

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,525.—VOL. XXX. [Registered as]

SATURDAY, APRIL 2, 1910.

[a Newspaper.]

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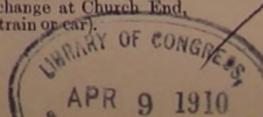
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NOTES BY THE WAY.

One of the marvels of the famous Stanford circle in Australia is the series of Addresses by intelligences presumably from 'the other side,' some of them really profound as well as beautiful. One, said to be by the late Professor W. K. Clifford, and fully reported in 'The Harbinger of Light,' gave a remarkably subtle but lucid account of the Ether as the source of Matter and the medium of God. Its central thought was that there is an Ether within the Ether which we postulate, whose basis is Spirit of which it is a manifestation. That Spirit is what we call 'God,' and is both omnipresent and omnipotent.

From that Spirit comes life, through the media of the etheric and electric channels. Paul was right when he said, 'We are the offspring of God.' That is literally true. Every throb of life and every speck of matter branches away into the mighty unseen ocean of spirit-power where 'God' incessantly works from the inmost.

In the course of this Address the speaker expressed the opinion that the old fairy stories were not entirely fanciful. He said:—

In the old Roman and Greek mythologies the woods were peopled with forms called naiads; the waters, the brooks and the streams by others called nymphs. In some Christian lands they believed in pixies, gnomes and fairies; in Eastern lands they had the genii. Surely this is not merely the outcome of the barbaric mind. There must have been some foundation for these strange beliefs. At some period of man's history someone has caught a glimpse of these strange creatures. They must have existed. I care nothing for names nor what you may call these apparitions, but it is a fact that there are Nature spirits. The Eternal Spirit manifests through inanimate nature in many ways and forms, and we have the Nature spirit which has been seen by a few—not many—of the sons of men. Those present among you who have seen Nature's spirits were highly sensitive—mediums of a very high order. It is not because they have not been seen by all that they do not exist. These pixies, these nature spirits, have wondrous powers. They inhabit the trees and the fields; they wander by the streams in the pure mountain atmosphere, and everywhere throughout Nature these spirits will be found. They are all good, not one among them is evil. It is only when you pass on to the spirit side of life that you get knowledge of these things.

State regulations in Germany enable the authorities and interested persons to ascertain the gains or losses of the Protestant Church; and, at the present time, the losses are persistent and severe: at the average rate of three hundred a day in Berlin alone, says one recorder. 'During the past three years,' we are told, 'more than

seventeen thousand working people have left the Church for good.'

The reasons given are various and probably invented. We should like to hear from the seventeen thousand. The strong probability is that the causes of the exodus correspond with the causes of similar desertions here. The truth is that everywhere the breakdown is marked, and that both sides are to blame. If the churches are too creedy, the deserters are too self-assertive. If the ministers and clergy are too priestly and unprogressive, the truants are too fond of mere excitement and pleasure. The Church is old-fashioned in its beliefs and its promises: the world has new interests, and sharply concentrates its energies and hopes upon improvements here and now. The Church slumbers and dreams: the world is awake and restless.

What is wanted is that the Church shall be more rational in its creed, more human in its teaching, more realistic in its faith, and more scientific in its hope. But little can be done until the world recovers from its present frenzy for physical enjoyment and mental excitement. We suppose it will recover. If not, we are afraid it will go insane: and the worst of it is that it will never know it. The insane never do.

A vigorous but devoutly reverent criticism of the old notion of 'Revelation,' by the Rev. R. W. Boynton (U.S.) has been sent to us. It tenderly but very firmly sets aside the old idea because it limits God and tends to exclude man. God does not speak only Hebrew or Greek. Nor does He confine Himself to one people and one age. He has never ceased to influence and inspire. All human history tells of a gradual reaching up to God on the part of man. We must bid farewell to all supposed final infallibilities. It is not healthy for the soul to live among the graves of defunct religions.

Mr. Boynton is quite explicit, and is perfectly successful in his attempt to show that between Roman Catholics and 'orthodox' Protestants there is little to choose on this matter. He says:—

The two leading conceptions of revelation which have hitherto controlled the Christian mind are those of revelation through an infallible Church and revelation through an infallible Book. As a matter of fact these two ideas, which are those respectively of Catholicism and of the older Protestantism, are, to all intents and purposes, really one. They both assume a form of revelation external to the individual believer and in control of regularly constituted authorities. The believer is simply to accept as true what he is taught by the Church or what he reads in the Bible. The Protestant Reformation was great in its immediate effects and greater still in its potentialities of good to come, but it did not essentially alter the outward and formal character of revelation as understood in the Catholic system. Contrary to its own guiding principle of salvation by the inner witness of faith, Protestantism still required of the believer acceptance of the ancient witness in the Bible. Whether the Bible was a product of the Church or the Church was a product of the Bible would be an unprofitable point to discuss. In some respects the older Protestant position, being more rigid and uncompromising in its acceptance of the letter of scripture, has suffered more than the Catholic position with its principle

that even scripture is subject to interpretation by the living Church. But taken either way, such a purely external authority, as we have been saying, has become wholly uncongenial to our advancing thought.

When we apply our present test of revelation, requiring it to be progressive, universal and continuous, to the group of Hebrew and Christian writings revered alike by Catholic and Protestant as the holy scriptures, we come to see that while in some respects these writings remarkably meet the test, in others they entirely fail to meet it.

Of course they fail to meet it, simply because, in relation to the very being and character of God, they present to us portraits which by no means can be made to agree.

Mabel Collins (Mrs. Keningale Cook) tells us in her bijou book, 'One Life, one Law: "Thou shalt not kill,"' that it has been brought by her 'into the earth-consciousness' from 'a library in the ethereal space which surrounds the earth, where many volumes are stored and guarded' waiting the right time for their appearance here. The little work is said to have been produced by 'Father Ivan' 'in an interval between two incarnations.'

It is a stern protest against killing of any kind, and the deterrents are many and serious. The killing, we are told, creates antagonisms which persist 'on the other side,' and may go on through many incarnations. We hope it is not true, but it possibly may be, barring the repeated incarnations. Be that as it may, the essay is well written, with vivid imagination, deep seriousness, and a moral purpose that ought to produce results, even though the descriptions of what actually happens are not taken literally. It is published by The Theosophical Publishing Society.

Dr. Paul Carus, in his striking Essay on 'Some Fallacies of the Peacemaker,' in 'The Open Court,' incidentally backs up the really modern peacemaker's contention that war is becoming bad business, as a luxury or as a folly that does not now pay. For the present, any way, that is the fashionable argument. We may get back to the Ten Commandments, The Beatitudes, The Sermon on the Mount, and Civilisation, as arguments or motives, some day. Dr. Carus says:—

The most potent factor that tends to abolish war is the cost of its maintenance. War is daily becoming more expensive. In the ages of club law, war was comparatively cheap. Every baron or robber knight could start a feud without any more risk than the bones of his retainers, who were, perhaps, like their masters, daring, but otherwise good-for-nothing fellows. But nowadays the mere mobilisation of an army devours millions and millions of dollars daily, not to speak of the incalculable losses caused by the interruption of commerce and trade. War has grown less because the great Powers cannot afford to go to war, and they gladly welcome the opportunity of arbitration.

For our own part, we do not care how the monstrous 'sum of all villainies' gets its quietus, so long as it gets it: but we still pin our faith to the advance of the human animal towards Human Brotherhood, and the attainment of a stage of Civilisation which will make war impossible out of sheer disgust.

A pretty edition of Dr. Isaac Watts' 'Divine and Moral Songs for Children' has just been published in America,—what a gentle Boston satirist calls 'Isaac Watts in Mother Hubbard garb.' We wonder what was in the mind of the editor and publisher when they decided to print this pretty book and to include 'for children' this horrid bit of devilry:—

There is beyond the sky
A heav'n of joy and love;
And holy children, when they die,
Go to that world above.

There is a dreadful Hell,
And everlasting pains:
These sinners must with devils dwell
In darkness, fire and chains.

Can such a wretch as I
Escape this cursed end?
And may I hope, whene'er I die,
I shall to Heaven ascend?

Then will I read and pray,
While I have life and breath:
Lest I should be cut off to-day,
And sent to eternal death.

Kipling's song for children takes us much nearer the true God and Heaven:—

Father in Heaven who lovest all,
Oh help Thy children when they call;
That they may build from age to age
An undefiled heritage.

Teach us to rule ourselves alway,
Controlled and cleanly night and day;
That we may bring, if need arise,
No maimed or worthless sacrifice.

Teach us to look, in all our ends,
On Thee for judge, and not our friends;
That we, with Thee, may walk uncowed
By fear or favour of the crowd.

Teach us the Strength that cannot seek,
By deed or thought, to hurt the weak;
That, under Thee, we may possess
Man's strength to comfort man's distress.

Teach us Delight in simple things,
And Mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun!

THE PAPUAN IDEA OF SPIRIT LIFE.

The 'Harbinger of Light' for February says:—

'It will be remembered that Colonel Kenneth Mackay, C.B., M.L.C., was President of the Commission appointed by the Federal Government to inquire into the conditions of government and other matters concerning New Guinea in 1906. He has embodied the result of his visit with his fellow commissioners, W. E. Parry Oakden and Charles Edward Herbert, in a most readable volume, "Across Papua," published by Witherby and Co., London, 1909.'

Attention has been drawn by a friend to the following interesting account of the native ideas of an after life in that island, recorded by Kenneth Mackay:—

As we rode back George told me of one of the native conceptions of a future state, which struck me as very beautiful. Up on the Astrolabe Range there blooms invisible to mortal eye a great and gracious tree, in and around which dwell forever, free from care and happy, all those who have lived good lives ere death claimed them. Their lovers and loved relations will be reunited, while those already dwellers beneath its shade may and do come back to watch over the living, so that each soul yet on earth has an unseen but ever-present loving guide and helper. The wicked have to pass through sickness, pain and trouble before they reach the tree, but eventually they too are gathered beneath its branches. The natives of the Astrolabe district say they know this sacred idyll is true, because those they loved and have lost have come back to them and told them so.

The writer adds:—

I give this tale as it was told to me, and when one remembers how old the Papuan is, how he has lived on through all the ages that have died, and the upheavals that have made and unmade worlds since the continent of Lemuria sank engulfed for ever beneath the waters of the Indian Ocean, it is not hard to understand that he still possesses dim memories of faiths learnt from lost peoples of higher development when the world was younger and perhaps nearer its Creator than it is to-day.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Lausanne Hall, Lausanne-road, Peckham, on Sunday, April 3rd. At 3 p.m., Mr. John Jackson will open a discussion on 'Lest I be of God: a reply to the spirit "Douglas."' Tea at 5 p.m. Speakers at 7 p.m.: Messrs. G. Tayler Gwinn, M. Clegg and Geo. F. Tilby.

LONDON SPIRITUALIST ALLIANCE, LTD.

ANOTHER REMARKABLE 'GHOST' STORY.

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

THURSDAY EVENING, APRIL 14TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. EBENEZER HOWARD

(Garden City Pioneer),

ON

'Spiritual Influences toward Social Progress.'

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

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

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

Apr. 28.—REV. JOHN PAGE HOPPS, on 'The Ministry of Angels.'

May 12.—MR. EDMUND E. FOURNIER D'ALBE, B.Sc., on 'Pre-Existence and Survival: or the Origin and Fate of the Individual Human Spirit.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

MONDAY.—FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Monday afternoons, from 3 to 4.30, and to introduce friends interested in Spiritualism for informal conversation, the exchange of experiences, and mutual helpfulness.

TUESDAY.—CLAIRVOYANCE.—On *Tuesday next*, April 5th, Mrs. Podmore will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. 12th and 19th, Miss Florence Morse.

THURSDAY.—THOUGHT EXCHANGE.—On *Thursday next*, April 7th, at 5 p.m., Mrs. Beaurepaire will speak on 'Life in Spirit-land.' Discussion.

FRIDAY.—TALKS ABOUT SPIRITS.—The ninth of a special series of short Addresses descriptive of the After-Death conditions of some typical spirits will be given through the mediumship of Mrs. M. H. Wallis, on *Friday next*, April 8th, at 3 o'clock prompt, when the subject will be 'THE HYPOCRITE.' Questions will also be answered relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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.

MEMBERS have the privilege of introducing one friend to the *Friday* meeting without payment.

Dr. John S. King, president of the Canadian Society for Psychical Research, has kindly sent us a cutting from the Toronto 'Sunday World,' of March 13th, which gives an interesting account of an apparitional manifestation at a farmhouse in the northern section of the Township of Cavan, about seventy-five miles from Toronto, the home of Mr. William Johnston, a pioneer farmer in easy circumstances. The family, one of the best known and most respected in the district, consists of the parents, five sons, the youngest being twenty years old, and an adopted daughter of about the same age. Two representatives of 'The Sunday World' visited the scene of the ghostly visitation and interviewed those who witnessed the manifestations. The first to see the spirit was Miss Hannah Pigott, the adopted daughter. She was in the cow stable milking, about 9 p.m., and hearing the cow moan she looked up and saw something white in the near-by calf pen. She was not frightened and, thinking it was her imagination, resumed her milking. Looking up again she saw the apparition quite plainly, but it disappeared when she held up a lantern, to get a better view. While she was wondering whether she could be brave enough to get into the calf pen with the lantern and see what was there, the figure appeared again. She said:—

It was like a person with a lady's face, but I know it was a man because it had short, black, curly hair. It was looking right at me and smiling as if it wanted to say something nice to me. It had on what seemed like a long, white gown low-cut about the shoulders, and its neck was bare down to the top of the gown. It was only a few feet away from me and I saw it as plainly as I see you now.

Replying to questions Miss Pigott said that no person could have entered the cow stable door while she was milking without attracting her attention. She did not believe that the figure was that of a human being because a live person could not disappear so quickly. 'Some people claim that there are no spirits, and I never thought so before, but I do now,' she said.

The next night, and again on the third night, the ghost was seen by the young men.

As Miss Pigott was finishing her story to 'The Sunday World' representatives, Fred Johnston, the youngest son, 'a strapping youth with a bright, intelligent face,' returned from a visit to the station, and he consented to take the newspaper men into the barn and stables and to relate his own experience. He said that when Hannah rushed into the house and exclaimed that she had seen a man, dressed in white, in the stable, he and his brothers did not credit her story—but as she seemed so excited, he and Albert went through the stables, but saw nothing. The next night Albert undertook the milking and Fred attended to the horses, and Fred says:—

As I was coming through the passage with a fork of hay I caught sight of a figure dressed in white standing some distance back from the opening into the calf pen, and just behind the low partition which subdivides the pen. It seemed quite tall, but had no head. I stopped still and called to Charley, who was in the horse stable, 'Come here, I want to show you something.' Albert, who was milking, also saw the figure. While we were looking at it, the figure disappeared. We decided all three to go in and search the pen, which we did. We looked in every hole and corner with the lantern and saw nothing.

The next night three of the brothers watched and were afterwards joined by a fourth, and after waiting some time, according to Fred's report,—

the thing appeared standing just within the opening to the calf pen. We all saw it, and all stopped still, except Bill, who ran back through the horse stable and went out of the barn in fright.

The figure was about six feet tall, and appeared in a white gown, which extended down below the boards behind which it stood. Its head would have reached the top of the opening if it had been standing erect, but it was considerably stooped. The apparition had long whiskers and long moustache, quite grey, and the face was creased like that of an old man.

It was staring straight at us, and we could see it as plain

as in day. The eyes were blue and the white about the eyes was very prominent. A cap was pulled down nearly to the eyebrows. The whiskers were long and wavy. The neck seemed bare right down to the gown, which was hung quite low across the breast and shoulders. The features were ghastly white.

Bill's wife told me to speak to it when it appeared again, so I decided to do so. I said, 'Hello,' just as if I was talking to any other person, 'What brought you here?' The spirit muttered something in reply which we could not understand. Then I said, 'What do want here?' The figure commenced talking at once, never taking its eyes off us all the time.

The only words I understood were 'Crawford,' 'land,' and finally 'and.' We saw its lips moving and also saw its teeth. When it commenced talking it reached out one hand and rested it on the top board of the pen opening. The back of the hand was towards us. It looked like a human hand. I noticed the finger nails.

When the spectre moved its arm I noticed the white folds about the arm move also. The sleeve seemed to be very big.

Just as the figure uttered the word 'and' it disappeared. It did not go down or up, back or to either side, but just seemed to fall to pieces.

Charley was still beside me when the object disappeared. We immediately climbed into the pen with the lantern and thoroughly searched the pen but saw nothing again. I am sure it was no human being trying to frighten us because there was no way a person could get out of the pen.

We heard no noise at any time except the voice of the ghost. I have several times since looked in the direction of the calf pen when in the stable, but have never seen anything. 'The Sunday World' men cross-examined the young man at some length regarding the circumstances and he consistently stuck to his story.

Questioned regarding his candid opinion of the apparition Fred Johnston said he believed it was the spirit of his uncle Tom Crawford, which had come back to tell them what to do with the property.

Fred affirmed to the newspaper men that he was enjoying the best of health, as indeed his appearance showed, that he had never been in a trance, had never walked in his sleep, nor suffered from fits. His brothers and the girl Hannah, he said, were enjoying similar health.

'I think after all it will be a good thing for us as it may make us live better lives,' Fred concluded.

'The Sunday World' reporter further says:—

A remarkable circumstance in connection with the appearance of the spectre was the death of Thomas Crawford, a relative of the Johnstons, at the county poor house in Cobourg, on the day the figure made its first appearance. In fact, a comparison of dates reveals that the mysterious visitor appeared to Hannah Pigott of the Johnston household just about the time the breath was leaving the earthly frame of Thomas Crawford in Cobourg.

Crawford was the husband of William Johnston's sister, Ann, who died ten years ago last month. He owned a house and a quarter of an acre of land at Port Hope, but for a number of years lived in the House of Shelter in Cobourg town.

It is worthy of note that Crawford was a firm believer in ghosts and had often declared that he had received visits from them. The physical appearance of Thomas Crawford, who was over 70 years of age, was very dissimilar from that of any of the ghostly visitors, but in the absence of any other reasonable hypothesis the Johnstons are associating the spectre with their dead relative. They feel sure that he had longed to consult with them regarding the disposal of his house, and passing away before any of them reached his bedside his spirit had returned to carry out the mission which the hand of death had stayed. His last illness was but of two days' duration, and although William Johnston had been summoned by long distance telephone when it was found that the illness was likely to be fatal, the old man died before the arrival of the relative.

The affair has completely unnerved Mrs. Johnston, who for several nights since the ghost appeared, on February 22nd, has refused to remain in an unlighted room. Mr. Johnston, who has already crossed the allotted span of years and has always enjoyed good health, half entertains the view that the apparition brought warning that some person near to him is fast approaching the great divide.

Miss Pigott, when she spoke about Thomas Crawford's death, imparted the startling information that the clock in the house had stopped on the night of his death, which was also the date of the ghost's first appearance. They had tried several times to start the clock but without success until after he was buried, when it was started and has since run without stopping. This fact was confirmed by Fred Johnston.

THE CITY OF GOD—WHERE IS IT ?

On Sunday, March 6th, Mr. J. J. Morse delivered a trance address on 'The City of God for the Children of God' at the Cavendish Rooms, the headquarters of the Marylebone Association of Spiritualists, Mr. W. T. Cooper, the president, occupying the chair.

The following summary of Mr. Morse's address has been made from a report which was kindly sent to us by Mr. David Gow:—

Dealing at the outset with those critics who assert that Spiritualism is an 'other world' gospel, and leads to the neglect of the practical duties of daily life, the lecturer said that this charge was made by persons who had a wrong impression concerning it, and the careful student would speedily discover that Spiritualism had a definite relation to this world. Agreeing with those who contend that it is not wise to cross the bridge before it is reached, and that man's circumstances call for a fuller recognition of his needs here and now, he added that a proper understanding of the real purposes of Spiritualism would reveal that it is in full sympathy with the aims of those who seek to solve the difficult problems of the present life. Dealing with another class of objectors, who themselves entertain strange and unnatural ideas of the nature of God, and declare that Spiritualism is a Godless religion, the speaker said that while they are unable to accept a representation of God which is only a slightly enlarged conception of man's personality, Spiritualists claimed the right to form their own conception of Deity in accordance with the ascertained truths of spiritual life. 'If we could tell you what God is,' he continued, 'if we could fully realise His nature, His plans and purposes, we should be co-equal with God; indeed, since that which is included in the consciousness is necessarily less than that which contains it, we might even claim to be greater, in virtue of having included God in our consciousness.'

Having dwelt on the universality of belief in God, the lecturer expressed his own view that God is intelligent—omni-intelligent—and, putting it in homely phrase, he said that he believed that 'God knew His own business better than anyone else'—that God knew what He was doing, and all the results that would ensue, when He created the universe. Nature, he argued, with all her varied phenomena, her order, beauty and glory, fulfils His purposes, and the key to those purposes would be found in the comprehension of the laws and principles of life; therefore, 'the more man knows of the laws of Nature and the more closely he applies that knowledge to the requirements of human life, the better the world inevitably becomes.' Declining to credit the idea that God made man in hap-hazard fashion, without any ultimate purpose—because such an unintelligent act would be foreign to an omni-intelligent Being—he said, 'if you can only divine the purpose for which man was called into being you will solve the riddle of the ages and be able to build up a state of society in accordance with his human nature and its true requirements.' After pointing out that whether he be sinner or saint, savage or civilised, it is absolutely necessary that man should eat, the speaker claimed that God in His wisdom made ample provision for man's physical sustenance; yet, strange to say, many of His children died of starvation!

In rapid review he traced how man learnt to appropriate the good things of Nature to supply himself with clothing and shelter, and claimed that God knew what He was about when He gave man a brain and the capacity to keep himself alive and comfortable. But even then man was not content: he felt that life was not merely a matter of eating, drinking, and sleeping—industrial and social life claimed his energies, opened up a wide circle of activity and interest, afforded him abundant opportunities for the cultivation of his mental powers, and for securing some degree of happiness. 'But,' he said, 'man dies, even when he seems most successful, and, to all appearance, his plans are brought to nought—where, then, is the purpose of his life? Surely an Infinite Intelligence could have accomplished something better than this! If the law of evolution means anything, the whole universe has been labouring

towards the making of man, but surely the millions of years might have been better utilised to create a being who would have lasted longer, for no one can pretend that a life of three score years and ten is an adequate result for all the labour which has gone to his production !'

Here another factor came under consideration, *viz.*, religion, and the speaker claimed that 'the intelligent conception of a possibility is a consequence of the latent fact of it within,' and contended that man conceived immortality instead of having had it revealed to him. Out of his love for those he had lost, and his dread of what they might do to him—a dread that still existed in many minds—and inspired by the monitions, or intuitions, of the divine element within himself, man constructed his religions, which, in varying phases, have borne witness to his belief in existence after death. Evidently God knew what He was about when He gave man these intuitions.

Taking the position that the conditions of society which will be best for man are those in which his physical, mental and spiritual necessities are ministered to freely and completely, and translating his philosophy into the terms of dull daily life, the speaker asked, 'where is the city of God, peopled by the children of God, amongst men to-day?' Affirming his belief that it is one of the purposes of God that each one of His children shall be able fully to sustain bodily existence, and replying to those who say that everyone should have food who deserved it, he asked, 'Have you always deserved every meal that you have had?' Having suggested that his hearers should think of the myriads of people who eat and drink and are clothed through the labours of others, and who contribute little or nothing in return, he endorsed the gospel teaching that unless a man worked neither should he eat. This gospel, however, should be universally applied, and if the opportunity to work was not afforded to all men it was but elementary justice that those who could not obtain work should be fed. As for those who would not work, the speaker claimed that the ignorance which caused men to 'loaf' must be overcome, its evil consequences eliminated, and children be trained to recognise that they must work if they would eat; but if the conditions of society were opposed to the establishment of the Kingdom of God they must be changed to allow of the higher development and expression of human consciousness. Jesus preached a similar gospel, and it was said at the time that it would 'upset human society'—but why not, if the present social order is to be replaced by the city of God, in which the children of God shall live, and health and strength, freedom and beauty, virtue and wisdom be found, while poverty, disease, vice, and crime shall be for ever banished? To reach that kingdom the idols of to-day would have to be overthrown, and human society be reconstituted on the basis of universal love and brotherhood. Then the devastating materialism of the past and present would be impossible, and a higher education would bring out into active manifestation the latent divine capabilities of each soul. Millions of men in the past manifested the spiritual powers within themselves and realised that they were immortal beings; other millions came into contact with the spiritual outside themselves and realised that their departed loved ones must be immortal because they continued to exist. In the coming City of God there would be mental and spiritual harmony. Men would no more question the existence of a Supreme Power than they would question the existence of the sun. They would no more question the reality of the future life than they would question the fact that yesterday preceded to-day. Every home would be a working home, in which every member would do something for the good of the rest. The divinity of motherhood would be recognised, and the unwelcome child would be unknown, the infant being regarded as a centre of infinite possibilities. Motherhood and fatherhood would be revealed in all their beauty, sweetness, and spirituality, and angel children would surely bring out the highest, holiest, and best in human life.

In conclusion the speaker claimed that all that he had said was in harmony with the philosophy of Spiritualism. Spiritualists knew that 'man continues his conscious career beyond

death and returns to tell of the City of God that he has found over there—a home where health and happiness, mental progress, spiritual unfoldment, love, fraternity, righteousness and justice prevail. That higher life is lived by the very men and women who at one time lived here! Either a miracle has taken place or else the purposes of God have undergone a further revelation. But miracles do not take place in either world—God's laws are orderly and He has all eternity in which to outwork them. It is only man who worries and hurries. What has happened is that after certain preparatory stages latent powers have been manifested—have outworked themselves in the establishment of that City of God in the heavens. What the dwellers in that spiritual world have done you can do. What they have realised you *will* realise—if not on earth, then most certainly when you have laid aside the garment of flesh. In that higher City of God the children of earth realise the true purpose of their existence, and in their happiness and well-being they show very clearly that God well knew what He was about when He made the universe. Surely such a life as that of those over there—a life that lies latent within mankind, with all its possibilities, abundantly vindicated the wisdom, justice, and love of God!

'When at last the City of God is established on earth, the two cities will be united and the people of the heavens will mingle in gladness and glory with those of the earth, and the highest angelic hosts will literally walk with men. Let us help forward the time when the faces of men and women will shine with the radiance of that beauty and glory which are the natural inheritance of the humanity yet to be. Then, the world blest and mankind unfolded, the brotherhood of man, the federation of the world, will be realised, and all men doing their duty, the City of God will be established and the children of God will walk peacefully within its precincts.'

GUARDIAN SPIRITS.

Mr. Hudson Tuttle, writing in 'The Progressive Thinker,' deals with the question of guardian spirits. A writer asks: 'If, as we are told, all have guardian spirits, why do truthful and untruthful spirits tell their own stories, many of which are untrue? Cannot our guardians keep the undesirable away? It looks as if they failed in protecting us.'

To this Mr. Tuttle wisely replies:—

That our near spirit friends, those who are dear to us, or are bound by the ties of sympathy of soul, are helpful ministrants, is according to the teachings of Spiritualism. But they are not appointed arbitrarily as 'guardians.' The belief that every person has a band of 'guardians' is contrary to the fundamental principles of the spiritual philosophy. One of these friends in spirit life may be more interested in us than all others, and may act as a mentor, guiding our conduct of life. How successful such guardians may be, depends on the mobility with which we respond to their suggestive inspiration. We may at times be responsive, and at other times completely shut them from us.

It is weak and childish to make scapegoats of our 'guardians,' while we thrust them from us, and invite the coming of irresponsible beings who delight in inciting us to follow paths leading to degradation. We are not to expect our guardians to keep away the undesirable—we are to keep these away by our own right living, and spirituality of purpose.

If there is one thought Spiritualism teaches more strongly than any other, it is poise of character and independence, and it is not consonant with this that one should be held up by a guardian, though that guardian be an archangel. We are to rise to an equality—similarity of mind—with the high controlling intelligences we pray to hold us by the hand, across the dark places, and along the dangerous pathways. These will not desert us. These never desert us—we desert them. Through our lower, animal natures, we ally ourselves with 'the powers of darkness,' and reap the harvest. If we are spiritual, righteous, true and unselfish, then countless waves of spiritual force, of the true, the ennobling, break on our minds, just as vibrations, flashed over miles of sea, strike the receiving instrument of the wireless telegraph.

WALLINGTON.—'G. B. S.' would be pleased to hear from persons residing at Wallington, Croydon, or Sutton, with a view to joining, or forming, a circle. Letters may be addressed to 'G. B. S.,' c/o 'LIGHT,' 110, St. Martin's-lane, W.C.

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AKBAR, EMPEROR AND RECONCILER.

'Akbar, Emperor of India. A Picture of Life and Customs from the Sixteenth Century'; by Dr. R. von Garbe, translated from the German by Lydia G. Robinson (Chicago: The Open Court Publishing Company), tells the story of the life and work of one of the wisest, strongest and most prosperous kings that ever lived (1556-1605). 'Akbar' is only an appellation. Its meaning is 'Great,' and by that name alone was and is this great king known. As a matter of fact, he was great in every way, even in Napoleon's way, though differently inspired, for, soon after he became master, he rapidly reconquered the provinces that had been lost to the empire, and became the ruler of the whole of Hindustan including the lands of the Indus and Kashmir, and also of Afghanistan and a great part of the Dekkhan.

But, as Dr. von Garbe says, it was not the love of war and conquest that inspired him, great though he was as organiser of war and leader of men. It was really a desire to end the conflicts between the small states of India by welding them into a united whole as participators in the reforms that he contemplated. These reforms were varied and far-reaching, covering the administration of a huge empire and the regulation of social customs. On the one hand he grappled with the corruption that had entrenched itself in every department of civil service and in the administration of finance, and, on the other, abolished child marriages, and permitted the remarriage of widows. He was his own Chancellor of the Exchequer and Auditor and 'carefully examined the accounts handed in each month from every district,' just as he gave his personal attention, with tireless industry and painstaking care, to every detail in the widely ramified domain of the administration of Government. He established sensible police and postal services and an honest system of taxation; and, in other departments, forbade the slaughtering of animals for sacrificial purposes, and the use of ordeals in the execution of justice.

To all this he added a keen love of poetry, science and art. Requiring only three hours' sleep, says Dr. von Garbe, he devoted most of the night to literary, artistic and scientific occupations. Music and poetry especially delighted him. 'He collected a large library in his palace and drew the most famous scholars and poets to his court.' He wrought also in architecture and in the designing of beautiful objects; and, although he could neither read nor write (perhaps because he could not) he caused schools

to be established throughout the empire for both Hindus and Mohammedans. Truly, says Dr. von Garbe, he justified the epithet 'Great,' for great, fabulously great, was Akbar as man, general, statesman and ruler,—'all in all a prince who deserves to be known by every one whose heart is moved by the spectacle of true human greatness.'

But it is not for all this that 'LIGHT' welcomes him in this brief memoir. It is what lies beneath and behind that chiefly concerns us. Akbar, although he began as a Napoleon, ended as almost a Christ. Tennyson so places him in his memorable 'Akbar's Dream'; in which the great emperor is pictured as yearning to unite Mussulman, Brahmin, Buddhist, Christian and Parsee

Through all the warring world of Hindustan.

These warring sects knew not the deep truth that it is only in the many we can find the One. Tennyson makes Akbar say:—

Shall the rose
Cry to the lotus, 'No flower thou'? the palm
Call to the cypress, 'I alone am fair'?
The mango spurn the melon at his foot?
'Mine is the one fruit Alla made for man.'
Look how the living pulse of Alla beats
Through all His world. If every single star
Should shriek its claim, 'I only am in heaven,'
Why that were such sphere-music as the Greek
Had hardly dreamed of. There is light in all,
And light, with more or less of shade, in all
Man-modes of worship.

Tennyson has, for a prelude to his poem, the inscription written by Akbar's dear friend, Abul Fazl, for a Temple in Kashmir, evidently a poet's rendering of Akbar's ideal. It runs thus:—

O God, in every temple I see people that see Thee, and in every language I hear spoken, people praise Thee.
Polytheism and Islām feel after Thee.

Each religion says, 'Thou art one, without equal.'
If it be a mosque, people murmur the holy prayer, and if it be a Christian Church, people ring the bell from love to Thee.

Sometimes I frequent the Christian cloister, and sometimes the mosque.

But it is Thou whom I search from temple to temple.
Thy elect have no dealings with either heresy or orthodoxy; for neither of them stands behind the screen of Thy truth.
Heresy to the heretic, and religion to the orthodox.

But the dust of the rose-petal belongs to the heart of the perfume seller.

Akbar is truly represented in this famous inscription. He moved into the midst of a mob of contentious and cruelly bigoted zealots of various faiths, as a seeker after truth, and by a process of distillation he arrived at a broad Religion of Humanity which could see gleams of truth and seeds of good in all. His campaign of reason and charity against the Mohammedan priesthood was not an easy one, and the hot and angry discussions that were arranged by him between the champions of contending creeds did not by any means add to his happiness, though they aided his escape from the limitations of them all. Ceasing to be a Moslem, he became a critic of the Koran, but steered an even keel between the rapids and shallows of all the claimants. 'He had climbed,' says Dr. von Garbe, 'far enough up the stony path toward truth to recognise all religions as historically developed and as the products of their time and the land of their origin. All the nobler religions seemed to him to be radiations from the one eternal truth.'

In the end, Akbar persuaded himself, or was persuaded by his adorers, that he himself was a kind of mediator between God and man, 'that the Deity revealed itself to him in the mystical illumination of his soul.' Of course, the servility of an Oriental court may have had something to do with this, but he was surrounded by men of very

high enlightenment, and this lofty idea may have grown quite naturally from the discovery and contemplation of Akbar's majestic discernment of the central unity of all religions. He was, in truth, a mediator between the One God and His contending creatures.

'Convinced that religions did not differ from each other in their innermost essence,' says Dr. von Garbe, 'he combined what in his opinion were the essential elements, and about 1580 founded a new religion, the famous Din i Ilâhi, the 'religion of God.' This religion recognises only one God, a purely spiritual universally efficient being from whom the human soul is derived and towards which it tends. The ethics of this religion comprise the high moral requirements of Sufism and Parsism, complete toleration, equality of rights among all men, purity in thought, word and deed.

This great ideal had its political side, for, in its working out, it required absolute devotion to the emperor, as satellites to a central orb; but in an ideal state of society this might not be a defect. As a matter of fact, however, Akbar had not the manipulation of an ideal state of society; and his brilliant scheme crumbled speedily after his decease. In this he met the fate of Christ, for, to tell the honest truth, Christ's dream did not come true.

SPIRITUAL HEALING.

(Continued from page 148.)

At the conclusion of Lady Mosley's Paper on 'Spiritual Healing,' which was read by the Rev. J. Page Hopps at the meeting of the London Spiritualist Alliance, on Thursday, March 17th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, the Chairman, Mr. Henry Withall, said that Mr. J. M. Hickson, the well-known healer, had kindly consented to give a brief Address on the same subject.

At the outset MR. HICKSON disclaimed any special ability to speak—he practised spiritual healing, but found it difficult to explain. In his opinion it was not new, but rather an old practice which had been revived. He viewed it from the Christian standpoint, and claimed that in his works of healing Jesus, the Christ, literally fulfilled the prophecy that he should come. His Church was the blessed company of faithful souls who were inside and outside of all churches. It was said that 'virtue went out of him,' and to-day it was known that in all healing there was a transference of force when by touch or by laying on of hands the sick were healed; that force emanated from God, the earthly healer being the channel through which it operated. If the healer vibrated in tune with God, he received this power from on high, and the most necessary conditions in the true healer were pity and love. Jesus had compassion on those who were sick, and exclaimed, 'I will, be thou clean.' Mr. Hickson said that he thought there were no limits to what might be done if both healers and healed yielded themselves to and trusted the Divine power of Love; and he believed that even organic diseases, as well as functional, could be cured by this spiritual power. Too much stress was laid upon methods—the power was the same in them all: the virtue in the herb, the drug, the healer—in baths, light, air—proceeded from God, and it was the same in mental, psychical, or spiritual healing. Suggestion was now being used by medical men, and whatever helped to cheer and comfort the patient contributed to the benefit he derived. Medical men were able to act on the physical plane and, within a limited area, produce results apart from the patient's belief or disbelief in God; but as all healing came from God, so spiritual healing included all. When the spiritual forces within were at a low ebb, that was the time when the patient required help from without to replenish and re-invigorate the inner nature. Church people frequently seemed to be unable to realise that health is natural and disease unnatural. They thought that because disease was permitted, it was God's will

that they should suffer, and they made a virtue of resignation and submission; but the fact that the body was always trying to overcome disease and to restore health was an evidence that it was God's will to make us well. These people even asked for the prayers of the Church, yet when they were told of spirit healing they shrank from adopting that method. The fact was, God was not a God of cripples, but of healthy children. He made man pure, and all His forces are working to bring men back to that state. Jesus never told the sick, 'it is good for you to suffer; the pain and disease are for your benefit,' but he encouraged them to have faith, and healed them, and told them to go and sin no more. What he did was only what every good man would do if he could—that would be admitted by all. It was true that very much was learnt through pain; but pain, instead of being an infliction, was rather an indication that there was something wrong within that needed to be set right. It was said that God 'chastened' those whom He loved, but Mr. Hickson could not believe that God gave persons cancer to 'chasten' them. It was a horrible thought to imagine that He put disease into His children as a punishment—no human parent would do that. God was loving, and His chastening was admonitory and cleansing, and calculated to remove from His children their tendencies to sin and disease, and to win them back to health and wisdom and love. (Applause.)

THE CHAIRMAN said that so far as regarded organic disease, cures had been effected at 110, St. Martin's-lane, through the mediumship of Mr. Rex, in seven or eight instances at least. One case, which had been diagnosed as cancer by a medical specialist, and other cases of growths, had been perfectly cured. All students in the psychic realm were agreed that there were innate powers of spirit, which, when rightly directed and assisted, gained a beneficent mastery over the body. It had been said that Mr. Hickson had detected the seat or source of the trouble in Lady Mosley's case, and the power of diagnosis was one of the marked features of the spirit people who controlled Mr. Geo. Spriggs, the President of the Psycho-Therapeutic Society, and who, in this direction, were, he thought, unequalled. He had much pleasure in asking Mr. Spriggs to address the meeting.

Responding to the Chairman's request, MR. SPRIGGS said he thought it would be well if there was a clear understanding of what was meant by spiritual healing. It was generally accepted that man the spirit possessed a body and a soul, and the object of the spiritual healer was to arouse the spirit and assist it to exercise its power of control over both soul and body. It was important that the healer should also be clairvoyant, and he assured those who sincerely desired to be healers that the spirit world would aid them in developing the clear-seeing power. Mr. Spriggs cited the case of a young man who had a large cyst on his head and who was about to go into Battersea Hospital to be operated on, but before doing so he visited the Psycho-Therapeutic Society. A diagnosis was made, he was assured that he could be cured without an operation, and after about half a dozen treatments the cyst completely disappeared.

As another illustration of the wonderful restorative power of spiritual healing, Mr. Spriggs mentioned the case of Mr. L., a gentleman who was well known at Bournemouth, who suffered from locomotor ataxia. Having read of the work of the Psycho-Therapeutic Society, he travelled to London, and after receiving a diagnosis he was treated by the operators at that Society, with the result that in a month or two he returned to Bournemouth and was able to make a bicycle journey of seven miles each way, and is now exercising his power as a healer in that town. (Applause.)

Mr. Spriggs said further that he had always claimed that healing formed a large and an important part of Spiritualism—'we have the spirit world behind us,' he exclaimed—and he held that every Spiritualist meeting ought to be a source of help and healing to those who attended it. It was necessary to remember that no one healer could cure everyone, or everything. Sometimes patients felt that they were not benefited, and when that was the case at their Society another healer was tried. The healers worked for the good of the

patients, and well understood that the power, or vital force, or magnetism of one operator did not blend with or affect all patients alike; they were not jealous of each other, but were quite willing that changes should be made, and in most cases beneficial results were secured. Spiritual, or psychical, healers were often handicapped, because almost invariably patients went to them as a last resort—after having gone the rounds of doctors—and they often expected to be cured all at once. There was a class of sufferers who could not be cured because their minds turned inwards—they were always thinking about themselves, and could think and talk of hardly anything besides their ailments. He recommended his hearers not to listen to such descriptions, but to try to give such persons good healing suggestions and encourage them to have hopeful, confident, and kindly and spiritual thoughts—to think of and do something for others, and thus forget themselves and their aches and pains.

Healers ought to be cheerful, strong, affirmative and spiritual if they expected to do good and to be instruments for loving, healing spirits. It was not true that mediums were weak-minded. Mrs. Everitt, whom he had seen only a few days before, although she was well past her eightieth birthday, was as strong minded as ever. When he complimented her and jocularly remarked, 'don't ride in a bath chair,' she replied, with characteristic firmness, 'I shall not.' (Laughter and applause.)

In concluding his remarks Mr. Spriggs expressed the hope that Spiritualists would do away with drug-taking and utilise the spiritual power, which, to some extent, emanated from all persons, more than they had hitherto done. If they had more confidence in the Divine power that is over and in all, they would understand the meaning of the saying of Jesus: 'Thy faith hath saved thee—take up thy bed and walk.' We were told by him, 'Greater works than these shall ye do,' and, said Mr. Spriggs, 'I want to see these greater works accomplished and the living witnesses to the power of the spirit.' (Applause.)

Several other speakers took part in the after proceedings and one, a lady, suggested that Jesus followed at least two methods. When he was among his own people 'he could do no mighty work, because of their unbelief,' save only that he laid hands on a few sick persons, or employed the magnetic touch, and they recovered. But at other times he ascertained if the people had faith: 'Do you believe?' he asked. 'Yea, Lord,' was the reply; then, having found that they were receptive and ready to respond, he assured them that they were cured. (Applause.)

Mr. Withall, in proposing a vote of thanks to Lady Mosley, to Mr. Hopps, and to Mr. Hickson and Mr. Spriggs, suggested that the audience should unite in sending healing thoughts to Lady Mosley for her speedy recovery. Mr. E. W. Wallis, in seconding the vote of thanks, said that apparently the success of all forms of healing largely depended on the attitude of the patient, and the power of the healer was greatly increased when he, too, was aspirational and receptive to spirit influence. There was also the fact, attested by many witnesses, that spirit people were frequently able to act directly upon sufferers and heal them.

The vote of thanks was passed unanimously, and the fact that the meeting broke up into numerous groups, the members of which engaged in animated conversation, clearly indicated the strong interest which had been aroused.

INTERMENT.—On Tuesday, March 15th, the remains of Mrs. Weedemeyer, the well-known medium, were interred at Abney Park Cemetery. Mr. Boddington conducted impressive services at the house at Hackney and at the cemetery, where a number of well-known Spiritualists formed a procession behind the carriages. Those who listened to Mr. Boddington's comforting words could not help feeling the faith, hope, and assurance of the immortal life which he so feelingly expressed. Flowers were cast into the grave, and a prayer concluded the service, which was as impressive as it was beautiful. Amongst those present were Mrs. Schwartz, Mrs. Green, Mrs. Turner, Mrs. Simpson, Mr. Glendinning, Mr. John Lobb, Mr. Denis, Mr. Trotter, and Mr. Rist.

HOW TO PRESERVE HEALTH.

On the strength of the adage, 'They that are whole need not a physician, but they that are sick,' many books have been written for the benefit of those who are at all events conscious of having health to maintain. For, as Mr. Dresser says in his new book, 'A Message to the Well,'* 'it is normal to be born physically sound, natural to be unaware that one is healthy.' When we begin to question whether our health is what it should be, it is a sign that attention is needed. But this need not frighten us into imagining that we have all sorts of long-named ailments. As Mr. Dresser says:—

One might, of course, overdo the matter and become painfully watchful. One might place too much stress on laws and conditions, or become a crank, as many do who adopt dietetic theories. I refer rather to quiet observation at various times and seasons, the sort of study that breeds sanity. Every observant person learns, in the course of time, the conditions under which he can best work, and what consequences to avoid. He who thus learns Nature's lesson may steadily acquire the health which is founded on wisdom.

Take, for instance, the question of walking exercise. The first mile or two may tire us, but after being out for an hour or two we may feel as though we could start afresh and walk several miles more; if we then overdo the exertion, we feel ill effects the next day or the day after that, and perhaps ascribe them to some other cause; it is just here that we need to measure our strength and be aware of our own capacities, so as to derive good and not harm from our exercise. The same rule applies to all other details of work and occupation: 'We should learn from life itself, acquire our method of work by obedient experience, not by imposing our wills or our doctrines on Nature.' The questions of working late at night, the number of hours of sleep required, and repose in general, come under this rule:—

Everyone should learn from experience when and how to rest, so as to know what sort of repose is most refreshing. Repose is never merely a physical matter, but is conditioned by all the factors that make or mar human life, such as contentment, moderation, equanimity, on the one hand, or anxiety, fear, nervousness, on the other.

Here we find introduced the spiritual factors which may facilitate or derange the state of balance which brings both repose and health. Not that our lives are to be passed in dull monotony, for that in itself is wearying:—

A moderate degree of emotional life is consonant with good health; an immoderate may be well-nigh fatal. It is temperate joy in one's work, the zest of doing things together, which best enables us to accomplish our tasks. Repose at the centre is accompanied by a general condition in which the vital forces are used rhythmically, with wise economical expenditure of energy. One who is poised works with little inner effort and with no annoying consciousness of bodily activity. The inner composure is a basis of moderated life, a centre of reserved power. The external activities take their cue from this frictionless centre.

This lesson of the importance of relying on the calm, peaceful, yet all-dominant spiritual power within runs through the entire book, although we have quoted only from the first section, which gives its name to the volume. It also contains messages to the sick and to sufferers from nervous fatigue, 'to an imprisoned soul,' to a clergyman, and chapters on mental healing, spiritual and religious healing, the educational art of health, the victorious attitude, and an exposition of Mr. Quimby's point of view, which, Mr. Dresser holds, is being more legitimately carried into effect by the Emmanuel movement than by his erratic disciple, Mrs. Eddy. With regard to Mr. Quimby's methods, a remarkable and interesting statement is made:—

The silent treatment was devoted to realising the divine ideal with respect to the patient, in contrast with the besetting fears, pains, and other disordered conditions. Mr. Quimby would later find himself talking to the patient in terms of the patient's own habitual language, without having known the patient previously, because he had in the silent treatment already entered into unison with the inmost life. Just as

* 'A Message to the Well.' By HORATIO W. DRESSER. New York and London: G. P. Putnam's Sons. Price 5s.

Jesus spoke to the heart of the matter, declaring that the sufferer's sins were forgiven, so Quimby, in lesser degree, saw how the soul stood, and freely expressed what he saw.

This realisation of higher levels of consciousness, and of higher powers flowing from them, marks the difference between spiritual therapists and those who place the emphasis, by suggestion or otherwise, on human thought or will. Right psychological conditions may be needed, but spiritual power, which is life, does the work.

THE PROFESSIONAL MEDIUM.

None but those of similar experience can properly appreciate the difficulties and trials of the professional medium in the performance of his or her duties, and perhaps it is mainly for that reason that the professional medium is so frequently misjudged and is far from receiving his fair meed of praise for services rendered.

To the casual observer the medium's duties are simple and easy to perform. Apparently he has but to sit quietly for a few seconds, or minutes at most, for the 'control' to be effected, and then the matter passes into the care of the spirit guide, the medium being exempted from any further part in the proceedings. But things are not always what they seem to be; and in this case the most important functions are hidden from view and can never be fully known.

What is forgotten or not understood by the observer is the necessity that the medium shall maintain the conditions essential to successful results, and be prepared for practice at almost any time. This means much more than cleanliness, regular habits, abstinence from intoxicants and tobacco, and other considerations necessary to good physical health; it includes moral and spiritual states as well. The least slip, unimportant though it may appear, even such simple things as the wearing of a particular garment, low thinking, or a lapse of temper, may spoil the results.

Then there is the need of constant sitting for practice with the guides, often alone, at certain regular periods, sometimes twice and even three times a day, week after week, year after year, with hardly a break; whilst during such sittings the medium, beyond an occasional tremor or drowsiness that might easily be merely a physical condition, may receive no sign of anything abnormal taking place. It is a quiet confidence, grounded on experience, that urges the medium to sit thus without failing. But can you imagine anything more discouraging or uninteresting? And how is all this repaid? Often by a sneer, an unkind word, or an expression of doubt as to genuineness. Because the success may not be of the character demanded, it is often ignored, and failures are allowed not merely to outweigh the successes, but too often cause them to be entirely unconsidered or forgotten.

Perhaps the most trying circumstance of all is the private interview, which, however, differs only in degree from the larger and more public séance. It is on such occasions that the medium learns so much of human life and nature, especially if he be conscious of what is taking place. Probably no other occupation opens the door of the human heart so wide, revealing to an outsider its sacred contents. It is here that something like a true gauge of the magnitude of human optimism and the depth of human pessimism may be obtained, for often there is an entire abandonment of restraint by the applicant, who lays aside the mask which hides the true individual from the world and, in confidence in the spirit friends, unburdens the pent-up soul, which in itself is often a relief too great for words to express.

Whatever may be the cause of the interview, it is invariably something of an unusual character, and is associated with strong emotions. It may be that the sitter doubts the fidelity of another, or is anxious to know whether a certain illness will terminate in death or not, or hopes to receive a communication from someone who has passed on. Or it may be that the motive is much more material, even sordid. The medium, if conscious, will be between two fires; or, if entranced, the spirit acting through the body will be thus situated. The emotions of the sitter may be reciprocated or opposed by

the spirit, or spirits, giving the information or advice, and as the sensitive medium takes on the conditions, he or she is rendered unhappy.

Then, too, the spirit may not deem it advisable to give the desired information, or may sorrowfully decline to respond, and the medium be thus brought against a dead wall, so to speak, with the realisation that what is required is on the other side, but is unattainable. In such cases the sitter will be disappointed and, considering the sitting a failure, will blame the medium. Then again, it is a well-known fact that mediums hardly ever receive test evidences for themselves, while they are expected to be ready to give them to others at all times and in all conditions.

It is true that the successes make some recompense for the failures. For when the sitter's heart is gladdened by good news, or some well-substantiated message from a loved one in the spirit-world—who also is filled with delight on realising that the message has gone safely through and been accepted—the medium shares in these pleasurable emotions.

A great deal of the medium's anxiety is due to the knowledge that the least accident may upset conditions and mar the results; for it must be remembered that the medium cannot do more than prepare himself; the rest is in the hands of the spirits and sitters.

Perhaps the greatest source of pleasure to the medium is the friendship of the guides and controls, a friendship of the deepest and most disinterested character, calling out mutual love towards one another, for the medium soon realises that these spirits are always ready to advise, cheer, and inspire, to share joy and assist in bearing sorrow in a sense that earthly friends seem unable to effect. So it is sunshine and shadow all through for the medium!

H. F. LEAF.

75, Glenarm-road, Clapton, N.E.

LIFE'S VICISSITUDES AND SPIRITUAL COMFORT.

We have received from the publisher, Mr. Henry J. Glaisher, 55-57, Wigmore-street, W., a copy of the new edition of poems by George Barlow, entitled, 'The Pageant of Life: An Epic of Man,' issued in neat pocket form, clearly printed on thin paper, and with olive cloth binding, at 1s. net, a marvel of cheapness. Mr. Barlow expresses impartially and with much insight the feelings and emotions of men of different modes of thought, each from his own point of view: the poet, the pessimist, the sceptic, the anarchist, the genius, the artist, the widower, and others; he takes up the peculiar troubles and trials incidental to various stages of life; he imagines Christ and Satan discoursing with men of high and low degree; he gives us songs of Nature and songs of toil.

Two of these poems touch closely on Spiritualistic subjects: in 'The Ghost at the Wheel' we are told how the captain of a fogbound ship off Beachy Head saw the phantom of his deceased brother take the wheel and guide the vessel away from—as afterwards appeared—certain destruction. In the other, entitled 'Near at Hand,' we are beautifully reminded that:—

The dead are with us through our nights and days;
They have not journeyed far;

and the full conviction is expressed that:—

They nearest are, just when we need them most.

They help with living hands;

No spectral shape, no fruitless, pallid ghost,

Peers from the unseen lands.

They watch and heed;

Their legions fill the air;

They never speed

Beyond the cry of pain, or reach of prayer.

Mr. Barlow portrays clearly the pageant of life as he sees it; he sympathises with one, gently assuages the grief of another, gives utterance to the inarticulate woe of a third, and preaches God's goodness and even-handed justice to all.

HUDSON TUTTLE.—Our valued friend, Mr. Hudson Tuttle, who never before knew what sickness meant, was very unwell last year. He is now getting better and hopes soon to be himself again.

SPIRITUALISM AMONG AFRICAN TRIBES.

It is interesting to observe how widely the belief in spirit intercourse and influence is diffused among primitive peoples. We know that the physical senses of man in a state of nature are keener, because more developed by practice, than those of civilised people; and we might argue that the same rule applies to the psychical senses. M. André Nérvin, in an article which appears in the last two numbers of 'L'Echo du Merveilleux,' states plainly that 'all the African peoples are Spiritualists: they believe in the immortality of the soul, they conceive the existence of a creative God, and they fear the chastisement of superhuman justice.'

These beliefs may be associated with a definite religious system such as Mohammedanism, or with various practices chiefly based on the worship of ancestors, carried on with great strictness and exactitude of observance. Some tribes maintain constant and regular communication with the spirits of the departed, and are, therefore, Spiritualists 'pure and simple.' The writer says:—

For the majority of the Africans death is merely a change of state. The liberated spirits wander in space, around the places which they inhabited during their stay on earth. They continue to take part in the family life, but they have gained the power to direct events, for, as the blacks say, 'they know things of which we have no idea.' Therefore it is prudent to gain their good graces. Invocations and sacrifices or libations are made with the object of inducing the spirits to bestow material favours on the living.

The blacks have also special means of entering into closer relations with the departed; in short, they have mediums and sensitives. A man who is not a professional sorcerer may be controlled by the spirit of a chief or important personage, long since deceased; people then go to him to consult the spirit who speaks through him. Some of these mediums claim that they are not merely under control or influence, but that they leave their bodies and the spirit of the deceased ancestor or warrior takes possession instead. They make little distinction between the various classes of phenomena, ascribing all manifestations of supernormal faculty to spirit control.

Many of the natives are acquainted with hypnotism, and use it for the cure of diseases. The operator induces the hypnotic sleep by placing his thumbs behind the patient's ears and gazing fixedly into his eyes, while murmuring incantations. Some make passes and give suggestions; sometimes the patient says that during the sleep he met with spirits who said that he would be cured: we are not told whether or not this was due to suggestion given by the operator. Other healers sell magnetised water for curing wounds and external diseases.

There are also clairvoyants who, after putting themselves into *rapport* with the consultant, will both tell him what he has come for and give him the information desired. Such feats have been accomplished when the questioner was a European missionary. There are 'sryers' who make passes over water contained in a calabash, and then gaze into it as into a crystal.

The writer of the article makes some sharp thrusts at those who consider psychic sensitiveness a symptom of mental disease or weakness. The natives, belonging to the most robust and least nervous races on earth, cannot be accused of being driven to hysteria by the nervous tension of our civilised social life:—

The frequency of cases of mediumship has necessarily aroused the attention of Colonial medical men. Their diagnosis is always the same: they say, 'it is an attack of epilepsy brought on by drinking and the consequent degeneration of the race.' If we point out to them that the subject does not drink and is of a very robust constitution, they reply by shrugging their shoulders.

Occult practices are taught in secret societies usually called after some god or nature-spirit who must be duly honoured and propitiated, and in some of these societies mediums are developed by 'a retreat of forty days, with a special dietary, in a solitary place haunted by wild beasts—

and spirits'; at the end of this time he is usually 'an excellent medium' and his rank in the society is determined by the importance of his mediumistic utterances.

 TRANSITION OF MR. JOHN R. FRANCIS:
 EDITOR OF 'THE PROGRESSIVE THINKER.'

We regret to learn that Mr. John R. Francis, the able and fearless Editor of 'The Progressive Thinker,' of Chicago, Ill., U.S.A., has passed to spirit life. He accomplished a good work for Spiritualism for many years, and will be greatly missed in America, where his journal, except for 'The Sunflower,' is the only weekly paper devoted to our work. Mr. Jas. C. Underhill, writing in 'The Progressive Thinker,' says:—

To the thousands of readers of 'The Progressive Thinker' the news of the transition to spirit life of the founder, editor and publisher of this paper will come as a distinct and unexpected shock.

He had been suffering from an attack of pneumonia during several days, and was supposed to be on the road to recovery, but his vital strength was at too low an ebb to carry him through, the weak heart gave way, and at about two o'clock on the morning of March 2nd, without a struggle, as one sinking into a quiet sleep, the spirit passed peacefully from the mortal tenement into the realm of spirit life.

Born at New Hope, N.Y., in 1832, his life has been one of varied and often rugged experiences, often of dangerous and thrilling character, as, for instance, in Kansas during the 'Border Ruffian' period in the early history of that territory, in which he was conspicuous as an anti-slavery leader. He was elected to responsible positions by the Kansas Legislature.

In whatever field of work he was placed, he rendered good, hearty and effective service for humanity.

But it was, perhaps, as Editor of 'The Progressive Thinker' that he became most widely known. By his sturdy and determined opposition to all falsities, deceptions and dishonest practices under the guise of mediumship, he became a terror to evil doers, incurred the enmity of fraudulent mediums, and gained the hearty respect and confidence of the lovers of pure Spiritualism. His indomitable will and integrity triumphed over the open and covert animosity of the fakirs and their defenders and excusers.

His physical presence and help will be missed, but that he will continue to battle for the good of the cause of Spiritualism, we cannot doubt.

A visible standard bearer has passed into the invisible realm; other hands will carry forward the banner; the work will not cease, the advance will not falter, the ranks will march onward, the Cause will triumph, for it is the cause of Truth and Humanity. And 'The Progressive Thinker,' the paper established by John R. Francis, will still be found in the van, the foremost ranks, of the advancing army of Spiritualism.

Mrs. Francis, to whom we tender our sincere sympathy, writes:—

The richest years of my husband's life were given to his beloved paper—our paper. From the time the first number went into the homes of our people he recognised that in every important step he was guided by those wiser than we. Now that he has laid down his pen, I fully trust and believe that the same inspiration will be given to those who must take up his work. The same corps of contributors will be continued, and the policy of the paper will remain unchanged.

WHILE the 'heart-searching' is going on among the leaders of the various denominations as to why so few people go to Church, perhaps Mr. J. A. Hedderwick's statement in 'The Literary Guide' may throw some light on the subject. He says: 'Belief has ceased to be a matter of accepting dogmatic statements at their face value; it has become a matter of interpretation, of subtle "reconciliation," and of mystical explanations of terms which did not need any explanation to our forefathers,' and he suggests that the clergy 'may reflect that the public to whom they appeal have gained certain ideas about the intrinsic value of dogmas and rites, and that these ideas are incompatible with the plain meaning of the phrases which they hear Sunday after Sunday from the lips of priest and choir. Moreover, they are learning to concern themselves first and last with social and moral values, not with the subtleties by which theologians try to shroud the gaps in the ancient structure of supernatural religion.'

'WHAT IS SPIRIT?'

The following article reaches us from a Liverpool correspondent, Mr. Ralph Stewart, who says respecting it:—

I was sitting alone, quietly meditating, when I felt a sudden impulse to rise up, get pencil and paper and write. This I did forthwith, profiting by past experience, and the accompanying article was the result. It was scribbled as fast as I could write, without any conscious effort on my part to collect or arrange my thoughts. I cannot write just when I please, to suit my own calm judgment. I am a firm believer in the power within one's self. How far it may be aided by telepathically sensing, or receiving, thoughts from other minds—whether incarnate or discarnate—in harmony with one's own, I am not prepared to say, but I fully believe earnest aspiration to be the key to all true inspiration, and that 'Like attracts like.'

'WHAT IS SPIRIT?'

Spirit is that which constitutes the essential, fundamental basis upon which the entire universe is constructed, and by the power emanating from which is everything which exists: it is the *I am* of *Ego*, through and by which, irrespective of the limitations of matter, time, or space, all being has its power of functioning. I do not wish to be dogmatic, but you will readily perceive that there must be a basis from which to start in order for that which follows to become logically perceptible. In the study of mathematics, which is regarded as an exact science, there must first be laid down certain postulates and axioms which cannot be deviated from, or the whole subsequent deductions fall inevitably to the ground. So, in what is termed occult science, it is hopeless to attempt to build before we have thoroughly settled our basis or foundation. 'I, Isis, am (the cause of) all that has been, is, or ever can be. No mortal man hath ever me unveiled. The fruit which I have brought forth is the Sun.' This, the underlying principle, must be first conceded. Any attempt to go behind this is obviously beyond the scope of mortal mentality. Do what we may, we, as finite entities, at least in our present form of manifestation, can never hope to pierce the veil which hides the Infinite from our perception. Let us then, at least, be practical, and avoid groping in the dark after what Spencer called the 'Unknowable.' We may certainly better occupy our time, and employ our powers to more advantage, by striving to learn how best to identify ourselves with the Purpose evidently underlying our existence, inasmuch as all science, both ancient and modern, proves by the very accuracy and unflinching certainty of its rightly acquired insight into what are known as the laws of Nature, that the law of substance is universal, it being our knowledge only with regard to these laws which is so constantly undergoing change. All that is necessarily always was, and must ever continue to be, inasmuch as everything, in some way or other, is a manifestation of the Divine Force or Mind, which, after all, must remain the same 'yesterday, to-day, and forever.' Strive we then to live 'in tune with the Infinite,' by realising our at-one-ment with the Supreme—that we indeed are gods in embryo—and sufficient unto the day must and shall be our strength. Drawing ever upon that which is unlimited, we can never fail. Pressing forward and upward, using our past failures and errors merely as warning-posts to prevent us from straying, in future, from the main thoroughfare, realising that, as parts of the All-Spirit, we must perforce be spirit here and now, let us, with absolute confidence, resolve that nothing shall prevent us from making each day spent on the material side of existence a brighter and better one than the last, and by so doing and striving ever to lend a hand to our brothers and sisters by the way, looking for no reward but the consciousness of 'something attempted, something done,' we may rest assured that when the time arrives for us to shake off 'this muddy vesture of decay' we shall find that in the place 'not made with hands,' a tabernacle has been prepared for us by our own efforts, to which we may pass, feeling that we have fought a good fight, that we have not lived here in vain and that humanity has been benefited by our appearance.

KAFFIR 'WITCH DOCTORS' AND THEIR WORK.

A London friend kindly sends us a letter which he has just received from his son, who holds an official position in South Africa, and who narrates some interesting personal experiences with native witch-doctors. The writer of this letter says that he had just attended a big meeting of farmers, which meeting was held in order to get some idea as to how many sheep, and other small stock, had been stolen, and how to put a stop to the thefts. The following morning he succeeded in inducing a Kaffir doctor to 'throw the bones'—'dollons'—for him, but got nothing worth reporting. He says, however, that on a former occasion, when two 'boys' (employés) had deserted their master and stolen some of his things, he vainly tried to trace them. A Kaffir who was working for him suggested that he should consult a 'witch-doctor,' whom he would fetch. Continuing his letter, the writer says:—

On the 'doctor's' arrival, I threw the bones and he read them: he named a farm and told me that I should find the 'boys' there, and the stolen goods. Of course, all sorts of conclusions can be drawn from that, but I went, having nothing better to do, and sure enough I found those whom I sought and the goods. Again, while I was at N.O., I had occasion to ride to a post called T—n, nearly twenty miles away. While I was there the native constable came and said that someone had stolen his blanket and money. He was politely told to go and find the things and the thief. About two hours later he returned bringing another Kaffir, who was battered and bruised. He announced, joyfully, that he had caught the thief. On inquiry this native constable said that the 'witch-doctor' had told him that the native whom he held captive was the one who had stolen his property. He was promptly taken to task for believing a 'witch-doctor,' but afterwards, acting on his suggestion, the 'witch doctor' was sent for. When he arrived he was ordered to pull out his 'dollons'—bones—and begin operations. The dollons were handed to the prisoner: he threw them and the doctor 'read' them—the verdict being that the blanket and money would be found behind a large round stone not far away. As there were many such stones in the neighbourhood the 'doctor' was asked to show the identical 'klip' (stone). He said that he could do this. Incredulously we followed him, and sure enough not five hundred yards away, and just as the doctor had described, we found both blanket and money. The prisoner afterwards confessed his guilt.

You no doubt remember that I wrote to you about a jewel robbery at —. Well, after the capture of the thieves there was still a lot of property missing, and while searching for this we came across a witch-doctor, and his services were at once secured. After the usual performance of throwing the dollons his verdict was: 'Baas, you will find the stuff at L—, and you will get it before dark; but where it is I cannot say.' Of course this put us no nearer our quest, but just as the prisoners were being taken to —, and the search being given up I suggested another look round, and to my amazement I walked right on to the box, which had most of the things in it, in a creek not far from the station. Of course I could relate many cases in which the 'doctor' has been wrong, but these instances are from my own personal experience and I can vouch for their truth.

'THE WEEKLY BUDGET' of March 26th devoted three columns to an article entitled 'Wonderful Ghosts.' The writer reports an interview with Mr. E. W. Wallis, and summarises the account of a séance with Miss Wood at Belper, when Mr. W. P. Adshead used a specially constructed test cabinet and a 'form' appeared outside, although the medium was safely secured inside. He also gives a full account of the remarkable materialisation séance with Mr. Eglinton, at which Mr. E. Dawson Rogers was one of the sitters, when the 'form' was 'built up,' in the presence of the circle, from a substance which emanated from the medium's side. When this form was complete it was seen to be 'Ernest,' who then moved away from Mr. Eglinton, walked round the circle, touched the sitters, and displayed evident pleasure at the success of his efforts. Meantime Mr. Eglinton stood in full view of the sitters and swayed about as though he would fall. Ernest returned and helped him into another room which was used as a cabinet, and when Mr. J. S. Farmer took some water into the cabinet, in response to a request by raps, while fumbling in the dark to reach Mr. Eglinton's mouth, his hand was guided by a 'form' which he felt at his side. 'The Weekly Budget' has our best thanks for its fairness.

JOTTINGS.

A correspondent who resides in Italy writes: "LIGHT" is precious to me for its own sake and I do not like to lose a single number. I have kept it for many years and find pleasure in occasionally re-reading some of the older ones. Another reader says: 'While I am somewhat sceptical, yet I thoroughly appreciate the contents of "LIGHT" week by week.' Several letters of inquiry have recently reached us from persons who state that 'LIGHT' has been recommended to them, and we thank our friends for their practical assistance in this way.

In the scramble for the dollar, the virtue of quiet and contemplative hours is apt to be lost sight of: indeed the specious idea is gaining ground that money is the only resource. The rich are popularly supposed to be they who have money—commonly men of one resource only; whereas true wealth consists in the number and variety of our resources and in the extent of their cultivation. Hence Stanton Davis Kirkham, in a new work entitled 'Resources,' just published by the Putnams, encourages the cultivation of the spiritual, intellectual, and physical endowments, and in his eminently helpful essays he sets forth a well-rounded ideal of life, to which the soul, harassed by the narrowing, and often aimless, activity of the present, will turn with relief and gratitude.

Mrs. Bright, writing in 'The Harbinger of Light,' says: 'It is difficult for ordinary people to obtain actual knowledge of the Unseen World. Always a matter of individual spiritual growth and development, people may think they believe, and yet not at all realise the nearness of those who have passed out of our mortal sight or the possibility of their communicating with us. People have been immersed for so long in materialistic surroundings that they begin to abuse the people who show the underlying spiritual forces of the universe instead of trying to understand these things for themselves. Surely the inventions of the telegraph, telephone, and wireless telegraphy, revealing unseen powers at work, should prepare the mind for these greater and more important developments. The world will remain in its present graceless condition until it is shown to be the seed-time of an endless and progressive future.'

The following was related to an esteemed correspondent by a friend then resident in his own house: 'My two uncles were sea captains from Newcastle. One traded with the Baltic ports and made three or four voyages in the season, in the days of sailing ships. The ship of the other traded to Australia and India. On his second voyage to the Baltic my uncle had a vision of his absent brother being attacked by a man with a hatchet. On return he wrote to the owners of his brother's ship, who said they had advices of his arrival in Australia, that it had sailed thence, and no news had been since received; nor was the ship heard of afterwards. A year or more later, a ship (altered and painted differently) was taken into a French port without cargo and deserted by the crew. It was the missing ship. The crew, comprising many foreigners, had mutinied. A black man—the cook—had killed the captain with a hatchet. The ship had been taken to a foreign port, the cargo sold, and afterwards deserted.' The shadows of great events pass on before in time, and in 'to-day' already walks 'to-morrow.'

Madame Rosen-Dufaure, president of the Psychical Society at Geneva, in her annual report for 1909, made some incisive remarks on the difference of attitude between scientific researchers and ordinary common-sense investigators. M. de Monchy, vice-president of the Paris society which experimented for three years with Mme. Paladino, had explained to the members of the society at Geneva the method of investigation with instruments of precision; but when he was asked by Mme. Hornung whether he personally believed that the force acting through the medium emanated from herself or from an outside source, he replied: 'In four or five years I might be able to answer!' Mme. Rosen-Dufaure adds: 'This conclusion, after spending a thousand pounds in studying the subject, seems rather dear at the price! This expenditure has not enabled these gentlemen to acquire the conviction that we all obtain in our private sances, with the simple yet rigorous tests of our senses and our reason. It is true that, according to experienced Spiritualists, the often exaggerated precautions which are imposed on mediums and the extreme distrust which they feel to exist in the minds of those present, hinder and frequently denature the phenomena.'

LETTERS TO THE EDITOR.

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

A Case of Precognition.

SIR,—On February 19th, 1901, the Bishop of Honolulu sent me to Lahaina, to take charge of Holy Innocents' Church in that town. In the latter part of September in the same year, I was invited to hold services at the Church of the Good Shepherd, in Wailuku, on Sunday, October 6th. I had never been in Wailuku, and had never heard any description, nor seen any pictures of that place. On the night of October 3rd I had a vivid dream, in which I saw a large church on the left hand side of the road; and a cottage with flower beds and a beautiful lawn in front, on the right hand side of the road; and a native boy wearing a red shirt and blue trousers, standing near the curbstone.

On the morning of October 5th I drove from Lahaina to Wailuku, the distance being about twenty-five miles. Entering the latter town I was not a little astonished when I saw the exact counterpart of my dream. The church, the cottage, the flowers, and the Hawaiian boy, were all in their proper places. Moreover, the boy was looking at me with a pleasant smile, just as he appeared in the dream.—Yours, &c.,

(REV.) A. B. WEYMOUTH.

'Character a Means to Happiness.'

SIR,—Dr. Lyman Abbott, recently addressing a meeting of many religions at Cooper Union in New York, said that he regarded God as 'a universal personality' and 'an infinite energy,' and that there is one spirit which unites all men, without which there could be no humanity, no brotherhood. The moral meaning of life, he affirmed, is not happiness but character building. 'All the way from the cradle to the grave man goes with more or less heart-ache.'

Surely this is a very inconclusive and unsatisfactory argument! for if love rules the universe happiness must be the ultimate result and end; character-building being the means. Love and happiness may be said to be practically synonyms; wherever love is there must be happiness; and likewise wherever happiness exists it breeds love. 'Love is the fulfilling of the law.'

Those who live in close touch with God, the Christ Spirit, and the higher spheres, will hardly accept the saying that man's life is a heart-ache, more or less, from the cradle to the grave. It is true only of those who have not yet developed their spiritual natures; to those who have, life should be and is one long joy. 'In thy presence is fulness of joy; at thy right hand there are pleasures for evermore.'—Yours, &c.,

A. K. VENNING.

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

SPIRITUALISM AT MANCHESTER.

On Good Friday, the sixty-second anniversary of Modern Spiritualism was celebrated at Manchester, when large and enthusiastic audiences assembled, afternoon and evening, at the Co-operative Hall, Downing-street, and about seven hundred persons sat down to tea.

Mr. Frank Hepworth, president of the Spiritualists' National Union, occupied the chair, and addresses were delivered by Mr. Dudley Wright, Mr. George P. Young, Mrs. Stair, Mr. Hanson G. Hey, Mrs. Bentley, Mr. E. W. Oaten, and others. The meetings were organised and ably carried through by the Manchester and District Union of Spiritualist Societies.

NEW PUBLICATIONS RECEIVED.

- 'The Awakening.' By ARCHDEACON WILBERFORCE. Elliot Stock, 62, Paternoster-row, E.C. Price 1s. net.
 'Rama and Moses.' By EDOUARD SCHURE. Wm. Rider & Son, Ltd., 164, Aldersgate-street, E.C. Price 2s. 6d. net.
 'The Prayer Quest: A Physiological Extension.' By W. WINSLOW HALL, M.D. Headley Brothers, Bishopgate-street Without, E.C. Price 2s. 6d. net.
 MONTHLY MAGAZINES.—'Journal of the American S.P.R.' (50 cents), 'Modern Astrology' (6d.), 'Reason' (10 cents).
 QUARTERLY MAGAZINE.—'The New Thought and Psychic Review' (4d.).

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.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Cavendish Rooms.—On Sunday last Miss McCreadie gave well-recognised clairvoyant descriptions to a large and appreciative audience. Mr. Leigh Hunt presided. —*Percy Hall.*—On March 21st Mrs. Imison gave many successful clairvoyant descriptions and spirit messages. Sunday next, see advt.—D.N.

SPIRITUAL MISSION : 67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard, and in the evening Mr. P. E. Beard, gave uplifting addresses, with recognised descriptions. Miss Deakin's solo was much enjoyed. On Good Friday, morning and evening, Mrs. Fairclough Smith gave spiritual discourses.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Abbott delivered an address. Sunday next, at 7 p.m., Mr. Imison ; at 3 p.m., Lyceum. Thursday, 8.15, public circle.—C. E. T.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Symons spoke. Sunday next, at 11 a.m., public circle ; at 7 p.m., Mrs. Neville. Thursday, 7.45, Madame Greeta. Tuesdays, 8, healing circle. Wednesday and Friday, 8, members' circle.—J. J. L.

PECKHAM.—LAUSANNE HALL.—On Sunday last Mr. H. Boddington gave an interesting address and answered questions. On March 24th Mr. Horace Leaf gave clairvoyant descriptions. Sunday next, at 11.30 a.m., Mr. M. Clegg ; at 3 and 7 p.m., London Union Conference. Tea at 5 p.m. 7th, Miss N. Brown ; 10th, Mr. Frederic Fletcher.—C. J. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. J. L. Macbeth Bain gave a spiritual address on 'The Service of the Healing Christ in the Whole Creation.' Sunday next, at 11.15 a.m. and 7 p.m., Mr. Geo. Young, addresses. At 3 p.m., Lyceum. Monday, 8, and Wednesday, 3, Mrs. Currey ; Thursday, 8, circle.—A. M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday last Mrs. Podmore gave an address on 'Why I Became a Spiritualist' and clairvoyant descriptions ; Madame Duvergé recited. A circulating library has been started. Sunday next, at 7 p.m., Mrs. Fairclough Smith, address.—T. C. W.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. J. Abrahall spoke on 'The Spiritual Path' and gave clairvoyant descriptions. In the evening Mr. Webb related experiences of his investigations, and Mrs. Webb gave clairvoyant descriptions to a large audience. Sunday next, at 7 p.m., Mr. W. E. Long on 'Ancient Christianity and Modern Spiritualism.' 9th, social gathering and dance.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mr. W. H. Evans, of Exeter, gave eloquent addresses.—J. M.

WINCHESTER.—MASONIC HALL.—On Sunday evening last Mr. E. Frankish, of Exeter, gave an instructive address.—A. H.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last, morning and evening, Mr. John Kelland gave addresses on 'Prophecies in the Bible' and 'The Resurrection.'—H. E. V.

FULHAM.—COLVEY HALL, 25, FEENHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mr. T. O. Todd gave an interesting address on 'Spiritual Gifts.'—R. J. H. A.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Mr. Dewar gave a reading, and Mr. Dyster spoke on 'At-one-ment.'—E. J. D.

SOUTHPORT.—HAWKSHEAD HALL.—On Saturday and Sunday last Mr. J. C. Macdonald discoursed on 'Phrenology,' and 'New Light on Old Superstitions,' replied to questions and gave psychic readings.—V. M. S.

BRISTOL.—28, BATH-BUILDINGS, MONTPELIER.—On Sunday last Mr. Williams spoke on 'Christ and Spiritualism,' and Mrs. Williams on 'More Faith in God.' Clairvoyant descriptions and spirit messages were also given.—F. C. W.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday morning last an address, and in the afternoon clairvoyant descriptions, were given. In the evening Mr. P. R. Street spoke on 'A Message to Man.' On Good Friday a social gathering was held.—A. H. C.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last, morning and evening, Mrs. Powell-Williams gave addresses and clairvoyant descriptions, and on the 26th and 29th held circles for psychometry. On March 31st Mr. F. London lectured on 'Phrenology.'

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