

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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This Alliance has been formed for the purpose of uniting together persons interested in the study of Psychical or Spiritualistic Phenomena, which throw fresh light upon the nature of man, and reveal him as surviving the change of death. It also provides opportunities of investigation, and affords information by means of papers and discussions.

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Notices of all meetings will appear regularly in 'Light.'

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NOTES BY THE WAY.

We must be very patient with the thirsty people who are always asking 'Why?' Why is a medium necessary? Why don't the spirits appear to me? Why darkness? Why cannot I see the rings of Saturn as well through a kitchen poker as through a telescope? 'Let us be patient,' as the poet says.

And truly some of these questions are useful, especially if we have grace enough to know that we do not know everything. Besides, many of these questions are good guide-posts, showing us the way that may lead to discoveries, even if they do not help in the making of maps. To know where to look is a strong point in the effort to find out things.

Here, for instance, is a thirsty Virginian, writing in a Chicago paper as follows:—

Dr. Peebles, who appears to be a leader in the ranks, has pronounced the marvellous happenings at the séances of the medium Bailey in Australia genuine phenomena. We are to understand that the 'spirits' who assist Bailey transport animals, flowers, and chattels of various kinds over lands and seas, through solid walls into the room containing these witnesses of these events. If these 'spirits' have this power why not enlist them in a plan that will convince sceptics?

Let a committee of sceptics in Paris, London, or New York, prepare a sealed letter, making a carbon copy of the same; place the sealed letter at a place satisfactory to these spirits, to be by them transported to Melbourne, and there delivered to a committee of unbelievers. Upon the receipt of the sealed message, let the copy be sent by mail or express for comparison; if it transpires that the original message has been carried over within a few moments, days, or hours, a few repetitions of such a performance ought to convince the most sceptical, or at least close his mouth.

I have read of the spiritual college called the Morris Pratt Institute, located at Whitewater, Wis., and understand it is sadly lacking in funds. A recent account of the doings of spirits, found in a late number of 'The Progressive Thinker,' contained the information that certain spirits had transported money into the presence of a medium with the explanation that it was brought from a wreck in the bottom of the ocean. As there are certainly large sums of sunken treasure, now lost to the world, why not employ these spirits to hunt it up and deliver it to a committee to be selected by the National Spiritualists' Association to be used, under the direction of the officers of the Association, for the building up of this Wisconsin college and for other purposes beneficial to the Cause?

If these suggestions are not sensible propositions, I should be glad to know WHY.

We quite agree with the thirsty Virginian, and echo his 'WHY' in capitals quite as large as his own: but we are not in the slightest degree impatient or discontented, fully recognising that we know next to nothing of the laws, possibilities and conditions of this wonderworld of mediumship.

We give a very cordial welcome to a new edition of Mr. A. J. Edmunds' scholarly and important work 'Buddhist and Christian Gospels, now first compared from the originals' (London: Luzac and Co.). This edition is the Tōkyō edition, revised and enlarged. It is impossible to say too much in praise of these two handsome volumes, so far as the interest of the subject and the industry and ingenuity of its unfolding are concerned; both are fascinating.

Of course, in regard to such a work, covering so much ground and depending so much upon personal points of view, there will be differences of opinion as to the meaning of words, or the association of ideas, or the dependence of one passage upon another, but everybody agrees that Mr. Edmunds has wrought successfully in a field where labourers have been few.

Mr. Edmunds does not attempt to show how the parallelisms came about, though he suggests that a few passages may have passed over to Palestine from India, which, at the time of Christ, was one of the four great powers, and in active intercourse with the Roman Empire. His main object is stated in a few lines, the whole of which we give:—

The two great missionary religions which travelled round the world in opposite directions until they met, have hitherto been strangers to each other. The younger one has called the older 'heathenism,' while the older one has called the younger 'the superstition of the Franks.' It is the aim of this book to compare, not their corruptions and idolatries, but their oldest and purest documents, regarded by each as the inspired oracles of its Founder. Such comparison will have the effect of making them respect each other, and hasten the day when mankind will be one.

We may add that the work is beautifully produced, and that it is, in every way, worthy of attention. The scholar will find in it treasures of knowledge; and the reader for entertainment will enjoy its 'fresh woods and pastures new.'

'Nivedita,' in her records concerning Swami Vivekananda, entitled 'The Master as I saw him,' gives us a curious side-light upon the relations of Buddhism and Hinduism, with a conclusion not by any means in harmony with accepted ideas:—

He was epitomising the history of Buddhism, one day, with its three cycles—five hundred years of law, five hundred of images, five hundred of tantras—when suddenly he broke off to say, 'You must not imagine that there was ever a religion in India called Buddhism, with temples and priests of its own order! Nothing of the sort! The idea was always within Hinduism. Only the influence of Buddha was paramount at one time, and made the nation monastic.' And the truth of the view so expressed can only, as I believe, become increasingly apparent to scholars, with time and study. According to it, Buddhism formed complete churches only in the circle of missionary countries, of which Kashmir was one. And an interesting morsel of history dwelt on by the Swami, was that of the adoption of the Indian apostolate in that country, with its inevitable deposition of the local Nāgs, or mysterious serpents living beneath the springs, from their position of deities. Strange to say, a terrible winter followed their disestablishment, and the terrified people hastened to make a compromise between the new truth and the old super-

stitution, by reinstating the Nāgs as saints, or minor divinities of the new Faith—a piece of human nature not without parallels elsewhere!

On the same page appears the touching and pretty little poem, illustrating the gentle condescension of the Buddha:—

The Blessed One passed by my house,
My house—the Barber's!
I ran, but He turned and awaited me.
Awaited me—the Barber!
I said, 'May I speak, O Lord, with Thee?'
And He said 'Yes!'
'Yes!' to me—the Barber!
And I said, 'Is Nirvana for such as I?'
And he said, 'Yes!'
Even for me—the Barber!
And I said, 'May I follow after Thee?'
And he said, 'Oh, yes!'
Even I—the Barber!
And I said, 'May I stay, O Lord, near Thee?'
And he said, 'Thou mayest!'
Even to me—the poor Barber!

Of this poem, Nivedita says:—

The original form of this anecdote, as it appeared in the Buddhist texts in old times, under the name of Upāli Prichchā (lit. questions by Upāli, the barber), has been lost; and the fact that there was such a writing in existence, has been proved by its mention in other Buddhist books, e.g., 'The Vinaya Pitaka.'

'The New Age Magazine,' in its very homely fashion, says, 'Some people can't translate. They are all O.K. in their own language, and have that very pat, but if you grapple them with another lingo they are all at sea.' 'Some people think language itself is truth, and that words are facts.'

There is much truth in this; and all our 'orthodoxies' show it. All over the fields of controversies, we are disputing about words, and do not know it. 'Many members of the orthodox Christian Church are all right in their lingo,' says this quaint writer, 'but they refuse to either talk or to translate any other language':—

There are many Theosophists, and New Thinkers, and Spiritualists, and Swedenborgians, and Christian Scientists, in just the same narrow fix. They are O.K. with their own shibboleth and terminology, but all at sea when some other language which tells the same story is used. Nevertheless, we are approaching a world language, both in common human speech and in philosophy and religion. It is not here yet, but it is coming. And it has commenced to come.

The Spirit of God, working through the human conscience, is transforming the world. Nothing else moves the world but the human conscience, which is the voice of God in the life of man. There is no other voice of God. This voice of God working in the conscience of man is all the time uncovering things and laying bare truth. It dispels the illusions of sense. It finds the substance beneath appearances. It shows the spiritual verities within and above the material and external.

A young Indian, now in London, a member of the Brahma Somaj, lately heard of the death of an uncle in India. One of his first acts was to go to a trusted minister in London to ask him to offer prayers with him, on behalf of the relatives, for the welfare of his departed uncle. 'The Indian Messenger' has the following record, indicating a custom of the Brahma Brotherhood:—

We have to record with much grief the passing away of Premanshunath, the fifth son of Babu Jadunath Chakravarti. The burden is heavy indeed for the old parents who not long ago lost another grown up son. Divine service for the welfare of the soul of the dear departed was held last Monday, the 12th inst., at 9 a.m., at 17, Baitakhana-road, the residence of Babu Jadunath Chakravarti. The service was conducted by Babu Gurucharan Mahalanabis, and short prayers were offered by Bhai Kantichandra Mitter and Pandit Preonath Sastri. Babu Himanshunath, an elder brother of the deceased, offered

a prayer on behalf of all the brothers. May the Merciful Father grant peace to the departed soul and consolation to the bereaved family!

The astonishing statements made by Dr. W. J. Cameron, recently reported by us, have suggested to us an explanation of such phenomena as the noisy struggle in the upper room. It has always been difficult to understand how such scenes, if genuine repetitions of a reality, get themselves enacted, to say nothing of the gross injustice and cruelty of taking a victim again and again through the horror, say, of her own murder. What if such scenes are often, perhaps usually, nothing more than theatrical exhibitions by departed freaks?

The specially sensible readers who read 'LIGHT' through, advertisements and all, will have noticed a call to the beautiful little Hall in Gordon-square (University Hall) for to-morrow (Sunday) evening, the 12th, when Mr. Page Hopps will commence a course of Lectures on 'THE DESTINY OF MAN IN A FUTURE LIFE.' All seats free. The course will include appeals to a perfect God, to Jesus and the Bible; and will end with the presentation of 'A Rational and Humane View of Man's Destiny.'

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At which CLAIRVOYANT DESCRIPTIONS of spirit people present will be given by Miss S. McCreadie and Mr. A. V. Peters.

Music, Social Intercourse, and Refreshments during the Evening.

Particulars of subsequent meetings will be given in the next number of 'LIGHT.'

SPECIAL NOTICE.

CLAIRVOYANCE AND PSYCHOMETRY.—On TUESDAYS, September 14th and 21st, at 3 p.m., Mr. David A. Leisk, the Scotch-Californian medium, will give illustrations of Clairvoyance and Psychometry. Fee 1s. each to Members and Associates; for friends introduced by them, 2s.

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

MRS. BRIGHAM AND MISS CUSHMAN.—Writing from Walsall, Mrs. H. T. Brigham and Miss B. V. Cushman say: 'As we journey southward and realise that our visit to Great Britain is nearly at an end, our thoughts and our hearts are full of the memories of the many kindnesses extended to us. The list is too long to mention names. All have been very good to us, and we shall not forget it. We are sure it is not wrong to mention especially Mr. E. W. Wallis, who has made all arrangements for lectures, forwarded our letters, and in every way helped to make our visit pleasant and our work successful; may he and his see their own good work prosper.'

SEANCE WITH CARANCINI, THE ITALIAN MEDIUM.

A séance for physical phenomena was held with the medium Francesco Carancini, of Rome, at the rooms of the London Spiritualist Alliance, on the evening of September 3rd. The sitters, who had been got together privately, at short notice, were all well-known Spiritualists, in whom perfect confidence could be placed. They sat round two tables placed end to end, with contact of hands and feet; the medium was held by the sitters on each side.

The following phenomena were obtained: touches on the back and shoulders of the two sitters guarding the medium; one of them had his coat pulled. A chair was heard several times scraping over the floor; it moved about three feet, touched a sitter's chair, then described a circular course, and was afterwards lifted over the heads of the sitters, slightly touching one of them, and placed on the table, over, but not touching, a smoked plate which had previously been deposited on the table; on this plate were written the words: '*Viva l'Inghilterra* (long live England). A small chess-table was overturned; it was within reach of the medium's arm, but his hands were held at the time. The curtains were displaced and separated, and knockings were heard behind them, keeping time with movements of the sitters' hands and with knocks made by them on the table. Cold draughts or currents of air were also felt. Some light objects, and another smoked plate, were placed in a screwed up cabinet, but these were not disturbed.

Photographs were taken in two cameras by a magnesium flash after the plate and chair had been brought onto the table. The curtains are seen to be parted at the moment of taking the photograph.

MAN'S DIVINE SONSHIP.

An article by G. W. Buckthought, published in 'LIGHT' for August 21st, contained the following sentence: 'Humanity at its highest is akin to divinity; and at his best man is the "Son," yet only the Son of God.' That sentence contains, it seems to me, the very core of the revelation which Jesus Christ made to mankind. No religion has done so much to raise the sense of the value of the individual. Under the influence of Christian thought the whole status of men and women is being lifted. Much remains to be done, but surely no one will deny that the 'good news' of the love of God for man proclaimed by Jesus has been the inspiring force of many efforts to save and restore and protect those who would otherwise have been lost to themselves and to humanity.

The claims of Jesus for the individual are stupendous. 'He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me.' 'Be ye therefore perfect even as your Father which is in heaven is perfect.' He anticipates for man exaltation to union with God, like unto his. The New Testament is full of similar expressions: 'He that overcometh, I will give to him to sit down with me in my throne, as I also overcame and sat down with my Father in His throne.' Such a prospect as that might lead to the deification of humanity, and when the truth conveyed is accepted *alone*, this is the tendency. But no religion has so conspicuously emphasised the grace of *humility* as the religion of Jesus; and the danger of self-exaltation which may lie in the realisation of man's divine nature and destiny is entirely counteracted by the truth of sonship, which is the very essence of the faith of Jesus the Christ. 'The Son can do nothing of himself.' This is, indeed, the core of his revelation concerning men. The profundity of the truth, the wisdom, the proportion and balance in the message of Jesus grows upon the soul as experience shows more and more plainly the perils of unbalanced contemplation of even true ideas.

In his book, 'Orthodoxy,' Mr. G. K. Chesterton says, truly: 'This was the big fact about Christian ethics, the discovery of the New Balance. . . . In one way man was to be haughtier than he had ever been before; in another way he was to be humbler than he had ever been before.'

This same recognition of the *balance* in the teachings of

the New Testament is very forcibly and beautifully set forth in a book called 'The Gospel of Rightness' (by C. E. Woods; Williams and Norgate), a work which abundantly repays thoughtful reading, and which will be more specially acceptable to students of a mystical turn of mind. In this work the *Gospel of Rightness* is set forth as a gospel of reconciliation of opposites, of which reconciliation the very shape of the cross is a symbol.

The divine glory of humanity and the perfection of humility (of which the child is the symbol), find their reconciliation in the truth taught by Jesus, the truth, namely, that man's divinity is always in the relative case, always and forever the divinity of Sonship.

The above-mentioned book also deals, in a way interesting to students of Spiritualism, with St. Paul's doctrine of the spiritual body.

H. A. D.

SPIRITUALISM IN BELGIUM.

The Belgian Spiritist Federation held a congress at Jemappes, on May 30th and 31st of this year, at which reports were read from the photographic sections at Antwerp, Liège, Brussels, and Namur. The results of attempts to repeat the experiments of Commandant Darget, as to the influence on the sensitive plate of human radiations and thought-projections, though not very encouraging, show that there is need for further research. The impressions obtained by placing the finger-tips on the plate while in the developing bath have been imitated by using, instead of the fingers, glass tubes heated to a temperature of about 100° Fah. by a current of hot water. It is, therefore, concluded that either the effects produced are due to the warmth of the fingers, or the influence of the fluidic emanations is the same as that of heat.

Some indications of fluidic projections were obtained, as for instance, on a plate applied to the operator's forehead for fifteen minutes while he read a poem. This produced a mottled effect, noticeable also in a plate exposed for three hours in a camera focussed on a point above the head of the medium while she slept in a totally dark room.

Among the subjects discussed at the Congress were the best methods to be adopted for propaganda, for the encouragement of circles of investigators, and for the development of mediums, especially those with healing gifts. It was reported that a large number of cures, some of them quite remarkable, had been effected by magnetic and healing mediums.

A curious case of 'spirit identity' is reported. In March last, at a circle near Mons, a writing medium obtained a communication giving the name of Jean-Baptiste Lavaux, of St. Nicholas, Ghent, priest, director of the Convent of Sisters of St. Vincent de Paul, and honorary canon of St. Bavon, who died at Buggenhout, on June 28th, 1900, at the age of sixty-six, having been born at Ghent on August 17th, which would indicate 1834 as the year of his birth. The official details afterwards obtained showed that this communication was almost precisely correct: 'Jean-Baptiste Lavaut, born at Ghent, August 17th, 1834, director of the Convent of St. Vincent de Paul, honorary canon, died at Buggenhout, June 28th, 1900.'

TO CORRESPONDENTS.—E. BIGELOW.—As you will see, 'The Necromancers' is reviewed by Miss Bates in this number of 'LIGHT.' We agree with you that if 'every manifestation, however pure and beautiful it may be apparently, is in reality the work of fiends, the poor Devil must be very busy! Satan has "sorrows" indeed if he is obliged to preside at every séance all over the earth.' But, of course, all spirits who manifest to Catholics are 'saints' or angels, while those outside the pale of 'the Church' must be content to deal with visitors from the other place. It is the old claim—none genuine but from the original firm.

'HARTLEY UNIVERSITY COLLEGE.'—You do not give us your name. Do you write on behalf of the college? Letters should always be accompanied by the name and address of the writer for the satisfaction of the editor, not necessarily for publication. This applies also to 'M. S. P.'

THE ROMAN CATHOLIC POSITION.

BY MISS E. KATHARINE BATES.

'The Necromancers,' by one of Archbishop Benson's two Roman Catholic sons, is likely to give a one-sided and exaggerated view of spiritualistic phenomena, as being dangerous and undesirable, to that large section of the reading public which is already prejudiced against any form of psychical research, and even to those who have had their interest in these matters awakened and have made some tentative steps towards further investigation of the subject. The former will be confirmed in their prejudices, and the latter may probably be frightened out of the path of sane and scientific research through the gruesome horrors depicted by Father Robert Hugh Benson.

It will be well, therefore, to make a few remarks upon the book, which may help to free those who have read, or intend to read it, from the hypnotic influence of an author, who, whilst of necessity holding a 'brief' for the Roman Catholic Church, writes with so much apparent open-mindedness and absence of any special bias, save that of a sane and wholesome observation of facts. For it is part of Father Benson's policy not to ignore facts. Rather does he bring out their essential and undeniable truth into the full glare of day, emphasised and accentuated by every device of a keenly artistic and dramatic mind.

The work undertaken lately by Mr. Raupert, in a lecturing tour in America, at the instigation of Pope Pius X., is the same work (possibly under the same inspiration?) as that which now lies open to us in 'The Necromancers.' The point of departure in both cases, the very pivot upon which both the lectures and the book revolve, is the undeniable fact that these things really and truly *do happen* in spite of acknowledged fraud and dishonesty in many typical cases. This admission, of course, adds fifty per cent. to the value of Mr. Raupert's or Father Benson's subsequent denunciations of spiritualistic practices. 'The man *must* be open-minded if he admits that these things are facts,' is our instinctive comment. Upon this foundation our hypnotic friends now proceed to build up their structure.

Father Benson is even more subtle than Mr. Raupert. Whilst much of the early part of the book is, on the whole, mediocre in treatment from the spiritualistic point of view, he carefully abstains from the usual vulgar error of painting such a caricature as Browning has given us in the famous 'Sludge, the Medium.' Poor Browning's anger, disgust and jealousy, roused by his gifted wife's belief in something which did not appeal to himself, quite blinded him to the fact that the weight and value of words is always in exact proportion to their self-restraint and not to their violence. Our author has learnt that lesson. It is a pity he could not have taught it to his heroine, Margaret Marie Deronnais.

The thread of the story is rather thin and strictly conventional. The above-named young lady is the adopted daughter of a colourless little woman, who lives on the outskirts of a small country town, amongst charming and luxurious surroundings, and whose only genius lies in completely ignoring unpleasant events which might otherwise cause her anxiety. 'When things did not fit with her own scheme, either they were not things but only fancies of somebody inconsiderable, or else she resolutely disregarded them.' Against this shadowy background the character of her adopted daughter is intended to shine with extreme brilliancy. Father Benson is evidently in love with his heroine, but it is doubtful if anyone else will follow suit. For one thing, he makes his adoration of her 'sane and wholesome' personality, of her regular features and rounded chin, and dark coiled hair and large, steady, serene brown eyes, rather too obvious. In spite of all this (possibly on account of it), Maggie is not 'convincing,' except as a rather boring and tiresome young woman, with an excellent opinion of herself and a stock of dogmatic assertions upon subjects of which she is entirely, and even confessedly, ignorant. The third member of the charming early Victorian home is, of course, the hero—the only son of the colourless

widow, and the object of Maggie's robust and rather unrestrained devotion.

Father Benson lacks the power of character drawing of his brother, E. F. Benson. The latter can describe a heroine who at once appeals to the sympathy of the reader, as being charming without a suspicion of priggishness. You feel that you also would have found such a woman delightful. The author has no need to insist upon his heroine's charms: she speaks and acts in certain ways, and straightway you realise that *you* would have been fascinated by anyone who acted and spoke in just that way. Father Benson, on the contrary, *tells* you how charming and saint-like and 'wholesome and sane' Maggie Deronnais is, all through his three hundred and thirty-six pages, with the result that at last you feel you would like to slay Maggie, simply because you are so intensely bored by her and her perfections. 'She whom I love must have a touch of earth,' but Maggie has no touch of earth beyond her vigorous and foolish denunciations of matters as to which she is obviously ignorant, even of the most elementary facts. These denunciations would be looked upon, by her worshipping creator, as touches of heaven rather than of earth!

The same method is very observable in the case of Laurie Baxter, the hero of the book. We are told that he is manly and virile and tender-hearted and courteous and impulsive, with 'more than his share of brains,' and that he wears a picturesque costume in the evenings, consisting of swallow-tail coat, white shirt, knee breeches and buckled shoes; as a proof, presumably, of his artistic temperament. Yet Laurie Baxter impresses us as a rather weak and foolish young man (with 'brown curls touched with gold,' grey eyes dim with tears and clean cut passionate lips, drawn in a line of angry self-control), when he is first introduced to the reader as suffering an agony of sorrow through the sudden death of his *fiancée*, Amy Nugent; the pretty and rather 'underbred' little pink and white daughter of the village grocer. It is easier to picture Laurie Baxter as engaging himself to this young person than as the worthy object of the immaculate Maggie's persistent devotion. It is only fair, however, to remember that in real life strong-minded young women appear to have the faculty of falling desperately in love with weak-minded young men. Possibly some scientific law of positive and negative electricities, and of supply and demand, may be involved in this undoubted fact. The grocer's poor little 'pink and white' daughter only peeps, as it were, into the first few pages of the book, which opens upon the day of her funeral. Thenceforth she is merely the convenient peg upon which to hang Laurie's spiritualistic researches. These form, of course, the *raison d'être* of the volume.

On the day when his poor little love's body has been left in the grave, Laurie forces himself to come down to luncheon in his mother's house and then and there meets Mrs. Stapleton, who is described as the conventional type of New Thought woman: one who has passed through the usual stages of Buddhism, vegetarianism and Christian Science, &c., and is engaged in spiritualistic phenomena in the company of her friend, Lady Laura Bethell, a wealthy spinster in Queen's Gate, and with the assistance of Mr. Vincent, the only really well-drawn and convincing character in the whole book. As we have already intimated, Mr. Vincent is no ordinary mediumistic impostor. He is an honest man, a gentleman, kindly and humorous and reticent; with an atmosphere about him which you feel it would have been worth while trying to penetrate—in a word, he is the only one of Father Benson's marionettes into whom he has managed to infuse some breath of life.

Laurie has become a Roman Catholic, during his years as an Oxford student, and he and his adopted sister, Maggie, are therefore at one as regards their faith. For Maggie Deronnais has been brought up in a convent school in France, and we are told that she is half French; but her name and this fact of the convent school are the only indications of French parentage on either side. She is unmistakably 'true British' save for these labels.

Mrs. Stapleton's visit first sets Laurie upon the road of psychical investigation. He looks up a book on Spirit-

ualism, which is conveniently at hand in the library, and is encouraged to read it by Maggie's tactless and ignorant remarks about Spiritualism in general and Mrs. Stapleton in particular. It must be admitted that Laurie has some glimmering sense of logic and fair play, which seems to assert itself only when he is somewhat sulkily combating Maggie's feeble denunciations.

'I think it's horrible.' 'I hate the whole subject.' 'I thought her (Mrs. Stapleton) quite dreadful.' 'The Spiritualist theory seems to me simple R O T, rot.'

These are specimens, culled at hazard, of Maggie's views of argument. It is scarcely to be wondered at that they acted as incentives rather than deterrents upon a young man of even average abilities! Laurie goes up to London, is introduced to the wealthy spinster lady in Queen's Gate, and the genial and gentlemanly medium, Mr. Vincent—and here the real play of the book begins. His motive is to get into communication with his lost love, who, in addition to her pink cheeks and absence of breeding, is described as having had a fascinating stammer and a trick of playing with her fingers as though they were performing on a piano. These two peculiarities are naturally very valuable assets from the evidential point of view, which is doubtless Father Benson's reason for emphasising them in the early part of the story.

More than one séance is described as taking place in Lady Laura Bethell's house, with Mr. Vincent as the materialising medium. We need not recapitulate the details of these; suffice it to say that, at the first sitting, Laurie is suddenly profoundly entranced, and the supposed spirit of his dead fiancée, Amy Nugent, speaks through him for an hour and a half. Many evidential details are given with regard to his thoughts and acts during the early days of his bereavement. All his trance utterances are taken down by Mrs. Stapleton and carefully preserved, so that he may be confronted with them when the pendulum of his convictions swings once more to the point of incredulity. Mr. Vincent, however, tells him, on the spot, of the 'Amy' control, which impresses the boy considerably, after a few minutes of angry suspicion—for at first he believes that all the information said to have been given during his trance has really been obtained by normal means. Laurie goes through the usual reaction of feeling later. Scepticism becomes once more dominant, and at length it is necessary for Mr. Vincent to play his trump card by confronting the boy with the pages of writing taken down by Mrs. Stapleton during his long trance: these contain, amongst other things, evidential matter regarding the condition of Amy Nugent's grave; statements which could by no possibility have emanated from Laurie's own brain and which are only verified later, when he returns home for a holiday and visits the churchyard.

In spite of an attempt to account for these statements on normal grounds, the young man is greatly impressed by them, and another severe blow to his scepticism is dealt when he visits Mr. Vincent in that medium's own rooms, and sees a pencil rise up suddenly from the table, and 'tilt very hesitatingly and quiveringly, as if pulled by a spider's thread,' and eventually fall back to its original position. Then it rose again, 'forming an acute angle with the plane of the table in an entirely impossible position'; then it rose higher, swung on its point, and, after another pause and quiver, rose to its full height, remained poised for an instant, then fell with a sudden movement, rolled across the table, and dropped on the carpet. This display of the power of will over matter is described as having made a profound impression on the young man, who watched it with 'white face and parted lips,' and seemed to consider it as some kind of *primâ-facie* evidence for his other experiences.

A far more interesting episode is Laurie's 'dream,' which is really a cleverly written account of his leaving the body and returning to it again, under conditions of great horror and overwhelming fear. Between him and his body stood a mysterious Presence, so hostile and terrible, so obviously bent upon preventing his return to normal conditions, that a gigantic exercise of will was necessary to overcome his paralysis of terror. This Presence is explained later by Mr.

Vincent as being 'the Watcher on the Threshold,' 'whose main business seems to be to restrain, if possible, from re-entering the body those who have left it.'

Here, again, Father Benson treats as a universal fact that which must be, at worst, an exceptional experience. We know quite a number of persons who have this power of leaving the body, and sometimes of watching the physical form on the bed or on a couch or in an armchair, as the case may be, but in these instances no such horrors as those experienced by Laurie Baxter have taken place, although on several occasions friends have assured us that *they themselves* felt a great reluctance to return to earth conditions and that only a strong sense of duty compelled them to take up the earth body again. We are told that at one of Lady Laura Bethell's séances, with Mr. Vincent as usual in command, a diffused and 'misty-like nebula' was seen, which, with a strange and gently whirling motion, seemed to arrange itself in lines and curves. Gradually the shape and semblance of a head swathed in drapery appeared; features formed, and finally the eyes, nose, mouth and chin of a young girl were visible. This, naturally, turns out to be the face of Amy Nugent looking gravely and steadily at her lover, whilst half through the drapery of the figure and half apart from it, appears the face of the sleeping medium. A young clergyman present gives a gasping sigh, hastily rises from the table and is nearly scared out of his life; being only induced by a 'fierce feminine whisper' of 'Sit down, sir! sit down this instant,' to resume his seat.

Once more we come across Father Benson's strongly dramatic instinct exercised in contradiction of almost universal experience. We have attended many materialising séances, but cannot recall a single instance where any such exhibition of terror took place; certainly not in the case of an outsider, such as Mr. Jamieson. It was not *his fiancée*, and his nerves must have been in very bad order for any such gasping and startling results to have been brought about by seeing this quiet and grave young face looking at another man! But as Laurie Baxter has been described by the author, as watching with 'white face and parted lips' an ordinary lead pencil standing up for a moment on a wooden table, perhaps the latter considered the 'gasping sigh,' when a face appeared upon the scene, as a mere question of artistic values. Laurie, for once, seems to have taken matters more equably, and to have been chiefly disquieted by the attempt to square his Roman Catholic beliefs with his spiritualistic experiences.

A typical 'law coach,' with whom Laurie is reading, and to whose very unsympathetic ears he confides his experiences, endeavours to restore the balance of things by telling him it is all 'blasted rot'; although this Mr. James Morton confesses that in addition to a 'chap who went off his chump' through these practices, he has also known a very sensible and capable solicitor who had not only dabbled in Spiritualism, but who still believed in the truth of the phenomena—of course as emanating from the Devil! How could such a good Catholic as Mr. Cathcart think otherwise? This Mr. Cathcart is obviously drawn from Mr. Raupert, and shares all the experiences and convictions and views of the latter. There is an attempt to make Mr. Cathcart the *Deus ex machinâ* of the book, but this is scarcely successful, and his *raison d'être* seems to be merely that of emphasising what we may call the Raupert view of Spiritualism, as demonology *pur et simple*.

(Continued on p. 440.)

TRANSITION OF MRS. LYDIA MANKS.

The many friends of Mrs. Lydia Manks, who visited London eight years ago, and for several years was successfully engaged as a test and clairvoyant medium, will regret to learn that she passed away on August 12th last from heart failure. Mrs. Manks is warmly remembered by a large number of persons for her kindly disposition and many good works, and Miss McCreadie, who has received this news from Mrs. Armstrong, Mrs. Manks' daughter, says: 'I am sure that many a kind thought of sympathy will be sent forth to those who are left to mourn the loss of her bodily presence.'

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SOLOVIEFF TO TOLSTOY ON THE RESURRECTION.

'The Contemporary Review' for August contains a somewhat remarkable letter from the late Russian philosopher, Vladimir Solovieff, to Tolstoy on the Resurrection in which, in his way, Solovieff was a believer, both as regards Jesus Christ and ordinary human beings, though his letter is by no means clear as to the latter: and, indeed, as to Jesus Christ, we have to feel our way warily—so much so that we should have passed over the letter but for its specially original argument respecting the supremacy of spirit over matter.

Solovieff assumes, as admitted by Tolstoy, the progressive evolution of our world, involving the fact of the passage of its lower forms and degrees of life into higher and more perfect ones. He also assumes, as admitted, that the perfection of the spiritual being expresses itself in the individual spiritual life subjugating the physical one, and taking possession of it. He then proceeds to get out of these admissions what he wants in order to prove that we are bound to arrive at the truth of the Resurrection.

The argument is, as we have said, original: it is also very subtle. The spiritual force, he says, in its relation to material existence is not a constant but an ever-growing unit. In the ordinary animal it is more or less dormant, existing only in a potential state. In mankind its tendency is to expand and assert itself. At first, it does this by idealising, by discriminating between itself and animalism, and between the real self and the animal self: and from that going on to the consciousness of its independence, and then of its superiority: and, from that again, passing on to action, to win the mastery over material things. The inner significance of this is seen in the subjugation of the senses and their rule by the spiritual self and its power.

Is this the end? Not in Solovieff's opinion. The victory is not completely won while the old partnership between body and spirit is maintained. 'The hostile material elements' seem to triumph in death. Death, in fact, is actually the liberation of these elements with their 'chaotic life,' 'to the ruin of their rational continuity': and the victory of the lower seems complete. But to admit that is absurd, and a contemptible anti-climax, the 'victory of unreason over reason, of chaos over cosmos':

and this is the more manifest as we move higher up the scale of human life.

Such a victory of the lower over the higher is at once seen to be not only a contradiction but an impossibility in view of the fact that the spiritual force has been and is essentially an ever-progressive and all-mastering one. The animal gravitates to reason: man gravitates to spiritual life: and spiritual life is manifestly master. The inference is that spiritual life predicts and promises immortality, or, as Solovieff says, *Christ*. 'If the very essence of the world's evolution is the struggle with chaos and death, during which the bright spiritual side, though slowly and gradually, is still making headway, then is the Resurrection—that real and definite victory of the living being over death—a necessary stage of that evolution; in fact, as far as principle goes, a termination of it.' A future life, so far from being a miracle, is really the very reverse of that if a miracle is 'a fact that contradicts the general order of things,' for this futurity for the spirit-self is a fact that is 'absolutely necessary for the general order of things.'

Here, Solovieff seems to break down, for, instead of passing on to the logical inference that all men have conquered death and passed on to continued spirit-life, he suddenly ends in a quaint discussion of the resurrection of Jesus Christ, from the curious point of view, which we perceive is becoming somewhat the fashion—that the spirit-self of Jesus Christ conquered the body by somehow absorbing it: and it looks as though that and that only is what Solovieff means by the Resurrection. He says of 'the idea of the Resurrection of the "first fruit of the dead"':—

The question is, has it been realised in that historical person about whose Resurrection the Gospels preach? Here are the foundations on which I support my conviction as to the actuality of the Resurrection of that person, Jesus Christ, 'the first fruit of death':—

The victory over death is the necessary natural consequence of inward spiritual perfection; the being in whom the spiritual principle has decidedly and definitely acquired strength over all that is low cannot be conquered by death.

Spiritual power, having reached the fulness of its perfection, unavoidably, so to say, overflows the borders of subjective psychological life and encompasses also the physical life, transforms it, definitely spiritualises it, and binds it indissolubly with itself.

And, further on, he says that the highest stage of the spiritual conception had to be personified in a living being who had to 'show forth the strength and victory of the spirit over the hostile bad element, with its final expression, death, not only in thoughts and artistic examples, but in acts. That is, it had really to resuscitate its material body into a spiritual one.'

We fully admit the force of this argument; and, in its way, it is really splendid; but we must not be dazzled by it. It really would be, what Solovieff's argument intends it to be, a magnificent demonstration of the spirit-power if it went on conquering and to conquer until it actually conquered death by annexing and absorbing its enemy, and turning the material body into a spiritual one. But we are at once driven to ask: If Jesus Christ did this, what of it? His so-called 'Resurrection' is then of no value for us, either by example or promise, for no one else has so triumphed, and, so far as we can see, there are no indications of anyone repeating his triumph.

It is useless to tell us, as Solovieff does, that the testimony to such a Resurrection is conclusive. It may be, but it is no longer interesting. The more conclusively you prove it, the more absolutely you exhaust it of any value; for the resurrection of Jesus Christ has value only in so far as it is a promise and an exemplification of ours: and, as Solovieff leaves it, it is neither.

But perhaps he intends us to infer that our triumph is won in another way; that, while Jesus Christ was able to achieve the full and manifest victory over the body by annexing and absorbing it, we shall achieve it by shaking it off and marching on in spite of it. We hope that is his meaning. Any way, it is the only meaning for which we have any use.

THE LAW OF HEALTH AND PEACE—A STUDY OF ESOTERIC VIBRATIONS.

LECTURE BY W. J. COLVILLE, DELIVERED AT 110, ST.
MARTIN'S-LANE, W.C.

(Continued from page 425.)

No one can be happy or at peace who sees only the ruffled surface of the outer sea of physical existence, and as the problem is ever pressing more and more imperatively for solution, Why do we encounter seeming disaster and injustice? it can be confidently stated that unless the answer is supplied intuitively, or by means of an illumination of the intellect from the soul state, the demand for adequate knowledge to interpret satisfactorily the mystery of mundane existence must for ever remain unsupplied.

The famous American orator, Robert Ingersoll, was not satisfied with his avowed agnosticism, which oscillated between radiant hope and sombre unbelief, according to his varying mental moods and tempers. At no time in that great popular agitator's career did he positively deny, and at no time could he definitely affirm, the immortality of the human entity. Ingersoll had mingled freely with Spiritualists and had witnessed Spiritualistic phenomena, sometimes of a highly convincing character, but though he was neither timid nor dishonest nor given to insincere mental reservations, he did not, for he could not, boldly avow himself a believer in Spiritualism or in any of the many philosophies which accept the doctrine of immortality as a tenet of faith or as a result of knowledge.

Spiritualists at times are unwittingly unjust to those who do not see eye to eye with them; this is specially the case when people are pronounced 'cowardly' because they do not avow a confidence they do not feel. One of the most needed phases of spiritual teaching often sadly neglected is that which turns attention away from surface phenomena to interior perception. What we only cognise with one or more of our five bodily senses we do not truly know. Sense cognition may serve as an eye-opener, and may lead many students of their own human nature to look deeper as certain lines of research may be definitely pointed out by interesting manifestations appealing to the senses, but when a final analysis is made and conclusive evidence is weighed and sifted, it will always be discovered that a point of absolutely unshakable conviction is not reached until interior perception has grasped a truth and held it firmly, no longer subject to the sway of fluctuating, and often dubious, material presentations. Peace there cannot be where doubt presides or uncertainty prevails. Incertitude and rest are radically incompatible, therefore it is only to the extent that we are at one with the supreme source of satisfaction—the most interior plane of our consciousness—that we can know repose amid the agitations of our intensely mutable material existence.

Very little light is thrown on the law of health or harmony by merely stating that we are 'vibrations in a universe of vibrations,' or by uttering any other of the trite sayings of lightly accepted Occultism. Vibration implies substance or force in motion, and as there can be no motion without both a mover and a something moved, so there can be no vibrations unless some intelligent energy is at work operating upon a plastic or mobile element. The entire material realm or universe of matter is the negative respondent to the positive action of intelligent spirit which is the moving power, the directing energy throughout the universe. That which is positive moves, that which is negative is moved.

There can be no antagonism between spirit and matter as though one were good and the other evil; but one is positive and acts, the other is negative and responds to action. When metaphysical teachers define terms clearly, no longer befogging those who study under them with bewildering abstract hypotheses, the terminology of denial will have become obsolete, for instead of the much asserted, and also much controverted, declaration, 'There is no matter,' place will be given to the comprehensible affirmative, *Intelligence controls matter*. It is useless to deny the existence of aught that visibly exists, for nothing is destroyed by declaring that it has no place in the scheme of things.

There is, however, an auto-suggestive philosophy of interpretation which gives credibility to the beneficent effects proceeding from very grotesque verbal statements. Every person is surrounded with an auric belt which is his private atmosphere; this personal surrounding, being an individual appurtenance, can be modified and entirely changed as to its condition by affirmations and denials such as mental healers use frequently; it consequently follows that many a time cures are effected by altering the rate of vibration of this belt of aura which is the immediate sphere of the individual and is just as germane to the individual from whom it proceeds and whom it encircles as the rings of Saturn or the belts of Jupiter pertain to a specific planet. Now just as the bright belts around Jupiter give light and glory to that planet, and the rings around Saturn enshroud that darker orb in a veil or shroud of mystery, so does the astral environment of any individual both determine and reveal the status of the individual who generates it and is encircled with it. Herein lies the first wide field for altering circumstances; it is your own aura that must first be changed by your own thought, then you may proceed through the medium of this improved and clarified auric emanation to reach remoter conditions from your own private and particular centre of activity. Too many people strive to begin far away from their own immediate states instead of commencing their activities within themselves and working primarily with what lies close at home.

Practical Occultism, which deals very largely with vibrations, must be prepared to give to all its students vitally important lessons in interior self-regulation, or its philosophical generalisations will fail to meet the actual requirements of the many who are looking toward it for an elucidation of the problem of harmony which is the discovery of peace and health. During a busy summer at a resort in America called Greenacre, a great many visitors to that fascinating school of philosophy, charmingly situated on the border between New Hampshire and Maine, were very greatly edified by simply gazing upon the Peace Flag which has long been one of the conspicuous institutions and ornaments of the place. During one of the present lecturer's brief visits there a suggestion was made that a peace emblem should be composed of the seven colours of the rainbow, and the suggestion thrown out in our first lecture in the Eirenon (as the lecture hall is termed) was immediately taken up by a young lady in the audience, who set to work at once to consecrate her artistic talent to the production of a Rainbow Peace Flag which, in the form of a most attractive mural decoration, was placed, as soon as finished, behind the speaker's desk in full view of all who should enter the hall. Miss Sarah Farmer, the original promoter and presiding genius of the Greenacre Conference Movement, hailed its introduction with delight, and we have been truly pleased to learn that as a silent benefactor and ideal suggester that charming emblem has done much good work during several summers since it was completed. The seven prismatic colours on a white background must always suggest complete harmony, and though any one of them may be used separately for the production or inducement of some special beneficial result, the entire octave of colour is necessary to express the perfect thought of unity, from which all notions of uniformity must, of course, be rigorously barred.

In our special teachings concerning sound and colour vibrations we attach the following significance to the ascending scale, which should always be considered both musically

and chromatically: (1) A.—Red, Mineral World; (2) B.—Orange, Vegetable World; (3) C.—Yellow, Animal World; (4) D.—Green, Animal-Human World; (5) E.—Blue, Intellectual-Human World; (6) F.—Indigo, Moral-Human World; (7) G.—Violet, Spiritual-Human World. These are the seven spheres alike within us and around us. The completed octave—White—is an expression of perfect unity, denoting the soul state which is immortal, and the source whence all expressions are derived. The emblem of the Circle suggests completeness unexpressed. The Winged Globe suggests the duality which is embraced in unity and typifies the state of the soul in angelic conditions. The Triangle is the revealed life when father, mother, and offspring stand disclosed as the three in one, or one in three. The Cross suggests, to all who know its inner or esoteric meaning, co-operation of intellect with emotion, the blended state where reason and feeling hold united sway. The Square has always stood for equity and for a declaration in action of the principle of universal confraternity.

As many people to-day seem to require some definite outward aids to equalisation of their interior force, these ancient mathematical and geometrical designs are of great use, and as a convenient exercise for helping all to more readily attain to harmonic mutual breathing we advise that some portion of the Multiplication Table be chanted at the opening of the proceedings of an Occult lodge, or assembled group of students. Whatever induces harmony within results in health without, and as health is not procurable or sustainable by any outward means alone, no matter how reasonable such means may be, we advise all who fail to discover a cause for their sufferings of body in any outward violation of order to look deeply within their realms of thought and feeling and practise some direct and simple exercise which clearly suggests an ideal idea to their awakening consciousness.

To take any one great word and hold it before your mental vision, and allow the contemplation thereof to lead you whithersoever it will, is one of the plainest and most practical directions given by experienced instructors to all who seek to know the Vibratory Law. Regular systematic rhythmic breathing follows rather than precedes the needed mental exercise; that is why we place the mental act of concentration before any special dissertation upon breathing. When your affections are pure and your thoughts exalted, you will find that normally sustained breathing will certainly ensue, and it is a matter of great interest to the student of experimental psychology at all times to take note of the respiratory changes which follow closely upon all improved mental states and attitudes.

SPIRITUALISM ON THE GOLD COAST.

'The Journal of the African Society,' quoted by the 'Review of Reviews,' tells of 'a new fetich' which has been 'imported' into the Gold Coast, and which seems to bear a resemblance to what we might expect to find in a West African spirit control. Its mode of procedure is thus described:—

The fetich makes known its will by rapping with a stick held by two men sitting at a table in the centre of a circle. The members of the circle take an oath to observe certain rules. Some of these are: Always to speak the truth; to think no ill of anyone; to respect other men's wives; to bewail no person whom the fetich kills; and other rules are from time to time decreed, but are not readily divulged. In return, the fetich undertakes to punish lies, ill thoughts, adultery, and witchcraft; to drive the devil out of sick children, cure barrenness, shower down spontaneous wealth, and so forth.

It is quite a regular thing to find that strict morality is a requisite for those who would court the favours of the spirit world, among all people, even so-called 'savages' and 'heathen.' Arnold S. Banks in the 'Theosophist,' when describing the ritual in use among the North American Indians, says:—

The true neophyte must have manifested the same harmlessness, simplicity, and purity as those which caused the neophyte in the classical mysteries to be known as 'the little child,' and which was evidently referred to in the saying in Matthew: 'Except ye turn (from the attitude of the outward path to that of the homeward) and become as little children, ye shall in no wise enter into the Kingdom of Heaven.'

THE ROMAN CATHOLIC POSITION.

(Continued from p. 437.)

This old gentleman, who is described as having a bird-like face, who is alert and brisk and 'spatted and gloved,' has an encounter with the medium, Mr. Vincent, in which he certainly comes off second best, leaving the latter victorious on the field. The only time he attempts to exercise any personal influence upon Laurie (at a restaurant where he has plotted and schemed to meet him) he makes a hopeless muddle of his opportunity through want of tact. After this, he settles down as a sort of benevolent Catholic Paul Pry; fussing over the situation, sending telegrams and mysterious notes to Maggie Deronnais, whom he admires almost as profoundly as the author does, but whom he can only help by giving her the moral support of knowing that he is hovering about and may appear upon the scene at any moment; although he does not seem able to do anything very useful, not even when he takes rooms in the village inn and looks 'out on the moonlight with a bearded face' after a severe tussle of five hours with his law papers, which have been transplanted from his London chambers to give him the chance of meeting Maggie in a lonely lane and telling her that her beloved Laurie is decidedly obsessed and must be redeemed through her courage and love.

A well meaning but inefficient Roman Catholic priest—Father Mahon—is completely and rather sensibly put out of the reckoning, by the two conspirators in the lonely lane, and it is arranged that Miss Deronnais, with her 'magnificent' courage and devotion, is to tackle the situation alone. This obsession of Laurie's seems to have been brought about at the last *séance*, described in the book as taking place in Lady Laura's house but much against her judgment; for she also has evidently a weak corner in her heart for the fascinating Laurie, and fears he may come to harm in some mysterious way, should he go further in the investigations. But to the ordinary lay mind this *séance* seems to have been only remarkable for its success. Amy Nugent again appears, this time fully formed and swathed in some light stuff, resembling muslin, that shrouds the upper part of her head and then falls to her feet.

In all probability Father Benson obtained a dispensation to attend some materialising *séances*, with a view to writing this book, for his description of the 'mask-like set of the features, as if the life that lay behind them had not perfectly saturated that which expressed it,' will be familiar to many of us. At the same time, Amy is described as a very charming apparition, and her personality seems to have gained both in beauty and dignity since she left earth conditions as the pink and white, underbred little daughter of the village grocer. But Father Benson is evidently not of our mind in this matter. Poor little Amy did nothing more criminal and terrible than look 'pretty and appealing' as she went forward from the cabinet and the sleeping medium: yet the second time she did this 'the catastrophe fell'! The author has given a vivid and dramatic description of a howling tempest that set in, with fierce storm and driving rain, just as the *séance* in Queen's Gate was about to begin. The storm was probably necessary, both on theological and literary grounds; on the former, as indicating the proper *mise-en-scène* for the diabolical (?) powers let loose in Lady Laura's comfortable home; on the latter, as accounting for Laurie's remarkable and otherwise incomprehensible behaviour. At the previous *séance* he had gazed at his Amy without even the amount of alarm that had accompanied his sight of the uncanny lead-pencil. The first appearance of Amy seems to have struck him as a most amazing but in no way unsatisfactory incident, except, indeed, as giving a possible extra shake to his already waning interest in his newly-found faith. But at this last *séance*, when Amy appeared in a far more perfectly formed manner, looking as pretty and innocent and appealing as ever, Laurie, for some unexplained reason, shoots back his chair and falls across the table 'with a horrible tearing cry from

the throat,' attempting to snatch or seize 'something real and concrete that stood there.'

Now Laurie Baxter had given his word of honour (p. 155) that he would attempt no violence, and that he would be entirely under Mr. Vincent's orders, having been warned of the disastrous results that might otherwise be entailed upon the medium. It is only charitable, therefore, to conclude that the raging storm and the electrical state of the atmosphere had conspired to make him break his word. One would naturally suppose that when he fell forward with a horrible cry and seized 'something real and concrete that stood there,' he had, in fact, seized the 'kindly and humorous' Mr. Vincent, and that Laurie's consequent *désillusion* and return to the Catholic fold would be the natural result of Mr. Vincent's kindly and humorous but rather thin arguments to account for his 'real and concrete' appearance—as Amy Nugent. But our author is far too astute for this!

Following the present Papal and Raupertian lead, he does not seek to invalidate the truth of spiritualistic phenomena; that is far too elementary. The Roman Catholics are clever enough to see that it is too late in the day to deny facts that are being proved through scientific methods; but that these facts can be far more efficiently dealt with on the lines that 'they are perfectly true, but they are also diabolical.'

This is stage number two. Stage number three will not be reached until science has been forced to peg out part of the psychical domain as an annex to our present limits as regards Nature; and then our Roman Catholic brothers will be the first to point out that this apparently supernatural region has always been acknowledged and recognised by them, although scientists and Anglicans alike have taken so long to come up with them! So Father Benson does not denounce Mr. Vincent as a mere spiritualistic fraud and impostor. On the contrary, 'Amy Nugent' is a genuine materialisation, only she is *not* Amy Nugent, but a wicked, impersonating spirit, who has learnt all 'pretty Fanny's ways,' stammering and finger playing included, and who has sufficient knowledge of occult forces to materialise a temporary body in order to deceive, and eventually obsess, his unfortunate victim, Laurie Baxter. This he does by calmly appropriating the latter's physical body, in which he journeys down to the old house, in order to spend Easter with Laurie's unfortunate family. It is at this crucial moment in the story that old Mr. Cathcart, in his spats and frock coat, elects to take rooms at the village inn, in order to watch, from the opposite side of the road, the battle to be waged between his 'magnificent Maggie' and her unfortunate beloved—for we can scarcely call Laurie a 'lover' so far as any initiative on his part is concerned.

The admirable Maggie has a very bad time during the night, which she spends with Laurie in the smoking room, doing battle with the obsessing fiend. When either he, or Laurie himself, or *both*, have been reduced to the last extremity of exasperation, through Maggie's courageous but rather nerve-straining appeals and persistence, the fiend shifts his quarters and gives Maggie a proof of his power. The struggle between her and the obsessing power within her is very graphically told; in fact, this is the strongest and most convincing part of the book, and cannot be condemned as exaggerated or merely intentionally sensational, as is the case with so many of the author's other episodes. Obsession is not only a possibility but a reality, as many know to their cost; but cases of obsession arise even more frequently amongst those who are absolutely ignorant of spiritualistic researches, than amongst its devotees. We can all prove the truth of this assertion if we choose to do so.

The book is worth reading for the sake of the three pages (pp. 303-306) in which the struggle is so realistically described—a struggle in which 'two personalities faced one another, welded together in a grip that lay on the very brink of fusion.' We need not say that Maggie's courage and love win the day. Laurie, once more in possession of his own personality, is found by Miss Deronnais (when she wakes up from a well-earned sleep) to be lying opposite to her, 'his head on his arm, breathing deeply and regularly,' in the little smoking-room which had witnessed the long struggle and the final

victory. Maggie has a victory also, in the end, over her half-hearted lover's coldness and indifference, who, in his enthusiastic gratitude for her self-sacrificing struggle with the obsessing fiend, certainly gets so far as 'turning his troubled eyes' upon her and saying, 'Why, Maggie!'—but we may all hope that eventually her perseverance met with more adequate reward than this. The reader is certainly left to infer that it was so.

In the epilogue, four months later, Father Benson puts his own nebulous theories, as accounting for the facts, into Maggie's vigorous and rather dogmatic mouth. These theories are mentally untidy and conveniently vague. The Americans would say that his ideas greatly needed 'combing out.' He is certainly wise in giving them as his heroine's *dicta*, and not his own.

This book will doubtless be widely read for several reasons. Being written by the son of a well-known Archbishop of Canterbury, it is bound to attract members of the Church of England. It makes a still stronger appeal to the Church of Rome. It is very final and dogmatic, and thereby saves people the trouble of thinking for themselves, a trouble which, in these days, so many resent. Again, there are sufficient grains of truth in the descriptions to enable certain people to feel comfortably assured that they are being gently guided, in an open-minded and unprejudiced way, towards the blissful Paradise of unanswerable conclusions. The joy and peace of the Roman Catholic Church lie just in this direction. *Certainty* appears to many of us the *summum bonum*, in a world where everything is a process and nothing is really final.

To hold the judgment in suspense is an exceedingly unpleasant experience for the natural man. We want to be *sure* of things; not to analyse and judge and 'try the spirits.' 'Let us have peace at any cost, even if to obtain it, we must sacrifice truth! Let us exaggerate a little here, dramatise a little there—give up all faith in evolution, as an unproved heresy—describe an occasional occurrence under varying conditions, as a necessary consequence of one special set of conditions, which seem to threaten our power or our position!'

If, in addition to all this, one has an artistic mind, a lively fancy and a fluent pen, there is no reason that such books as 'The Necromancers' should not be published *ad libitum*, in the hopeless attempt to stem the tide of scientific knowledge and evolutionary development, by theological prejudice and Papal denunciations.

FAITH AND MIRACLES.

Elizabeth Towne says in the September 'Nautilus':—

A writer asks, 'That faith that is said to work miracles—what is it and how can it be obtained?'

For the clearest definition of faith go to a very old-fashioned book called the Bible: 'Faith is the substance of things hoped for, the evidence of things not seen' (Hebrews xi. 1).

Rotherham's literal version translates it thus: 'Faith is, of things hoped for, a confidence—of facts, a conviction when they are not seen.'

Paul's next words, according to Rotherham, were these: 'By faith, we understand the ages to have been adjusted by declaration of God: to-the-end that, not out of appearances, should that which is seen have come into existence.'

I quote these sayings of Paul's, not because he is 'authority,' but because they are truths, tested through ages. Nobody has improved upon Paul's definition of faith so far as I know. Science, philosophy, and religion confirm it. All history and all life prove it.

The absence of faith is inertia, despair. Faith is love's lure to more wisdom. Faith moves mountains, men and gods. Faith is not a *thing* to 'be obtained.'

It is the spirit inherent in every atom of the universe from corpuscle to amœba, from amœba to man. It is an inherent energy to be used, a lure to be followed.

Paul called it a 'fruit of the spirit.' Fruit you eat and are refreshed. Its seeds you plant, and behold more fruit.

A little faith *followed* spells more faith.

A translation of Heb. xi. 1-3, by Ferrar Fenton, may be given for comparison: 'Faith is the standing-ground of the hopeful, the conviction of unseen facts; and our fathers proved

it. By faith we comprehend that the ages were arranged by the continuous intention of God, so that from the unseen the visible appeared.'

Faith might be described as the power of perceiving, and forming in our own minds, a true image of spiritual things, whereby, as we are assured, they may become actualised on the plane of outward events.

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.

Problems for Spiritualists.

SIR,—Your correspondent, 'L. H.' complains in his letter on 'Problems for Spiritualists' ('LIGHT,' August 28th) of the triviality of certain spiritualistic phenomena and concludes paragraph number one with the inquiry: 'Is this the best that can be achieved, and are we to be satisfied with commonplace futilities?' May I suggest that this question is answered in the opening sentence, wherein the writer is described as a 'convinced Spiritualist who has received much help from one beyond the threshold.' As to the use of physical manifestations, about which your correspondent asks, they have obviously done their work when 'they have succeeded in convincing inquirers,' as he writes.

In paragraph two, 'L. H.' laments the trivial nature of spirit messages and trance utterances, and asks whether inspired speaking 'cannot be developed and improved until it becomes something of real benefit and help.' What does 'L. H.' understand by 'inspiration'? Presumably, that the speaker is controlled to speak by some force outside himself; but does it follow as a matter of course that the 'inspirer' is a being of high intelligence and virtue? May he not be a very ordinary person whose vanity is gratified by holding forth, and who is intellectually the inferior of those whom he addresses? This is no matter for surprise, since 'control' is not the monopoly of the able or educated. Again, communications are apt to be affected by the mentality of the medium through whom they pass, which may easily account for the paucity of messages from advanced spirits. There is reason to believe that many are deterred from making the attempt to communicate, owing to the uncertainty of getting a message delivered correctly. In psychical, as in any other research, patience and perseverance are necessary, and Modern Spiritualism is an infant in arms. Is it quite reasonable, then, to complain of its disordered condition, and voice one's dissatisfaction at its failures? Spiritualism has not come to save us the trouble of thinking things out for ourselves, or to relieve us of responsibility. In that case it would be a curse rather than a blessing. It is here to demonstrate the truth of what is still doubted by many, although taught for ages—the indestructibility of life.—Yours, &c.,

BIDSTON.

SIR,—I, for one, very much share the views described by 'L. H.' in 'LIGHT,' but I cannot suggest a remedy except that of seeking enlightenment from the spirits themselves.

It is a puzzle to me when I read that Sir William Crookes conversed with a being from another world for over two hours at a stretch and yet has nothing to tell us as to what was said by that being, though I believe all he wrote concerning the experience.

Spirits will sometimes tell us that their power is used up or that conditions on their side are not favourable for further phenomena. Why do they not tell us what the power and the favourable conditions are? Why do they not explain what it is that enables them to use some people as mediums and not others?

Two or three weeks ago I read of the supposed spirit of Sir Isaac Newton being questioned on gravitation. Sir Isaac had no sooner arrived than he remarked that he could remain no longer, and after giving a hurried reply to one or two questions, he left. Why did he not promise to come at another early séance and give a lecture on gravitation, which he said he understood more perfectly now than he did when on earth?—Yours, &c.,

A. V.

SIR,—After reading the letters of 'L. H.' and others on the *bona fides* of spirit phenomena, photographs, &c., I cannot but think that all the hundred and one queries that crop up on the various points in connection with Spiritualism, and which tend to scepticism, are satisfactorily answered by the one word 'faith.'

Faith in what? Faith in God and in humanity, or mankind; faith does literally remove mountains, faith covers a multitude of impositions, but whilst we personally retain a whole-hearted faith all these small items fall into their proper place and sequence, and whilst there is genuine coin of the realm there will always be forgers or coiners. The personal equation answers all these problems. What do I believe, have I faith? that is the point for each to put to self, because spiritual evidence seems to me like man and wife, who are sometimes like the blades of a pair of scissors—wide apart—but let any third party interfere and they close up, snap, much to the detriment of the intermediary. Now Spiritualism works like that. Is the evidence of table-tilting, photographs of spirits, clairvoyant pictures, psychometry, &c., sufficient; are they true, or useful, or any good? The answer is that the only satisfactory proof is really the measure of the receiver's faith. No third party can prove, disprove, or explain, but only add to the confusion if there be any in the mind. Therefore, my remedy would be: see, hear, and experience all you can; keep an open mind, and have a supreme faith in God. This last is essential because it leaves all eternity to realise the solution and truth of all things, whether phenomena be trickery or genuine, but a too hasty conclusion as to the worthlessness or triviality of the matter may land us in blank atheism or nothingness, because God seems to perform all great actions by the most trivial and insignificant mediums and means. To faith let us add knowledge, or self-experience, and to knowledge, patience, and thus all these problems and perplexities will unravel themselves and the true will swallow up the false.—Yours, &c.,

THOS. MAY.

Eastwood-road,
Rayleigh, Essex.

Telepathy v. Spirits.

SIR,—There is one point which I think has been missed in your criticism of Mr. William Archer's article in the 'Morning Leader,' and it is this. Mr. Archer apparently imagines that the choice lies between telepathy between the living and spirit communication from the dead, and that the former explanation is more easily conceivable, therefore preferable; but Mr. Archer's acquaintance with the phenomena in question is evidently very superficial. Can anyone pretend, after reading the cases in which Mrs. Piper and Stainton Moses bore part, that telepathy between living minds is any explanation whatever of the phenomena? When facts are revealed unknown to any of the sitters present, and only verified by reference to other parties, or when predictions are made which are fulfilled in course of time, in what possible way can telepathy afford an explanation? I myself have been told by mediums of facts which I certainly did not know at the time, and which the medium had no chance of knowing as she did not know me from Adam. These facts were given in the form of messages purporting to come from certain of my dead relatives whose names and descriptions were correctly given. Where does telepathy come in?

No! the choice lies between the spirit hypothesis and clairvoyance to a degree amounting to little short of omniscience on the part of the medium. Whichever horn of the dilemma she takes, science must confess herself beaten, her positions being untenable.—Yours, &c.,

H. L. S. WILKINSON.

'An Interesting Apport.'

SIR,—In 'LIGHT' of August 21st (p. 403) you inquire if any reader can identify an Ensign Arthur Wilson, of 21st or 91st Fusiliers, whose wallet, with crossed rifles, was brought to a séance at Melbourne from the Cashmere Gate, Delhi, and who apparently fell in a military expedition there.

The story is inaccurate. The 21st Regiment was a Fusilier Regiment, the 91st were Highlanders, not Fusiliers. Neither of these regiments served at Delhi during the war of 1857, since which date not a shot has been fired there.

Officers, moreover, do not wear rifle shooting badges. No officer of the name of Wilson was killed at Delhi during the campaign.—Yours, &c.,

KENDAL COGHILL,
Colonel.

August 27th.

[Major H. W. Thatcher sends us some correspondence which he has had with the War Office and India Office in reference to this matter, from which we learn that Colonel Arthur Robert Wilson served in the Indian Army about 1864-65. He was appointed Ensign, Bombay Infantry, on December 20th, 1851, and died at Kensington on January 2nd, 1904.—ED. 'LIGHT.']

Spirit Photography : A Suggestion.

SIR,—In a letter just received from Mr. A. K. Venning, of Los Angeles, Cal., U.S.A., that gentleman says :—

'Your letter, with draft, received a few days ago, somewhat delayed. I thank you for it. Mr. Wyllie's fare has been paid out of the 242dol. 32 cents, and the balance handed to him for the settlement of personal matters, as formerly suggested by me. He leaves here on August 20th, and should reach Rothesay during the first week in September. He feels rather daunted at the interest that has been aroused by his visit, fearing that he may fail to meet expectations, that people expect too much. I think myself, if conditions are favourable, they will get more, not less, than they expect : some, at all events. I must say that I am rejoiced that success has crowned our efforts at last. The thanks of all concerned are due to you for the interest and energy you have shown in pushing the matter through. I shall be greatly disappointed if Mr. Wyllie does not achieve a great success. We have done our best, anyhow, and now it remains with his spirit band to complete the work.'

I wish again, through your columns, to thank the gentleman in the Midlands who, in the interests of science, enabled me, by the prompt remittance of £48, to divert Mr. Wyllie from South Africa and bring him to this country, and I also thank all the other subscribers who have given their aid, so that we shall now have opportunities of having sittings with this reputable medium at convenient centres throughout the country—a thing which has never been attempted before—and, finally, I beg to thank the Press for the help the contributors and leader-writers have given in creating interest and a healthy spirit of inquiry, and, I trust, a genuine healthy atmosphere for Mr. Wyllie's particular work.

As indicated, sittings will be given at Rothesay, and the date for the reception of visitors will be duly advertised in 'LIGHT' after consultation with Mr. Wyllie. In this connection, I beg to suggest to the secretaries of the leading societies, that at least one society in each district should form a sub-committee, with a secretary, to arrange to have sittings held at some central place, in the interest of their members, giving Mr. Wyllie a free hand in the conduct of his sittings, but at some period during his stay a series of test sittings could be held : these sittings to be conducted by persons of ability and repute—and especially by well-known Spiritualists—selected by these 'sub-committees'. This would be much better than for self-appointed and irresponsible individuals and amateur photographers, who know six or sixty ways of producing sham spirit photographs, but no one single way of producing a genuine one, from harassing our invited visitor with their insulting absurdities. Mr. Wyllie will be willing to meet properly accredited persons, and help in carrying out all reasonable suggestions made to him.

He will fulfil all agreements which I have made on his behalf, and as a rule will supply all materials required, except that where visitors wish to bring their own plates they can do so. He will give his time, materials and services as a photographer, doing his best, but does not and cannot guarantee psychic photographs to all or indeed any of his patrons.

At Rothesay we shall supply a suitable room for sittings ; the background, or screen, dark room, which will be fitted up by Adamson and Son, the well-known photographers, and all plates used will be supplied by them, as received from reputable firms. Mr. Wyllie will get good conditions and freedom in the exercise of his gifts, and when the right time comes, acting on behalf of those who have authorised me, a series of test sittings will be held, possibly extending over a week, so that there will be reasonable opportunities for repeat sittings. If 'extras' appear on the plates, portraits—identifiable or not,—flowers, symbols and other signs which should not be there according to ordinary photographic experience, the 'extras' will be genuine. Humanly speaking, nothing else will be possible, except photographs which will be psychic blanks. If the 'extras' appear, well and good, and I hope they will, if not Mr. Wyllie will be held blameless. Sitters should maintain a calm attitude and not expect, or demand, too much, and where possible, in the event of non-success, have further sittings. This will be best for them and for the medium.

Owing to absurd letters received, and some in the Press, I wish to say that as long as Mr. Wyllie is under our roof and the experiments are conducted under our supervision—with and without the assistance of reputable photographers—I will not be a party to the waste of time and annoyance of our visitor by gentlemen who are dominated with a fixed idea of fraud, or by amateur photographers who wish to photograph the sitters while Mr. Wyllie is doing his work. The ladies and gentlemen who arrange to have sittings with Mr. Wyllie here will come to sit to him, and not to irresponsible persons whose failure or

success will be of no value as evidence of the reality of this phase of physical phenomena. My suggestion, then, is that Mr. Wyllie, who is willing now as in the past to give test sittings to duly accredited persons from leading societies, should, as far as possible, be allowed to do his work under the best conditions for the exercise of his mediumship at the hands of all British Spiritualists.—Yours, &c.,

JAMES COATES.

P.S.—I have received the following additional contributions to the fund : Miss Mary Mack Wall, London, £2 ; Mr. Macfarlane, Edinburgh, 10s. ; 'A Friend,' 5s.

Glenbeg House, Rothesay, N.B.

An Interesting Experience at Durban.

SIR,—When Mrs. Loie F. Prior was at Durban recently, a little party was formed to visit Marrion Hill Monastery, some twenty miles from Durban, and while going over the place we were informed that there was to be a funeral in the afternoon and if we chose we could see the ceremony. The dead brother had only just come down from Delagoa Bay and had died the night before of black water fever. The body, dressed in the regulation cassock, cowl, and sandals, the face being bare as well as the feet and hands, was carried on a bier on the shoulders of four of the brethren. It was buried without a coffin, being lowered into the grave with ropes. The ceremony was very impressive. As the body was being lifted off the bier the head turned to one side and a dark liquid issued from the mouth. Mrs. Prior was so affected that she mentally threw out this thought : 'Oh ! you poor soul, I wish I could help you.'

This funeral made a lasting impression on our party for the rest of the day, so much so, that it was recalled several times afterward. On our return to Durban, we dined with one of our party and afterwards a 'sitting' was held. Mrs. Prior passed under control and her hand was moved as if to write. After a few moments she asked for pencil and paper, and when they were supplied, the following message was written in a handwriting entirely foreign to Mrs. Prior : 'I want help. You were sorry for me. Brother Alphonze. God bless you. All alone in the dark—all alone. I will come again.'

Mrs. Prior's 'control' then took charge again and told us that the writer was a monk who had died at Delagoa Bay of black water fever about a year ago. He had received the thought thrown out at the graveside, had followed us home and could only communicate by writing as he did not understand control at all. The little Indian girl who always places Mrs. Prior under control took possession, and requested that we should ask the medium who it was that she had seen coming in at the door at the beginning of the sitting. This we did, and Mrs. Prior replied immediately, 'Why, the monk that we saw buried to-day.' We came to the conclusion that one of the controls had made a mistake when she said this spirit passed away a year ago at Delagoa Bay.

The lady of the house where this sitting was held is a young medium just developing, and the following night her controls stated that the monk who wrote through Mrs. Prior was one who had died at Delagoa Bay a year ago, and not the one we saw buried, but he had come from Delagoa with him and, catching the thought so strongly thrown out at the graveside by Mrs. Prior, he had followed us home. Some days later this young medium's husband mentioned these incidents to a business man who is interested in Spiritualism, and asked him if it was possible to find out the name of the monk we saw buried at Marrion Hill. This gentleman was in the registrar's office on the following day, when some of the brotherhood came in to register the death of this brother, and it was found that his name was *not* Brother Alphonze, but that he belonged to the same Brotherhood, in German East Africa, as the one spoken of by the control, and both had died of black water fever. He also ascertained that a brother of the same order had died at Delagoa Bay about a year before, thus verifying what had been told us by the controls of both mediums. It was fortunate that we were able to substantiate what the controls said, as even Mrs. Prior felt sure that the spirit who wrote was the same one whose body we saw buried.

This experience goes a long way towards proving what the spirits so often tell us in our circles where clairvoyant descriptions are given, that where discrepancies creep in, more often than not we are wrong and not the controls, and if all were as fortunate in being able to trace the matter out, a great many of the test messages that are being given would be admitted, and considered good evidence of spirit return.—Yours, &c.,

J. L. ELMORE.

Experiments.

SIR,—‘Subliminal’ asserts (‘LIGHT,’ p. 407) that ‘the table is controlled by the thoughts of the sitters,’ and narrates two cases to substantiate his assertion. Doubtless this is true in some cases, but not in all, and you are right in saying in your note that ‘this theory does not cover the ground of all the facts,’ as is manifest from the case to which you refer on pp. 367, 368 of ‘LIGHT.’

A case occurred in my experience which proved unmistakably that the movement of the table on that occasion was independent of the thoughts of the sitters. Four of us sat: my wife, my daughter, a gentleman friend, and myself. When the table began to move, I asked the intelligence to give his or her name, and, in response, that of one my sons, who had passed on a few years before, was spelled out. I asked if he wished to convey a message, and this came: ‘I see you’—as the next letter was ‘h,’ I immediately thought that the word would be ‘here,’ but instead it was ‘have,’ and the whole communication was: ‘I see you have my hair.’ This, to my wife, daughter, and myself, had no meaning, but the gentleman was overcome with emotion, and explained that the last time he saw my son (who passed away in Liverpool) he got from him a lock of his hair as a keepsake (they had been intimate friends in Dundee), and he had it with him, a fact of which none of us were aware. He also said, in answer to my question, that when the message was being given he was not thinking about the incident.

‘Subliminal’ does not say, but apparently means it to be implied, that *all* messages received by means of table movements are controlled by the thoughts of the sitters; but the instance to which you refer, this of mine, and many others which could be adduced, clearly prove that communications come from our friends on the other side quite independently of the sitters, being, as in my case, entirely different from their expectations, and referring to what is not present to their minds at the time. R. Dale Owen, in his book, ‘The Debatable Land,’ narrates similar cases (see pp. 345 to 358 of the 1891 edition).

I have no doubt others of your readers have had similar experiences.—Yours, &c., J. W.

Dundee.

Animals and the Future Life.

SIR,—When living in a country village I had a beautiful black retriever dog which, in course of time, began to run after sheep, so I returned him to the friend in London who had given him to me. Not having so much liberty as before he soon sickened and died. Some years afterwards, while I was staying with some friends, I woke up one night, seeing my dog standing with his paws on one side of my bed, after which I felt him jump over the bed. I immediately arose, and while standing by my bedside lighting my candle, I heard three distinct raps at my door. I called out: ‘Wait a minute, Miss—, I will open the door directly,’ but when I did so, to my great astonishment, there was no one at the door. I ran along the passage to my friend’s room and told her what I had seen. She said: ‘If you are frightened come and sleep with me.’ So I slept with her three weeks, after which I returned to my room, burning a night light every night. Since then two friends have passed away in that room. My mother also once saw a dog when sitting up very late one night, and she had no dog in the house.—Yours, &c.,

M. A. E.

Precipitated Pictures.

SIR,—With reference to Admiral Moore’s letter (‘LIGHT,’ p. 417), permit me, as the person accepting his challenge, to say that his withdrawal of it has been made with my concurrence. In the face of May Bangs’ alleged declaration it would have been a waste of time to go on with the matter.

There is a point on which I should like information, however; that is, the alleged declaration that she is no Spiritualist. This medium has given many manifestations, Professor Willy Reichel gives one in his book, in which also the sun played a part; are all these now regarded as fraudulent?—Yours, &c.,

M. WILMAR.

[Those only who have experimented with May Bangs are in a position to form definite opinions regarding the authorship of the pictures which they received. If they took adequate precautions against fraud and obtained satisfactory results, the ‘declaration’ reported in the press and made, no doubt, under legal advice, will carry little weight with them.—ED. ‘LIGHT.’]

SOCIETY WORK.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. Dudley Wright delivered an able and educational address on ‘Spiritualism in Relation to the Doctrine of Immortality.’ Mr. George Spriggs presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince’s-street, Oxford-street, W.—On Sunday evening last Mr. W. E. Long’s address was much enjoyed. Sunday next, at 7 p.m., Mrs. Fairclough Smith.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith’s address on ‘The Christ Spirit’ was highly appreciated. Sunday next, at 11 a.m., Mr. E. W. Beard.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—The regular meetings will be resumed on Sunday next, at 7 p.m., when Mr. T. O. Todd will speak on ‘Life’s Great Picture,’ and we shall be pleased to meet old friends.—A. W. J.

STRATFORD.—WORKMEN’S HALL, ROMFORD-ROAD, E.—On Sunday last Madame French’s interesting address on ‘The Duties of Spiritualists’ was much appreciated by a large audience. Sunday next, Mrs. E. Neville, address and psychometry.—W. H. S.

KINGSTON-ON-THAMES.—MARKET PLACE.—On Sunday last the opening meeting, addressed by Mrs. Fairclough Smith, was highly successful, the hall being filled to overflowing. Great spiritual power was present and the prospects are decidedly bright. Sunday next, Mr. Carpenter.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. C. Cousins gave an address on ‘Robert Burns’ and Madame Betty gave successful clairvoyant descriptions. Sunday next, at 6.45 p.m., Mrs. Gilbert, of Derby, address and clairvoyant descriptions, and on Monday, at 8 p.m., psychometric readings.—C. C.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. Kottnitz, vice-president, gave an address on ‘The Logic of Spiritualism,’ and Mrs. Imison, excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mr. H. Leaf, address and clairvoyant descriptions. Monday, 8, Mrs. Imison (Nurse Graham), clairvoyant descriptions; silver collection.—N. R.

SHEPHERD’S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good public circle was held; in the evening Mr. Abbott gave an address and answered questions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Miss Sainsbury. Thursday, at 7.45 p.m., social gathering. Wednesdays and Fridays, 8, members’ circles.—J. J. L.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Wesley Adams gave an address on ‘Harvest’ and well-recognized clairvoyant descriptions. Mrs. Yeo rendered a solo. Sunday next, at 7 p.m., Mr. G. R. Symons on ‘God is a Spirit.’ Monday, at 7, ladies’ circle. Thursday, at 8.15, public circle.—W. Y.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mr. Davis gave a lucid and pleasing address on ‘Spiritualism and Theological Reform.’ Sunday next, at 7 p.m., Mrs. Effie Bathe on ‘The Human Soul,’ illustrated by original paintings. Wednesday, at 8 p.m. prompt, Mrs. Imison (Nurse Graham), clairvoyant descriptions.—W. T.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Stebbens opened a discussion. In the evening Mrs. Effie Bathe’s address and replies to questions were highly appreciated. On the 2nd inst. Mr. Scott lectured on ‘Phrenology’ with demonstrations. Sunday next, at 11.30 a.m., Mr. J. Jackson; at 7 p.m., Miss Ryder. Thursday, address. 19th, Mr. T. O. Todd.—C. J. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good public circle was held. In the evening Miss Reid delivered an excellent address. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis on ‘Man’s Psychological Powers and Possibilities’ and ‘Why Spiritualism is Needed.’ Mondays, at 8, and Wednesdays, at 3, clairvoyant descriptions. Thursdays, 8.15, public circle.—A. C.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mr. Pardy gave good addresses and clairvoyant descriptions.—R.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Dawson’s excellent address on ‘Spiritualism, What it is, and its Obligations,’ was much appreciated.—H. B.

SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.—On Sunday last Mr. Gray delivered an address and Mrs. Harvey conducted a largely attended public circle.—J. S.

BRISTOL.—28, BATH-BUILDINGS.—On Sunday last Mr. W. G. Thomas spoke on ‘Death and the After Life’ and gave clairvoyant and psychometric readings.—A. G. T.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Letheren spoke on ‘The World-Wide Church of the New Dispensation’ and gave clairvoyant descriptions.—E. F.