

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,467.—VOL. XXIX. [Registered as]

SATURDAY, FEBRUARY 20, 1909.

[a Newspaper.]

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Members and Associates, 1s.; Friends, 2s.

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Talks with a Spirit Control ... MRS. M. H. WALLIS.

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For further particulars see page 86.

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CONTENTS.

Notes by the Way.....	85	Occult Experiences in the Lives	
L. S. A. Notices.....	86	of the Saints Paralleled in	
A Haunting Spirit's Call.....	87	Modern Spiritualism. Address	
Tombstone Philosophy.....	88	by Mr. James L. Wedgwood....	92
A Spiritual 'New America'.....	89	A Cabinet Performance.....	93
A Westminster Mystic's Sermons	90	Abraham Lincoln and Spiritualism	94
Spiritual Development.....	91	Moral Education Needed in	
		America.....	95
		The Nun of St. Pierre Church.....	95

NOTES BY THE WAY.

Waiting for space, we have had before us, for some weeks, extracts from 'The New York American' concerning a remarkable French composer, Cécile Chaminade, who seems to be living a good deal in both worlds. Talking to a reviewer, she said:—

Schumann was, from the first, my favourite composer. I know almost all his songs and piano music by heart. They appeal to me peculiarly by their beauty and their mysticism.

Am I not a mystic myself? Perhaps. I have had strange experiences. But I have not allowed myself to go deeply into Spiritism. It frightens me. Years ago, as I was passing through Bonn, I visited the house of Beethoven, which, as you know, is one of the attractions of the town. I remained for a long time, alone, in the room which the master is said to have composed in, and I remember running my fingers over the keys of the piano which his fingers had touched.

Some time after, on my return to France, I was sitting at my own piano, alone, at nightfall, playing an andante of Beethoven's which I particularly admired. I love the dusk, and my servants have orders not to bring me lights when I am playing unless I ring for them. I was so completely carried away by the music that I had not noticed how dark it had grown. Suddenly, on glancing at the nearest window, I saw a flame hovering outside the pane. Thinking it might be the reflection of some light, I got up and looked out. But there was nothing far or near to account for the phenomenon. I tried to play again; and again the same flame appeared, hovering about the window-pane, but this time it was brighter. Thoroughly frightened, I uttered a cry and ran out of the room, upsetting some books on my way. I am positive, quite positive, I saw the flame and did not merely imagine I saw it. Since then I have always thought that the mysterious flame was—

Yes. The soul of Beethoven.

That, of course, mainly suggests a highly-strung mind and sensitive imagination, but the following, referring to her work, brings us rather nearer to mediumship:—

Before my composition is written, I hear, as most composers hear—and I mean this literally—every note of the music I compose. I hear every instrument in the orchestra for which I am scoring my work, as clearly, or almost as clearly, as if real instruments were performing my music for me. Once, while I was composing, the loudness of an imaginary instrument annoyed me so much that I startled some of my friends who were with me by exclaiming, 'Oh, that oboe! That abominable oboe!'

'Why, what's the matter with you?' said one of them.

'Nothing,' I answered; 'I was only thinking.'

But who played that oboe?

The following is seriously important:—

A verdict of 'suicide during temporary insanity' was returned at Barnet recently respecting Captain—who was killed on the railway at Totteridge. The manager of a detec-

tive agency said deceased communicated with him and said he wanted a stop put to slanderous reports about him spread by natives of West Africa. As he came home on a liner, deceased said he had 'heard voices following him across the waters.' When he visited various places in England and on the Continent he still heard people talking about him.

People may call it 'insanity' if they like; and may go on calling it 'insanity' if they refuse instruction. What we affirm is that clairaudience is not insanity but a fact; and we further affirm that where it leads to insanity it does so because we call it insanity and treat it as insanity. What is urgently wanted is that people should understand the actuality of voices that are generally regarded as delusions.

The time will come when the hearing of such voices will even be welcomed, though, when they are malignant, they will, of course, be deplored. But will they be malignant when we cease to treat them as delusion or devilry? We get back from the unseen very much what we send into it: and spirit-voices are as much echoes as revelations.

That sturdy and persistent Humanitarian, the Rev. J. Stratton, writing once more on the Eton College hare hunt and Dr. Warre's depressing condonation of it, says:—

The Eton boys themselves—and I believe Dr. Warre set them on this line—defend the sport of hare-hunting by saying they follow it because their parents like the pastime. But how can this justify hare-hunting at schools? Parents may do many things which their children would not be allowed to do when at school. For example, they might gamble. Schools of repute should have a standard of morals of their own, and should have the courage to enforce it, whether it harmonise or not with parental ideas. I have heard it sometimes said that we humanitarians think too much about the sufferings of animals, in view of the terrible sufferings which afflict mankind. My answer to that charge would be that those who are cruel to the lower beings are sure to be cruel to their fellow-men, and *vice versa*. Our strife for animal rights, therefore, leads to a fuller recognition of the rights of human beings. The spirit of kindness, if developed in one direction, is certain to flow out in benevolence into all possible channels.

The Tsar, it is announced, sent to Germany a supply of wild boars to be turned loose in an Imperial forest, and for King Edward's delectation, as 'sport.' What is behind this strange love for killing birds and beasts? The Spiritualist knows, but, just now, silence may be 'golden.'

That vigorous and original writer, Mary Everest Boole, writing lately in 'The Open Road,' suggested a new set and style of Invocations for Free-Thinkers, to take the place of the ordinary Invocations to the Saints. Here are some of them:—

I feel weary, restless, in pain, tired of monotony, &c.; convert this unpleasant experience into the sense of warm sacramental joy in sharing the cup of those who went through it before me and those who shall go through it after me.

I am flippantly inquisitive; grant me that reverent reserve in presence of the Unknown which is ascribed to Moses the Deliverer of Israel from bondage.

I am cowardly in the prospect of suffering and sacrifice; grant me a share of the heroic courage of Jesus.

I like to hide certain truths from myself; grant me Socrates' conviction that a lie to one's own soul is detestable.

When we are vexed because our brothers cannot follow us on the path along which we feel we must go, grant us to remember that the tree owes its beauty to the fact that its branches perpetually fork apart.

When we are bewildered by the conflict of human opinions and feelings, help us to fix our minds on the beauty of crossing water-ripples and the glory of clashing waves.

The pressure of the egg-shell moulds the young bird, and the calyx protects the flower: we thank Thee for external hindrances which prevent us from escaping, before we are fit, into freedom, sunlight, and fresh air.

The following, from 'The Daily Chronicle,' will make many think—and wonder. A son, 'in a pitiable state of exhaustion and covered with mud,' arrives at his father's house, and cries 'Don't strike me, father!' On the same day, the attendants arrive and he is taken back to an asylum. Humanity and common-sense long for an explanation. But here is the 'Chronicle's' story:—

A daring escape from Lapsbury Asylum has taken place. On Sunday night an inmate named Ridgway, who formerly resided at Wood Green, by using the iron tips of his boots and filing the catch of the window of his room, gained his freedom.

Two attendants quickly discovered his absence and went in search of the fugitive, who concealed himself in hedges until they passed. He then made his way across the fields to Hadley Wood, and on to Wood Green.

Ridgway made his appearance at his father's house, about six o'clock in the morning, and attempted to gain admittance. Being alarmed by the noise, Mr. Ridgway, sen., went to the door, and was about to strike the intruder, not recognising him, when his son exclaimed: 'Don't strike me, father.'

Mr. Ridgway found his son in a pitiable state of exhaustion and covered with mud.

Later in the day attendants arrived from the asylum and took the patient back to the institution.

Spiritualists are greatly interested in this matter of insanity, real or alleged, as so many people are foolish or wicked enough to mistake precious gifts for signs of lunacy; and many who are incarcerated in asylums might in all probability be rescued and restored to their friends if they were placed under the treatment of a wise spiritual healer or psychical expert. We shall be glad to hear more about this painful case.

The Rev. Miss Gertrud von Petzold, now in America, was lately invited to open with prayer the Session of the Iowa State Senate. The following day, the prayer was given to the public by a Des Moines newspaper. We reprint nearly the whole of it:—

O Thou who art invisible to our mortal eyes, incomprehensible to our human minds, Thou without whom we cannot live, Thou for whom our souls do long in the dark hour of sorrow and temptation, Thou for whom our spirits yearn in the highest moments of joy and achievement; Father of our spirits, hear us, Father.

We acknowledge Thee as the infinite, life-giving, life-sustaining power of the universe. We bow before Thee as the Lord of conscience, the author and perfecter of that divine voice within us which teaches us how to choose between right and wrong, good and evil, the just and unjust. We worship Thee as the guide of human destiny, the Father of all noble souls and heroes of humanity, most of all as the Father of that holy man of Nazareth, Our Lord and Master Jesus Christ.

God, we draw near to Thee this hour deeply conscious of our weaknesses and failures, our foiled endeavours, our broken aspirations.

Come to us. Pour Thy spirit upon our spirits. Kindle in our hearts a holy flame of love to Thee and our fellow-men. Fill us with a passion for righteousness and justice and truth, with a burning desire to establish the kingdom of love and peace and goodwill upon earth.

O God, help us daily to remember Thee in the work that now lies before us. Help us to do this work with a pure heart and a just spirit, putting aside all thought of self-advancement, ambition, power, thinking only of the good of this State, this country, yea, the good of the whole human family on earth.

Lord, we would conduct our business and frame our laws as men who know that they are living in Thy sight, as men who have their faces set toward the things of eternity, as men who are mindful of the account they will have to render one day to Thee, the all holy, all righteous judge of heaven and earth.

We would be faithful stewards of the talents which Thou hast entrusted to our care, we would be staunch and upright labourers in Thy vineyard which is this world, this community, this city.

O thou Lord of heaven and earth, life of our lives, soul of our souls, strengthen Thou our weak wills, our feeble aspirations, our poor endeavours; clarify and deepen our insight into the things that make for the common good, our sense of justice, our knowledge, our understanding of the true value of things.

But, above all, keep us mindful of this, that we have not here an abiding city but that we are building for eternity.

This surely is a remarkably notable event which will need no commending to those who are leading on the women of England to-day.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, FEBRUARY 25TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. J. W. BOULDING,

ON

'The Great Spiritualist Martyr—Joan of Arc.'

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

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

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

March 11.—Rev. J. Page Hopps, on 'A Scientific Basis of Belief in a Future Life.'

March 25.—Mr. W. J. Colville, on 'Spiritualism and the Deepening of Spiritual Life.'

April 22.—(Arrangements pending.)

May 6.—Miss Edith Ward, on 'Magic, from a Modern Standpoint.'

May 20.—Miss Katharine Bates, on 'Automatic Writing: Its Use and Abuse.'

FOR THE STUDY OF PSYCHICAL PHENOMENA

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

CLAIRVOYANCE.—On Tuesday next, February 23rd, and on March 2nd, Mr. J. J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESSES.—On Wednesday, March 3rd, at 6 p.m. for 6.10 prompt, the second of a special series of Trance Addresses will be delivered by Mr. E. W. Wallis, on 'What I have Learnt in the Spirit World.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHICAL SELF-CULTURE.—On Thursday next, February 25th, at 4.45 for 5 p.m. prompt, Mr. E. W. Wallis will conduct a class for psychical self-culture. No admission after 5 o'clock. Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, February 26th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control.

MEMBERS have the privilege of introducing one friend to the *Wednesday* and *Friday* meetings without payment.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

A HAUNTING SPIRIT'S CALL.*

The following interesting account of haunting experiences has been sent us by a member of the London Spiritualist Alliance, who states that she wishes to have it placed on record, but, as all the members of her family who experienced the disagreeable effects are now dead, she is unable to offer such corroborative evidence as would satisfy the Society for Psychical Research. She, however, vouches for the accuracy of these statements, as far as she has been able to investigate them, and gives us the names of the parties concerned and of the north-country town where the incidents occurred, of which she was informed by her aunt, her adopted mother. Our correspondent writes:—

My grandfather died in 1832, and my grandmother, all her elder children being then grown up and married, decided to leave the large old house in the busy northern town where they had always lived, and arranged to build a small house for herself on the outskirts of the same town, nearly opposite to a ruined outhouse, formerly a chapel, for all the land about had belonged, ages before, to the Black Friars.

The house must have been built about two years, when one of my younger aunts, then a school girl of sixteen, was at home from school as she had been ill, and still had to be nursed and taken care of. The facts shall now be told in her words:—

Having been ill, a maid slept in the room leading out of mine, in case I wanted anything in the night; the other door of my room led into a passage ending in a room where my brother, a schoolboy of twelve years old, slept. Nearly opposite my door, in this passage, was a very large old linen press or cupboard, where the household linen was stored. Only my mother, my brother and myself were in the house besides the servants. One night I was awakened by a door being slammed; then, to my surprise, I heard two men coming up the staircase in heavy clogs, such as the barges wore, the wooden soles of which made a frightful clatter. This alarmed me very much, and I ran to the maid's door and called her; she heard them also, and as we heard them coming nearer, we both rushed to my door opening on to the passage, and turned the key. I made sure they had already robbed the house, and it being summer time, there was just light enough to see the position of things in the room. I had hardly turned the key when we heard them coming along the passage, and when they got to my door, they paused outside; then we both saw the light on the brass handle of the door as someone *gently* turned it, but it was locked; another pause, then they gave a sudden strong push, as if with a knee, and twisted the handle again suddenly. We saw the panel of the door move with the push. Then I fell down by the door and so did the maid, we were so frightened.

The steps went down the passage, and we heard the men stop at the linen press, open the cupboard part, take out all the linen sheets and heavy things, and throw them down on the floor; some they threw at my door, and I heard them strike it, and slither down till they fell on the floor outside. Then they pulled out all the lower drawers and let them fall, just as they were, with heavy bangs, on to the floor.

Then the men went on to the end room where my brother

slept, and shut the door after them. I felt sure he was being murdered, but feeling all but dead with fright, I could not move, nor could the maid. After a time the men came out of the room, shut the door with a bang, and passed my door, down the passage, and down the stairs into the drawing-room, where we then heard them smashing all the glass and the china, as if with hammers, just under my room. Soon after, we heard a church clock strike four; they then were at the front door, which they banged to with such violence that all the house shook. As soon as the door banged, I jumped up as if a load had been lifted from me, and ran to the window, expecting to see a cart or van to take away the spoil, and several men; but to my surprise nothing was to be seen. The light was beginning to break, everything was quiet, only to the right of the house, some way up the road, was a woman, dressed in grey, walking slowly along. She had her back to me, and I wondered why anyone should be walking for pleasure, at such an hour in the morning. Not another soul was in sight. Not a sign of the men!

I felt sure that everyone in the house had been murdered, but asked the maid if she would come with me to my brother's room and see what had become of him. With faint hearts and shaking hands, we unlocked the door and peeped out, expecting to see all the passage strewn with the sheets and towels, thrown out of the linen cupboard, but not a sign of any disturbance met our eyes! The linen press was shut, as it had been the night before, no drawers were out, no linen taken away. We could not believe our eyes! Then we went to my little brother's room. He had a large old four-post bed. Nothing in his room was disarranged, but all the curtains of his bed were pulled close round and all tucked in *from outside* most carefully as if to hide *what was inside*. I felt very sick and faint, seeing this, and truly believed he had been killed by these ruffians. I pulled myself together and tore the curtains open, and there was Ned fast asleep, the picture of innocent slumber! I woke him up, and he declared he had heard nothing at all. My mother also had not been disturbed, and treated me and the maid as lunatics. She was very cutting and sarcastic in her remarks, and though I was really quite ill, and my nerves thoroughly shaken for a considerable time, she never ceased to smile and inquire daily how my 'Bogey' was, and if I had heard him again; she also added, about three weeks later, when I was getting better, that if I heard 'Bogey' again I was to send him to see her.

I was very much upset by my mother's unkind remarks about my imagination, but I soon had full satisfaction. One morning, a few days after my mother's invitation, through me, to my 'Bogey,' she did not appear at breakfast. Now she was a lady of the stiff and stern old school, and never allowed anyone to be late at breakfast, and it was unknown for her to be missing, after the appointed hour; so when time passed, and still she did not come, I went up to her room, and knocked; a very faint voice said 'Come in,' but I could not do so, for the door was locked. This impressed me very much, for no one in the house was allowed to lock the bedroom doors, for fear of fire, and that *she* should break her own law seemed wonderful.

She unlocked the door, and I saw her looking very weak and pale, and very cold, not dressed, only in her nightdress, and a little shawl. She said she was not feeling well, but would dress at once, and later on in the day said to me: 'Now I have scoffed and laughed at you and the maid for a long time, and you may have thought me cruel in doing so, but I considered it the best way to get the thing out of your head. I now have had such an experience, that I think it only fair to tell you at once that I quite believe what you say about the noises, and I must tell you, that ever since I have come to this house, I have continually been called at four o'clock by someone rapping at my bedroom door, and saying, "Get up! Get up! it's four o'clock!" I have always got up, and found no one at the door, nor anyone awake in the house but myself; and thinking once it might be someone in the house who was ill, and required help, I have gone upstairs to see, but as I went upstairs, *the steps of a man in clogs followed me*, and there was no one to be seen.

I am not the only person who has been called, for I have had infinite trouble with the servants, whom, as you know, I require to get up at six o'clock. But the maids have come to me and given me notice, saying that they did not mind getting up at six, as I had engaged them to do, but thought it very hard to be called at four o'clock, and evidently supposed that I called them, rapping on their doors, and saying, "Get up! get up! it's four o'clock." Of course I never said I had not called them, as they would have then noticed something was odd about the house, so they have gone, and I have got other maids, but after a time it has always been the same story.

'Now last night I was again awakened by the door being rapped and the usual cry, "Get up, get up! it's four o'clock,"

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and, half asleep, thinking it sounded nearer than usual, I opened my eyes and saw a woman standing at the foot of the bed, looking at me. She was a middle-aged woman, with a fresh complexion, good colour, dark eyes, dark hair, and rather stout; she was dressed in a grey dress, with an apron, cap, and a little shawl across her shoulders, and seemed to be an upper servant; I should think about forty. I thought someone was taken ill and she had come for me, and jumped out of bed, went up to her, and said, "What is it?" and put my hand on her shoulder, when—she was not there! I was amazed, for I could not believe it, but then I remembered that, because of this tapping, I had always lately locked my door, so I walked to the door, being sure I must have left it unlocked, but it was still locked fast. I was much puzzled and turned round to go back to bed, when the door banged behind me. I felt the shake of the door, and the wind, and I felt as if I should faint, and fell into the chair near, where I have been ever since, too cold and frightened to move.

Now my mother was a woman of the strong old-fashioned type, of great courage and energy, as may indeed be seen by the way in which she had endured this very unpleasant haunting, and after this she had police in the house, but nothing was ever found out except it was always found that one or two persons, in the same or in adjoining rooms, would hear these frightful noises whilst all the rest heard nothing at all. Her son-in-law, a well-known sportsman of his day, was told of the trouble, and was very scornful, 'ghosts were rubbish,' &c., and he, his wife and the small child, together with his favourite dog, one that would attack anything he set it at, all came to stay at the house. He said he would soon tackle the ghost, and Don would give a good account of anyone trying to 'hoax' the family. He was bringing guns and pistols and wished it to be well known that he should fire at the first sign of any nonsense, so if the maids had any friends who knew about the disturbances they had better let them know, and keep out of his way.

But, for him, the unexpected happened. 'Bogey' always accepted invitations, and responded to them with evident enjoyment. The poor man was worried out of his life; when he went to bed, the door would be rapped at, the curtains of the bed were rattled up and down on the rods, pulled open if closed, and pulled close if open, even out of his hands. Pistols and guns were of no use against air. The dog howled and crouched under the bed, and refused to come out at all. People laughed at him when he ran to the door, banged it when locked, stuck it fast when unlocked. Once he was rapped up, and ran to the door, and was sure he had caught someone at last, for, in the dark, a man ran downstairs before him into the drawing-room. He at once locked the door and went back for his pistol, returned, unlocked the door, went in and locked it behind him, saying, 'Now, come out, for I know you are in the room, and if I see a shake in the curtain I fire.' He searched the room carefully and long, but there was not any living creature there, and as it was an upstairs room and the windows fastened, no one could have got out by them, without his finding it out. He was very much disturbed and annoyed, and had to admit that he could not account for what he saw and heard. The little child asked who the woman was who came to see him when he was in his crib. We were hardly surprised to hear the child describe her as tall, with dark hair and eyes, a grey dress, apron, and little shawl—in fact, the same woman that was always seen.

My uncle forbade any allusion to ghosts for the rest of his life.

I made searches, years after, in the records of the old town, when this part of it was still rough country, and found the ground belonged to the Black Friars, as I have said before, but that there was a sawpit there, and in it was found the body of a murdered woman. She had lived in a small house near the town, and was in fair circumstances (I think had formerly been in service). She was called away one night to go and nurse her sister, who was dangerously ill some miles away, and it was supposed she had been murdered on her way back by two bargees, who were afterwards convicted and hanged.

ASTRA.

REFERRING to 'breathing exercises' which are so much in vogue just now, 'The Nautilus' shrewdly remarks: 'Nature made us breathe until we got too smart for her. Now we have to make ourselves breathe. Systematic breathing exercises and gymnastics and athletics are twentieth century makeshifts for hard work. A better way to store will and wit is to saw wood, till you breathe hard through the nostrils,' or do some other good manual labour.

TOMBSTONE PHILOSOPHY.

The article on 'Tombstone Theology,' by Mr. Reginald B. Span, which appeared in 'LIGHT' of January 9th, has aroused considerable interest, and several readers have sent us curious epitaphs which they have collected. Our friend, Mr. E. D. Girdlestone, says: 'Here is an epitaph which was reported to me by a gentleman who saw it on a tombstone in a churchyard near Oxford—I think Cumnor—on an infant who died immediately after birth':—

Thrice happy babe, for surely she
Was born on purpose for to be
Admitted to eternity.

Mrs. H. P. Dove writes: 'The epitaph, quoted in "LIGHT" of January 23rd, page 37,

Here lie I at the chancel door,
Here lie I because I'm poor,
The further in the more you'll pay,
Here I lie as warm as they,

is perfectly genuine, I read it many times in my childhood's days. It was cut in a stone of the porch of the Parish Church, Kingsbridge, Devon.'

Mr. S. B. McCallum sends us the following taken from a collection which he published more than twenty-five years ago, prefacing them with this apt quotation:—

Praises on tombs are trifles vainly spent,
A man's good name is his best monument.

From St. Andrew's Church, Plymouth:—

To the precious memory of that truly virtuous gentlewoman, Mrs. Mary Sparke, who departed this life 30th December, A.D. 1665.

Life's but a Sparke, a weak uncertain breath,
No sooner kindled but puffed out by death.
Such was my name, my frame, my fate, yet I
Am still a living Sparke, though thus I die
And shine in Heaven's orbe, a star most bright,
Though death on earth so soon eclipsed my light.

The following appears in Stoke Churchyard, Devonport:—

William Platt, died April 2nd, 1870, aged 38.

Beneath this stone my husband lies,
I will not weep to wake him;
But I shall wait till God calls me,
Then I shall overtake him.

In Maker Church, near Plymouth:—

John Roper, Gunner in H.M.R.N., died 1819, aged 69.

Reader, pass on, ne'er spend your time
In reading o'er this rugged rhyme.
What I am this humble stone ensures,
What I was, is no affair of yours.

From St. Budeaux Church, near Devonport:—

Richard Way, died December 31, 1773, aged 83.

This world's a city, full of crooked streets,
Death's the market-place where all men meets;
If life were merchandise that men could buy,
None but the rich would live—the poor must dye.

Having given a few epitaphs from Devon, I now give the following from Cornwall:—

On a blacksmith's grave at Calstock:—

My sledge and hammer lie declined,
My bellows' pipes have lost their wind,
My fire's extinguished, coals decayed,
And in ye dust my vice is laid;
My iron is wrote, my life is gone,
My nails are driven, my work is done.

She was taken to the realms above,
But he that crossed her I should say
Deserves to go the 'tother way.

Here lies the body of Doctor Chard,
Who filled the half of this churchyard.

Who far below this tomb doth rest,
Has joined the army of the blest;
The Lord has ta'en her to the sky,
The saints rejoice, and—so do I.

To the memory of John Ingram, of Higher Insworth, and Johan, his wife, who departed this life the 7th of June and the 9th of June, A.D. 1669. Hee aged 52, Shee aged 56.

Here by this pillar interred doth lie
The bodies of man and wife which at once did die.
They, like two turtle doves, when one was gone,
The other for her death, to death did morne.

A SPIRITUAL 'NEW AMERICA.'

A 'discovery' has been made by Michael Williams, an American magazine-writer, of which 'Current Literature' rightly remarks, 'if accepted at his own valuation, it throws all the rest of the news of the day into comparative insignificance.' Mr. Williams claims (in 'Van Norden's Magazine') to have discovered a 'New America,' a spiritual 'New America,' which, he says, is:—

Bounded on the north by Will, on the south by Hope, on the east by Faith, and on the west by Charity. And over all its outwardly diversified extent, over and bathing and vivifying all its expressions in the form of the various movements of a mystical, religious nature, so numerous among our people to-day, lies its atmosphere—which is optimism: and optimism is an expression of human love—the instinct of brotherhood, of mutual trust and aid, the one fundamental thing, which is—religious belief: not in the narrow sense, but in its broadest and most essential meaning, namely, the belief of man in himself and in his destiny—the belief that man in himself is predominantly good, and is rising step by step into the realisation of a future of positive good.

From this it is apparent that Mr. Williams's 'discovery' is merely the recognition of the great Spiritual awakening, which is now taking place all over the world, largely promoted during the past half-century by the ardent labours of Spiritualists, and which mainly centres about the recognition of the fact that man is a spiritual being, possessing creative or self-governing and formative powers. He says:—

Accepting mysticism as a search for direct knowledge of the Creative Principle, or First Cause of all things, I do not think that we go wrong when we say that mysticism is the right name for the great manifestation of religious and altruistic activity so pronounced in the United States.

Any open-minded student of such organisations, for instance, as Christian Science, as the New Thought cults, as the various Spiritistic bodies, as the Theosophical and Vedanta Societies, as the Sunshine Society and kindred attempts on the part of men and women to be of tangible service to others, will be bound to admit sooner or later that they all are expressions of the growing need of the nation for a more truly religious life; they betoken the tentative but very practical efforts of but newly-awakened souls to reach to direct knowledge of the underlying cause of things. In every city, town, and hamlet, the new spirit is awake; and here mistakenly, there blindly under the leadership of the blind, and yonder led astray by the charlatan, but everywhere earnestly and unremittingly, it is growing and spreading and profoundly affecting our national destiny.

That Mr. Williams is not alone in his estimate of what is going on in America is evident from the fact that Professor James, in a Paper on 'The Energies of Man,' read before the American Philosophical Association at Columbia University, said:—

We are just now witnessing a copious unlocking of energies by ideas, in the persons of those converts to New Thought, Christian Science, Metaphysical Healing, or other forms of spiritual philosophy, who are so numerous among us to-day. The ideas here are healthy-minded and optimistic; and it is quite obvious that a wave of religious activity, analogous in some respects to the spread of early Christianity, Buddhism, and Mohammedanism, is passing over our American world.

Mr. B. Fay Mills, of 'The Fellowship,' also says:—

We are told that there are twice as many students in the Christian Science and New Thought schools in the country as in all the medical schools put together. The doctors themselves have been losing faith in drugs, until the most distinguished living teacher of medicine says that the physician's faith in drugs is in inverse proportion to his intelligent experience.

Since America is a country in which mental suffering and nervous unrest are everywhere on the increase, a part of the

penalty which its people have to pay for their complex and sensitive organisms, Mr. Williams thinks it is appropriate that it should be the country from which should issue a gospel of mental and spiritual liberation; a gospel which proclaims that civilisation has within itself a regenerating force which will win its way, and will, through the instrumentality of optimistic thought and conduct, fuse science, religion, art, and statecraft into co-operative unity, and thus effect a thorough and rapid reconstruction of society—a reconstruction 'which is being effected more rapidly and apparently in America than elsewhere.'

Mr. Williams is no half-hearted optimist; on the contrary, he confidently declares that—

nothing can be plainer, when you come right down to bottom facts, than that man does not die out, or even retrograde, despite all pessimistic contentions to the contrary, but that he is constantly, if unsteadily, progressing and improving. America needed the healing power of the mind in every phase of its life more than other nations—that is why the movement is so strong in America.

The keynote of the creed of 'New America,' growing out of and embodying its new religion, rests upon a threefold conviction which Mr. Williams summarises as follows:—

1. That man has power within himself to govern his conditions and plane in life.
2. That every person can develop this power by his own will.
3. That optimism—the power of courageous, hopeful belief, as opposed to fear, anger or worry, is the instrument by use of which the will of any person can develop the power to govern his conditions.

That there is nothing new about these ideas Mr. Williams concedes, but he contends that 'it has remained for America to turn the force of a moral idea into a practical factor in everyday affairs, and in the development of its racial life.' This is good news, the more so because our respected correspondent, Mr. A. K. Venning, of Los Angeles, whose letter appears on p. 95, gives us a decidedly pessimistic view of the state of things in America.

In conclusion Mr. Williams says:—

The basic creed of New America is belief in human brotherhood; but if a New American asks you to be his brother, and you decline with or without thanks, he does not yearn to kill you. On the contrary, he says: 'Very well. Be my cousin. No? My friend, then? Not even that? Well, good luck—and don't let us quarrel, at any rate. No doubt you are trying to work towards the good in your way, and I wish you would let me help you.'

In other words, the creed of New America is far from being an attempt to be the creed of one, universal, all-including church or denomination, or sect, or cult. Indeed, the tendency seems all the other way. It is being generally recognised in New America that nearly all creeds, all sects, all denominations, are necessary and useful—even some that appear bigoted, narrow and fantastic provide outlets for the spiritual life of undeveloped souls. Beautiful and artistic ritual may be most valuable aids to other souls. Clear, rational, intellectual reasoning may be the prayers of still other souls. With the general spread of the knowledge of the power of the inner self to heal and help in all ways, physically, mentally, spiritually, and with the growth of the realisation of human brotherhood, there comes to New Americans a deep sense of the mystical truth that every person, and every thing, in the world is unique—and yet a part of one great Whole.

'REJOICE ALWAYS; or, Happiness is for You,' by Frank and Marion Van Eps, is a deeply earnest and illuminating analysis of the effect of spiritual teachings and realisation in bringing joy to the soul. Spiritual concentration is recommended as a practice tending to a full and faithful life, to 'an awakening in one's self of intelligence, feeling and will; the realisation of God's presence, union and fellowship with Him, the Spirit of Truth guiding into all Truth.' This experience does away with anxiety by removing its base, which is ignorance, and it leads us into a state of divine peace, not only inward, but outwardly manifest, which brings order and harmony into all our relations, and forms a powerful protection against all disturbance. The publishers are the Anglo-American Book Company, Wimbledon, S.W., who also issue some little 'personal purity publications' for boys, girls, and young men, at one shilling each, to be used with due discretion.

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A WESTMINSTER MYSTIC'S SERMONS.

As much a mystic as anything else is Archdeacon Wilberforce with his ceaseless spiritualising of everything theological, and his finding God in everything and everything in God. The Divine Immanence is his centre, and everything is made to revolve round it. Here, for instance, in his new volume of Sermons ('The Hope that is in Me,' London: Elliot Stock), is a sermon on the perfectly plain text, 'So shall we be for ever with the Lord. Wherefore comfort one another with these words': the meaning, of course, being that Paul hoped and expected to be soon with Christ, at the ending of the world. But Dr. Wilberforce voyages for a meaning far, far away from that.

'For ever with the Lord' he occultises, and makes it mean 'a ceaseless, intense, consciousness of an internal God-Presence as the central spirit of the whole body of mankind, which internal God-Presence has been manifested in an external embodiment, under limitations calculated to make it thinkable, in Jesus of Nazareth.' 'The Lord,' then, 'The Universal Soul,' transcends Christ. He 'the Spirit of Evolution' is 'immanent in all'; and not in Jesus was He manifested for the first time in the flesh. That manifestation 'was not to knit the suffering race for the first time to God, but to manifest for the first time clearly that humanity was "for ever with the Lord," that He has ever been lodged in the inmost sanctuary of every soul.'

That is manifestly putting in a port very different from Paul's sigh to go away home to Christ: but it is a good specimen of this brave and bright mariner's sailing of the Biblical seas. Paul looked for the ending of the earthly cycle, and thought of departure, rest and home with his crucified Lord; Dr. Wilberforce introduces us to a Lord over all and in all who has been and who is forever with us, to whom Christ, as one of us, bears witness. 'I am now, I always have been, "for ever with the Lord,"' he says, 'His commanding, all-controlling purpose is striving within me. "For ever with the Lord" is not a dim, far-off hope, but a present fact in the centre of my soul.' Admirable! but not in the slightest what Paul meant or said.

In another Sermon, on 'Heavenly Citizenship,' we find the preacher in a less adventurous mood, with an interpretation and an application of his text which, though still mystical, keep us close to an obvious thought. The text

is 'Our citizenship is in heaven.' 'In heaven,' he says, 'and where is heaven?' We shall not find an adequate answer to that question in the region of what he calls 'the countless conventional caricatures of the gospel,' and he might have added—in the spectacular presentations of it in the Book of the Revelation.

Heaven is really the spirit-sphere in which we now are, and in which at this very moment is our citizenship. 'Our real life, our true life, is in the spirit-sphere,' and the preacher bids us note the present tense: 'is in heaven,' not shall be. 'There is no suggestion here of heaven as wages to be waited for, of some celestial dividend day in the dim and distant future, when God's toilers will receive the accumulated earnings for which they have laboured. There is no sanction given here to the miserable materialistic conception of heaven as a kind of endless transcendentalised oratorio, or an infinitely prolonged celestial idleness.'

Jesus, speaking of himself, said, 'Even the son of man who is in heaven': again the present tense; and again the preacher insists upon the spiritual identity of Jesus and his brethren. 'We misunderstand the Christ till we regard Him, not only as the manifestation of God, but also as setting forth God's idea of our common nature. "As He is so are we in this world." He is "the first-born of many brethren": we are "joint heirs with the Christ." His testimony as to Himself embraces the race.'

In the light of that, the meaning of 'our citizenship is in heaven' is blessedly clear. We 'belong to two worlds, and our physical body enshrines an inner man,' and thought communication must exist between ourselves and our loved ones in the invisible world.' I am quite certain that our loved ones are very near to us, says the preacher, who advises us to pray for them, and who holds forth the assurance that 'the vibration of the Christ-mind, the Christ-spirit, reaches them, influences them, helps them to influence us.' 'If you want words,' he says, 'say, "Father of all, may the vibrations of my love reach my dear one in his spirit-life: may he know that I am praying for him: may his prayers for me, and mine for him, maintain that bond of love which united us on earth."' 'By degrees,' he adds, 'the consciousness of the nearness of the citizens of the spirit-world will become normal and effortless, and will move us to a diviner practice in daily life.'

To this, the preacher adds an extract from a private letter from Queen Victoria in which she says: 'That our beloved ones are not really separated from us, but merely visibly and perceptibly so, is what the Queen most strongly feels, and indeed without which she would be unable to struggle on as she does. The certain belief that her beloved one is near her, watching over her, is her great comfort in her overwhelming affliction—an affliction which no words can convey, as the sun of her life has gone down.' 'We think we have seen our loved one die,' he says. 'If our inner eyes were opened to that world which is above, around, beyond the world of sense, we should see that not one second's check to the uninterrupted development of that dear soul's true life had ensued.'

After all this, it is surprising and disappointing to find Dr. Wilberforce saying: 'I discourage attempting intercourse with discarnate beings by what is called mediumship.' Why? Because it is associated with imposture, and because it may open the psychic nature to mischievous influences. But will abstinence from mediumship prevent that, and will personal concentration of thought upon the departed (which he advises), without mediumship, prevent it? There are impostors and knaves in 'Holy Orders,' but that should not prevent people benefiting by the medium-

ship of Dr. Wilberforce: and there are mischievous influences in the intercourse of daily life, but that should not prevent us going into the streets. We are afraid this stalwart of the old time is taking counsel of his fears.

SPIRITUAL DEVELOPMENT.

There is no distinction which students of Spiritualism should be more careful to make than the distinction between psychic development and spiritual development, between clairvoyant visions and illumination or insight.

The distinction is not at first altogether obvious to an inquirer. The discovery that such a power as clairvoyance really exists is so astonishing and bewildering to one who has been entirely sceptical about it, that he is liable to see no limits to the possibilities which are involved in the faculty, and to attribute to this and kindred unknown powers a value and potency which do not appertain to them; to him psychical development may seem a direct road to spiritual vision, and divine growth in wisdom. He thus confounds the psychic with the true mystic, and both with actual experimental spiritual life. A psychic may be a mystic, but he is not necessarily so. St. Paul was both a psychic and a mystic; he possessed faculties which enabled him, in trance, to hear unspeakable words, although he tells us but little of these experiences; he had healing powers and could speak with tongues, but he showed himself remarkably balanced in relation to these gifts. He used them, and was grateful for them, but because he was thus gifted he did not suppose that he was less liable than other men to be 'a castaway' if he neglected to exercise strenuous self-discipline to keep his body under and bring it into subjection; to watch and to pray. He evidently did not regard his psychic gifts as in any sense a substitute for the pursuit of the virtues required by ordinary men, or even as equivalent in value to the more normal faculties.

'I thank God I speak with tongues more than you all,' he wrote, 'howbeit in the church I had rather speak five words with my understanding that I might instruct others also than ten thousand words in an unknown tongue.' 'Though I speak with the tongues of men and of angels but have not love, I am become as sounding brass or a tinkling cymbal.'

In St. Paul's mind there was clearly no confusion between psychic faculties and spiritual faculties; it is, indeed, essential to sane and orderly growth that this distinction should always be borne in mind, and that there should be no loss of the sense of proportionate values.

In Mrs. Underwood's interesting book on 'Automatic or Spirit Writing,'* we find the question frequently asked as to how true spirituality can best be attained, and the answer is always the same: the emphasis is always laid, not on psychic development, but on love and wisdom.

As the book is not well known in this country, a few remarks and quotations will be of interest, and may serve to introduce readers to a book which is as interesting now as when first published twelve years ago. Mrs. Underwood entered on her experiments in automatic writing as an agnostic. She writes (p. 21):—

It has been my own personal experience which has created a profound impression on my mind. If anyone who reads this will try to imagine in what spirit he would greet an entire stranger, or group of strangers, who, through the telephone, for instance, should send him genial messages full of common-sense, philosophy, humour, and friendliness, giving him interesting details of a strange land, he can partially understand the state of mind in which, after many months of such intercourse, I find myself.

This 'group of strangers,' using Mrs. Underwood's faculty for automatic writing, gave her some interesting indications of their independent individualities, but it is to illustrate their teaching with reference to spiritual development that a few passages are here quoted. In answer to inquiries she was informed that:—

Names with us are of little account, and we grow to ignore them, because the one thing necessary to spiritual development is ignoring the Ego—the self-mind. The mind universal, the spirit of abnegation, the uprooting of vanity and selfishness is here most desired (p. 161). Crucifixion of animal nature is the test of evolution and growth toward the light.

Q.—How shall we assimilate more and more to the higher spiritual life?

A.—Conquer selfishness, love all, outgrow envy, grow ashamed of the lower nature in you and fight it day by day, so shall you more and more assimilate to spiritual life. . . . Assumption of greatness in Atoms prevents ascension of spirit toward the greater happiness of spiritual lovingness and growth onward towards wisdom (pp. 136, 137).

On another occasion the following conversation occurred (pp. 254, 255):—

Q.—How shall we best get at the truth in spiritual matters?

A.—By greater spiritual perception of virtue, wisdom, love—philosophical weighing of evidence—try the spirits, use human judgment and reason in spiritual matters.

Mrs. Underwood here asked, 'Can you tell what is the best way to reach the higher spiritual spheres?' and her husband remarked, 'It is not at all likely that there is any short cut to them.' The answer was given: 'Love for all humanity is the short cut.'

Q.—It is not, then, the intellect so much as the heart—the affectional part of our nature—which develops spirituality?

A.—Intellectual development depends largely on the love element for sustenance and power.

He will make the best use of psychic development who fully recognises its limitations, and realises that by such development likeness to God, which is the goal of humanity, can in no wise be attained; not by the possession of gifts and powers, psychical or intellectual, can the individual soul be perfectly harmonised with the Universal Life, but only by loving much and obeying loyally, by childlike openness to divine influences and manly endurance of all that is involved in strenuously pressing forward to the highest.

These are ordinary, common-place methods, but they are really the only way to attain true spiritual insight and to win the freedom of the Universe; neither trance nor vision will serve to usher us into the state of perfect and pure liberty.

There is one way for thee; but one; inform
Thyself of it, pursue it; one way each
Soul hath by which the infinite in reach
Lieth before him, seek and ye shall find:

Thou hast thy way to go, thou hast thy day
To live; thou hast thy need of thee to make
In the hearts of others; do thy thing; yes, slake
The world's great thirst for yet another man.

H. A. D.

WHEN an assistant schoolmaster at Manchester committed suicide in January last, some of the newspapers announced that he had been 'driven insane by Spiritualism,' although his wife testified at the inquest that he had been queer in his head before he began to study the subject. More recently a domestic servant, in the employ of a reverend gentleman at Lower Edmonton, drowned herself, and at the inquest her distressed mother said that she thought her daughter 'studied too much,' and in answer to the coroner's question as to what she was studying, she replied, 'The Bible.' But the newspapers did not attribute the poor girl's insanity to the Bible. Why this difference?

* This work is in the Library of the London Spiritualist Alliance.

OCCULT EXPERIENCES IN THE LIVES OF SAINTS AND THEIR PARALLELS IN MODERN SPIRITUALISM.

By MR. JAMES I. WEDGWOOD.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, February 11th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, vice-president, in the chair.

MR. WEDGWOOD said: Some time ago our esteemed secretary, Mr. E. W. Wallis, published a book in which he showed clearly and distinctly that many of the marvellous phenomena of the New Testament and of the Old Testament had their parallels in modern psychic happenings, and Mr. Haweis, the well-known clergyman, delivered an address before this Alliance in which he also pointed out these parallels. Now, I have thought that this evening it might be of interest to you if I extended that line of research and tried to point out parallels which exist between happenings of modern times and those which occurred in the lives of mediæval saints. I am therefore going to speak to you on occult experiences in the lives of the saints and their parallels in Modern Spiritualism. This subject opens up at once the whole vexed question of miracles: whether we have any grounds for belief in the supernatural; and in dealing with this question—a question which has been hotly debated—we find three main lines of approach opened up to us. First, the class of thinkers who deny the possibility of miracles, as they are called, who reason that it is the very basis of all scientific certitude that the universe is governed by natural laws, and that any idea of contravention of these laws is untenable. This class of thinkers, headed by Hume, and later by Huxley, is not now very much in fashion since the standpoint, the way of looking at these things, has undergone considerable modification. Miracles, or those strange, super-normal happenings—not supernatural, because nothing is outside the laws of Nature—are not now looked upon as being performed in contravention of any laws of Nature, but are to be referred to the application and working of higher laws than those normally in operation. Supposing we brought an untutored, uncivilised savage into our midst and showed him various experiments in one of our physical laboratories; he would see that every time a piece of steel was dropped from the hand it fell to the ground. Presently he would deduce a law of Nature from this occurrence—the law of gravitation; but suppose we introduce into the field of operations a powerful electro-magnet. When the piece of steel is dropped from the hand it is attracted to the magnet, and our savage would look upon this as a miracle. He would regard the man in charge of the experiments as a magician. This is just a simple illustration which shows the point of view which has taken precedence of the older one. We no longer look upon these super-normal happenings as, in any sense, miracles, but as simply due to the working of higher laws than those normally in operation, and of which we have normal consciousness. We have another class of thinkers who state, or would argue, that miracles did happen in the times of the Old Testament or the New Testament—the times of the Apostles; that they were then needed in order to show the workings of Providence, but that this need has now ceased and they no longer take place. This, again, is not a school with whom we need deal at any length. It is negatived by the continuity of these experiences in all times, by the fact that similar claims have been put forward in connection with the lives of the great founders of every religion. We come to the third school of thought; those who believe that control over these higher forces of Nature, and knowledge of their operation, is the natural heritage of all mankind, that within the scope of the human organism there lie certain powers which, when developed, enable him who wields them to bring about happenings of a super-normal character; and this, of course, is the standpoint which I am adopting this evening, and in the light of

this hypothesis I shall endeavour to explain the happenings of modern times and to illustrate the parallels between experiences in the lives of the saints and those which occur in the séance-room of the twentieth century.

The first phenomenon with which we will deal is levitation. This is a term employed to designate certain occurrences in which solid objects, and sometimes human bodies, are raised and suspended in the air in seeming defiance of the laws of gravitation. When we turn to the lives of mediæval saints we find that this levitation was no uncommon experience. It is related that frequently when she was in meditation Saint Teresa was subject to this process of levitation, that she was raised in the air by the operation of some forces which were unintelligible to her. Similarly it is recorded of Saint Philip Neri that he was frequently raised in the air in this fashion; but the saint in whose life it occurred most frequently is an obscure one—Saint Joseph of Cupertino, an unlearned, untutored, ignorant man, but conspicuous for his piety and devotion. It is related that at the names of Jesus and Mary the ecstasy in him was so great that he was levitated against his will. On one occasion, when a brother monk was dilating to him on the beauties of the scenery surrounding the monastery in which they had their common abode, Saint Joseph was so overcome with wonder and ecstasy at the beauties of God's universe that he was immediately levitated in the air, and it is recorded that he alighted in the branches of an olive tree, where he remained in prayer for the space of half an hour. In all such cases the subjects were in a state of ecstasy. There is one other instance in the life of this saint which is of interest. A labourer was engaged to erect a cross in the grounds of the monastery; the trench had been made, and he was endeavouring to lift the cross into it but was unable to cope with so great a weight, whereupon Saint Joseph grew impatient. The impatience seems to have had some psychological effect, for he was immediately carried into the air a distance of fifteen feet, he seized the cross in his arms, and lifted it without difficulty—as though it had been a piece of matchwood. These and similar records are open to all who care to study the lives of the saints. When we find parallel occurrences in our own times there is little reason for scepticism with regard to these things having happened in mediæval times. We should all be disposed to admit that the biographers were sometimes wont to exaggerate, but there are many instances where it is quite impossible to put the record down to the pious imagination of the biographers. Some of these happenings are every bit as historical as occurrences of which we read in our history books; such as events in the life of Saint Teresa, which are vouched for by her companions. It is impossible to deny the occurrence of these things unless we are prepared to be sceptical with regard to psychic phenomena generally. Let us turn to modern times and trace the parallels occurring in connection with spiritualistic phenomena. When we turn to the history of Spiritualism we shall find that levitation was no infrequent phenomenon. It has often been recorded that heavy objects of furniture have been raised without any possible contact. The mind of the public in the early days of Spiritualism was greatly exercised over table-turning, but it was found that even heavy dining-room furniture could sometimes be raised without contact. There have been instances when those attending circles have been raised in chairs and carried over the heads of the sitters. Sir William Crookes, in the course of the experiments in Spiritualism which he conducted several years ago, records at least three occasions when, in his presence, Home was levitated. Therefore we have, in the annals of Modern Spiritualism, parallels for the cases of levitation in the lives of the saints.

Now let us inquire how this phenomenon takes place. It may be due to either of two causes—to the agency of spirit intelligences, to the work—the activity—of conscious entities from the other side, who, presumably, materialise a certain amount of physical matter. Materialisations can be visible and not tangible, or tangible and not visible, or both visible and tangible. Or it may be due to certain forces inherent in the human organism. The

occurrences I have mentioned are possibly due to the activity of friends on the other side ; but in Occult teaching there is mention of another method. Levitation is spoken of as one of the occult powers, and it is stated to be due to certain currents which flow through the human organism and their relation to gravitation, which is ascribed to the operation of certain magnetic powers. I mentioned just now, in the case of the saints, that they were in a state of ecstasy. Ecstasy is a well-recognised, perfectly normal condition attained in the practice of meditation, and anybody who has practised meditation at all wisely knows that there is a definite stage reached which is best described by the word ecstasy. When this state of ecstasy is attained certain modifications of the respiratory functions take place. In one of the Eastern books it is said that the breath is not felt outside the nostrils. George Fox claimed that he had the gift of internal respiration, and there have been instances of fakirs being buried alive and found still living when dug up subsequently. Certain changes take place in the breathing when this state is reached. The breathing is very closely connected with the flow from the body of these magnetic and vital forces. When the state of ecstasy is reached and the breathing becomes modified, a change takes place in the flow of these currents from the body. There have been various investigations conducted which are summed up under the subject of the human aura. It is known that every person is surrounded with certain influences which he gives off, and this influence is often spoken of as the person's magnetism. I have a friend in London who possesses the remarkable gift of being able to magnetise and de-magnetise needles and steel objects at will. She will bare her palm, take a needle, show you that it is not magnetised in any way, hold the needle and presently show you that it has magnetic properties. She will take the same needle, hold it up again, and de-magnetise it by means of these forces within her. She states that she feels there is some power working within her, and that when this interchange of forces takes place the magnetisation and de-magnetisation is accomplished. From that experiment it would seem there may be some truth in the assumed connection between the force of terrestrial magnetism and the force of human magnetism. There may be magnetic activity in the human frame, and it may be possible to account for these cases of levitation, when the saints were in this state of ecstasy, by supposing that in this condition the flow of magnetic and nervous forces from the body undergoes some change, that the magnetism is perhaps changed from an attractive to a repellent character so that the person is lifted from the surface of the earth and caused to float in the air—in fact, levitated. It may be that the saints, in their ecstasy, stumbled quite unconsciously upon the control of these forces in the human frame and were in consequence raised in the manner described. It is also stated that it was by the knowledge of these forces, and of how to change the attractive forces of gravitation into a repellent character, that the pyramids and some of the great temples of ancient times were raised—that they were built by the adepts, by men who possessed the knowledge of power over these forces of Nature and turned them to use. When we come to the temple of Baal-ber, in Syria, we find single stones weighing fifteen hundred tons each, a weight which would tax the forces of modern engineering to cope with. There have been and are eminent engineers who are of opinion that none of the hypotheses yet put forward are sufficient to account for the building of these enormous structures in olden times, and it is just as reasonable to suppose that, since a human being or solid body can be levitated, there existed men in the olden days who had a knowledge of these forces.

(To be continued.)

A STRIKING so-called coincidence is reported in connection with the sudden death of James Pay, a blacksmith, at Alkham, near Dover, on Saturday last. His daughter, who was in service with a doctor in a neighbouring village, went to her mistress on the day of her father's death stating that she had a feeling that she must go home. As the girl seemed anxious, her mistress allowed her to go, and she arrived home in time to witness the death of her father, who twenty minutes before had been working at his forge.

A CABINET PERFORMANCE.

We have received the following characteristic letter from Mr. Stead :—

I am intensely amused at the way in which you have exalted your cabinet into a kind of physical shibboleth, and henceforth it is evident no person is to be regarded as genuine unless he enters its portals. Take care ; you will be getting as bad as the S.P.R.

I enclose you a copy of an interview with me on the subject of the Tomsons, which appeared in the 'Daily Chronicle' of the 11th inst. For their business interest it is very good that you should scoff at their mediumship. I know that Mrs. Tomson is a very remarkable physical medium, but it would be fatal for them to be certified as mediums. To be a conjurer is worth £100 a week, but to be a medium is to be held up to ridicule and scorn, and derided by the Spiritualist papers. I am publishing Mr. Myers' report on the three sésances in the 'Review of Reviews.'

In the 'interview' referred to, Mr. Stead says :—

The whole mystery centres in Mrs. Tomson, who, being ushered into the cabinet wearing nothing but a black gauzy dress, produces out of that cabinet flowers, ferns, cockatoos, pigeons, and human forms habited from head to foot in white dresses and veils.

Further, Mr. Stead affirms that Mrs. Tomson has been thoroughly searched and that the most sceptical investigators, although convinced that the performance is clever trickery, 'are utterly at a loss to suggest any explanation' of it. He mentions Sir Oliver Lodge as having been present on one occasion and, in the 'Daily Chronicle' of the 12th inst., that gentleman says :—

I see that in to-day's issue my name is used by Mr. Stead in connection with a performance which I witnessed at his house. From his statement it might appear as if I agreed that there was some mystery about it. This I wish to deny.

At his request I drew up a report, though I hardly thought it likely that the matter would be regarded as of sufficient importance to be worth public attention. It will be sufficient if I quote here the conclusion of that report :—

'As regards my own opinion on the subject, I regard the affair as a performance, in which some flimsy and compressible white drapery and some flowers are ingeniously concealed until the time comes for producing them.

'I am not prepared to say exactly how the drapery or the flowers were concealed, preparatory to their introduction and partial removal—though I have an idea as to the method—but to my mind there was no evidence of anything of a supernatural character. I did not indeed hear such a claim made by either of the entertainers ; I prefer to assume that their desire is to show how much can be accomplished by normal means. If the exhibition of any supernatural power is claimed, then I strongly repudiate the idea.'

From this it is apparent that everything turns upon whether the precautions against trickery are adequate or not. Mr. Stead thinks that in some instances they have been, other persons, Sir Oliver Lodge among them, think that they have not. This bears out what we said in 'LIGHT' of January 23rd, p. 40, viz. :—

All the 'tests,' so-called, of tying, sealing, searching, stripping, &c., are unsatisfactory and decidedly objectionable. Scarcely anyone but those who do the tying and searching is satisfied with these precautions, and the very act of instituting these test conditions destroys the harmony and serenity which are so essential to success.

To obviate the difficulty, or as some regard it, indignity, if not indecency, of a thorough examination of the person of the lady—and nothing short of an absolutely strict and minute examination (with every precaution against confederacy) would be regarded as satisfactory by critical observers—to obviate this difficulty and dispense entirely with all such examinations, we invited Mr. and Mrs. Tomson to sit in our fraud-proof cabinet. This proposition amuses Mr. Stead—but, if the flowers and birds came into the room outside this cabinet but behind the curtains, and the white-robed figure could appear between the curtains outside the cabinet and show herself to the sitters—and the netting remain intact at the finish—there would be no gainsaying such evidence.

Mrs. Tomson's power as a physical medium would be conclusively established, and that without any distressing test examinations. We ask again, will they come? We have received testimony from ladies who have acted on the examining committees at the public performances who affirm that the white-robed figure was none other than Mrs. Tomson herself, and that they saw numerous creases in the white materials with which she was enshrouded, which indicated unmistakably that the drapery had been tightly folded up. This testimony confirms our own observations as set forth in 'LIGHT,' August 1st, 1908, page 365.

Since the above was written we have received the February 'Review of Reviews,' in which Mr. Stead gives his account of his experiences with Mr. and Mrs. Tomson, and, referring to the first séance, he says: 'One of the forms thus materialised was my son Willie. I saw his face quite distinctly at the parting of the curtains, and heard his eager voice saying, "Father, Father, Father!" When I went forward Mrs. Tomson fell out of the cabinet. Writing with my hand Willie wrote the following account of the process in which he had taken part.' In this 'auto-script' description Willie says: 'I was only conscious of a head and bust. My arms were not complete; for my legs I had only a framework.' In the "Myers" auto-script we are told that 'at the second sitting all the apparitions but two were transfigurations.' Mr. Stead says in conclusion: 'the Tomsons neither claim nor disclaim anything. But the facts are as above stated.'

ABRAHAM LINCOLN,

BORN FEBRUARY 12TH, 1809; PASSED ON APRIL 15TH, 1865.

BY H. BLACKWELL.

Could a vote be taken throughout the civilised world on the question 'Which man born in the nineteenth century is the most universally beloved?' surely the name of Abraham Lincoln would tower far above all others.

It is, however, his connection with Spiritualism with which we are chiefly interested, and this is fortunately on record in an admirable book entitled, 'Was Abraham Lincoln a Spiritualist?' written by Mrs. N. Maynard, a well-known American medium, which can be seen at the Library of the London Spiritualist Alliance.

She relates how, in December, 1862, while still a young girl, she was taken to the White House, where she was kindly welcomed and at once put at ease by the genial President's remark, 'So this is our little Nettie, is it, that we have heard so much about?' Soon after she passed under control, and for more than an hour a strong and vigorous voice from the spheres spoke through that frail little body on matters of supreme importance, including the Emancipation Proclamation.

Mr. Lincoln was charged with the utmost solemnity not to abate the terms of its issue nor to delay its enforcement beyond the opening of the New Year, and he was assured that it was to be the crowning event of his administration and his life. He was being advised to postpone the enforcement of it, but he must not heed such counsel. He was to stand firm to his convictions and fearlessly perform the work and fulfil the mission for which he had been raised up by an over-ruling Providence. The message created a profound impression on the hearers, and the one addressed, placing his hand on the head of the young sensitive, gravely said: 'My child, you possess a very singular gift; but that it is of God, I have no doubt. I thank you for coming here to-night. It is more important than perhaps anyone present can understand.'

This was the first of the many séances that Nettie was honoured with, for the angel world in those dire times of sorrow and of stress strove through many channels to guide and advise the great instrument through whom God was moving in a mysterious way His wonders to perform, and so placing humanity a step higher on the ladder of progress.

On another occasion, quite unexpectedly to the friends assembled, though Nettie's little spirit messenger had declared that 'the long brave' was coming, Mr. Lincoln attended a

séance at a private residence, being suddenly impressed to do so at the conclusion of a Cabinet meeting. The message he then received was both important and weighty. A vivid picture was drawn of the terrible state of affairs at the front, where the troops were dissatisfied and demoralised. 'Can you suggest a remedy?' queried the anxious leader. 'Yes,' was the reply:—

Go in person to the front; taking with you your wife and children, leaving behind your official dignity and all manner of display. Resist the importunities of officials to accompany you and take only such attendants as may be absolutely necessary; avoid the high grade officers and seek the tents of the private soldiers. Inquire into their grievances; show yourself to be what you are, 'The Father of your People.' Make them feel you are interested in their sufferings and that you are not unmindful of the many trials which beset them in their march through the dismal swamps, whereby both their courage and their numbers have been depleted. It will do all that is required. It will unite the soldiers as one man. It will unite them to you in bands of steel. And now, if you would prevent a serious, if not fatal, disaster to your cause, let the news be promulgated at once and disseminated throughout the camp of the army of the Potomac. Have it scattered broadcast that you are on the eve of visiting the front, &c.

Lincoln's response was: 'It shall be done.'

The next day was Sunday, and the papers announced in big letters, 'The President is about to visit the army of the Potomac.'

(To be continued.)

ELY.—'M. P.,' who resides at Ely, Cambridgeshire, would be pleased to meet with local Spiritualists with a view to forming a circle. Letters may be addressed to the care of 'LIGHT,' 110, St. Martin's-lane, W.C.

MR. J. P. BLACKFORD, speaking on Monday before the Psycho-Therapeutic Society at Caxton Hall, said that the mystery enfolding the nature and action of the subtle principle we called mind was most alluring. The man who would study its manifestations through the brain would secure knowledge of the highest value, and a satisfaction which no other subject could possibly give.

'THE CO-MASON' is a new magazine, published at 13, Blomfield-road, Paddington, W., and devoted to the interests of 'Co-Masonry,' which appears to be a section of Freemasonry, belonging to the Ancient and Accepted Scottish Rite, and open to men and women alike. Its membership includes several prominent Theosophists, and others interested in occult matters. 'The Co-Mason' contains articles dealing with the history of Masonry, its symbolism, and the admission of women into the mediæval Craft Guilds. A document of a Mason's Lodge at York proves that women were eligible for admission as late as 1693, and the writer concludes by asking: 'If the operative guilds, even Masonic ones, welcomed women, why should we Free Masons exclude them?'

THE 'WHO'S WHO' SERIES.—Messrs. Adam and Charles Black's admirably complete series of reference books, published under the title of 'Who's Who,' grows in value every year, and has become indispensable to all who need to keep in touch with public affairs. The original 'Who's Who' is now a volume of 2,100 pages (price 10s. net), entirely devoted to brief biographical notices of prominent persons, English and foreign. Our eye falls by chance on a notice of Dr. Paul Carus, editor of 'The Open Court,' &c., as an example of the comprehensiveness of the information. The tabular matter forms a separate volume called 'Who's Who Year Book,' price 1s. net, and comprises lists of public bodies and their officers and a variety of details regarding universities, schools, newspapers, pseudonyms, and the pronunciation of names, &c. A list of Nobel prize-winners is now included. Details relating to the Press are more fully set forth in 'The Writers' and Artists' Year Book' (1s. net), which includes lists of English and American journals, magazines, and publishers, literary agencies and syndicates for manuscripts, press-cutting agencies, art agents, &c. Finally, 'The Englishwoman's Year Book' (2s. 6d. net) contains an immense amount of information, much of it detailed and explicit, on subjects of importance to every woman who wishes to make a position for herself in any capacity. Lists are given of women's settlements, clubs and societies, educational institutions, professional employments open to women, and callings in which women are engaged, in many cases with such details of qualifications required as would greatly assist a young and aspiring woman in deciding upon her future career.

LETTERS TO THE EDITOR.

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

A Disclaimer from Mr. David Gow.

SIR,—I find that several of my friends who read 'LIGHT' are under the impression that the Mr. Gow, to whom reference is made in 'Notes by the Way' this week, is myself. Will you, therefore, permit me to state that I am *not* the Mr. Gow referred to, and that I object to be confused with a writer who 'Podmoreises' and is weak in his syntax? Apart from this, I have been strongly supporting the authenticity of the Myers' cross-correspondences; and the Note in 'LIGHT' conveys the idea that I have recanted.—Yours, &c.,

DAVID GOW.

An Undeveloped Medium's Troubles.

SIR,—A lady of good average intelligence, sound mind, and good common-sense believes she is beset by evil spirits. They pinch, pull, and jest at her in and out of season, and have caused actual blisters on several parts of her body. I have seen these blisters myself; they are precisely in appearance nitric acid burns, only with slightly less discolouration.

I have hypnotised several persons for clairvoyant diagnosis, and more than one says she is simply a medium who is being tortured by mischievous spirits, and that she should develop her mediumship and turn it to good account, but she has a mortal fear of this, and begs that these spirits (which she claims to see almost at all times) should be made to leave her.

All orthodox measures having failed, I tried hypnotic suggestion, with no avail, although I find that if I treat her magnetically and keep her under my will, so to speak, she is relieved temporarily. Mr. Arthur Knapp's suggestions, on page 118 of 'LIGHT' for 1907, have been followed with no avail, also those on pages 105 and 106. Can anyone suggest a remedy?

I heartily endorse the 'letter guild' suggestion (p. 575), and would be glad to be of any service to the cause, as Spiritualism is practically unknown here.—Yours, &c.,

FRED. A. SMALL.

68, Albuoystown, Demerara,
British Guiana.

Moral Education Needed in America.

SIR,—In 'LIGHT' of December 26th, at the foot of page 620, after quoting many instances of lawlessness and irreligion in this country (America), you say: 'We wonder why all is not well in the land of the free.'

The reason is obvious to anyone knowing anything of the country, and it has frequently been publicly stated by Americans who have thought upon the subject.

The public school teachers are forbidden to give the children any religious instruction, the consequence being that the great majority receive no training of a moral nature whatever. They are taught secular and technical subjects, anything, in short, that will assist them in after-life in making money, but of that real education which leads forth the involved faculties of the soul in a Godward direction, strengthens, and disciplines the inner nature, they know nothing, and without this training the youngsters grow up without any principles or characters to fit them to meet the discipline of life. Is it surprising, then, to find that the harvest is what it is?

It is all very well in theory to say that the State should not teach religion, and if by religion is meant dogmatic theology and sectarianism, it is doubtless correct; but true religion is the link which binds us to God—the art of living in close communion with God and all that is good, and this is impossible of attainment when the moral nature has been left a desert.

There are ethical principles of life upon which all may agree if they choose, and every State possessing a Government worthy of the name should insist upon these principles being taught to every child. If it does not so insist, many in practice never learn them at all—in this country the great majority do not. Most Americans are too busy with material pursuits to care, and few pay any attention to the warnings often given them, and in all probability matters will get much worse before anything is done to remedy the evil; and then the cure will take time to work, so that the prospect is not very encouraging.—Yours, &c.,

A. K. VENNING.

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

The Nun of St. Pierre Church.

SIR,—In August, 1907, while visiting my sister at Sudbrook, near Portskewett, Monmouthshire, I had an experience which will probably be of interest to the readers of 'LIGHT.' My brother-in-law, my nephew, little Norman, and I went for a country walk in the direction of St. Pierre Park, near which is the very old church of St. Pierre, together with a gentleman's country house. When we reached the gateway into the churchyard I was startled to see a female figure in full nun's dress standing at the entrance. One finger of her right hand was raised in a warning manner, her full eyes were staring, and she seemed startled. As I walked into the churchyard, so she retreated, following my movements anxiously and nervously. After having thoroughly examined the interesting old church and graveyard, I left with my friends, and walked some distance up the drive in the park. Turning round I saw the same female figure standing at the park gates. We now had lunch, all of us sitting upon the trunk of a fallen tree. Whilst speaking to my brother-in-law and Norman I saw several spirits whom I knew carefully guiding the reluctant figure of the nun up the drive. Having finished lunch we walked briskly out of the park, through another large gateway, on the main road to Chepstow. My spirit friends called my attention, and on looking back the nun was distinctly visible standing in the middle of the drive, refusing to come further, although those around seemed trying to persuade her to do so. I lifted my cap, waved an adieu, and for the remainder of the walk thought no more of the experience. After tea, my relations and myself were in the drawing-room, when through the door walked the nun, and coming to the couch on which I was reclining she sat upon the carpet, the whole of the time closely watching my countenance: but it was not until after I had retired for the night that the mystery was solved. Then the nun appeared again, accompanied by a monk in costume, and they carried into the room where I was a beautifully carved iron chest. It had apostolic figures around the sides, and the lid was finely wrought, with an inscription in Latin, meaning 'These are holy.' This chest was placed upon the floor, the lid upraised, and from it, carefully and tenderly, the nun took some 'precious relics'—sacramental vessels. She first brought out a cloth, beautifully but quaintly embroidered. This cloth was rent in the middle, as by a sharp instrument, and was covered with blood; then followed a crucifix, cup, and beads, each handled with extreme tenderness and loving care. Two figures were embroidered upon the holy cloth, with aureoles round their heads, and the words 'St. Dunstan' also appeared thereon. After seeing these articles I saw some fierce warriors, apparently Danish, come in, and a tremendous struggle commenced. Soldiers fell, monks were killed, nuns were rushing about, or with clasped hands praying before the altar, for the scene gradually changed into an Anglo-Saxon sanctuary. Then I saw two figures, carrying something heavy between them, issue by a narrow side opening into the gloom beyond. The two figures were those of a nun and a Carmelite monk. They took the box to a spot near the church of St. Pierre and concealed it, vowing perpetual watchfulness. This vow they had kept, even after so-called death, for their spirits wandered near the depository of the religious articles, until among the company of spirits with me that day there happened to be a spirit who knew the previous history of the place and who occupied a prominent position in the ecclesiastical world at that period. His spirit was recognised by the nun, and both she and the monk were absolved from their vows—from the sacred watch which had kept them chained, as it were, to the spot. They are now with the numerous spirits around me, and are making rapid progress in upward development.

Perhaps some reader may be able to enlighten me as to the historical associations of the place named. I may say that I am able to hear, see, and talk with my spirit brother and many others, as easily as with those in the flesh.—Yours, &c.,

S. R. EVANS, B.A. (Cantab.).

Letter from Mr. W. J. Colville.

SIR,—The many friends of Madame Florence Montagne will, I know, be pleased to learn that she is now pleasantly situated in Boston at Hotel Navarre, 443, Columbus-avenue. This gifted speaker and clairvoyante has now completely recovered from the severe nervous shock occasioned by the earthquake in San Francisco, and is at present exercising her gifts with great ability.

Public interest in Spiritualism and all allied questions is at high flow in New England. Rev. F. A. Wiggin (once a Baptist minister) is now the regular public advocate at Jordan Hall, Huntington-avenue, and he attracts large gatherings. There are also a large number of active centres operative in all parts of the city and suburbs. I have recently lectured to an

immense audience at Brockton, and there are numerous spiritual societies in this State.

Great preparations are being made for next summer's camp meetings. Historic Lake Pleasant has taken on a new lease of vigorous life, under the able presidency of Dr. Wm. Hale, an enthusiastic organiser. Rebuilding after the recent fire has progressed rapidly and substantially, and all prospects for the future are definitely bright. Anticipating a delightful renewal of old friendships in my native land, I may say that those friends who desire my services within the Metropolitan radius, soon after March 25th up till the end of April, can make definite arrangements with me before my arrival in England, in ample time to advertise, if they will communicate with me at once, addressing all letters c/o Dr. F. J. Miller, 108, Huntington-avenue, Boston, U.S.A.—Yours, &c.,

W. J. COLVILLE.

National Fund of Benevolence.

SIR,—I regret to have to announce the continued decrease of individual subscriptions to the Fund of Benevolence, especially at this time when distress is most acute. The present expenditure is twice as much as in the corresponding months of last year. Had it not been for the support given by societies to the Benevolent Sunday Collection we should not have been able to respond to many of the urgent appeals, which, I am thankful to say, have all been met and much distress alleviated.

I must express my thanks, for timely help during the last month, to Mrs. J. Greenwood, 5s.; Mr. G. E. Gunn, £1 1s.; also to the societies at Colne, 5s.; Halifax (Alma-street), 10s.; Keighley, £1 1s.; Sheffield (Langsett, Balaclava-road), 2s. 6d.; total, £3 4s. 6d.

I am also pleased to acknowledge the receipt of one hundred volumes of inspirational poems which have been placed at my disposal for the benefit of the fund by Mr. E. A. Tietkens, the whole of the money realised to be devoted to the fund. The titles are 'Star Rays,' 'The Heavenly Link,' 'Whisperings,' and 'The Loves of the Flowers.' Being well printed on good paper, tastefully bound in cloth, with symbolical frontispiece, these works would make an acceptable addition to any library, and are suitable for presentation to friends. Price 2s. 6d. per volume, postage 4d. extra; four volumes carriage paid.—Yours, &c.,

A. E. BUTTON.

9, High-street, Doncaster. Hon. Secretary.

SCOTTISH SPIRITUALISTS' ALLIANCE.

The annual meeting of the Scottish Spiritualists' Alliance was held at Dunfermline on the 13th inst., delegates being present from Glasgow, Edinburgh, Dundee, Falkirk, Greenock, and Motherwell. The reports showed that the Alliance is flourishing; its influence is widening and societies are being linked up in mutual helpfulness. The centres that are most ready for the work are being opened up, and a vigorous propaganda has been carried on during the year. The following officers were elected: President, Mr. C. E. H. Wann, Falkirk; treasurer, Mr. Wm. Guild; secretary, Mr. John M. Stewart, both of Glasgow.

THE COSMOS CLUB, established to provide a central rendezvous for those interested in progressive thought, held a successful Conversation at the Eustace Miles Restaurant on the 12th inst. Mr. Snowdon Hall presided, and an excellent musical programme was gone through.

'CONCENTRATION,' by Arthur Lovell (D. Wooderson, 23, Oxford-street, W., price 2s. net), is the third edition of one of the author's 'Ars Vivendi' series, and directs the attention of the student to the necessity for concentration, by which all the faculties are centred on the one object. The greater the amount of concentration, the deeper the comprehension which will be attained, until a state of final enlightenment is reached which surpasses even the definite and precise knowledge of the ordinary expert. Specialists are apt to be narrow-minded, and we are told that 'the only way of safeguarding against this danger is to push objective concentration to the final stage, in which the mind attains illumination.' Subjective concentration produces similar results in the inward life, resulting in a spiritual emancipation, when 'nothing remains but the real worship—consciousness of the Fatherhood of God and the Brotherhood of Man, in addition to the realisation of Heaven by the perfection of the subjective concentration.' Numerous diagrams assist in making the writer's meaning clear, and an Appendix contains the Yoga Aphorisms of Patanjali.

SOCIETY WORK.

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

CLAPHAM INSTITUTE, 103, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington gave an interesting address. Sunday next, at 7 p.m., Mrs. A. Boddington, address and clairvoyant descriptions.—W. R.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Effie Bathe delivered an interesting address on 'Animal Consciousness,' and Miss F. Shead sweetly rendered a solo. Mr. Geo. F. Tilby presided. Sunday next, at 7 p.m., Mr. G. Tayler Gwinn.—W. H. S.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—On Sunday last Mrs. Alice Webb dedicated two infants and gave well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mr. John Lobb on 'Recent Interviews with the Living Dead'; silver collection.—J. H. L.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last circle, and valuable advice was given. In the evening Mr. W. E. Long delivered a helpful address on 'Will and Thought.' Monday, March 1st, at 7.45 p.m., social evening; tickets 1s. each.—E. S.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mr. Wilkins spoke acceptably on 'Where are the Dead?' and 'Do the Dead Return?' 19th, at 8.30 p.m., Mr. Aaron Wilkinson, clairvoyant. Sunday next, at 7 p.m., Mr. H. Boddington. 28th, Mr. D. J. Davis.—S. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss McCreadie gave eighteen successful clairvoyant descriptions, nearly all recognised. Mr. Otto rendered a solo. Mr. G. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mr. E. W. Wallis on 'Has Spiritualism Killed the Devil?'

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robt. King addressed a large audience on 'Cosmic Consciousness' and answered questions. Sunday next, at 7 p.m., Mr. J. Blackburn on 'Psychic Healing,' with demonstrations. Silver collection in aid of society's funds.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. M. H. Wallis gave excellent discourses, answers to questions, and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Beard. Mondays, at 8, and Wednesdays, at 3, clairvoyant descriptions.—A. C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Blackburn gave an address on 'Practical Religion,' and demonstrations of healing. Mr. W. Brooking rendered a solo. Sunday next, at 3 p.m., Lyceum; at 7, Mr. Medhurst, of Johannesburg. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Annie Boddington delivered an eloquent address on 'What Spiritualism Teaches.' Sunday next, at 11.15 a.m., circle; at 7 p.m., Rev. Todd Ferrier. Thursday, at 8, circle. Saturday, at 8, social gathering; hostess, Mrs. Wesley Adams; admission 6d. each.—C. A. G.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. D. J. Davis delivered an address on 'The Use of Spiritual Phenomena.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Miss Patey, speaker and clairvoyante. Monday and Thursday, at 7.30, Friday, at 2.30, circles. Saturday, at 7.30, prayer.—C. C.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Stebbens replied to questions. In the evening Miss Chapin gave an address and psychometric delineations. On the 11th, Mr. Sarfas spoke and gave psychometric readings. Sunday next, at 11.30 a.m., Mr. Clegg; at 3 p.m., opening Lyceum; at 7, Mr. Snowdon Hall. 25th, at 8, Mr. D. J. Davis on 'Phrenology.'—C. J. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday afternoon last Mr. C. H. Spurgeon Medhurst's paper on 'Spirits in Prison' was discussed. In the evening Messrs. Gwinn, Clegg, and Medhurst spoke. Mr. Imison presided. Saturday, the 20th inst., at 7 p.m., minstrel entertainment. Sunday next, at 7 p.m., Mr. and Mrs. Roberts.—W. T.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last, the third anniversary, Mrs. Fairclough Smith related her experiences, and Mr. S. Beard rendered a solo. Floral decorations were given by a member. Sunday next, at 7 p.m., Mr. Frank Pearce.—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard, vice-president, spoke on 'Spiritualism and Prayer.' A lady member sang. Sunday next, at 11 a.m., Mrs. Fairclough Smith. (See advertisement.)