

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,475.—VOL. XXIX. [Registered as]

SATURDAY, APRIL 17, 1909.

[a Newspaper.]

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PRICE TWOPENCE.

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## NOTES BY THE WAY.

Of course, Swinburne's death has brought out all the chroniclers and reviewers: but it is noticeable that while much is said of him as an artist in words, very little is said of him as a teacher of principles.

'The Daily Chronicle' notice, very full and very appreciative, takes a text from the poet's own writings. Here it is:—

From too much love of living,  
From hope and fear set free,  
We thank with brief thanksgiving  
Whatever gods may be:  
That no life lives for ever,  
That dead men rise up never,  
That even the weariest river  
Winds somewhere safe to sea.

Was it not rather cruel to put right in the front such a miserable bit of dreary doggerel as the key to the story of his life and work!

'The Message of Psychic Science to the World,' by Mary Everest Boole (London: C. W. Daniel), is, of course, extremely sensible and prettily humorous with a frequent under-tone of pathos. There are seven chapters, and all revolve around deep truths or speculations concerning the all-pervading and all-masterful but hidden psychical laws. As we read the book, we seem to be under the surfaces and quite close to those laws whose workings we can see above in our common life. The first three chapters on 'The Forces of Nature,' 'On Development and on Infantile Fever as a Crisis of Development,' and 'On Mental Hygiene in Sickness,' are of very great value, and all the more so because (first given as Lectures) they are presented with much attractive humour even when dealing with exceedingly grave matters.

In a Preface, a curious story is told as to the adventures of the original MS. of this book, in which the name of Frederick Maurice, the once very prominent Churchman, appears.

'The Past Revealed: A series of revelations concerning the early Scriptures': Recorded by E. C. Gaffield (Boston: Lothrop, Lee, and Shepard Co.) is set forth as partly or entirely given by spirit people; but we cannot say that we are convinced by it. It is written in a clear, clean and placid style, and reminds one of clever semi-dreamy discourses on Bible subjects, with a fine-spun psychical thought which carries the preacher on safely enough, but to no very definite end. The discourses are upon texts from the first two books of the Old Testament. So far as we can see, the only strongly arresting statements in the book are at the beginning, where we are told that

before the earth was in a condition to permit of 'physical residence' upon it speculative spirits came here, on the chance of 'prospective opportunities' of materialising and being first in: somewhat after the manner of speculative emigrants: also that a great multitude emigrated from the moon and settled in the far north. No evidence is given: and, indeed, the writer, all the way through, takes the preacher's privilege which amounts to, 'I am not arguing with you: I am telling you.'

A pamphlet entitled 'From the Silence; words from an Unseen World,' by 'Astra,' has been sent to us. No publisher's name has been given, but we are told that it can be had from 'A. D.,' 37, Green-street, Park-lane, W. We understand that the paragraphs which occupy these twenty-seven pages were given by automatic writing; but we cannot honestly say that they have any particular value for the public. They are pleasant, gentle and devout utterances that suggest a religious and thoughtful girl of fourteen. The attempts at poetry are rhymeless and do not scan. Here is a fair specimen:—

Fight, for the evening cometh,  
When all must lay down their arms,  
And the sins then left unconquered  
Must be with us through the dawn.  
Fight, for the night is coming,  
When weary we stand aside,  
And if evil is still triumphant,  
The good we have yet to find.

The prose is better. Here is the first message:—

Take thy pen and write quickly the words I say unto you; they are these: 'Be strong in the faith that to those who strive shall be given the victory over all evil; the light is shining on all who believe, and to them shall be given the knowledge of God, for without this knowledge you can do nothing. The spirits who watch over you are trying to waken in your heart this knowledge, and by their teaching shall the truth be revealed unto you. The time is not yet, you have much to learn and to endure, but the path leads to the light, and on it your feet are now set. Do not falter or draw back, children of God shall ye be called when ye have learned this lesson of life. With wisdom and strength shall you overcome all difficulties which you now think so great, they shall fade away as the mist, and the flowers that you will gather are those that fade not, but are ever showing the handiwork of God. Ponder all these truths, and in time to come you shall see in the silence of night beauties you know not now.'

We do not disparage such communications because of their want of deep thought or special majesty or beauty. They are instructive all the same, and set us wondering as to what sort of people they are who give them to us. The important matter is—what are the evidences that they come from a mind, not the medium's own?

The Rev. A. E. Bartlett contributes a novel argument in favour of the persistence of the human race beyond death. We have had revealed to us, he says, that the universe has, at the heart of it, purpose, progress and conservation; and yet science is revealing to us that every world is isolated, 'growing and declining and perishing without leaving a trace of its achievements to influence



the growth of other worlds.' In other words, science, so far as physical evolution is concerned, has nothing to tell us of a centre towards which all things are concentrating for a great culmination. Nature is simply having her fling in prodigal creations and crushings, and there is no fitting, no triumphant, terminus to evolution after all—if the human race is to share the fate of her worlds.

It is here where Mr. Bartlett finds his plea for the persistence of the race beyond 'the wrecks of matter and the crash of worlds.' He says:—

As matters stand, the only way to retain faith in that universal unity and purposefulness which we feel to be a necessity of thought, the only way to find significance in life, is to adopt the theory of personal immortality—the only theory by which the relentless destruction of races and worlds can be reconciled with the unity and progressiveness of Nature. Unless the human soul is saved out of the wreck of systems and planets, nothing can survive to preserve the acquisitions that Nature has made in the tedious process of evolution. The deathless individual soul is the store-house in which Nature treasures the priceless gains of her evolutionary effort, in order to insure their perpetuation. If the soul survives, then Nature's progress is real and not a mockery, eternal and not temporary, universal and not local. If the soul survives, then the conserving energy gains a new significance and dignity. It ceases to be the miser's hoarding of dust and ashes, and becomes a priestly guardianship. If the soul survives, we find for Nature's purposefulness the only object worthy of her infinite effort and patience. If the soul survives, then are Nature's harmony and unity complete. All these great systems of suns and planets which seem so isolated are linked at last into a perfect identity of purpose. Their mighty evolutionary cycles are not wasted, but are all perpetuated in the spirit of man.

'The Shadow of the Angel' by Ernest Warburton Shurtleff (London: Elliot Stock) is a republication in England of a Poem, 'a sermon in verse,' which has had a great influence in the United States. We hope and believe that its influence will be as great in this country. It is indeed a beautiful little work, as charming in expression as it is strong in thought. We can best commend it by giving a gleanings from it, in a way that may convey some idea of the thought and the expression of it:—

God keepeth not His angels all in heaven ;  
The ministries of some to earth are given ;  
And oft the shades that seem to mar life's day  
Are but their shadows falling on our way.

The ancient world, by light of faith divine,  
Upon its hills beheld God's presence shine,  
And troops of angels from His fadeless dawn  
Like spirits of the morning beckoned on ;  
Then was the circle of man's trusting whole,  
And angels but the neighbours of the soul.

It was not Death that led your loved away,  
'Twas life's fair angel, clad with living day ;  
He took the ready spirit by the hand,  
And led it safe to God's sweet Summer Land.  
It was no journey of the darksome night,  
'Twas just a step from darkness into light.

As, side by side upon one mother's breast,  
Two tender babes in equal safety rest,  
So Earth and Heaven upon God's heart recline,  
And share in equal love a lot divine.

Then onward ! upward to the glorious goal !  
Let not earth's dust detain the conquering soul !  
Away with fear ! Faith's banner be unfurled !  
The hosts of heaven are leading on the world.  
Sweet eyes beam down from faces that are dear,  
Sweet voices call that grow each day more near ;  
We hasten towards the Height our loved to greet,  
And Death is but the kiss with which we meet.

The little work contains five photographs: two of them, 'Life's Star,' and 'An Angel Turned,' exceedingly beautiful,

## 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, APRIL 22ND,

WHEN AN ADDRESS WILL BE GIVEN

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ON

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

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

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

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

## FOR THE STUDY OF PSYCHICAL PHENOMENA

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

CLAIRVOYANCE.—On *Tuesday next*, April 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 Members and Associates; for friends introduced by them, 2s. each. On the 27th, Mrs. Place-Veary.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, April 22nd, at 4.45 for 5 p.m. *prompt*, Mr. George Spriggs will conduct a class for psychical self-culture. No admission after 5 o'clock. Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, April 23rd, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Friday* meeting without payment.

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

## MR. W. J. COLVILLE'S LECTURES.

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

### SYLLABUS.

Monday, April 19.—'Occult Science: Natural Magic and the Source of Magical Ability.'

Wednesday, April 21.—'Explanation of Psychometry, Hypnotism, and Crystal Gazing.'

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

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



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

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

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

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

ADMISSION 18. EACH.

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

### THE LIVING 'DEAD' RETURN.

At this time when, throughout Christendom, attention is directed to the rising of the enfranchised spirit out of physical limitations, and Church congregations are everywhere invited to join in singing 'He is Risen,' if even they can form no rational or intelligible conception of that rising from, above, or away from the old earthly body, Spiritualists may do effective work by drawing the attention of their friends to the evidences which they have had of the survival of their own relatives, and by emphasising the fact that 'the resurrection' will not be the uprising of the hosts of dead bodies which have mouldered to decay, or have been consumed by beasts, savages, or by fire, but of the soul-body out of the animal organism.

The following experiences, recently related in 'The Progressive Thinker' by Mr. Cicero Newell, of Georgetown, Washington, U.S.A., clearly indicate the naturalness of this birth of the spirit out of the body; of the manifestations of the unfailing love of the 'returning dead,' as well as the beneficial influence upon the living which spirit intercourse yields when it is sought in an earnest and truth-loving spirit.

Mr. Newell says that his wife knew something about Spiritualism, but there was a lingering doubt in her mind as to a continuance of life beyond the grave. She was stricken with cancer, and as the time approached for her departure her anxiety as to the future intensified. She often prayed that something would come to her and answer her questions, so that all doubts and fears would be removed. Seven days before she passed over the question was answered beyond all doubt. On that evening, about 10.30, Mr. Newell commenced to relate to his wife what he had heard at a meeting which, at her wish, he had attended. She was sitting in bed, propped up against several pillows. They had not long been engaged in conversation when Mr. Newell noticed that his wife was looking very intently at some object, which he could not see. A smile came over her face, and she said to him, 'Look! See there!' pointing in the direction in which she was looking, 'there is Mr. Vivien.' Continuing, Mr. Newell says:—

I looked but could not see anything. She seemed much disappointed, and said, 'Why, if you would look, there he stands right by your side.'

I realised that she had been given clairvoyant sight. This Mr. Vivien had been a friend of our family for years; he had passed to the higher life something more than a year before in Chicago, and we were then in Portland, Oregon.

She could not give it up. If I would only look, she thought, I should see him as plainly as she saw him. She said, 'He does not say anything, but seems so happy to be here with us.'

Could it be possible that she could see him, and I could not? She realised, for the first time in her life, that her spiritual eyes were opened. Mediums had often told her that they could see people in spirit-life, but she could not realise it. She knew that the material body of this friend was buried in Chicago, many miles from where we were then.

She was overjoyed to know that he was alive and could come to her and make himself known. Mr. Vivien remained by my side for at least two minutes, expressing his satisfaction by motions and smiles. He seemed glad to relieve her mind of the great load that had so oppressed her.

Finally, she said, 'There, he is gone; he has disappeared. Now all fear of the change has left me. Now I know I shall

live the same as Mr. Vivien lives, after I pass out of this poor, diseased body. For if Mr. Vivien lives, and I know he does, I shall live likewise. Whenever the time comes for me to pass out, I am ready to go.' She expressed herself as perfectly satisfied, and very glad that Mr. Vivien had come to her.

After we had talked a few minutes about this strange occurrence, congratulating ourselves that the angel world had been so kind to us, she commenced to look at something over on the opposite side of the bed to where she saw Mr. Vivien. Soon she looked at me and said, 'I see a lady over there; she is looking at you and smiles. I wonder who it can be?' She looked at a picture that hung on the wall in our room, then, looking at the spirit, she said, 'I believe this lady is your mother.' (She had never seen my mother, as my mother passed to spirit life before we met.) When she said that, she said, 'The spirit smiles and points to me, as much as to say, "Yes, I am his mother."' She described every feature and the form of her build as perfectly as could have been given by anyone. The spirit did not say anything, only expressed her joy at this meeting by smiles and acts.

After a few minutes she, too, faded away. For some minutes we talked over the strange meeting with our friends. Pretty soon she said, 'I see another spirit forming in the same place where your mother stood.'

In a moment she reached out her arms and cried, 'Oh! my mother! Why, here is my own precious mother. Oh! I am so glad. Now, I am so glad! My own mother has come to me. She lives, and is alive the same as when she was with me here in this earth-life.' She tried to reach out to embrace her mother, but the spirit seemed to be out of her reach. Finally the spirit waved her a good-bye, and vanished.

She thought surely that would be the last and settled back upon her pillow to rest. She had seen more than she had ever hoped for. Many, many times had she prayed that something would come to her, but she little dreamed that it would come in this pleasant way. But more was in store for her.

After a few minutes she saw another spirit commence to form. This time it was apparently a young lady about eighteen years of age. She said, 'I wonder who this is? She looks at both of us and laughs. I wonder who it is. She wears her hair in curls about her neck as I used to wear mine when you first knew me, and she has features much like you when you were young. She motions to both of us. I wonder who it can be?'

My wife had been told by mediums that we had a daughter in spirit-life who had never known life on this earth, consequently we had never seen her, and knew nothing about her in any way, only what mediums had told us. The mediums had told us that this girl was known in the spirit land as Zu-Ella. The spirit seemed so happy to be there, my wife wondered if it could be Zu-Ella, and then exclaimed: 'Yes, it must be, for she waves her hands to both of us and seems so glad that she is recognised. Can it be possible that I have such a beautiful daughter in the spirit land, who will be with me as a companion? Now, I am more than happy; you will have our good boys here with you, and I will have my beautiful daughter to be with me. Surely I am ready to go whenever the Lord calls me.'

Then she turned her eyes towards the foot of the bed, saying, 'Oh, look at those beautiful lace curtains; they are so nice; I never saw anything like them; such beautiful workmanship; they are of the most beautiful patterns. Zu-Ella is now going to them; see, she is parting them; she motions for me to look off in the distance. I see a beautiful valley; such flowers, beautiful trees. There is a little stream of water running down through this valley. There are children playing. Yes, Yes, I see little birds, and oh! such beautiful flowers. I never saw anything so nice. So many pretty cottages. See,' pointing to a cottage on the left, 'there is one that is not quite finished; Zu-Ella points to it; I wonder if that one is for me. Yes, she nods her head and motions with her hands. Yes, that one is for me. It will soon be completed, and I will be ready to occupy it.' As she spoke she said, 'The girl has now dropped the curtains'—and soon she said, 'The curtains and Zu-Ella have gone from my sight.'

Zu-Ella had been with us for at least five minutes. That was the last vision of the evening.

My wife passed on to the higher life just seven days after she saw the vision. From that time on, her mind was at rest. No doubt or fear was ever expressed after that night.

When we hear such testimony as this from the dying we cannot doubt their words. We know that they tell the truth. Would that every person might have the same evidence that I have had of the proofs of immortality. We should not need to ask the question, 'If a man dies, will he live again?'



### 'THE GREAT CLOUD OF WITNESSES.'

Why should 'LIGHT' waste space on old biblical topics when we have so much up-to-date evidence, is a natural question for some to ask. But there are still those, even among the readers of 'LIGHT,' who are not yet among the 'almost persuaded' and to whom a Dives and Lazarus, or a Moses and Elias, will appeal with greater power than the most convincing testimony or phenomena of to-day. This is trying to some ardent minds who have long ago passed through the transition from the older beliefs to more enlightened views, but, 'Show it me in the Bible' is a challenge which has not yet died out, and to patiently strive to show the underlying principles of Holy Scripture in their true light is to impart new ideas, and to enkindle fresh interest with regard to the future state in minds which have almost given up the subject in despair.

Among the passages which appeal strongly to many minds, when presented in the light of modern thought and experience, is the graphic reference made by the writer of the Epistle to the Hebrews (xii. 1) to the great cloud of witnesses. He evidently had in his mind the celebrated games held at various centres in the Grecian world, such as the Isthmian games at Corinth, when round the stadium assembled large numbers of spectators, many of whom had come from long distances, to view with sympathetic, if critical, eyes the various contests of skill, courage, and endurance which were to be held there. Among these spectators were some who in earlier days had themselves entered the lists and carried off a hard-earned prize. There were also the friends of those competing on the present occasion, and many others who, if less interested in any one particular competitor, were none the less interested in the contests as a whole. Those acquainted with the history of the times know also how strict were the rules, and how exacting the regulations laid down for the competitors both during the period of training and during the contests which followed.

With this picture, so familiar to the ancient world, uppermost for the time being in his thoughts, the writer to the Hebrews, after naming the great heroes of that nation and what they had done 'through faith,' exclaims with a mind suddenly elevated to a higher level: 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses,' or, as it might be rendered, 'having so great a cloud of witnesses environing us,' let us acquit ourselves worthily. He thus refers to the fact, so familiar to many of us, that those who have passed into the state beyond are deeply interested in the welfare of those who are still running the earthly race. True, this fact is here presented in rather glowing and poetical language, but need it be any the less true for that reason? Do we not frequently speak of one thing in terms of another, and does not a well-chosen metaphor often convey a clearer idea of truth to many minds than the most carefully-worded definition in the most exact language could do? We often hear of the difficulty of conveying to us heavenly truths in earthly language, is it then to be wondered at that the language of religion is to such a large extent figurative language? Why, again, should figurative language be so often referred to as unreliable, especially when it is consistent and reasonable, for what honest and careful writer or speaker would use metaphors such as would give a false impression or be in any way likely to mislead? The writer to the Hebrews was certainly actuated by the highest motives, and though some of his arguments may not appeal to English people of the twentieth century with the same effect as they would to Hebrews of the first century, yet, for all that, we may acknowledge his honesty, sincerity, and spiritual insight, and thus sympathetically examine what his vivid allusion to the great cloud of witnesses may imply.

From the eleventh chapter of his epistle the writer would appear to maintain that faith was the great sustaining principle in the lives of the great men of his nation, and he defines this faith as the substance (R. V. assurance) of things hoped for, the evidence (R. V. proving) of things not seen. The word *ὑπόστασις*, rendered 'substance,' implies the idea of something standing under, hence a substructure, while *ἄνευ*,

rendered 'evidence,' in the Latin *argumentum*, signifies also a reason, proof, and the word 'things' implies realities. The verse therefore means that faith is that which supplies the substructure upon which our assurance with regard to the future rests, and which supplies to us the evidence of realities not seen—by faith, he says, we understand or apprehend. It is the faculty or power whereby we mentally grasp the certainty of things yet future—the reality of things not seen. Later on the writer says that all these old heroes of faith died without receiving in this life what they had looked for (verses 13 and 40). They had not, however, entered into the spirit state despondent, nor are they now in a state of disappointment. They have received a distinct advancement, but they also realise that there are still futurities and still realities unseen by them. Their state is not one of sleep, for they encompass us about; nor of wakeful stagnation, for they are showing an active interest; nor of hopelessness, for they are conscious of that 'better thing' (verse 40), and anticipate the perfection which shall accompany it. It is a state of activity in every department of their personal lives, that is, of their mental faculties, for the cloud of witnesses are not less eager, intelligent, or enthusiastic than the crowds which assembled to witness the contests at Corinth or elsewhere.

This subject of the interpenetration of two worlds, of the interest which the spirits incarnate and discarnate feel in one another, is evidently very prominent in the writer's mind, for before long he returns to it again, but this time it is not in comparison with Grecian games, but as a contrast with the giving of the Law—ye are not come to Sinai 'but to Mount Zion, to the heavenly Jerusalem, to innumerable hosts of angels, to the general assembly and church of the first-born, who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant' (chap. xii. 18-24, R.V.). We have but to enter into a state of mental sympathy with the writer of this epistle to feel how intensely he realised the truth of the spirit world in its contiguity with this world.

To some it may appear at first sight that xii. 23 contradicts xi. 40, for the spirits are said to be perfect in the one case but not in the other. Discrepancies such as these frequently arise from the brevity of a narrative and from writers taking for granted knowledge which the reader does not possess. In this case it would appear either that in xii. 23 the writer is looking forward to a state not yet actually realised, but yet vividly real through the faith which is evidence of things not seen, or that these 'spirits made perfect' are perfect with regard to their particular plane of existence at that particular time, a fact which in no way excludes the possibility of their becoming more perfect in future ages as they ascend to, and become inured to, still more exalted planes of existence.

It may not be altogether inappropriate to close this article with an allusion to what occurred a few weeks ago, showing how the principles so glowingly and poetically set forth by the writer to the Hebrews are still working among us, though when divested of his fervent language they may appear more commonplace. The incident illustrates the fact that the departed are still interested in us and show their interest, and that we should not be unmindful of them. It is briefly this, a brother and sister live together, the latter being the householder, the former having apartments. The brother, owing to companionships he had formed, was in the habit of returning home very late at night, and the sister, after duly warning him, determined not to wait up for him later than half-past ten. He took no notice and was locked out. At intervals he returned to knock and ring in vain. About two o'clock the sister awoke and was surprised to see the form of her mother, to whom the brother had always been a source of anxiety, standing at the foot of the bed in an imploring attitude. For a while the form remained and then faded away. While pondering over the vision and wondering what it could mean, the brother came once more, and this time was allowed to enter, though his sister made no mention of the vision she had seen. It would appear that the mother's



interests were still with the wayward son, and her intervention at that particular moment probably saved her son from further evil and her daughter from untold remorse.

T. R.

### WHERE IS THE SOUL?

Although, perhaps, certain problems may for ever remain unsolved by human speculation whilst the mind's activity is conditioned by a physical brain, it is none the less stimulating and useful to grapple with them again and again; for by so doing we not only exercise our faculties but we often gain clues and hints which steady the judgment, weighting it with hope, and patience, and assurance.

A volume of essays, by Hugh MacColl, entitled 'Man's Origin, Destiny, and Duty,' just published by Williams and Norgate, gives us the author's thoughts on these important problems, and will be read with interest by those already acquainted with his suggestive articles in 'The Hibbert Journal.' In his opening essay he makes the somewhat original suggestion that there is no conclusive evidence that the human soul, or spirit, is located in the body at all. He says:—

As to the position of the soul, we can say nothing. For aught we know its position may be fixed or variable. It may at one instant be in the body, or near the body, and the instant after it may be millions of miles away from the body (p. 12).

He points out that the experiences which are known as telepathic prove action at a distance; of this he gives the following example from his own experience:—

One morning, many years ago, I was, according to a rather foolish habit, sharpening my razor on the palm of my hand preparatory to shaving. From some cause—a sudden noise, I think—I made a false movement with the razor, with the result that it slipped and inflicted an ugly gash upon my wrist. The following morning I received a letter from my fiancée (afterwards my wife) saying that she was writing hurriedly to ask if anything had happened to me, as she had just awoke from a dreadfully vivid dream, or rather vision, in which I appeared to her looking very pale, with a razor in my right hand, and with my left wrist streaming with blood. The vision must have presented itself at the very moment of the accident. No one who has seriously studied the theory of probability will regard this as a mere coincidence (p. 29).

He might also have illustrated his point by instances of the transference of sensations from a hypnotist to his subject. But those of us who are familiar with the phenomena of mediumship are certainly prepared to admit the fact that the soul can act upon matter from a distance, and can influence the minds of living persons. This being so, Mr. MacColl argues that it is conceivable that the Ego may be normally and habitually external to its body. That it should *seem* as if it were conscious in the body is no evidence that this is the case; for we know that if the foot is injured a man will say he feels pain in his foot, but that, as a matter of fact, the pain is not felt *there* at all, the sensation being the result of nerve messages conveyed to the brain. Can it be more correctly affirmed that the pain is felt *by the brain*? 'In a certain condition of the brain the Soul (or Ego) feels; . . . in another condition of the brain the Soul (or Ego) does not feel;' but that these two facts do not warrant the conclusion that the *brain* is conscious seems apparent if we consider a parallel case:—

'In a certain condition of the atmosphere the Ego . . . feels warm; in another condition of the atmosphere the Ego does not feel warm'; but this by no means warrants the conclusion that the atmosphere is conscious.

If the inference is absurd in the second case why should it be held valid in the first? . . . And if the brain, as there is every reason to believe, is *not* an exception to the general rule of corporeal insensibility, what is the inevitable conclusion? This: that the whole body, brain included, is an automaton (p. 8).

This conclusion leads on to the discussion of the distinctness of soul and body, and the independent existence of the former, together with the possibility that even now the Ego may be controlling its automatic machine without being

actually confined within it. The whole essay is interesting and suggestive; although the point cannot be determined one way or another, it is good for the mind to be forced to recognise on how slender a foundation our pre-conceptions rest, and to be shaken out of its unreasoning tendency to identify the brain with consciousness. A further chapter deals with superhuman intelligences, and fully recognises that such beings there must be.

Whilst making some wise remarks concerning moral evil, intended to afford hints as to the direction in which the problem it involves may ultimately find a solution, Mr. MacColl seems to imply that the soul must not hope for any complete emancipation from 'evil,' even in a future state. Perhaps he hardly meant to convey this, but his words certainly imply it. The prospect would be disheartening, and it would be reasonable to believe that the spirit will at last wholly learn the lesson of this school of temptation and sin, and, abhorring wrong and loving good, for ever lose the temptation to swerve from the law of its being, that is, the law of growing perception and fuller capacity to exhibit the Divine Idea, which is the determining cause of Man's Destiny.

The chapters dealing with 'Evolution and Design' and 'The Fallacies of Hæckel' are particularly interesting. Mr. MacColl quotes the following from Hæckel: 'We consider the psyche to be merely a collective idea of all the psychic functions of protoplasm,' and he asks, 'What is a "collective idea"? Who or what has the "collective idea"? The material protoplasm? Or we who think about it? If the former, does Professor Hæckel seriously mean to say that protoplasm has a "collective idea" (whatever "collective idea" may mean) about itself? If the latter, how can *our* "collective idea" be the soul of anything else, whether protoplasm or not?' (p. 139).

The reader will find that Mr. MacColl's ideas are not involved in abstruse and technical language, but are expressed with a lucidity and directness which make this volume pleasant and easy reading.

H. A. DALLAS.

### JESUS: HUMAN OR SUPERHUMAN?

Replying to an inquiry, the Rev. R. J. Campbell points out in the 'Christian Commonwealth' for April 7th, that 'if moral perfection depends upon a superhuman status the morally perfect being deserves no credit; or, to put it another way, the rest of us are under some disability to which he is not subject,' and says that we should concentrate on the character of a teacher rather than on the ability to work miracles in attestation of a divine commission. He continues:—

My reason for believing that Jesus wrought what are commonly called miracles is that similar things are taking place now. So far from separating Him from mankind His healing powers were such as some of His own followers, according to the New Testament evidence, were occasionally able to exercise. There is good ground for believing that similar powers are possessed by certain individuals at the present day, though perhaps not in the same degree. But these do not imply a miraculous birth on the part of those exercising them; why assert it of Jesus? What is to be gained by it? On the contrary, there is something lost by putting Him outside of the category of true humanity, and casting a slight upon ordinary human parentage. Besides, the word miracle is a very slippery one. Every birth is a miracle, if it comes to that, even the birth of a primrose; we do not know the wondrous secret of the unfolding of the beautiful life form; there is no diviner birth than that of any ordinary mother's child. But in the strictest sense there is no such thing as miracle; that is, there is no such thing as the supersession of any of God's laws. To call an event miraculous only means that we do not know to what law to refer it. Wireless telegraphy would have been a tremendous miracle to our forefathers, much more so than the healing of a paralytic at the word of Jesus or Paul. The conclusion of the whole matter is that what Jesus was and is in moral nature and spiritual consciousness, that we all must aim to be, and there are no values to prevent us from ultimately reaching it.



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### A DIAKKA PUBLICATION.

'The Equinox' (London: Simpkin, Marshall and Co.) is 'The official organ of the A . . . A . . . The Review of the Scientific Illuminism.' It is to be issued twice a year, in March and September. The first number (price 5s.) has just appeared: a massive volume of somewhat imposing appearance. The person or persons responsible for it may find gratification in the certainty that nothing quite like it has ever been produced. To begin with, it is magnificently printed: paper and type not to be surpassed. In addition, it easily takes rank as the most vigorous swearer and blasphemer in respectable modern literature. Moreover, its swearing and blasphemy are splendidly done, with immense style and glorious colouring. Its contributors certainly know how to write, though occasionally they remind one of certain efforts that have emanated from lunatic asylums where gorgeousness of imagination and riotousness of language are by no means unknown.

But, underneath all, there is a huge wealth of knowledge, a few indications of serious feeling, and a big flow of occult thought; the greater part of which would be simply highly coloured fog to all but one in every ten thousand. And yet, with all its 'Illuminism,' it is so much of a mocker, that, in slowly going through it, we have had before us all along the figure of a Mephistopheles.

When 'The Pall Mall Gazette' was first issued, it put forth the claim that it would be written by gentlemen for gentlemen. In a similar way, we might say that 'The Equinox' is written by Diakka for Diakka: but, in saying that, we must remember that Andrew Jackson Davis, who wrote of 'The Diakka,' heads his first chapter, 'Description of the celestial country of the Diakka in the Summerland.'

The description of the Diakka and their vast home, given by Andrew Jackson Davis, does not in all respects apply to the group to which 'The Equinox' introduces us, but some of his pictures of them are curiously applicable. The following are. He says, or, rather, a spirit visitor is represented as saying:—

A Diakka means a person with an occult temperament; often polished and dignified; with propensities bubbling from a fountain-head of overcharged self-consciousness. . . . He takes insane delight in playing parts, in juggling tricks, in personating opposite characters, to whom prayers and profane utterances are of equal value, surcharged with a passion for lyrical narrations; whose every attitude is instinct with the schemes of specious reasoning, sophistry, pride, pleasure, wit, subtle convivialities; a boundless disbeliever, one who thinks

that all private life will end in the all-consuming self-love of God.

He is an unbalanced, not an evil, person: he wanders in his own congenial forest, never resting, never satisfied with life, often amusing himself with jugglery and tricky witticisms . . . secretly tormenting mediums, causing them to exaggerate in speech, and to falsify by acts, unlocking and unbolting the street doors of your bosom and memory.

All of which is vividly present in this strangely queer production. There is, for instance, the sneering, mirthful chop logic of 'The soldier and the hunchback,' with its mocking pretence of inquiry and its frivolous apeing of philosophy, its ribald chaff, its really inane chatter—egotistical and full of tricky witticisms: and yet, verbally, very clever, and clever with audacities we hardly like to quote, but all produced in the flimsy patter of Dickens' Jingle, thus:—

A mystery of the mighty spaces between molecules; a mystery of the ether-cushions that fend off the stars from collision! A mystery of the fulness of things; a mystery of the emptiness of things! Yet, as we go, there grows a sense, an instinct, a premonition—what shall I call it?—that Being is One, and Thought is One, and Law is One—until we ask What is that One?

Then again we spin words—words—words. And we have got no single question answered in any ultimate sense.

What is the moon made of?

Science replies 'Green Cheese.'

For our one moon we have now two ideas:

*Greenness and Cheese.*

*Greenness* depends on the sunlight, and the eye, and a thousand other things.

*Cheese* depends on bacteria and fermentation and the nature of the cow.

'Deeper, ever deeper, into the mire of things.'

Shall we cut the Gordian knot? shall we say 'There is God'?

What in the devil's name is God?

That is thoroughly Diakkaish, all over. So is the sudden ending of the chapter:—

Either He is unknowable, or He is less than we are. Then, too, that which is unknowable is unknown; and 'God' or 'There is a God' as an answer to our question becomes as meaningless as any other.

Who are we, then?

We are Spencerian Agnostics, poor silly damned Spencerian Agnostics!

And there is an end of the matter.

We almost feel that we owe an apology to the reader for these quotations: but 'The Equinox' is put forth with a certain pomp, and its writers are by no means negligible incompetents. All we say is that they remind us of Diakkas and Jingles, and occasionally of Colney Hatch. This is specially true of the closing contribution—one hundred and thirty-seven magnificently printed pages—entitled 'John St. John: The record of the magical retirement of G. H. Frater O . . . M . . .', the upshot of which is that a man may as well qualify for a lunatic asylum as for 'Illuminism.' The retirement is to the swirl of Paris, with full supplies of mantras and oysters, occult postures and gaufrettes, 'a red-headed bundle of mischief, Maryt Waska' and illimitable citrons, coffees, smokes, Filet de Porc, Tripes à la Mode de Caen, and temptations to 'Black Magic': all blended with a desperate search for 'The Lord Adonai.'

This 'Record' is kept in the form of a diary written up hour by hour. On a certain day, at 3.15, he writes:—

O my soul! lift thyself up; play the man, be strong; harden thyself against thy bitter fate: for at the end thou shalt find Him; and ye shall enter in together into the Secret Palace of the King; even unto the Garden of Lilies; and ye shall be One for evermore.

This is followed, two hours later, by:—

The Mantra still ripples on. I am so far from the Path that I have a real good mind to get Maryt to let me perform



the Black Mass on her at midnight. I would just love to bring up Typhon, and curse Osiris and burn his bones and blood!

Then, two hours later:—

The sandwich duly chewed, and two coffees drunk, I resume the mystic Mantras. Why? Because I dam well choose to.

The reference to 'Black Mass' and the chaotic mixture we have indicated suggest more than the Diakka, Jingle, and the asylum: they may possibly help to explain the rumours of Devil-worship which were persistent, not so long ago. Perhaps we have here the key for that dark door. But the puzzle is—that men who can be frivolous and play such antics should care for any serious 'Illuminism.' The clue may be found in the indications of insanity that abound in this otherwise extremely noteworthy publication.

#### SPIRITUALISM THE NEED OF THE AGE.

It seems, sometimes, as if the majority of the people are careless regarding the future life, and are indifferent as regards communication with spirit people, if not actually hostile. As Mr. Beckles Willson recently said when referring to messages from beyond the barrier between the two worlds:—

The evidence is there, within reach of all, abundantly collected by Gurney, by Myers, by Hodgson, by the Society for Psychical Research. Examples of communications from the spirit world are there detailed with a wealth of reference and corroboration which upon any other subject would convince the most incredulous. Yet for the most part mankind stands apart in doubt or indifference, scientific men withhold their judgment as if the whole matter, instead of being, as it is, the most tremendous, most important business in life and Nature, were a matter of very slight consequence indeed.

Mr. Willson thinks that this apathy is due to the fact of mankind being divided into two camps. He says:—

One of these camps is temperamentally adverse from mystery and spiritual speculation, while the other is content to rest its creed not on facts, but faith. 'If we were sure that communications had been received from disembodied spirits,' a clergyman once said to me, 'it would make another life a certainty. It would make faith superfluous. It would disfigure and degrade religion.'

That clergyman's ideas regarding faith and religion must be peculiar indeed. It always seems to us that spirit communion enlarges, broadens, deepens, and vitalises faith and quickens the religious consciousness as nothing else can, just because it makes survival beyond bodily death certain, and gives a foothold of fact for our faith in the going on of individuality, and the fulfilment of all the hopes, dreams, ideals and intuitions of which the spirit, here and now, is but dimly aware, and toward which it moves and grows by the divine interior impulsion. The main reason why so many do not care is that they have grown hopeless and materialistic, have been taught so long and so frequently that no tidings can come from beyond death's bourne, and that mind is a product of the brain, and is destroyed with it, that they are indifferent because they feel that nothing can be known because there is nothing to know—that death is the end; that the 'dead' are dead and have done with life. Feeling this, they live in the present, and decline to concern themselves about the unknowable future. The fact is, consciously or unconsciously, materialism and formalism have been sapping away the world's faith until the people are heartsick and despairing, and Spiritualism, with its appeals to sense, soul and sentiment, is absolutely needed to establish faith in the Unseen, and save men from spiritual desolation and despair.

'I QUITE AGREE that there are many and very great perplexities that we have not adequately solved yet, but this does not in the least hinder me from accepting the spiritistic theory as the only rational hypothesis to account for the positive facts; we shall make no progress whatever in solving those perplexities until we actually admit that it does explain the main facts.'—DR. HYSLOP.

#### SPIRITUALISM AND THE DEEPENING OF SPIRITUAL LIFE.

BY MR. W. J. COLVILLE.

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

The great topic assigned to us for present consideration immediately invites two important questions: first, What are we to understand by Spiritualism? second, What is meant by the deepening of our spiritual life?

In reply to the first inquiry it seems safe to say that the irreducible minimum of agreement among Spiritualists is the simple declaration that we are here and now spiritual entities, and being such survive the change commonly called death. Though this direct and widely inclusive statement is common to all who call themselves Spiritualists, it by no means covers the entire ground of spiritual philosophy. It is, indeed, little more than an introduction to it, for Spiritualism is so immensely wide in its ever-extending ramifications that there is scarcely a topic engaging human attention which does not come legitimately within the embrace of its implications.

There can be but three systems of philosophy appealing to thinkers: Spiritualism, Materialism, and Agnosticism. Materialism is practically dead in scientific circles; the ground is, therefore, virtually left to Spiritualists and Agnostics, who are now pretty evenly dividing intellectual territory. Of these two philosophical systems, one (Spiritualism) is decidedly affirmative, the other (Agnosticism) avowedly indefinite; and because of the incontrovertible fact that all human knowledge is only relative, there must always remain some place for a confession of ignorance on some questions, together with a most positive enunciation of knowledge concerning other matters. No intelligent man or woman can be exclusively either gnostic or agnostic, but there are many thoughtful persons whose intellectual position is one of wise caution, who do not hesitate to avow their positive conviction that the fundamental propositions of Spiritualism are fully demonstrable.

By reason of the exceeding wideness of the ground which must be traversed, many eminent men of science, including Sir William Crookes, are indisposed to speak as fervently on the side of pronounced Spiritualism as the no less famous Dr. Alfred Russel Wallace, a circumstance which may be jointly attributed to varying degrees of first-hand evidence and to difference in natural mental predilection in the case of these equally distinguished scientists. We should always keep before us, in every discussion, the important fact that phenomena appealing strongly in the most favourable manner to one type of mind may prove actually distasteful to another type; this alone suffices to account for those diametrically opposed statements which we constantly encounter over illustrious signatures. To some people the thought of physical manifestations, ranging from 'raps' to 'materialisations,' is far from acceptable. They have no hope or desire that such phenomena may genuinely occur, while to many others, equally intelligent, these manifestations carry definite convictions and are sources of considerable comfort and joy. Unless we can approach so great a subject as Spiritualism without prejudice or predilection of any sort, we are apt to be unwittingly unjust at some point in our investigations. Only the thoroughly fair-minded, be they statesmen, scientists, clergymen or conjurers, are really competent to so investigate as to reach conclusions which will prove of genuine importance. Probably for this very reason much controversy is still raging, practically all over the world, concerning the use and value of Spiritualism, granted that its basic claims be reasonably established.

Our present theme necessitates an excursion into moral fields, into distinctively ethical as well as intellectual pasture-ground, for to 'deepen spiritual life' must certainly



mean vastly more than to convince the intellect of the survival of the human individual beyond physical dissolution. The first momentous question to be raised concerning any philosophy that we are invited to investigate is, What does it teach concerning human nature? As we are all human beings, that is the one fundamental question of importance. As a candidate for general acceptance among philanthropists, Spiritualism has always this to commend it, that it elevates the idea of human life far beyond the level of materialistic negation, and it also disowns those mistaken views of religion which teach the depravity rather than the nobility of the root-nature common to us all. As 'psychical research' continues, it is constantly bringing to light more and more evidence of the amazing greatness of the life we are living now and here, and so great has been the recent addition to the sum of our knowledge of psychology that many students of 'new' psychology have impetuously declared that the 'subjective mind' or 'sub-self' is responsible for all the psychic marvels which before the days of Thomson Jay Hudson and his successors were compactly attributed to the action of our 'departed' friends. Such a statement, though possessed of some superficial plausibility, is by no means either radical or rational when sifted to its foundations or carried forward to its ultimates, for instead of added knowledge concerning our own nature in the present world destroying the thought of spiritual communion, every additional discovery in the realm of telepathic and kindred action only goes to prove how spiritual intercourse is actually effected between living entities as at present situated. We are discovering and applying certain hitherto unknown possibilities resident within us. We find we are able to send and receive mental telegrams, cablegrams, and aerograms, seemingly without respect to physical distance, but always in accord with some mysterious law which we as yet but very imperfectly comprehend; all of which goes far to prove that we are functioning as spiritual beings at the present time, and that our external bodies are far less of us than we have generally been disposed to believe.

All this ever-extending knowledge of our interior being is rapidly sweeping away those old-time objections to Spiritualism which were based on extremely limited and almost entirely materialistic views of human nature. But this widening view of our common nature does not afford us only a larger idea of our capabilities, scientifically speaking; it gives us boundless reason for insisting with ever-increasing, confident earnestness upon the goodness of our nature, for this wonderful 'sub-consciousness,' about which so much is being written and said, is by no means diabolical but rather celestial in its inherent tendencies, when these are rescued from the clutch of excremental attachments, which often veil, though they cannot destroy, the essential entity or ego. 'Subjective,' 'sub-conscious' and 'subliminal' are, as we all know, three words greatly in evidence in contemporary literature, and though they are certainly inadequate to account for all that many of their most frequent users seek to explain by means of them, they can well serve a definite, even though it be a distinctly limited, purpose. The prefix 'sub' is so often used in two opposite ways that it is not always clear in what sense it is employed by a particular author unless we are familiar with his distinctive employment of the term.

Mr. F. W. H. Myers, in his very valuable treatise on 'Human Personality, its Survival of Bodily Death,' compares us to trees whose roots are hidden while their trunks and branches are revealed. If such be a fair analogy, then what lies behind the mortal screen is 'subjective' not in the sense of *inferior* but *interior*. Hudson, in all his writings, consistently used the phrase 'subjective mind' in precisely that connection, though he appears to have frequently obscured some of his meanings by persistently employing a single phrase to cover ground which Mrs. Besant covers by using two definite titles. Among Theosophists in general 'super-consciousness' is the term employed to convey the idea of higher planes of Nature, 'sub-consciousness' being reserved to describe what is actually, morally and spiritually speaking, below the level of our present human elevation. Be this as it may, for we have no wish to wrangle over phrases, it is clear that the

'Emmanuelists' and other useful workers in the ample field of psycho-therapy appeal with great confidence to what they feel to be some inner plane of consciousness which often readily responds to benevolent suggestion, and the whole structure of much mental treatment which is highly useful reposes on a foundation of faith in the willingness as well as ability of our inner selves to respond to healthy suggestions. Spiritualists who cling to an old-fashioned terminology often dispute with students of similar phenomena who speak another language; it is therefore highly desirable that honest inquirers should get together and compare notes diligently with a view to reaching some clear conclusion which may be mutually comprehensible.

We should all spurn the idea as absurd should anyone tell us that, because we have certain powers of our own and do much work individually, therefore we never act in concert with our neighbours; but such a statement, ridiculous as it must appear, is not necessarily less logical than the contention that there is no communion with our friends in spirit who have 'crossed the border' because we have demonstrated mental telegraphy and telephony and frequently enjoy intercommunion in psychic ways while still continuing incarnate. Every fact has a value of its own, and the only rational way of dealing with facts is to compare them one with another with a view to arriving at some lucid synthesis. Spiritualism can reasonably be said to include very much more than a simple establishment of the rudimentary doctrine of survival of bodily death, and this the accumulated history of the past sixty-one years abundantly demonstrates. Spiritualism is the pioneer among all modern cults. The Theosophical Society is less than thirty-four years old, and the Christian Science and many other movements, in their present organised form, are even younger.

If Spiritualists resolve to do the great work which they are well capable of performing to-day, as in years gone by, both in their organised and unorganised capacities, they should especially endeavour to unify the many diverging, but not properly contradictory, schools of thought at present striving for supremacy. There can be no true spiritual life where there is dissension and disunion. Unity, but not uniformity, is ever essential to co-operative activity, and only as co-operators can we live a truly spiritual life. Intellectual differences being clearly unavoidable, we must look for a basis of agreement upon a plane deeper than the intellect, and that plane is the seat of truly philanthropic sentiment. Too often in all our researches into the mysteries of the universe we seem to be actuated solely by a desire to *get*, not *give*, and it is on account of this selfish tendency that we often obtain so very little of permanent value among the floods of messages which reach us through the gateway of mediumship, even though many communications are received which from the simply evidential standpoint are truly of great significance. There are distinct standpoints from which to judge all alleged communications, viz., the scientific and the ethical. From the scientific viewpoint, as Dr. J. H. Hyslop and other well-known authors and experimenters frequently declare, the more trivial the message (in some respects) the greater its convincingness, while from the ethical side a totally different standard of judgment must be considered. At first we are all naturally curious to know if any psychic phenomena can be proved undubitably genuine; our interest is centred entirely in the fact of simple evidence, but after we have fully established certain rudimentary conclusions, if we are actuated to any appreciable extent by benevolent motives, we desire to do positive good with our Spiritualism, instead of enjoying spirit communion simply as a private luxury or an intellectual entertainment. Wireless telegraphy had to be demonstrated before Marconi's famous system could gain the credence of the commercial world, but now that it is no longer the startling sensation it was a few years ago, people are wisely endeavouring to make such real use of it that accidents at sea may be avoided, and in case of danger relief may be quickly afforded to all in jeopardy. We may well rest satisfied with the thought that on unseen planes of Nature there exist all sorts and conditions of entities with whom we can and do



commune far more readily and frequently than we are usually inclined to believe, and it is scarcely going too far to say that no claim is too extravagant to be within the scope of possibility where such communion is concerned.

We are accustomed to speak glibly of 'supernal' and 'infernal' influences without realising sufficiently that those entities who are commonly called 'angels' on the one hand and 'devils' on the other are only ordinary human beings, in the one case *higher* and in the other instance *lower* in development than our immediate selves. Masters, adepts, initiates, guardian angels, &c., are only titles given to human spirits further advanced in power and knowledge than we are at present. The fact that we conceive of them and appear to comprehend their attributes is excellent proof that we contain all they express; the only real difference between their condition and ours consisting in the fact that they have actually developed many faculties which are at present dormant in ourselves. These higher intelligences are commonly called 'elder brethren' by Theosophists, and that is an excellent expression on account of the clearness with which it suggests their relation to us and ours to them. Nothing can be more self-evident than that we are all substantially well agreed as to what are celestial attributes. No one takes exception to the words attributed to the great Master of Christendom: 'I am among you as one that serveth,' and 'he who would be greatest among you, let him be a minister to all.' The law of ministration is always strongly emphasised by spiritually-minded thinkers, and we are actually getting used to the daring statement made by many 'New Thought' advocates that 'God is servant to man,' which is only the other side of a deep vital truth expressed familiarly in the time-honoured phrase, 'We are all servants of God.' Great propositions must be turned upside down and inside out before we can intelligently estimate their comprehensiveness. It has often occurred that some single aspect of the advantages of spiritual inter-communion has been studied and valued out of all due proportion to others, and that aspect has always been the one which has appealed to the self-seeking rather than to the neighbour-blessing tendencies of our indubitably complex human character. We wish others to serve us, but we are not as a rule so ready to serve as to be served. We are all ready enough to sing with feeling, 'Angels ever bright and fair, take, oh, take me to your care,' but we are not, as a rule, quite so ready to pray that we may officiate as angels taking others to our care. It is this aspect which must be brought prominently forward if we are truly in earnest concerning the deepening of our spiritual life or, in other words, developing real practical spirituality.

(To be continued.)

A CORRESPONDENT writes: 'The first paragraph in 'Notes by the Way,' on April 3rd, clenched the purpose already in my mind of becoming a Member instead of an Associate of the London Spiritualist Alliance. I paid my subscription as the latter before leaving England, so forward a cheque for 10s. 6d. to make up the subscription for this year.' The 'Note by the Way' referred to the fact that many persons join and give to charitable, political, educational and other societies without expecting to derive any benefit from them other than the consciousness of having helped the work of these societies for the good of others, and suggested that this might be done in the case of the Alliance. We are glad to know that the suggestion has not been without effect.

SIR OLIVER LODGE's excellent counterblast to Hæckel's Monism, entitled 'Life and Matter,' has just been republished by Messrs. Williams and Norgate, 14, Henrietta-street, W.C., in a cheap edition at 6d. *net*, revised by the author, and with useful definitions and explanations of terms often used in the controversy between materialism and idealism. Sir Oliver Lodge states the present position of scientific advance, and deduces 'a contact between this material frame of things and a universe higher and other than anything known to our senses, . . . where the human spirit is more at home than it is among these temporary collocations of atoms,' and his philosophy is one of infinite development and lofty joy. It is a wonderful sixpennyworth, and ought to be on every Spiritualist's shelves, and its contents in every thinker's mind.

## PSYCHIC PROBLEMS AND 'DANGERS.'

We commend the following extracts from 'The Swastika' to those who are concerned about the 'dangers' of Spiritualism. Dr. Alexander J. McIvor-Tyndall says:—

A superficial investigation of psychical phenomena will often result in the conviction that the invisible world about us is peopled with 'evil' spirits or 'devils,' as the case may be, because the orthodox Church has assumed that after death the 'righteous' went directly to a place somewhere in the heavens, while the 'unbeliever' descended to an equally remote point of space over which an evil power reigned.

When the good Churchman runs up against the problems of psychical phenomena he is forced to recognise the fact that the experience of death does not change the character of those who pass through it, and the same imperfections and proneness to err are discoverable in the 'spirit' of the departed friend or relative that were exhibited while he or she dwelt in the physical body.

This is not a comforting knowledge, we know. It is rather agreeable to believe that death is a magic bath that cleanses the immature and undeveloped soul from all limitations, but truth compels us to admit that it does nothing of the kind. It is equally true that if we wish to enter into communication with the truly great and good, who manifest upon invisible planes of consciousness, we must be armed with the desire to know the truth at all costs, and we must realise that those on the other side who are the most readily accessible are those who are the least developed, the least spiritualised, and therefore are what the good churchpeople would call 'evil' spirits.

One of the very first lessons of psychical investigation is the lesson that we on this side have to teach these undeveloped souls before they can rise into the purer atmosphere of the higher spheres of being.

Psychic research opens up problems which must be solved, notwithstanding the alleged 'dangers' connected with the inquiry. To ignore and flee from the study of this realm is even more dangerous than to boldly investigate in pursuit of truth. It is the scoffer, the superstitious, the unbeliever who is in danger—not the level-headed, truth-loving observer who tries to understand and use the psychic forces of which too many are ignorant and afraid. These latter are the people who complain that Spiritualism is wicked when not fraudulent, and that many persons have been misled while investigating these phenomena.

It is true that persons of strong prejudices and desires, ignorant of the true nature of the complex human organism, who have passed out of the body with absurd and perverted ideas, sometimes relate themselves to and more or less take possession of unfortified minds still in the flesh because they cannot rise above the limitations and the appetites of the mortal mind—but they do this more frequently with those persons who are totally ignorant of Spiritualism than with those who know. Ignorance is no protection: if a little knowledge is a dangerous thing, no knowledge at all is fatal. Nothing is to be gained by ignoring the facts of mental and psychical influence which are so increasingly apparent to-day. This power to influence others is universal. Thought and psychical influences surge about us: they are part of the atmosphere we breathe: they are as inescapable as the rising and the setting of the sun: they emanate from persons both in and out of the body. Those who do not know anything of these things complain that psychologists and metaphysicians are trying to *force* upon the race an interest in, and knowledge of, the laws governing mental and psychical phenomena, and urge others to flee from it as 'of the devil.' Undeveloped human minds have always been swayed by fear, and fear is the only effectual weapon with which people can be kept in subjection by the priesthood: the so-called 'devout' person is almost always the person who is most saturated with fear. Spiritualism, or psychical research, will, if persisted in, only prove 'dangerous' to those who lack fearlessness, discrimination, and an unshakable desire to know the absolute truth, without regard to previous beliefs, or hopes. Eliminate fear from the mind and we are able to stand erect and face the situation without flinching, and, although we find that the same tendency to misrepresentation, to deceit and selfishness, prevails in many cases, even after the experience of death, we need not for that reason fear contact with these invisible, but real personalities, if we are armoured with the desire for truth at all hazards, instead of seeking confirmation of our personal beliefs, and assistance in the pursuit of our petty ambitions.



## 'MIRACLES' IN MATTHEW AND MARK.

Attention has sometimes been called to the fact that the so-called miracles of healing performed by Jesus are differently reported in the various Gospels. The Rev. B. H. Alford takes up the subject in the 'Hibbert Journal' and shows that many passages in Mark's gospel (which is generally regarded as the earliest) were modified by Matthew in such a way as to give to the narrative what might be called a more ecclesiastical turn of phrasing. In reference to the records of spiritual healing as practised by Jesus, the writer says :—

In contrast with Mark, Matthew augments the number and force of the miracles. Whereas the earlier account represents the Master as flying from popularity, afraid lest the lust of the people for bodily cures should divert him from preaching, Matthew insists on frequent and numerous wonders, altering 'he healed many that were sick' (Mark i. 34) into 'he healed all' (Matthew viii. 16), and quoting Isaiah to support him [elsewhere the writer suggests that the narrative has been toned by Matthew to accord with the older writings]: it is not only devils that are cast out, but 'all manner of sickness and all manner of disease' which are cured (Matthew iv. 23). There is one record of raising from death common to the Synoptics: you have only to read that record to see how the story grows in definiteness and magnitude. According to Mark v. 23, Jairus says, 'My daughter lieth at the point of death,' corresponding to St. Luke's assertion (viii. 42) 'lay a dying'; in Matt. ix. 18 it is 'my daughter is even now dead.'

It is these words of Matthew's which have prevented readers from taking literally the subsequent expression, 'She is not dead but sleepeth,' while the words 'her spirit came again' are used in another place for recovery from a swoon. Mark also records that the girl was not only aroused out of a state which the attendants took for death, but was cured of her sickness, so that she could rise and walk and eat, thus shifting the emphasis from a raising to life of one who was physically dead, to a complete cure of one who was in the last extremity of death-like trance.

There are other cases in which the simple human touches of Mark's narrative are changed by Matthew as being undignified, or showing human emotion or infirmities, and it is precisely in this that their value consists. Thus, in Matthew:—

Jesus is not supposed to 'marvel' at unbelief as he does in Mark, nor 'to look around with anger, grieved at the hardness' of men's hearts; nor to ask 'who touched me?' as not knowing, nor to desire to pass by his disciples in the boat, as not able; nor to wish for concealment and yet not obtain it. (Mark vi. 6, iii. 5, v. 30, vi. 48, vii. 24.)

According to Matthew, the incredulity at Nazareth does not wholly incapacitate him from doing 'mighty works,' but prevents him from performing 'many' (Mark vi. 5, Matt. xiii. 58). A point to be noted here is that Mark seems to make a decided distinction between 'mighty works' and the healing of 'a few sick folk' by the laying on of hands. We may infer from other expressions used by Mark that the casting out of an undesirable spirit was regarded as a 'great thing' and as a 'mighty work.' So also was any cure which did not come within the scope of ordinary magnetic healing. In fact, we may gather from Mark that the people of Galilee had a fairly definite notion of the powers to be expected from a psychic healer, and that while some of the healing work of Jesus was not regarded as proving exceptional power, there were other things done which excited general astonishment and admiration.

REYNOLD E. BLIGHT, writing in 'The Fellowship,' combats the idea that some persons entertain that 'since the prophets fell asleep the race has only brought forth pigmies,' and says: 'Worship your heroes if you will, but don't think that you add to their glory by discrediting to-day. There are just as good men living to-day, just as pure, just as unselfish, just as capable as any hero whose bones are turned to dust. Opportunities and responsibilities just as tremendous as any in history challenge the men and women of to-day. They are rising to the occasion with as noble an enthusiasm, as firm a mind and as large a capacity as any great soul of the past. Thank God for the great souls of the past, and thank God threefold for the great souls of to-day.'

## MYSTICISM THE BASIS OF RELIGION.

'LIGHT' is an organ of 'mystical research,' and, as such, mysticism is well within the range of the subjects which rightly find a place in its columns. In 'The Sanctuary,' 'the organ of the Association of St. John the Evangelist,' which is printed for private circulation among the members, Miss H. A. Dallas agrees with Dr. Inge that :—

Religious mysticism is the attempt to realise in thought and feeling the immanence of the temporal in the eternal, and of the eternal in the temporal. Phenomena are sacred to the mystic, for in these and through these he recognises the Reality which they partly express and partly conceal.

'A Student' holds that :—

Mysticism embodies the very kernel of religion, shorn of all the outer husks; it is in its very essence an interior process of unfolding, and not to be associated with phenomena or sensationalism. . . . It is the path leading to the inner court of Illumination. It instructs and enlightens the Soul, bringing its students into the realms of Truth and near to the very heart of Nature, into the presence of Love, that great controlling power of the Spirit.

One of the editors, in an article on 'Mysticism the Basis of Religion,' says that belief based on inward conviction, on deep soul-experience, is more valuable than belief resulting from what we have been taught, and that it is this knowledge by experience which constitutes the mystical element of religion. The mystic finds the truth within himself, already present, and when his inward perceptions are aroused he can perceive it for himself. Such perception has been the basis of all the great teachers of the world, whose revelations were conveyed to them by a divine illumination of their inward perceptions. This spiritual experience can only come by the cultivation and use of a special faculty, and, he says :—

We can best define mysticism as the exercise of the mystic faculty, and a mystic as one who exercises that faculty. This faculty is not one of outward sense or intellectual reason, but of inward sense; of a perception by which the spirit sees and understands without need for argument. It is the direct inward perception of Reality, which is self-explanatory, so that the Mystic not only sees the Truth, or an aspect of it, but at the same time all the consequences which that truth involves. . . . When we see Truth completely we realise that Truth is One and the Truth is all!

That mysticism shall be a force in the world it needs to be applied to the practice of life. The practical, as distinguished from the contemplative mystic, is the one who, from his own apprehension of truth, deduces its bearings on the problems of daily life and sets himself, by example and precept, to ameliorate the conditions of the world by establishing among humanity, like another Moses, the great principles that he has learnt 'in the mountain' of illumination.

This is all true and helpful, but we agree with Miss Dallas that phenomena partly express and partly conceal Reality, and for many persons, perhaps for the majority, phenomena are absolutely indispensable.

In Spiritualism the outward manifestation of spirit presence and the inward experience of our own spiritual consciousness are complementary. The phenomena frequently pave the way for the realisation of Divine sonship and inheritance; and the practical application of this knowledge in daily life, for our own unfolding and for the service of others, it seems to us, will establish religion as an organic force which makes for human progress and betterment here and hereafter.

TRANSITION.—Mr. Robert Hannah, of Kensington, a very old supporter of the Spiritualist movement and one of the first members of the London Spiritualist Alliance, passed peacefully to spirit life on April 5th in his ninety-seventh year.

'THERE is no scientific evidence for the psychologically complicated telepathy that has to be assumed in order to have any rival of the spiritistic theory. All that we know of telepathy is that there is a number of coincidences between the thoughts of A and B that are not due to chance, and whether the causal nexus is a direct one between the living or not we do not know. Telepathy is but a name for the facts which imply a cause, and has not the remotest characteristic of being or naming a cause.'—DR. HYBLOP.



# JOTTINGS.

'The Hibbert Journal' for the current quarter opens with a 'Credo' which, if we must have a formal statement of belief, will do as well as any other. It is broad, and believes that God is the absolute and only Good, to which all creation is for ever moving and being reconciled; and that there is an endless progression and transformation of souls into the nearer likeness of God. The definition of religion, which accompanies this creed, is an admirable assertion of the authority of the spiritual consciousness, as needing no vindication or defence. 'Religion is the consciousness of a spirit which knows itself to be one with the Highest and Mightiest.' The whole article should be read and studied with insight and attention.

In fact, this April issue of the 'Hibbert Journal' might be called a mystical number, if it were not that the appeal is everywhere made to common-sense, and the mysticism is of a kind that works out well in daily practice. Professor Muirhead, for example, in search of a common Christianity, especially with a view to the needs of our schools, finds it in the belief in the unity and spirituality of Nature and human life. It is a religion of life in all fulness and in all practical earnestness. Professor Buckham, who follows, finds the superiority of Christianity to lie in its adaptability, its rational freedom, once it is relieved from the dead hand of external authority and thrown upon its inward resources.

Under the pseudonym of 'Ibn Ishāk,' a learned Muslim writes on 'Islām, the Religion of Common-Sense,' and shows that the Prophet (or Messenger) was 'a man among men' and 'the prophet of common-sense.' His religion is simple, popular, ethical and practical. Each believer was promised a heaven to his own liking, for the specific joys accorded to different individuals are all to be taken as symbolical. The writer says: 'The ministration of angels, in these days of Modern Spiritualism, is one of the common-sense institutions of the Muslim's creed. In the Kurān it is written: "The angels celebrate the praise of their Lord, and ask for forgiveness for all the dwellers upon earth." They watch over the faithful night and day. They pass to and fro along the lines of the congregation in prayer. They receive the soul at the moment of death. They take their places in front of the bier as it passes to the grave.'

A curious instance of how official Christianity fails to take hold of certain races because of its blindness to anything but its own assumed perfections, is afforded by an article in the 'Hibbert Journal' on Christianity in China. Dr. MacLagan says: 'As everywhere, Christianity, by its intolerance of any rival, the necessary result of its claim to be the absolutely true religion, and by its aloofness from the popular religion and from much of social life, provokes the charge of atheism and inhumanity—"no worship of spirits, no piety towards parents." Thus the obstinacy with which Christianity refuses to recognise the fact that its very foundation and external evidences rest on spiritual phenomena of various kinds, only serves to bar it out of the sympathy of the Chinese people, who know that spirit intercourse is a fact, and therefore are logically right in rejecting a religion which denies this fundamental truth of all teaching concerning the after-life.'

# 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.*

## Mr. Page Hopps' Address: An Appreciation.

SIR,—I have just finished reading Mr. Page Hopps' admirable Address to the London Spiritualist Alliance, as reported in 'LIGHT' of March 27th and April 3rd.

I scarcely know whether to admire more the close reasoning and masterly summing up of the facts which prove that we are already living, *now and here*, in a world invisible to our ordinary senses; or the simplicity of language and felicity of style which bring that conviction home to us all, in so clear and definite a manner.

It has always seemed to me that the greatest thoughts are capable of being conveyed to us in simple language; but for this we need a master hand.

Ninety-nine persons will impart metaphysical truths in complex form, for one who will present them in such a manner as shall make them mentally accessible to any person of ordinary intelligence. The very simplicity of the method

often blinds us to the rarity of the gift. It is one upon which Mr. Page Hopps is to be heartily congratulated.

I am in such complete disagreement with him in many of his political opinions and pronouncements, that it is the greater pleasure to find myself in such complete harmony with his recent Address, and with such heartfelt admiration for it. I hope he will excuse my taking this opportunity of saying so.—Yours, &c.,

E. KATHARINE BATES.

Hôtel Beau Rivage, Geneva.

## The Roman Catholic Position.

SIR,—Your correspondent, 'A Catholic,' in her letter in your issue of March 27th, maintains that the term 'Communion of Saints' implies that human beings are helped in a practical manner by our 'big brothers and sisters on the other side.' Although the writer of the letter may hold to such belief, in common with every Spiritualist, yet such is not the teaching of the Church to which she belongs. Any of your readers can verify this by reference to the chapter on the 'Invocation of Saints' in Dr. Faà di Bruno's 'Catholic Belief,' where the help given by saints is definitely limited to praying for their loved ones remaining on earth. He says:—

'The power which the Blessed Virgin and all the saints enjoy of interceding for us is a privilege communicated to them by Christ and based on His divine merits. . . . The saints are our mediators precisely in the sense in which we ourselves may become mediators one for another, though their prayers are incomparably more efficacious.'

This is certainly an advance upon the Protestant position, for they generally maintain with Dörner in his *Glaubenslehre* that: 'All great men can be said to have an after-influence after their death, but only of Christ can it be said that he has an after activity.'

The reason of the opposition of the Church of Rome to Spiritualism is very clearly stated by Pere Lépicié in his work 'The Unseen World,' where he says (p. 185):—

'It (the Church) approves of those practices so long as they do not require entering into any kind of compact with the spirits of the unseen world, and provided their results can be turned to a useful and laudable purpose,' which is the Spiritualist's aim and object.—Yours, &c.,

Authors' Club, S.W.

DUDLEY WRIGHT.

## Asserted Supernormal Photography.

SIR,—In 'LIGHT' of March 20th I was astonished to read the statement and certificate to Archdeacon Colley from Sir Oliver Lodge. Knowing how unjust the statement was, I have been eagerly expecting to see some reply from the persons implicated, but as no answer has appeared in 'LIGHT,' perhaps you will allow me a few words upon this subject, since Sir Oliver Lodge has made the matter public property by taking your readers into his confidence, and by virtually asking them to accept his deductions.

No thoughtful reader of 'LIGHT,' I feel sure, would be so unfair as to accept Sir Oliver's conclusions in the absence of any explanation from the persons charged. Nor does there appear to the present writer sufficient evidence to warrant Sir Oliver in bringing forward a charge of fraud against unknown persons in a responsible public journal, more especially as this charge was preferred without the least inquiry from such persons.

Having a knowledge of the circumstances of this case, having known each individual member of the circle for some years, and having been associated with them in society work, I, for one, cannot allow this charge to be brought without making a protest, and the following statement of facts:—

1. It is a fact that the packet was intact when received from the person from Crewe, hereafter known as Mr. Hope.
2. It is a fact that Sir Oliver wired his permission that Mr. Hope, who insisted upon it, should be allowed to see the plates developed in a responsible manner.
3. It is a fact that Sir Oliver's representative did so develop them in a responsible manner, and gave Mr. Hope a written and signed declaration to that effect.
4. It is a fact that Sir Oliver wired his permission that Mr. Hope, who again insisted upon it, should be allowed to take the outward wrappings with him. This permission, it appears, was given under protest. Why did Mr. Hope insist upon bringing back the envelopes? Simply because he had been asked to do so by the members of the circle who, naturally, were curious to verify the statements of the 'control,' or 'guide,' who had previously told them how the packet was made up.
5. It is a fact that the same control or guide, through Mr. Hope, asked that the packet should be plunged into water so



that the magnetism, or psychic force, could pass through the lead foil.

6. It is a fact that this circle has never received any remuneration for the time, trouble and patience they have given to the subject.

The above are facts which I believe cannot be disproved. As regards the marks on the envelopes, is it not obvious that these would get rubbed and lose their glaze by being handled by the members of the circle?

Granted that it would have been better had the envelopes not been brought away, this does not affect the fact that the test was successful throughout.—Yours, &c.

G. H. BAGULEY,  
Ex-President, Crewe Spiritualists' Society.

SIR.—The circle at Crewe, who kindly gave their services during six sittings in order that the spirit workers should be able to give a test to Sir Oliver Lodge, desire me, on their behalf, to protest strongly against the charge which has been made against them, and to deny emphatically that any of the envelopes containing the plates were opened or tampered with before they were returned. The outer envelope was fastened with gum. Unquestionably this should have been sealed with wax, suitably impressed, seeing that the parcel had to pass through many hands, but of course the circle had to deal with it as received. The 'guides' informed them as to the contents of the packet, and so anxious were the members to verify the statement and see the result of the experiment, that they each made a contribution towards the expenses of one of their number, who, losing a day's work, took the package back to Sir Oliver's laboratory in Birmingham.

This was on January 7th, and the envelopes were 'responsibly' examined and the plates developed on *that* day. Ten weeks later, on March 27th, there appeared in your columns Sir Oliver Lodge's letter, but in it there is a most significant and unjust omission as to certain facts which occurred on January 7th.

When the messenger (Mr. H.) arrived he was received by Sir Oliver's assistant, Mr. E. E. Robinson. This gentleman, having done up the package, was specially authorised by his principal to check and open the same and develop the plates. Before this was done Mr. H. stipulated that he should be given a certificate if the guides had correctly described the contents, which proved to be very carefully protected in four separate envelopes by tissue paper, lead foil, &c. It was also agreed that Mr. H. should be allowed to take the envelopes back to Crewe to show them to the circle. Mr. Robinson then critically and methodically examined each cover. Finding them intact and in good order, the following certificate was then given:—

This is to say that the guides are quite right in saying that the packet contains two or three or more envelopes, lead foil strips and tissue paper and two plates face to face.

EDWARD E. ROBINSON.

January 7th, 1909.

On the plates being developed by Mr. Robinson in the presence of Mr. H. and two others, there appeared a long message on each plate. It consisted of twenty-one lines, which being compressed into a very small space only two inches by two and a half, is somewhat difficult to read, but it gives sound advice as to the best way of carrying out psychic experiments. (The message has since been repeated but more distinctly).

Mr. Robinson was so thoroughly satisfied as to the supernatural result of the test thus completed that he accompanied Mr. H. to the railway station, and actually wrote and paid for two telegrams, one to the circle at Crewe: 'Successful, your friend started back. Robinson'; and the other to Archdeacon Colley.

Mr. H. was heartily welcomed by his friends on his return, for their labours had been requited by success, and their faithful guides had indeed proved true.

The envelopes were, of course, handed round to a great many curious inquirers, and afterwards sent on to the Archdeacon, who, I understand, had them photographed and then took them to London, where they were again handled and examined by a number of persons.

After passing through these wanderings and frequent handlings, Sir Oliver Lodge sees them for the first time, and *very naturally* finds that they have been 'tampered with.' He then most unfortunately concludes that his assistant and accredited agent must have been deceived when he so carefully tested and opened the fresh envelopes some time previously. *Without even asking for a second test* Sir Oliver then still more unfortunately publicly charges someone with

having opened the envelopes and produced the impression on the plates 'by the most commonplace and normal means.'

A great reputation carries with it a great responsibility, and this most unfounded accusation has no doubt been eagerly reproduced by newspapers, who will take no notice of the vindication. Those working people at Crewe, however, feel the slur which has been so undeservedly and unkindly cast upon them just as keenly as Sir Oliver would feel a reflection upon his own honour.—Yours, &c.,

April 12th.

H. BLACKWELL.

## SOCIETY WORK.

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

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mr. Burton gave a splendid address on 'The Arisen Christ.' Miss Mona Rutledge sang beautifully. Sunday next, at 11 a.m., public circle; at 6.45 p.m., Mr. Friehold. April 22nd, at 7.45 p.m., Mrs. Neville.—J. J. L. HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Horace Leaf gave an earnest address on 'Two Conceptions of God' and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Imison (Nurse Graham), clairvoyant descriptions.—H. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Good Friday, after a tea, several mediums took part in a circle. On Sunday morning last Mr. Wrench conducted the marriage service of Miss Baily and Mr. Pendlebury. In the evening Mr. Smith spoke, and Mrs. Smith gave clairvoyant descriptions. Sunday next, Mr. Baxter.—J. W.

PECKHAM.—LAUSANNE HALL.—On Sunday last, morning and evening, Mrs. Webb gave convincing clairvoyant descriptions. Sunday next, at 11.30 a.m., circle; at 7 p.m., Miss Earle, trance address. 22nd, 8 p.m., Mrs. Wesley Adams; 24th, social, for benefit of Mr. A. Claireaux's widow and family; 6d. each.—C. J. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday, April 4th, the ministrations of Mrs. Boddington, and on Sunday last those of Mrs. M. H. Wallis, were much appreciated. Sunday next, at 11 a.m. and 7 p.m., also at the afternoon Lyceum, Mr. Colville will lecture; also on the 18th and 19th, at 3 and 8 p.m.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss McCreadie gave sixteen excellent clairvoyant descriptions, with names and messages, all recognised. Miss Otton beautifully rendered a violin solo. Mr. W. T. Cooper presided. Sunday next, at 6.30 for 7 p.m., Mr. E. W. Wallis, trance address on 'The Real Meaning and Spiritual Value of Easter.'—A. J. W.

SPIRITUAL MISSION: 67, George-street, Baker-street, W.—On Good Friday and Easter Sunday Mrs. Fairclough Smith delivered powerful addresses to large audiences. Solos were rendered by two members, and tasteful and effective floral decorations were contributed by friends. Many strangers expressed gratitude for the pleasure experienced. Sunday next, at 11 a.m., Mr. E. W. Beard. At 22, Prince's-street, at 7 p.m., Mrs. Fairclough Smith (see advt.).—A. H. S.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Miss J. Morris gave eloquent addresses on 'The Promise of Life.'—J. W. M.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mrs. Trueman gave an address and clairvoyant descriptions. On the 9th a public circle was held.—A. W. C.

HULL.—WRIGHT-STREET AND PERCY-STREET.—The opening services of the Psychical Research Society on Sunday, March 21st, were conducted by Mr. S. Bartlett, of Leamington, not by Archdeacon Colley, as stated in the report in 'LIGHT' of April 3rd.

READING.—NEW HALL, BLAGRAVE-STREET.—On Good Friday the 61st Anniversary of Modern Spiritualism was celebrated by a tea and public circle. On Sunday morning last Mr. P. R. Street gave an address, and in the evening Mr. F. T. Blake spoke on 'Resurrection' and gave clairvoyant descriptions.—A. H. C.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On April 4th Mr. J. W. Mahoney spoke on 'Spiritualism, the Pioneer of Spiritual Freedom,' and Miss Ross rendered sacred solos. On the 5th Miss Florence Morse gave an address with recognised clairvoyant descriptions. On Sunday last Mrs. Cannock delivered an address on 'Eastertide,' and gave clairvoyant descriptions.—D. M. L.