

Light:



A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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Admission 1s.; Free to Members only.
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'Psychic Laws pertaining to Health, Happiness and Prosperity.'

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Members and Associates only. Free.
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NOTES BY THE WAY.

Commenting on our remarks in 'Items of Interest' (No. 1,721, p. 11) concerning the letter in the 'Daily Chronicle' in which the lady writer remarked, 'We are taught in Theosophy to have nothing to do with the phenomena of Spiritualism,' a correspondent writes:—

I cannot agree with you in drawing from this letter any indication of the general standpoint of Theosophy towards Spiritualism. The writer of the letter in question was obviously anxious to be on the safe side by throwing in her lot with Mr. Raupert and the 'Psychical Expert' (whoever he may be), although I imagine that the first named gentleman would not be won over to Theosophical tenets by any such truckling. We are all pretty familiar with this kind of tactics. I recall the case of a lady speaker who claimed psychical gifts and established her claim to them very satisfactorily, but she was always on the side of the opponents of Spiritualism. These attempts to 'hold with the hare and hunt with the hounds' are more numerous than edifying, but they are questions of an individual rather than a society point of view. And I do not think that Theosophy generally stands committed by the 'Chronicle' correspondent from whom you quote. You must yourself know persons who belong both to Spiritualism and Theosophy, working for both impartially.

Certainly, we do know such persons, but it is none the less a fact that there are others—like the 'Chronicle' correspondent—who take up a decidedly supercilious attitude towards us in the name of their Society. While we deplore this unfraternal tone, we cannot always ignore it, especially when we know the service which the phenomenal evidence has rendered to the faith of those who affect to despise it.

We are indebted to a friendly reader who calls our attention to a correspondence between Sir Arthur Conan Doyle and Captain Stansbury, R.N., published in the 'R.P.A. Annual' for 1914. It arose out of the study by Sir A. C. Doyle of Captain Stansbury's work, 'In Quest of Truth.' The correspondence is too long to reproduce even in epitome here, but we select the vital points—Sir A. C. Doyle's plea is for a soul in man and for the existence of intelligent direction in the Universe. He writes:—

I do not see how anyone can read such a book as Myers' 'Human Personality'—a reasoned book from a man whom I know to have been a most careful and critical observer—without being convinced that there are powers and peculiarities in the soul or spirit which prevent it from being in the ordinary sense an emanation from matter—a secretion of brain as bile is a secretion of liver, to use the simile which some materialist employs.

(It was thought, however, not soul or spirit, which was claimed to be a secretion of the brain.)

Again to quote from Sir Arthur Conan Doyle's letter:—

Telepathy would have been unthinkable some years ago to an ordinary reasoner. Now many of us have to admit that it

exists. So an independent soul or spirit may seem unthinkable and yet exist. You quote the influence of drugs, &c., on this spirit as a proof of its material nature. They may be merely on the mechanism through which the spirit acts.

Proceeding to develop this point, Sir Arthur remarks (a fact of which we were aware) that he has studied Spiritualism for many years, and he adds:—

It is hard to put aside the experience of trained observers like Crookes, Russel Wallace, &c., and say that it was all a delusion. I believe there was objective truth in their observations.

In his answering letters Captain Stansbury expresses his disagreement, the central point of difference being on the question of design in the Universe or its governance by a controlling Mind—the subject of human survival being, of course, a side-issue, although an important element in the problem, as Sir A. C. Doyle rightly sees. Captain Stansbury admits that he is inclined to believe in telepathy from the evidence, but he 'cannot see that it warrants belief in the dual existence of soul and body.' If by this Captain Stansbury means that the body is the man, then his difficulty is quite intelligible. Obviously there cannot be two men. Force has always to express itself through the medium of form, but our experience has shown us that in the case of the human being, that force persists after the death of the body, using for its instrument a more refined grade of substance; St. Paul called it the 'spiritual body.' Science, when it has certified itself of the existence of this body, will doubtless employ some term savouring less of the theology it despises. But neither Science nor Theology will ever make the acquaintance of force (or spirit) except as expressed through some grade of substance. And in that respect we are quite as 'materialistic' as the most hardened Rationalist.

We do not feel inclined to go into the controversy as it affects the question of intelligence and design in the Universe. We have dealt with the subject many times in an imperfect fashion in these columns, but although we are a long way from finality on that matter a realisation of the survival of man has given us many new lights on the problem. It takes, indeed, quite a new aspect when we have discerned the existence of a Power that is equal to carrying on the life of man beyond the gates of death. We should require a great deal of convincing on the subject of the existence of intelligent design in Nature if we could suppose that after labouring millions of years to produce a self-conscious being the Power at work was compelled ignominiously to drop its creature into the void after it was able to invent and discover and ask questions. However, as we have found, the men and women we knew come back (if they ever went away) and give us evidence enough that they still live and carry on the business of existence in another realm of life. And while they cannot solve all the problems for us, they do manage to clear up a very important one—the continuity of human consciousness in the natural (not the supernatural) order of things.

In 'Muslim India' for December the conversion to Mohammedanism of Lord Headley is naturally made a prominent feature in the contents of the magazine. Lord Headley, it has been stated, does not propose in consequence of his public confession of faith in the religion of Islam to sever his connection with the English Church, but there has been naturally a considerable outcry over his supposed abandonment of the religious creed in which he was reared. To us the chief significance of the episode is the recognition, obviously an increasing one, of the underlying unity of all religious faiths. It is an indication not of the waning of religion but of its increasing power, and we say this without in any way receding from our position that from Jesus of Nazareth the world received the purest and noblest expression of that truth which hereafter is to bind all men in fellowship. The discovery of identical principles at the back of every religious faith should help on this great union. The barriers of creed are artificial. The Spirit of Religion unites all souls.

We had scarcely finished the foregoing Note when we lighted on an article in 'Current Opinion' for December on the subject of Christianity and Mohammedanism, which states that Moslem missionaries have been so active of late that 'the divided Christian army is drawing closer together.' Bloody feuds between Protestant and Roman Catholic converts in China have ceased, for there is a closer harmony between the two branches of Christianity in face of the 'common enemy.' Well, that is all to the good, and points in the opinion of one writer on the subject to the eventual Christianisation of the world, for Christianity when united is, he believes, practically irresistible. So we can well believe, when we remember that during the last century the Christian faith increased twice as rapidly as the population of the world. When at last the essential teachings of Jesus are understood and practised religions will cease and Religion will begin. In the meantime, however, the Church dissensions in East Africa arising out of the Kikuyu conference show that there are still some obstacles even to Christian unity.

LONDON SPIRITUALIST ALLIANCE.

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, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, JANUARY 22ND,

WHEN AN ADDRESS WILL BE GIVEN BY

MISS EDITH WARD

ON

'PARACELSUS—A PIONEER OCCULTIST.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held on the following Thursday evenings:—

Feb. 5—Mr. George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on 'Practical Issues of Spiritualism.'

Feb. 19—Mr. Percy R. Street on 'Colour Therapy, its Practical Application.'

March 5—Social Meeting at the Arts Centre, 93, Mortimer-street, Langham-place, W,

March 19—'L. V. H. Witley' on 'Jeanne d'Arc: Her Vision and Voices.'

April 2—Mr. Ralph Shirley (editor of 'The Occult Review') on 'The Time of Day, Retrospect and Prospect.'

April 23—Mr. W. B. Yeats on 'Ghosts and Dreams.'

May 7—Mr. Reginald B. Span on 'My Psychological Experiences.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, January 20th, Mr. Cannon will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, January 22nd, an address will be given by Mrs. W. F. Smith on 'Personal Experiences and Clairvoyance.'

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, January 23rd, at 4 p.m., a spirit control will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. 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.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

LECTURES BY MR. W. J. COLVILLE.

Mr. W. J. Colville will deliver a lecture at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., at 3 p.m., on Monday next, January 19th, on 'Astrology Impartially Considered—Do the Planets Govern Us, or Do We Create our own Conditions?'

Another series of lectures by Mr. Colville at the Rooms of the Alliance has been arranged to suit the convenience of friends who can only attend of an evening. Each lecture will commence at 7.30 p.m. The following are the dates and subjects:—

Wednesday, January 21—'Psychic Laws Pertaining to Health, Happiness and Prosperity.'

Monday, January 26—'Ancient Symbols and Modern Interpretations.'

Wednesday, January 28—'Therapeutic Uses of Light and Colour.'

Monday, February 2—'True Sensitiveness: How We May Develop Psychic Faculties and Enjoy Full Mental Liberty.'

Each lecture is limited to one hour only, but questions may be asked during the succeeding half hour.

Admission 1s. each.

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

NEW BIRMINGHAM SOCIETY.—We are pleased to learn from Mr. Bertram P. Mentry, of 347, Pershore-road, Selly Park, that, as the result of a meeting held on December 14th, a new society—the Handsworth Spiritualist Church—of which he is president, was started at the beginning of this year, and now has a financial membership of seventy-five. Sunday services are held at 11 a.m. and 6.30 p.m., and Lyceum at 3 p.m.; Mondays, short service and clairvoyance; Wednesdays, circle; Saturdays, social meeting, all at 7.30 p.m. Mr. Edmund Spencer is the resident speaker, and the society has been fortunate in securing enthusiastic workers and mediums. Last Sunday an audience of about two hundred listened to an address by Miss Bertha Cadman. The meeting-place is in Wretham-road, Birmingham. We heartily congratulate our friends and wish them every success in their good work.

SUCCESSFUL SEANCE WITH THE REV. SUSANNA HARRIS.

Trumpet phenomena have recently attracted so much public attention that it was with a considerable amount of curiosity I set out one evening to attend one of the trumpet séances which the Rev. Susanna Harris was then holding at Hunstanton House, Endsleigh-gardens, N.W. Although the weather was very unfavourable on this particular evening, there were about fifteen persons present, ladies and gentlemen who, with one or two exceptions, were strangers to each other. Most of them assisted for the first time at one of these remarkable meetings.

At the appointed time Mrs. Harris entered quietly with her secretary, who placed two trumpets in the centre of the room. Mrs. Harris meanwhile shook hands with every visitor to get *en rapport*, as she explained. Then she handed the two trumpets round for inspection. This done she poured from an ordinary water bottle, which stood on a side table, some water into a tumbler, from which she let it run through the two trumpets. After this she arranged the sitters in a circle. To myself she assigned the place to her left, and throughout the sitting, which lasted for over an hour, she grasped my right hand firmly with her left. Her touch is particularly sympathetic and I would have noticed it at once if her hand had been withdrawn, even for a moment.

Having spoken a few introductory words, Mrs. Harris begged us to join hands for a little while, then to let them rest on our knees, to remain passive, and to reply to a possible touch of the trumpet by giving a friendly greeting to the spirits.

These preliminaries over, the real séance began. The lights were turned off and we found ourselves in utter darkness. At the request of Mrs. Harris we repeated seven times, 'Angels of Light protect us,' followed by the recital of the Lord's Prayer, and by the singing of 'Nearer, my God, to Thee.' During the latter one of the medium's principal controls, 'Harmony,' announced her presence. The name of the other control was either not mentioned or it escapes my memory. Personally I should like to call him 'The Chairman,' as he seemed to preside in this capacity throughout the evening. His powerful voice could be heard whenever a slight misunderstanding occurred, or when one of the sitters, perhaps through nervousness, was rather slow in grasping the meaning of the spirit message. In this task he was assiduously helped by 'Harmony,' who would often recall a particular incident in a spirit's earth-life to establish identity.

'Harmony,' as she is called in spirit-life, was formerly named 'Stella,' and is Mrs. Harris's own little girl whom she lost under exceedingly tragic circumstances. She has now attached herself to her 'mamma' as guide and comforter. It was quite refreshing and amusing to hear her childish voice when she introduced herself by asking if we would like to know how she had looked when upon earth. She finished the description of herself by plaintively exclaiming, 'I wasn't pretty; nobody looked at me!' She must have evidently meant this as a joke, for she seems to have been a pretty child (fair hair, blue eyes) and would undoubtedly have attracted attention, if not by her beauty, certainly by her frank, childlike, and perhaps, at times, saucy ways.

Having finished her prattle, she suddenly called out, 'Your sister is here!' These words were addressed to a lady. At the same moment we could distinctly hear the voice of the spirit speaking through the trumpet. The lady recognised it, and a short conversation took place between the two sisters.

Being in darkness, we could naturally not notice which sitter was touched by the trumpets, but they evidently floated about from place to place. Spirit voices, some remarkably clear, others somewhat muffled, were heard in rapid succession, and in nearly every case recognised. Greetings of love, words of comfort and hope passed between the sitters and the unseen visitors.

Presently I felt a slight touch on my left hand, and a spirit announced himself by saying in German: 'I am here, I am August.' It took me a few seconds to remember him, but when I had done so, and inquired how he was, he replied clearly, 'Thank you, now I am all right!' Then he begged that someone might sing the well-known German air 'Die Wacht am Rhein.' A

lady, not knowing the words of the desired song, kindly volunteered to sing 'The Lorelei' instead. This seems to have pleased August, for, at one time, he joined lustily in the lady's singing. Scarcely had the last note died away, when August said, 'Now sing "Oh Strassbourg."' This being a German students' song, no one in the company could respond to his request. I must here mention that August was a jovial German who passed over quite fourteen years ago. Whenever we used to meet at his or our home, he invariably asked me to sit down at the piano, and to accompany some songs for him. But then, he would not choose any classical ones, only patriotic airs, or those he remembered from his gay student days.

After a while 'Harmony' called out: 'Your brother Charles is here, and your father, he died a sudden death.' At the same time I heard a voice saying: 'Yes, it is I, your father.' I recognised my father's voice immediately, although I lost him in my early youth, and 'Harmony' was quite correct, he passed away suddenly in consequence of an apoplectic stroke. My father continued to converse with me on private matters, but unfortunately I could only understand a few disjointed words, as he, 'Harmony,' and another spirit were speaking at one and the same time.

After two or three more spirits had manifested the séance came to a close, but not before we had heard the voice of Mr. Stead, the late Dr. Alfred Russel Wallace, and Mr. Shipley, all three speaking in their own characteristic way. The latter sent his kind regards to Mr. Wallis, editor of 'LIGHT.' When the lights were turned on, one of the trumpets was found lying on the floor, and the other leaning against the knee of a gentleman who had evidently not been aware of its near presence.

Most of the sitters seemed in every way satisfied with the results. One or two may have gone away rather disappointed because no voice had spoken to them, but, as Mrs. Harris had previously remarked, the medium is only a connecting link between the living and the so-called dead, and cannot possibly guarantee the appearance of spirits, however much their presence may be desired, both medium and spirits being subject to conditions.

Whatever sceptical critics may think of trumpet séances, or in whatever way scientists may try to explain the direct voice phenomena (and we all know these learned gentlemen have frequently very decided opinions on these subjects; whether correct or not, is another matter)—one thing is certain: such séances, when attended with an open and unprejudiced mind, provide ample proof of the existence and reality of a future world, while to many it must be a comfort to know that we have mediums amongst us, such as Mrs. Harris, through whose highly-developed mediumistic powers we are enabled to hear the direct voice of long departed friends.

F. D.

MARK TWAIN'S CREED.

We have read many 'creeds' written by thoughtful men, but we do not recollect having seen the following creed before. It is from Payne's Biography of Mark Twain, who, it is said, wrote it in the early 'eighties:—

I believe in God the Almighty.

I do not believe He has ever sent a message to man by anybody or delivered one to him by word of mouth or made Himself visible to anyone at any time or place.

I believe that the Old and New Testaments were imagined and written by man, and that no line in them was authorised, much less inspired, by God.

I do not believe in special providence. If one man's family is swept by a pestilence and another man's is spared, it is only the immutable law of the universe at work. God does not interfere in such small matters, either in favour of one man or against another.

If I break the moral laws I cannot see wherein I injure God. He is beyond reach of injury by me. I could as easily injure a planet by throwing mud at it. The moral laws are man's law, not God's.

I would not interfere with any man's religion. If it comforts him it must be taken as a valuable possession to him. But I am not able to believe that a man's religion makes him anything but what Nature made him, no matter what the religion may be.

It is always interesting to know the inmost convictions of prominent men, but we imagine that Mark Twain would have been more affirmative in the later years of his life.

LETTER FROM MADAME E. D'ESPERANCE.

In a private letter to Mr. H. Withall, our good friend, Madame E. d'Espérance, says :—

I have not had an English Christmas since 1876—a lifetime ago! Still, I cannot complain of Swedish or German ones, which are, I think, as beautiful as they can be made, for the children especially, whose festival it is.

The little ones write their wishes long before, and expect the 'Christ Child' will grant some of them, which, of course, he generally does.

One 'wunsch zettel' (list of wishes) was handed in for me to deliver to the Christ Child from a little girl. It ran :—

'Dear Christ Child,—I should like so much to have a bottle of Od-Klong (eau de Cologne), or a little sister with golden hair and blue eyes, or a goat, white, with a red neck-ribbon, and a pinafore with two pockets,' &c.

She got the 'Od-Klong,' and a toy kid with the red necktie, and a pinafore with two pockets. The children's lists of wishes are so funny sometimes, and it is such a pleasure to try to gratify them.

This year we had at the distribution some quite little children who had never before seen a tree lighted up. It was delightful to see their wondering admiration and awe. The gramophone played and sang for them in a side room, to the great delight of the elder ones and the mystification of the awestruck little ones, one of whom solemnly began to dance to the music of 'O du Fröhliche.'

In church there is always a lighted-up Christmas tree near the altar on Christmas morning. It is also a custom in many villages to set a Christmas tree, with lights in it, by the grave of any child who has passed on during the year. It seems to me to be such a loving thought for the little ones who have gone, and I am sure it must please them to be so remembered.

It will interest you to know that the new owner of Elmau is the founder of a cult (I suppose I can call it) of Christian philosophy. He is a well-known and much-appreciated writer and lecturer, and has many followers, who adopt the so-called 'simple life,' and try to put his teachings into practice. They have a kind of home—a glorified sanatorium, it seems to me—where the followers of the doctor spend weeks or months at a time.

Elmau is to be the headquarters for summer, and also a winter residence for those who prefer high altitudes and the solitude of the snow mountains.

I am so glad and thankful that my beloved home has come into worthy hands, and not into those of a speculator whose only desire is to make money. All the same, I feel envious of Dr. Johannes Müller, who is able to put into material form the dreams I myself have dreamed of what Elmau might be. His ideas of life, here and hereafter, and mine are by no means alike; but after all, there are many roads that end at the same point beyond the grave, and we must be tolerant, knowing that all teachings that tend to make life purer and better are part of the one great truth of which we are all striving to catch a glimpse, and it does not matter very much, I fancy, which road we travel, because if we do go a roundabout way, we have all eternity in which to get there, and a lifetime, more or less, cannot make such a great difference.

GOD'S TRIUMPH.

We often wonder why so many people fail to comprehend that there are many ways but only one goal; that each one must find 'the way, the truth and the life' for himself, and that, while doing so, he should look kindly, sympathetically and helpfully upon his fellow-pilgrims even though they do not travel his way. Apparently it is not possible for some of us to realise that what we deem the right way, the best way, may not necessarily be the way that another will find the best for him.

It is exceedingly difficult to put one's self in the other man's place—to feel and see and understand as he does. It needs a vast amount of patience and sympathy. It requires of one that he should forget his own viewpoint for a time and endeavour to realise that other man's need—his difficulty, his possibilities. But it pays—spiritually pays.

The open-minded observer finds that human beings are all very much alike. Although they are at different stages on the journey—with different equipments, tendencies, capabilities, temperaments and educational influences—each one looks for and, as far as he can see it, finds Good and Truth and a divine

innermost everywhere. It is true that we are not all alike in temperament or tendency—but spiritually we are all on the path to the same goal. Some folk thrive and grow strong, learn their lessons and rejoice in the free, fresh air of the open road. Some are lethargic, fettered, and do not realise their bondage. Some 'kick against the pricks' and struggle feverishly—desire, sin, suffer and repent—and ultimately see beyond the present 'a fair land of promise.' Some stretch forth loving hands—willing to endure the discord and the strife—and although they see fools rush in where angels fear to tread, are anxious to help and comfort them. Some attain serenity—reach up to, go into, or get down to, Realities. Others, feeling the sanctity of spiritual truths, grow dispirited and sad because so many appear to be blind, deaf, indifferent and misguided; but all will eventually understand that there is a Wisdom that can be trusted to the end, a Love that holds us all in its keeping. If God understands, and ever holds the restless, the unspiritual, the wayward, even the wicked in His Love, awaiting their home-coming, shall we not hold them in our hearts and be patient? Should not we include, not exclude? May it not often be that those from whom we differ are right—possibly more right than we imagine? Should we not recognise that they see what they have the ability to see, and that beauties and uses hidden from us may be apparent to them, just as we may see what does not appear to their minds? Ella Wheeler Wilcox wisely says: 'Let there be many windows to your soul that all the glories of the Universe may beauty it,' and we should remember that the Father has 'many mansions.' There is room for us all, and He will ultimately win us all by His love—and His patience—to the spiritual way.

B. G. E.

THE 'GREATER THINGS' TO COME.

Commenting in a recent discourse on the promise of Jesus 'Greater things shall ye do,' &c., the Rev. Rhondda Williams said :—

There is a thrill of inspiration in the consciousness that we are living and working in a growing world, in which we may count for more and more as the years go on.

Let us now turn to the realm of morals and religion, for the same thing holds good there. In these great concerns of the soul, the golden age is not behind, but before. All cries of 'Back to the Apostolic age' or 'Back to Jesus' are mistaken cries. Paul would say to us, 'On to the things that God shall reveal to you; the letter killeth, but the spirit giveth life.' John would say, 'Let the spirit of truth come, he will guide you into all truth.' Jesus would say, 'Go forward to greater works than I have done': and they did. Paul did greater things in the establishment of Christianity in the world than Jesus did. And we are going forward still. The finest ethical teachers of Greece never dreamed of an ethic that would set free the slaves. Jesus and the Apostles left slavery standing as an institution, and made no explicit declarations against it. Now the common conscience stands on a higher level. What they did was to infuse into men a great spirit of love that brought slaves and their masters to the same communion service, and made them feel like brothers round that table of the Lord. We are setting out now upon emancipations which were not in sight in New Testament times—namely, the economic emancipation of labour, the political and social emancipation of women, the systematised care for the public health, the education of the common people, the crusade against poverty. In all these things we must do greater things than Jesus or the Apostles ever attempted. If Jesus fed five thousand people in the wilderness, we have a task which is gigantic compared with that. In our own country we have to lift two million families out of chronic want and poverty, and give them a decent place in the world-life. There is no better dynamic for doing the greater work that we have to do than a real vital belief in that same Jesus and a possession of his Spirit.

'BROTHERHOOD' for December says: 'If ever the great work takes place which so many people prophesy, it will have been brought about by nothing more substantial than a strong delusion—by the mutual fear and distrust of nations that, but for their originally baseless fears, would have had only good will in their hearts for each other, and would have helped each other to prosperity.'

A MARVELLOUS EXHIBITION.

Persons who maintain that the stories related of the marvellous feats performed by Indian fakirs are either false or may be accounted for on the theory that the observers were hypnotised, will find it difficult to explain the incident narrated by Mr. Abinas Chandra Das, M.A., in a recent number of 'The Hindu Magazine.' Mr. Das's aged father having been suffering from incipient cataract, a young nephew, Charu Chandra, with the consent of the family, called in a *Sanyasi*, of whose healing powers he had had experience. Mr. Das was struck with the man's appearance:—

He was a middle-aged Bengali, clad in a *dhoti* of blood-red silk, and wearing a beard and long hair, which was parted in the middle, and fell in long tresses over his back and shoulders. He had a pair of wooden sandals on his feet, a brass *kamandalu* in his left hand, and a long *trishula* (trident) in the right. His forehead was painted red with vermilion, which made his countenance look somewhat awe-inspiring.

The *Sanyasi* paid several visits, and the patient's eyes seemed to improve under his treatment. One day he asked whether there would be any objection to his performing some *Puja* (worship of Kali or Durga) in the house. No objection being raised, he asked that there should be provided a small woollen carpet, a vegetable oil lamp, some burning incense and a lota-ful of sacred water from the Ganges, and that the floor of the hall should be thoroughly cleansed and then sprinkled with Ganges water. These preparations were accordingly made. The account proceeds:—

Just at dusk the *Sanyasi* arrived, clad in his usual attire, and with the *kamandalu* and trident in hand. Charu caused some three or four powerful hurricane lamps to be lighted in the hall. The front door was shut, and we all assembled to witness the performance.

The *Sanyasi* asked me to bring him two woollen wrappers and one silken cloth. He changed the cloth he wore, and put on the silken cloth in our presence, but for which his person was thoroughly nude. He then took his seat on the woollen carpet and wrapt himself up with one wrapper, and covered his legs and the *lota* containing Ganges water with the other. He then took up his trident, and holding it with his left hand, firmly fixed his gaze on its top.

My father, myself and my boy were seated on the bare floor on his right-hand side, my wife, daughters and nephews on his left-hand side, and the servants stood at his back. There were only the bare wall, the burning incense and the vegetable oil-lamp in front of him. The *Sanyasi's kamandalu* was kept at a corner. It contained nothing beyond one or two flowers, and a little water—the *Snanjala* of the Goddess Kali, which I distributed among all present at the direction of the *Sanyasi*.

A quarter of an hour passed away, during which time the *Sanyasi* never relaxed his steady gaze at the trident, and sat immovable like a piece of rock. At last we noticed his right hand moving under the cover of the wrapper, and it seemed as if he were busy in mysteriously receiving and arranging some articles, two or three of which must have been very hard substances, as they emitted dull, heavy and metallic sounds when they were being disposed on the bare floor. Be it said here that the *Sanyasi* held the trident with his left hand all the time. Some five minutes thus passed away, at the end of which the *Sanyasi* suddenly took off both the wrappers, and a very wonderful sight met our gaze. We saw a ghat (an earthen pitcher-shaped vessel) more than a foot in height, placed on the top of the *lota*, with a garland of fresh flowers round its neck, and a mango twig covering its mouth, a large plantain leaf spread on his right-hand side, bearing no marks of its ever having been rolled up or compressed, with a heap of fresh flowers and *bel* leaves on it, another similar plantain on the left, with about half-a-seer of sun-dried rice, soaked in water and very neatly arranged in a cone round which were arranged dressed fruits like plantain and cucumber, and which was surmounted by a piece of sweetmeat, one conch-shell, one copper-made *kosa*, and *kusi*—all arranged before him in *Puja* order—a small quantity of vermilion paint on a piece of plantain leaf, one bunch of ripe plantains, numbering about ten, and one whole middle-sized cucumber about a foot in length. . . . We all rubbed our eyes as if to make sure we were not dreaming.

The *Sanyasi* proceeded to perform his *Puja*, at the close of which, Mr. Das having given him a silver piece as priest's fee, he distributed some of the fruit amongst the company and gave the rice and the earthen ghat to Mrs. Das. Mr. Das adds that the *Sanyasi* subsequently performed *Pujas*, attended by similar

remarkable phenomena, at the residences of two gentlemen of his acquaintance, one of them being the editor of 'The Indian Mirror.'

A PLEA FOR A SAINTS' CALENDAR.

At the risk of being called idolatrous, 'The Vineyard' gives a leading place in its January number to a poem (illustrated) entitled 'The Fourteen Helpers,' the allusion being to a group of saints who have been greatly venerated in the past, and each of whom was distinguished for helpfulness and compassion. The editor thus vigorously defends her action: 'We may unthankfully ignore it, to our loss, but the fact remains that the historic and legendary past of our era has made of the twelve months a Christian Year and of the calendar a Saints' Calendar. A trivial generation may aim at killing time, but those worshipful people have shown that it may be redeemed and immortalised. That is why, as a daily reminder and example, their calendar—always supposing it brought up to date and growing with the names of St. Oberlin, St. John Wesley, St. David Livingstone, St. Catherine Booth, and others before whom the heart instinctively kneels, inscribed in letters as red and gold as any—would be so practical. Be we Roman, Anglical, Puritan or religious Free-thinker, we need it. There are only too good grounds for suspecting that, since certain of us ignored the calendar and emptied all the shrines, we have been growing more apt in subtler idolatries, from the hanging ourselves about with mascots and other nasty silly little superstitions to the worship of wealth and materialism, which hinder the building of Jerusalem in England's—and every other country's—green and pleasant land. Our workaday life ought to be punctuated by beautiful imaginative feasts, our luxury by salutary fasts in memory of these splendid people. We need to measure our complacent selves and safe conditions against their tragic circumstance, their spiritual conquest of circumstance. . . . Again, just where our materialistic day, for all its earnest goodwill, starves childhood, such a calendar would enrich it—notably in keeping the function of reverence in healthy activity and showing man miraculous as God's willing tool. . . . It is a sad waste of a sky full of stars not to look at them; a greater not to know and love the radiant ones of our race, who, no less than the heavens themselves, declare the glory of God and reveal, too, the divine possibility in man.'

NEW BOOKS FROM MESSRS. RIDER'S.

Of two new books just to hand from Messrs. Rider and Son, Limited, 8-11, Paternoster-row, E.C., we confess to being most interested in the one which has least to do with the occult, viz. 'A Short History of Marriage,' by Ethel Unwin (3s. 6d. net). In her preface the writer frankly states that in giving a brief summary of the marriage customs of some of the principal nations of the world her endeavour has been to compile a volume which, while useful for reference, aims primarily at attracting and amusing the general reader. Regarding ourselves as coming under that definition, we can confidently affirm that she has succeeded in her aim. Beginning with 'Primitive Marriage,' the book goes on to treat of 'Marriage among the Ancients,' 'Marriage in the West,' 'Marriage in the East,' 'Old English Marriage Customs,' 'Marriage Superstitions,' and the lore of 'The Wedding Ring,' and concludes with a selection of 'Wise and Witty Sayings on Love and Marriage from Various Authorities.' Each chapter is introduced with an appropriate poetical quotation.

The second volume before us is by Mr. Elliott O'Donnell, and deals with 'Animal Ghosts' (also 3s. 6d. net). To deny a future existence to animals would, in Mr. O'Donnell's opinion, involve great injustice, and he holds that the same proof of such an existence that is available as regards human beings is available as regards animals. 'Indeed,' he declares, 'there are as many animal phantasms as human—perhaps more; hence, if the human being lives again, so do his dumb friends.' Besides incidents narrated to him by friends and acquaintances, some of which are decidedly creepy, Mr. O'Donnell incorporates in his work a number of striking stories which have appeared in 'The Occult Review,' 'The Review of Reviews,' Mr. Eveleigh Nash's 'The Haunted Houses of London,' Mrs. Crowe's 'Ghosts and Family Legends,' and elsewhere.

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THE LIGHT THAT NEVER FAILED.

The author of 'In Tune with the Infinite' has won a high place amongst the progressive writers of to-day by reason of the power of his thought, and the inspiring nature of his message. In his new book* these qualities are strongly in evidence, united with a fine critical faculty which he applies to the analysis of religious history.

In the earlier chapters he traces the evolution of Christianity, and we get a picture of the young Teacher of Galilee in its historical setting. To a people whose religious sense had been dulled by a system of ecclesiasticism in which forms and rites and a continual appeal to authority prevailed he brought the quickening touch of active spiritual life. His thoughts springing fresh from the pure depths of his spirit, making no appeal to authority, went to the hearts of the multitude, and they heard him gladly, recognising in his sayings the presence of truth uttered simply, clearly and impersonally. It was a universal truth that he uttered—the basis of all religion and of all ethics: 'the aliveness of God and the right and duty of every man to realise and live continually in the thought of his oneness with the Divine life and power.'

How those simple teachings of Jesus became overlaid with scholastic doctrines and woven into a religious fabric containing the elements of paganism and an admixture of Greek metaphysics—speculation, controversy and mystery—is described in succeeding chapters.

The Romans in accepting the new religion insisted on carrying with them much of their old paganism, even to such an extent as seriously to compromise the Church's original monotheistic idea. For the gods and goddesses she took away the Church gave back saints to whom prayer continued to be offered. Gradually the 'Church Year' was formed, in which the most important events were celebrated on the great Roman festivals. Christmas took the place of the Roman Saturnalia, and we give Christmas presents primarily because the Romans gave gifts on the feast of Saturn.

'The stream was turned' but it still flowed; the light was dimmed, but it never failed. It still burns as it has burned throughout. All down the ages the true nature of the teachings of Jesus was known and cherished by the few who escaped the contamination of the materialised and perverted forms of faith, and to-day Mr. Trine notes a great change setting in, a return to the pure realities. As he says, 'A great sifting and reconstruction process is now going on.' To-day all advanced thought is directed to life itself and the things that most pertain to it. He has

observed what we too have noted in these columns in the past—the revolt against tradition, antiquity and custom, the insistence upon the things that really count, and the gradual contact with those finer laws and forces that will play so great a part in moulding the lives and minds of the humanity to come.

There are new lights that are illuminating the minds and that are kindling with a warmer glow the hearts, and that are therefore changing and renewing the outlook of the lives of men and women everywhere.

In this direction the author effectively illustrates his argument by reference to the three great modern thinkers—Bergson with his doctrine of a spiritual basis of life and of 'creative evolution'; Eucken with his philosophy of 'activism'—reflection and meditation to be followed by active creative effort; and William James with his practical teaching that we should *live* rather than merely think about life.

Under the surging changes that are going on about us, the tumult of thought and the clash of political and religious opinions, Mr. Trine sees the outbreak of spiritual energies demanding a new alinement of life. And that new alinement is coming in a myriad ways, all leading up to the central idea of the conscious connection of the human spirit with the great Source of life. That, indeed, has always been the meaning of Religion in its truest sense, and it is an inspiring thought that the experience which filled the life of the Mystic with rapture is gradually coming to be part of the life heritage of every aspiring soul. When the possibility of this union of the Divine and the human nature is generally realised, life will be transfigured. As the Rev. Donald B. Fraser puts it:—

Ninety-nine per cent. of our problems will vanish, and a new humanity will be born. Incidentally whole libraries of theology will become instantaneously valueless.

In his final chapter Mr. Trine deals with one of the most practical phases of New Thought activity—its elimination of fear and worry, which he rightly terms 'two great filchers of the best there is in life.' This has its bearing on the great ideal of true alinement, for these inharmonious elements stress the personal side of life and prevent the whole-mindedness, as we may call it, that is so essential in drawing from the Fountain of Life all its best gifts.

Here the author is in his old vein, but it is with no disparagement of his book in this aspect that to us its most arresting portion is the able summary of the historical evolution of Christianity from the simple teachings of universal truth given by the Carpenter's Son to the earthly pomp and magnificence of the Holy Roman Empire, its decay owing to the advance of the spirit of intellectual criticism, and the gradual return on a higher plane of intelligence of a true understanding of the significance of the sayings of Jesus and their application to the whole life of man.

Know this, O man, sole root of sin in thee
Is not to know thine own divinity!

ADDRESS BY THE REV. ARTHUR CHAMBERS.

The well-deserved popularity of the Rev. Arthur Chambers as an exponent of Spiritualism from the standpoint of a Christian minister was clearly manifested by the large attendance (nearly three hundred and fifty) at the Salon of the Royal Society of British Artists on the occasion of his address to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, the 8th inst. His subject was 'Some of my Ministerial Experiences as to what Spiritualism has done to Brighten Human Life.' The first instalment will appear in our next number.

* 'The New Alinement of Life.' By RALPH WALDO TRINE. (G. Bell and Sons, Ltd., 3s. 6d. net.)

TRANSITION OF MR. E. W. WALLIS.

It is with the deepest regret that we have to record the transition of Mr. E. W. Wallis, the editor of 'LIGHT,' who passed away at half past eight on the morning of Sunday last, 11th inst., after an acute attack of pneumonia. Mr. Wallis had been ailing for some time previously, but his condition did not develop any serious symptoms until the Friday before his decease, when he was seized with a kind of ague while at this office and advised to return home at once. Admiral Moore, who happened to be calling here at the time, kindly volunteered to accompany him, and although with visible reluctance Mr. Wallis yielded to persuasions of his friends and allowed himself to be taken home. Courageous and devoted to the last, our departed friend expressed his belief that there was no real reason why he should leave his work thus precipitately. Alas, his real condition was more apparent to his friends than to himself, and the measures taken were only too well justified. Within a short time after his arrival home grave symptoms manifested themselves and he lapsed into an almost comatose condition, in which he remained with little intermission until the end, which came, as stated, on the Sunday morning. It was a rapid and peaceful passing, but all too sudden and unanticipated for us who are left to utter our wonder and grief that the call to depart came so soon, and found us so little prepared for our loss.

Mr. Wallis, we believe, was in his sixtieth year, and had a record of over forty years' work in the movement. It is a coincidence that it was on January 11th, 1912, that Mr. Wallis delivered his address to the London Spiritualist Alliance, entitled 'Interesting Incidents during Forty Years of Mediumship,' which appeared in 'LIGHT,' Nos. 1,619-20. He had then arrived at one of those halting places on the way when one is fain to pause and look back over the past, and, as all who heard or read the address will agree, it was the turning over of some pages of a life history well worthy of record and very eloquent of the noble, kindly spirit whose memories it gave to the world.

Mr. Wallis first saw the light in Twickenham, at that time a little Thames-side hamlet, still full of the old-world atmosphere which we associate with most of its historical names—Pope, Horace Walpole and the rest. He was little more than a youth when he found his vocation and discerned the path that had been marked out for him by those in the Unseen World, who play at times so large and often so little-suspected a part in the careers of the world's prophets and teachers. He had heard something of the subject of Spiritualism from his uncle, Mr. William Wallace, the pioneer missionary medium, and learning one day that there would be a meeting connected with the subject at the neighbouring town of Kingston, he persuaded his father to take him. At this meeting he became so deeply interested that he prevailed on his parents to form a circle, at which phenomena were elicited from the start. Fortunately for our arisen friend he had no parental opposition to face, no blighting atmosphere of suspicion and resentment so far as his family were concerned. But then there were psychical gifts in the family. Heredity had a compelling word in the matter. As Mr. Wallis himself said in an interview with him published in 'LIGHT' of September 14th, 1895, in the series entitled, 'The Mysteries of Mediumship':—

I have learned within the last few years that my mother, when a girl, used to go into trances, and lie in bed for days together in the trance condition. Numbers of people used to go to see her and listen to what she had to say. She would sit up in bed and talk to them, give clairvoyant descriptions and prophesy. Her hearers were filled with wonder at what they saw and heard, and looked upon the thing as something miraculous. My oldest brother and both my sisters were mediums, but gave up the exercise of their gift owing to the ridicule and persecution which they suffered.

That brief passage has an eloquence of its own, for it casts an indirect light on our late editor's character and career. It is no reflection on his brother and sisters that they abandoned the exercise of their psychical gifts in days when intolerance and ignorance regarding psychical matters were widespread, and the disposition to persecute was still prevalent. There were hot fires of hate for advanced opinions in those times, but for all his

amiable and sensitive nature, Mr. Wallis had the courage of his opinions, the will to proceed, and the power to endure. He was aided, of course, all the way by that 'ministry of angels' which is a part of our profession of faith. He went from strength to strength, and at the full tide of his powers stood as a monument of what can be accomplished by a progressive soul, self-reliant, but not self-sufficient, open to influence and inspiration from the next life, but not at the mercy of all its tides and forces. He knew how to co-operate with his inspirers, and maintain that balance which keeps the interior side of the mind receptive to the influence of inspiration and the external side positive to all that would distract or agitate. Hence he was a ready instrument for the high teachings which for so many years were given through his mediumship.

He was, like so many other mediums, a standing disproof of the old charge that mediumship is detrimental to health. We recall our friend's clear, sane mind, his invariable brightness of disposition—he was always cheerful, alert, courageous, a devoted follower of truth, and a man who throughout all preserved his ideals and loved and worked for humanity. Friends all through the length and breadth of Great Britain and in many other lands will hear with sorrow that he has been taken from us, and will unite with us in sympathy for Mrs. Wallis and the family. At such a time as this it comes home to us how beautiful and how consoling is the knowledge that there is in reality no death. That was the sign of our friend's mission on earth; it was the message of his life; it was the faith in which he lived and died.

We can say no more at present—the pain of the parting with our friend is too fresh—we write with the news of his transition still ringing in our ears. When it becomes more widely known the voice of lament will go up in many quarters, even though those who grieve will know that love still binds the two worlds in one, and that those who leave us through the grey gateway are often more truly with us when we have lost the touch of the vanished hand and hear the voice no more.

Next week's issue of 'LIGHT' will be a Memorial Number, and we shall be pleased to have any personal reminiscences of our late editor which his friends amongst our readers may be able to send us.

A WARM TRIBUTE TO MR. WALLIS.

Prior to the commencement of the meeting of the Marylebone Spiritualist Association at the Arts Centre on Sunday evening last, the chairman, Mr. A. J. Watts, spoke with deep feeling of the passing from the mortal form of Mr. E. W. Wallis, paying a fine tribute to his splendid work for Spiritualism, and his long and cherished connection with the Marylebone Spiritualist Association, both as platform speaker and Associate. A resolution of deep sympathy with Mrs. Wallis and family was passed in silence by the whole assembly standing.

IMAGINATION AND CLAIRVOYANCE.

Mr. Horace Leaf, whose recent address at the Rooms of the London Spiritualist Alliance we reported in our last issue, has an important article in 'The Progressive Thinker' for the 3rd inst. on the above subject. He says:—

If clairvoyant visions are illusions due to involuntary action of the imagination, it is to be expected they will conform with the pre-existing and favoured notions. But if they are entirely outside the province of personal opinion, especially on matters regarded as of great importance, it seems as if an explanation is to be sought elsewhere.

After giving a case in point he judges that:—

Second sight is quite outside the province of imagination, and must be otherwise accounted for. No amount of explanation can convince the true clairvoyant that the visions seen are not realities related to things distinct from the normal human consciousness. It is a source of grief and even exasperation to hear so-called authorities, lacking personal experience, positively declare that it is mere delusion. Too little is known of mind to permit anyone, even the most qualified alienist, to pass a definite opinion on perhaps its most elementary phases.

W. T. STEAD AND HIS WORK FOR SPIRITUALISM.

By MISS EDITH K. HARPER.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance, on Thursday evening, December 18th, 1913, at the Salon of the Royal Society of British Artists, Vice-Admiral W. Osborne Moore, vice-president, in the chair.

(Continued from page 21.)

When the Bureau had been a few months in regular working order, Mr. Stead wrote: 'The result has been to confirm my conviction that it is indeed perfectly possible to establish communication with those who sincerely love, even although divided by the grave, excepting under circumstances in which it is inadvisable that communication should be effected.'

That there are sometimes reasons why communication is undesirable was made quite clear by Julia herself, both in her letters and in the terms of her application forms. Also, there are persons whose turn of mind is satisfied by the consolations of ordinary Orthodoxy, and whose grief is assuaged by the 'sure and certain hope of a glorious resurrection,' and the belief that their loved ones, having been removed by the decree of Providence, are being cared for by that Providence in some more or less remote sphere, and are no longer in need of the ministrations of those they have left behind. For such the Bureau is unnecessary. Julia never seeks to proselytise, she simply says, in effect, to mourners, 'If you are inconsolable, by reason of your grief, and long for communication with your departed friends, and sincerely believe that they long for communication with you, then I will try to help you by every means in my power.' That was the idea with which she started off. But she gradually made a discovery, which she made known to Mr. Stead when the work had been going on for about two years. And it was this.

When she passed over she thought that everyone was anxious to keep in touch with his or her dear ones. But in the course of her attempts to link people together she had gradually found that such was not always the case. It is a question of temperament there as here, whether the love is of the kind that lasts, or whether it is a case of 'out of sight, out of mind.' With experience, Julia said she had found that the desire for communication did not in many cases last. Sometimes this is because new ties have been formed on one or both sides. A somewhat amusing example came within our own notice. A lady came one day in the most violent grief, and filled in a form desiring to get into touch with her husband. He had been an officer in the army, quite a young man, and she was evidently almost in despair. When she came for her sittings she asked me if I would take the notes, as she was unused to psychic things and felt nervous. The sensitive, knowing nothing whatever about the case, immediately described a man's form standing very close to the lady. He described him very minutely, and said he was always with her. To my surprise she said, very decidedly indeed, that she could not place him; the description was nothing like the one she wanted, and so on. As the sensitive persisted that he described exactly what he saw, and could not really help the fact of the spirit being present with her, the lady seemed rather annoyed, and the sitting terminated rather unsatisfactorily. Afterwards she showed me her husband's portrait, and said, 'You see that is nothing like the face the medium described!' Nor was it. The matter ended, but later I learnt, through an acquaintance of the lady, who happened to be a friend of my own, that she had been married twice, and that the medium had apparently been describing the appearance of the first husband, who was evidently a very unwelcome intruder.

So Julia wrote, through Mr. Stead's hand, that with more experience she had found that the number of those who desire to communicate is comparatively few. This was the only important point on which she made any correction or alteration in her first series of letters. She said:—

When emigrants arrive in a new country their hearts are in the old world; they long to hear from the old home. But

after a time new interests arise, and in many cases they gradually cease to correspond. So it is with those who pass into spirit-life, which is even more absorbing. And when the family circle is complete, when those we love are with us, why should we wish to communicate? *Our life lies on our own plane.* But that is no reason why you should not seek to establish the Bureau. What my Bureau will do will be to enable those who have newly lost their dear ones to have messages. The first important work of the Bureau will be the evidence it will afford of the reality of this world. How immense, how multifarious, will be the results of the recognition of that reality! It will revivify and reorganise the whole religious and ethical systems of the world.

And in other cases it is very likely that during sleep the soul, which for the time is then free from its bodily envelope, has full opportunity for converse with departed friends in their own conditions and their own world. Only we, who are still linked up with our physical body, are obliged to return to it at frequent intervals, until at last our own turn comes to remain with our friends in the Kingdom of Souls. As Mr. Stead once said: 'We are amphibious beings, we live in two elements, the physical and the spiritual, and there is not a materialist nor an agnostic now on earth who could live a week if he did not pass into the spirit world by the simple process of going to sleep. Otherwise it would mean that he did not sleep, and no one could live very long who never slept at all.'

With regard to the sittings, the personal sittings were naturally, as a rule, the most successful, though the psychometry was often extraordinarily good. One typical example comes to my mind at the moment. Someone sent from India a little wooden penholder, which, he said, had been used by his son. Would it be possible to get into touch with him? Holding the pen, the sensitive, Mr. Robert King, who knew nothing whatever about the case, nor where the object had come from, began to describe a boy, giving a definite description of his appearance, and presently obtaining a little message of greeting addressed to the applicant, with whom, he said, there was a close tie. He then said, 'I seem to get Oriental conditions, and I hear a word that sounds like "Shanti," being repeated several times.'

When the report of the sitting was sent out to India, the father wrote back, with much gratitude, saying he had no doubt that he had been in touch with his son, for not only was he quite a boy, but the description given by the sensitive was extremely good, and as for the word 'Shanti,' it meant 'Peace be with you,' and was his son's morning greeting to him every day. (Applause.)

Another very interesting and important detail was the telepathic test, which was as follows:

When the applications for the Bureau had been duly approved by Julia the applicants were next asked to fill up a printed form specifying in minute detail what messages they would consider as evidential, and as proving that they had been actually in communication with their friends on the other side, 'excluding the hypothesis of telepathy.' This form they were to seal carefully and to keep in their own possession until after the sittings. Telepathy, having been absolutely scouted by the scientists of a generation ago as a fantastic impossibility, is now of course generally offered as a final explanation of supposed spirit communications! But in order to meet this objection Julia had instructed that the applicant be asked to fix his mind as intently as possible, at some time during the sitting upon some person, place, name or thing having nothing whatever to do with the deceased friend, and to note carefully the result. Obviously if telepathy were the explanation of successful results, it would take effect here also. But not in one single instance did the telepathic test succeed. In no case did any of the sensitives receive from the mind of the sitter the word or name which was being, as you may say, 'thrown at them' by the sitter for that very purpose.

I am afraid that the sitters did not always remember to apply the 'telepathic test'; but in the large majority of cases they did, and I think you will agree with me that the results clearly proved that the telepathic test when weighed was found wanting! (Applause.)

When Mr. Stead first started the Bureau he said that if one tenth of the results were successful he would feel the attempt had been more than justified. But we found that each year the

proportion of successful results was pretty evenly maintained at about one third. Out of rather more than six hundred suitable applications during the three years, only fifty-eight persons stated definitely that they had not been brought into communication with their friends. One hundred and fifty-two wrote that they were uncertain one way or the other, they could not feel quite sure. A good many cases were deferred, held over, some were unfinished, and many persons had not returned their forms or their reports at all. But nearly two hundred, or to be exact, one hundred and ninety-two—that is, close upon one-third of the whole—have written stating that they feel absolutely confident they have been brought into communication with their loved ones.

This brings me to the financial aspect of the work. You have been told there was no charge for the use of the Bureau. And there was not. But that does not mean that it cost nobody anything. It simply means that Mr. Stead bore the whole cost himself. He told Julia it would cost one thousand pounds a year, but for the first year it cost him much nearer two thousand. After that it was not quite so much. (But Mr. Skeels, who for the first year kindly acted as hon. treasurer, can bear me out in this declaration.) The expenses included the rent and other expenses of the offices, the salaries of the different members of the staff, the payment of the mediums, the enormous outlay for printing and typewriting, postage and stationery, and a thousand and one incidental expenses. From first to last no charge whatever was made to the public by Mr. Stead for the use of the Bureau. During those three years the Bureau gave upwards of thirteen hundred sittings, every one of which was paid for by Mr. Stead out of his own pocket.

The Borderland Library was not an integral part of the Bureau. No one was obliged to join it who did not wish to do so. It was a convenience for those who wished to study psychic literature, and the subscription was a guinea a year. But membership of the library did not also include the use of the Bureau nor sittings with mediums. It gave no privilege whatever beyond access to the books. Nothing but Julia's own sanction made the services of the Bureau available. What could be done, however, by any persons who wished was to make a donation or freewill thankoffering to the Bureau, after the completion of their case, not before, and only by their own express and voluntary desire. Occasionally this was done, but in by far the greater number of cases nobody made any offering at all. But certain it is that this aspect of the matter never crossed Mr. Stead's mind. He never once asked me whether anyone had given a donation, when the case was complete. All he cared to know was whether the person had succeeded in getting into touch with his or her dear ones. He was never too busy or too pre-occupied to look up and listen with the keenest sympathy and satisfaction when one told him of some sorrowful person having gone away happy and comforted. He never once asked, 'Did they send a donation afterwards?' I am absolutely certain that that thought never crossed his mind. To share with others the joy and consolation he had himself received, to spread the knowledge that death is no dividing abyss, but rather the gateway, if we will, to closer communion—that was all he desired. He often said: 'Of all my work the Bureau is nearest my heart.' His great political and international work was to him only the platform from which he could stand before the world to proclaim his message of peace and immortality. (Applause.)

In thus describing the work of the Bureau I have kept more or less to its regular routine, and to the work done by the psychics of its regular staff, who were definitely engaged by Mr. Stead for this purpose. It is not opportune now to speak of the many other mediums whose gifts were investigated by him during these three years. Of the wonderful mediumship of Mrs. Wriedt, during her three visits to this country, on the invitation first of Mr. Stead and then of Admiral Moore, who was the first to draw Mr. Stead's attention to Mrs. Wriedt, there is no time now for details, and, besides, the sittings with Mrs. Wriedt were quite differently arranged from the usual Bureau work. But Mrs. Wriedt was a distinct event in the life of Julia's Bureau, and Admiral Moore has collected together a valuable record of her mediumship in his book 'The Voices,'

and I am sure the Admiral will bear me out in saying that at least half a dozen volumes might be written in testimony to the remarkable use the spirit-world can make of her. Unfortunately it nearly always happens that the best 'tests' are of too sacred a nature to be given to the world at large. We little thought when Mrs. Wriedt first came to England that in so short a time she was destined to be one of those whom Mr. Stead himself would use as a channel for his own communications from the other side! For since he passed from physical conditions he has worked no less ardently for the cause he holds so dear than he did while here. Of his many efforts to send us greeting and cheer, with varying degrees of success, through several different forms of mediumship, a very interesting and careful account has also been given by that veteran worker for Spiritualism, Dr. Coates, of Rothesay, in his book, 'Has W. T. Stead Returned?'

I cannot conclude my paper without recalling the fact that it was in consequence of the existence of Julia's Bureau that I was able to obtain some of the few meagre details that are known concerning Mr. Stead's last earthly moments. A few days before he sailed, an American lady, Mrs. Shelley, called to see him at Kingsway, and he, being more than usually busy, asked me to talk to her on his behalf. She was a stranger visiting England, and she was very anxious to have a sitting with one of the mediums of the Bureau. It was rather difficult to arrange, as many of the mediums were out of town for the Easter holidays. However, I was able to arrange it for her, and we had quite a little talk about Julia and other things, for, needless to say, our American visitors were always greatly interested to learn that Julia was a countrywoman of their own. I remember that Mrs. Shelley, on taking leave, expressed her great regret at not seeing Mr. Stead, adding she feared she would not have another chance as she was returning to America in a few days by the 'Titanic.' I said, 'Perhaps, after all, you may see him, for he also is sailing on the "Titanic."' We then parted, and I did not suppose I should ever hear from her again. But when the tidings of the tragedy came, and I was at the White Star Line Offices, waiting for news of the Chief, I saw Mrs. Shelley's name among the survivors, and I wrote to her in America and asked if she could give me any information about Mr. Stead. After a long time, for she had been very ill on returning to her home, I received from her the letter which has already been on several occasions quoted, in which she told me that Mr. Stead was standing at her left hand as she and her mother were put into the last lifeboat, and that the last she saw of him he was standing in the same place alone, in what seemed an attitude of prayer. The fact that he was then wearing no life-belt, though one of the stewards had helped him previously to fasten one on, shows that he had made yet one more sacrifice. 'You ask whether he wore a life-belt,' wrote Mrs. Shelley. 'Alas, no; they were too scarce!'

In founding Julia's Bureau Mr. Stead proclaimed openly to men the faith that was in him—his belief in the truth of spirit return, which had come to himself after much patient and laborious searching. He faced ridicule and abuse and contumely, and risked the loss of influence and prestige, with the sublime, self-sacrificing courage that was the chief feature in his character. And then—his earthly mission ended, as the greatest of all missions ended, in a seeming tragedy—he has gone onward to a higher aspect of his work, leaving those who worked with him to keep the hard-won ground that he has helped to gain. We know that 'somewhere, somehow,' he is working for and with us still, and that, though he now labours at the far side of the bridge, he is working still for Spiritualism, though on another plane, where his indomitable energy will help him, as it helped him here, to bridge the River of Death from the other side for those who look across it with faith and love, and that, though at times the clouds of earth may dim our vision here, we have but to call to him in the distance, and we shall surely hear his glad and cheering answer—'ALL IS WELL!' (Loud applause.)

THE CHAIRMAN said he should like to tell how he first became certain of Mr. Stead's presence at Wimbledon. It was about three weeks after the loss of the 'Titanic' that Mrs. Wriedt arrived. After supper she said that she wished to go into the stateroom. Mrs.

ITEMS OF INTEREST.

and Miss Harper and I accompanied her. When I had last seen Mr. Stead in the flesh his chief anxiety was about the coming visit of Mrs. Wriedt. He said to me: 'One thing I must ask you. There are certain people I do not wish admitted. One I forbid absolutely. Five or six you may admit if you like, but if you do so and there is any talk and angry recrimination you must deal with the matter yourself.' Two of these gentlemen are rather distinguished people. I bore his wishes in mind. Though I rather wished that one of them should sit, I would not go against Stead's desire. At that first sitting after Mrs. Wriedt's arrival, Mr. Stead was one of the first to manifest. To Miss Harper he gave two excellent tests of identity. To me he gave one. 'Admiral,' he said, 'don't have "A" and don't have "B" — naming the two gentlemen referred to. I cannot imagine a better test of identity. I have seen Mr. Stead four or five times at Cambridge House, and frequently talked with him in 1913, but only twice in 1913. The morning after the sitting referred to I saw an etherialised picture of his head and bust, looking older and whiter than I had known him and wearing a black tie. On the previous evening he had given special directions as to where his daughter was to sit on the following night. The list of sitters was read by Miss Harper, and he said, 'I wish Estelle to sit between you and your mother.' On the welcome night he appeared again, faced his daughter, and entered into a long conversation of a most touching character, in which at last he broke down completely, exclaimed 'My God! My God!' and dropped the trumpet on the floor.

DR. ABRAHAM WALLACE, in moving a hearty vote of thanks to Miss Harper, alluded to one aspect of Mr. Stead's character of which he had had more experience than most men—namely, his sympathy with all organisations for raising down-trodden women and oppressed men. Mr. Stead often sent him individuals who had not the wherewithal to buy bread or get shelter, and always regarded as a personal favour any service he (the doctor) was able to give. A beautiful example not only of belief, but of conviction, as to the continued functioning of friends on the other side was afforded by the speech Mr. Stead made on the passing of his son William. He felt that his work was being carried out, assisted by that beautiful spirit. Such was the consolation experienced by a true Spiritualist. W. T. Stead lived a noble life, and died an heroic death.

The resolution, having been seconded by Mrs. Goodall and supported by Miss Mack Wall, was carried with acclamation.

A SUPREME HAPPY THOUGHT.

From the unseen all flows: back to the unseen all returns. There, in those spheres of the higher life, the illimitable forces are, unwasted because ever renewed; and there, under new conditions of being, the vanished wayfarers and learners are. When they went away, they only put aside the hindering body, and slipped behind the veil. Earth reared them; heaven retains them. Earth taught them the elements; heaven will complete their education. The wisdom, the generosity, the mind's music, the wit, the love of beauty, the heart's delight in love, the reforming temper, the Christ's self-sacrificing spirit, the child's affection, the mother's tenderness, the statesman's power to guide, all are there, and all are there for service—to banish sorrow, to quiet grief, to curb and convert the cruel, to cleanse the unclean, to teach the ignorant, to make heaven delightful, to empty hell. Oh, it is indeed a supremely happy thought, of which the poor world greatly stands in need!

But it is also a thought that should make one serious and grave. If all this is true, the real self is the inner self, and that records the actual story of the life. Not the body's seemings but the spirit's desires will survive the departure to the unseen from the seen: and we shall have only what we are. Then will the realities appear, and the judgment and the sentence will be not another's but our own.

WE learn from 'The Standard' of the 13th inst. that a 'psychic dinner' took place on the previous evening at the Lyceum Club, when Miss Marjorie Hamilton discoursed on 'The Theory of Colours,' Dr. Albert Wilson on 'The Physical Basis of Psychic Phenomena,' Mr. Hine on 'Dreams,' and Mr. A. S. Ackermann on 'Popular Fallacies.'

Within two years a fifth edition of Mr. L. V. H. Witley's book, 'The Ministry of the Unseen,' has been called for in England, and a leading firm of publishers in the United States has just agreed to issue an American edition. As to Mr. Witley's other works we are informed that a second edition of 'The Life which is Life Indeed: Here and Hereafter' was issued early last year and a second issue of 'Love from Beyond the Veil' is now in the press. These facts illustrate the trend of public thought. Possibly Mr. Witley's standpoint, that of the liberal Christian, may have something to do with his success.

'The Vineyard' is always stimulating reading. In the January number the Rev. A. H. Baverstock, dealing with 'The Labourer's Lot,' declares that if, as is surely inevitable, that lot calls for sacrifice, 'it is the landlord who must set the example and the farmer who must follow'; the labourer has already 'more than his share of self-sacrifice.' Under the satirical heading, 'The Perfected Factory,' Marion Newbegin tells of her visit to a 'Garden City' factory which had aroused Mr. Asquith's enthusiasm. The lady was not impressed, save by the fact that girls were standing for eight hours carrying out purely mechanical operations with breathless rapidity and extraordinary nimbleness. The 'artistic trumpery of the Garden City' is, in her view, 'but a sop to a half-awakened conscience,' and cannot disguise the fact that these girls are being degraded to the level of things. As she emerged from the great hall the sight of the smug Garden City in the sunshine seemed to rouse physical nausea. 'It is built for and by advertisement as a result of a successful attempt to create an artificial demand for a commodity in whose making the legitimate claims of human life are ruthlessly sacrificed. Does a system of sharing the spoil lessen the wrong? Nay, does not the fact that each one of us in some degree does share the spoil render the hope of a solution more remote than it might otherwise be?' The other contributions, both prose and poetry, maintain the usual level of excellence.

In his 'Explanatory Notes' to his presidential address to the British Association, Sir Oliver Lodge, when referring to the results of psychical research, says: 'No one crucial episode can ever be brought forward as deciding such a matter. That is not the way in which things of importance are proven. Evidence is cumulative, it is on the strength of a mass of experience that an induction is ultimately made and a conclusion provisionally arrived at; though sometimes it happens that a single exceptional strong instance, or series of instances, may clinch it for some individual. But indeed the evidence in one form and another has been crudely before the human race from remote antiquity, only it has been treated in ways more or less obfuscated by superstition. . . . Anyone with a real desire to know the truth need not lack the evidence if he will read the records with an open mind and then bide his time and be patient till an opportunity for first-hand critical observation is vouchsafed him, . . . real conviction must be attained by first-hand experience in the present.'

Miriam Davies, writing in 'The New York Times,' refers to the fact that Mr. Coningsby Dawson, in his book, 'The Garden Without Walls,' makes his hero realise the presence of his departed mother by the fragrance of violets, and mentions that she herself has had a similar experience. She never knew her mother, but she and her father were inseparable until he 'died' (she was then seventeen years old), leaving her alone in their rambling old house in Massachusetts. Since his passing over, now some years ago, whenever she sits in the library after dinner (where she and her father used to sit while he enjoyed his after-dinner cigar), she is always conscious of the smell of tobacco. At first she used to think it was 'fancy,' but as it has occurred for years she feels convinced that in that place and hour, which used always to be their most intimate, her father still comes to her. Mr. Collins relates a similar experience and says that the odour of heliotrope has always denoted for him the presence of his mother, who died thirty years ago.

THE Editor of 'Antares Almanac,' in a courteous letter concerning our criticism of the proposed 'new' astrological aspects, claims that the old aspects are insufficient to meet all cases: that events sometimes occur in the life of the native which are not signified in the nativity, hence the necessity to add to the number of planetary positions. We readily admit the need of greater accuracy in prediction; but we do not like to have it made dependent upon a new series of aspects—it is very much like discarding the rifle for the shot-gun in order to strike the target. The science is already embarrassed with too many alternatives; what is required is a co-ordination of existing methods, with, perhaps, a little more scope for the intuitional reading of the horoscope.—B.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Christian Science a Plagiarism.

SIR,—In 'LIGHT' of December 6th, Mr. Pole says that no impartial observer is likely to accept Mr. Bathurst's explanation that Mrs. Eddy did not borrow Christian Science from Mr. Quimby. Kindly permit me to point out that, even from Mr. Pole's point of view, Mrs. Eddy could no more be said to have borrowed her teaching from Mr. Quimby than Mr. Quimby could be said to have borrowed his from the whole body of idealistic philosophy. If Mrs. Eddy did teach what Mr. Quimby is said to have taught she was only, in her day, the last result of this wave of idealism, the knowledge of which Quimby must himself have borrowed, consciously or unconsciously, from previous thinkers.

As a matter of fact, on the showing of the people who claim to explain what Mr. Quimby taught, Mrs. Eddy taught something diametrically different. All that it is necessary to do is to take any one of the statements of what Quimby taught and compare it with the teaching of 'Science and Health,' in order to show that the two are antithetical. Nobody has ever denied that Mrs. Eddy had close connections with Quimby, just as she had with homœopaths at another period of her career. Her discovery was arrived at by essentially experimental methods. She was brought up a member of the Congregational (Trinitarian) Church, and shared the ordinary materialistic opinions—I use the word materialistic in its scientific sense—of her father with respect to phenomena. Later she took up the study of homœopathy and gradually began to perceive the influence of mind on matter. In Mr. Quimby she found a man imbued with a further perception of what this meant. Still experimenting she, for the time being, came under the influence of the views of Mr. Quimby, but she did not stop here, and in temporarily accepting the opinions of Quimby she no more plagiarised his views than she did those of Hahnemann. The teaching of Mrs. Eddy is something fundamentally different from what is always put forward as the teaching of Quimby. And if anyone will read Quimby's own manifesto, say in the 'Bangor Jeffersonian,' it will be seen that it is a frank statement of mesmerism and the form of psychology which Mrs. Eddy ultimately expressly repudiated. It is much to be doubted whether the people who accuse Mrs. Eddy of plagiarising Quimby have ever taken the trouble to compare Quimby's own statements about his teaching with Mrs. Eddy's teaching in 'Science and Health,' but in their attempts to give form to Quimby's teaching they are providing future generations with a useful demonstration of the fact that whatever he may have taught it is not what is taught in 'Science and Health.' As for the statement that Quimby first used the term 'Science and Health,' your correspondent gives no proof of it whatever; if anybody was the originator of it, it was Wyclif in his translation of the Gospel of Luke. As everyone knows, in the original Wyclif Bible the verse, 'To give knowledge of salvation unto his people,' is translated 'To zeue science and helthe to his puple,' whilst in the later revision of John Purvey the words read 'science of health.' You might just as well accuse Quimby of plagiarising Wyclif on the ground that he borrowed his phrase, if he ever made use of it, from Purvey. Mrs. Eddy, on page ninety of 'The Messages to the Mother Church,' explains that the phrase came to her one night when she was thinking out the title of her book. When next day she spoke of it to her friends they advised her to drop both the title and the book. Six months later Miss Dorcas Rawson brought her a copy of Wyclif's translation and pointed out the identical phrase in the translation of the Gospel of Luke. That, roughly, is the story of the matter. The only material point is the question of the plagiarism of the book, and it is perfectly certain, to anybody who understands 'Science and Health,' that it is an actual denial of Quimby's own statements of his philosophy.—Yours, &c.,

FREDERICK DIXON.

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In a letter to the editor of the 'Portland Advertiser': 'I differ from all classes of doctors, from the allopathic physician to the healing medium. They all believe in disease, and recommend medicine. Now, I deny disease as a truth, but admit it as a deception. . . My way of curing convinces a patient that he has been deceived. . . Whatever we believe, that we create. . . Our beliefs are the cause of our misery.' And in letters written in 1860 to a clergyman and a doctor respectively, he says: 'I will try to give you the wisdom you ask. . . but my wisdom is not that of man. It belongs to a Wisdom that is above man as man. . . It was taught 1,800 years ago. . . is in the world, and the world knows it not'; and he tells the young doctor to be charitable to the poor, and keep the health of his patient in view without thinking of money. In a leader published in the journal named, in 1865, the writer says: 'By a method entirely novel, and at first sight quite unintelligible, Dr. Quimby has been slowly developing what he calls the "Science of Health."' Mrs. Eddy copyrighted her first pamphlet on the subject in 1870. But to continue from Quimby's notes: 'December, 1861. It is the office of wisdom to explain the phenomena in man called disease, to show how it is made, and how it can be remade. This is as much a science as it is to know how to decompose a piece of metal. . . Everyone is made of matter, and matter is continually going through a chemical change. . . A belief has life or matter, for it can be changed. . . One thing is certain—the time will come when the opinions of priests and doctors must give way to the science of life, for their opinions lead to death and misery, and the science of life is health and happiness. Where does disease come from? I answer, it does not come; it is created, not by God, but by man. . . Every disease is the invention of man, and has no identity in wisdom; but to those who believe it, it is a truth. Disease is false reasoning. All men have sinned or embraced belief, so must die to their belief. Disease is a belief; health is in wisdom. . . He that loseth his life for wisdom will find his health or life. . . The same Christ which you crucify by your theories is the same that Jesus taught. . . 1864.—The sick have been deceived by false words, and have fed on food that contains no wisdom. . . There is a bread which, if a man eat, he is filled, and this bread is Christ or Science. It is the body of Christ.'

ITEMS OF INTEREST.

and Miss Harper and I accompanied her. When I had last seen Mr. Stead in the flesh his chief anxiety was about the coming visit of Mrs. Wriedt. He said to me: 'One thing I must ask you. There are certain people I do not wish admitted. One I forbid absolutely. Five or six you may admit if you like, but if you do so and there is any talk and angry recrimination you must deal with the matter yourself.' Two of these gentlemen are rather distinguished people. I bore his wishes in mind. Though I rather wished that one of them should sit, I would not go against Stead's desire. At that first sitting after Mrs. Wriedt's arrival, Mr. Stead was one of the first to manifest. To Miss Harper he gave two excellent tests of identity. To me he gave one. 'Admiral,' he said, 'don't have "A" and don't have "B"—naming the two gentlemen referred to. I cannot imagine a better test of identity. I have seen Mr. Stead four or five times at Cambridge House, and frequently talked with him in 1912, but only twice in 1913. The morning after the sitting referred to I saw an etherealised picture of his head and bust, looking older and whiter than I had known him and wearing a black tie. On the previous evening he had given special directions as to where his daughter was to sit on the following night. The list of sitters was read by Miss Harper, and he said, 'I wish Estelle to sit between you and your mother.' On the welcome night he appeared again, faced his daughter, and entered into a long conversation of a most touching character, in which at last he broke down completely, exclaimed 'My God! My God!' and dropped the trumpet on the floor.

DR. ABRAHAM WALLACE, in moving a hearty vote of thanks to Miss Harper, alluded to one aspect of Mr. Stead's character of which he had had more experience than most men—namely, his sympathy with all organisations for raising down-trodden women and oppressed men. Mr. Stead often sent him individuals who had not the wherewithal to buy bread or get shelter, and always regarded as a personal favour any service he (the doctor) was able to give. A beautiful example not only of belief, but of conviction, as to the continued functioning of friends on the other side was afforded by the speech Mr. Stead made on the passing of his son William. He felt that his work was being carried out, assisted by that beautiful spirit. Such was the consolation experienced by a true Spiritualist. W. T. Stead lived a noble life, and died an heroic death.

The resolution, having been seconded by Mrs. Goodall and supported by Miss Mack Wall, was carried with acclamation.

A SUPREME HAPPY THOUGHT.

From the unseen all flows: back to the unseen all returns. There, in those spheres of the higher life, the illimitable forces are, unwasted because ever renewed; and there, under new conditions of being, the vanished wayfarers and learners are. When they went away, they only put aside the hindering body, and slipped behind the veil. Earth reared them; heaven retains them. Earth taught them the elements; heaven will complete their education. The wisdom, the generosity, the mind's music, the wit, the love of beauty, the heart's delight in love, the reforming temper, the Christ's self-sacrificing spirit, the child's affection, the mother's tenderness, the statesman's power to guide, all are there, and all are there for service—to banish sorrow, to quiet grief, to curb and convert the cruel, to cleanse the unclean, to teach the ignorant, to make heaven delightful, to empty hell. Oh, it is indeed a supremely happy thought, of which the poor world greatly stands in need!

But it is also a thought that should make one serious and grave. If all this is true, the real self is the inner self, and that records the actual story of the life. Not the body's seemings but the spirit's desires will survive the departure to the unseen from the seen: and we shall have only what we are. Then will the realities appear, and the judgment and the sentence will be not another's but our own.

WE learn from 'The Standard' of the 13th inst. that a 'psychic dinner' took place on the previous evening at the Lyceum Club, when Miss Marjorie Hamilton discoursed on 'The Theory of Colours,' Dr. Albert Wilson on 'The Physical Basis of Psychic Phenomena,' Mr. Hine on 'Dreams,' and Mr. A. S. Ackermann on 'Popular Fallacies.'

Within two years a fifth edition of Mr. L. V. H. Witley's book, 'The Ministry of the Unseen,' has been called for in England, and a leading firm of publishers in the United States has just agreed to issue an American edition. As to Mr. Witley's other works we are informed that a second edition of 'The Life which is Life Indeed: Here and Hereafter' was issued early last year and a second issue of 'Love from Beyond the Veil' is now in the press. These facts illustrate the trend of public thought. Possibly Mr. Witley's standpoint, that of the liberal Christian, may have something to do with his success.

'The Vineyard' is always stimulating reading. In the January number the Rev. A. H. Baverstock, dealing with 'The Labourer's Lot,' declares that if, as is surely inevitable, that lot calls for sacrifice, 'it is the landlord who must set the example and the farmer who must follow'; the labourer has already 'more than his share of self-sacrifice.' Under the satirical heading, 'The Perfected Factory,' Marion Newbegin tells of her visit to a 'Garden City' factory which had aroused Mr. Asquith's enthusiasm. The lady was not impressed, save by the fact that girls were standing for eight hours carrying out purely mechanical operations with breathless rapidity and extraordinary nimbleness. The 'artistic trumpery of the Garden City' is, in her view, 'but a sop to a half-awakened conscience,' and cannot disguise the fact that these girls are being degraded to the level of things. As she emerged from the great hall the sight of the smug Garden City in the sunshine seemed to rouse physical nausea. 'It is built for and by advertisement as a result of a successful attempt to create an artificial demand for a commodity in whose making the legitimate claims of human life are ruthlessly sacrificed. Does a system of sharing the spoil lessen the wrong? Nay, does not the fact that each one of us in some degree does share the spoil render the hope of a solution more remote than it might otherwise be?' The other contributions, both prose and poetry, maintain the usual level of excellence.

In his 'Explanatory Notes' to his presidential address to the British Association, Sir Oliver Lodge, when referring to the results of psychical research, says: 'No one crucial episode can ever be brought forward as deciding such a matter. That is not the way in which things of importance are proven. Evidence is cumulative, it is on the strength of a mass of experience that an induction is ultimately made and a conclusion provisionally arrived at; though sometimes it happens that a single exceptional strong instance, or series of instances, may clinch it for some individual. But indeed the evidence in one form and another has been crudely before the human race from remote antiquity, only it has been treated in ways more or less obfuscated by superstition. . . . Anyone with a real desire to know the truth need not lack the evidence if he will read the records with an open mind and then bide his time and be patient till an opportunity for first-hand critical observation is vouchsafed him, . . . real conviction must be attained by first-hand experience in the present.'

Miriam Davies, writing in 'The New York Times,' refers to the fact that Mr. Coningsby Dawson, in his book, 'The Garden Without Walls,' makes his hero realise the presence of his departed mother by the fragrance of violets, and mentions that she herself has had a similar experience. She never knew her mother, but she and her father were inseparable until he 'died' (she was then seventeen years old), leaving her alone in their rambling old house in Massachusetts. Since his passing over, now some years ago, whenever she sits in the library after dinner (where she and her father used to sit while he enjoyed his after-dinner cigar), she is always conscious of the smell of tobacco. At first she used to think it was 'fancy,' but as it has occurred for years she feels convinced that in that place and hour, which used always to be their most intimate, her father still comes to her. Mr. Collins relates a similar experience and says that the odour of heliotrope has always denoted for him the presence of his mother, who died thirty years ago.

THE Editor of 'Antares Almanac,' in a courteous letter concerning our criticism of the proposed 'new' astrological aspects, claims that the old aspects are insufficient to meet all cases: that events sometimes occur in the life of the native which are not signified in the nativity, hence the necessity to add to the number of planetary positions. We readily admit the need of greater accuracy in prediction; but we do not like to have it made dependent upon a new series of aspects—it is very much like discarding the rifle for the shot-gun in order to strike the target. The science is already embarrassed with too many alternatives; what is required is a co-ordination of existing methods, with, perhaps, a little more scope for the intuitional reading of the horoscope.—B.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Christian Science a Plagiarism.

SIR,—In 'LIGHT' of December 6th, Mr. Pole says that no impartial observer is likely to accept Mr. Bathurst's explanation that Mrs. Eddy did not borrow Christian Science from Mr. Quimby. Kindly permit me to point out that, even from Mr. Pole's point of view, Mrs. Eddy could no more be said to have borrowed her teaching from Mr. Quimby than Mr. Quimby could be said to have borrowed his from the whole body of idealistic philosophy. If Mrs. Eddy did teach what Mr. Quimby is said to have taught she was only, in her day, the last result of this wave of idealism, the knowledge of which Quimby must himself have borrowed, consciously or unconsciously, from previous thinkers.

As a matter of fact, on the showing of the people who claim to explain what Mr. Quimby taught, Mrs. Eddy taught something diametrically different. All that it is necessary to do is to take any one of the statements of what Quimby taught and compare it with the teaching of 'Science and Health,' in order to show that the two are antithetical. Nobody has ever denied that Mrs. Eddy had close connections with Quimby, just as she had with homeopaths at another period of her career. Her discovery was arrived at by essentially experimental methods. She was brought up a member of the Congregational (Trinitarian) Church, and shared the ordinary materialistic opinions—I use the word materialistic in its scientific sense—of her father with respect to phenomena. Later she took up the study of homeopathy and gradually began to perceive the influence of mind on matter. In Mr. Quimby she found a man imbued with a further perception of what this meant. Still experimenting she, for the time being, came under the influence of the views of Mr. Quimby, but she did not stop here, and in temporarily accepting the opinions of Quimby she no more plagiarised his views than she did those of Hahnemann. The teaching of Mrs. Eddy is something fundamentally different from what is always put forward as the teaching of Quimby. And if anyone will read Quimby's own manifesto, say in the 'Bangor Jeffersonian,' it will be seen that it is a frank statement of mesmerism and the form of psychology which Mrs. Eddy ultimately expressly repudiated. It is much to be doubted whether the people who accuse Mrs. Eddy of plagiarising Quimby have ever taken the trouble to compare Quimby's own statements about his teaching with Mrs. Eddy's teaching in 'Science and Health,' but in their attempts to give form to Quimby's teaching they are providing future generations with a useful demonstration of the fact that whatever he may have taught it is not what is taught in 'Science and Health.' As for the statement that Quimby first used the term 'Science and Health,' your correspondent gives no proof of it whatever; if anybody was the originator of it, it was Wyclif in his translation of the Gospel of Luke. As everyone knows, in the original Wyclif Bible the verse, 'To give knowledge of salvation unto his people,' is translated 'To zeue science and helthe to his puple,' whilst in the later revision of John Purvey the words read 'science of health.' You might just as well accuse Quimby of plagiarising Wyclif on the ground that he borrowed his phrase, if he ever made use of it, from Purvey. Mrs. Eddy, on page ninety of 'The Messages to the Mother Church,' explains that the phrase came to her one night when she was thinking out the title of her book. When next day she spoke of it to her friends they advised her to drop both the title and the book. Six months later Miss Dorcas Rawson brought her a copy of Wyclif's translation and pointed out the identical phrase in the translation of the Gospel of Luke. That, roughly, is the story of the matter. The only material point is the question of the plagiarism of the book, and it is perfectly certain, to anybody who understands 'Science and Health,' that it is an actual denial of Quimby's own statements of his philosophy.

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Permit me to say I think your Chicago correspondent is wrong in calling Christian Science a plagiarism. Were it so it could never have awakened the minds and inspired the lives of so many of our friends as it has done. The vital influence of its teachings cannot be gainsaid. But, it must be added, there is no space amongst us for the display of self-sufficiency or of a dogmatism which, if allowed to grow, would tend to stifle individual and arrest general development. Meanwhile, whilst we cannot be blind to the crudities and illogicalities of the Christian Science 'system' of Mrs. Eddy's metaphysics, the movement, amongst many others, evidences the spreading of a fertile current of more spiritual tendency, quickening us at last to see that we are all spiritual beings inhabiting in reality a spiritual universe.—Yours, &c.,

THOMAS TUDOR POLE.

[This correspondence is now closed.—ED. 'LIGHT.']

A Symbol Interpreted.

SIR,—With reference to the symbol mentioned by Mr. W. H. Evans in 'LIGHT' of December 6th, 1913, permit me to say that I have seen almost the same thing with a lady, but in her case there were three lilies, not five. The three 'lilies' represented the children she had 'lost' in their infancy, and the 'Cross' the pain she had endured by that loss; the 'moon' symbolised time; the boat the frail earth-life that was given the children; and the five-pointed star the sphere they now are in. This latter is confirmed by the golden light, or atmosphere, surrounding the whole symbol.—Yours, &c.,

JANE MARGARET HARRAD.

Remarkable Prophecies.

SIR,—I have had a remarkable book sent me containing many prophecies; some of them might interest you or your readers. I quote the following from this work, called 'The Healing Heart.'

'In 1914 there will be a great inrush of souls into the light, (your 'LIGHT' I hope, Mr. Editor).

'There will be a great downrush of spirit power and life, also a mighty rising like a tidal wave. These two forces will meet in the unseen world and will cause a great breaking up of former things.'

'This earth is changing its position in the solar system and is going through a mighty transit, and a new set of forces are already beginning to play upon it. This earth is travelling not toward the centre of the solar system—the physical sun—but toward her spiritual counterpart in the heart of the Pleiades, the sister earth—the perfect orb.

'Great power will be given to man when he is ready to receive it—a power capable of transmuting evil forces into beneficent intelligences. The dense body of the old creation is now beginning to clarify for those who come into the new creation,' &c.

There is much that is interesting in this book; time will prove the truth or otherwise of its prophecies.—Yours, &c.,

E. P. PRENTICE.

Sutton.

'Hoary Errors.'

SIR,—May I briefly refer to some of the age-long errors that have prevailed so universally, and which are exposed by von Shering in his 'The Evolution of the Aryan.'

'The notion of private property in land and soil was quite unknown to the Aryan, he recognised only common property. Even the Teutons at a much later date were unacquainted with it' (page 47).

Sabbatic = rest (Assyrian). 'The institution of the day of rest was originally Babylonian, not Jewish.' It was purely a social institution necessitated by slave labour, not religious.

Monotheism—That the Jews originated the belief in one god is another error. With the Jews Jehovah existed only for his people; their conception of the godhead was national egotism: 'God for me, but not for others' (p. 242).

Monotheism originated with the Aryans long before. *Religious intolerance* was first introduced by Moses. Polytheists are always tolerant; Monotheists intolerant, due to the Old Testament. 'It is time that Christians exchanged this for the spirit of the New.'

The worship of the so-called dead was held in deep reverence by the Aryans (p. 294). It is strange that such a radical change should have taken place in their descendants, who seldom give them even a thought.

The book is full of many other interesting facts, but your space being limited and valuable, I refrain.—Yours, &c.,

A. K. VENNING.

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

SOCIETY WORK ON SUNDAY, JAN. 11th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mr. Percy R. Street, under control, gave an able and eloquent discourse on 'The Lure of the Unknown,' in the course of which touching reference was made to the passing of Mr. E. W. Wallis. (The resolution of sympathy with Mrs. Wallis and family is referred to in another page of this issue). Mr. A. J. Watts presided. On the 5th inst. Mrs. Mary Gordon gave successful descriptions and spirit messages. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Mr. E. W. Beard gave addresses on 'Ministering Spirits' and 'The Holy Life.' The Misses Haywood sang a duet at the morning service. For next week's services, see front page.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mrs. Gillespie gave an inspiring address. Sunday next, 11 a.m., circle; 7 p.m., Mrs. Webster. Thursday, at 8, Mr. and Mrs. Lund.—M. S.

CRUYDON.—GYMNASIUM HALL, HIGH-STREET.—Interesting address on 'Dreams,' by Mr. Robert King. Sunday next, Mrs. de Beaurepaire. 22nd, meeting at 8, members' and friends' circle afterwards.—L. P. G.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Address by Mr. D. J. Davis on 'Why I Became a Spiritualist.' Sunday next, Mrs. Jamrach, address and clairvoyance; and Monday.—E. C. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Cannock, address and descriptions. Sunday next, at 7 p.m., meeting. Thursday, at 7, at Thames Valley Café, Clarence-street, Mrs. Neville, clairvoyance.—J. W. H.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Interesting reading by Mr. W. H. Such, 'The Hope of Life,' followed by answers to questions and descriptions by Mrs. E. Bryceson. Sunday next, address and solos by Mr. and Mrs. Alcock-Rush.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address by Mr. Symons on 'The Holy Trinity.' Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Maunders. Thursday, at 8, address and clairvoyance.—F. C.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mrs. Boddington gave address and descriptions. Mr. Lunnon sang a beautiful solo. Mr. Dimmick presided. Sunday next, at 7, Mr. Boddington. Thursday, 8.15, séance; silver collection. 24th, 'Social.' Tickets 6d.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, good circle; evening, interesting address by Mr. W. E. Long. Sunday next, Mr. W. E. Long: 11 a.m., circle; 6.30 p.m., 'Personal Experiences.' 25th inst., twenty-seventh Anniversary. All are welcome.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—A successful third week-night meeting. Mrs. M. H. Wallis answered many interesting questions. First Sunday meeting will be held January 25th, at 7 p.m., when Mrs. Gillespie (from U.S.A.) will speak and give clairvoyant descriptions.—T. B.

CHELSEA.—SYDNEY HALL, POND-PLACE, NEAR SOUTH KENSINGTON STATION, S.W.—Inspiring address by Mr. John Wallace, and excellent descriptions by Mrs. Moore. Sunday next, at 7 p.m., Mr. T. M. Melini on 'Your Mental Surroundings'; clairvoyante, Miss Florence Faircloth. Silver collection.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion; evening, address by Mr. J. Wrench, descriptions by Mrs. Pulham. 8th, Mrs. Harrod, address and psychometry. Sunday next, at 11.45 a.m., fellowship; 7 p.m., Mrs. Anna L. Gillespie. Thursday, at 8, newspaper cuttings and clairvoyance. 25th, Mrs. E. Neville.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, circle, convincing tests; evening, address by Mrs. E. Neville on 'The Power of Thought' and descriptions. 7th, address and descriptions by Mrs. Jamrach. Sunday next, 11.15 and 7, Mrs. L. Harvey (of Southampton); 3 p.m., Lyceum. Wednesday, Mrs. Harvey. 26th, Mr. G. R. Symons.—J. F.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Reynolds presided; evening, address by Mrs. Podmore on 'Angels,' and descriptions. Sunday next, 11.15 a.m., Mr. Hawes; 7 p.m., Mrs. Mary Davies. Monday, at 8, Miss Gibson. Tuesday, 7.15, healing. Wednesday, 8, Mrs. E. Neville. Thursday, 7.45, members.—N. R.

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Morning, Mr. Hanch opened discussion on 'Spiritual Gifts.' Evening, Mr. C. E. Sewell spoke on 'Psychic Development' and answered questions. 6th, Mr. R. T. Hutchfield spoke on 'Hereditary and Environment.' Sunday next, 11.15, Mr. C. E. Sewell. 7 p.m., Mr. L. I. Gilbertson on 'The Mystery of Evil.' Tuesday, 8 p.m., Mr. Wake and Mrs. Goode.—C. E. S.

BRISTOL.—THE SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mr. Baxter spoke on 'The Christ Spirit in Man' and 'The Angel of the Lord encampeth around His People.' Miss Whatley sang two beautiful solos. Church crowded. Sunday next, at 11 a.m. and 6.30 p.m., and Wednesday, at 7.30, services. Circles: Wednesday, 8.30, members'; Friday, 8, public.—J. L. W.

PECKHAM.—LAUSANNE HALL, LAUSANNE ROAD.—Morning, Mr. G. T. Wooderson on 'Inspiration'; evening, Mrs. Alice Jamrach on 'A Spiritualist's Idea of God,' followed by good descriptions. Sunday next, morning, Mr. Cox, address; Mr. Abethell, clairvoyance; evening, Mrs. Cannock, clairvoyance. 22nd, at 8.15, Mrs. Peeling. 25th, morning, Mr. Geo. Brown; evening, Mrs. Mary Davies, clairvoyance. Tuesdays, 8.15, healing.—A. C. S.

BRIGHTON.—MANCHESTER STREET (OPPOSITE AQUARIUM).—Addresses by Mr. W. J. Colville: morning subject, 'True Sensitiveness'; evening, 'Growth of a World Religion.' On Friday and Saturday afternoons and evenings, he spoke on 'Psychic Laws pertaining to Health, Happiness and Prosperity'; 'Stellar Theology and Masonic Astrology'; 'Form, Colours, Numbers and Names'; and 'The World's Bibles.' His addresses have been masterpieces of vigour and intellectuality. He speaks next Saturday at 3 and 8, and on Sunday at 11, 3 and 7. Tuesday at 3, private interviews; at 8, also Wednesday at 3, circles.

BRIGHTON.—WINDSOR HALL, WINDSOR STREET, NORTH STREET.—Mrs. Mary Davies gave excellent addresses and descriptions. Sunday next, at 11.15 and 7, Mrs. A. Boddington. Also Monday, at 8, 1s. Tuesdays, 3 and 8, and Wednesdays, 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, circle.—A. C.

PORTSMOUTH.—54, COMMERCIAL ROAD.—Mrs. Mitchell and Mr. E. Parker took the services.—J. W. M.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST ROAD.—Addresses and descriptions by Mr. F. T. Blake. Also on the 1st.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Horace Leaf gave addresses and descriptions morning and evening.

PORTSMOUTH.—MIZPAH HALL, WATERLOO STREET.—Good addresses and descriptions by Mrs. C. C. Curry.—P.

TOTTENHAM.—684, HIGH ROAD.—Mr. Karl Reynolds spoke on 'Death and the Beyond.'—N. D.

SHEPHERD'S BUSH, W.—Mrs. Annie E. Jeffery spoke on 'Reminiscences of the Past,' gave descriptions, and answered mental questions.—G.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY STREET.—Address by Mr. Blamey; descriptions by Mrs. Trueman. 7th, descriptions by Mesdames Trueman and Summers.

EXETER.—DRUIDS' HALL, MARKET STREET.—Mr. F. Pearce, of Portsmouth, spoke on 'The Light that lighteth Every Man' and 'Resurrection.'—H. L.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL STREET.—Mr. Pilkington gave addresses and conducted Monday afternoon tea-meeting.—M. K.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE STREET.—Address by Mr. Clavis on 'Spiritualism,' descriptions by Mrs. Short, solo by Mr. Yeo; special singing by the choir.

KENTISH TOWN.—17, PRINCE OF WALES' CRESCENT, N.W.—Mr. Melini gave address and answered questions. 9th, public circle, Mrs. E. Cornish.—J.A.P.

BRISTOL.—THOMAS STREET HALL, STOKES CROFT.—Mrs. Harvey, of Southampton, gave addresses, Sunday and Monday. Circles: 6th, members'; 8th, public.—W. G.

SOUTHPORT.—HAWKSHED HALL.—The West African coloured medium spoke on 'The Spiritual Body' and 'The Word was made Flesh,' and gave descriptions. Also on Monday.

PORTSMOUTH TEMPLE.—VICTORIA ROAD SOUTH.—Mr. A. Punter spoke on 'Love One Another,' and gave good descriptions. 7th, address and good descriptions by Mrs. Richardson.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Address by Mr. Harry Fielder on 'A Woman Clothed with the Sun.' Fully recognised descriptions by the president. Tests by Mrs. Matthews.—S. E. W.

MANOR PARK, E.—THIRD AVENUE, CHURCH ROAD.—Mr. Harold Carpenter spoke on 'Visions' and answered questions. 5th, ladies' meeting. 7th, Mrs. Greenwood, address; Mrs. Lund, descriptions.—E. M.

READING.—NEW HALL, BLAGRAVE STREET.—Morning, Mr. P. R. Street on 'Voices, Visions and Visitants'; evening, Dr. Ranking on 'Our Relationship to Spirit Life,' followed by descriptions by Mrs. C. Street. 5th, Mr. P. R. Street gave auric drawings. 6th, healing guild.—M. L.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE ROAD.—Morning, healing service, Mr. Tilby; evening, Mr. George Prior on 'Sidelights on the Spiritual from World Histories'; anthem by choir, soloist Miss Irene Beecham. 10th inst, successful 'social' and dance in the concert hall at the Manor Park Library.

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