

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOTH MAKE MANIFEST IS LIGHT.'—Paul.

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CONTENTS.

Notes by the Way	73	Science and Alchemy	80
The Marvellous Sun-God	74	A Spiritual View of 'The Miracle'	80
L.S.A. Notices	75	'The Fire Ordeal'	81
An Interesting Test Experiment. By James Coates	75	Notes from Abroad	81
A Spirit-Guided Movement	76	Mind and Body	82
'Lying (?) Spirits'	77	Items of Interest	82
Spirit Identity	77	Thirtieth Anniversary of Mr. Vango's Mediumship	83
New Lamps for Old	78	The Rope 'Trick' and Fire- Walking	83
The Occult in Sinhalese Budd- hism. An Address by the Rev. J. Tyssul Davis, B.A.	79	'Broken Arcs'	84

NOTES BY THE WAY.

In our reply to Mr. Andrew Lang's recent letter on the evidence for the fire ordeal, we promised to make inquiry into the original sources of the story concerning the Dacca 'fire-walkers.' The view we then expressed, *viz.*, that the evening paper from which we took the item did not speak without authority, now appears to be justified. At all events, we have traced the report to a native source, 'The Hindu Spiritual Magazine' of December last. On pages 296-300 of the Magazine, which is published in Calcutta, we find a lengthy account of the matter entitled 'The Dacca Psychic,' from a Dacca correspondent of the journal. In the course of some preliminary remarks, the Dacca writer says:—

Those who read newspapers may be aware that such miraculous feats were exhibited on certain occasions by Sremat Jangam Baba at Benares, and Thakur Tarani Kanta Chakravarty Saraswati at Dacca. And of these two the feats of Thakur Tarani Kanta are more wonderful, for he treads upon not only live embers, but passes through the flames of burning wood, and any of the spectators also desirous of performing the feat can follow him.

And then follow the certificates of Mr. J. W. Nelson, of the Indian Civil Service (Dacca), and Mr. S. K. Sawday, I.C.S. (Chittagong), as to what they witnessed in connection with Chakravarty's demonstration on April 17th, 1909.

It is true that the examples are not very recent, from the standpoint of Western notions of what is strictly up to date. But the Dacca correspondent refers to a later demonstration in which the Thakur Tarani figured, and which took place at Dukshin Maisandi on July 3rd, 1909. An account of it was given by Babu Prankumar Ghose, M.A., Deputy Magistrate, and this account is quoted at length. There, for the present, we may leave the matter, feeling it not improbable that our Indian contemporary, to whom 'LIGHT' is forwarded, may have something further to say on its own account. But on the principle of supporting home industries, we would commend Mr. Lang's attention to an article we print elsewhere in this issue in which Mr. H. W. Coombs gives an account of some examples of the fire ordeal which have been recently seen in London, regarding which we hope to say more on another occasion. If the author of 'Cock Lane and Common Sense' finds this case worthy of his scientific scrutiny we shall feel that we have not lived in vain.

Somewhere in his delightful 'Essays of Elia' Charles Lamb wrote with gentle contempt of what he called *biblia a-biblia*—'books which are no books.' We think of this

phrase sometimes in connection with some of the volumes that come under our notice. The authors are often good, well-meaning people, but the art of producing a readable book is quite beyond them. Novices in writing, some of them appear to have discovered quotation marks for the first time, and to be revelling in the discovery, with the result that every sentence bears a word or phrase attired quite needlessly in what the printer calls 'quotes.' Words are misused, the punctuation suggests the use of a pepper box, and the reader is left to flounder in a morass of confused sentences. And the reviewer and student of the outside world say (or used to say—for they are getting wiser now): 'Spiritualistic twaddle!' It never seemed to occur to them that the writers of the books in question would have displayed equal amateurishness in dealing with *any* subject, and the fact that they had 'rushed into print' on the subject of Spiritualism showed at least that it had exercised a powerful effect on their thinking.

A little patience and sympathy would reveal the fact that some of these untrained writers have something to say well worth reading and considering. It is only the crude form in which they express their ideas that is against them. We have encountered a number of books full of literary defects, which, had they been rewritten by capable writers, would have commanded the respect and attention of reviewers generally. The ideas were there—it was only that they were not expressed in scholarly diction. So great an idol is Form, that even the shallowest thought clothed in a perfect literary vesture becomes admired, while the great things, uttered in uncouth fashion by unlettered scribes, are cast contemptuously into the waste-paper basket. All the same, we want to see everything that emanates from our movement—books, tracts or pamphlets—conform to the highest standards of expression. Truth is always worthy of the best attire and the finest equipage that we can give her.

Amongst the more noteworthy features of the current issue of 'The Hibbert Journal' is an article entitled, 'Is the Universe Friendly?' by Professor George T. Ladd (formerly Professor of Philosophy in Yale University). There is a real 'cry of the heart' in one passage:—

Never before . . . did the material and sensuous satisfactions of the human soul seem so inadequate. Never before have men longed more eagerly to know whether they might not hope for a life of freedom and friendship, better and nobler and more appealing to the soul's aspirations than aught this life affords. Is it too much to say, then, that the problem of immortality has become, as never before, involved in the question: Is the universe, indeed, friendly to man? If no, then . . . the vision of Elysian fields beyond the setting sun fades away in the daylight of modern science like the dream of the mariners of old. But if yes, then a friendly universe may perhaps be trusted to furnish another vehicle for the spiritual life, after the vehicle for the psychical life has broken down.

'Yes,' is the emphatic and joyous answer of 'LIGHT' to the question. And we quite appreciate the distinction that Professor Ladd draws between the *spiritual* life and

the *psychical* life, although it is our knowledge and experience that both are continued. It is only the physical that breaks down.

In one of the plays ('The Light that Shines in Darkness') contained in the volume of his plays and tales, recently issued under the title, 'Father Sergius' (Nelson, 2s. *net*), Tolstoy tells part of the story of his own life. It is a sad but inspiring story of the triumph of a soul over many temptations, although, for dramatic purposes, there is a considerable departure from the external facts of the great reformer's own life. Thus Sarintsev, the hero of the play, is killed by a woman whose son having imbibed his revolutionary teachings has fallen into the hands of the law. Nevertheless the identity of the author with this character is unmistakable, and the play throws a strong light on the spiritual struggles of Tolstoy's life. Profoundly as we admire Tolstoy, we have often felt that his influence suffered from his sombre outlook on existence. The gloomy saints and mystics have many followers, but for our own part we prefer those of the type of St. Francis, who never thought that solemnity should be the badge of all his tribe, and who had a holy horror of the unco' guid. But Tolstoy represented the racial consciousness of the Slav, and his melancholy was a very natural outcome of his race and time.

To our thinking Tolstoy was greater as an artist than as a reformer. 'Father Sergius,' for example, is the work of a dramatist of the first order. It has the detachment of view that belongs to all great inspiration. Whenever Tolstoy projects his own personality through the medium of one of his characters, he does so without the limitation of personal bias—he portrays the weakness and futility of his doctrines as well as their power and splendour. He is keenly aware of the arguments against the teaching which he presents in his purely didactic works. It is open to question, however, whether he quite realised the extent to which he allowed harshness and gloom to act as a repelling force in his philosophy. Indeed, one feels that his sombre vein was more than the mere expression of racial temperament. There was doubtless an acrid addition, traceable to a strong reaction from his old life as a pleasure-seeking man of the world. Therein lay the weakness of his personality, for weakness is prone to inversion. The fault of strength is extremism, and Tolstoy's 'extremes' are really inversions, the result of powerful reactions.

'Standardisation' is the 'word' to-day in all manufacturing enterprises, and there are many persons who seem to imagine that it is the latest word in spiritual concerns. Apparently diversity, variety, spontaneity, originality and individuality are to be ruled out and we are all to be shaped, stamped, or fashioned on certain lines to a certain pattern. But that is not Nature's method. Spirit, through all the ages, has been engaged in bursting bonds, making new patterns, triumphing over limitations and expressing itself on independent lines. The popular tendency is to set up an idol, to follow a leader, to imitate rather than to initiate. When a spiritual thinker, a free man, comes along we measure him by the accustomed standard and, finding him too large, decline to acknowledge him. When he refuses to be thrust aside and succeeds in forcing the world to recognise him, then we call him a genius, a master, and straightway set him up as a new standard and bow before him. The whole sad and sorrowful business has been gone through thousands of times, and

still it is only the few who understand: only the few who are strong enough to be themselves. John Masefield, writing in 'The Quest,' of January, on 'Contemplatives,' very pertinently says:—

Why should we bother about the kind of spiritual help obtainable from the age's typical religious thinker? All this hunting for a guide or master pilot, someone to trust in and to follow, leaves one no more certain; for the philosopher of one year is the charlatan of the next. . . Inner peace, tranquil happiness, the possession of the spirit, and all the spiritual gifts, are not to be got by reading the new book and listening to the old fossil. If we want them they are within ourselves, here and now, near the surface or not as the case may be, waiting to glorify our work here, whatever it may be, and we can get them, if we want them, as they have been got in the past by the contemplative man. I know that the contemplative man got them, and what he did we can do.

We think Mr. Masefield is right. The Spirit is its own standard, it creates its own models, its admonition has ever been 'Be thyself.' Mr. G. R. S. Mead, writing in the same magazine on 'The Ideal Life in Progressive Buddhism,' speaking of 'Bodhi,' the Buddhist technical term for spiritual enlightenment, says that 'it is to be conceived of as an immediate and vital apprehension of truth operated by the moral energy of being true oneself. It may perhaps be described as sympathetic insight, or intuition, or spiritual understanding. Or . . . as wisdom in its deepest meaning.' The Bodhisattva, or enlightened one, 'must become such a proficient in the perfect or transcendental virtues that they become spontaneous powers in him—that is to say, spiritual qualities that express themselves naturally in every thought, word and deed.' Again: 'True self-realisation is to be found only in the actualities of the life of Samsāra or concrete existence,' not in a state of absolute severance from the turmoil of the world, which, 'in the last analysis is but a selfish condition of serenity, rest and bliss.'

THE MARVELLOUS SUN-GOD.

The recent spell of frost and snow was inspiring in many ways, but we have seen nothing to equal the following descriptive passage, which we cull from an article by Canon Rawnsley in 'The Daily News,' 'Skating at Daybreak on Derwentwater':—

Weird and mysterious as had been the moonlit time, the coming of the dawn upon that ice sheet and surrounding fells was more marvellously wonderful. What a colourist the Sun God is! The dark woods changed to umber brown; far upon the slopes of Skiddaw the bracken sent its fire from beneath the snow. Slowly the ebon blackness between its cone of snow passed into puce and violet purple, as if beneath some enchanter's wand. The gulls went greyly, like ghosts, overhead; silent, without cawing, a black swarm of rooks passed from Lord's Island to their hard work afield of food-finding for the day. They knew the moon must pale and the sun must grow, and that ere they reached their far-off feeding ground the light would be given to them for their difficult task. But the joylessness with which the black-winged multitude passed touched me deeply. The frost might give me pleasure, but gave them bitter pain.

Suddenly the cap of the sky to the east was flushed as with new wine. The great solid bars of crimsoning seemed melted into liquid amber, till it flashed and flushed again. The mackerel sky overhead seemed in a moment to become a great flight of rosy-winged flamingoes flying to the west, and a faint cloud above the Wanthwaite heights took on gorgeous colour from the rose of dawn.

But the beauty was not in heaven, but upon the shining ebon floor of the lake. Its dark blackness disappeared, and in a moment the vast ice sheet became first green, then gold, and then of rosy hue. Involuntarily I pulled up, and gazed upon the wonder thus revealed, and as I gazed the wonder grew and grew. The moon was still shining above Hindscarth, the sun had not yet appeared, but all her light had paled before the coming of the day, and all the mystery of the heavens was forgotten in the marvel of that polished floor of rose and gold ingrain.

It is good to skate at noon and eventide. It is better far to skate when moon and starlight fade before the dawn,

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, FEBRUARY 22ND,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. ANGUS McARTHUR,

ON

'Spiritualism: A Survey of its Position, Achievements, and Possibilities.'

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, Hon. Secretary, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings at 7.30 :—

Mar. 14.—Mr. Walter Appleyard on 'My Reasons for being a Spiritualist after Many Years' Experience.'

Mar. 28.—Sir W. F. Barrett, F.R.S., on 'The Problems of Psychical Research.'

Apr. 11.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America, and other Countries.'

Apr. 25.—Mr. E. E. Fournier d'Albe, B.Sc., on 'The Frontiers of the Soul.'

May 9.—Rev. T. Rhondda Williams.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

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

PSYCHICAL SELF-CULTURE.—On Friday next, February 23rd, at 7 p.m. prompt, Conversazione at the Eustace Miles Restaurant. No meeting on the 22nd.

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Daily, except Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

MRS. PRAED at KIMBERLEY.—Mr. W. J. Indge writes: 'The many friends of Mrs. Praed among the readers of "LIGHT" will be pleased to hear that she has conducted a mission for Spiritualism during the past four weeks in Kimberley, with a large measure of success, although at the time of the year when the greatest heat prevails, and a fair proportion of the population has drifted to the seaside in search of a cooler atmosphere. It is hoped Mrs. Praed may make a return visit, and conduct another mission under more favourable climatic conditions. Much good seed has been sown, but much work still remains to be done.'

AN INTERESTING TEST EXPERIMENT

AND THE LIGHT IT THROWS UPON THE SENSITIVENESS AND LIMITATIONS OF MEDIUMSHIP.

BY JAMES COATES.

When experimenting in psychography through the mediumship of Dr. T. D'Aute-Hooper* in December, 1911, I made an interesting discovery which throws a light on the delicacy and limitations of physical mediumship. Being unable to visit Birmingham, I asked Mr. Harold Bailey, the well-known designer (125, Westfield-road, King's Heath), to act as my representative, having the fullest confidence in his probity. In accordance with my instructions he consulted the intelligences controlling the medium as to the conditions under which they would be willing to try to 'impress' a message on one or more plates in an original—unopened—packet of plates if sent in a sealed packet from Rothsay. Their reply being satisfactory, I purchased from Mr. Wm. Meldrum, M.P.S., Victoria-street, Rothsay, a packet of $\frac{1}{4}$ plates. This packet, having been carefully sealed up by the vendor, in the presence of his qualified assistant, was sent to Mr. Bailey on December 1st, with two or three small articles belonging to Mrs. Coates, to form a *nexus* between the psychic in Birmingham and ourselves.

Mr. Bailey took charge of the packet and on Sunday evening, December 17th, placed it in the hands of Dr. Hooper while he was entranced, still keeping it, however, in sight and within reach. One of the personalities operating within the sub-consciousness of the psychic immediately declared 'There are no virgin plates in the packet.' Its contents could not be impressed. The unsympathetic expert would say or think that this was a mere subterfuge to cover the defeat which the selection of the sealed packet had made certain, but such a conclusion would be unworthy of consideration, being but a hasty generalisation and inconsistent with a true knowledge of the facts.

At the time that he received my packet Mr. Bailey selected one out of a number of packets in his own possession, and, having carefully sealed it up, took it with him on the 17th and presented it to the medium for impression. In the few seconds during which he held it the medium was observed to experience a severe shock and the controls declared that a message had been impressed. Mr. Bailey sent the two packets to me. On their receipt on December 23rd I took them to Mr. Wm. Meldrum, who, in the presence of his assistant and myself, carefully examined all the seals and signs. When my packet was opened it was clear that the plates had not been disturbed, but when developed and examined it was found that none had been impressed. This was, in a way, a disappointment. On arriving home I found a letter awaiting me, in which was given the information already mentioned, that the packet contained no virgin plates.

On Monday, December 25th, 1911, I called on Mr. Meldrum by appointment to examine Mr. Bailey's packet and develop its contents. I said: 'Mr. Meldrum, did you notice anything peculiar about the plates which we developed on Saturday?' 'No, I did not,' was the reply. 'Did you notice that there were no virgin plates in the packet—that is, plates connected by unbroken film?' 'Oh, yes, I noticed that all the plates were separate, if that is what you mean.' I then read the letter which I had received. He was astonished, and, not being a Spiritualist, asked, 'How did he know?' I explained the possibility of either the medium's psychic-self faculty of sight (clairvoyance) or an intelligence in the invisible operating through the psychic giving the necessary information. Mr. Meldrum said it was the rule that the majority of plates in these packets were separate, and they were good enough for

* It is not generally known that Dr. Hooper, through whose mediumship I obtained the six remarkable psychographs given in 'Photographing the Invisible,' is the psychic through whom the Venerable Archdeacon Colley obtained most of the psychographs which were exhibited by him in his lantern lectures, and which formed the subject of the Archdeacon's contributions to the Press. The medium has given freely of his time, means, energy and health, without fee or reward, to the demands of experimenters, and the Cause. All of which I have verified.

ordinary photography. But evidently they were not good enough for psychography, as they were cut out of larger but spoiled plates, and too much handled before being packed. Those plates connected with each other by unbroken film, and necessarily less handled, are called 'virgin plates.'

Mr. Meldrum and I carefully examined Mr. Bailey's packet, cutting it open in the centre and removing the ends, and we were perfectly satisfied that this sealed packet also had never been opened since it left the makers. The twelve plates were removed, carefully checked, and put two by two, back to back, into the tank. It was noted that Nos. 9 and 10 were virgin plates, and except that they were connected by the film there was nothing to distinguish them from the rest. They were all developed at once by Mr. Meldrum; I was merely the interested witness. After they had been in the fixing bath it was found that two plates were affected. No. 9 had a psychograph message on it, and No. 10 was sympathetically affected. Apart, then, from the fact of psychography, it is to be noted that out of twenty-four plates used in these experiments only *two* were affected, and these *two* were the only virgin plates among them.

Valuable as was the evidence supplied by the psychograph itself, I was naturally pleased to get this proof of the play of psychic faculty in 'seeing the invisible,' by which unseen plates in an unopened and sealed packet were correctly described. But more valuable still was the light thrown upon the mysteries and the limitations of mediumship. Ridiculous conditions as much as we like, the fact remains that, however willing the medium and his control may be, we cannot get satisfactory results unless we supply them with suitable conditions (in this case photographic plates). In this experiment we found that the only plates which could be impressed were the less manipulated ones which lay in the packet face to face with unbroken film. So struck was I with the message and the evidence for the play of psychic faculty, as well as by the hindrances to super-physical action presented by the foreign influences attached to much handled plates, that I wrote to Dr. Hooper and asked if he had ever obtained psychographs on ordinary plates. In his letter of January 8th, 1912, he says:—

I am glad the internal evidence was good in this psychograph, and of the confirmation by another psychic at your end, before the plates came, of your son's communication. I am more than sorry the virgin plates were not in your packet. I cannot recall to mind a single instance where a message was obtained, unless on virgin plates. The Ven. Archdeacon Colley frequently brought five or six packets of plates—purchased with his photographic material in Birmingham. When I was in trance state the control *selected* the packet, and in each case it contained virgin plates with message. Mr. Bailey informed me that directly the control had touched your packet he made the statement which you received.

The foregoing throws an interesting light on mediumship and the usual *how-not-to-get-at-the-facts* scientific procedure. It not only shows that when we give the right, sympathetic conditions we get the phenomena, presenting their own best evidence, in addition to the tests devised; it shows also the delicate nature of mediumship, how easily manifestations can be frustrated, how necessary it is that care should be taken to ascertain from the controlling intelligence the conditions most suitable, and that these should be loyally observed. In this way better results are obtained than by ignorantly and egotistically imposing our own conditions, which too often defeat their own object.

(To be continued.)

A SPIRIT-GUIDED MOVEMENT.

BY W. H. EVANS.

Do we sufficiently understand the power that lies behind our movement? Are we alive to the energy that lies hid in the fact of spirit ministry? Have we *faith* in that ministry? It seems, sometimes, that we are beginning to put our trust in organisations and machinery, and falling away from the faith which a knowledge of spirit communion should stimulate. When working in our local societies and discussing ways and means, how often do we hear a whole-souled faith expressed? How doubt enters our minds! Because we cannot see the physical fact of the return for money expended, we think our influence small and the time spent on the work not worth the effort. Yet we claim a closer acquaintance with the springs of spiritual energy than any other movement.

If one is alert he will note many things which go to show that even the conduct of our societies' services is under the guidance of the unseen ministers. This fact was brought closely home to me on Sunday, December 31st last. The speaker we had engaged was unavoidably unable to be with us, and the services fell to two of the workers, the President and myself. I took the morning service, and for a 'lesson' read the opening chapters of Genesis, and spoke on the verse, 'God breathed into man's nostrils the breath of life, and man became a living soul.' I endeavoured to knit up the facts of physical science with spiritual verities and so prove that the 'breathing of God' is continuous. The evening speaker was not present, and I was considerably surprised when she read for a lesson the last chapter of Revelation. The address was a veritable carrying forward of the ideas expressed in the morning to their culmination of the development of the Christ within. Now this might seem mere coincidence; and so I was inclined to regard it, until a conversation with the lady elicited this fact. Previous to the services we had both selected different readings. I had chosen I. Cor. xiv., she had chosen a chapter in John's gospel, but at the last we had both been impressed to abandon these readings, and read those stated: another point to note is, that these were the last services for the year. This incident at once indicated to me how much we are influenced by those on the other side.

Experiences such as these are plentiful enough, and they serve to emphasise the necessity for preserving a healthy, sane faith in those who inaugurated our movement and have guided it so far. 'Add to your faith knowledge' is good advice, but increase of knowledge should deepen and increase faith; for faith born of knowledge is the faith which sees, the faith which inspires, the faith which kindles the spiritual fire in the heart of man. Let us have improved machinery, but do not let us forget that machinery is of little use unless we have the fire of enthusiasm to generate the steam of action.

Some years ago a clergyman expressed the opinion to me that Spiritualism had come to bring about a spirit of agreement among the existing sects and denominations of Christendom. There is much in that, but the mission of Spiritualism is much greater. We are more alive than are those outside our ranks to the inflow of inspiration and the utilisation of spiritual influences, though we must not imagine that we have a monopoly of them, and close contact with the arisen humanity should keep aglow in our hearts that faith which can remove mountains.

The potent truth of man's immortality, when fully realised, will mean to us a re-creating of our ideals; an altered outlook upon life. Does it not touch the heart of present-day social problems? Can we not see that, in the light of this truth, spirit stands forth and faces spirit, and that all social distinctions are minor matters? Verily 'a man's a man for a' that,' and the movement towards human brotherhood undoubtedly gains increased strength and vigour from the facts of Spiritualism. The Spiritualistic séance is the most democratic institution in the world. We never ask the spirits who communicate what their standing was in society; all are welcome. Though the medium may have little of what the world calls 'riches,' he frequently has that 'better part' which cannot be taken away. Truly the influence of Spiritualism cannot be measured. It may have no grand temples, no lofty cathedrals, but if it becomes established

'BROKEN LIGHTS,' by May B. Jardine (cloth, Fraser, Asher and Co., Ltd., Glasgow and Dalbeattie), consists of pleasantly written sketches of places and types of character met with by the author in her sojournings in France, Canada, and Scotland. The frontispiece, a beautiful sunset mirrored in the water of a lake, well suggests the meaning of the title, accompanied as it is by some musically written lines comparing the writer's holiday memories to broken lights which yet show that 'the scene is fair.' The quaint little drawings with which the work is illustrated well accord with its general character.

in human hearts, temples and cathedrals will come if they are still deemed desirable. The beauty within the spirit will seek expression; its innate glory *will* out. Song, music, art, poetry, and all the finer things of life will be aflame with that divine fire which reveals the glory of God—for we are 'called' by His 'ministering spirits,' and our work must be worthy.

'LYING (?) SPIRITS.'

BY COLONEL R. H. FORMAN.

At the 'Quest Society' on February 1st I listened with much interest to a lecture by Mr. W. B. Yeats on 'Dreams and Apparitions.' One thing struck me particularly. Reasoning from the analogies of our dream consciousness, of the 'lucid' state in deep hypnosis, and of the successive stages experienced by some mediums in the onset of trance, the lecturer promulgated the theory that there is an intermediate state between the 'lucid' and the physical—some plane of consciousness, I take it, analogous to the *hades* of the Greeks, the purgatory of the Roman Catholics, the astral of the Theosophists and Hindus, the earth-bound of the Spiritualists—and that those who had attained to 'lucidity,' *i.e.*, 'heaven,' had, in communicating with us, to penetrate through the murk of this intermediate plane. In other words, that they also dreamed, so to speak. Now, the peculiar interest to me lay in the fact that, only a few days before, I had written to an old friend in India—a man of high official status and intellectual ability—expressing much the same idea, though with certain differences. His mental attitude leans towards the materialistic, that death is the end, but, at the same time, he is far too able a man not to keep an open mind. Recently he lost his dearly loved wife, one of the noblest-minded women I ever knew, and one for whom I entertained the deepest veneration and affection, and, naturally, the subject of survival assumed prominence in our minds and entered into our correspondence. Assuming survival of bodily death as a fact, I wrote that just as our objective mentality experienced well-nigh insuperable difficulties in functioning on a subjective plane of consciousness, so the subjective mentality of discarnate humanity found difficulties (less pronounced, though, by reason of individual experience and memory) in functioning on an objective plane. I am aware that I am using the terms 'objective' and 'subjective' loosely, but I do so purposely, to make my meaning clear. Now, we know that objectively we reason by induction, but subjectively by deduction. For example, in a dream, or in deep hypnosis, give the percipient a wrong premiss, whether it be an auto or a hetero-suggestion, and he will deduce, in sequence, its corollary, irrespective of any intellectual absurdity it may land him in. And, similarly, an 'angel' communicating through an 'intermediate state' may, all-unwittingly, strike upon a wrong premiss, and convey a false deduction to our minds. It may come through 'Yes' when he means 'No.' Mediums here must train their subjective faculties, and the more they can do so the better mediums they are, and, in the same way, 'angel mediums' must train their objective faculties, and must also vary in degree of proficiency. They 'dream' objectively, just as we do subjectively. Watch a clairvoyant closely, for example, either entranced or not, and one can see distinct signs of this 'dreaming'—this deductive reasoning—and we know they are often wrong. I can picture the same thing from the other side, whether in clairvoyance, trance-speaking, automatic writing, or any other psychic phenomenon. Moreover, if discarnate humanity has all these difficulties to contend with in establishing identity and the like, in spite of memory and experience, how about the opposite condition? How are they to gather what we want in the absence of either memory or experience on our part?

What, then, is the conclusion from all this? We have, on the one hand, an enormous accumulation of incontrovertible evidence of survival, but marred, on the other, by apparently inexplicable contradictions. May it not be that the latter are 'spirit-dreams,' and that there are no 'lying spirits'? I think so.

SPIRIT IDENTITY.

One is often told by people who consider themselves quite superior to ordinary Spiritualists that the communications we obtain are not from our own departed relatives and friends, but from sub-human entities or 'astral shells.' The easiest reply to this assertion is that an ounce of fact is worth a ton of theory. The experiences I am about to record, which have occurred through my own mediumship and that of others, prove to *me* at least that our friends remain human after the change called death.

I was once giving a séance to a lady, of whose financial circumstances I was entirely ignorant. A communicating spirit, in order to prove identity, said, amongst other things, 'Whatever you do, do *not* lend Smith any money. Remember I always warned you against him as being unreliable.' Now at that time I did not know anything either about the said Smith or about the warning which the spirit had given when in the body, but judging from Smith's prosperous appearance when I subsequently met him, I should have thought him one of the last men who would need to borrow money. My lady friend unfortunately forgot the warning given by the spirit. Smith applied for a loan and obtained it. The spirit, evidently distressed that his advice had not been taken, communicated again, reminded my friend of his warning, and earnestly urged her to ask for the return of the money, alleging as his reason that Smith was in a bad financial position. This ultimately proved only too true, for, much to everybody's surprise, Smith became bankrupt for many hundreds of pounds, and left the town a disgraced man. My friend had acted upon the advice given by the spirit and obtained nearly all the amount loaned. To me this was a test, first of the spirit's identity, shown in his repeating what he had said in earth life; and secondly of his being able to obtain information regarding the financial difficulties of Smith which was quite unknown both to myself and my sitter. The second experience was as follows: I was one day having tea with friends who were all Spiritualists. Suddenly to my clairvoyant vision there appeared by the side of a lady (whom I had never met before) the spirit form of a boy. On my describing him, the lady said, hesitatingly, 'Yes, I know him.' Then I mentioned what seemed to me foolish—that the child held up two penny pieces. At once her eyes filled with tears, and she said, 'I know perfectly now who he is.' The child (her son) had died in India during tragic circumstances in her own life, and his pet name to everybody had been 'Twopenny.' I only learnt the history of the identity of this spirit some years after the description was given.

It sometimes takes years to prove the identity of communicating spirits. Here is a case in point: A lady in South Africa, who had lost in one year her husband, son, and daughter, came to me for séances. I described her people who had passed over, and was able to obtain good tests of identity from them, but at every séance there appeared the spirit of a young man, who claimed relationship to the lady. He said that he was accidentally drowned from a boat during a holiday. He appeared not only at my séances, but at those of every medium whom the lady visited, but she could not recognise him, as she knew nothing at all of her husband's relations. Six years later the lady met a cousin of her husband's and related to her her Spiritualistic experiences. The cousin said, 'I know who the drowned man was; it was my cousin So-and-So, and the cousin of your husband. He was drowned under the circumstances which the mediums have related.' The accident took place in England; the lady, having lived all her life in South Africa, knew nothing of it, yet after six years she was able to prove the truth of the spirit's identity. The cases which I have quoted cannot be thought-transferences, as they were not in the minds of the sitters. I think they show the existence of very human personalities surviving the change called death.

A. V. PETERS.

TRANSITION.—Mrs. Lisa Mary Gard, a clairvoyante, who by her capabilities as a psychic and her gentle, sympathetic nature drew around her a large number of friends, passed to spirit life on the 7th inst. from heart failure. Her mortal form was interred at Cheltenham on Saturday last.

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NEW LAMPS FOR OLD.

We have long regarded the various movements which represent what is somewhat loosely described as New Thought with interest and sympathy. Every new development on the spiritual side of human activity is full of significance and promise. Even Shakespeare, who saw so deeply into the heart of things, could hardly have grasped the full meaning of his great saying that 'There's nothing either good or bad, but thinking makes it so.'

And yet some of the more critical minds amongst us must occasionally have felt dubious—even perhaps a little irritable—at the extremes to which some of our New Thought teachers carry their doctrines. We were reading some time ago a treatise by one of these authorities who declared positively that physical ailments were invariably due to wrong mental habits on the part of the sufferer, and he instanced a variety of bodily diseases which arose directly from specific misdirections of mind.

Another writer of the same school boldly claimed that so closely were mental and physical disorders related that mental shortsightedness outworked itself through the physical organs and produced myopia! Every case of shortsightedness, he declared, was due to defective mental vision. We smiled at the enthusiasm which led to these remarkable conclusions, having vividly in mind the case of more than one spectacled philosopher whose defective bodily vision has been accompanied by a singularly clear and piercing intellectual sight. Our dear old eighteenth century friend, Dr. Samuel Johnson, stands high on the list—very little mental myopia about the sage of Fleet Street, for all the singeing of his wig that came of his attempts to study by candle-light! Then we thought of some of the gymnasts of the intellectual world, moving nimbly as chamois amongst the altitudes of thought while in bodily presence they walked with clumsy and uncertain steps—physically heavy and awkward; mentally light and graceful. We recalled the crabbed countenance that disguises many a sweet soul, the proverbial air of gloom that marks the humourist. No, the analogy broke down at once, as superficial analogies are very apt to do. The law of correspondences is an edged tool in too impetuous hands.

Nevertheless, we are very far from wishing to depreciate the value of the argument that mind acts upon matter. So it does, all the way and all the time. But that is only part of the truth. To complete the statement we must have not only action but reaction. The mind acts on the body; true, but the body reciprocates by acting on the mind. We are anxious and worried, the disordered mental conditions derange the digestion—result, dyspepsia.

Or, we are lighthearted and careless, and in the exuberance of our feelings we dine not wisely but too well; the disordered digestion that ensues affects the mind—result, mental depression and gloom. The circle—and we admit it is a 'vicious circle'—is complete either way.

The New Thought, then, has its limitations, although some of its enthusiasts seem to be cheerfully oblivious of the fact. 'Which of you with taking thought can add to his stature one cubit?' said Jesus on one occasion. And the saying seems singularly appropriate in this connection. Even the soaring mind has its bounds, and its flights when ill-regulated may result in painful thuds on the unyielding earth. Have we not seen at times some of the doctors of the New Thought philosophy in doleful dumps, unable to find relief even in a dose of their own medicine?

And yet, whether soaring or falling, they move us to admiration and sympathy. They have faith, enterprise, imagination, initiative. They are the aviators of the psychic world with that quality of courage which especially commends itself to the British mind—the pluck that never knows when it is beaten. We would rather watch the struggles of the callow eagle to mount the skies than the slow trudging of some ancient tortoise whose small, cold brain has never glowed with the idea of flight through the aerial spaces. And these exaggerations of the New Thought idea which so irritate some of us, what do they mean? Well, it may seem a little startling, but we affirm it with conviction, deliberately, that extravagant as some of the ideas may seem, their very extravagance and exaggeration are in line with the order of Nature and the higher reason. The thing is thus (as Dr. Johnson would have said): Precision, as expressed in human formulas, is only a secondary part of natural progress. Humanity never advances in a straight line. The movement is more of a sidelong character with a constant overshooting of the mark in each direction. The materialist exaggerates the importance of matter, finds no limits to its possibilities, preaches them (like Haeckel), sings them (like John Davidson), until the thought of the world, grown cramped, stifled and disillusioned, swings at last in the reverse direction. Action and reaction being equal, the exaggerations of the physical scientist are counterpoised by the exaggerations of the transcendentalist. 'All is Matter!' cries the one, to be answered by the swelling antiphon, 'There is no Matter!' 'There is nothing but earth!' says the mole. 'All is sky!' sings the lark.

In this matter we are 'on the side of the angels'—with due reservations. We like better the man who says there is no such thing as disease (we wish it were true!) than he who says he can see nothing else. We are more tolerant of the credulity which cannot slip down on a piece of banana skin without tracing the disaster to the action of 'wicked spirits' than to the cold-hearted scepticism to which the love of friends and comrades and all the dreams and aspirations of mankind mean nothing more than a little extra chemical activity of body and brain.

Like the magician in 'The Arabian Nights,' the apostles of the Higher Thought offer us 'New Lamps for Old,' and without the sinister motives that prompted the old magician's offer. Some of the new lamps are a trifle smoky, and some of them, after blazing brightly for a time, go out in a disconcerting fashion. But for the most part the new lamps are far better than the old ones, and will gradually supersede them. We can testify to the efficacy of New Thought doctrines rationally applied. Folly, fad and 'fake' there may be, but these attach themselves to every new movement at the start. In time they are outworked—cauterised by fearless criticism, and at last shaken off altogether by the advance of the general mind.

THE OCCULT IN SINHALESE BUDDHISM.

BY THE REV. J. TYSSUL DAVIS, B.A.

An Address delivered on Thursday, February 8th, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

THE CHAIRMAN, in opening the meeting, said: We are living in a period of strain and stress in which we hardly seem to have sufficient time to accomplish what we desire. We are compelled to take an interest in most things, with the result that we generally have a real knowledge of hardly anything. In our grandfathers' days when people wanted to broaden their ideas and it was thought necessary for education that a man should do 'the grand tour,' he would take a year over it. Now we are expected to get all our knowledge of Continental cities in half-a-dozen week-ends. Under these circumstances we have to be dependent largely on others, who themselves too frequently have but a superficial acquaintance with the subjects on which they write. There are people, however, who publish books about countries they have lived in and got to know something about, and who have studied sympathetically the religion and customs of the inhabitants. A few years ago, for instance, Mr. Fielding Hall, who had lived in Burmah for some years, gave us, in his charming work entitled 'The Soul of a People,' his impressions of the inner spiritual life of the Burmese and of their Buddhist faith, not from a European point of view, but with the insight and understanding that only an appreciative spirit can supply. That book had a remarkable success. People felt that they were getting to understand something of a religion which they had misjudged. It had a tremendous effect in making us see more clearly the unity of all religions. To-night we have with us a gentleman who has been in Colombo, and who, while there, became acquainted with a great many of the people who believe in the Buddhist faith. He will be able to give us not simply dry facts, but an intelligent and sympathetic study of the religious thought of the community among whom he lived. Belonging to a very broad, free-thinking Church which is willing to see what is good in other religions, he was well equipped for such a study. Mr. Davis is also a Theosophist, and as a Theosophist knows something of Occultism. I feel that to-night we shall get a great insight into the subject with which he will deal, and that in every respect we shall find ourselves well rewarded for giving him a patient hearing. (Applause.)

MR. DAVIS said: One of the first things that impress the Western resident in Ceylon is a realisation of the large place still held by occult ideas in the daily life of the people of the island. He finds not only the important episodes, the chief events in human existence, but also details of a minor value, being directed and determined by the principles of occult sciences. The foundation of a house may not be laid, a child may not be sent to school, a journey is not to be undertaken, rice may not be sown, or the paddy harvest begun, without first consulting the professional interrogator of the oracles, and finding out how the unseen world is related to that undertaking, whether the hidden forces that help in shaping the issues of human destiny are favourable or unfavourable. The astrologer is a necessity, not a luxury, in Ceylon. He takes his place side by side with the purveyor of Rice Appas (hot pancakes) for accompaniment of the morning coffee, and the seller of curry stuffs and maldive fish for the invariable dinner. One cannot imagine life in the land of Lanka without him, any more than one can imagine the Vihara without its altar-stone, or the terra-cotta roads beneath the waving fronds of the palm-trees without the coming and going of the thatched bullock-cart, or the familiar figure of the yellow-robed, shaven-crowned, and sad-eyed priest of the Sangha.

In the most serious affairs of domestic life, as once doubtless in those of national life, the desire and will of the individual have to stand aside in obedience to the decree of the invisible powers as discovered by consultation of his astrological chart. Thus, for example, in the matter of marriage.

WHOM TO MARRY?

A stronger force than private attachment, falling in love, or sentiment prevails. A man does not marry his choice. It is sometimes said of an ill-assorted marriage, 'She was never his mate, but only his fate.' But in Ceylon she can never be his mate unless she is his fate. When a young man wishes to enter matrimony and become a householder, he places the astrological chart, with the horoscope cast at his birth, in the hands of a professional matchmaker. It is the latter's duty to visit the homes of parents who have marriageable daughters of similar standing to his client's, and having gone through subtle delicate preliminaries, to crave permission to study Miss Mallika or Miss Sita's chart. This he compares most minutely with that of his client in his possession. If the signs are not complementary, the negotiations end there. So implicit is the faith in the reality of these signs, so powerful is the belief that only those bound by some Karmic affinity should enter into conjugal partnership, that the most scrupulous care is given to discovering the predestined bride. In one case in which I was interested twenty-five transactions of this kind were entered into before the stars signified consent. I found no objections ever raised against such decisions by the contracting parties themselves. They felt that a greater power, a wiser power, that knew the past as well as present and future, had so decreed, and that the only way of happiness lay in glad acquiescence. And if one is to judge the value of an institution by its results, the well-known happiness of Sinhalese households offers a remarkable testimony to the successful and beneficial effects of such marriage customs. The marriage ceremonies themselves are very elaborate, and their solemnisation extends over a fortnight, requiring an infinite number of friends and relations to make them complete and perfect.

SACRED HUSBANDRY.

Agriculture in Ceylon is still a religious art. Every one of its processes is related to a belief in the agency of unseen beings. Due acknowledgment is made of man's dependence upon that agency for the success of his tilling and sowing and reaping. For it is man who plants and waters, but it is God who gives the increase. All the machinery in the whole world, all human inventions, all science and all art together cannot create a single blade of grass. A realisation of this fact might help us with advantage to emulate some of the reverence felt in the East toward the ministering hosts of God's agents, the devas, the Nature-Spirits, through whose kindly operation the infinite beauty and fertility of the world is produced.

So when the Buddhist goes forth to begin the work which is to secure seed for the sower and bread for the eater, he does not forget the intimate relation that subsists between the visible world of effects and the invisible world of causes. The devas, moreover, like men, are subject to times and seasons; they have their periods of activity and rest, of energy and repose, and are limited by the conditions of the planes upon which they work, and of the material which they mould. Their hours of happy toil must be discovered, and work in which they are co-operating forces must only be initiated under auspicious prognostications.

Selecting the land for tillage, fixing the favourable hour for starting the plough, choosing the men most dear to the gods for sowing the seed—all this is carefully attended to, and scientifically arranged. Then again, in a country like Ceylon, so subject to destructive pests, effective measures have to be taken to protect the growing rice-plants from their numerous enemies. Security is assured by generating occult influences by rites and ceremonial which may appear strange to the Westerner, but which have, by practical efficacy, tested through many centuries, commended themselves to those who continue to use them. And the failure of Western methods to check the pest which ruined the coffee industry in Ceylon—an industry which once exported to the value of nearly three million pounds sterling—does not encourage the Sinhalese to give up their own ancient methods.

A strong moral element enters into such rites. No one may officiate without undergoing strict ascetic preparation beforehand. Fasting and other abstinences, silence, and a night vigil in a lonely spot are enforced upon the Yakkessā who is to

perform the efficacious ceremony. And when he goes forth, it is in the name of the Lord Buddha, who once dispelled the pestilence at the great city Wisála, that exorcism of all the enemies of the harvest is made.

One is further impressed by the genial spirit communicated, especially at the time of ingathering, to the whole people of a district by the religious temper. The reaping is accompanied with music. The air is vibrant with the gladness of festivity. Priests, astrologers, musicians, and chanting reapers participate in the largesse of the gods. The strain of greed, the forbidding lines of *meum* and *tuum* in property, the excessive abundance side by side with abject poverty, the laboriousness of toil, all the things that disgust the humanist and the reformer in the West, do not obtain, and cannot obtain, in a land where the law of the Compassionate One is loved. They could not obtain anywhere did we realise that the earth is the Lord's, that the Giver of the Harvest is the Father of All, and men are brothers all. Under a religious conception of life, which lends a consecration to the very products of the earth, men would hardly dare to be grasping, or avaricious, or mean. We have grown too wise for such 'superstitions' as prevail in the East. We do not map out with solemn care a sacred enclosure, tracing concentric circles and intersecting lines within whose tracts our holy symbols are outlined, among them the lotus foot of our Lord. We do not carry with grave steps the first sheaf to the consecrated place, and prostrate ourselves with joined palms; we do not make homage as we sweep the threshed ears, and march around the threshing floor singing a litany to the starry hosts. We have outgrown such primitive innocence, and rejoice in millionaires who corner wheat to make wealth out of the people's hunger, or adulterate the nation's food, or vitiate the commissariat of the young who are pouring out their blood for a land that sells them for a profit-monger's slaves.

(To be continued.)

SCIENCE AND ALCHEMY.

That alchemy, with its theory of the transmutation of substances, has been practically rejected by modern chemistry as an impossibility does not deter Mr. Wm. R. Moore from making, in the February number of 'The Occult Review,' a cleverly reasoned attempt to reconcile it with present-day scientific thought. 'Science,' he points out, 'is beginning to regard matter as a form of energy, and our observations of the human mind, in thought impulses, show evidence in favour of energy being a form of mind. Thus it would appear that matter originated indirectly from mind.'

After tracing the analogy which exists between the human being and the universe surrounding him, Mr. Moore gathers up the threads of his argument in the following passage:—

We have just seen the human being as a vessel swimming in an ocean of matter, and through this vessel matter flows in one continuous stream. We have seen matter as consisting of myriads of atoms which are nothing but ripples in an ocean of ether, animated by energy and governed by a Supreme Intelligence. We have seen these particles of matter, the moment they enter the human vessel, governed and controlled by the mind ruling that vessel. Physical science cannot deny it, as it claims that every particle in the human body is subject to the control of the brain and nervous system, which in themselves are nothing but matter animated by mind. Yet materialists vehemently deny that this mind principle can trespass beyond the limits of this puny material nervous system, and yet there is evidence of the existence of mind in every blade of grass . . . even in the chemical affinities of the elements of which dead minerals are composed. . . . Is it fair to say that the elements surrounding the human body are really separated from it? Is there not oxygen in the body as well as in the air outside it and in the ground beneath it? The human body is but an eddy in the ocean of matter, distinct from it, yet a part of it. We have seen the elements enter the human body and become transmuted by the mind controlling it. Meat, bread, fruit, and water are turned into bone, muscle, soft velvety white skin, frail, delicate nerve filaments, the ear, the nose, and that beautiful and wonderful instrument, the eye. Yet, by an arbitrary law of the physical scientist, the moment we reach the limits of the human body a voice cries out, 'Thus far shalt thou go, and no farther!' and the transmutation of the matter surrounding us, though we be part of it, becomes a physical impossibility.

A SPIRITUAL VIEW OF 'THE MIRACLE.'

I have just read Mr. Guy Thorne's beautiful little pamphlet on 'The Miracle.' I am very grateful to him for having written it; he is so exquisitely sensitive to, and appreciative of, the marvellous artistic merit which in 'The Miracle' has been so lavishly displayed before the wondering eyes of this curious heterogeneous London public. I, too, have seen 'The Miracle,' and I, too, have worshipped at that gorgeous and magnificent shrine; but, though I agree in nearly all Mr. Thorne has to say on the subject, I feel that he has missed something which to me is the very essence of the whole matter. He hardly touches on the mysticism with which this Mystery play brings us into such close touch. If 'The Miracle' is not looked at from the mystical side, it loses its whole point. In very truth is this a Mystery play, for it is redolent of the mysticism of the whole Catholic Church, and of the unalterable truths of all the great religions of the world. 'The Miracle' is on a plane far above creeds. The Blessed Virgin Mother of God who sits upon her throne to-day has sat there since before time was. She is eternal. Compared to her the pyramids of Egypt are as of yesterday; before the worlds were she was. She is the concentration of the love of God, she is the Immaculate Conception of Divine Love. She is the Peace of God which passeth all understanding. She is Wisdom, or the Word, for 'In the beginning was the Word, and the Word was with God, and the Word was God.'

The story of the nun is the story of the human soul working out its own salvation. The great gates are the gates of Heaven and Hell; the keys of these gates are only held by the initiates of the kingdom not builded with hands. To the Divine there are no gates. To the Divine there is no Hell, but the soul must travel far and wide before it learns that it, too, is part of the great Godhead. Each individual soul must learn its lesson for itself before it can understand the seeming riddle of life. I speak of individuality as wholly apart from personality. Our individuality is our portion of the Divine. Only individual experience will teach the inner consciousness the everlasting truth. So, out into the battle of life goes the nun. Down to the lowest depths she sinks; and only when she has seen of the travail of her soul is that thing born of her that draws her back to the Eternal Mother, she who waits, unchanged and loving, for the soul which she knows will so surely return to her. It is in her supreme hour of agony that the nun, seeking her dead burden, raises her eyes to the Divine and realises that in the mother arms of Eternal Love is cradled her own child, conceived in her and born of her—the Christ of all the ages—and that He it is who will seal for her the charter of her salvation.

This is the real story of 'The Miracle.' He who runs may read—but it is not all who have learnt to run yet; some are still crawling. Will the Almighty change? Will the Rock of our Salvation be moved? Will the Everlasting swerve, or the Immutable become mutable, because ignorant, ranting, gibing, chattering little earth-people dispute and disagree? God is not mocked, God is not vexed. Everything that God made is good, and what is not good is the negation of God—it is false, it is not, because God is. The legend of the nun again expresses itself in symbolism when you hear people say, 'Is it a dream—did she dream it? Perhaps it was a dream!' It is only the waking that really matters in the end. It was so for the nun, and it is even so for you and for me—God never sends any trouble, sin, or sorrow; we draw them to ourselves, and we punish ourselves by reaping where we have sown. Space forbids my continuing to point out the symbolism and mysticism of this marvellous play, but I think I have said enough to prove my point. I hope all your readers who can will go and see for themselves, and judge 'The Miracle' from the highest spiritual standpoint. It is only thus that it can be truly appreciated. M. A. T.

A DRAMATIC VERSION, by Mr. S. C. Bose, of the Mystery Play of India, 'Buddha, the Light of Asia,' is to be produced at the Royal Court Theatre, Sloane-square, S.W., on February 22nd, 23rd and 24th, with a matinée performance on the 24th.

' THE FIRE ORDEAL.'

In 'LIGHT' of January 27th, p. 37, reference was made to an account of some experiments carried on at Dacca by an Indian Yogi, as related in an evening paper under the title 'The Fire Ordeal.' Your readers may be interested to know of a remarkable instance of the handling of fire by a young sensitive in London during the last few weeks—in fact, during the Christmas holidays. The accounts of similar manifestations through D. D. Home and J. J. Morse are doubtless capable of complete verification, but for the twentieth century inquirer into psychic phenomena, these have the slight disadvantage of having occurred in the 'dim and distant past.' The links in the chain of evidence are materially strengthened by present-day instances. It is partly for this reason that I desire to place on record an occurrence which was witnessed unexpectedly at my home on December 27th last, but chiefly because I shall soon be leaving this country, and feel that, before doing so, it is my duty to set the facts before your readers and the public generally.

On the evening of the date given two visitors made a friendly call on me—one of them being the sensitive above referred to, who had come from the North on holiday, the other a gentleman connected with the legal profession, who is an investigator. The drawing-room in which we sat was fully lighted. General conversation was indulged in, with occasional references to the philosophical side of Spiritualism, but there was no expectation of anything in the nature of a sitting. Suddenly, however, the sensitive was controlled. Approaching the grate in which was a glowing fire, and removing the unburnt coal with his bare hands, he deliberately selected a double handful of *red-hot* embers, and carrying them slowly to the opposite side of the room (about sixteen feet), exhibited them for our inspection; afterwards returning them, still red-hot, to the grate. I have only to add that subsequent examination afforded no evidence of the sensitive's hands having been burnt. I ought, perhaps, to remark that the sensitive's hands burn readily whilst in his normal condition.

I do not wish to convey the idea of this being an isolated case, as, if the incident were unsupported, subjective hallucination, that harbour of refuge of the sceptical, would be trotted out as an explanation, or it would be open to the suggestion that the sensitive's hands were chemically prepared. I will anticipate the scientific objector or hypercritical reader by stating that a test sitting was given last year at my home, at which there were twenty sitters. Two well-known critical medical men from Harley-street, an analytical chemist, and a representative journalist were selected to be a committee of investigation. The sensitive's hands having been carefully and microscopically examined, were thoroughly washed in water which was drawn by one of the doctors from the water-main, and which, during the sitting, remained in the latter's possession and was guarded from contamination. After being dried, the hands were again minutely examined. In spite of these precautions the sensitive, after passing under control, selected a piece of hot coal and took it round the room for inspection. A further examination of his hands was then made, but they showed no sign of burning. A written attestation was prepared and signed by all present testifying to the foregoing. (This document can be inspected if you desire it.)

The sensitive is twenty years of age, is an excellent trance medium, but is not connected with the organised movement. He has never received any financial benefit, and also has a reluctance to making what he terms an 'exhibition' of himself. He has been developed at a private circle held at my home during the past two years, prior to which he was an absolute stranger to the subject, and in the initial stages ridiculed the whole idea of psychic manifestations. I am not able at the present stage to make his identity public property, but if cumulative testimony is of any value the names of over a hundred reputable witnesses (many of whom are known to you) could be given to substantiate the genuineness of these occurrences, which have been observed many times.

In a recent newspaper controversy on psychic manifestations a well-known inventor stated 'that it was useless to bother about these things; nothing had ever occurred which was not in

accordance with well-known physical law.' It would be interesting to know in what category of physical law this phenomenon would be placed.

On some future occasion I should like to give your readers further accounts of my experiences, which have been the product of my seventeen years' investigation of these matters.

Marylands-road, Maida Hill, W.

H. W. COOMBS.

NOTES FROM ABROAD.

La Revue Spirite' for December last publishes a letter from Professor Charles Richet, in which he says: 'There are *facts* which I, for my part, consider true, to a great extent, in spite of tricks and fraud, facts of a meta-psychic order, raps, materialisations, movements of objects without contact, &c. Though strict and adequate proof, which one has the right to demand, has only very rarely been given, I hold that facts of this order exist which fraud cannot explain. Of this I am positive. With regard to the explanation of these facts, however, the Spiritistic explanation (defunct people returning amongst us) is so naively childish and so devoid of serious proof, that I refuse to admit it, at least until a semblance of demonstration has begun. It is not sufficient that a pen, held by a medium, writes: "I am Aristotle. Be brave. To-morrow you shall have a good experiment;" to make me exclaim immediately: "Here is Aristotle come to see us." Am I too exacting? . . . It does not matter. I have said what I wanted to say, and that is sufficient.'

The same journal contains the following account by General H. C. Fix: 'My sister, Mme. Vençc Henry, is a member of a select Spiritualistic circle, where the spirits give very remarkable communications and sometimes predict future events. On August 16th, 1911, the spirit of Mme. Henry's husband announced to her the approaching decease of our brother, then residing at Louvain (Belgium). My sister could not believe this prediction, because our brother, who had just recovered from a serious illness, had informed us, on July 24th, of his complete recovery, and on several occasions after that date he had given us excellent news of his state of health, and his family now considered him quite cured. On August 24th a friend—a medium—called on my sister, and while with her obtained a message, again from her husband, entreating her not to entertain any illusions; that it would be perfectly useless to induce our brother to come to Paris in order to consult a specialist of great renown, whom her friend had just recommended to her, and whose address my sister was just going to write down. The spirit insisted that all was in vain, and that our brother would depart from this earth in a few months. On August 27th we received alarming news from Louvain: our brother was ailing. On September 6th our brother was somewhat worse. My sister wished to go to Louvain, but the spirit of her husband was opposed to this, and said her presence would be useless and cause inconvenience. On September 14th there was again a great change in our brother's condition. He had greatly improved and felt much better. On October 12th he seemed quite well and in excellent spirits, and considered himself to be in his normal state of health once more. We were very happy and delighted at this great change, and our faith in the prescience of the spirits wavered more than ever. On October 19th a letter from our brother announced that his recovery was complete, but at the same time my sister had another message from her husband's spirit, telling her to be brave and that the end was drawing near. On October 23rd we received a telegram at 10 a.m. announcing the death of our brother at 5 a.m. Thus the spirit had not been mistaken: he had seen correctly.'

Some interesting experiments by Doctor Albert Caan, concerning human radio-activity, are related in 'The Journal du Magnétisme et du Psychisme Experimental.' By means of some new, particularly sensitive apparatus, the doctor has succeeded in showing that the human body, like most other objects, gives out radio-active emanations. What makes his discovery specially interesting, however, is that, according to his experiments with corpses, the different organs have not the same value with regard to the emanations, the brain always producing the maximum. Another curious thing is that the brains of aged persons always show much more radio-activity than those of young subjects. Doctor Caan explains this by saying that the brain gathers and stores up the emanations issuing from food and from the air breathed into the lungs. May not this be one of the causes of the proverbial wisdom of old men? Is experience perhaps retained under the form of radium emanations? It would be amusing to have it valued in microgrammes.

THE many friends of Miss Annabel Gray, author of 'Jerome, 'Comrades,' 'The Mystic Number Seven,' &c., will be glad to hear that she has now recovered from a severe illness. Her work 'The Mystic Number Seven,' we are informed, deals with Spiritualistic ideas.

MIND AND BODY.

We have been interested in the perusal of 'The New Treatment of the Mind,' by R. Demain-Grange (Cloth 3s., Bennett & Co., 8, Henrietta-street, W.C.), but while in no wise disputing the influence of the mind over the body, either for good or ill, we regard some of the writer's statements as much too sweeping. He informs us that the world has for centuries been engaged in studying appearances 'without any real benefit to the inmost lives of people,' but is now finding out its mistake. The body, of itself, does not suffer, mind suffers and reflects the suffering on the body. It is not the body that has to be healed; 'that which has caused the inharmonious appearance is always to be found in the invisible region of the human mind, where alone all cause of inharmony is to be found.' Having been led on so far we are faced with this corollary: 'The body is only the out-picturing of what the condition is of the soul's growth in any particular individual. It is an exact reflection of the state of a person's mind.' What! are we to judge the tenant by the house he or she inhabits? Have we never found purity and sweetness imprisoned for weary years in a veritable lazar-house, a 'body of corruption'; nor heard of vice and cruelty inhabiting a noble palace, the form of a Greek god, whose every line expressed physical perfection? To judge according to Mr. Demain-Grange's dictum would be to be guilty of the most cruel libel in the one case and the grossest flattery in the other. It would be to take no account of material laws or external conditions. Mr. Demain-Grange points out how an unhealthy mental state may affect the physical condition: 'Acute fear will stop the action of the heart, paralyse nerve centres, turn the hair white in a few hours'—and then follows this sentence which gives his former sweeping dictum away: 'The child may be poisoned by taking its nourishment from a mother whose milk has been poisoned by a fit of anger.' This is to admit at once the influence on the body of external conditions. If the body must always be 'an exact reflection of the state of the mind,' the babe's innocence should have insured its immunity from such a calamity. A poisoned body does not argue a poisoned mind. It is not really a reflection of, or on, the child's character—either *in esse* or *in posse*; it is the effect of an external cause for which the mother, not the infant, is responsible. Nothing is to be gained by over-stating what is, in many respects, a strong case. Mr. Demain-Grange gives what we believe is the usual definition by mind-curers of the difference between their practice and that of the hypnotist:—

The hypnotist seeks to control the mind of another by causing the other's conscious mind to be in abeyance for the time being. The mental healer, or mind-curer, desires above all things to make the conscious mind of the patient act so vigorously that all the world's mesmerisms and race beliefs that have hypnotised the man into the unconsciousness of his own powers of control may be removed, so that he may be free from the bondage of all that is now deadening his faculties, and causing him to think as others think, and do as others do, instead of being a reasoning being conscious of his own freedom in the midst of a world of delusion.

But this is hardly fair to the intelligent hypnotist. He employs his power for the benefit of his subject, by giving him suggestions of hope, health, strength and self-mastery, and endeavours to arouse him to a consciousness of his own ability to govern his habits and actions. Mr. Demain-Grange states his case forcibly, affirmatively, and his book will doubtless prove to be inspiring and helpful to many readers. We like its spirit and purpose, although we deprecate the writer's tendency to over-emphasise some points.

In the main, this matter of the relations between the mind and body is largely a question of attitude. The observant, active thinker, the strong worker, the purposeful idealist will dominate and use his body, where the less alert, resourceful, and resolute person will yield to his moods, passions, and tendencies. The old question, 'Is life worth the living?' was answered by a materialistic thinker, 'That depends on the liver.' A Spiritualistic student replied, 'Yes; upon the living *man* and the way he lives—if he thinks right, feels right, acts right, then to a large extent his liver will be all right.'

ITEMS OF INTEREST.

The centenary of Charles Dickens has called out some fine appreciations of the man who did so much to humanise the world. The Editor of the 'Daily News,' of which paper Dickens was the founder, says: 'After all, legislators are only the hewers of wood and the drawers of water. It is the seers, the prophets—the "sentimentalists," if you, Mr. Gradgrind, please—who send the spirit abroad that changes the thought of the world. And great as was Charles Dickens as a maker of romance, deep as our obligation is to him as the creator of the world where it is always sunshine, we think that he was no less great as the artificer of modern England, and that our obligation is no less deep to him as the champion of humaner laws and a more just society. Take him all in all, there is no name that stands before that of Charles Dickens in the imperishable roll of great Englishmen.'

The best thing recently said about Charles Dickens comes from an American poet, Owen Wister. 'Scott, Shakespeare and Dickens,' he says, 'are my literary trinity. Though Dickens falls below Scott in some things, and below Shakespeare in everything, he is nearer to us, for he has tied English-speaking hearts together by an immortal bond of laughter and tears.'

Miss Marie Corelli, in the 'Daily News,' writes: 'A truly marvellous genius is our Charles Dickens!—not dead, but living as actually now as on this day a hundred years ago when he was born—immortally living, and enshrined as a friendly spirit in the hearts of millions, which is, indeed, a life attained by few. To appeal directly to the human heart, sincerely, fearlessly, and regardless of conventions, is the only way to win a lasting fame. All great men have had this gift, from Socrates to Dickens; and that we lack such great men now is that our attitude is one of so much self and scepticism that we have almost ceased to believe in "heart" at all. But it still beats in the body of life, despite our stupid incredulity; and to it the memory and love of Charles Dickens is an ever-pulsing tenderness, keeping it healthy, strong, and warm!'

Under the heading 'The Altar of Science' a Paris correspondent states that 'every year the Pasteur Institute sacrifices 20,000 guinea pigs, more than 20,000 mice, 15,000 rabbits, 10,000 rats, 500 monkeys, of all descriptions and sizes, 400 dogs, 400 to 500 chickens, the same number of pigeons, 100 cats, 50 goats, 100 sheep, 100 horses, 20 geese, and about 50 pigs. In all some 50,000 animals are sacrificed yearly on this particular altar of science.' Comment by us would be superfluous. Every reader can make his own.

A pathetic dream experience was recently reported in the newspapers. Mrs. King, of Charlton, near Woolwich, passed away on January 29th. The next day the husband informed his friends that in a dream he saw two graves being dug for himself and his wife side by side. On the following day he died. At the funeral the bodies were conveyed to the cemetery in two separate cars, and were placed side by side in one grave. Amongst the mourners were grandchildren and great-grandchildren.

What questions children ask! Mrs. Jardine, in her pretty book, 'Broken Lights,' introduces a little fellow, evidently sketched from life, who puts his elders to shame and confusion by setting them such unsolvable riddles as the following: 'Where did God live before He made any place?' 'Does an angel fold his wings up to sit down?' 'What is the wind like when it isn't blowing?' 'What is electricity made of?' 'To Louis,' we are told, 'babies are deep mysteries, as, indeed, they are to older folk. He wonders why they come just one at a time. He supposes the angels teach them how to speak, and he wants to know why they come down in such a hurry that God hasn't time to put in their teeth!'

Miss E. P. Prentice writes: 'Your article on "Spirit Messages" reminded me of an incident in the life of an American lady who visited Whittier, hoping to be transported (on the wings of poesy) to the seventh heaven. To her intense disgust the great poet discussed the rapid growth of three little pigs in the sty, and the luscious flavour of apple pie (apples grown in his orchard). Evidently geniuses occasionally resemble "common-place duffers." One only needs to get them in the right light. Genius is a glow-worm light—a star in the dust, and strangely intermittent.'

Referring to the 'fire test,' we recall an experience with the late Mr. J. Hoperoff, at Manchester, when he plunged his hand into the heart of a blazing fire, but, owing to the alarmed shriek of a lady present, was compelled to withdraw it almost instantly. We understand that there are still living a number of persons who witnessed his handling live coals some twenty years ago at Cardiff and at other places. Doubtless the testimony of these witnesses can be secured by Mr. Andrew Lang. Perhaps some of our readers will kindly furnish us with particulars.

A striking suggestion has been made by Mr. Tokonami, the Japanese Vice-Minister for Home Affairs. In a circular issued to the Press the Home Office says: 'All religions agree in their fundamental principles, but the present-day conception of morals differs according to the time and place, and according to the different points of view. It is ever evolving. It may, therefore, be necessary for Shinto and Buddhism to carry their steps towards Western countries. Christianity ought also to step out of the narrow circle within which it is confined, and endeavour to adapt itself to the national sentiments and customs, and to conform to the national polity, in order to ensure greater achievements. Japan has adopted a progressive policy in politics and economics in order to share in the blessings of Western civilisation. It is desirable to bring Western thought and faith into harmonious relationship with Japanese thought and faith in the spiritual world.' A later telegram states that the scheme is withdrawn.

THIRTIETH ANNIVERSARY OF MR. VANGO'S MEDIUMSHIP.

MR. W. T. STEAD'S TESTIMONY.

Mr. J. J. Vango held a reception of friends and clients at Notting Hill, on Friday last, when he was heartily congratulated on the successful completion of thirty years' active service as a public spiritual medium. Mr. John Lewis presided and read a letter of apology for absence from Mr. W. T. Stead, in which the writer, after expressing the hope that the meeting would be a great success, said:—

'It is many years since I first had a sitting with you, and only the other day I read over the notes of "Sunflower's" first communications, and was much impressed by the precision and lucidity with which she described my spirit friends and delivered their messages. Since then I have had many opportunities of forming an opinion as to the unimpaired power of your mediumship. I had sittings with you myself, and have also sent you many applicants from Julia's Bureau. The experience thus gained has strengthened my confidence in your psychic gifts, and I sincerely hope that for many long years to come you may be able to act as a living link between this world and that beyond the grave. Pray accept assurances of my sincere regard.'

The Chairman said that meeting had assembled to express the congratulations and good wishes not only of those present, but also, he believed, of thousands of people in all parts of the world who had had the benefit of Mr. Vango's mediumship. After sixteen years' experience he could testify that Mr. Vango was a kind, sincere, and trustworthy guide and help in all times of trouble and affliction and that his controls were most reliable. Mr. Charles Bramley, the well-known society entertainer, gave striking illustrations of how he had become a convinced Spiritualist through the remarkably accurate communications received through Mr. Vango from his own father, which had established his belief in a future life and given him solid comfort for this. Mr. H. Hoare said he had seen much of Mr. Vango's work in convincing sceptics and, personally, was grateful to him for his valuable gifts, adding that it was always a great pleasure to be in his company. Miss Florence Morse congratulated Mr. Vango on having survived the storm and stress and worries and delights of mediumship for thirty years. She had heard many people in other lands as well as here testify to the great and splendid work which he had done. Mr. Vango had first come as a visitor to her father's house in a most mysterious manner. Her father, mother, and herself were holding a little circle, and there being a knock at the door, the 'Strolling Player' said, 'There's Vango! I've been trying all day to make him come.' Mr. Vango came in somewhat confused, and apologising for intruding; but matters were soon explained, and he gave them, under control, some knowledge which was most comforting to her mother and herself. From that time there had been close friendship between Mr. Vango and themselves. Mr. Hillier, who had been forty years a Spiritualist, testified that whenever he attended Mr. Vango's Sunday evening services he felt comforted and strengthened for the following week. The longer he knew Mr. Vango the better he liked him. Mr. Vango, in acknowledging the congratulations

and good wishes of his friends, said he felt that to be a very happy event, and he for one would not part with his gifts of mediumship for all the wealth that anyone could offer him. Mediums knew as a positive fact that death did not end all, and that the friends who had been near and dear to them in life were still the same. His late wife had hardly been gone an hour before she spoke to him, and her communications since had been most frequent. Indeed, there was no barrier at all between them. Mr. Vango recounted some of his interesting experiences as a public medium, and Mrs. Vango joined with him in thanking the company for their kind wishes. A happy evening was spent, music being given by Miss Morse, Miss Vango, and Mr. Harold Vango, as well as by Mr. Bramley, who contributed a number of his humorous musical sketches. Cor.

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.

The Rope 'Trick' and Fire-Walking.

SIR,—What is first-hand evidence, short of personal observation?

Madame Blavatsky told me that she had seen the 'rope trick' in India, in the presence of a crowd of many hundreds. From inquiries among them, she found that all but a very small minority also saw it. Her opinion was that it was hypnotism, although, of course, the power to hypnotise such a crowd is as extraordinary as if the occurrence were entirely genuine. That a few did not see it is in accord with the well-known fact that ordinarily a certain percentage of people cannot be hypnotised. At that time she said there was a tale current that two Americans were travelling in India. One of them saw the thing, the other used his camera, and there was nothing on the plate!

I have another friend in London who saw it in Africa. He does not think it was hypnotism, but he cannot explain it. He also saw the 'magical Zoo.' It is, of course, possible that some fakirs have the power to materialise such occurrences for a short time.

As to fire-walking, I have an Indian living with me who tells me he has seen Mohammedans, nearly naked, walking through a wide ditch of fire. On my asking him whether they were prepared or anointed in any way, he said he did not know, but tersely added, 'They believe in the name of God and walk through the fire.'

He is a Hindoo, and he tells me further that Hindoos walk on fire some distance to the entrance of the temples. This he has not seen himself, but he promises to get full particulars from India. If I receive them I will send them on to you.—Yours, &c., HERBERT BURROWS.

99, Sotheby-road, N.

'The Social Problem and the Spiritual Universe.'

SIR,—Mr. Burrows' excellent address on 'The Social Problem' to the Alliance members on Thursday, January 25th, raised some searching questions, one of them being whether the Alliance, in its organised capacity, could not take a more effective part in helping to solve some of the social problems. Within our ranks there are, no doubt, many earnest and strenuous social workers, and if they could be organised by a committee of the Alliance much might, I think, be accomplished. Spiritualists who are already taking a hand in helping to right the wrongs are able, no doubt, to find satisfaction in their work, whoever they may be allied with; but one feels that perhaps more satisfaction could be derived from work within the Spiritualist body. I would not, however, seek to confine effort in any direction, and it was a matter for regret that the lady who wanted help for her Children's Care Committee had no Spiritualist Social Service Committee to go to. Could such a committee be evolved it would be a step towards real brotherhood and a practical outcome of our professions.—Yours, &c.,

W. F. LAWRENCE.

53, S. Croxted-road, Dulwich.

A. Hopeful Pilgrim.

SIR,—May I express my admiration for 'LIGHT,' which has been a great comfort to me during a time of illness and trouble. I am grateful for the help I have obtained from the articles contributed to its pages on various subjects, but more especially for the light it has thrown on spiritual science, in which I am deeply interested.

My awakening to the spiritual and the beautiful has been a gradual process, extending over three or four years, and resulting in my escape from the cold Calvinistic dogmae in which I had been reared. I go to a Catholic Church because the deep reverence associated with its worship seems to enable one to enter

into a feeling of spiritual unity and communion, which I have not experienced elsewhere. I really cannot understand a person who calls himself a Christian not praying for those who have passed on, and not asking help in turn from them. As a consequence of my keeping in touch with spiritual science and studies, my outlook on life is changed, widened and strengthened. Spiritualism will, I believe, put new life into religion, so sadly crushed among the various petty sects and parties, and help on the struggle for spirituality, unselfishness and harmony.—Yours, &c.,

'HOPE ON, HOPE EVER.'

An Inquirer's Experience and Hope.

SIR,—I am a Methodist of long and earnest experience, having filled every office a layman may hold. For perhaps fifteen years I have been compelled to give up, gradually and reluctantly, my acceptance of orthodox doctrines, not as a result of *sin*, but of experience and reflection. Like most people who have not investigated, and many who *have*, partially at least, I entertained a deep prejudice against Spiritualism, though I was born and lived over twenty years within fifty miles of Hydesville, U.S. When I found that some men whom I knew to be able, intelligent and honest, were believers, I did not hesitate to investigate, as truth is what I want. I have seen, with Miss Ada Bessinet as medium, of whom Admiral Moore speaks so highly, and whom Professor Hyslop has investigated for months, some wonderful phenomena. I have read extensively of the highest class of writings, like those of Wallace, Crookes, Lodge, Stead, Moore, Cooper, and others. But I have never been able to get a personal message, or a name, or anything to indicate the presence of my departed friends, although I have sought carefully with tears. Still, I feel that the *testimony* is overwhelming, and, perhaps, ought to be convincing, but I am waiting for something to enlighten and satisfy me, as so many others have been satisfied. What I seek is, first, proof of survival and power to communicate, and then the message from the other side, as a guide to us who remain. I trust you to do all you can to help such as I in your paper.—Yours, &c.,

S. W. GIBSON.

Bellevue, Mich., U.S.A.

To English and Canadian Readers of 'Light.'

SIR,—Will you kindly permit me to lay the following facts before your readers? Mr. John Day (at one time vice-president of Forest Gate and Ilford Centres of the East London Spiritualist Association) left England two years ago to get work, and succeeded in doing so. Twelve months ago his family went out to him, and all went well until just before Christmas last, when he fell from the scaffold, sustaining injuries from which he died without regaining consciousness. His wife and children, we understand, were left unprovided for at 75, Villeneuve, Montreal. This case is one in which it seems to me the Brotherhood of Man might be demonstrated by Spiritualists in England and Canada, and help rendered to 'the fatherless children and the widow.'—Yours, &c.,

GEO. F. TILBY,

Vice-President of E. L. S. A.

79, Carnarvon-road, Stratford, E.

'Broken Arcs.'

SIR,—The following suggestive little poem by Amy Montague appeared in the 'Queen' for January 20th. It was entitled 'To a Chance Acquaintance':—

Farewell! I lightly touch your hand and go,
Yet strangely moved, as one whose heart is stirred
By some sweet melody once only heard,
And ever after haunting. Even so
Some face among the crowds, which ebb and flow
Through city streets, a stranger's look or word,
Speaks of love missed, or haply love deferred
To some new life beyond the life we know.
Ah! Shall we find each other when we start
On that long journey? Will the bonds unseen
That drew us here, bind us there heart to heart?
Our life just touched, but Fate struck sheer between,
The way dividing—so we smile and part;
Farewell! God keep you, friend that might have been.

How inborn is the feeling that what we miss here will be made up to us hereafter! The stunted beginnings, the unfinishedness of the things of this plane convince us that there is another life where the halves will be made whole. The delicate perceptions voiced in the poem should comfort all those who feel that they have 'just missed' the gold of this life.—Yours, &c.,

M. MOORES.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Imison gave a number of successful clairvoyant descriptions, deeply interesting a large audience.—15, Mortimer-street, W.—On the 5th inst. Mrs. Podmore gave fully recognised clairvoyant descriptions and helpful messages to members and friends. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 7 p.m., Mr. T. O. Todd. Thursday, at 8, Mrs. Hylda Ball's fourth lecture of series.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Miss Florence Morse gave address and clairvoyant descriptions. Sunday next, at 11.15 a.m., service; at 7 p.m., Miss Chapin, address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long gave addresses on 'Teaching by Symbol,' and 'The Medium and the Mystic.' Sunday next, at 11 a.m. and 6.30 p.m., Mr. Long on 'The Mystic Trance.'—M. R.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—An interesting meeting was conducted by members. Sunday next, at 7 p.m., Miss Florence Morse on 'The Threefold Nature of Spiritualism,' followed by clairvoyant descriptions.

BRIXTON.—8, MAYALL-ROAD.—Miss Chapin gave an address and psychometric delineations. Sunday next, at 7 p.m., address by Mr. G. R. Symons. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public.—G. T. W.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. Horace Leaf gave an interesting address on the 'Results of Mind, Finite and Infinite,' to a large and appreciative audience. Sunday next, at 7 p.m., address by Mr. J. Gambriel Nicholson.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Burton gave an interesting address. Sunday next, at 10.45 a.m., public circle; 6.45 p.m., Mr. McLellan. Circles: Thursday, at 8, public; Friday, at 8, members'.—J. J. L.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. G. T. Brown gave an address on 'The Leaven of Spiritualism.' Sunday next, at 7 p.m., Mrs. Mary Davies. Address and clairvoyant descriptions. Monday, at 8, circle. Tuesday, at 8.30, astrology class. Friday, at 8.30, healing circle.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. P. R. Street gave two fine addresses, and on Monday evening, auric readings. Sunday next, Mrs. M. H. Wallis, inspirational addresses, answers to questions, and clairvoyant descriptions. Tuesday, at 8, and Wednesday, at 3, Mrs. Clarke, clairvoyance. Thursday, at 8, members' circle.—A. M. S.

BRIGHTON.—BRUNSWICK HALL, 2, BRUNSWICK-STREET EAST, WESTERN-ROAD, HOVE.—Sunday next, Mrs. W. S. Ratcliff on 'The Gifts of the Spirit,' and clairvoyant descriptions. Circles: Mondays and Thursdays, at 3.30 p.m.; Friday, at 8.30; healing at 7. Tuesday, at 8, psychometry.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mr. Karl Reynolds gave excellent addresses and Mrs. G. C. Curry well-recognised clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Maria Scott, address, clairvoyant descriptions, and spirit messages. Other weekly meetings as usual.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, usual circle. Evening, address by Mr. E. Lewis on 'Magnetic Healing.' On Wednesdays Mr. Johnson conducts a study circle which is proving interesting and instructive. Sunday next—morning, Mr. A. E. Blackman. Evening, Mr. G. F. Tilby. 25th, Mrs. Mary Davies. Tuesdays, at 8.15, healing, and Thursday, at 8.15, public circle.—A. C. S.

SEVEN KINGS, ILFORD.—4, CAMBRIDGE-ROAD.—Mr. H. Wright spoke on 'Spiritualism: is it of the Devil?' and answered questions. On the 6th Mr. T. Brooks, after an interesting address on 'Phrenology,' gave practical illustrations. Sunday next, at 7, Mrs. Podmore. 25th, Madame Beaumont. 27th, Mr. Sarfas. Study class on Wednesday evenings; inquirers invited.—C. E. S.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning, Mr. and Mrs. A. W. Jones, address and clairvoyant descriptions. Evening, telling address by Mr. D. J. Davis, clairvoyant descriptions by Mr. R. G. Jones. 7th, Mr. A. W. Jones spoke on 'The Trinity of Man.' Sunday next, at 11.15 a.m., Mrs. A. W. Jones; at 7 p.m., Mr. A. H. Sarfas. Wednesday, at 8.15, Mrs. Mary Davies. 25th, Miss Venning and Mr. G. R. Symons.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. C. W. Gillling read a paper on 'The Spiritualist Master,' and Mrs. Bathe-Gilling gave clairvoyant descriptions. Evening, Mr. Hayward gave an address and Mrs. Hayward clairvoyant descriptions. Sunday next, at 11.30 a.m., Mr. Wrench on 'The Spiritualist Workman'; at 7 p.m., Mr. Savage. 22nd, several speakers. Good Friday, anniversary celebration at Stratford Town Hall.—A. T. C.