

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,476.—VOL. XXIX. [Registered as]

SATURDAY, APRIL 24, 1909.

[a Newspaper.]

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

London Spiritualist Alliance, Ltd.

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

Programme of Meetings for the Coming Week.

MONDAY, April 26th, at 3 p.m.—

Admission 1s.; Free to Members only.

Public Lecture ... MR. W. J. COLVILLE.

TUESDAY, April 27th, at 3 p.m.—

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

Seance for Clairvoyant Descriptions ... MRS. PLACE-VEARY.

WEDNESDAY, April 28th, at 3 p.m.—

Admission 1s.; Free to Members only.

Public Lecture ... MR. W. J. COLVILLE.

THURSDAY, April 29th, at 4.45 p.m.—

For Members and Associates only. Free.

Psychical Self-Culture Class. Conducted by MR. H. BIDEN STEEL.
No admission after 5 p.m.

FRIDAY, April 30th, at 3 p.m.—

Admission 1s.; Members and Associates, Free.

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

MONDAYS, WEDNESDAYS, and FRIDAYS, at 11 a.m.—

Spiritual Healing ... MR. A. REX.

For further particulars see page 194.

Subscription to December 31st, 1909—

MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

MARYLEBONE SPIRITUALIST ASSOCIATION,

CAVENDISH ROOMS, 51, MORTIMER STREET, W.

(Close to Regent Circus.)

SUNDAY EVENING NEXT, at Seven o'clock,

MRS. PLACE-VEARY,
CLAIRVOYANCE.

Doors open at 6.30.

Members' Seance, April 26th.

THE LIFE OF THE WORLD TO COME.

No Discussion; but a Fact.

By STELLARIUS

(A Clergyman of the Church of England).

Price 1s. 1½d. post free.

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

Visitors to London will find good accommodation at

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

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

ALSO AT

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

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

JEANNE D'ARC:

The Maid of France.

By C. M. ANTONY.

With a Preface by FATHER ROBERT HUGH BENSON.

Illustrated by six charming full-page coloured illustrations. Handsomely bound in cloth, gilt top, 186 pages.

Price 2s. 3d. net, post free.

The beatification of Joan of Arc and her future canonisation intensify the interest that is always felt in these great ceremonies of the Roman Church.

'For full details of her life, mission, and death, the story in this admirably written and vivid book will be fully sufficient.'—R. H. B.

'Miss Antony tells her narrative in a style that is always sympathetic and at times thrilling. But what a story it is! History has no parallel to the life and character of the Maid of France. The book is admirably illustrated with six coloured engravings by A. Chevalier Taylor.'—'OCCULT REVIEW.'

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

Eustace Miles Salon, 40, Chandos St., Charing Cross.

WEDNESDAY, APRIL 28TH, AT 3.15 P.M.,

Lecture by JOSEPH BLACKBURN, D.M., N.Y.

'The Thing which Never Fails—Love.'

Demonstrations of Healing after Lecture.

ADMISSION 1s.

THE SPIRITUAL MISSION,

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

Sunday next, at 7 p.m. ... MISS FLORENCE MORSE.

67, GEORGE STREET, BAKER STREET, W.

Sunday next, at 11 a.m. ... MISS FLORENCE MORSE.

Wednesday, April 28th, at 7.45 p.m. ... MRS. FAIRCLOUGH SMITH.

Doors closed 10 minutes after the commencement of each service.

For Sale.—'Borderland,' a Psychical Review

and Index. Edited by W. T. Stead. A bound volume of 'Borderland,' Vol. I. only, price 17s. 'The Unknown World,' edited by A. E. Waite, Vol. I. bound, and 5 parts of Vol. II. unbound, price 6s. 6d. post free. Vol. V. 'Medium and Daybreak,' containing many trance addresses through Mrs. Cora Tappan, 11s. 6d.; all carriage paid in Great Britain.—Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

Board-Residence.—Handsome reception and

dining-room, moderate terms; bed and breakfast, 4s.; excellent cuisine; baths, hot and cold; latest sanitary improvements; central for stations, theatre and City.—Miss Watts, proprietress, Swaffham House, 14, Upper Woburn-place, W.C.

For Sale.—Kodak Camera, No. 2 Brownie,

in new condition, daylight loading; price 7s. post free.—'Camera,' care of 'LIGHT' Office, 110, St. Martin's-lane, W.C.

Comfortable Home in lady's own house; close

to lovely commons, station, trams; fare 2½d. to various parts of town; terms 21s.; piano, bath, garden; home circle.—112, Bedford-hill, Balham, S.W.

Comfortable Home for girl, not under six

years, in advertiser's own house in healthy open part of Brighton; near golf links; one girl of nine in family; moderate terms; references.—Address 'H. C.' care of 'LIGHT' Office, 110, St. Martin's-lane, London, W.C.

Two or three Sitters will be welcomed to

a Wednesday evening private circle by Miss Watts, Swaffham House, 14, Upper Woburn-place, W.C.; especially those seeking personal development by the higher intelligences.

APR 1 1909

Important Announcement. 'MODERN ASTROLOGY' OFFICE

Everyone interested in the progress of Astrological thought is respectfully requested to carefully note:—

- 1st—Whatever your requirement may be from an Astrological standpoint first call at, or write to, 'Modern Astrology' Office.
- 2nd—In all Astrological matters nothing is too small or too great for the careful attention of the staff in 'Modern Astrology' Office.
- 3rd—If you wish to meet an astrological friend in London arrange to meet him at the Office of 'Modern Astrology.'
- 4th—If you wish to take lessons in Astrology, or consult a Professor of Astrology you will obtain the best advice at 'Modern Astrology' Office.
- 5th—Every new book on Astrology, no matter who the author may be, can be obtained from the Office of 'Modern Astrology.'
- 6th—Old Astrological books bought, sold, or exchanged on the most favourable terms at 'Modern Astrology' Office.
- 7th—There is nothing in the Astrological business that cannot be dealt with by those who know their business at the Office of 'Modern Astrology.'

THE
ASTROLOGICAL
CENTRE

Note the Address—

42, 43, 50, Imperial Buildings, Ludgate Circus, London, E.C.

The Human Aura and the Significance of Colour.

BY
W. J. COLVILLE.

LECTURE I.—

Deals with Fundamental Statements: How to Develop and Utilise a good and powerful Aura; Oral and Visual Treatment by Suggestion; The Successful Telepathist; The Practice of Mental Telepathy; How Thoughts are Transmitted; The Exercise whereby the Aura is Developed; The Therapeutic Effects of Colours—Red, Blue, Yellow, and Violet.

LECTURE II.—

Specific Interpretations; The Philosophy of Colour and its Significance; The Higher Octaves of Colour; The Therapeutic Effects of Colour Definitely Elucidated; The Lower Octaves of Colour; The Wearing of Gems, a Reasonable Practice; The Well-Developed Aura.

LECTURE III.—

The Human Aura as an Indicator of Health and Character, with Reflections on the Aura of Habitation; Health Aura; The Aura of Buildings; How to Purify one's Aura; The Psychic Aura; The Aura of a Telepathist; The Auric Belt; Heavens and Hells; Dissipated Aura; The True Philanthropist; Perfect Harmony.

PRICE 1s. 1d., NET, POST FREE.

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

A CHARMING GIFT BOOK.

THOUGHTS ARE THINGS.

Essays Selected from the
White Cross Library.

By PRENTICE MULFORD.

LIST OF CONTENTS.—The Material Mind v. the Spiritual Mind, Who Are Our Relations? Thought Currents, One Way to Cultivate Courage, Look Forward, God in the Trees, Some Laws of Health and Beauty, Museum and Menagerie Horrors, The God in Yourself, Healing and Renewing Force of Spring, Immortality in the Flesh, Attraction of Aspiration, The Accession of New Thought.

In beautiful artistic binding. 171 pages.
Price 1s. 2d. post free net.

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

YOU RUN NO RISK

When you buy a bike from me, I sell only high-grade Coventry-made bicycles:—SWIFT, HUMBER, COVENTRY-CHALLENGE, TRIUMPH, PREMIER, PROGRESS, ROVER, CENTAUR, QUADRANT, and SINCER, and these I supply, on easy terms of payment, at pounds below the Maker's prices. RUOCE-WHIT-WORTHS from £3 15s., cash.

Sent on approval. Twelve years' guarantee.
High-Grade COVENTRY-MADE CYCLES from £3 10s., cash, or 5s. monthly.



Edw. O'Brien, Ltd.

The World's Largest Cycle Dealer (D.218), Coventry.

FATE MASTERED. . . DESTINY FULFILLED.

By W. J. COLVILLE.

CONTENTS: THOUGHT AS A SHIELD—THE HUMAN AURA—FATE MASTERED—DESTINY FULFILLED—INTERIOR FORCE, ITS PRACTICAL EVOLUTION.

Prettily bound, 1s. 1½d. post free.

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

ELEMENTARY TEXT BOOK

OF

MENTAL THERAPEUTICS.

A Complete Course of Instruction in the Theory and Practice of Mental Healing.

BY

W. J. COLVILLE.

A Text book on the study of Health from a Spiritual Standpoint. Simple, Clear, Concise. Full course of twelve practical lessons dealing with Divine and Human Will; Their essential agreement; The Creative Work of Thought; Our Thoughts build our Bodies; Telepathy, or Thought-Transference and Hypnotism, with Practical Directions and Statement of Benefits; Intuition the True Educator; Diagnosis; Correspondence between Mental and Physical Conditions; A Practical Lesson on the Most Direct Method of Spiritual Healing; Concentration: Its Development and Use; The Real Antidote to Hysteria; Practical Illustrations of the Correspondences between Mental States and their Physical Expressions. Price 1s. 2d. post free.

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

THE ALLEGED HAUNTING OF B— HOUSE,

Including a Journal kept during the tenancy of Colonel Le Mesurier Taylor,

Edited by A. GOODRICH-FREER, and JOHN, MARQUESS OF BUTE, K.T.

A careful, detailed, and most curious record of mysterious happenings, 'observed and testified to by a number of cultured persons whose evidence must be regarded as unimpeachable.' With plans of the house.

Cloth, 243 pages. (First edition was published by Redway at 5s. net.)

New and Revised Edition by Pearson. Now offered at 1s. 6d. post free.

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

ATLANTIS: THE BOOK OF THE ANGELS.

A remarkable Romance of Life before the Flood, or 'The History of the Early Adamites, when their Superhuman Attainments demanded their Destruction.'

INTERPRETED BY D. BRIDGMAN-METCHIM.

461 pages. With 32 striking illustrations by the Author.

Published at 10s. 6d. net. New copies, cloth, only a few for sale, offered at 5s. 6d. each, post free.

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

INTERIOR ILLUMINATION.

(By 'LOVELIGHT,' MRS. EVA HARRISON.)

CONTENTS.—First, the Kingdom. Virgin Birth. Dead Letter. Living Truths. Source of True Power. Nothing Impossible. Gold. Doubt and Darkness. Second Death. Deserted. Found Faithful. Priest of Atlantis. Angels' Promises Literally Fulfilled. Confucius. Appearance Mistaken for Reality. Sleep-Life. Travels of Ego. States of Consciousness. Free Will. Conscious Angelhood to be Attained. Power of the Mother-God. Unseen Witnesses. Angel Ministrants. Conscious Co-operation. The Divine Triumphant. Horus, High Priest. The Christ-State. Concerning Prayer. Foundation of Religions. Super-conscious Mind. The Responsibility of the Angels. Angel Interpreter. The God-Power. Living Thoughts. Purpose of Embodiment. Concerning Control. Price 2s. 10d.

Z, PSYCHIC PRESS, ERDINGTON.

OCCULT EXPERIENCES.

By PROFESSOR WILLY REICHEL.

FULL DETAILS OF REMARKABLE

TEST MATERIALISATIONS WITH MILLER
(The Californian Medium).

With Portraits of the Author and Mr. Miller.
Stiff covers, 80 pages. Post free 1s. 1½d.

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

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

'WHATSOEVER DOTTH MAKE MANIFEST IS LIGHT.'—*Paul.*

No. 1,476.—VOL. XXIX. [Registered as] SATURDAY, APRIL 24, 1909. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	193	Spiritualism and the Deepening	
L. S. A. Notices	194	of Spiritual Life. An Address	
'Direct Writing' Scientifically		by Mr. W. J. Colville	199
Tested	195	Mystic Symbolism of the Renaissance	
Spirit Evidence from Haunted		since	201
Houses	196	Visit of Mrs. Helen T. Brigham	202
Health on all Planes	197	Jottings	202
Theosophists on Spiritualism	197	How 'Raps' are Produced	203
Christian Origins Criticised	198	Future Religion of the World	203

NOTES BY THE WAY.

The Rev. R. Balmforth, of Cape Colony, has just published a spirit-stirring Address on Religious Unity. It is a plea which commands respect, even while it half saddens with its lofty idealism—such a contrast to the real! Mr. Balmforth is not for Re-union in the ordinary sense. That would mean only compromise, and compromise would both weaken and exclude. It is not a revision of the old creeds that we want, but a getting down beneath all creeds to the living soul: the getting down beneath 'I believe,' to 'I love':—

A mightier Church shall rise whose covenant word
Shall be the deeds of Love. Not *Credo* then—
Amo shall be the password through its gates.
Man shall not ask his brother any more,
'Believest thou?' but 'Lovest thou?' and all
Shall answer at God's altar, 'Lord, I love.'
For Hope may anchor, Faith may steer, but Love,
Great Love alone, is captain of the soul.

For the practical life, the ethical, and even the political, life we need this big undercurrent of union. It alone can kill intolerance, shame party spite, and convert selfishness. Says Mr. Balmforth:—

A true Church of the Spirit would welcome diversity of thought and opinion, recognising that the greatest of all heresies and the deepest of all treacheries is the heresy and the treachery to truth—the repression of conscientious thought, of the inner light. But it would teach, at the same time, that behind or beneath all our differences there is a deeper, a higher spirit, in the sight of which all our differences are but as the quarrels of little children. Living, daily, in this spirit we should soon learn that the spirit is all in all, and that just as a little child, even before it can lisp its mother's name, learns, as it looks into her eyes, something of the mother spirit, so we, too, shall learn that he 'that doeth the will shall know the doctrine,' and so realise, by living, more and more of the spirit of truth in our hearts.

William Herbert Carruth, the writer of the famous short poem beginning, 'A fire-mist and a planet,' has just published through G. P. Putnam's Sons (New York and London), a pleasant little volume of similar verses, all of them refined in thought and expression, and some of them very beautiful. The famous poem we have mentioned has gone round the world, but must have somehow grown in its progress, for we have usually seen it twice the length of this authoritative version. It may interest many, who have seen the poem in its enlarged form, to have a copy of it as the author now acknowledges it:—

EACH IN HIS OWN TONGUE.

A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cave-men dwell;

Then a sense of law and beauty,
And a face turned from the clod,—
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden rod,—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in:
Come from the mystic ocean
Whose rim no foot has trod,—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway plod,—
Some call it Consecration,
And others call it God.

An American writer draws attention to one effect of republican institutions upon the ideal of Christ. He says:—

The titles given to Jesus mark various stages in the progress of mankind and the government of the world. He is called prophet, priest, king, judge, lord, and the leader of the hosts of warriors who fight in his name, and conquer by the sign of the cross. In a republic from which we have banished lords, kings, and a priesthood with temporal power, these ancient titles gradually lose their force and meaning and die out of the thoughts of men.

The writer thinks it was fortunate that the early Catholic Church dwelt so much, in its art, upon the domestic and human side of the Christian Religion, and says:—

No church has done so much as the Catholic Church through its pictures to bring out this human side of Christianity. The whole pictured story of the Christ, from the Bambino in the arms of the Madonna to the burial and resurrection, is a series of wonderful tableaux conceived in the very spirit of the sweetest domestic life of the countries in which the artists wrought. Great praise is due to the Roman Catholic Church for this exhibition in the most beautiful and glorious forms of art of the human elements of Christianity which are gradually superseding the artificial and burdensome creeds which the Roman Church laid upon the heart and conscience of the Christian world. It is no disparagement of Christian art, as some of our extreme liberal critics once seemed to think it was, that in the early days it was grafted upon pagan symbolism. It was a glorious illustration of evolution in religion when in those ancient cities, which now stand ruined in the Eastern deserts, the inscriptions on doorposts and the statues of Apollo showed that the people were transferring their worship from the son of Latona to the son of Mary, and by this transference lifting up and transfiguring the heathen mythology which had before that time fed their imaginations and filled their minds with images of sensuous beauty. To-day the old formal effigies of the Christ, the deity, are fading away; and in all the churches, whether with conscious assent of the people or not, and in place of them, we have the human Christ, the brother of

men, the lover of his race, helpful, inspiring and imitable, the strong helper of strong men, the great heart protecting tender womanhood, the pitiful elder brother reaching down his hands to seek and to save the childhood that is bought and sold in the market-place, ignorant of its divine inheritance.

Another of Elliot Stock's curious Bible books is T. Naylor's 'Light on the Advent: A Treatise showing that the Advent, or second coming of the Messiah, took place, in fulfilment of prophecy, at the end of the siege and destruction of Jerusalem and its magnificent temple by the Romans (A.D. 70).' The odd thing about these books is their writers' astonishing belief in the literal truth of everything in the Bible, and their equally astonishing ingenuity in making everything mean what they want it to mean. We do not care to prove this in the present case, but will quite readily admit that the writer has ability and can express himself clearly and firmly, that his illustrations of the Temple buildings are exquisitely done, and that his book is creditably presented. But, for all that, we can only wonder how it came to be written and printed, and who the people are who may possibly buy it,—and like it.

'The Review of Reviews' summary of healing and healers once more shows that there is also no 'royal road' here. Thaumaturgy, Christian Science, Magnetic power, Spirits, Suggestion, Hypnotism, Faith, all can be cited, and all seem to cure. Then here is Mr. Hickson with his great variant. It is all Jesus Christ, he says; and so he has set up 'The Society of Emmanuel.'

In reply to Mr. Stead, he said:—

My work is not in any way on the lines of Christian Science, mental therapeutics, suggestion, or so-called faith healing, inasmuch as my standpoint is that there is only One Healer, our Lord Jesus Christ, and that He works directly through the instruments to whom He has entrusted the Gift.

At the age of thirteen I was led by some intuitive feeling to place my hand on a cousin's face; she was suffering from acute neuralgia, and immediate relief followed. This gave me a strong desire to try this gift on others, in such cases as chilblains, lumbago, St. Vitus' dance, &c. It soon became apparent to my mother and others of my family, and I also had a firm inner conviction that it was some special power from God which I possessed, and so from nervous complaints and slight troubles I tried my power on chronic and more serious diseases, and these were cured.

I do not claim to possess this power of myself—only that I am a channel through which the life-giving energy flows, which I receive by faith, and pass on to those who need it, by the laying on of hands and prayer.

My object is to produce a spiritual relation, and hence a harmony, between mind and body, and to effect a radical cure through Divine agency, in conjunction with the action of physical healing.

I do not run contrary to medical science; in fact I work in conjunction with many doctors, and look forward to the time when those in the profession who possess the gift will supplement their efforts with spiritual healing, and thus solve many problems which medicine alone cannot touch—especially in nervous and mental disorders.

During the whole of the time since I first discovered that I had this gift I have used it whenever the opportunity came. But about eight years ago I was called in by a medical man to try and help in a very severe case of an officer who was wounded in the Boer War. In this case immediate relief was given, and the doctor then advised me to devote my life to this work. This I was eventually induced to do.

Mr. Stead sums up thus:—

Mr. Hickson casts out devils, heals the sick, and does everything short of raising the dead. But Dr. Blackwell claims to have done that also, although of course his case, although certified as dead, was not really quite dead, as was probably the case in the miracle where Christ said, 'She is not dead, but sleepeth.' What are we to think of these things?

But, in addition to all the healing possibilities just enumerated, there must be added the following, as an

alternative which we cite because it is recorded in a very serious—in fact, an exceedingly religious—American journal which tells us that Dr. Weir Mitchell gave to a hysterical young lady a book on Psycho-therapy, with the advice to study it and cure herself. About two weeks later he received a note from her saying: 'That book is a prize. The other day I had an attack of the old sort—laughing and crying together—and the trouble was brought to an end in two minutes simply by the use of the book. Mamma spanked me with it.'

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, MAY 6TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MISS EDITH WARD,

ON

'Magic, from a Modern Standpoint.'

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.

THE LAST MEETING of the present Session will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery), on Thursday, May 20th, when Miss E. Katharine Bates will give an Address 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, April 27th, Mrs. Place-Veary 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. On May 4th, Miss Florence Morse.

PSYCHICAL SELF-CULTURE.—On Thursday next, April 29th, at 4.45 for 5 p.m. prompt, Mr. H. Biden Steele 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, April 30th, 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 Friday meeting 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 a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

MISS E. KATHARINE BATES' new book, to be entitled 'Psychical Science and Christianity,' is to be brought out in the early summer by Mr. T. Werner Laurie. It will set forth the simple yet profound and universal teachings which underlie all the great religions, and will urge clerical exponents of religion to walk along the path of spiritual evolution rather than be driven along it in these days of readjustment and reconstruction in religious matters.

MR. W. J. COLVILLE'S LECTURES.

A Series of Lectures will be delivered by Mr. W. J. Colville at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on the following *Monday and Wednesday* afternoons, commencing at *three o'clock*. Admission 1s.

Monday, April 26—'A Study of "Light on the Path": An Introduction to Esoteric Knowledge.'

Wednesday, April 28—'The Law of Karma in Individual Life: Experiences as Educators.'

Monday, May 3—'How to Apply the Law of Success, Physically, Mentally, and Morally.'

Wednesday, May 5—'The Astral Plane: What and Where is it?'

Monday, May 10—'Psychic Gifts: How to Attain and Use them in Healing and Soul Development.'

Wednesday, May 12—'How to Master Fate and Fulfil Destiny.'

ADMISSION 1s. EACH.

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

'DIRECT WRITING' SCIENTIFICALLY TESTED.

It is due to your readers that they should have put before them some of the tests of the phenomena obtained through the mediumship of the Bangs Sisters, to which I alluded in 'LIGHT' of March 6th, page 111.

In the first place, allow me to correct an omission in the eleventh line from the bottom of the first column, where 'written with a steel pen' should be 'written *as if* with a steel pen.' I am ignorant of the actual mode of writing. In appearance it is ordinary writing; generally speaking, the same handwriting prevails in all the replies to my letters, though one of the signatures closely resembles that of my friend when he was in earth-life.

Before I left England I was advised by Sir William Crookes, F.R.S., to take some lithium with me and mix it with the ink which is put on the top of the slates. I bought a small bottle of citrate of lithia at a chemist's shop in this town. After three days' intercourse with the Bangs Sisters, I found them not only willing but anxious that I should employ any sort of test I desired, and I was thus able to bring my own slates, rubber bands, and ink. With the latter I had mixed beforehand my citrate of lithia. The letter that I put between the slates was addressed to a well-known man in the Consular service, who died some years ago. Four blank sheets of hotel paper, marked with a private mark, were put into the envelope with it, and the flap of the envelope was closed with gum.

On entering the room I requested May Bangs, who was the only other person in it, to sit at the opposite side of the table to that at which she usually sat; she complied without demur. All she asked for was to see the outside of the envelope; it was never in her hands. The slates were bound together, the ink was put on top in a tin receptacle holding one teaspoonful and three-quarters.

The reply to my letter occupied forty-five minutes. It was sensible, much to the point, and signed in a style which strongly resembled the writing of my deceased friend. The envelope, which contained my letter and the reply, was mailed to Sir William Crookes on that afternoon, January 21st, 1909.

On my journey home I received a reply from Sir William, dated February 4th, in which he stated that he had burnt certain portions of the papers under the spectroscope and found:—

1. That the ink used in my letter had no traces of lithium.
2. That the ink of the reply contained abundant evidence of lithium.
3. That the picture of the hotel in printing-ink contained no lithium.
4. That the blank paper on which the reply was written did not contain lithium.

He added that the ink used in the reply to a second letter, one that I had written to a spirit purporting to be Cleopatra, and which he had subjected to the same test, contained much lithium.

I left my bottle of lithium ink at the Bangs Sisters' house. Sir William wrote:—

Is it possible that some hint as to adding lithium has slipped out? May I suggest an experiment which may be useful? Go to the medium whence these letters were obtained, taking your own ink and other things apparently as before, but be very careful to have an ink that has no lithium in it. Get a letter, as before, and let me test it for lithium.

This suggestion, coming from so eminent an authority, was not to be ignored. I could not say for certain that before the reply to the 'Cleopatra' letter was obtained I had not used the word 'lithium.' The psychic and I had got by that time on the terms of fellow students, and she was as much interested as I was in this test. This much I knew, that if I had let the word escape me it would have conveyed nothing to her and she would not have known where to get the citrate, nor, indeed, what to ask for. But my mere assertion of this, naturally, would not have satisfied Sir William.

I returned to Chicago (600 miles) and visited May Bangs with every sign of wanting another test letter, taking my own materials together with a small bottle of common ink. The sealed letter this time was written to a mutual friend of Sir William's and mine, and the usual four blank sheets of hotel paper were enclosed. The ink used in the reply has been found by Sir William to contain no traces of lithium.

I am greatly indebted to Sir William Crookes for so kindly interesting himself in my investigations: his tests have enabled me to feel sure of my ground.

But, sir, satisfactory as these tests will be to your readers, on account of the high authority who undertook the spectroscopic examination, they are not the only ones I have to put forward in support of my view of the supernatural origin of the letters received through the mediumship of the Bangs Sisters.

In the first of the letters mentioned above there was a post-script from my guide alluding to some chaff that had taken place *during the sitting*. I had spoken to May Bangs about some misspelt words in a previous letter from this guide, and the writer vigorously defended herself.

Again, when we sat for the last of the three letters, on February 27th, 1909, May Bangs asked me to cut off a small piece of wood, point it, and put it between the slates where the letter reposed: she thought the invisible writer would use it for his script. When the letter was finished I was told not to open it. It was addressed across the flap to 'Sir William Crookes, F.R.S.' When it was opened by him in London he found my small piece of pointed wood *inside the letter*. It had been dipped in ink, and one word at the beginning had actually been written with this blunt instrument. The letter itself was feeble.

The concomitant evidence of the fact that no mortal had anything to do with the replies to my letters is strong. Several times allusions were made to conversations which took place across the table while the writings were in progress. The following incidents will suffice to close the subject:—

On Wednesday, March 3rd, at 11.15 to 12.15 a.m., we sat for a reply from 'Hypatia.' I told May Bangs *during the sitting* that some gentlemen in England had discussed with me the possibility of discovering if the ink on the slates was the ink used in the replies by measuring the diminution of ink in the pot. My opinion was that we could not determine the question in this way, and May Bangs agreed with me. Immediately after this, however, the ink fell visibly in the pot. When finished I found outside the letter, on the envelope, a communication from my guide alluding to a matter (not the ink) which the psychic and I had been discussing *during the sitting*. When I took away my letter I was directed (through the taps on the slates) to bring some flowers in the afternoon.

At 4 p.m. I returned with another sealed letter, a tea rose and two carnations: the flowers I put in a vase nine inches

high nearly full of water. May Bangs and I sat for the reply to my letter at 5.10. It was broad daylight. My letter was under a stretched canvas, which was covered over with a red cloth tucked in all round. On top of it I placed my own little tin pot full of common ink and the corked ink-bottle that I had bought two hours before at a shop in Van Buren-street.

At 5.30 the flowers began to jump about spasmodically in the vase.

At 5.35 the tea rose and one carnation were pulled down by invisible power towards the letter. Constant commotion was going on with the flowers in the water, and ultimately the rose nearly worked out of the glass.

At 5.40 I said: 'I never heard of this being done while sitters looked at it.' A message on the slate requested us to 'look out of the window.' We both turned our heads; instantly the vase upset away from the letter, the water was thrown upon the carpet and the flowers disappeared.

At 5.42, as the light in the room was fading, I lit the gas, but kept the blind still up.

At 5.48 my little pot of ink was nearly empty. I filled it up (by request) from the ink-bottle.

At 5.54 I was told to look at the ink in the bottle: I examined it and found the essence had been extracted from it, and it was very watery.

At 5.56 the ink in the small pot was bubbling and getting lower.

At 6.0 the little pot was dry. I filled it up; and at 6.5 the letter was finished. On the outside of the envelope was written: 'The remaining pink I claim to take with me.—IOLA' (name of my guide). I slit open the letter and found inside: (1) My letter. (2) Reply of six pages, in which there was an allusion to the flower phenomena just described. (3) The tea rose, one carnation, and some leaves. Not a sign could we find in the room of the second carnation. We poured the ink from the little pot back into the ink-bottle, and examined the contents of the latter; there was nothing but dirty water. All the essence of the ink had been extracted, and an entire five-cent bottle of ink had been consumed in one sitting.

Other flower tests were shown me by my guide through the mediumship of May Bangs, but I must not trespass on your space any more with reference to these particular psychics.

I will, during the next few months, give in 'LIGHT' brief accounts of phenomena occurring through the mediumship of Mrs. Georgia, of Rochester; the Jonsons and Miss Besinnet, at Toledo; and Mrs. Wriedt, of Detroit, Michigan.

W. USBORNE MOORE,
Vice-Admiral.

8, Western-parade, Southsea.

Two German savants have been investigating the minds of the gipsies and, according to 'Current Literature,' they have discovered that the whole life of these strange nomads 'is saturated with a sense of the supernatural. They believe in premonitions and in signs. They are not afraid of ghosts and spirits. They show great reverence for the dead, and an oath by the departed is inviolable and sacred, as is also an oath by "the paternal hand." These two oaths the gipsy constantly employs when he is concerned about the truth. They celebrate Jesus as one of the great gipsies of the world and cherish a tradition that he is the son of Ishmael, the tribal ancestor of the gipsies.'

THE Rev. Dr. Minot J. Savage, in a discourse on 'The Abolition of Death,' delivered in the Church of the Messiah, New York, said: 'If a person asks me whether I think there is satisfactory evidence that the body of Jesus Christ was raised from the dead, I must be frank and say I do not. No case in a modern court could be carried through successfully unless there were in its favour better evidence than we have of the physical resurrection of Jesus. There is no first-hand testimony of anybody to that fact, and we know perfectly well that if we had the testimony of a hundred or a thousand to a similar fact as taking place to-day it would weigh with us very little. But I believe with my whole soul that Jesus was seen alive after the crucifixion, and out of that belief might easily arise the belief that the body had arisen.'

SPIRIT EVIDENCE FROM HAUNTED HOUSES.

The new quarterly number of 'The Annals of Psychical Science' contains an article by Professor Lombroso which is important as showing at once the position taken up by that distinguished man of science with regard to survival, and as bringing into prominence an argument for *post-mortem* activity which has hitherto been somewhat neglected as regards its evidential importance. Professor Lombroso reminds us that the belief in haunted houses is so ancient and so widely diffused that every language has its special word for denoting them, and that in many legal codes their existence has been recognised, so that the fact of a house being haunted has been held to be a sufficient reason for cancelling a lease; and he says:—

Haunted houses, in fact, offer the most ancient, most authentic, widely diffused and least contestable evidence of the independent influence and wilful, persistent action of the deceased, at a time even very far remote from their death, and with certain characteristic peculiarities, such as the habit of presenting themselves in the costume of the age in which they lived, at special times, hours, and days, sometimes at night. More rarely they manifest by voice or writing; they constantly repeat the same movements, and especially those habitual to them in life; sometimes they act violently to avenge themselves or to dissuade others from sinful acts; sometimes from causes absurd or ridiculous, as in the case of the couple named Children, who considered themselves the owners of the manor they had left a century before; or to announce the approaching death of certain persons, as with the White Ladies, &c.

Professor Lombroso's attempt to divide haunted houses into 'mediumistic' and spontaneous is rather weakened by his apparent confusion between a mediumistic faculty which may enable a spirit to produce physical effects, and the clairvoyant power which enables the 'medium' (clairvoyant) to see the spirit who is trying to make his presence known. But his analysis of the facts is none the less useful, and it shows that in some houses the spirit action is intermittent, sometimes occurring only at intervals of years, whereas if some member of the family was mediumistic the manifestations might be expected to be continuous. Again, certain families have only been disturbed in one particular house, and in that house former and subsequent tenants have suffered the same annoyance, showing that the cause is attached to the house and not to the tenants. Then, too, in particular cases the phenomena have occurred at intervals for centuries; the White Lady of the Royal Palace at Berlin appeared in 1598, 1619, 1688 and 1850, each time before death or grave danger to a royal personage.

In other cases the spirit causing the disturbances has been identified, either by tradition or through clairvoyant and clairaudient witnesses; several such narratives are taken from Augustus Hare's 'Story of My Life,' though his gossipy reminiscences are hardly of an evidential character such as would be accepted by the S.P.R. Another story is that of the apparitions at Ramhurst Manor House, related by R. D. Owen and by Dr. A. R. Wallace, in which, by a combination of psychic perception and historical research, the old man and woman who haunted the house in 1857 were ascertained to have lived there prior to 1753, a whole century before; their name was Children, and as intimated in the quotation already given, they were still troubled because the property of which they were so fond was in the hands of strangers, who paid no attention to them or their wishes.

The fact that these haunting phenomena are most frequently independent of the action of any medium, even occurring in houses that have been completely abandoned, or continuing in spite of change of tenants, is, according to Professor Lombroso, 'precisely what furnishes the greatest proof of the action of the deceased alone, which is not only confirmed by tradition, but often by historical documents.' He also points out that the evidence of clairvoyants is of great importance, as substantiating the reality of this influence of deceased persons, saying: 'While the greater number of persons are only aware of the presence of the deceased by noises, rappings, or various movements, those who are gifted

with some mediumistic [clairvoyant] faculties perceive them directly, with their proper physiognomy and clothing.' It is only lately, the writer remarks, that these phenomena have been noticed and studied by the cultivated classes; 'though even now they are easily forgotten, and meet only with incredulity and derision.' They are certainly worth closer study, if the Professor is correct in his estimate of their importance.

HEALTH ON ALL PLANES.

A healthy body is needed for the full expression of a healthy spirit in a healthy mind, even if it be not itself, as some would contend, the necessary consequence of mental and spiritual health. We have before us three books on this subject; the first is 'Health, Morals, and Longevity,' by George Gresswell, M.A., L.R.C.P., and Albert Gresswell, M.A., M.D., &c. (Simpkin, Marshall and Co., price 5s. net.). The authors mention that medical knowledge is far older than is usually imagined, and that much of our present science is but old methods re-acquired; they point out that our ancestors in England lived for centuries without many things that we regard as necessities rather than luxuries, and that luxuries do not necessarily bring happiness, but often cause misery and disease. If the savage has fewer means of restoring the sick, he has greater resisting power to unfavourable conditions, whereas our modern habits of life tend to lessen our resistance to debilitating influences.

Speaking of the regular conditions under which inmates of public institutions often attain great ages, the authors remark that 'there are many persons outside who would really be better off if put upon a workhouse regimen,' though freedom from care has also its effect. Growth is complete in man at the age of twenty or twenty-one, and on the analogy of animals his lifetime ought to be five times that period; yet only about six per cent. reach the age of sixty.

The authors set forth carefully and at length the various factors which influence health, such as occupation, climate, air and light, sleep, nutrition, and conduct; in this respect the book is a condensed encyclopædia, full of much valuable information. They also discuss pain and free-will, and lay down the principle of 'the best for all' as the natural law of morality, for they regard Nature as 'a factor steering in a clear way with a steady endeavour,' and by the most effectual modes, a consideration of which 'can also surely serve to raise a firm hope that there is some higher kind of existence to be obtained in the spiritual sphere.' As to free-will, they suggest that we find in the universe 'such compulsion as is at once necessary, and at the same time as far as possible consistent with a large degree of freedom.' The processes of the universe may be represented as the joining and separation of entities, the highest aggregates being those which combine the greatest internal freedom of movement with the most marked cohesion, or linking of action to a common end. There can be no advancement without freedom.

A book of an entirely different nature is 'Health Abstract and Concrete,' by Dr. James Porter Mills (L. N. Fowler and Co., price 6s. 6d. net), being a study of Man in relation to his body, to the universe, and to God. The body is regarded as having been constructed on scientific principles for the use of the mind, or self-conscious man; and Dr. Mills deprecates the habit of regarding the body as something to be laid aside before knowledge of truth can be gained; he considers the body as in a sense spiritual, as being a manifestation of life, and as practically the dwelling-place of mind. 'The mind really dwells in Omniscience, but it relatively dwells in that of which it is conscious,' and mental processes are constantly employed in the creation and maintenance of the body. Sense-perceptions have thrown a veil over reality, yet through the circuitous route of sense, as a sort of sign-language, 'the Soul of nature and the soul of man have touched and recognised each other,' and 'are comprehended in the consciousness of man.' 'To dehypnotise the mind from the belief in its sensuous enmeshment, and to awaken it to the consciousness of its original inheritance,

Omniscience, means Eternal Life'—and the ascent from self-consciousness, through race-consciousness, to God-consciousness, and the universal health and harmony that this implies, form the subject of this book, which goes deeply into the consideration of spiritual principles and practice.

In a little book sold at one dollar by Elizabeth Towne, Holyoke, Mass., entitled 'Health and Wealth from Within,' William Towne applies New Thought to the attainment of health, success, and the solving of every-day problems. It is a bright little book, and emphasises the idea of the inner consciousness as a source of power and an eradicator of the hurry and worry that are often wrongly thought to be real activity.

THEOSOPHISTS ON SPIRITUALISM.

We often hear it said, and we are glad to believe that it is largely true, that Theosophists and Spiritualists are learning more of that virtue of mutual toleration on which Mrs. Besant has often discoursed so eloquently and wisely: nay more, we should like to see growing up between all believers in a boundless spiritual realm that feeling of true brotherhood which should be the outcome of all spiritual belief. But traces of the old aloofness still crop up sometimes, as for instance in an unsigned article in 'The Theosophist' for April, entitled 'In the Twilight,' wherein Spiritualism is half patronised, half deprecated.

The writer describes a séance at which a form materialised and appeared to be in an abject state of terror. Presently 'a huge, dark, gorilla-like form' also appeared, and gloated over the 'agonised writhings of its helpless victim.' After the séance the occultists who had witnessed it 'sought the unhappy woman'—on the astral plane, we presume—and found her still fleeing before her horrible tormentor, who, mouthing and growling, pursued her through the murky gloom of the lowest worlds. Swift action scattered the malignant thought-forces embodied in the frightful creature, and his hunted prey sobbed herself to quietude.' It was right, we are told, to destroy this 'creature,' because it was only 'an artificial elemental' formed of the angry thoughts of those in whom the woman had roused the desire for revenge, and 'having no life outside the thoughts which made it, the sooner those were scattered and reduced to their separate being as thoughts related to their generators, the better for all parties concerned.' Quite so, if all this be true, but if these things exist—which we do not care to deny, though we are sceptical on these matters—Spiritualists have a different way of combating them by teaching the afflicted soul to place itself beyond their power to harm or frighten.

For Spiritualism itself the writer has a good word and a deprecating one: he thinks séances are dangerous, and to Orientals useless, because the Indians 'have, as a rule, no doubts as to the continuance of life after death.' Yet they have an importance for Western peoples, for, as the writer continues:—

In the West, where materialism was triumphant, Spiritualism has done a great work in rescuing millions of men and women from disbelief in immortality. It has many and great dangers, but the good which it has done, in my personal opinion, far outweighs the harm, for it offered the only proofs materialists would accept that a man was alive after he was called dead; and that is a fact we should never forget, however much we may prefer our own system.

Then he repeats the old assertion that Spiritualism was started by a Lodge of Occultists—'an old Atlantean Lodge, in Mexico, which owes allegiance to the White Lodge'—as a weapon against materialism, because while some could be convinced of immortality by intellectual means, others could only be affected through the senses. It appears to us, however, that it was just the other way about, and that all this cloud of words is raised to obscure the fact that the theosophical movement, whatever else it may be, is an outcome of Spiritualism.

BIRTH.—On Wednesday, April 14th, to Mr. and Mrs. Ronald Brailey, a daughter.

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

SATURDAY, APRIL 24th, 1909.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

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

CHRISTIAN ORIGINS CRITICISED.

Dr. F. Cornwallis Conybeare, M.A. (late Fellow of University College, Oxford), is such a sincere and robust seeker after truth that one may welcome, as a matter of course, any message he chooses to send us from his study. His latest book, 'Myth, Magic, and Morals: A Study of Christian Origins' (London: Watts and Co.), will, however, make many moan. Still, we must all agree with him that our first duty is sincerity: and, to be sure, we need reminding of it where what we call 'Religion' is concerned, for the Church has gone or is going all to pieces so far as downright sincerity is concerned.

Dr. Conybeare has no mercy on people who are trying to keep a water-tight compartment for Religion, from which will be rigidly excluded all the ordinary processes of reasoning and most of the ordinary codes of honour. He says:—

A man's character is all of a piece, and we cannot burke awkward questions, thrust our heads into the sand, and practise sophistry and make-believe in so intimate a concern as religious belief, without sooner or later forfeiting all round those qualities of manliness, honesty, and painstaking thoroughness which alone can enable Englishmen in these days of keen competition to hold their own.

The title of Dr. Conybeare's book is a red flag which quite well indicates the sort of operation he attempts in it. He is out for scalps, and makes no secret of it. His real onslaught is upon the Gospels and their supposed writers, and, though he does useful critical work, his bias and his temper are too manifest to inspire perfect confidence. Thus he revels in his work of depreciation and exposure. The Gospel according to John is 'a religious romance' and is 'full of exaggerations.' Mark, 'the main source of the first and third evangelists,' is only a compiler of 'popular traditions.' Luke is 'a delightful story teller, and is quite wasted on the dull people who mistake him for a grave, accurate and diligent historian.' Mark 'invents' a 'flimsy pretext,' and Matthew 'pretends.'

But Dr. Conybeare apologises for them, and ranks them with Thucydides, Tacitus, 'and other serious chroniclers' who doctored their narratives and invented speeches for their heroes. The later Ephesians, 'when they desired to honour the patriots of their age, would chisel the name of an ancient celebrity off his statue in the public square, and replace it with the name of the more modern celebrity.' So all the old writers edited, adorned and rechristened their authorities: and the upshot of it all is that 'the old tra-

ditional view that the Gospels are original documents, independently thrown off by their authors in the heat of inspiration, must be given up': and he adds that it is not any longer held even by divines accounted orthodox.

All this is old enough, though to many it will be unfamiliar, and these will not be far wrong if they attribute bias to the writer, and allow a considerable discount for the exigencies of a counsel for the prosecution: and, indeed, a sharp critic on the other side could give some good reasons for making that discount a liberal one; for Dr. Conybeare is too dead set on his victim to be quite discriminating as to his blows. Thus, early in his presentation of his case he says: 'Paul knew that Jesus died a Jew, showing the ordinary prejudices of Jews, and excluding uncircumcised Gentiles from the blessings of that future kingdom which he went to prepare in heaven.' Now we are not concerned to know upon what Dr. Conybeare bases this conclusion, for, in any case, the evidence to the contrary is overwhelming. Was there not absolute universalism in that mighty saying of his (such a blow to mere Judaism!): 'They shall come from the East and the West, from the North and the South, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven'? And again: 'Other sheep I have which are not of this (Jewish) fold. Them also I must bring, and they shall hear my voice, and there shall be one flock and one shepherd.'

A similar forcing process is noticeable in Dr. Conybeare's treatment of the records concerning the resurrection. He evidently sets to work to dissolve those records into myths and hallucinations. The excited disciples saw visions, and 'that these visions were subjective only is certain'—so he says! In those days, 'there was a general inability to distinguish between subjective and objective experiences, between dreams and waking reality.' The people of those days did not know that visions are 'private phantasms referable to trivial disturbances of the digestion and nervous system.' He tells us that when Jesus died on the cross the confidence of his followers 'suffered an eclipse.' They fled in their despair, and Peter went back to 'the solitudes of the Lake of Gennesaret' and resumed his fishing. Suddenly, all is changed. Exultant courage and thrilling joy take possession of them. They defy the world. They had seen Jesus, and heard him, and been blessed by him—so they declared—and Dr. Conybeare thinks it was just a little indigestion; and he notifies us that the visions were beheld only by the intimates of Jesus, and by those who loved him: and it does not seem to occur to him that if this suggests anticipation or hysteria it may quite as well suggest the preparation of a suitable atmosphere and the presentation of the necessary conditions for the manifestation of a spiritual being on the physical plane.

Of course, Dr. Conybeare will say that there are no spiritual beings and that therefore it is not possible for them to manifest: but it is conceivable that this resolute prepossession has warped his judgment and determined his conclusion: and this appears to us all the more likely because of his contempt for Spiritualism. On the very first page he refers to 'new superstitions, like Spiritualism, Occultism and Christian Science,' which 'threaten to imprison our minds afresh.' Later on, he sneers at 'the jargon of modern Spiritualists' (without accurately representing it), and tells us that 'in the present day we see even men of science duped by the legerdemain of such charlatans as Eusapia Paladino, Home and Madame Blavatsky'; and we wonder, after all, whether he ever saw one of them!

So, on the whole, it is evident that we are dealing with a man with a big prejudice and a big stick, and that he must be judged accordingly, even when we admit that he is an industrious student, a sound scholar, and a hater of insincerity. Always, the personal equation is, after all, one of the main things to be considered.

SPIRITUALISM AND THE DEEPENING OF SPIRITUAL LIFE.

BY MR. W. J. COLVILLE.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, March 25th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 189.)

We know well enough that there are many good definitions of the great word spirit, and the simplest and most obvious of them all, *breath*, from the Latin *spiritus*, must by no means be ignored. We are often reminded that we have reduced a Latin word of eight letters to an English word of six, and then have forgotten (apparently) the source whence our abbreviated term has been derived. This error is being rapidly corrected by the vast amount of attention now given to breathing exercises of all descriptions, from the simplest to the most complicated, but here again we are confronted with the same old question: Why are we practising Yoga or anything therewith connected? The breath of life is the original definition of spirit, and to breathe rhythmically is essential, alike to mental and bodily vigour. Health is now happily being re-defined as wholeness, therefore religion and science, long divorced, are now being re-married with excellent prospects for producing living and abiding offspring, who will not prove unmindful of sanitary law as applied to all phases of existence. A recent work of great value, 'Religion and Medicine,' the joint product of two distinguished clergymen and a famous physician of Boston, U.S.A., embodies many of the latest and most popular teachings of the Church and the medical profession, when the two combine to wage a war of extirpation upon all phases of disease, physical, mental, moral and spiritual, through the benign agency of well-directed thought, inspired by righteous love, and sustained by reasonable faith in the essential goodness of our common human nature. Rev. Elwood Worcester, D.D., and Rev. Samuel McComb, D.D., are attached as co-rectors to the now famous Emmanuel Church in Boston, which gave name to the much discussed Emmanuel movement. Dr. Isidor Coriat is a physician of distinct eminence. These three learned gentlemen have produced between them a singularly valuable volume, in which ancient and modern thought and practice are placed side by side in such a manner as powerfully to suggest the vital thought of constant divine immanence and the permanent certainty of good accomplished, regardless of time and country, if we but place ourselves in receptive attitude toward beneficent spiritual influx: precisely as, on the physical plane, we may enjoy fresh air and brilliant sunshine if we only arrange and open our windows and ventilators in a scientific manner so as to avail ourselves freely of the copious natural blessings which are incessantly at the disposal of rich and poor alike. It is often urged by opponents of the Emmanuel and similar movements, that the Church of to-day is placing altogether too much stress upon physical healing and mundane affairs in general. A complaint is made, in ecclesiastical and lay journals alike, that our religion is properly a 'spiritual' affair, and therefore cannot concern itself in any direct way with either the cure of bodily distempers or making provision for physical necessities; the good clergymen and others who are engaging in much excellent, seemingly secular, work, are roundly berated in many quarters for stepping aside from their proper field of 'spiritual' activities

and devoting themselves to matters of less moment and far lower interest than the 'soul-saving' occupation in which their fanatical critics consider they should be exclusively engaged. Much the same cry is not infrequently raised in spiritualistic societies by people who believe in a kind of narrow Spiritualism, which deals exclusively with matters pertaining to what is termed conventionally 'the future life' and 'the other world.' Now, our idea of spirituality, and it certainly accords completely with Greek philosophy and primitive Christian doctrine and practice, is that spirit pervades matter, that the external world is ensouled by spirit which interpenetrates every seemingly solid substance, verily occupying the interstices between the electrons into which the atoms of matter are now scientifically broken up. If the newest scientific theory of matter is entitled to serious attention, then we must soon arrive at something like a revival of the ancient alchemical concept of a single primary substance, and we may well remember that the phrase 'one element' is found in the poetry of Tennyson as well as in the magical treatises of mystic philosophers and occult scientists to whose long-dis-honoured discoveries and declarations the learned world of to-day is beginning to render serious attention.

Where is that 'spirit world' about which we hear so much; where are those 'seven spheres' or where can we locate any 'heaven,' 'paradise,' or 'purgatory' about which theologians speak so glibly? Omar Khayyam in his world-famous 'Rubaiyat' has answered these questions in a few vivid sentences of fervid verse more fully than they have been dealt with in many a bulky tome of laboured philosophy or scholastic theology. A deep student of Sufism (Dr. Norton Hazeldine, now of Los Angeles, Cal.), after having spent many years in Persia and other Eastern lands, has in a singularly beautiful version of the esoteric aspect of the Rubaiyat, given us the following translation of a portion of the sixty-seventh quatrain:—

'Hear ye then this simple, yet most ancient of the truths, how man can gain knowledge of life beyond the tomb. Control thyself, and with thy senses send thy soul into its elements there to wring out the secret of its Birth and End. The gentle voice of the silence whispers soft and low and bids me write the answer here below: I myself am Heaven, I myself am Hell, I am the Cause Creative, I am the Way, the End.'

It must always be remembered that the personal pronoun is used here precisely as Emerson in his famous saying,

'I am owner of the sphere,
The seven stars and the solar year,'

has employed it; no private ownership, nothing but universal participation in public reality is intended in each instance.

This brings us to our most vital point of all—the possibility of enjoying an inward life of rest and peace regardless of how fiercely the tempest may prevail about us. Natural analogies are always ready to hand to illustrate this greatest and sweetest of all important truths—the complete beneficence of all life's varied experiences when, as Sir Edwin Arnold has phrased it, while treating of the faith of Islam, they are 'viewed from Allah's throne above.' It seems unthinkable that any reasoning Spiritualist should entertain a pessimistic or even a semi-pessimistic view of the universe, but it certainly appears that many people never allow themselves to carry their own philosophy to its logical final result. Irrespective of our religious, philosophical, or other ideas and opinions, we are all compelled to admit that our external life, regard it as we may, is at least for many of us filled with tragedies. To shut our eyes to manifest phenomena is childish if not absurd, but because we allow that facts occur we are in no way obliged to interpret them pessimistically.

A truly spiritual view of life must ever be one which takes no very great account of any outward gain or loss when such is contrasted with inward pain and pleasure. In spite of all false utterances to the contrary, the words remain true through all succeeding ages that 'a man's life consisteth not in the multitude of the things which he possesseth.' It is sometimes irrationally claimed by certain Socialists and others that to fix our thoughts upon a life beyond the present is to

encourage the rich in their oppression of the poor, and at the same time to counsel underfed and overworked multitudes to be content with their lot in this world, because everything will be straightened out equitably in some life to come. Needless to say, there is some shallow ground on which such an assertion can be made to stand, but to claim that there is any necessary or logical relation between faith in spiritual realities and encouragement of inequitable social conditions is actually ridiculous. Probably no people in England to-day are exerting themselves more vigorously and tirelessly for the betterment of all social conditions than those whose particular brand of religious conviction is designated New Theology, but the Rev. R. J. Campbell and his associates and sympathisers are in the front rank of those interested in proving the reality of a spiritual life continuous beyond earthly dissolution. What is to many a new point of view must now be taken, and Spiritualists should be among the first to emphasise the *hereness* and *nowness* of the spiritual life and its omnipresent activities. Clairvoyance, clairaudience, clair-sentience and all other extensions of normal faculty simply suggest, in the most obvious manner, that our universally admitted five senses, regardless of any greater number which we may latently possess, are by no means confinable within any determinable boundaries. We see, hear, taste, touch, smell, but how far do these five words convey ideas to us respectively? Clear sight, hearing and feeling can only mean more than the average: thus for convenience sake we often repudiate the old word supernatural and take refuge in *supernormal*.

But, again, let us inquire what is meant by normal, seeing that we have no fixable standard by which to determine the limits of normality. At least we all agree that our normal is someone's supernormal and may be someone else's subnormal. In this art gallery, adorned with hundreds of exquisite paintings, we cannot determine for each other any criterion of judgment except to a very limited extent, for sight, as well as artistic appreciativeness, differs so widely among us that we can only speak positively regarding the impression a certain picture makes on us individually. Facing the speaker is a fine oil painting of our noble King, whose benevolent countenance is an inspiration to all who study it. On the walls are other noble portraits finely executed, each displaying the features of some distinguished man or woman who has achieved something noteworthy. Turning, then, from portraits of individuals our gaze rests upon landscapes and seascapes, upon peaceful valleys and populous marts of trade; again we are invited to contemplate some single flower or a cluster of charming blossoms, and now a bird and then an animal is presented to our view. What is the mission of all this art; why are there painters, and why do we prize and exhibit paintings? Surely we must see in all this display of talent and beauty something far beyond the mere gratification of some æsthetic fancy, or our Art Schools and their students are reduced to the most insignificant caterers to an ephemeral taste for the externally attractive. If, however, as Ruskin taught, art is to be cultivated not for its own but for humanity's sake, we can see in the true artist a conscientious worker in the field of spiritual elevation and reform, for as art is always an avenue through which the populace is ready to be reached, the painter and sculptor must take their places among ministers of a sublime and everlasting gospel, bringing the glad tidings of spiritual reality to a world pressed down to the lowest depths oft-times by a crushing sense of the unreality of all that it has hugged most affectionately to its bosom. Through a picture or a statue a lesson can be quietly, effectively, and permanently conveyed to multitudes as in no other way. When Mrs. Besant visited Chicago in the autumn of 1907 she greatly impressed the citizens of that vast cosmopolis by calling their attention to the fine work done by many painters whose works were conspicuously exhibited and at the same time making a strenuous plea for a generally higher range of subjects than those ordinarily selected. Here is a broad suggestion for the popularising of much that is best in Spiritualism. Artists who are inspirational and deeply imbued with a keen sense of the possible sublimity of their vocation, have

a practically boundless prairie in which to range when determined to consecrate their gifts of conception and expression to the embodying of high ideals on canvas or in bronze or marble.

We none of us dwell sufficiently on the uses of good objects of art in our homes, schools, and public thoroughfares. The fact that much has been done already, and with excellent results, is only an evidence of how more can yet be accomplished and with still greater righteous consequences if we but embrace our golden opportunities. Music in one sense is even more effectual than the still arts in arousing emotion and lifting thought above external sordidness; but with all its power and charm, the very nature of music being volatile prevents its occupying the special place which the other arts must occupy. In a spiritual temple, be it a spacious palace or a humble attic in a modest dwelling house, the fabric should always be able to do a work by itself silently and suggestively, quite without reference to any stated exercises carried on within its walls. A very good tendency among many Spiritualists to-day is to secure homes for spiritual work, the atmosphere of which can easily be rendered distinctive and uplifting in highly pronounced degree, and to accomplish this excellent end fully we should introduce all possible accessories of a beautiful and useful nature. But there is always one aspect of spiritual philosophy brighter, wider, and more richly consoling than all the rest, and that is the great theme of experiences gainable in sleep and trance; and let us remember that on this point Spiritualists and Theosophists have a wide and comprehensive meeting ground. Only comparatively rarely do we get definite information of the spirit-world or 'astral plane' while we are awake; this is because we are so very much engrossed with external interests and business that it is only seldom that we can bestow serious thought on anything outside our immediate secular engagements. But during sleep our condition is entirely reversed, for no sooner do we enter the sleeping condition than we turn our backs upon the outer and our faces toward the inner world. During eight hours out of every twenty-four many people rest completely from all external cares and responsibilities, and thereby obtain not only complete refreshment but spiritual equipment for the varied work which daily lies before them. Just as a well-spent day earns a peaceful night so does a well-spent night prepare us for a happy useful day. Education while asleep, or in a state of trance, is one of the most important and fascinating topics in which Spiritualists can become vitally interested, and, as a conclusion to our present speech, we wish to offer a few practical hints for consciously enlarging the beneficial scope of our nocturnal inspiration. After retiring, while yet awake, it is a very good practice to concentrate attention thoroughly upon some subject or place with which, or individual with whom, we would like to be specially related during slumber or entrancement. Before going to sleep it is well to resolve to wake slowly and suggest to yourself, while passing into the sleeping condition, that you will carry across the border with you some well-defined remembrance of how and where you have spent your night. Very often we gain by that process much information of great importance, helpful in a large variety of ways, and most of all do we become increasingly conscious of the blessed fact that night by night we can work and dwell among our 'departed' loved ones, as day by day we minister and travel among our still incarnate friends. With pure resolve to gather useful knowledge on the psychic plane and employ it for beneficial ends we can safely practise an exercise which develops, in an orderly manner, a faculty of our inner nature and enables us to answer in a definite affirmative the ever-pressing query, 'If we appear to die do we yet continue to live?'

We will now leave the whole subject for this occasion entirely in your hands, emphasising only this single thought: *We are here and now living in infinity and eternity.*

When this mighty truth is clearly realised there is no longer for us any 'this' or 'other' world, for we have grown to perceive that boundary lines of space and time relate only to those exterior planes of consciousness which it is ever the

distinctive province of spiritual science utterly to transcend. (Loud applause).

After Mr. Colville had replied to a number of questions from the audience he was accorded a hearty vote of thanks for his able and interesting Address.

MYSTIC SYMBOLISM OF THE RENAISSANCE.

'This will kill that,' said the monk in Victor Hugo's 'Notre Dame de Paris,' as he held in one hand one of the earliest productions of the printing press, and with the other pointed to the towers of the great cathedral. It is becoming more and more evident, in these days of cheap periodical literature, that the diffusion of knowledge, combined with the free discussion of matters once reserved from all questioning, is steadily dissolving away the last shreds of mediæval intolerance. The Reformation was but one aspect, or outcome, of the Renaissance, and the latter movement had still to keep up its fight against narrow-minded bigotry, Protestant as well as Catholic. A curious side-light on this struggle, from an unexpected quarter, is revealed by Mr. Harold Bayley in his fine work 'A New Light on the Renaissance,'* in which he shows how the early paper-makers and printers formed a sort of secret guild for the spreading of enlightenment as fast as the conditions of the age would permit. Though the connection may seem a singular one, it is shown in this book to be a legitimate inference from the facts presented.

For centuries before the Reformation broke out in Germany there had existed in Provence and other parts of Southern France a freedom of thought and advanced mental and moral enlightenment which had often drawn down the fires of persecution. These 'heretics' were known as Albigenses, of whom the Waldenses were a branch, and who had affiliated groups in Lombardy; the English Lollards must also be regarded as representing the same spirit. From the time of the Troubadours to those in which the Dutch Protestants heroically withstood all the power of Spain, there issued from Provence a succession of wandering knights-errant of Truth, itinerant preaching brethren, and teachers of the New Life under many names and guises. These pilgrims of Holy Wisdom founded centres in various cities and districts, so that it was said that a preacher might travel from Antwerp to Rome and stop each night at the house of a sympathiser.

This same district was also the seat of the paper-making trade, which is thought to have been learnt from the Spanish Moors; the paper there manufactured with primitive hand implements was bought up by factors and carried to widely distant printing establishments. The paper-making trade dates from A.D. 1200 at least, and before the discovery of printing the paper was in demand for manuscripts and for the earlier block-books, of which the 'Biblia Pauperum' is a typical example. On the introduction of printing by movable types (an invention still shrouded in mystery) the new art was not unnaturally taken up by men of advanced ideas, often by members of the secret brotherhood referred to, and the paper-makers and printers therefore worked in full mutual understanding. How close was this understanding, and how that sympathy fostered the great reformative and educational movement of the sixteenth century, is shown by Mr. Bayley in a very curious manner. On examining the watermarks used by the early paper-makers, he finds that they display a surprising wealth of symbolism which cannot be accidental and may have had even a practical use. This symbolism is mystical to a high degree, much of it traceable to Indian and Egyptian sources, and much again to the mediæval mysticism of the Grail and the Rose. Mr. Bayley says in his Introduction:—

Mediæval craftsmen were adepts in the art of symbolism. Paper-makers and printers took up a venerable thread, weaving it into their workmanship. Their ornaments are thus intellectual heirlooms that not only crystallise many beautiful

ideas, but are historical documents throwing unexpected side-lights on the obscurity of the Middle Ages. From them it is clear that the scattered civilisation of Provence reunited in secrecy, and that in the course of time it reimposed its influence upon Europe. That this is no exaggeration will be conceded by those who realise the momentous sway exercised over European politics by the wandering and influential Troubadours. For centuries the Troubadours of Provence filled the rôle now occupied by the Press. Roving throughout Europe, they kept aflame the hatred against Rome and the love of Art and Literature that was traditional to the Midi. The influence of the Romances disseminated by them is scattered in the thousand forms of papermarks illustrating the St. Grail, the Romaunt of the Rose, and other heretical legends. The fact that these water-marked designs were constantly modified and embellished with new emblems is sufficient to prove that the makers were conscious of the symbolism, and that this existed, not as a dead tradition, but as a virile and persistent force.

The meaning of these symbols is set forth in Mr. Bayley's book, which is profusely illustrated with facsimiles of watermarks and printers' ornaments. The unicorn and stag signified purity victorious over evil; crosses, hearts, the labarum, Agnus Dei, serpent, dove, fish, star, crown, scales, anchor, grapes, and other religious symbols are found in great profusion. At seasons of persecution the paper-makers seem to have sent out secret intelligence or warning by water-marking their product with sword, axe, pincers, or other instruments of persecution; the hedgehog signified self-protection against danger, the bear represented a life concealed in caves, and retirement during the rigours of winter. At other times the head of an ox would commend patience and strength, the bell would signify the duty of constant exhortation. The cock aroused men from their slumbers, and the *squilla* or rattle-bell signifies sharp and acute preaching like that of St. Paul. In addition to the Grail and Rose emblems (which are copiously illustrated), Mr. Bayley mentions alchemistic and Kabalistic references in the paper marks.

Coming to printers' signs, a common one was an eagle flying, with the word *Movendo*. 'It was by movement that the Albigenses leavened Europe,' says Mr. Bayley. Another device was a fox extracting honey from a bees' nest, with the motto 'By Seeking.' Now Reynard the Fox was heresy, outwitting Isengrim the Wolf (Rome), and Gregory IX. said that 'the heretic foxes all hang together by the tails.' The squirrel cracking nuts denotes the finding of the inward meaning of what is written; the peacock, the sleepless eyes of wisdom. The greyhound is used by Dante as a chaser of evil; the acorn, still often used as an ornamental border, signifies the slowly germinating seed. Mr. Bayley has a word on the evidences with regard to ciphers concealed in early books, and thinks that the obvious irregularities in border ornaments were intended to indicate that some secret meaning lay hidden in the text.

But there is another important historical fact which is clearly revealed by these symbols of secret intelligence; they throw light on the nature and character of the Albigensian secret doctrine itself. Mr. Bayley controverts the opinions expressed by J. A. Symonds, that the Albigenses opposed orthodoxy with 'frail, imaginative weapons,' and by Mr. A. E. Waite that they dealt in 'Bible Christianity' of a 'spurious simplicity,' and he suggests that on the contrary they were Illuminati who helped to hand down the Mystic Tradition, and that they, rather than any other external organisation that we could name, were the outward and visible representatives of that Mystic Church which Mr. Waite supposes as the custodian of a Secret Tradition handed down from earliest times. It was not Popery that preserved this tradition: the Inquisition by active measures, and Protestantism by contempt and indifference, did all they could to stamp it out by condemning all studies in the Kabbala, alchemy, astronomy, in fact everything not recognised by—odd conjunction—the Bible and Aristotle! The Renaissance, on the other hand, was a New Birth, and as such the initiation into the mysteries of the Holy Grail was regarded, while Jacob Boehme begins his 'De Mystero Magno' by saying

* 'A New Light on the Renaissance, displayed in contemporary Emblems.' By HAROLD BAYLEY. J. M. Dent & Co., Aldine House, Bedford-street, W.C. Price 12s. 6d. net.

that a knowledge of what man is, is essential to an understanding of the New Birth. 'The Renaissance, or New Birth of humanity,' says Mr. Bayley, 'was the effect of a scheme deliberately designed and artistically contrived by the prophetic and more nobly gifted minds of past ages. It was not an unintended wild flower, but rather a plant rare and exotic, cherished by centuries of blood and tears,' until gradually 'the Light of the Renaissance crept up and spread over the face of Europe,' and, to use Sir Edwin Arnold's words, 'the balm of that divinest Daybreak lightened Earth.'

VISIT OF MRS. HELEN T. BRIGHAM.

Further particulars have now been received from Mrs. Brigham regarding her forthcoming visit to England. She will, in all probability, reach London about June 12th or 15th, and will be happy to speak for the Spiritualist societies in London and the provinces during her stay.

Mrs. Brigham will speak at Liverpool, in Daulby Hall, on Sunday, July 11th, and hopes to visit Scotland and Wales as well as the Lancashire, Yorkshire, East Coast and Midland centres.

Societies will do well to secure Mrs. Brigham's services during her brief stay in this country. Those Spiritualists who recollect hearing her inspired utterances and her charming poetical improvisations when she was with us some twelve years ago will not need any recommendation from us, and we can assure those who have not had the pleasure of hearing her that they will do well to avail themselves of this opportunity to do so. Mrs. Brigham has been the highly-esteemed resident speaker for the Spiritual and Ethical Society in New York for well-nigh twenty years, and that fact alone is ample evidence of her ability and worth as a medium and a teacher.

Mrs. Brigham's terms for her services are exceptionally moderate, and if a tour could be arranged for her so as to avoid long and expensive journeys, the results would be beneficial in every way. The matter of making engagements for Mrs. Brigham is in the hands of Mr. E. W. Wallis, of 21, Mountfield-road, Finchley, London, N., who will be pleased to hear from secretaries of societies who desire to secure Mrs. Brigham's services.

JOTTINGS.

Commenting on the Beatification of Joan of Arc, one of the leading London newspapers said: 'What are all these voices and visions in comparison with the great miracles of such a life as hers, such a courage, and such a result in the salvation of her country? These are miracles before which the legends fade into absurdity. For here in this girl called Joan of Arc we may behold one of those embodiments of noble spirit which shed, as it were, a kind of divinity over human life.' But surely it was the visions and voices that inspired the Maid and made the life possible. She heard the call of the spirit and acted under its compulsion—that is the key to the problem. To discard the 'voices' as legendary and absurd is like attempting to explain Hamlet without admitting the ghost. But apparently materialism still holds sway and rules out the spirit world.

In the 'St. Ethelburga's Leaflet' for April the editor, the Rev. W. F. Cobb, D.D., prints two verses by Robert Burns, the first line of which is: 'Then gently scan your brother man,' and entitles them 'Christian Charity,' but he exhibits a plentiful lack of charity, on page 58, where he says that Spiritualists, Theosophists, Mental Scientists, Christian Scientists, and Higher Thought devotees are 'kept straight by what their mothers taught them of traditional religion and social service and duty of (to?) God and man. When they have sloughed off all that, the lunatic asylum will receive them—poor, misguided souls that they are.' But this is to happen, according to Dr. Cobb, in 'the second generation.' It would be difficult to find a more uncharitable, not to say unchristian, judgment pronounced by 'the man in the street'—one expected better things from a Christian teacher and a mystic. It is not fair or just to condemn whole classes of thinkers because of the eccentricities of individuals.

In 'Luce e Ombra' Signor Marzorati sums up his impressions of the mediumship of Eusapia Paladino, whom he contrasts perhaps rather too favourably with other mediums, 'as though she was not only the prototype but also the compendium of all mediums, the most certain and the most sincere of them all.' But he gives in a few words an idea of the convincing character of her manifestations, and tells how the face of 'John King' was outlined through the curtain which covered it, and how, on one of these occasions, while holding both of Eusapia's hands in one of his own, he put the other through the opening of the curtains, where it was vigorously shaken by an enormous hand. Sometimes the phenomena were repeated so that they might be observed more carefully and with greater certainty.

Another observer gives an account of five sittings with the medium Carancini, at which phenomena similar to those described and illustrated in 'LIGHT' for January 23rd were frequently repeated under excellent test conditions. Objects from other parts of the room were brought on to the table around which the experimenters sat, the guitar was sounded while apparently in the air, and an alarm clock was carried about the room, the ringing being stopped and started again as though the catch which put the alarm out of action was being moved while the clock was being carried through the air. The medium's jacket was also removed and thrown on the table while his hands were held, and writing was obtained on a smoked surface and on a sheet of paper. One phrase thus written was: 'The highest ideal of life is to search out the unknown.'

Mr. R. A. Scott-James, reviewing recently in the 'Daily News' a new life of Chatterton, by Charles Edward Russell, brings out clearly the genius displayed by the 'marvellous boy,' and supports Mr. Russell's contention that he cannot be justly regarded as a 'literary forger,' for 'the marvel still remains unexplained how a boy in his teens could write poetry that was not only melodious, but also mature in thought and in expression, inventing new and freer metres, handling a variety of lovely forms, and holding fast by the heart of things which his century had missed—Nature, humanity, emotion.' Mr. Scott-James continues: 'So great, indeed, is the marvel of the boy's achievement that we feel that even Blake's explanation is scarcely too marvellous for the effect, when he attributed the Rowley poems to the dictation of the spirit of Rowley, just as he said that his own poems were dictated to him by spirits'; and he points out that there was much in common between Blake and Chatterton.

Mr. John Davidson, the missing poet, who seems to have determined to put an end to his earth career, wrote pessimistically, as if he, too, failed to realise the fact of human survival in a sequential state of existence after bodily death, for one of the verses in his last book runs as follows:—

'The earth is full of graves, and mine was there
Before my life began, my resting place;
And I shall find it out, and with the dead
Lie down for ever, all my sayings said.'

It is very sad—and it shows how great is the need of the world for the message which Spiritualism proclaims.

That the tendency of the thought of the age is largely materialistic, and that 'the other side' is unreal to most persons, is evident from the unconscious disclosures of the popular point of view which are frequently being made public. Thus the rector of Bonchurch, speaking at the funeral of Swinburne, said that he 'craved a last resting-place in this beautiful churchyard,' and 'we are thankful to remember that he will now be near his saintly mother, together with his father, brothers and sisters. *Requiescat in pace.*' Had he been a Spiritualist he would have been thankful that while the poet's body rested in that churchyard, the man himself was *with* his mother and other relatives in the spirit world. But, while professedly believing in the other world, men talk as if death were the end—the last sleep, from which there will be no awaking. Thus the reporter ends his description of the graveside ceremony with this materialistic sentimental utterance: 'They slowly dispersed, leaving the poet to his long rest within sound of the eternal requiem of the distant waves.' The fact is, the poet does not rest there at all, and no real Christian should think or say that he does. It would be a poor 'pagan' who would say that. Socrates said: 'Don't say you are burying me, I shall not be there.' But he was a Spiritualist, and knew!

'Spiritualism: its Aims and Objects; why I think it should be Encouraged,' is the title of a useful, expository article, by Mr. Dudley Wright, which appeared in 'Reynolds' Newspaper' on Saturday, the 10th inst. Mr. Wright says: 'Spiritualism will have a greater influence upon life than the whole of the physical sciences; its effects will be seen, not only in morality, but in art, literature, and science. To quote Oliver Wendell Holmes: "You cannot have people of cultivation, sensible enough in common things—large-hearted women, shrewd business men, men of science—professing to be in communication with the spiritual world and keeping up constant intercourse with it, without its gradual reacting on the whole conception of that other life."'

Rabbi Stephen S. Wise, of New York, defines a prophet as 'the man through the channel of whose being the spirit from on high pours itself into the life of man. . . . Unless a man's whole being is attuned, the voice will not fall upon his hearing. In other words, the waters of the heavenly spirit cannot pour themselves into and through a man's soul unless he be the eager servant of the supreme will. . . . The measure of inspiration is thus determined, not by the bounty of God, which is ever at its highest, but by the receptivity of man, which is ever varying. . . . Prophecy was a burden; the prophet was burdened with a message. He was a message bearer. . . . The prophet is the witness to the unseen; its reality, its eternity. Seer of moral reality, he pleads for eternal right as against passing might, for enduring truth as against perishing falsehood. He defines life in terms of ought and shall. Because he is a seer he helps men to realise the ideal.'

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.

How 'Raps' are Produced.

SIR,—I believe it is commonly supposed by Spiritualists that discarnate spirits communicate by actually rapping with their knuckles on tables, &c. This is a supposition which should be abandoned as soon as possible, for it excites the ridicule and distrust of thoughtful persons. Raps are often produced by distant spirits operating ether waves, which, impinging on air particles, cause them to vibrate and produce audible sounds. Thuds, footfalls, and the sound of breaking crockery and glass, &c., are caused by the same means. These ether waves do not actually transmit sound, but only its form, for sound assumes actual shape in ether, and these shapes are reproduced at any distance by producing the corresponding wave-forms in air. Thus sound-forms travel silently and instantly through space to the séance-room.—Yours, &c.,

P. JENKINS.

[There is little doubt that forces not yet understood are manipulated in some manner as yet unknown to us by those who are able to control them; for to intelligences on a higher (finer) plane of existence these forces, called 'etheric' for want of a better name, may be as well understood and as easily utilised as heat and light are by us. It has been stated by observers that 'spirit raps' appear to be produced *within* the substance of the table or other object from which they proceed.—ED. 'LIGHT.')

The Future Religion of the World.

SIR,—If we consider that at the time of its inception Christianity was a great outburst of spirituality, as there is every reason that we should, it will enlarge our views of history and give us a connecting link with the present. Some of its most beautiful and far-reaching teachings are: 'Do as you would be done by,' 'Love your neighbour as yourself,' and render willing and loyal service to others. As a sanction in support of this behaviour, it promises infinite happiness in the next life.

Is it not strange that such a religion should have, nowadays, lost much of its power to influence men's lives? It seems to me, however, that this is largely due to the fact that many Christians have lost almost all faith in a future life: this woful want of faith being chiefly due to the rapid growth and spread of enlightenment and education along intellectual lines.

Modern Spiritualism, the second great outpouring of spirituality with which we are concerned, has come to renew man's spiritual faith and to demonstrate in what the promised

happiness consists, viz., the love and approval of one's friends in the larger life—of those with whom one lives in close intercourse, who are upon the same plane of development and who sympathise with all one's work, thoughts and ideals; and, of course, the love and encouragement of those glorious beings upon higher and still higher planes.

What can be a more potent and effective prompting to high and clean living than the knowledge that one's behaviour, the result of one's essential self, makes one worthy or unworthy of this love and approbation? It seems self-evident that it can only be a question of time when all the people will become familiar with the fact of the reality of life after passing out of the physical body, and the knowledge that one's liberty and happiness in that life (in the early stages at least) depend upon how the opportunities of this life have been employed, and that true happiness here as well as in the life beyond can only be realised by careful cultivation and practice of all the virtues. When these truths are thus widely known Spiritualism will necessarily become the one religious faith of the world.—Yours, &c.,

A. K. VENNING.

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

A Spirit's Message: Corroboration Desired.

SIR,—On Tuesday, March 30th, in a circle over which I preside, a spirit who gave the name of John Stone controlled the medium, and said that he was in search of his wife, Maggie Stone, and was much disappointed at not finding her. He told us that she was in the habit of attending Spiritualistic circles, and he used to scoff at her for so doing, but since passing over he had found that what she had told him was quite true, and he wanted to find her and tell her so. He also said that they lived in a side place off Commercial-road, Peckham, but we failed to gain any further information from him. Possibly some readers of 'LIGHT' may be able to verify these statements.—Yours, &c.,

W. D. S. HACK,

President Southsea Spiritualist Mission.

23, Herbert-road, Southsea.

Women's Suffrage Bazaar.

SIR,—Kindly permit me to inform your readers that if they or their friends desire to contribute in any way towards the Women's Suffrage Bazaar, to be held at Prince's next May, I shall be glad to receive contributions towards Mrs. Garrett Anderson's stall. I shall be away from London until May 4th, but after that I shall be very grateful for anything sent to me either to 4, Tiverton Mansions, Gray's Inn-road, W.C., or to the London School of Medicine for Women, 8, Hunter-street, W.C. Letters will, of course, be forwarded to me at any time. I take this opportunity of expressing my gratitude to Mr. Gilbert Elliot ('LIGHT,' p. 144) for endeavouring to come to my rescue over the pituitary body and pineal gland, though he has somewhat misunderstood my difficulty.—Yours, &c.,

OLIVE GRAY.

National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge the following donations received during the month of March, and to thank the donors for their continued sympathy and support. The old lady, whose case was mentioned last month, particularly desires me to express her heartfelt thanks for the aid rendered her, both in goods and money, as she has been enabled to pay her arrears of rent, which had caused her great anxiety. Sums received: Rishton Society, 5s.; Mr. Gainsley's circle, 1s.; Mr. E. Elliott, Trinidad, 8s. 9d.; Mrs. M. Chapman, 2s. 6d.; Mr. W. Haywood, £1 1s.; Mr. A. W. Orr, £1 1s.; 'A Friend,' Huddersfield, 2s. 6d.; Miss E. L. Boswell-Stone, 2s. 6d.; Mr. G. F. Tilby, 10s.; 'C. E.,' Forest Hill, 10s.; 'Two in Sympathy,' 5s. and wool shawl; Mrs. J. Bowman, £1; 'Willis,' 10s.; Mr. H. Lammers, 2s. 6d.; 'F. A.,' 3s.; 'A Friend,' Manchester, £1; total, £7 4s. 9d.—Yours, &c.,

A. E. BUTTON, Hon. Sec.

9, High-street, Doncaster.

Miss Bates's Appreciation.

SIR,—I should like to thank Miss Bates for her very kind letter; all the more because I enjoy finding a meeting-place with those who are in 'complete disagreement' with me in politics. It always gives me the hope that this disagreement will be lessened, especially when, as in this case, the meeting-place has been reached by the discovery that my sight is good.—Yours, &c.,

J. PAGE HOPPS.

Human Radiations.

SIR,—With respect to Mr. K. Kudriavtzeff's excellent paper read before the Russian Congress of Spiritualists in Moscow, and printed in 'LIGHT,' p. 175, it is but right to mention that Swedenborg began the study of these human radiations about the year 1750; he speaks of them at least ten separate times under three definitions, viz.: That a spiritual sphere which is the sphere of the life flows forth and overflows from every man, spirit, and angel, and encompasses them about; that it flows forth from the life of their affections and consequent thoughts; that in the other life consociation and dissociation are regulated according to spheres. This was over a hundred years before Reichenbach's researches in 1860, to which Mr. Kudriavtzeff refers.—Yours, &c.,

R. G. BENNETT.

Mystical Societies.

SIR,—I have read that curiously Mephistophelian publication, called 'The Equinox,' which was so ably reviewed in 'LIGHT' for April 17th. I got it in the hope that the A. A. A. was in some way connected with the Z.Z.R.R.Z.Z., and that it would throw light upon the society to which the author of that beautiful book, 'The Hidden Way Across the Threshold,' belonged. Of course I soon discovered my mistake. But now I should like to ask whether your readers can give me any information regarding that society, as I should be glad to know whether it has any representatives in England.—Yours, &c.,

HERMIONE RAMSDEN.

'Bulstrode,' Gerrard's Cross, Bucks.

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.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Huxley gave an address on 'Immortality.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Ord.—C. C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. H. Leaf spoke on 'The God Within.' Mr. Wesley Adams' solo was much appreciated. Sunday next, at 7 p.m., trance address by Miss Violet Burton. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mrs. H. Ball and Mr. Percy Smythe delivered addresses. Mrs. Ensor well rendered a solo. Sunday next, at 7 p.m., Mr. Percy Smythe. May 2nd, Mrs. Wesley Adams. 9th, Mr. D. J. Davis.—S. R.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Imison gave an address and Mrs. Imison (Nurse Graham) successful clairvoyant descriptions. Sunday next, at 7 p.m., Mr. W. S. Johnston, trance address and clairvoyant descriptions.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. W. J. Colville delivered excellent addresses. Mr. Colville will speak on Saturday, 24th, at 3 and 8 p.m. Sunday next, at 11.15 a.m. and 7 p.m., Mr. D. J. Davis.—A. C.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Miss V. Burton gave an interesting address on 'Compensations.' Sunday next, at 11 a.m. and 7 p.m., Miss R. Sage, address and clairvoyant descriptions. Silver collection.—W. G. R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held. In the evening Mr. Friehold gave an address. Sunday next, at 11 a.m., public circle; at 6.45 p.m., Mr. Abbott. Thursday, 29th, at 7.45, Madame Patey. Wednesdays and Fridays, at 8, members' circles.—J. J. L.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mr. G. Tayler Gwinn gave an interesting address and ably answered questions. Sunday next, at 11 a.m., Mrs. Imison (Nurse Graham); at 3 p.m., Lyceum; at 7 p.m., Miss Morris. 28th, at 8 p.m., Mr. Kelland on 'Figureology.'—W. T.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Thomas gave clairvoyant descriptions. In the evening Miss Earle's address and Miss Maries' solo were much appreciated. On the 15th Mrs. Irwin gave an address and psychometric delineations. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. Horace Leaf, clairvoyant; 29th, at 8 p.m., Mr. J. Jackson and Mr. T. Smallwood, discussion on 'Reincarnation.'

HOLLOWAY.—49, LORRAINE-ROAD.—On Sunday last Mr. Swift spoke on 'Spiritualism in the Pulpit.' Sunday next, at 11 a.m. and 7 p.m., Mr. Baxter on 'Healing.'—W. W. A.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith gave a helpful address on 'Mediumship and its Development.' Sunday next, Miss Florence Morse (see advt.).—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard gave an instructive address on 'Spiritualism, the Meaning of Life and Death.' Sunday next, Miss Florence Morse (see advt.).

MANOR PARK.—SHREWSBURY-ROAD, ROMFORD-ROAD, E.—On Sunday morning last Mr. A. H. Sarfas gave an address and clairvoyant descriptions. In the evening Mrs. Jennie Walker spoke finely on 'Influence.' Mrs. Ord sang. On the 15th Madame Patey gave psychometrical delineations and answered mental questions under control. Sunday next, at 7 p.m., Mrs. Effie Bathe on 'How Clairvoyants See Spirits,' illustrated by original paintings. 30th, Miss Morse.—C. W. T.

CLAPHAM JUNCTION.—TOWN HALL, LAVENDER-HILL, S.W.—On Sunday, April 11th, the opening services of the mission by the Clapham and Battersea societies met with gratifying success. Mr. John Adams presided. Mrs. Annie Boddington gave an address and excellent clairvoyant descriptions. Miss Hough charmingly rendered two solos. On Sunday last Mr. J. Jackson spoke, and Mrs. Ogilvie, of Dundee, gave clairvoyant descriptions; Mr. E. Lunn, soloist. Future speakers and clairvoyants: Messrs. W. J. Colville, G. Taylor Gwinn, Spurgeon Medhurst, H. Boddington, and G. T. Brown; Mesdames Webster, Gordon, and Annie Boddington.—H. B.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting on Sunday, May 2nd, at 7 p.m., at the Town Hall, Lavender Hill, Clapham Junction. Speakers: Mrs. Annie Boddington, Mr. G. T. Gwinn, and Mr. G. T. Brown.—G. F. T.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mrs. E. M. Walter gave instructive and interesting addresses.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. F. Pearce gave an eloquent address on 'Unity of Life.'—W. J. H.

SOUTHEND-ON-SEA.—SEANCE HALL, BROADWAY.—On Sunday last Mr. Wm. Rundle gave an interesting address on 'Spirit Control' and recognised clairvoyant descriptions.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Letheren spoke on 'The Philosophy of Christ' and gave clairvoyant descriptions.—E. F.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—On Sunday last Mr. Webb gave an address on 'Ministering Spirits our Comforters,' and Mrs. A. Webb, clairvoyant descriptions.—J. H. L.

SOUTHSEA.—1A, WATERLOO-STREET.—On Sunday last Mr. B. Smith delivered addresses and Mrs. Wilson gave clairvoyant descriptions. 14th, Mr. James spoke on 'My Idea of the Nature of God.'—B. S.

TOTTENHAM.—GLENDALE HALL, 12, ST. ANNE'S-ROAD.—On Sunday last Mrs. Podmore spoke on 'Death and To-morrow' and gave striking clairvoyant descriptions. Mr. Glasgow's solo was much appreciated.—H. G. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last helpful teaching was given on 'Wisdom versus Goodness.' In the evening Mr. W. E. Long delivered an educative address on 'The Mystical Body of Christ.'

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last Mr. Inglis and Mr. Urquhart gave addresses, the evening subject being 'If a Man Die Shall he Live Again?' Mrs. Inglis gave clairvoyance at both meetings.—W. H. C.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. C. Spurgeon Medhurst's practical address on 'Spiritualism and the Spiritual Life' was well appreciated. Mr. Geo. F. Tilby presided.—W. H. S.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday last Mr. P. R. Street gave an address on 'Let there be Light,' and answered questions. On the 12th Mr. W. Street, of Bournemouth, spoke on 'The Complete Man.'—A. H. C.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last Mrs. Annie Boddington gave stirring addresses and well-recognised clairvoyant descriptions. Mrs. McPherson rendered a solo.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD AVENUE, MANOR PARK, E.—On Sunday last Miss F. M. Russell gave a much appreciated address on 'The Subliminal Self.' Mr. Abel conducted the after-circle.—M. C. A.

SOUTHPORT.—HAWKSHED HALL.—On Sunday last Mr. Geo. Clarke discoursed on 'Thoughts on Immortality' and 'Father Miller's Criticism of Spiritualism'; he also addressed the Lyceum. Clairvoyant descriptions were given by Mrs. Johns. and on Monday by Miss Hurst.—E. B.