, but by the continuous action of fact after fact which could not be got rid of in any other way.—DR. A. R. WALLACE, O.M.

We find the late Edmund Gurney and the late Richard Hodgson and the late F. W. H. Myers, with some other less known names, constantly purporting to communicate with us with the express purpose of patiently proving their identity, and giving us cross-correspondence between different mediums. We also find them answering specific questions in a manner characteristic of their known personalities, and giving evidence of knowledge appropriate to them. Not easily or early do we make this admission. In spite of long conversations with what purport to be the surviving intelligences of these friends and investigators, we were by no means convinced of their identity by mere general conversation, even when of a friendly and intimate character such as, in normal cases, would be considered amply and overwhelmingly sufficient for the identification of friends speaking, let us say, through a telephone or a typewriter. We required definite and crucial proof, a proof difficult even to imagine, as well as difficult to supply.—SIR OLIVER LODGE, F.R.S., D. Sc., LL.B.

LETTERS TO THE EDITOR.

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

Dream Faces.

SIR,—Perhaps my experience may be of use to the writers of the interesting letters in 'LIGHT' of May 8th and 22nd. For many years, when in bed with my eyes open or closed, I was in the habit of seeing faces, spirit lights, and occasionally, fully materialised faces, or hands. They ceased to appear two or three years ago, with the exception of the spirit of a soldierly looking Indian who marches through my bedroom, and looks at me in a friendly fashion, about once every three or four months.

Why these phenomena ceased I do not know, and very likely my spirit friends do not know either.

With regard to the dream phenomenon of going about naked and yet unnoticed, it must be remembered that the temporary withdrawal of the spirit body from this earth during sleep is a well-established fact, and it is one which I experience nightly. The spirit floats to other places, but being a discarnate spirit, is not seen by incarnate spirits. For example, last night I dreamt that my spirit was out of the body as usual and that I wandered to a foreign seaside town, and that, dressed in a pair of drawers *only*, I walked along the sea front which was crowded with people, who did not take the slightest notice of my remarkable costume. All these phenomena deserve most careful study.—Yours, &c.,

B. A. COCHRANE.

15, Upper Porchester-street,
Hyde Park, W.

Spirit Photography: A Proposition.

SIR,—Mr. Wyllie, of Los Angeles, California, U.S.A. is represented to be a reliable spirit photographer. Mr. A. K. Venning, your esteemed correspondent, has thrown out the suggestion that a combined effort be made to get Mr. Wyllie here. Mr. Wyllie lost all that he had in the terrible earthquake in San Francisco, and this, combined with the fact that, as a medium, or as one practising as a medium, he has to pay the State License of £25 per month, makes it difficult for him to pursue his calling in California, that is, if he poses and practises as a medium. Handicapped in this way, Mr. Wyllie is willing to come to England, and commence practice here. It is a matter of business and a matter of arrangement. I venture to suggest that Mr. A. K. Venning's idea be carried out by a few Spiritualists subscribing £50 to bring Mr. Wyllie over. Those who subscribe could either do so, as to a guarantee fund, to be repaid, or they could take the value of their subscriptions in sittings. Dr. Funk is the only notable American I know of who has testified to Mr. Wyllie's abilities as a medium, but Mr. Venning's statements will be regarded as satisfactory to most of us.

So far, there has been a good deal of talk in the newspapers, but nothing of a practical character has been done. To bring matters to a definite issue, I am willing to act as treasurer in this matter, and to get Mr. Wyllie to come to this country. I should propose to bring him to Scotland first, where Mrs. Coates will offer him a furnished house for, say, two or three months, and I will undertake that he is supplied with a studio where, for a time, the experiments can be carried out. After leaving Scotland, he could take up his abode in London or any convenient provincial town or city. I would

subscribe, say, a fiftieth or a twenty-fifth of the sum required, and I may say I have already been promised subscriptions by a few to whom the matter has been mentioned.—Yours, &c.,
JAMES COATES.

Glenbeg House,
Rothsay, N.B.

The Joy of Service.

SIR,—The world is fast approaching the condition in which it will be ready to accept and act upon the advanced teaching that life should be used, if we desire to make the best use of it, in service to others.

Anyone who has practised this virtue and realised the charm, the sense of inward approbation and glow of spiritual satisfaction, the conceit or pride if you like to call it so, of feeling one's self raised so much above the level of the great bulk of one's fellow-creatures immersed in worldly pursuits, will welcome opportunities, however trifling, of being of service to others, and will never again stoop to do a mean, selfish action.

What a step in advance the world would make if the majority of people practised this principle, and what joy there would be among the angels of the celestial spheres in watching their cultivation bear such fruitage!—Yours, &c.,

A. K. VENNING.

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

Direct Spirit Writing.

SIR,—I have the privilege of being a member of an entirely private circle which has sat regularly week by week for the last ten years. No money has, during all those years, ever been taken by the organisers, although there are certain expenses to which they are put by holding these meetings. We are all genuine and disinterested investigators of the occult, and at times are the recipients of some wonderful and convincing phenomena—phenomena which to the ignorant and uninitiated may appear trivial, but to those who possess knowledge of the subject they convey indisputable evidence of the continuity of life of our friends who 'have crossed the bar,' and of the interest they take in us and in all that concerns us.

It is the practice at our circle for each one to sign a postcard and to place it on a small table around which we sit. The lights are then turned out, and the séance opened with singing and prayer. When requested by raps we light up, and examine the postcards on which messages of a private, and sometimes of a public, nature are often found to have been written. With regard to the other phenomena we are privileged to witness I will not here say anything beyond that they are of a nature to carry conviction even to the most sceptical.—Yours, &c.,

COLONEL.

NEW PUBLICATIONS RECEIVED.

- 'Antichrist and the Man of Sin.' By WM. N. STEDMAN. England, 1909.
'Resurrectio Christi.' Kegan Paul, Trench, Trübner & Co. Price 3s. 6d. net.
'Is Death the End? or, Conscious Personality after Death.' By A WELL-KNOWN WRITER. Francis Griffiths, 34, Maiden-lane, Strand, W.C. Price 3s. net.
MONTHLY MAGAZINES.—'Journal of the American S.P.R.' (50 cents), 'The Nautilus' (10 cents), 'Reason' (10 cents), 'The International' (1s.), 'Hindu Spiritual Magazine' (1s.), 'Voice of Freedom' (15 cents), 'Review of Reviews' (6d.), 'Theosophist' (1s.), 'Swastika' (10 cents), 'British Health Review' (3d.).

USEFUL FOOD PREPARATIONS.—We have received from the Pitman Health Food Co., Birmingham, samples of their 'Vegsal' soups, desiccated and concentrated. The contents of a two-ounce tin form a pint of excellent vegetable soup, or *potage*, by merely sprinkling the dry powder into water and bringing to a boil, with occasional stirring. When it boils it is ready to serve; the makers have wisely avoided the use of condiments, preparations of this nature being often too highly flavoured; but each consumer can add seasoning according to taste. This soup is made in twelve varieties, including asparagus, haricot, celery, pea, lentil, mushroom, nut, &c., suitable for both summer and winter, and it can be used for a variety of other purposes, such as gravies, stews, and sauces; while for invalid diet the 'Nuto Cream' will be found both nutritious and appetising. These soups contain a substantial amount of nutriment in such a form as to be readily prepared and easily assimilated.

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.

LIVERPOOL.—DAULBY HALL.—On Sunday last Mr. W. J. Colville addressed large audiences, also on Saturday evening, the 22nd. He will be the speaker on Sunday next, at 3 and 6.30 p.m., and on Monday, the 31st, at 8 p.m.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Abbott gave an address on 'Change and Decay.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Wood, address and psychometry.—C. C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Percy Smyth spoke on 'The World's Indifference.' Miss Payn rendered a solo. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Miss Blanche Maries, address. Thursday, 8.15, public circle.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Roberts gave an instructive address on 'What is Spiritualism?' and clairvoyant descriptions. Sunday next, at 11 a.m., circle; 3 p.m., Lyceum; 7 p.m., Mr. Stebbens. Thursday, 8.15 p.m., public circle.—A. S.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mr. Spurgeon Medhurst gave a splendid address on 'Christ versus Christianity,' and replied to questions. Sunday next, at 7 p.m., Mr. Walker. No meeting on Wednesday, June 2nd.—W. S.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Miss Blanche Maries delivered an inspiring address on 'The Right of Reason, and the Reason of Right.' Sunday next, at 7 p.m., Mrs. A. Webb, address and clairvoyant descriptions. June 6th, Mr. R. Abbott.—S. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. Kelland gave good addresses, and Mrs. French, clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., also on Monday at 8 p.m., Mr. P. R. Street, of Reading.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Effie Bathe gave a good address on 'Colour and Form Produced by Thought Vibration,' illustrated by original paintings, and answered questions. Sunday next, at 7 p.m., Mr. and Mrs. Roberts, of Leyton.—N. R.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. Frederic Fletcher replied to questions. Sunday next, see advt.—67, George-street, Baker-street, W.—On Sunday morning last Mr. Frederic Fletcher gave an address on 'Harmony' and ably answered questions. Sunday next, see advt.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. Macbeth Bain's deeply interesting address on 'The Service of the Mediatorial Body,' and the singing and cello solos by friends of the lecturer were highly appreciated. Sunday next, Rev. C. S. Medhurst on 'Christ versus Christianity.'—W. H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last several mediums spoke. In the evening Mr. Keyworth gave an address. Sunday next, at 11 a.m., public circle; at 6.45 p.m., Mrs. Ord. Thursday, 7.45, Mrs. Atkins. Wednesdays and Fridays, 8, members' circles.—J. J. L.

MANOR PARK.—SHREWSBURY AND STRONE-ROADS, E.—On Sunday last Mr. Brooks spoke on 'Life's Beginnings,' and Mr. J. G. Nicholson on 'The Great Stronghold.' Mrs. Jamrach gave clairvoyant descriptions. Sunday next, at 11 a.m., Mr. H. J. Abel; at 7 p.m., Mrs. E. M. Walter, on 'Religious Symbolical Teachings,' illustrated.—J. B.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Rudolph conducted a circle; in the evening Mr. D. J. Davis gave a fine address on 'Spirit Messages' and answered questions. On the 20th Miss Maries spoke. Sunday next, at 11.30 a.m., Mr. Rudolph, circle; at 7 p.m., Mrs. Gordon. Thursday, 8, Mr. H. Leaf, clairvoyant. Sunday, June 6th, Mrs. Effie Bathe.—C. J. W.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. W. J. Leeder spoke in explanation of 'Spiritual Gifts' and gave successful clairvoyant descriptions, nearly all recognised. Miss Simons rendered a solo. On Friday, the 21st, at Percy Hall, Miss McCreadie gave clairvoyant descriptions, including good tests of identity, and comforting and convincing messages. Sunday next, see advt.—D. N.

SOUTHEND-ON-SEA.—SEANCE HALL, BROADWAY.—On Sunday last Mr. W. Rundle gave an interesting address on 'Life after Death,' recognised clairvoyant descriptions, and spirit messages.—A. D.