

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,318.—VOL. XXVI.

[Registered as]

SATURDAY, APRIL 14, 1906.

[a Newspaper.]

PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	169	Miss MacCreadie on Clairvoyance	176
Strange Story of a Photograph ..	170	Psycho-Therapeutic Society .....	177
L. S. A. Notices .....	170	Golden Wedding .....	177
The Resurrection .....	171	Kafir Witch-Doctors .....	177
The Migrations of the Soul .....	171	Prayer .....	178
'Does Clairvoyance Fail?' .....	172	Modern Curative Systems .....	178
Unity of the Spirit .....	172	Clerical Recognition of the Occult	178
L. S. A. Annual Meeting .....	173	Can Palmists Give Evidence? .....	179
Communion of Saints .....	174	Spirit Communion Admitted .....	179
Supremacy of Joy .....	175	A Door Mysteriously Locked .....	179
Blessings of Restriction .....	176	Life and Power .....	180

## NOTES BY THE WAY.

At a late Convention of Spiritualists in Missouri, the President boldly faced the colour-prejudice and said that as spirits are all spiritually equal in the next world we ought to anticipate that condition here. 'We welcome you, our coloured brethren,' he said, to a party of negroes. But their speaker was equal to the occasion, and he politely gave back the little touch of patronage while he fully reciprocated the kindly greeting.

'We are proud of our race,' he said. 'We are not seeking associations with the white churches. We desire to be allowed to develop ourselves, by ourselves, among ourselves. We will become a nation within a nation, and our foster-nation will be proud of us; but it will be by our own efforts that we must raise our race.'

This is splendid: but, at the same time, the President's welcome and the reason given for it had much value. It was based on the truth we often emphasise, that Spiritualism is the solvent of all racial distinctions and class barriers, inasmuch as it testifies to the unity and supremacy of the spirit.

Simpkin, Marshall and Co. have just published a third edition of Mr. Joseph Edmondson's useful little work, entitled, 'Judge, Policeman, and Soldier.' It is essentially a Peace Society publication, whose main object is to contrast the law-abiding proceedings of the Judge and the Policeman with the essential lawlessness of the Soldier. Very shrewdly, the writer says:—

We now see the radical difference between the policeman and the soldier. The policeman acts on an order issued by a disinterested tribunal; the soldier, on the order of the plaintiff or defendant. The action of the one rests upon law, and aims to enforce a judgment carefully arrived at by equitable methods. The action of the other is determined by, and aims to enforce, the mere will of a claimant, ungoverned by law and unsubmitted to judicial test. To execute justice, and justice only, is the actuating principle of the one. To carry out the behests of an arbitrary will is the sole object of the other. The work of the policeman tends to maintain and consolidate society, while that of the soldier is more or less destructive of the social organism.

It is therefore the bounden duty of every citizen loyally to support the one, and at the same time to spare no effort to abolish the other.

In order to put the Cabinet with its Soldier on a par with the Judge and his Policeman it would be necessary for the former to resort to a Court of Law. Hence Mr. Edmondson's 'True Solution':—

The 'Permanent Court of Arbitration' under the Hague Convention is now complete. The machinery is ready for the 'settlement of disputes between States, by judges of their own

choosing, and on the basis of respect for right.' Can we halt in coming to the conclusion, that any nation which hereafter appeals to the soldier, instead of to an 'Arbital Tribunal,' is guilty of a gross international crime?

The Pamphlet, which is a very able one, is full of information and includes the full text of the Hague Convention, 1899. It is published at the nominal price of twopence.

'The Progressive Thinker' quotes from 'The Chicago Examiner' some lively speculations by Professor W. J. Clarke concerning what we know as 'The Unseen.' He says:—

We have been so accustomed to think of the spirit world as being at an infinite distance from us that it is hard for us to believe that in all likelihood it is close around us. The teachings of science, however, show us most conclusively that there is a vast unexplored region around us, into the depths of which we have as yet been unable to penetrate. It has often been noticed that dogs will bark in a peculiar manner when a death or a tragedy occurs in their neighbourhood, and also that at times they appear to see and hear things that we do not. We have got into the habit of calling this instinct, but are we right in this? Science has taught us long since that both light and sound are simply the result of vibrations of either the air or the ether. It has also taught us that we cannot hear anything when those vibrations reach a point beyond about 40,000 per second, and that we cannot see light or anything else until the vibrations reach 400,000,000,000 per second. From this it will be seen that between the point where our ears fail us and the point where our eyes begin to be of service to us there lies this space, which may be filled with the sweetest of sounds and the most beautiful sights, which as yet we have not been permitted to either see or hear.

These are solid scientific facts that have been proven again and again by delicate laboratory experiments, and as we must accept them as true, why should we not ask ourselves if we are not continually in close touch with the spirit world, even though we may be entirely unconscious of the fact? The eyes of Elisha were opened, and he saw the horses and chariots of fire. Now, may it not have been that Elisha was simply permitted to see a rate of vibration that we cannot see, and thus get a brief glimpse of this region of beauty?

'Is Mental Science any good?' by Samuel George (Wimbledon: Power Book Company), is, in the main, a collection of letters concerning the demerits of 'Christian Science,' and the merits of 'Divine Science' and 'Mental Science.' There is a truth in all of them, and that truth is no one's freehold. Perhaps some day the whole of these tries at truth may be included as 'Spiritual Science,' that is to say, the Science of the spirit as vital and supreme. This is in reality about all it amounts to. All the rest is verbiage and trimmings.

'Mind,' in a clear-ringing affirmation by J. W. Lloyd, votes in favour of a further emancipation from past forms of religious expression. 'All religions,' he says, 'are being reformed by the silent and mostly unconscious evolution of the modern conscience.' This he regards as right, and as indicating the way in which, at last, every

man will 'be his own priest, build his own temples, write his own Bible, and find his own God.' He says:—

If you would believe in the best religion, turn fearlessly and honestly to your own highest imaginations of life, conduct, beauty and truth, to your own ideal of the god-like and great. Do this anew, every day, fearlessly, honestly changing and going on as new light comes to you. Do not be satisfied with anything that has been, or bind yourself to any past teacher's soul-expressions. Understand them, and appreciate them, and then find your own greatness beyond and above them.

Find a better way than that of Lao-Tsze, be wiser than Buddha, more Christ-filled than Jesus, braver than Socrates, more serene than Emerson, larger than Whitman.

This is somewhat extravagant but, with its due blend of humility, there is truth in it. It is, at all events, the ideal for Humanity, if not for any present individual man.

Lucy A. Mallory affirms, in 'The World's Advance-Thought,' a truth with which we are all familiar enough, but how necessary it is to recall it again and again! She says:—

All the most extraordinary phenomena of the other spirit worlds will never satisfy us if we do not live the spiritual life—realise the beauty of life here and now. The greatest spiritual phenomenon is an unfolded spirit. When we are spiritually unfolded our life is more wonderful than fairy tales. Messages from spirit friends are all right to encourage us, but to unfold the spirit is to be where they are and realise the wonders of the spiritual spheres. And the unfoldment of the spirit is acquired by Love to All.

'The Free Age Press,' Paternoster-row, has just published two more of the series of Tolstoy Pamphlets; 'The One Thing Needful' and 'A Great Iniquity.' These pamphlets are simply tremendous in their vigour, and in their attack upon some of the political and social evils of the day. This man stands almost alone for the rugged greatness of his thought, and for the lightning splendour of his style. Truly, a prophet.

#### STRANGE STORY OF A PHOTOGRAPH.

The following story of a young lady living in the country who came to London to be photographed is told by 'M. A. P.,' and vouched for by a well-known London photographer. After some days the lady, Miss B., was informed the photograph was not a success, and another sitting was suggested. This she agreed to, but again she was informed that the photograph was a failure. There was a third sitting. In two days' time she received an urgent letter from the photographer asking her to come up to his studio and bring a friend with her.

Miss B. went, accompanied by her mother, and was shown the amazing results of the three sittings. The pictures of the girl herself were quite good, but on each plate there was to be seen standing behind her the figure of a man holding a dagger in his uplifted hand. The features, though faint, were easily discernible, and Miss B. recognised them as those of her fiancé, an officer in the Indian Army. The effect of this experience was so great that after a few days she wrote out to India, breaking off the engagement.

We should be glad to have the name and address of Miss B., and also those of the photographer.

**PRESENTATION AT SOUTHAMPTON.**—On Sunday, the 1st inst., after an excellent address by Mr. T. B. Frost, secretary of the Union of London Spiritualists, on 'The Spiritualist's Answer to the Materialist,' and a few words from Mr. Will Phillips, who was present, Mr. E. Vineer presented the president of the Southampton Spiritualist Church (Mr. Herbert) with a purse of money collected from members and friends of the society as a mark of appreciation for the effective work and help he had rendered to the society. Mr. Herbert, who is leaving England in a few days for Canada, thanked the members and friends for their kindness and wished them good-bye. A circle was afterwards formed, and Mr. Frost gave psychometric readings. The hall was well filled.—S. H. W.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, APRIL 26TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. J. HUNTER, D.D.,

ON

'MODERN INSPIRATION.'

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

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

May 10.—MR. L. STANLEY JAST, on 'The Spiritual Significance of Symbols.' At 7 p.m. for 7.30.

#### MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

**ILLUSTRATIONS OF CLAIRVOYANCE** will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Atkins, on Tuesday, April 24th, and on May 1st, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

**PSYCHIC CULTURE.**—Mr. Frederic Thurstan, M.A., will kindly conduct a class for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on the afternoon of Thursday, April 26th. The class will commence at 5 p.m. and close at 6, and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

**DIAGNOSIS OF DISEASES.**—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon, May 3rd, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

**SPIRIT CONTROL.**—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday, April 27th, at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.

'DREAMS THAT CAME TRUE' is the title of the article on the 'Magazine Page' of the 'Daily Mail' for April 6th, containing six dream-stories selected from 'LIGHT,' Mr. Stead's 'Real Ghost Stories,' &c., and introduced by the following confession of faith: 'The visions that are seen in dreams are receiving much attention at the present time from those interested in psychical science. Though the mystery of dream-land has never been solved, these dreams play a far larger part in our lives than most people imagine. In that strange, unconscious world things that are taking place and will take place are borne in upon the dreamer with striking conviction.' Speaking of the appalling or gloomy character of veridical dreams, the same writer asks, 'Do pleasant dreams never come true?' and says he has not met with a single recorded instance. Perhaps this is because only the 'appalling' things impress themselves on our memory, or if a pleasant dream is verified we put it down to pleasurable anticipation.

## THE RESURRECTION.

In days not long gone by it was customary to regard the body as the man, and we were taught to believe that we possessed a never-dying soul; but the spiritual philosophy recognises that it is the spirit which possesses the body; that the inner man is the real individual; that when we see bodies we do not see living Intelligences; that it is 'the man who looks out of our eyes,' listens with our ears, speaks through our lips, thinks, feels, learns, and acts by means of our brains, who is really alive. Socrates recognised this fact, for when asked how he would be buried, he replied: 'He confounds me with my corpse. . . As soon as I shall have taken poison I shall stay no longer with you; but depart from hence and enjoy the felicity of the blessed.'

Traditional Christianity failed to grasp the teaching that there is a spiritual as well as a physical body, and that all bodies are phenomenal; due to the formative power of the indwelling spirit. Blind leaders of the blind consigned lifeless bodies to the grave as though they were burying the real individuals, and tombstones have borne eloquent testimony to the spiritual blindness and materialistic conceptions of the past, if not of the present. One frequently reads inscriptions such as these: 'Asleep in Jesus'; 'Rest in Peace'; 'In the sure and certain hope of resurrection'; 'I shall rise,' &c.—and bodies are buried in such a position that when they do rise they may face the East and see the sunrise of the great day of the Second Coming!

The Rev. J. Vaughan, M.A., in a sermon, quoted in 'Great Thoughts' for December 5th, 1891, said:—

'The restored body, on that great Easter morning of the Resurrection, shall wake up and rise up satisfied with the Redeemer's likeness, made pure and ethereal enough to soar, and blend and co-operate with the spirit in all its holy and eternal exercises.'

And yet, St. Paul said, 'Flesh and blood cannot inherit the kingdom of heaven,' and that to be absent from the body was to be 'present with the Lord'!

But, if the spirit is 'asleep,' can it be said to be alive? If it is awake, and awaiting the advent of the 'Resurrection day' that it may rejoin its old body, where and what is it in the meantime? Where, now, are the many millions of people who have lived and died during the centuries of man's existence on this earth? Are they unconscious, *semi-conscious*, or conscious? Are they happy and free, or miserable and fettered? Are they in a state of suspended animation, or of suspense and uncertainty regarding their fate?

We now know that the substance of all mortal bodies is utilised by Nature again and again, so that there is a physical resurrection in very truth—in grass and grain, in flower and fruit, in bird and beast,—aye, that our own bodies are fed and nourished by elements that have doubtless entered into and formed parts of the bodies of our ancestors, and we may well ask, how are the countless hosts of human spirits who have passed this way to be provided with their old bodies again? If, however, we are told that they will not have the same bodies, but spiritualised bodies, surely it needs no general 'Resurrection day' to supply their needs in that direction! Clairvoyants who see exanimate people assure us, and the Intelligences who send us messages from the other side confirm their testimony, that our 'dear departed' are not bodiless shades, or formless wraiths, but that they possess human forms and express themselves by means of spiritual bodies—the same spiritual organisms which they employed when here, and which they took with them when they were born out of the natural (physical) body, and realised then, if they never did so before, that they were indeed triune in nature—body, soul, and spirit! Modern thought regarding the spirit and its bodies recognises that the spirit is the centre of power; it is the body builder, and, as Spenser puts it:—

' . . Of the soule the bodie form doth take;  
For soule is forme, and doth the bodie make.'

Our physical bodies may, therefore, be regarded as 'materialised forms,' more enduring than those observed in séances by Sir William Crookes, Dr. Wallace, Professor Richet, and

many others, but just as certainly manifestations of spirit power; because they are due to the formative, or creative, energy of the indwelling life which calls them into being to meet its need of individualisation, self-consciousness, and intelligent self-expression. But why should we regard 'this muddy vesture of decay, which doth grossly close us in,' as so essential to our immortal existence that a miracle of a stupendous character must be wrought to give it back to us, centuries after it has mouldered to decay? The real man moves out of his body as one quits the house he has tenanted which has become unsafe for further use—but he does not go homeless in consequence. Spiritualism has shown us that the body is no longer of service to us when it is dead. As the butterfly never returns to the chrysalis shell from which it has escaped, neither shall we re-enter the physical form after we have gained our freedom from its limitations and find ourselves in possession of the spiritual body—or soul.

As a matter of fact our bodies 'die daily.' They are renewed and maintained by the indwelling spirit, and the final 'death' is simply due to a severance of the ties—a withdrawal of the vitalising and controlling force of the living spirit. The absence of that governing spiritual power leaves the body at the mercy of chemical forces which dematerialise it more or less rapidly, and the difficulty, which so many 'believers' experience, regarding the disposal of the mortal form of Jesus is largely due to their inability to break away from their old materialistic thoughts and recognise that the spirit which materialises may also dematerialise, and under favourable conditions accelerate the natural process of dissipating the fluids and dispersing the mere handful of substance of which that form was composed. The spiritual view, then, of the Resurrection is that it is the rising out of, and moving away from, the physical plane—a passing to another and a more subtle, or a spiritual, stage of existence, unchanged as regards personal consciousness and identity. The spirit is, however, still associated with, and functioning through, the spiritual body, that its education and unfolding may be continued in more favourable environments. The Rev. George H. Hepworth, who was an earnest Spiritualist when he wrote his beautiful sermonettes, says:—

'The real man is the immortal man who will some day move out of his body. Him I ought to cherish, educate, develop. He must be nourished by noble thoughts and unselfish aims. He is really all I am. With everything else I shall some time part company, but with him never, and when death comes to demand of him the surrender of the body—that is his overcoat—he will then begin a broader and a grander life, in comparison with which this is only the primary school of his childhood.'

W.

## THE MIGRATIONS OF THE SOUL.

'The Theosophical Review,' for April, contains an article by Mr. Mead in which he proves that Justin Martyr did not believe in reincarnation except in the very crude sense based on a too literal reading of Plato, for he says that unworthy souls are 'imprisoned in the bodies of wild beasts.' It will be remembered that in a previous issue of the Review Mr. Mead similarly showed that Origen was not a believer in reincarnation. Nor does this doctrine appear to be taken into account in the 'Islâmic Theosophy' as set forth by Mr. Edward E. Long, in the April issue, for an Islâmic poet, after tracing the Ego through the inorganic, vegetable, animal, and human kingdoms, is quoted as saying:—

'Then what fear that death will lower us?  
The next transition will make us an angel;  
Then we shall rise again and merge in Infinity.  
Have we not been told that all of us will return to Him?'

Another teacher of Islâm, quoted by Mr. Long, tells us:—

'You must, therefore, know for truth that by death nothing of your real self and of your individual attributes is annihilated. . . . You yourself remain individually the same as you are in this world. . . . The body is only a vehicle or riding animal, and it may be changed for another and yet the rider remain the same. . . . The human soul is not a substance, or matter, since it is indivisible; it is a spiritual tabernacle for the Divine Light, the Knowledge of God.'

We might claim this as Islâmic Spiritualism rather than Theosophy, but it is only a difference in name, after all.

## 'DOES CLAIRVOYANCE FAIL?'

BY 'AN OLD CORRESPONDENT.'

In 'LIGHT' of March 31st, a correspondent, 'R. P.,' suggested that 'clairvoyance fails just at a time when it would be most useful,' i.e., in cases of simulated materialisation, but during a period of over seventeen years, save at the first two sésances I had with Mrs. Mellon in my own house in September, 1890, and some sittings I had later in the same year with Messrs. Husk and Williams, and two with Mr. Husk in 1904 and 1905, I have always sat for materialisations accompanied by my clairvoyant daughter, and on every occasion she was able to tell me what occurred behind the curtain before the forms came out, and thus to verify the genuineness of the phenomena.

Taken at their best, however, materialisations, with one exception, have never, to me, been quite satisfactory. The dim light, the uncertainty attending the production, the delicate conditions, and the difficulty of recognising a face shown for a moment by the aid of a luminous card, hardly reward me for sitting, as I have done, in a dark room for hours, without movement, closely packed, and in contact with a number of unknown persons. All this, I consider, makes the whole demonstration tiring and somewhat unreal. The one exception, already referred to, was in the case of Mrs. Titford (who has withdrawn herself even from private mediumship for many years past), with whom the phenomena witnessed by me on more than a dozen occasions were very wonderful, and the materialisation of the earthly forms and faces of spirit people eminently convincing and satisfactory.

Among the mediums with whom I have successfully sat, along with our clairvoyante, were Mrs. Davidson, of Gateshead, Mrs. Mellon, and Mr. Craddock. And yet all these, as well as Mr. Husk, have been denounced as having on one or more occasions tricked, or attempted to trick, a circle of avowed believers in the reality of these manifestations. At every sésance for materialisations but one, my clairvoyante informed me of the absolute *bona fides* of the operator and kept me advised all through of what was going on in the cabinet. The one occasion on which I was informed I had been cheated was at a materialisation sésance at the house of a friend, where we had about a dozen earnest truthseekers present. There emerged from the cabinet a Japanese figure, who came quite close to me and let me examine his face and turban. It seemed to me to be one of the clearest cases of materialisation I had ever witnessed, and its genuineness appeared to be made clear beyond all doubt by the continued playing of the piano (which was behind the curtain) by spirit agency. And yet, on our way home from this sésance, the clairvoyante informed me that she had clairvoyantly seen the medium, behind the curtain, take out from the back of his watch an indiarubber mask and put it over his face, and then, using a piece of muslin which had been tied round his waist under his vest, he made up a turban, or white circlet, to put over his head, and she further said that his control played the piano all the time that the medium was on the floor posturing as a Japanese. Now, I had frequently sat with this medium before, with most excellent and *bona fide* results, and the materialisations were always witnessed by the same clairvoyante. Of course I have never sat with this medium since, and have kept this episode to myself until now. I may here also add that this medium's control afterwards came to the clairvoyante and made a frank confession and apology to her for what had been done.

The medium was under no necessity to perpetrate this fraud, as he was the guest for a week of a valued friend of mine, to whom he had only to say: 'Power fails me to-night; let us try to-morrow.' It was not a question of money, or 'money's worth,' as none of us were contributing a penny, but were the guests of the gentleman who had asked the medium to stay with him, and who paid him for his services. That made the fraud witnessed by my daughter an utterly useless one so far, at least, as we were concerned. Far different, however, was the way in which Mrs. Titford acted on the first occasion she sat with my circle in 1895. The

'power' would permit of hardly anything coming, beyond a few words from Henry, her spirit brother. Whereupon she came out of trance, and said: 'There is no use in sitting any more to-night; we can get nothing'; and so we broke up. With the same circle, on the following night, we had a splendid and successful sitting.

What, then, is the moral of all this? Simply that materialising mediums should be honest and not attempt the impossible. They should not carry the means of deceiving the sitters on their persons, and then they could not yield to the inclination to give people some 'value for their money' by an act of fraud, in case the power fails.

Having had the inestimable privilege of having a clairvoyante with me at a large number of materialising sittings I would suggest that where possible, in sésances with materialising mediums, a good clairvoyant should be present in the circle; if this were done the proceedings in the cabinet would be observed, and the cause of truth and fair dealing would not suffer as it has hitherto done.

## THE UNITY OF THE SPIRIT.

Referring to the prevalent tendency at the present time to tear things to pieces, to analyse and specialise, Mr. G. K. Chesterton, in one of his shrewd and suggestive studies, in the 'Daily News' of March 31st, said:—

'This endless process of separation of everything from everything else has a good example, for instance, in the case of religion. Religion, a human and historic religion, like Christianity or Buddhism or some great periods of Paganism, was, as a matter of fact, a combination of all the important parts of life. Every one of the main human interests was in old times made a part of the creed. Every one of those human interests is now put apart by itself, as if it were a monomania like collecting stamps. A religion, as understood by humanity in the past, always consisted at least of the following elements: First, of a theory of ultimate truth and of the nature of the universe. That is now put by itself and called Metaphysics. Second, of a groping communication with some beings other than man. This is now put by itself and called Psychical Research. Third, of a strict rule of behaviour, with many irritating vetos. This is now put by itself and called Ethics. Fourth, of a certain flamboyant tendency to break out into colours and symbols, to do wild and beautiful things with flowers or with garments or with fire. This is now put by itself and called Art. Fifth, of a tendency to feel that matter and locality can be sacred, that certain soils or features of the landscape can be a part of the peace of the soul. This is now put by itself and called Patriotism. And the typically modern men are mainly proud of having thus torn up the original unity of the religious idea. The ethical societies, for instance, are proud that they are solely ethical societies, that they are not in any way metaphysical societies, or in any way psychical societies. Ethics for ethics' sake, and art for art's sake are like the tatters of what was once the seamless robe. They have parted his garments among them, and for his vesture they have cast lots.'

Wilkie Collins, in his later years, says Mr. Chesterton, 'lost altogether the ghostly grip of "Armada" or "The Woman in White." Yet he might have kept it to the end if the modern mind had permitted him to regard the supernatural as a part of a sane philosophy. For he was one of that interesting class (to which the vast majority of mankind belong) to which the supernatural is the most natural thing in the world. Can anybody give us a unity, a whole view of life, in which terror itself shall be absorbed and become a part of health? Unless this can be done, we shall be left in the hands of the devil-worshippers, who specialise in terror.'

We think that if Mr. Chesterton studied Spiritualism and realised its philosophical significance, he would find in it the 'whole view of life' which absorbs all terror, 'gives us a unity,' and leaves us sane, healthy, and spiritually strong and hopeful.

## TO CORRESPONDENTS.

F. DIXON, K. QUICKE, J. MOULD, L. BAIRD, and others.—Thank you for your contributions, but the correspondence was closed in our last issue.

## LONDON SPIRITUALIST ALLIANCE, LTD.

The tenth annual general meeting of the Members of the London Spiritualist Alliance was held on Thursday, March 22nd, at 110, St. Martin's-lane, W.C., to receive the annual report of the Council and statement of assets and liabilities; to elect members of the Council; and generally to discuss the business of the Alliance.

Owing to the inclement weather, the President, Mr. E. Dawson Rogers, was unable to attend the meeting, and his absence was very much regretted by all. Mr. Henry Withall occupied the chair, and there was a moderate attendance of Members.

The notice convening the meeting and the minutes of the last meeting having been read, the annual report and the financial statement were unanimously adopted.

The following is a copy of the report:—

In presenting the tenth annual report of the London Spiritualist Alliance, Limited (being the twenty-second annual report since the establishment of the society under the name of the London Spiritualist Alliance), we have the gratification of being able to record the continued steady increase in the interest taken in the work of the Alliance, as indicated by the fact that new friends are constantly joining us and taking full advantage of our Lectures and of our large and valuable Library.

The meetings in the commodious and comfortable Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, have been largely attended, and the Addresses were of the usual high order; being educational, suggestive, and thought-awakening.

Addresses were delivered during 1905 by Madame E. d'Espérance on 'Some Personal Experiences'; by the Rev. J. Todd Ferrier on 'The Mystery of the Soul'; by the Rev. J. Tyssul-Davis on 'Realities beyond the Reach of Sense' and on 'Nature's Thought-Forms'; by Mrs. Page Hopps on 'Voice Figures' (this and the last-mentioned being illustrated); by Mr. E. Wake Cook on 'Light in the East—the Beha'ist Movement'; by Mr. James Robertson on 'Spiritualism Pure and Undeiled'; by Mr. J. W. Boulding on 'The Ministry of the Living Dead'; by Dr. A. Colles on 'The Pursuit of Spiritualism—Shadows by the Way'; by Dr. J. M. Peebles on 'Immortality'; by Mr. Herbert Burrows on 'The Kinship of Man with the Universe'; by the Rev. Dr. Cobb on 'The Church of the Future—a Spiritual Forecast'; and by Mr. W. L. Wilmshurst on 'The Scientific Apprehension of the Super-physical World.'

A *Conversazione* was held in October last, at which the Members and Associates had the pleasure of meeting and greeting Mr. J. J. Morse on his return from the United States. Advantage was taken of the opportunity to make a presentation to him of a sum of money subscribed by Members and others in testimony of their appreciation of his services to Spiritualism and of their sympathy with him under the trying circumstances which had obliged him to return to England; and this presentation was acknowledged by Mr. Morse in an interesting speech.

An Afternoon Social Gathering, held in the Essex Hall, at which Madame d'Espérance was present, was well attended and thoroughly enjoyed.

Since our last report we have to record the passing to spirit life of some prominent workers in our movement, including Mr. Thomas Everitt, Mr. C. C. Massey, the well-known psychical researcher and convinced Spiritualist Dr. Richard Hodgson, and the world-renowned medium, Dr. Slade; also the following members of the Alliance and other veteran friends of Spiritualism: Sir J. J. Coghill (Bart.), Mr. A. C. Swinton, Mr. Wm. Oxley, Mr. David Younger, Mr. William Greenwood, Mr. C. W. Pearce, Mrs. Ann Roberts, Mr. Job Walmsley, Dr. E. D. Babbitt, Mr. Thomas Ashton, Mr. Hugh Junor Browne, and Mrs. E. K. Beeby, many of whom had reached advanced ages.

The generous offer of Mr. George Spriggs, to place his valuable services for the clairvoyant diagnosis of disease at the disposal of the Council for the benefit of the Members and Associates, has been highly appreciated by those who have availed themselves of his mediumship, and his valuable assistance has not only been beneficial to those who consulted him, but very helpful to the funds of the Alliance.

The free Classes for Psychic Self-Culture, kindly conducted by Mr. Frederic Thurstan, M.A., have been increasingly useful; many Members and Associates having been helped by Mr. Thurstan's wise counsel and practical instructions for the exercise and development of latent powers of psychic perception and mediumship.

The séances for illustrations of clairvoyance and psychometry, held on Tuesday afternoons, have been well attended and especially helpful to inquirers. 'Clairibelle,' Mrs. Fairclough Smith, Mrs. Inglis, Mrs. Ridley, Mrs. Atkins, Mr. Ronald Brailey, Mr. A. V. Peters and Mr. J. J. Vango have all rendered efficient and acceptable service.

The Friday afternoon gatherings for 'Talks with a Spirit Control' (which are free to Members and Associates) have been both interesting and attractive. The spirit who speaks through Mrs. Wallis has dealt with a large number of questions and has given much useful information of a helpful and instructive character.

To all the above-mentioned mediums and co-workers we tender our very cordial thanks; also to the friends who have presented books to the Library, and to Miss Archer for a valuable oil painting, entitled 'The Raising of Arthur,' the work of her father, the late Mr. James Archer, R.S.A. (who was for some years a member of the Alliance). This picture now adorns the séance room at 110, St. Martin's-lane.

In conclusion, we may say that the past year has been one of steady development and progress in our movement. Spiritualism has been freely discussed in the public Press in a much fairer and broader spirit than formerly, and the editors of popular magazines and newspapers have expressed themselves as astonished by the 'overwhelming' and favourable character of the letters with which they have been deluged whenever they have opened their columns to correspondence upon the subject. There are many indications in the trend of modern science, philosophy and religion that our facts are being accepted as a basis for faith, and that the truths for which we stand are permeating, liberalising and spiritualising the thought of the world. Spiritualism, indeed, is brightening the lives of an ever-increasing number of thoughtful and truth-loving persons and helping them to recognise the immanent Divinity in Humanity, and the real life of man after bodily death—a fact which gives us encouragement for the future, and, we think, justifies our hope that the year upon which we have just entered will be, for the Alliance, one of increased success and usefulness.

Signed on behalf of the Council,

E. DAWSON ROGERS,  
President.

February 15th, 1906.

The Rev. J. Page Hopps, Mr. E. Dawson Rogers, and Dr. George Wyld, the retiring Members of Council, having been nominated for re-election, the Chairman, in the absence of any other nominations, declared them again duly elected.

An interesting conversation then ensued regarding the development of the work of the Alliance, and several valuable suggestions were made for the consideration of the Council. The meeting terminated with hearty votes of thanks to the President, Mr. E. Dawson Rogers; the Hon. Treasurer, Mr. H. Withall; Mr. George Spriggs, Mr. F. Thurstan, Mrs. M. H. Wallis and other well-known mediums, and to all the staff, for their valuable services to the Alliance.

THE LATE SIR WYKE BAYLISS.—We heartily sympathise with the Council and members of the Royal Society of British Artists on the sudden and unexpected removal from earth life of their President, Sir Wyke Bayliss, which occurred, from heart failure, on Thursday, the 5th inst. As the 'Daily News' said of him on Friday, the 6th inst.: 'Sir Wyke time and again proclaimed that art was one of the most potent factors for good in present-day life, if only it were taken seriously, "unmaterially." It was in this sense that on November 20th, 1903, Sir Wyke Bayliss delivered a valuable Address to the London Spiritualist Alliance in the Salon of his own society, on 'Art contra the World, the Flesh, and the Devil,' in which, as reported in 'LIGHT' for December 5th, 1903, he maintained that 'Religion and Art are two forces—spiritual and æsthetic—moving in the same plane, that of human life and action, to the same end, the subduing of evil, against a common enemy.'



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

SATURDAY, APRIL 14th, 1906.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 6d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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

### THE COMMUNION OF SAINTS.

The Rev. Percy Dearmer, a good Churchman, has just contributed to Canon Scott Holland's monthly, 'The Commonwealth,' a series of Papers on 'The Communion of Saints,' probably first preached as sermons. We find them very wholesome, and can only rejoice to know that the ideas set forth in them are rapidly commending themselves to all sorts and conditions of men, a result which may be at least partly due to the testimony of Spiritualists. Indeed, Mr. Dearmer seems inclined to admit this. Referring to the low condition of faith in things invisible, even in the Church, he says:—

Every lack of faith in the Church leads to the uprising of some sect which bears witness to the forgotten truth. This truth was forgotten, and thousands of people have taken refuge in Spiritualism. For we forgot a truth which corresponds to a God-given human instinct—an instinct so universal that pagan races like the Chinese and Japanese have reached their highest moral and spiritual development through the practice of ancestor-worship. Is there not a Christian counterpart to this? There is, in the doctrine of the Communion of Saints. It was forgotten—and in the Puritan North of England, where it was most forgotten, Spiritualism appears, not only as a belief, but as an organised dissenting body, with flourishing chapels.

Mr. Dearmer cites several causes of the decay of faith in intercourse between the living and the so-called dead. English individualism is one. We delight in isolation and self-sufficiency. We say, 'An Englishman's house is his castle.' We protest that 'No one shall come between me and my God.' We are greedy for sects which are cited as indications of 'the religious vitality of our wonderful country.' But there is a change. Re-union and comprehension are in the air. 'It is difficult to heal our divisions, but no reasonable person is proud of them.' 'In fact, we are witnessing the rehabilitation of two forgotten articles of the Creed: "The Holy Catholic Church. . . The Communion of Saints."'

Another cause that helped to close the doors against spirit communion was the Mariolatry and the Hagiolatry of the Middle Ages. These caused a violent reaction, and the denial of the possibility and the desirability of communication between soul and soul. Then the creeping in of materialism completed the fastening of the doors. Says Mr. Dearmer:—

People came to think that there could be no communication except by means of the senses—by the mouth, and ear, and eye, and brain. Therefore it followed that death set up an

impassable barrier. The orthodox came to think this. It was little wonder that an increasing number went a step further and said: 'Thought is a secretion of the brain. Therefore when the brain is disintegrated by death, thought is no more. Therefore the soul perishes with the body.'

Still another influence against the consoling thought of spirit communion was the severe creed of Calvinism. The old doctrine of the Communion of Saints did not limit that communion to the Church Militant and the Church Triumphant: it included also 'the Church Expectant,' that is, the part of the Church which, neither good enough for heaven nor bad enough for hell, was in the place of waiting,—in Purgatory, Hades, call it what we will. But, says Mr. Dearmer, Calvinism made that impossible:—

If it were true that God predestinated nearly everybody to endless damnation, but had arranged beforehand that a small selected minority should go to heaven (apart from their own action altogether), then it was clearly no use to pray for the departed.

We might, indeed, ask 'What was the use of praying for the living either?'

In fact that is the ultimate logical conclusion. A man's soul is his soul, whether it be in a mortal body or not; and if we can help it by prayer, we can help it because it is a soul, and not merely because it is a soul dwelling in a body. If we cannot pray for a man because he is dead and therefore in the irrevocable flames of hell, it is equally useless to pray for him when he is alive and walking towards those flames by the predestining will of God.

At this point it is necessary to face Mr. Dearmer's somewhat unpleasant definition of 'Saints.' 'What,' he asks, 'is a "Saint," then, in New Testament language?' His answer is, 'A *Sanctus* or Saint is a person who has been set apart by baptism to be a member of Christ.' Then he adds, "'I believe in the Communion of Saints," therefore, means exactly this—"I believe in the Fellowship of Christians," or "I believe in the Brotherhood of the Baptized."' It is true that he also says, 'In God's eyes we are all Saints, all set apart in His name; and He only knows in what order of excellence or of worthlessness we may stand': but this is hazy; and the restriction to Baptism stands, unless we can get comfort from his quotation of the beautiful language used in the office for the Visitation of the Sick, in the old Sarum Manual, when the priest is instructed to say;

Dearest brother, dost thou believe . . . in the Communion of Saints, that is, that all men who live in charity are partakers of all the gifts of grace which are dispensed in the Church, and that all who are in fellowship with the just here in the life of grace are in fellowship with them in glory.

In favour of Prayers for the dead, and, indeed, of close communion with the dead, many ancient authorities can be cited. Mr. Dearmer refers to the well-known and extremely instructive evidence supplied by the Catcombs and their multitudinous inscriptions such as these;

Roges pro nobis quia scimus te in Christo.

Vivas in pace et pete pro nobis.

Spiritus tuus bene requiescat in Deo : petas pro sorore tua.

Nor is the authority of the Bible wanting. We are told that the angels of God rejoice at the conversion of a single sinner; and that even Dives in hell knew that his brothers were not fully aware of their danger: and did not the writer of The Epistle to the Hebrews affirm that we are compassed about with a great cloud of witnesses? And surely, if they surround us, we may pray for them: and it would not be unreasonable to add—we may pray to them. 'We live,' says Mr. Dearmer, 'in close communion with the departed who belong to the Church in the next world'; and prayer for one another must be mutual. But why this strange limitation,—'who belong to the Church'? Is it not true of all the 'departed'? But are they the 'departed'? How all our accepted vocabulary fails us here!

Mr. Dearmer finds in Christian faithlessness about death a barrier against the belief for which he is arguing. He says:—

The Gospel has been too bright for many gloomy minds. We see it not only in the dumb resignation of our modern hymns which make the mourners stand by a hole in the earth and sing

'Leave we here Thy servant sleeping.'

We see it not only in the pagan monuments—the broken pillars, the extinguished torches, the grinning skulls—of our grandfathers. We see it also in Pre-Reformation times—in the hideous pictures of the triumph of death—the *danse macabre* of the later Middle Ages. We see it also in the 'Romish doctrine concerning Purgatory,' which, though it did have an intense realisation of the lives of departed souls, yet pictured them as the martyrs of unbearable bodily torture in flames of fire.

But a better day has come, and Science has arrived to help the preachers of the larger hope. Mr. Dearmer cites the modern Psychical Researchers, and says that many of the greatest minds are convinced by the evidence that the power of the departed, not only to know about us, but to communicate with us, has been proved. The new facts which are coming to light are profoundly changing the intellectual atmosphere of our times. We believe it, and bid God-speed to all, whether scientists or preachers, who are drawing aside the veil.

### THE SUPREMACY OF JOY.

'Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come.' How exquisitely beautiful are these words of the old Jewish marriage song! and also how absolutely simple they are! They are of the essence of poetry, for the writer is moved by the spirit of the spring; he feels in himself the mystery and the significance of Nature's annual resurrection; and in the simple language of experience he interprets the symbolism by which the Eternal Spirit continually speaks to man.

Was it really Solomon who wrote this? If so, we are surely reminded that at the root of every man's nature there are beauty and health and incorruption, even if he forgets it and suffers himself to become blind to the things of the spirit and chooses rather to follow the flesh.

The Anglican Church has aptly chosen this chapter as one of the Lessons to be read on Easter Monday. We are thus reminded that 'nature' and 'grace' are but two aspects of one Life. As the joy of renewal of youth follows in ordered succession upon the darkness and cold of winter in the visible world about us, so must it be in the spiritual world within us. The Cross and Passion of humanity is not an end in itself, it is but a means towards an end. 'Heaviness may endure for a night, but joy cometh in the morning.' And that morning is not merely to be anticipated in the future, it is a 'dayspring from on high' that should be, that *shall* be, here and now; that comes into the dark places of life and co-exists with pain and sorrow, until at last, when pain and sorrow have done their work, it entirely absorbs them and transmutes them.

In relation to this subject of sorrow and joy, Plato tells us that Socrates said, 'How strange a thing is what men call pleasure! How wonderful is its relation to pain, which seems to be the opposite of it! They will not come to a man together; but if he pursues the one and gains it, he is almost forced to take the other too. It is as if they were two distinct things united at one end. And, said he, "I think that if Æsop had noticed this he would have composed a fable about them that the gods wanted to reconcile them when they were quarrelling, and that, when he could not do that, he joined their ends together; and that therefore whenever the one comes to a man the other always follows."' The Christian revelation embodies the thought in this utterance of Socrates, but it adds a higher note. The Christian revelation does not suffer us to think of sorrow and joy as two eternally co-equal companions. The message of Christ is an assertion of the supremacy of joy, for joy is the nature of the Divine perfection; suffering is obviously

an experience of limitation—of Divine limitation, doubtless, but of limitation nevertheless.

'God tastes an infinite Joy  
In infinite ways—one everlasting bliss;—  
From Whom all Being emanates, all power  
Proceeds:—in Whom is life for evermore,  
Yet Whom existence in its lowest forms includes.'

And because, as Browning thus says, limited existence 'includes' Him whom 'the Heaven of heavens cannot contain,' therefore, *under limitations*, God suffers, but limitations are only means to an end, and a process of becoming. Some instinct within us all cries out:

'O Lord! our separate lives destroy!  
Merge in Thy gold our soul's alloy,  
Pain is our own, and Thou art joy.'

The symbol of Christendom has always been the Cross. But this symbol has not always been interpreted in the same sense. We have only to look at the numerous Crucifixion pictures which were painted before the Renaissance had produced effect on the theology and art of Christendom, in order to realise that, for a long period, the ideal held up before Christians was an ideal of pain and sorrow, death and judgment. This was not the ideal of the Christian community who lived and died and left their monuments and inscriptions in the catacombs; neither is this interpretation of the Cross prevalent in such early Christian documents as the Epistles of S. Ignatius, who speaks of the blood of Christ as 'incorruptible love,' and the cross as an 'engine' by which men are 'drawn up on high'; or, in the still earlier first century writing called 'The Teaching of the Twelve Apostles,' or, in that early visionary book, 'The Shepherd of Hermas.' In the latter we find the following instruction: 'Remove, therefore, sadness from thyself; and afflict not the holy spirit which dwelleth in thee, lest he entreat God, and depart from thee. For the spirit of the Lord which is given to dwell in the flesh endureth no such sadness. Therefore clothe thyself with cheerfulness . . . therefore cleanse thyself from sadness which is evil, and thou shalt live unto God.'

We greatly need to recognise this triumphant joy for which the Cross stands, for the mental world of to-day has a tendency to gloom. No doubt this is partly due to the development of greater sensitiveness concerning suffering, both our own suffering and that of others; and although this, in some respects, is an advance upon the callousness which too often prevailed in the past, there is much that is unhealthy also in the present outlook upon life, much that is the fruit of pessimism and which in turn produces more pessimism. This pessimism is the result often of caring too much for the things that matter least and too little for those things that matter most. We are apt to pity others—and also ourselves—more on account of physical pain and privation than for those losses which physical ills sometimes help to repair, the loss of moral fibre and virility of character; and hence physical ills cause a disproportionate degree of depression.

On one occasion when the symbol of the Cross had been frequently repeated in automatic script, the question was put to the unseen intelligences, 'What does this symbol mean to you?' The reply was curious. It came in one word suggesting festivity; as if, to the watchers in the world beyond the grave, the Cross was the hieroglyphic for that divine gladness and heavenly mirth with which the angels of God welcome the wandering soul's return to the Father's embrace. It is meet, said the Christ, to 'make merry and be glad' when out of the dead husk the true life of the spirit springs forth. As the uprising follows the crucifixion, so the Cross, working in Humanity 'as an engine,' draws up on high each member of the race, and becomes thus the symbol of restoring power and the eternal triumph of Love and Joy. For fulness of life means fulness of joy; and 'it is only with Renunciation,' says Carlyle, 'that Life properly speaking can be said to begin.'

H. A. D.

MR. MACDONALD MOORE, to whose successful 'drugless healing' reference was made on p. 130 of 'LIGHT' for March 17th, wishes to call attention to the fact that he has now removed to Carlton Villa, Aldine-street, Shepherd's Bush, close to the 'Tube' terminus.

### THE BLESSINGS OF RESTRICTION.

There is a class of malcontents—peevish, petulant people, who constantly complain of the bounds set to their desires, of the restraints placed upon their liberty, of the limitations of their powers of mind and soul. To hear them talk, one would think they had a legitimate grievance against their Maker for constituting them finite creatures. They cherish the idea that they have been deprived of what they call their 'rights,' or of certain possessions to which they consider they are entitled, and they fabricate quite fictitious wrongs, which they hug to themselves, refusing to part with them at any price. Not only do they, in this manner, cause themselves and others a deal of annoyance and trouble; but if they looked fairly and squarely at this matter they would find all the bother unnecessary, for in very truth there exists no cause of grievance at all.

The many restrictions which condition and circumscribe our activity and considerably curtail our intellectual and spiritual powers, far from being just subjects of regret, still less of complaint, are most substantial blessings! It is true that we are hemmed in on every side of our natures; but, as a poet says, it is only to be—

... 'Girded by a zone  
That, while it binds, invigorates and supports.'

*Invigorates and supports!* that is it!

One of the first drags that we feel—unpleasantly enough, I allow—upon our liberty, arises from the clashing of the desires and inclinations of others with our own wishes and intentions. This irksome and disagreeable experience is ours in earliest childhood, and, indeed, throughout our lives. Nevertheless, it is one of the manifest blessings of life—a boon, and not in any sense a bane; an ever-present reminder of the watchful providence of God in our regard. Three chief good things come through it. There is the drawing out and training of the lovely virtues of patience, forbearance, and charity in consequence of the checks administered by others; the enforced curtailment of unbounded freedom saves one, many a time, from falling into dangerous sins, just as an infant is prevented from burning itself in the fire when a mother frustrates its determination to go thitherwards; and the third good arising out of these painful curbs is the culture of courage, determination, and fortitude when conscience moves us to a holy opposition to such of the dictates and commands of those with whom we are brought into contact as are unlawful. Clearly, therefore, it is well that we do not easily get our own way!

We are aware also of restrictions in *ourselves*. These touch us far more intimately. Our intellectual faculties are perceived to be imperfect, incomplete; and we utter a cry of annoyance and distress because we fail to learn and understand the all of life. Yet, even in the face of these limitations, we have good reason to congratulate ourselves, for by them, even with our comparatively feeble and undeveloped powers, we are impelled to strive to master the easier lessons taught us during the *elementary* stages of our education. Possessed of unfettered faculties, disproportionate in scope and range to the simpler tasks set before us, we might lack patience and perseverance, to bend unflinchingly over these rudiments. The foundation has to be laid: promotion will come later on—when earned. Perhaps, too, the tasks themselves are such as could only be performed by intellectual babes who play a part in the vast economy of life which they alone can play, although, while they are children, they are unable to see why. On the other hand, the constraints are themselves invaluable as spurs and incentives to the orderly development of the mind and all its functions.

Mentally (as well as physically), we are living, growing organisms, not pieces of machinery; but growth is gradual; we do not attain full strength all at once, at a leap. Seeing the justice and beauty of this law everywhere else, surely we cannot but admiringly acknowledge it here. Further, is it not a fact that the limitation of the intellectual powers is specially necessary to forward and subserve the development of the *moral* and *spiritual* being, which is the real object of life? Experience and observation have shown us that all streams of tendency flow unswervingly in that direction; all the agencies

of the Divine operation are working unceasingly, with inflexible purpose, towards that 'far off, divine event.'

If our mental powers were not to a certain extent restricted by divers cramping conditions, we should be perilously inclined to neglect these primary duties of moral and religious advancement. Pride of intellect might perchance swallow up all available energy, absorb all attention. That it is fortunately not so now, is owing in great measure to this wise regulation which governs our development. We are meant to advance intellectually, morally and spiritually, *simultaneously*, and the desired result could not, it seems to me, be more effectually secured than by thus carefully and strictly confining the eager and imperious intellect.

As to the blessings of restriction in the moral life, these are too obvious to demand more than a brief allusion. Who does not 'feel the weight of chance desires'? Who does not see that the imminent daily snares of unbridled freedom are only to be escaped through the everlastingly repeated detentions of a holy restraining moral law? We ought, then, to thank God heartily for the fetters in which His foresight has graciously bound us, and for the limits which He has set to our varied powers.

We cannot accomplish a tithe of our designs; we cannot bring to pass more than a small minority of our projects; we are brought to a standstill again and again;—but it is God Who, in His loving mercy, fixes these restrictions upon us. They are among the very methods by which He is causing all things in heaven and earth to work together for the highest good of all His creatures.

Human beings will never solve all the problems of their existence, but they are not left in total darkness about anything. In this difficulty,—as well as in that greater one of pain and sorrow,—we ourselves can discern more than enough of wisdom and blessing to arouse within us a confident trust in God, an assurance of His faithfulness and loving kindness.

In regard to spiritual limitations, how dare we expect our souls to spread their folded wings for full strong flight towards Heaven, while they are so engrossingly intent upon earth and earth's passing allurements? First the moral; then the spiritual. That is the rule. The more loyally we submit our faltering wills to the restraints imposed by God, speaking through conscience, the greater and diviner freedom will our spirits gain 'to mount up with wings as eagles,' to live ever with God, to love Him fervently and without restraint!

G. E. BIDDLE

120, Earlham-grove,  
Forest Gate, E.

(Of the Theistic Church).

### MISS MACCREADIE ON CLAIRVOYANCE.

At a meeting, held on the 4th inst., at the Westminster Palace Hotel, Miss MacCreadie gave a good address on 'Clairvoyance,' and related a number of interesting personal experiences. Mr. W. T. Cooper presided. Miss MacCreadie said that she had her first vision when she was a child of eight, and had often been punished for telling what she had seen. When her brother died she distinctly saw his spirit leave the body. In later years, when her father had a stroke of paralysis, she was controlled to magnetise him and he was cured by her treatment. She spoke strongly of the value of clairvoyance to medical men, especially in reference to diagnosis and methods of treatment.

On one occasion, as she was replying to a letter she had received from a gentleman residing in South Africa, Miss MacCreadie saw a little spirit girl, who came and stood beside her and said that the writer of the letter was her father. In her reply letter Miss MacCreadie gave a description of the girl, and also the particulars regarding her name and the date and cause of her decease, which the child had supplied. In his answer the father admitted that the statements made were quite correct and that they were comforting to him as he had been inclined to disbelieve in God. Miss MacCreadie gave a number of clairvoyant descriptions of spirits present, and most of them were identified.



## THE PSYCHO-THERAPEUTIC SOCIETY.

## AN IMPORTANT ANNOUNCEMENT.

A valuable opportunity has unexpectedly arisen for the Psycho-Therapeutic Society to acquire, without change of address, the additional accommodation which it has so long urgently needed in order satisfactorily to cope with its ever-increasing philanthropic work. The committee, therefore, acting on behalf of the members, have agreed to take over the whole of the first floor of 3, Bayley-street, Bedford-square, W.C. (a suite of four rooms with the usual conveniences, &c.), the tenancy to date from the 1st inst.

In view of the progress of psycho-therapeutics and the good work which the Psycho-Therapeutic Society is doing, we feel sure that the step which the committee have taken in this matter will meet with the approval of the members. With only two small rooms, the multifarious operations of the society have been for some time greatly hampered, and those labouring gratuitously in furtherance of the movement have had to perform their duties amidst anything but favourable surroundings. Indeed, the patients attending for free treatment have become so numerous that the space hitherto available has been seriously overcrowded, with the result that nothing like the maximum of success has been attained. With double the accommodation, however, a vast improvement will be effected, and the society will in future possess a general office and waiting-room; a room for clairvoyant diagnosis and treatment by hypnotism and suggestion; a room for the general treatment and instruction classes; and a library and reading-room for members and associates.

The acquirement of these additional rooms will involve the society in a considerably increased expenditure; the estimated increase for rent, lighting, heating and cleaning being £100 a year, and when the cost of furnishing and fitting up the new apartments is added, it will be readily seen that an important outlay will have to be met. The funds at present in hand, however, are only sufficient to meet existing liabilities. Two things, therefore, now become absolutely imperative, namely, an increased membership with a consequently enhanced annual income, and donations to the amount of about £100 to tide the society over the special expenses that will at once arise in connection with the extension of premises. The society has made such steady progress during its five years' existence, and has so much scope for further excellent work, that we feel sure we shall not now appeal in vain for help. With the earnest assistance of the existing annual subscribers, and the extra advantages which will arise under the new régime, the membership will, no doubt, be considerably increased during the present year, and in the meantime all we ask is that those who are interested in the movement, and can afford to do so, will give a donation, according to their means, towards the £100 which must at once be raised. We trust that many readers of 'LIGHT' will generously assist the society by contributing to this special fund, or by becoming members of the society. Donations, which will be acknowledged in the 'Psycho-Therapeutic Journal,' may be sent to

2, Dawson-place, W.

GEORGE SPRIGGS,  
President.

## GOLDEN WEDDING.

We heartily congratulate Sir William and Lady Crookes on the attainment, on Tuesday last, of the fiftieth anniversary of their wedded life, having been married at the parish church of St. Pancras, Middlesex, on April 10th, 1856. We sincerely hope that they have yet many happy years before them. By the publication, in 1874, of his 'Researches in the Phenomena of Spiritualism,' in which he recorded his experiences with Florrie Cook and D. D. Home, Sir William conferred such signal services on our cause that Spiritualists everywhere will rejoice to know that, though no longer a young man, he still retains an active interest in psychical subjects, and even indulges the hope, we believe, of being able some day to publish a new, enlarged, and up-to-date edition of the valuable work to which we have referred, and which is unfortunately out of print, though fortunately there are copies in the Library of the London Spiritualist Alliance.

## KAFIR WITCH-DOCTORS.

During a long residence in the Transvaal and Natal I had ample opportunity of observing the Kafir witch-doctor. I do not purpose dealing with his claims as a physician, though I could tell some very startling stories which go to prove that among a deal of charlatany there is an underlying stratum of genuine skill in the treatment of such cases as snake bites, dysentery, and other local ailments. I should like to see a properly qualified person take up an investigation of that marvellous but unquestionably genuine power which enables certain 'doctors' to preserve youth, or rather retard the appearance of age, in the young girls selected as the wives of certain chiefs.

But my object in writing is to relate an experience which I think explains much that has puzzled Europeans who have witnessed 'smelling-out' ordeals. Here are my cases, told as briefly as possible.

I was engaged in examining a projecting V-shaped mass of rock in quest of bushmen's paintings. The slab was a huge flat equilateral triangle, projecting like a shelf. While so occupied my dog discovered in a crevice a roll of tiger-cat skins which I recognised as having been removed from my stable. My suspicion fell on a Kafir youth of bad character who carried the post bag and would frequently pass the spot where the skins had been hidden. A few days later a travelling witch-doctor arrived at the kraal adjacent, and in a spirit of fun I offered him half-a-crown if he could find out a thief. I gave no particulars beyond the bare fact that something had been stolen. Some thirty natives came to watch the 'smelling-out' process, including the suspected youth, as to whose presence I was careful to give no clue by look or word. The wizard went through the customary antics and gesticulations, drawing diagrams on the ground with his stick. At first these were irregular curves, then they took the form of triangles, and these figures he continued to draw many times, uttering his queer cries and making suggestions which I was as careful to ignore as I was to keep well behind him, so that he could get no indication from me. After a few minutes he advanced towards the crowd, pointing his stick at various members, always lingering opposite the suspect, whom he finally indicated as the thief. Two days later I discovered that the skins had been placed in the cave by a native woman and that my suspect knew nothing about them. Was not the wizard receiving unconscious telepathic impressions from me?

This is the second case. I was taking part in a small gymkhana when I was considerably chaffed by a lady for my inability to keep my pony—a very fresh and skittish animal—on the course. In a moment of pique I challenged her to do what I had failed in. Being a very fine horsewoman she accepted, throwing the right stirrup over the saddle and using it as colonial women do when riding a man's saddle. Next instant the pony bolted down a steep rocky krantz and I passed through an anxious five minutes of suspense and self-reproach till she returned unhurt.

A few months later the lady and her husband were riding over to visit me and sent to borrow a horse for her. By some misunderstanding the Kafir took the pony that had almost caused a disaster. On learning this I was naturally much put out, for I could not but conclude that a very unpleasant interpretation would be put upon my action. I therefore passed a very bad day. During the afternoon the same witch-doctor previously mentioned was in the kraal, as he frequently was. I asked him to throw the *dol os* (bones for divination), and tell me who was coming to the farm that day. After the customary preliminaries he announced that a white *inkoos* (chief), and a white *inkorizan* (lady), were on the way, adding that the lady was all in white (on the occasion of the escapade the lady was wearing a white linen riding habit). He went on to describe how the horse she rode was beyond her control, and pictured a runaway scene very like what had actually occurred a few months before.

When the visitors arrived the lady was wearing a brown habit and no adventure of any kind had happened. Surely this was another case of thought transference, for while watching the throwing of the bones my mind was on the runaway incident.—Yours, &c.,

DOUGLAS BLACKBURN.

29, Brunswick-square, W.C.

'THE SPIRITUAL LIFE is not entered into only by the gateway of death. Its condition is not merely the negative one of being freed from the physical body, but the positive one of realising and achieving the life of the spirit. Every time that one controls the impatient word or thought; that he realises the close ties of friendship; that he is as careful in guarding the interests of others as his own; every variety of conquest of the higher and nobler forces is an entrance on the spiritual life.'—LILIAN WHITING.

## PRAYER.

The need of 'inbreathing from the Infinite' is felt more and more as the soul advances along the path of spiritual progress. The sublime communion which draws the spirit upwards to the plane of those higher beings who were once as we are, finds its best expression through a prayerful attitude, which induces receptivity to the highest influences; unfolds the spiritual consciousness of the percipient, and leads to the realisation of union with the cosmic spirit. The prayerful frame of mind, when habitual, throws a halo over life, for the great unseen Reality, above and beyond the seen, which knits worlds into systems, and spirits into one vast brotherhood, is intuitively apprehended, and the spirit is attuned to praise and worship.

The spirit of the publican who felt his imperfection expressed itself in his heart-broken plea: 'God be merciful to me a sinner,' but the selfish egotism of the Pharisee, who thanked God that he was not as other men, was repellant alike to man and the higher powers. Spiritual pride is a barrier to all true communion, while humility and heartfelt yearnings after purity and good open the soul to spiritual influx. Thus an intense longing for help insures beneficial reactive results and affords good conditions for higher powers to respond.

Whatever opinion we may hold as to the *modus operandi* of prayer, it is a striking fact that the greatest moral teachers of the world have felt its need. Who can conceive of a prayerless Buddha or Christ? Was not the silent communion with the unseen, when they were alone in the solitudes of Nature, the armoury from whence they drew their keenest weapons to fight the wrongs of the world and to help the weak? Who can estimate the amount of good which has accrued to mankind as the result of prayers which have blossomed into actions of practical good and helpfulness? True prayer is both passive and active. It is passive when the soul retires within itself and seeks comfort from the higher powers (as when Jesus withdrew into the wilderness and prayed—Luke v., 16); when the spirit turns expectantly to the Father and, conscious of a healing benediction, arises inspired with renewed belief in the ultimate realisation of ideals. As a natural result he who truly prays acquires power and confidence, and with keener spiritual vision and deeper sympathy thrills with intense desire to be of service to humanity. Faith and trust in the Infinite Good and in the innate divinity of humanity help the soul to meet and overcome the temporal difficulties and discouragements of life in a new and more ardent spirit, and thus prayer becomes an active force in the world for good.

W. H. EVANS.

## MODERN CURATIVE SYSTEMS.

'The Bed-rock of Health,' by Richard J. Ebbard and F. W. Vogt (The Modern Medical Publishing Company, 57 and 58, Chancery-lane, W.C., price 10s. net), is a medical handbook of the new style, which expounds very clearly the principles and practice of what the authors call the 'Anti-collæmic Radical Cure,' a new system of treatment founded on the various methods adopted by Drs. Lahmann, Haig, Cantani, and Schroth. Dr. Lahmann called attention to the fact that diet should supply the right proportion of the various mineral salts, as well as of the organic constituents. Thus, a diet may provide albumen, fat, and carbo-hydrates in correct proportions, but may be deficient in nutritive salts. The current popular diet (meat, bread, potatoes, and legumina) is deficient in soda, lime, phosphorus, and chlorine, and too rich in potash, iron, sulphur, and silica. This can be remedied by the introduction of green vegetables and fruits. Dr. Haig discovered the part played by uric acid in controlling the capillary circulation, and found that this acid was present as a colloid (or gum-like substance) which obstructed the free passage of blood along the capillary vessels, reduced the nutrition of the tissue and gave rise to many diseases. This state of the blood is called 'collæmia.' Dr. Haig seeks to avoid the production of uric acid, and in order to obtain albumen without uric acid he cuts off all animal food except milk and cheese, and recommends nuts and dried fruits in addition to bread and cereals.

Cantani's principles are in strong contrast to Dr. Haig's, yet his success was equally striking. To work up the albumen in such a way as to avoid the formation of uric acid, or to oxydise it into urea, he allows meat for the albumen, but keeps oxygen-consuming matter out of the system, especially oils and fats, sweets, farinaceous food, and fruits. Thus he excludes just what Dr. Haig regards as standard articles of diet! The combined Cantani-Schroth cure has already been described in another book which we have reviewed, and found unsatisfactory, in theory at least.

These contradictory methods of obtaining the same result are harmonised by the authors of 'The Bed-rock of Health' into a graduated system applicable, with variations, to almost every form of disease. But they state the one grand governing principle of all dietetic cures, when they emphatically insist on *moderation* in all things and before all other things. Moderation is a better specific than cider-whey (without the curds!), health tea, tonic tea, or compresses.

In a short but excellent chapter on 'Psychotherapy and non-comatose suggestion,' the authors say that suggestion is the cheapest and least nasty remedy in existence—'a friend in need and in deed.'

## CLERICAL RECOGNITION OF THE OCCULT.

'Broad Views' for April contains two excellent articles by clergymen, the one pleading for wider recognition of the occult, the other arguing that at some past time such recognition must have been general. 'A Country Rector' writes on 'Psychical Investigation in the Church of England,' pointing out that the clergy are 'specially fitted by training and mode of life, and by the very nature of their calling,' to interest themselves in psychical studies; that they ought to welcome any light upon man's spiritual condition here and hereafter; yet that, 'with one or two brilliant exceptions, none of the clergy have troubled themselves' to ascertain the possibility of communication. He narrates personal experiences, his wife being mediumistic, and mentions the great comfort and encouragement he derives from the knowledge thus obtained, saying:—

'No one but a preacher similarly placed can understand the misery of facing, Sunday after Sunday, a half-empty church, especially when those present are almost devoid of culture or intelligence. But it was a source of power and inspiration in itself to be assured that my church was crammed from floor to roof with a crowd of eager souls, that there is never an empty seat, that people are even looking in at the windows to try and hear something. Some of those, who are invisible to me, have often been described. They come in multitudes wherever any spiritual food is given; and those who were absent while in the body are most regular in their attendance now—but they will not come for husks.'

The other clerical writer is the Rev. J. Tyssul Davis, who is well known to readers of 'LIGHT,' and who takes up the question of 'Traces of Occultism in Common Speech,' according to the philological method by which the habits of primitive people have been deduced from their choice of words. The main point is that when we find that popular modes of speaking of psychical states correspond exactly with the way in which those states are described by clairvoyants and others from the occult standpoint, we may fairly conclude that these modes of speech are based upon a genuine perception of the psychic facts of the case. Thus, a person 'goes' to sleep, he 'drops off,' or he 'was nearly gone'; in Western Ireland they say of a sleeping man, 'he is away,' and all over the world it is understood that a sleeper must not be too suddenly 'called back.' Similarly, fainting is described as 'going off,' and restoration as 'coming to,' or 'coming back.'

Mental disease, and great excitement, give rise to a similar set of expressions indicating that the spirit is not in its normal relation to the body. We say that a person 'is beside himself,' 'he is out of himself,' or 'out of his mind'; he has 'raptures,' 'transports,' and falls into 'trance' or 'ecstasy,' in which the devotee has been seen withdrawn from his body, 'standing outside of' his physical frame. Persons 'under a cloud' appear so, literally, to clairvoyants, and thus 'the meaning of language rests on the testimony of the seer.'

## CAN PALMISTS GIVE EVIDENCE?

In an action for breach of promise tried before Mr. Justice Bucknill on the 4th inst., the judge went out of his way in a strange and uncalled-for manner to discredit the evidence given by a palmist and clairvoyante well known to our readers, Miss Sinfie Lovell. When she was called the judge protested, saying that he had the strongest objection to palmists, as their trade was illegal and wrong, and even went so far as to order the witness to stand down. On counsel (Mr. Soper) protesting that he called her to prove certain words spoken by the defendant in the case, the judge asked what jury would care for such evidence, and said that 'any opinion expressed by a palmist no one would listen to for a moment.' Fortunately a British jury can decide for itself what it will believe, and it was not a question of opinions, but of facts stated on oath. One usually anticipates that a judge will be above allowing his personal prejudice to affect him and that he will maintain the calm, judicial and dignified attitude befitting his office, but if the newspaper reports are to be trusted Justice Bucknill allowed his feelings to run away with him, and made a sorry exhibition of himself. He displayed the temper of a bigot rather than the calmness of a judge, when he 'referred to palmists as "absolute impostors."' We might quote the words he used about palmists, slightly modified, against himself, and say that although expressed by a judge, 'no one acquainted with the subject would listen to such an opinion for a moment.' It seems to us that judges ought to protect witnesses when they are called upon to give evidence, and not constitute themselves censors and express *ex parte* opinions upon matters which are not germane to the issue before them.

## SPIRIT COMMUNION ADMITTED.

The 'Newcastle Chronicle' of the 4th inst. contains a report of a lecture delivered before the local Psychical Research Society by the Rev. Frank Walters, whose brother, the Rev. George Walters, of Sydney, N.S.W., is, we understand, an avowed Spiritualist and personal investigator. The lecturer, in giving 'Some Thoughts on Psychical Research,' emphasised the spiritual nature of our life, saying that all social intercourse was spirit communion, and that he did not see why it should be forbidden under finer conditions of consciousness. As to mediumship, he had seen nothing that could not be explained by telepathy and hypnotism, of which 'phantasms of the dead' seemed to be remarkable examples. But he narrated the following experience, and, as we have often said, it is facts that count, not failures:—

'Only in one instance had he personally had an indication of communion with one who had passed away—passed away some years before his singular experience. When in the act of literary composition, he suddenly found himself writing a communication which came from some unknown source. This occasioned him great surprise; and so serious was the matter that he had to put aside his lecture or sermon, and to get a clean piece of paper and put it on his desk and see what was to come next. He was given even the name of the deceased friend from whom the communication was supposed to have come. The communication exactly concurred with what he had known of that friend. He was not in the slightest degree alarmed; he was very much interested. But the thing occurred so often, and sometimes so inconveniently, that he summoned up strength of will to resist the control every time it tried to dominate him; and, in consequence of that resistance, the control had never been resumed. He did feel—and this was the reason of his exercising his will against the control—he did feel that there was danger of his mental life becoming deflected in an undesirable direction, and of his personality being obsessed by an alien will. There were serious dangers attending mysticism, psychical research, spirit communion, and occult science of every kind. But risk must be run in every enterprise. One who travelled across the globe to discover new continents must be prepared to face physical catastrophes of every kind. As Newman said: "To be always safe is to be always feeble."'

In reply to a question, Mr. Walters said 'there was distinct evidence of a personality outside of himself. He should say it was impossible he could, of himself, have written what was written on the paper.'

These psychical researchers are very keen at pointing out risks and then urging other people to take them. Why could he not have risked the remote chance—being forewarned—of his 'personality being (temporarily) obsessed by an alien will,' for the sake of enterprise and discovery? However, the experience seems to have been convincing, and that is the main point.

## A DOOR MYSTERIOUSLY LOCKED.

Mr. F. W. Fitz Simons, F.Z.S., F.R.M.S., of the Natal Government Museum, Pietermaritzburg, sends us the following account of a mysterious occurrence which happened to himself, which we condense from the 'Times of Natal' for January 24th last:—

'One evening, a few months ago, the door of one of the rooms in my house was closed and locked in a most mysterious manner. This door had never before been locked, as there never was any occasion to do so, and the key was always in the outside of the door lock. On examining it I found the key had been removed and inserted into the other side of the lock, the door was locked and the key still remained in the lock. Suspecting a practical joke, I went round to the window, but found it shut and barred. I called witnesses to examine and see for themselves, but they could offer no explanation other than that if it was done by human agency the person who did it must of necessity be inside the room. We agreed to break the window, which I did, and inserting my arm unfastened the catch and entered, fully expecting to find someone inside, but no one was there, and no one could possibly have slipped out unawares, for there were guards at the window. The key was still in the keyhole, and I made sure the door was really locked, for I tried and tested it for some time to make sure my senses were not deceiving me.

'The following evening, at a séance held in the same house, we were informed that a spirit was present who desired to write a message. I signified my willingness, and the medium's hand automatically wrote with lightning rapidity the following: "I see you are sorely puzzled to account for what occurred last evening. I hope you will forgive me, for it was I who did it. I found the magnetic and psychic conditions were good, which enabled me to give some test, and knowing how sceptical you were I gave you the best test I could think of. I am sorry you were obliged to break the window, but the test is worth it. Don't you remember how I used to declare before I passed over that I would return, and if at all possible I would give you some convincing test? You know how keen I was on physical phenomena and tests when I was with you, &c. (Signed) Frederick Brown."

'Mr. Brown was an intimate friend of mine, who for a couple of years had been one of my colleagues in the practical investigation of the proofs of spirit return and spirit identity. He died about six months before the above occurrence. I am prepared to come forward and bring my witnesses to swear upon oath that the above is true in every detail, and I think the position I occupy is a sufficient guarantee of my sanity and capability for careful and accurate observation.'

## SPIRITUAL BEAUTY.

Like health, beauty is not perfect if it is merely physical. 'Beauty is only skin deep' is one of the aphorisms that needs revision. That kind of beauty is not enduring. It is only an appearance which is transitory and illusive. The source and centre of beauty is the great Artist Architect of the universe, who is ever at work and whose law of 'beauty in diversity' is the fundamental unity that gives us harmony and inspires us with hope. If we realise that outward expressions are revelations from within, and that by beautiful thoughts and purposes we express the divine power which is immanent in us, we shall realise that beauty, at its best, is mental and spiritual. Horatio Dresser, in his 'Higher Law,' says:—

'Beauty becomes more and more spiritual as we pass from the beauty of nature, of forms and faces, to the beauty of friendship, of the home and the soul.

'The noblest product of the universe is the beautiful soul; that is, the manly, developed, masterful soul; one that has attained peace through trial and grace through exercise. The supreme grace is the beauty of spiritual devotion, the love that denies itself, the heart and genius of the Christ. And the transition to another life will be beautiful beyond all description if the soul have attained this high level in the present existence. Death itself, sorrow, suffering, all that is hardest to bear in life, is thus rendered beautiful by the strength, the peace and serenity of the soul.'

L.

## LIFE AND POWER.

Under the title 'The Life Power, and how to use it,' Elizabeth Towne, of Holyoke, Mass., has collected a number of her bright and cheery essays, previously published in the 'Nautilus,' presenting the subject of the Life Power and its modes of use and direction for human development. Mrs. Towne's views compel thought, even if we are not—perhaps for want of that same development—ready to accept them completely. She teaches that the astral body, or, as we might say, the spirit body, is a collection of 'cell-souls,' or astral counterparts of the material cells forming the physical body. Thus, she says:—

'The body which disintegrates after death is a mere collection of cell-cocoons from which the organised cell-souls have flown to new states of being. The atoms of matter are just the same after death as before, but the organising and informing spirit or soul has departed. Without this spirit to draw and hold the atoms together they fall apart—"ashes to ashes." That the astral body is an organisation of cell-souls, just as the physical body is an organisation of cells, I have no present doubt, and it looks reasonable to suppose that the soul, or astral body, carries with it all the records of the individual's experiences.'

In this book we are taught 'how to aim,' and how to satisfy the universal 'I want' which is the Divine Ideal beckoning every one of us, and of which no one can help catching glimpses. We are all the time building bridges over which we may carry our ideals towards fruition—or is it that our ideals carry us? Improve your present work, says Mrs. Towne, enjoy it, grow in efficiency, and you will thereby be preparing yourself for some other work at which you are aiming. 'Do better and better the work you find to do, until the way opens to a new line of work, and do every detail as though it were the painting of the greatest picture,' for one work has its place as training for another, and when we least expect it the way will open from our present work to that which we desire to engage in. We know by experience that Mrs. Towne is right.

Other subjects treated of in this little book—a dollar's worth of closely packed ideas—are: The substance of things, and how to get at it by concentration on the unseen; the spirit and the individual, showing how the self is in connection with universal intelligence by intuition, which will lead us aright, though seemingly by crooked paths. Character is made much of, as being mental backbone and muscle, which must act or degenerate, express or expire; and here Mrs. Towne reiterates her practical teaching:—

'To prove your fitness for promotion necessitates doing your best with any job the world gives you, and at the same time using your spare time and thought in fitting yourself for a better one. To do one of these things is not enough. The man who thinks he is "kept down" is right; but he is kept down by himself alone.'

We cannot quote the whole book, but there is a golden chapter on 'Will and Wills,' with personal experiences, and much else that is just what one needs to ponder and to act out in daily life—all the more so because it is not easy of accomplishment.

## 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 that may elicit discussion.*

Madame Montague.

SIR,—We have just bidden good-bye to Madame Montague, our leader and speaker on spiritualistic and psychological subjects, who goes to the Pacific Coast for a prolonged holiday.

As she came to us direct from London your readers may like to know that her influence while among us has been uplifting in every way, and the interest that she has stirred in our midst makes for deep thought and progressive life.

Her friends in England may be pleased to hear that she frequently mentioned the period of her stay among them as the happiest in her life.

A star of the same magnitude, looming up from the same quarter, would establish the perpetuity of the light which has been diffused here,

Your most instructive and well-informed publication, 'LIGHT,' is doing good mission work here, and preparing the ground for a future harvest.—Yours, &c.,

Montreal, Canada.

THOMAS LAING.

## Alleged Cures by 'Spiritual Psycho-Therapeutics.'

SIR,—In 'LIGHT' of March 10th, you published a letter from R. Hanson, who stated that 'she suffered frightful agony from an internal tumour, and the doctor told her there was no cure for it only the knife.' The lady, however, according to her own statement, went to a Mrs. Peters for treatment instead, and 'immediately after the first treatment felt better,' and is now 'quite well.'

In reply to my request the name and address of the doctor were sent to me by your correspondent, who, at the same time, admitted that she had seen no medical man since her alleged cure. Here is what the doctor says in a letter to me: 'I remember the case. It was not an internal tumour. The swelling disappeared quite naturally under ordinary treatment.'

So much for this miraculous cure! and so it is with most of these cases, if one takes the trouble to investigate them. Yet such is the credulity of people that month by month scores of unverified or inaccurate fables are scattered broadcast and greedily swallowed by the 'faithful.' I venture to assert that no surgical case (I do not refer to alleged cures of nerves and hysteria) has yet been adduced and successfully treated, the evidence for which would not be knocked to pieces after ten minutes' cross-examination in an English Court of Law.—Yours, &c.,

23, Draycott-place, S.W.

ARTHUR CAPELL.

## St. Leonard's-on-Sea.

SIR,—Permit me to inform the readers of 'LIGHT' that a society has been formed at No. 109, London-road, St. Leonard's-on-Sea, for psychic investigation, assisted by Miss Chapin, the blind medium, and other kind friends. We have public meetings every Saturday at 7 p.m., for addresses, questions, clairvoyance or psychometry, and public sésances are held every Tuesday at 3 p.m. These meetings have been going on for about nine months, and our friends are deeply interested. We shall be delighted to meet any friends or visitors.—Yours, &c.,

WILLIAM MOON,

President.

33, Mount-road, Hastings.

## Bexhill.

SIR,—A few earnest inquirers into Spiritualism in Bexhill would be glad to hear of others in the same town who would join in forming a circle or holding meetings. Letters addressed to 'Anxious,' at 12, Linden-road, Bexhill, will be welcome.—Yours, &c.,

E. A.

## SOCIETY NOTICES.

BRIXTON.—8, MAYALL-ROAD.—On Sunday next, Mr. W. Underwood, trance address on 'Now and After.'—J.P.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Walker. Thursdays, investigators' circle.—A.G.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday next, April 15th, at 7 p.m., Mr. Imison and Mrs. Imison (Nurse Graham).

CHISWICK.—110, HIGH-ROAD.—On Sunday next, at 11 a.m., spiritual circle; at 7 p.m., Mr. J. Macbeth Bain, 'Special Easter Address' and 'Healing Experiences.'—H.

CAVENDISH-SQUARE, 22, PRINCE'S-STREET.—Owing to the hall being unobtainable on Easter Sunday there will be no service on that date. Sunday, April 22nd, Mrs. Effie Bathe, subject, 'The Hell and Heaven of Spiritualism.'—P. E. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday next, April 15th, at 7 p.m., Mr. E. W. Wallis will give a trance address on 'A Spiritualist View of Easter.' Doors open at 6.30.

THE 'Northampton Daily Chronicle,' of the 4th inst., reports that at a meeting of Spiritualists in the Grove-road Hall, on Monday, the 2nd inst., Mr. Stewart, under control, said that a burglar, who had been busy in Northampton, would be difficult to catch: 'He has moved from Billing-road district and will commit the next burglary near Barrack-road, Kingsthorpe way. He is a local man.' A case of housebreaking occurred the same night, the circumstances of which, it is said, bore a strong resemblance to the statements made by Mr. Stewart.