

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,608.—VOL. XXXI. [Registered as] SATURDAY, NOVEMBER 4, 1911. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	517	The Churches and Modern	
L.S.A. Notices	518	Spiritual Science and Philoso-	
Suggestibility of Mediums	519	phy. An Address by Abraham	
Dr. Peebles on Mission Work for		Wallace, M.D.	523
Spiritualism	520	Care of the Body	526
Christian Science Healing	520	The Problem of Prayer	526
Notes from Abroad	521	Reincarnation: or Spirit Control	527
The Dean of Gibraltar on Angel		What is Knowledge?	527
Ministry	521	Position of Bed During Sleep ..	528
'Photographing the Invisible' ..	522		

NOTES BY THE WAY.

Every now and again some zealous pietist, finding his own business insufficient to occupy his attention, fires at us some foolish tract against our subject, or it may be a letter plentifully spiced with warnings and references to carefully selected and generally misunderstood scriptural texts. As a rule we consign them to a hospitably-receptive waste-paper basket. But we think it worth while gibbeting a recent communication as being peculiarly characteristic of the methods adopted by some of our pious critics. It takes the form of a tract entitled 'Spiritualism: What is It?' It commences with the assertion that 'the Scriptures tell us that it (Spiritualism) is having dealings with familiar spirits.' The Scriptures tell us nothing of the sort. Then, after a little slanderous nonsense concerning 'Englinton' and 'D. D. Hume'—the misspelling of whose names is significant of the knowledge of the writer of the tract—we read that 'some of the leading mediums have been open devil-worshippers.'

In proof of this astounding accusation the tract-writer (who is naturally deficient in the sense of humour) quotes a prayer delivered in 1877—so long ago!—by Professor Chaney at San José (California), in which the professor—in satire of the bigoted believers in the power of the Devil—delivered a mock invocation to Satan. (Robert Burns, by the way, did the same thing in his 'Address to the De'il,' but no one has ever accused 'the Bard' of devil-worship.) And it is on the strength of such an incident as the one narrated that the tract-writer launches his indictment against mediums as being devil-worshippers! Ignorance we can understand, but stupid ignorance, mendacious ignorance, malicious ignorance—what are we to do with it? Silence is not always the best answer. It may appear to be 'letting judgment go by default.' Let the dullards who concoct these dismal tracts be thankful that we do not descend to their own level and hurl the stones back at them, by selecting instances of knavery in their own communities. We could find no lack of missiles.

'Of the making of books there is no end,' and we apply the old saying in this instance to the torrent of volumes, large and small, which deal with the power of thought in its relation to daily life. We say this in no carping spirit. Rather we welcome the fact as an evidence of the ascent of humanity to new and higher planes of action and feeling. The books themselves are generally helpful, although there is a tendency in many cases to repetition, and the ideas are occasionally somewhat jejune. There is much good sense, however, in a little pamphlet, 'Power through Thought

Control,' by Marian Lindsay (L. N. Fowler and Co., price 3d.), and we select for quotation the following:—

It is often necessary to entertain worrying, depressing, and sad thoughts. Every situation must be looked at bravely and squarely if we are to know what strength and resource we must bring to bear upon it. We entertain such thoughts deliberately with the object of solving the problem, and such thinking is a deliberate act of the will. The introspection is normal and wholesome, and is accompanied by exterior activities directed to restoring happiness and peace of mind.

That shows discrimination, a quality not always conspicuous in writers on such themes.

There is, indeed, a 'fatal facility' about the methods of some of the 'New Thought' writers. They indulge in large and sweeping conclusions which a longer experience of life would lead them to modify considerably. We have known some sad failures in the case of persons who began life with the idea that they could go anywhere and do anything, and who have remained ardent believers in themselves until the end. On the other hand, we have met some very cautious and diffident souls who have nevertheless managed to make a tolerable success of things. The fact is that life is too large a matter to submit always to rules and methods. It is for ever flowing out in new places with quite unexpected results, and surprising us in ways that may be pleasurable or the reverse. Bright thought, sunny thought, fearless thought—we cannot have too much of these. But for the self-confidence that seeks to persuade the world that the geese it brings to market are really swans, there are some rude shocks in store. In other words, 'success thought' must have a measure of success ability behind it.

Referring to the reaction which has been seen of late years against the scientific dogmatisms of the latter part of the nineteenth century, a writer in the 'Times' remarks:—

... the law of the conservation of energy, holding, as it does, only of closed systems, cannot rule out the possibility of psychological influence except on the assumption that the physical universe is such a closed system with a finite quantity of energy which can neither be increased nor diminished.

That is certainly the fact, and modern philosophy is witnessing the retreat of scientific materialism to its 'last ditch.' Nothing is more eloquent of this changed order of things than the enthusiastic reception which is being accorded by the thinking world to the 'Creative Evolution' of Bergson.

Bergson's vision of life is a tremendous challenge to all the old mechanical systems. To quote another writer, Bergson sees life as

a vast universal groping force, an all-embracing impetus that he names the *élan vital*—the Life Urge. Under the pressure of this impetus existence is constantly diverging, sheaf-like, from the common root. . . . Existence, viewed in this manner, is neither accidental, as modern science would have us believe, nor shaped according to some preconceived plan, as the older philosophies believed. It is, instead, experimental. The Life

Urge seems to know what it needs only when it has attained it, and thus life is led into many side paths and blind alleys, although along its main path there is unbroken progress.

There is inspiration and encouragement for us in that latest development of the idea of evolution. It shows that philosophy is coming our way.

A little pamphlet, 'Colours: their Relation to the Physical, Mental and Spiritual Development of Man,' by Ida Ellis, has reached us. The subject is treated attractively, and there is a classification of colours in their relation to character and temperament which should be of interest to students. On the whole we are disposed to agree with the author's categories, especially the main one which places as Physical Colours, black, brown and grey; Emotional Colours, red, green, yellow and blue; and Spiritual Colours, violet, heliotrope, lavender and white.

'Byways of Ghostland,' by Elliott O'Donnell (Wm. Rider and Son, Limited, price 3s. 6d. net) is a book which appeals to the lover of weird and supernatural horrors. We say 'supernatural' advisedly, for we shrewdly suspect that the light of some of the scenes described in the book never was on land or sea. Vampires, were-wolves, 'fox women,' 'occult inhabitants of the seas and rivers,' 'Buddhas and boggle chairs'—there is a plentiful feast of horrors to raise the reader's hair 'like quills upon the fretful porcupine.' Nevertheless there is in the book much concerning the occult which is both true and reasonable. A healthy discrimination will have no great difficulty in drawing the line between that which is fairly credible and that which should be narrated to the marines (if the marines are really as credulous as the old saying would have us believe). In a sanely and benevolently ordered Universe there is no room for some of the horrific happenings related by imaginative writers on the occult. But there is a 'fearful joy' for some of us in reading about them—especially in hot weather, when it is refreshing to have one's blood 'run cold'!

From an article on 'The Power of Numbers' in 'The Occult Review' for October, we take the following:—

Whether we employ letters or figures, sounds or forms, we are making use of symbols to signal something to one another. It is our means of conveying ideas. How else do the gods speak to us but by symbols of form and sound, of colour and number?

There comes a time in the development of the human mind when it realises that a language—spoken or written—is a very arbitrary and limited thing, and that the expanded soul demands a much larger medium of expression. It is then that the fulness of meaning which resides in the symbols of art becomes apparent. It has been said—and with truth—that the sublimest form of language is music. It appeals to the consciousness as no other form of language can do, and interprets every mood of the soul.

When spiritual enlightenment leads the wanderer in the theological desert into The Promised Land, the cry is often raised that Religion is in danger, and for no other reason than that certain venerable assertions are felt to be no longer believable or nourishing to soul or brain. What nonsense it is! Nothing is in danger but certain remainders of innutritious shavings and chaff. True religion is helped on by every step the spirit takes into that Promised Land, just as it is helped on by all the natural onflowings of events. We must believe in the Mighty Leader and Evolver; but true belief is practical trust, not mere reception of a verbal creed. Moreover, trust always means readiness to go on, while the belief in mere words too often ends in the most calamitous standing still.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, NOVEMBER 9TH,

WHEN THE FOLLOWING SPEAKERS WILL TAKE PART
IN A SYMPOSIUM ON

'Some Unorthodox Systems of Healing':—

Mrs. Home on 'The Principles of the Science of Being.'

Lady Coomaraswamy on 'The Work of the Psycho-Therapeutic Society.'

Mr. W. S. Hendry on 'Vital Magnetic Healing.'

Mr. Percy R. Street on 'Direct Spirit Healing.'

Mr. J. L. Macbeth Bain (if in London) on 'The Immanent Christ the Healer of Soul and Body.'

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

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

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

Nov. 23.—Rev. Edgar Daplyn on 'A Modern Aspect of Immortality.'

Dec. 7.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America and Other Countries.'

1912.

Jan. 11.—Prof. W. F. Barrett, F.R.S.

Jan. 25.—Mr. Herbert Burrows on 'The Soul Problem and the Spiritual Universe.'

Feb. 8.—Rev. J. Tyssul Davis, B.A., late Principal of Buddhist College, Colombo, on 'Occultism in Buddhism.'

Feb. 22.—Mr. Angus McArthur.

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

Mar. 28.—Mr. E. E. Fournier d'Albe, B.Sc., on 'The Frontiers of the Soul: Dealing with Control, Possession, Multiple Personality, &c.'

Apr. 11.—Mr. E. W. Wallis on 'Interesting Incidents During Forty Years of Mediumship.'

Apr. 25.—Mr. Percy R. Street on 'The Inner Self as Revealed by Aura.' Illustrated with auric drawings of well-known people.

May 9.—Rev. T. Rhondda Williams.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, November 7th, Mrs. Jamrach will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, November 9th, at 5 p.m. *prompt*, Miss Constance Holmes will give an address on 'Scientific Palmistry,' to be followed by discussion. Miss Holmes has also kindly consented to give personal readings.

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

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

SPECIAL EVENING MEETINGS on Wednesdays, at 8 p.m. On November 15th clairvoyant descriptions will be given by Mr. A. V. Peters, and on the 22nd by Mr. A. Punter. Fee, 1s. each to Associates; Members free; Visitors 2s.

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

THE SUGGESTIBILITY OF MEDIUMS.

The demand for mental food is almost as great as the demand for 'the bread which perisheth.' Good books are good friends, which by wise counsel can help, by quiet suggestion instruct, and by genial humour enliven life. The perusal of a good book always leaves one wiser and better. It is so with Mr. Winbigler's work on 'Suggestion.*' Not that we are ready to acquiesce in all that is said. In fact, a good book should stimulate thought, and even provoke criticism. While there are many good things in this book, the author does not seem to be quite free from prejudice regarding the subject of 'Spiritism.' We feel that too much is claimed for suggestion—wide-reaching as that power undoubtedly is, it cannot explain all psychical phenomena.

But here we have a comprehensive treatise on suggestion, a handbook of value, and in the main clear reason and common sense reign. The author defines suggestion as 'a definite impression made upon the mind, consciously or unconsciously.' There is a close approach to F. W. H. Myers's definition in the following: 'The relation of suggestion to the subconscious may be rudely stated as that of key and lock. The power by which the mind will open and reveal its treasures is suggestion.' Or, as Myers wrote, 'suggestion is a successful appeal to the subconscious self.'

The writer seems to consider the subconscious self as the real self—the self that survives death, though this does not necessarily imply that the waking self does not survive. Strictly speaking, there is but one mind, though its manifestation may be manifold. The self just under the threshold is but a part of the whole man. That is the spirit-self, and in this relation the author wisely remarks:—

One thing must be recognised in reference to our spiritual life—namely, that the religious instinct or intuition in man has its roots and law of sequence and consummation from childhood to manhood in the deepest nature, and is manifested in the conscious life. The problem is the same in the child, and in the man, and in the whole human race. Whilst there may be incidental differences in men and races, differences also in methods of interpretation, yet the same law governs. It is a recognised fact that every thought, emotion, and volition of the mind is controlled by some law of life. These laws are established by Infinite Intelligence. The recognition of that Intelligence constitutes the basis of all true religion.

The rationalistic spirit is shown in the following:—

We favour the religious use of scientific methods of healing and the scientific use of religious methods. When our physicians and preachers are thus thoroughly equipped, it will not be long until all the great problems of disease and its cure will be solved, and the world will be a paradise regained, as it is now a paradise lost.

It would, perhaps, be better to say the world is a paradise in the making, and that suggestion is one of the methods which can be used to help it grow.

Dealing with objections to hypnotism, the author protests against those who declare it possible to make people do things against their better nature. He declares:—

The truth is, it is easier to make a good man out of a bad one than to make a bad man out of a good one by suggestion and hypnotism. These things help to correct crime, but they do not assist in committing wrongdoing in morally educated and normal persons. It is a remarkable fact that suggestive criminals are rarely, if ever, persons who are normal and sane.

This is true when the goodness is positive, active, for then the real self, moral and firm in its adherence to righteousness,

neutralises evil suggestion by auto-suggestion. This is an experience of the everyday life of most. Auto-suggestion may be termed 'the spiritual law of protection.' That suggestion is a great power when wisely used, none will dispute. But in some cases of healing there is certainly something more than suggestion. Ingersoll once said, 'that God ought to have made health as catching as disease.' It is, even more so than disease. That there is a vital force which passes from healer to subject we are certain. So potent is this force that we have known it to flow through the person treated and make a series of percussive sounds upon the floor where the patient has been standing. The sounds were not suggested; they were not expected either by healer or subject. In this case there was more than the tactile suggestion which the author believes is the secret of such cures. There is such a thing as spiritual healing, and every Spiritualist is acquainted with cases. That the mind controls we know, but it uses many means to effect the desired end. Suggestion is wide in its application, but may there not be something more after all? The successful appeal is only the directing of the attention of the subconscious to sources of energy upon which it can draw and thus restore a diseased organ to health.

A very suggestive thought is contained in the following:—

As the combination of the cells makes tissues and organs, and organs make the body, may not the aggregate mentality of the cells make the conscious mind of man as to manifestation. If there is intelligence in the cells, may it not have been mind that created the atoms? May that not be the subconscious mind, and the manifestations of the mind of God?

The thought is worth following out. We have said that the author claims too much for suggestion. This arises from pushing it into fields where it cannot explain all phenomena. Surely the following is carrying it to an extreme: 'It is a remarkable fact that Spiritism and hypnotism have developed side by side, and the phenomena of the latter afford the true explanation of all that is psychical and genuine in the former.' And the author is surely uncharitable when he declares: 'The fortune-teller, the Spiritistic medium, the palmist, the occultist, and some other nondescripts ought to be arrested and put out of business by the law that convicts and imprisons people for getting money by false pretences.' May we not suggest that the law ought to convict and imprison people who pretend to consult mediums and purposely try to deceive them? It takes a truth-loving man to find truth. Falsehood begets falsehood. Mr. Winbigler says (p. 148), 'The mind of the medium can be controlled by suggestion. For instance, I have asked a medium for a message from a dead brother or from a person that I named. I have no dead brother, and the person I named I never knew. But communications came, nevertheless, from them. Why should they not?' Certainly. Those who ask for fraud deserve to get it. To go to a medium and tell a deliberate lie is not honourable, and is unjust to the medium. The assumption that the medium is a fraud is no excuse for another person, claiming to be honest, wilfully trying to mislead, even for experimental purposes. Such methods of psychical research are foolish and ignorant. The whole section on Spiritism and the remarks respecting it, which are scattered through the book, betray either gross ignorance or extreme prejudice. The indiscriminate classing of mediums with fortune-tellers is wholly unfair. No one is more keenly alert in unearthing fraud than the rational Spiritualist. But there is one test by which the genuine medium may be known. He lasts, the fake does not. Counterfeits presuppose the genuine. We have no excuse for fraud practised in the name of mediumship, but we protest against the indiscriminate condemnation which classes the true with the false.

It is a pity that a good book should be marred by such a display of hostile prejudice. We are sure that a patient study and investigation of Spiritism and Spiritualism would convince the writer that, despite his strictures, there are many phenomena which neither hypnotism nor suggestion can explain. The volume, which closes with a treatise on 'The Application of Suggestion; or, Psycho-Therapeutics,' is a comprehensive study of an interesting theme, and contains several methods for inducing the hypnotic condition.

W. H. EVANS.

*Suggestion: Its Law and Application.' By CHARLES F. WINBIGLER, Ph.M. L. N. Fowler & Co., 6s. 6d. net.

DR. PEEBLES ON MISSION WORK FOR SPIRITUALISM.

We have received the report of Dr. Peebles, as the world's missionary at large, to the National Association of Spiritualists of the United States. It is a long and interesting document, dealing with many topics, such as the progress of Spiritualism during the year, Spiritualist literature, church building, Lyceums, &c., but most interesting of all, to our mind, is the personal touch contained in the following characteristic incidents:—

That devoted worker, T. W. Stanford, of Melbourne, Australia, having published ten thousand of Dr. B. F. Austin's 'An Open Letter to the Orthodox Clergy,' sent me two or three hundred copies. And the Methodist Annual Conference being in session, with over three hundred preachers present, I said, 'Now is my opportunity.' Accordingly I took about two hundred of the pamphlets to the church, in which a crowded audience was listening to a missionary sermon on Porto Rico. When the preachers assembled in the committee rooms at the close, I stepped right in with them and distributed among them these pamphlets, telling the preachers that this was from a former Methodist minister, a college professor, but now a Spiritualist. It soon caused a commotion and a stirring oral controversy. They said that 'when the sons of God met, Satan came also,' and quoted the text that 'The enemy came and sowed tares.' Returning the fire, I told them that their doctrines of the blood atonement, endless hell torments, &c., had made more scoffing atheists than all the Humes, Volneys, and Voltaires that ever lived. It was a hot time. It has become a part of my work to preach to preachers, and I did my work upon this occasion, earnestly and independently. Timid souls accomplish little. The old martyrs braved fires and faggots. The orthodox enemy is now on the run. They dare not meet us in debates; and we must not only hold the fort, but advance—mark the word, *advance*. A few Sunday evenings ago, having no appointment, and accompanied by my assistant, Mr. Sudall, I repaired to the Presbyterian Mission Church (Los Angeles, Cal.). But few were present and no choir. The service commencing, the pastor invited Mr. Sudall to preside at the organ, which he did, leading the singing. The pastor prayed; then a short silence ensued, and, quoting these Bible words, 'Where the spirit of the Lord is, there is liberty,' I commenced talking, turning the sermon and service into a Spiritualistic meeting, telling the preacher that if he had some of the Spiritualist gifts mentioned in the 12th chapter of Corinthians, such as inspiration, seeing spirits, &c., he would have crowds to hear him, for the people were hungering for Spiritualism, inasmuch as it demonstrates a future life, quickens the whole spiritual nature, subjugates the passions, illuminates the intellectual energy, and inspires the divine spirit within to work for a present heaven on earth. This is practical Spiritualism. The preacher and people proved good listeners.

Defining Spiritualism to be the simple fact of belief in a present-day spirit intercourse, there is, in my opinion, a vastly greater number of Spiritualists outside the ranks of Spiritualism than those enrolled as such. Recently I received a letter from Francisco I. Madero, the newly-elected President of Mexico, who is a firm Spiritualist.

Spiritualists are a respectable, prosperous, and religious body of people, and they ask—they demand—respectable and prompt recognition of the public in every department of social life, of justice, equality, and religious privileges. We have only to do our duty, to press forward in the right direction, and victory is ours.

We learn with interest that, after some hesitation, Dr. Peebles has, at the request of several prominent Spiritualists, undertaken 'the momentous task—a task involving memory, research, discrimination, justice, fraternity, impartiality, comparison, and scholastic qualifications'—of writing the history of Ancient and Modern Spiritualism. He has given himself two years to accomplish the task, and has already several chapters prepared and typed.

THE UNION OF LONDON SPIRITUALISTS will hold their annual Conference with the N.L.S.A. at Parkhurst Hall, Parkhurst-road, Holloway, on Sunday, November 12th. At 3 p.m. Mr. Noall (Stratford delegate) will read a paper for discussion, 'Are we on the Right Track?' At 5, tea for visitors; at 7, public meeting; Union speakers, Messrs. G. T. Gwynn, F. Noall and G. F. Tilby; soloists, Mr. and Mrs. Alcock Rush. North London Spiritualists, rally round the old workers in their new home.

CHRISTIAN SCIENCE HEALING.

By FREDERICK DIXON.

Christian Science healing is certainly not new. It is just as old as the Christian era, and is the revival of the application of that knowledge which in the New Testament is spoken of as the full, exact, or scientific knowledge of God, and so of Truth. This knowledge, in turn, had its roots in that gradual realisation of spiritual facts which distinguished the monotheism of Israel from the gross materialism of the surrounding polytheism of the East, and was alluded to by Jesus when he declared, 'Your father Abraham rejoiced to see my day: and he saw it, and was glad.'

The roots of so-called healing by suggestion antedate the days of Nero or Marcus Aurelius. The temples of Asklepios, with their serpents and their spells, existed several centuries earlier, whilst centuries again before that, the magicians of Egypt knew all, and rather more than all, that the hypnotists of to-day are in a position to disclose. A recent writer takes a story out of Aristides, of how he was cured of a fever by bathing in ice cold water and then racing against the North wind. He adds, 'and, *mirabile dictu*, Aristides survived.' There is nothing more remarkable in this than the changes which have taken place in our own time in the treatment of fever or consumption. Twenty years ago, consumptive patients were kept in rooms from which every breath of air was excluded. To-day they are exposed in the open air, and, '*mirabile dictu*,' they sometimes recover. One or the other system should be murder, and inquests should have followed on every death resulting from them. As a matter of fact, people got well and died under both, for the all-sufficient reason that the real remedy was the faith inspired by the treatment.

What, however, is more remarkable than all this is that any person who has read the Bible should compare this healing with the healing accomplished by Jesus. One of the centres of the worship of Asklepios was the Asian city of Pergamum. Here there was a famous temple to the god, and of it the author of the letters to the Seven Churches writes, 'I know . . . where thou dwellest, even where Satan's seat is.' A curious description of an acknowledged seat of spiritual healing.

The truth is, of course, that the medical healing of the early Christian era was a gross jumble of educated magic, unadulterated materialism, and gross superstition. The serpent-gazing of Cos constituted the first; the loathsome prescriptions of Pliny's 'Historia Naturalis' the second; whilst the two combined to provide the third. In spite of this, it is argued that Luke, 'the beloved physician,' was a physician of this school. The suggestion is obviously preposterous, and a knowledge of the facts explains why Eusebius wrote, 'But Luke, who was born at Antioch, being for the most part connected with Paul, and familiarly acquainted with the rest of the apostles, has left us two inspired books, the institutes of the spiritual healing art which he obtained from them.' There was little of spiritual healing to be learned, one imagines, where Satan's seat was.

No one could have understood better than Luke the claims of the exorcists which the remnant of Israel had brought with them out of Egypt. He had seen the Jewish hierarchy, the descendants of the kings and prophets, who had fought so stubbornly against 'other gods,' conniving at the practice of this exorcism, and then hurling it as an accusation at the 'healer of Gennesaret,' in the taunt, 'This fellow doth not cast out devils, but by Beelzebub, the prince of the devils,' and he must have been familiar with the reply of Jesus, 'Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.' In these words Jesus once and for all drew the line between spiritual healing and healing by suggestion in any form. The one, the result of an understanding of spiritual law; the other, a belief in thought-transference, of the power of one human mind to dominate another. Every human mind, the world admits, is instinct with

carnal appetites, passions and desires, and is governed sometimes by ideas of evil, and at others by ideas of good. It is, then, a kingdom divided against itself which cannot stand, and its so-called knowledge is nothing but the fruit of the tree of the knowledge of good and evil, which culminates in death. If, then, thoughts of healing could be transferred from such a mind, thoughts of sickness could equally be transferred; and this in reality is the claim of the worker by mental suggestion.

Such a mind is incapable of exercising any healing power. Spiritual healing becomes operative in the exact proportion in which the infinity of good is understood, and the utter unreality and powerlessness of evil is grasped. To heal in this way it is necessary to give a patient some understanding of spiritual power, not by a transference of human thought from an impure reservoir, but by that destruction of evil in the human consciousness which comes from the mastery of that understanding of spiritual law summed up in the phrase of the writers of the Epistles, a scientific knowledge of God. This is itself the acquisition of the mind which was in Christ Jesus, and so is healing in Christian Science wrought.

NOTES FROM ABROAD.

A PROMISE KEPT.—Dr. Vincenzo Caltagirone writes in 'Filosofia della Scienza,' that after a discussion of the facts of mediumship with his patient, Mr. Sirchia, a promise was made, more or less in a jocular spirit, that if Mr. Sirchia, the older man, died first, he would break part of the chandelier in the doctor's dining-room. This was in May, 1910, just before Mr. Sirchia left Palermo to take up his residence in Licata. In December, 1910, the doctor noticed about 6 p.m. certain raps, for which he could find no reason. These raps were repeated on subsequent evenings, and one morning a louder knock than usual caused the doctor to go into the dining-room, where he found on the table, as if placed there by human hand, a piece of glass which had been broken during the rapping on the preceding evening. The glass was so placed that it could not possibly have fallen; the knock was, he thinks, a warning. He avers that all through the period during which the raps continued he had not thought of Mr. Sirchia, and he accounted successfully for the movement of any person in the house who could possibly have placed the glass upon the dining table. Two days later he learned from a friend that Mr. Sirchia had died on the night of November 27th. The promise had been kept.

'Le Monde Psychique' recounts the details of the following experience. Commandant Darget took to a séance in an envelope a needle, a piece of white thread, and a piece of metal thread. He asked if it were possible in complete darkness to thread the needle; on receiving an affirmative reply he placed the envelope between the hands of the medium. During the séance a sitter felt something near his left shoulder on his back. After the séance the needle was found to be threaded, a letter V in white was found on the sitter's shoulder and the needle remained in the stuff of his coat. The experiment has been repeated with a marked needle and a marked thread.

The same journal, in a later number, contains an account of personal duplication as follows: In September, 1910, 'X.' was in Brittany, while a friend, a sensitive, was in Haute-Marne, about six hundred miles away. On September 1st 'X.' wrote to ask the sensitive to be prepared for experiences from September 4th to September 11th, and to place a piece of paper and a piece of wood near her bed. 'X.' intended on the 6th, 9th, and 10th to throw either the wood or the paper down. On the 2nd 'X.' went to bed thinking that the sensitive ought to be reminded, and wondering about the position of the wood and paper. A few days later the sensitive wrote to say that he had appeared during the morning of the 3rd. On the 6th, 9th, and 10th 'X.' was suffering in different degrees from influenza, but each night went to sleep after thinking over the route from Brittany to Paris and on to Haute-Marne. The first night he slept calmly, and doubted whether he had duplicated. On the 9th 'X.' slept, and woke feeling that he had duplicated, but was not quite sure. After the night of the 10th 'X.' felt that he had not duplicated. The sensitive wrote to say that on the night of the 9-10th he had appeared to her, but that neither her husband nor a dog which was in the room had seen him.

'Le Messenger' announces the work of a new painting medium, Miss Frieda Gentes, of Berlin, who paints during a completely unconscious state with the left arm raised and bent. This curious posture is maintained rigidly for sometimes as long as eight hours without any obvious results of this apparently cataleptic condition. The paintings have apparently some relation to the work of Oriental artists.

'Le Fraterniste' gives particulars of mediumistic experiences at Calais with Georges Morenos, who is but twelve years of age. The tables move and give intelligent messages. The medium feels the direct contact of a hand, which, like that of a schoolmistress training the errant fingers of a young pupil, constrains him to write messages and to draw. A detailed drawing of an aeroplane was obtained, and the technical terms used for the various parts of the machinery were inserted. At other times two sitters hold, the one water, the other plaster; quickly the medium models heads, vases, &c., each in about ten minutes. The boy has never been taught to use plaster, yet the observers comment upon the skill with which his hands work.

'The conception of life and the universe which is obtained from Spiritualism, far from encouraging in us a happy resignation, can only force us powerfully to activity, for it teaches us that none of our efforts will be futile. It shows us the end to aim at, not in a mysterious and incomprehensible paradise, but simply in a perfected and better humanity. It gives us the certainty that by an uninterrupted development of the individual consciousness we shall attain our ideals, shall become more and more free, shall satisfy our desire to know the universe as a whole, shall appreciate one day the good and the beautiful, not only on our planet, but also in the solar systems, in the distant stars—in brief, shall unite the science of this earth with that of the superior spheres and the omniscience of the Infinite.' The above is the concluding portion of a long article on 'Spiritisme et Evolution,' by Gabriel Delanne in 'Le Fraterniste,' where the theory of evolution is discussed from the point of view of the Spiritualist who accepts the doctrine of reincarnation.

THE DEAN OF GIBRALTAR ON ANGEL MINISTRY.

Some few months ago the Dean of Gibraltar, Dr. D. S. Govett, preached in his cathedral a thoroughly Spiritualistic sermon from the text 'Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?' (Heb. i., 14). The Dean commenced by expressing his belief that there is around us and ministering to us another and a higher order of living beings. In his view it seemed unreasonable to suppose that in the boundless universe of starry worlds there should be no living beings greater than man. But as flesh and blood like ours could not exist in those worlds the personages who inhabit them must necessarily be of a more ethereal and spiritual nature:—

If we concede the existence of one single order of beings other and higher than ourselves, we have allowed the principle of angelic beings. Our text speaks of them as spirits, but we are not necessarily to infer on that account that they have no bodies. The opposite would seem to be the case both on scientific and scriptural grounds. . . . When apparitions of departed spirits are permitted to appear in our own day to the living, they also are always spiritually embodied. If any doubt the reality of such apparitions, they may be interested to know that a committee of specially selected scientists have, after questioning seventeen thousand persons as to their experience of apparitions, decided unanimously and reported that the spirits of the dying and the so-called dead do at times, by God's permission, appear to the living, sometimes having died thousands of miles apart one from the other, and when appearing they have some kind of spiritual body. . . . The Bible teaches us that the world which seems to go on so regularly, almost of its own accord, is ministered to by unseen and mighty beings. . . . Milton says, and I believe with truth, 'Millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep.' Holy Scripture throughout tells of these ministering spirits to Jacob, to Hagar, to Lot, St. Peter, and our Blessed Lord Himself, And if the Almighty permits these angelic beings to minister to us, why should He not, as millions of people believe He does, permit the spirits of our beloved ones, whom we call dead, but who are far more really alive than we in this animal body—why should He not, I say, permit them as angel guardians to minister to us? It is scarcely credible that their eager, loving, devoted spirits should lie idle and indifferent for hundreds or perhaps thousands of years to the welfare of their beloved ones on earth. What means the word 'angel' but messenger—messenger of God? Holy Scripture frequently calls angels men and men angels. And how very frequently at the point of death the eyes of the dying give token of recognition; and the lips give utterance to the name of some well-known angelic relative or friend gone before—but hovering, waiting, watching at the bedside with prayer and intercession . . . ready to receive the new immortal when wakened up from the trance of death, to go to him, supporting him in the strangeness of his new-felt immortality.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, NOVEMBER 4TH, 1911.

Light:

A Journal of Psychical, Occult, and Mystical Research.
PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pfz.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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

'PHOTOGRAPHING THE INVISIBLE.'

While we have received with gratitude a copy of Mr. James Coates' latest work, 'Photographing the Invisible' (L. N. Fowler & Co., 7s. 6d. net), we confess to approaching the subject of it with a certain amount of trepidation. It is, perhaps, the most vexed of all questions relating to psychic phenomena; it has darkened the air with controversy, and while the 'doctors' have vehemently disputed, the mere layman has been left to wait helplessly for light and guidance. We have seen some psychic photographs (taken under what were declared to be the strictest test conditions) which experts have assured us contain unmistakable signs of fraud, and *per contra*, we have inspected others which (taken casually and without precautions) have been pronounced indubitably genuine. Yet with a fairly wide experience of the matter (although with little technical knowledge of the photographic art) we can hardly remember a single example which was not the subject of sharp contention between those interested in the subject. We remember meeting, some years ago, with a professional photographer who stated that he had devoted much time and labour to experiments in psychic photography, but had finally relinquished it. He said that the work injured his health, and the disputes that raged over the results achieved made his head ache. It gave us no surprise.

While desiring to be excused, therefore, from passing judgment on any particular example of it, we may here say that we are firmly persuaded of the reality of psychic photography, as a whole. With which confession of faith let us pass on to a consideration of Mr. Coates' contribution to the subject.

We can well believe, after a perusal of the book, that the author suffered from an 'embarrassment of riches' as regards the material at his disposal, and his task has been to select and collate rather than to accumulate. On the historical side the volume is invaluable, for we are taken over the whole ground, from the work of Mumler, the first of the psychic photographers, down, through every important phase of the subject, to the present day. And the book is copiously enriched with reproductions of notable 'spirit photographs,' including examples of the work of Mumler, Hudson, Parkes, Reeves, Buguet, David Duguid, Bournsnel, Wyllie, and others.

Throughout the volume shows evidence of careful, conscientious and painstaking work, and if it is objected by the sceptical that Mr. Coates plays the part of advocate as well as of historian, it may be replied that he has an

excellent case to present, and that he is equipped with first-hand knowledge and experience of his subject. Certainly he has a full appreciation of the difficulties which surround the question, and there is much point in one of his remarks:—

In psychic or occult photography I do not assume that spirits can be photographed. I am content to admit, on the strength of the evidence I have collected and obtained at first hand, that some things are produced by Intelligences in the Invisible. This only happens when the mechanical, chemical, and other processes of photographic procedure are supplemented by appropriate mediumship—and never without it.

That is a statement which, while conceding nothing to the enemy, clears the ground considerably. For it is too often assumed that psychic photographs are actual presentments (real or purported) of beings in another state of existence, and that way lies much mischief and confusion. We see the results over and over again in other phases of phenomena in connection with some piece of twaddling verse or inane prose offered to an astonished world as the direct utterance of some great poet or philosopher in 'the beyond.'

'Psychic extras' is the term Mr. Coates employs to denote abnormal appearances on a photographic plate, and the phrase is eminently suitable. It does away with the crude idea of a spirit-being sitting for his (or her) portrait, and suggests the more reasonable explanation that the figures are in some way 'precipitated' on the plate.

In this connection we are reminded of a suggestive passage in that remarkable book, 'Glimpses of the Next State,' by Admiral Osborne Moore, recently noticed in these columns, and to which we shall return at an early date, in which the author refers to the precipitation of faces and forms on old photographs, the appearances developing long after the production of the original portraits.

Some of the cases cited by Mr. Coates naturally awaken memories of ancient feuds. There is, for instance, the famous photograph of the 'Cyprian Priestess,' obtained through the mediumship of Mr. David Duguid. It is the extremely beautiful face of a woman, and was alleged at the time to be merely the reproduction of a face in a picture by a German artist, and on that hypothesis to have nothing psychic about it. Even assuming the truth of the allegation that the picture was a copy of something in the physical world, the inference was decidedly hasty and ill-considered in the light of what we know of the puzzling results occasionally obtained in psychic experiments. It is on a par with the logic that refuses to consider the case of an apparition of a person in the body on the ground that he is not dead, and, by consequence, has no relation to the psychical world!

Altogether Mr. Coates' book is a valuable addition to the literature of psychical research, and contains a formidable array of evidences in its particular line of inquiry. The photographic reproductions are, in many cases, highly interesting—quite apart from the 'psychic extras'—for they present portraits of many well-known mediums and public characters; and, incidentally, Mr. Coates records happenings in other departments of spiritual evidence, which bear by implication on the central subject and thus reinforce the testimony for it. Amongst these cases is that which concerns the appearance on a photograph taken by Mr. Wyllie in Edinburgh of the faces of a woman (a former maid-servant of Mrs. Coates) and her child. It is a remarkable story, and the case rests on very complete authentication. For the details we must refer readers to the book (page 271 *et seq.*).

In his concluding observations Mr. Coates throws down

the gauntlet to technical and other critics in decisive fashion :—

Expert photographers, scientific investigators, and the would-be dabblers who claim to be experts, start on the wrong basis in assuming that this matter can be settled on the ordinary lines of practical photography, ignoring and condemning mediumship, without which psychic photography is impossible.

As the old Scottish proverb has it, 'All corn is not shorn by kempers.' Clearly the full harvest of the camera is not to be reaped by photographers alone. But we hope, after this book, to see a greater concordance of opinion amongst the reapers as to what is wheat and what are weeds !

THE CHURCHES AND MODERN SPIRITUAL SCIENCE AND PHILOSOPHY.

BY ABRAHAM WALLACE, M.D.

An Address delivered on Thursday, October 26th, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Vice-Admiral W. Osborne Moore, vice-president, in the chair.

DR. WALLACE said : In 1897 there was published a book entitled 'The Bible and the Child,' which consisted of a series of eight short articles dealing with the religious teaching of the young, written by clergymen of various denominations. In the first paper, from the pen of the late Very Rev. F. W. Farrar, then Dean of Canterbury, and author of the celebrated 'Life of Christ,' occur these vigorous sentences :—

There are a certain number of persons who, when their minds have become stereotyped in foregone conclusions, are simply incapable of grasping new truths. They become obstructives, and not infrequently bigoted obstructives. As convinced as the Pope of their own personal infallibility, their attitude towards those who see that the old views are no longer tenable is an attitude of anger and alarm. This is the usual temper of the *odium theologicum*. It would, if it could, grasp the thumbscrew and the rack of mediæval inquisitors, and would, in the last resource, hand over all opponents to the scaffold or the stake. Those whose intellects have thus been petrified by custom and advancing years, are of all others the most hopeless to deal with. They have made themselves incapable of fair and rational examination of the truths which they impugn. They think that they can by mere assertion overthrow results arrived at by the life-long inquiries of the ablest students, while they have not given a day's serious or impartial study to them.

This forcible language, uttered against those who attempt to refute the conclusions of scholars of what has been called the 'Higher Criticism of the Bible,' describes, it seems to me, the illogical and prejudiced attitude of the majority of the clerical detractors of modern spiritual science, who, from the unapproachable security of their pulpits, platforms, and professorial chairs, fulminate against those who have dared to express opinions and draw favourable conclusions, based on the facts of experience in the various phases of modern psychical investigation, or who accept or even tentatively adopt the Spiritualistic hypothesis as the only one which seems to correlate and explain some of the mysterious records of the past, and all the remarkable happenings during the last sixty-three years since the beginning of the mightiest religious movement of modern times, originating in that obscure village of Hydesville on March 31st, 1848, when the Fox family realised the sublime truth of intercourse with an unseen intelligence manifesting the characteristics of humanity, and demonstrating scientifically that death does not interrupt man's conscious existence.

Those of us who have given any personal attention to the investigation of this subject and can honestly say 'I know that these things are true,' can boldly and without fear of contradiction challenge the criticism of those ignorant and prejudiced teachers whose waning influence is so clearly apparent in all the churches. It cannot be gainsaid that the churches are fast losing hold on the people, and especially of those who, advanced and honest-minded enough to think for themselves, desire to obtain truth and cannot accept or profess a creed without diligent inquiry.

In nearly all lands the cry is heard from the churches that the congregations are decreasing. This is true, save where men of exceptional ability occupy the pulpits : men who are usually of a heterodox turn of mind, big-souled individuals with the prophetic instinct, such as Basil Willberforce and Arthur Chambers in the Anglican Church, R. J. Campbell and John Hunter in Congregationalism, and W. E. Orchard in English Presbyterianism. It is not always easy to get definite statistics, but as an indication of the decay in the churches I noticed the other day a report concerning the Welsh Calvinistic Methodists in the County of Carnarvon. It contained a comparison between the state of things in 1900 and at the end of 1910. The decrease of ministers was four, of adherents two thousand six hundred and ninety six, of church members two thousand three hundred and fifty three. The average decrease of Sunday School attendance was twelve hundred and ninety-nine. There was a total decrease of contributions of £4,972, and increased chapel debts of £54,000. These figures speak for themselves and are not unique.

There is no question that religion has been an important factor in the development of the human race, and at the present day it is regarded by multitudes of people with the greatest veneration, but Christianity, as represented by the churches, is decidedly failing as a potent influence for social well-being, as witness its utter helplessness to moderate the antagonistic feelings displayed during the recent labour unrest in spite of its sixty thousand salaried servants in Britain, who, it is stated, receive for their ministrations an income of over twenty million pounds a year. In the Anglican Church the prelates are better remunerated than any other class of professional men. The Archbishop of Canterbury receives £15,000 a year, the Archbishop of York £10,000, the Bishop of London £10,000, of Durham £7,000, and of Winchester £6,500, the remainder of the spiritual peers with seats in the House of Lords receiving emoluments on an average of between £4,000 and £5,000 a year. Bishop Ryle of Liverpool once said that :—

In no part of this island does the Church of England annually pay away such an immense sum to her members as she does in any Cathedral town, and in no part does she show such a wretched return for what she expends. It is disgraceful and makes one think of a lion turned into a barn to catch mice, or a six hundred pounder firing at sparrows, or a locomotive dragging a child's perambulator, or an elephant harnessed to a bath chair. (Church Reform Papers.)

We naturally ask why it is that, with all the power and wealth which the churches possess, they are slowly but surely declining in this country. The fact is their long-cherished beliefs are being sifted and their time-honoured dogmas are being examined by more critical methods and according to higher ethical ideals than ever before, and in this analytical process many of the venerable articles of faith are gradually fading away. Notice what wailing there was in the Church Congress the other day over the fact that the teaching of the Church of England regarding what is called 'the resurrection in its doctrinal aspect' is seldom brought before the congregations. It is deplorable that the Christian churches still persist in teaching a theology which is out of harmony with the best modern thought, especially with Spiritual Science and Philosophy ; and which, according to my view, is irreconcilable with the spirit of the Master whose name they bear.

When we look for those credentials of discipleship—those gifts of the Spirit which the Master promised would be exercised by his true followers—we do not find them in the churches, as a rule, but amongst the despised Spiritualists. The churches are not in the vanguard of human progress. They have the almost exclusive control of the education of the higher classes of society in our great public schools, but their methods are not always up to date. It has been, and even is now in some quarters, a necessity for the head master of a public school in England to be a clergyman, and sometimes even to have a bias towards the narrow school of theological thought. When I first visited the Harrow School, on going to reside on the Hill, I was taken to the famous class-room where are the names of many distinguished men, carved by them in their boyhood days. A card lay on the master's desk on which was printed a prayer, and I observed

that the sentiment expressed in the first sentence was that those who used it were 'miserable sinners.' I was informed by my guide, who was one of the assistant masters, that this prayer was repeated every morning. I remarked :—

You have not yet appreciated in your educational methods the influence of suggestion. Why suggest to these youths every morning that they are 'miserable sinners'? It is all very well for you men past middle life to admit that you are 'miserable sinners,' if your previous conduct warrants the necessity of such a confession, but why not rather remind these young fellows that they are partakers of the divine nature, and are, or ought to be, co-workers with God?

I feel perfectly satisfied that very soon, even during their school days, these young folks recognise that the terms of their pseudo-confession are perfectly insincere. This spirit of insincerity regarding church attendance and religious ceremonials is apt to remain with them during adult life.

The salaried priests of the different churches agree in claiming that the book on which their systems are said to be based was originally communicated by God directly, and that it is infallible and eternally true. They have thus invested their scriptures with a divine authority, and too often claim a literal acceptance of their letter; in consequence we find individual texts quoted to support sectarian tenets, but those who do this forget that there are other texts which seem to contradict those tenets, and which may, indeed, be used by an antagonist to justify his point of view. These seeming contradictions are usually in relation to the advancing conceptions of God, which gradually improve in ethical value from the early Bible records up to the highest conceptions and teaching of Jesus the Christ.

All Bible students ought to bear in mind that the essential thing is the spirit or esoteric teaching to be discovered in all inspired writings. Some of you will remember that some years ago from this platform I gave an address on 'Jesus of Nazareth and Modern Scientific Investigation,' in which I dealt with the question of inspiration of scriptures and showed how our researches along modern Spiritualistic lines help us to understand these and to estimate them at their true worth.

The Roman Catholic Church, in addition to having its inspired Bible, professes to be still in direct communication with the Deity and to have been continuously guided by the Holy Spirit in the way of truth since its foundation, but the history of its persecution of individuals who were 'before their time' and whose revelations were ultimately accepted by it scarcely warrants such a claim.

Unfortunately the organised teaching of the churches does not recognise the progressive character of true Christianity which Jesus indicated in his grand enunciation, 'Ye shall be perfect as your Father in Heaven is perfect' (Matt. v., 48). In this glorious evolution of humanity towards Godhood the dogmas of the churches miss the necessary and correlated truth that there cannot be spiritual evolution without a corresponding involution which is the essential principle in all religion. This, indeed, is the true gospel of Christianity, the recognition of the divine in humanity, 'the true light which lighteth every man that cometh into the world' (John i., 9), or, as Paul, who was an occult student, put it, 'Christ in you the hope of glory.' When Bible students recognise the existence of the divine principle which is in every man, however imperfectly expressed, and is more perfectly manifested in Jesus Christ, they will see that there is only a difference in degree and not in kind between the prophet of Nazareth and other men, and will then be able to understand many of the difficulties in the Jewish and Christian scriptures and the sacred writings of the other great religions.

The religious disputes, expressed in intellectual terms in theologies and creeds and the manifold divisions in consequence, must ever be deplored by all thoughtful people both inside and outside the churches. Our friend, Dr. W. F. Cobb, in boldly discussing 'The Problem of the Church of England,' in the 'Hibbert Journal,' of April last, says :—

The most pressing requirement . . . is the official, formal, and public degradation of theology to its proper place in the Christian life, and the restoration of the Christ life to the supreme place of honour.

Quite recently we have had in our midst the Bahai teacher, Abdul Baha, known to the outside world as Abbas Effendi,

a Persian by birth, but for forty years a prisoner by order of the Turkish Government till 1908 in Akka, or Acre, in Palestine. His aim is to bring the East and West into unity and harmony so as to have a real brotherhood of the human race, and 'to unite all the faiths and peoples of the world into one.' A noble object! Are our Christian churches going to help? I fear not, when I recall how the Bishop of London, a few years ago, forbade the Vicar of St. Mary's, Paddington (the Rev. A. L. Lilley), to preside at a lecture given by Mrs. Annie Besant. Listen to a sentence or two of the Vicar's letter of explanation :—

The Bishop of London has officially forbidden me, as a clergyman of his diocese, to take the chair at Mrs. Besant's lecture. . . . It is a disappointment to me to find myself thus unable to keep my promise to you. . . . We found ourselves both believing in the religious nature of man as the key to the completeness and harmony of his life, and yet each expressing that belief in his different way. We wished, therefore, to demonstrate our belief in the essential unity of the religious spirit. . . . I regret that my judgment was at fault in thinking, as I did, that the time was ripe for such action without any serious danger of its being misunderstood.

Here is an illustration of the authority of ecclesiasticism trying to cramp the advancing individual, but I am glad to know that many clergymen are so much broader and nobler than their creeds. I was horrified, however, to find, in any Church professing the name of Jesus Christ, such a production as the booklet for children and young people written by a Roman Catholic Father, the Rev. J. Furniss, published in Dublin, and called 'The Sight of Hell.' On page 21 he gives this awful description :—

The little child is in the red-hot oven. Hear how it screams to come out. See how it turns and twists itself about in the fire. It beats its head against the roof of the oven. It stamps its little feet on the floor of the oven. You can see on the face of this little child what you see on the faces of all in hell—despair, desperate and horrible. The same law which is for others is also for children. If children, knowingly and wittingly, break God's commandments, they also must be punished like others. This child committed very bad mortal sins, knowing well the harm of what it was doing, and knowing that hell would be the punishment. God was very good to this child. Very likely God saw that this child would get worse and worse, and would never repent, and so it would have to be punished much more in hell. So God in His mercy called it out of the world in its early childhood.

What a God-dishonouring belief! How a Church calling itself Christian could permit such teaching in its name is to me beyond comprehension. (Loud applause.)

Let us now look at the present position of our spiritual science and philosophy.

During last session our esteemed vice-president, Mr. Withall, referred to the premonitions experienced by several of our sensitives that this year was to be one of great activity in the field of psychic experience. These predictions have been, and are being, verified.

I need only refer, in the first place, to the greater interest that is being taken in the literature of the subject by all classes of the community, including the clergy, and especially in the many suggestive works that have been published during the past few years. There is the splendid work of our friend Sir Oliver Lodge, 'The Survival of Man'—its very title is attractive—in which the learned Principal of Birmingham University indicates that his conviction of man's survival of bodily death is well known, and that in this volume some idea may be gained as to how this will be scientifically demonstrated. Myers's epoch-making book, 'Human Personality and its Survival of Bodily Death,' is being more carefully studied during this year by the students of the higher grades of psychology, especially in view of the 'cross-correspondence' experiments made by the Society for Psychical Research, which afford evidence of the action of the persisting spirit of the man we knew as Frederic W. H. Myers. There is also Professor Barrett's work on the examination of the phenomena of Spiritualism, called 'On the Threshold of a New World of Thought,' written some years ago, but published in 1908, which is influencing many towards Spiritualistic thought. My good friend Vice-Admiral W. Osborne Moore has just published

'Glimpses of the Next State,' a very striking book, especially when one notes its sub-title, 'The Education of an Agnostic.' The fact that this book is issued by Messrs. Watts and Co., the Rationalistic publishers, indicates, I trust, that the rationalists are disposed to weigh evidence for, and to print records of, facts hitherto despised. To understand the sub-title you must know that some eight years ago our friend, then Captain Usborne Moore, wrote a clever book called 'The Cosmos and the Creeds.' I did not then know the author, but I discovered that he had been brought up in the strictest evangelical school, had parted from his early faith somewhat reluctantly, and had become slowly convinced that the beliefs and creeds of mediæval Christianity did not accord with the knowledge of the present day. My criticism of that book was 'I wish this worthy man had some experience of Spiritualism. How his mental and spiritual horizon would expand!' In the concluding paragraph of that agnostic book, the author said:—

It is probable that this century will see some remarkable changes in our modes of thought. The time cannot be far distant when the Western peoples, at any rate, will be actuated, not by visionary promises of rewards and punishments in another shadowy existence, but solely by their duty one to another on the substantial earth which is their present and only known abode.

Think of it! That agnostic is now one of the vice-presidents of the London Spiritualist Alliance, and our chairman to-night. (Loud applause). He may be taken as an example of what we may expect of any honest-minded man who looks into the subject of Spiritualism as did William Crookes, Alfred Russel Wallace, and many of the early investigators. I am anxious to note the criticism of his work which may appear in the rationalistic monthly paper, 'The Literary Guide,' a paper which has helped me during the past twenty years to be a true rationalist, by improving my reasoning qualities. I am sorry, however, to say that its pages sometimes contain statements as dogmatic and prejudiced as any given forth by narrow and bigoted parsons.

A few months ago a work by Sir William Earnshaw Cooper appeared, entitled 'Spiritual Science: Here and Hereafter,' which is worthy of study. It is a volume of about four hundred pages, written in a most pleasing style, and contains some interesting criticisms of the churches' lost opportunities.

A book by my friend, Mr. Vincent N. Turvey, called 'The Beginnings of Seership,' with an introduction by Mr. W. T. Stead, contains some extraordinary experiences and experiments. Mr. Turvey, who possesses a very delicate organism, is a remarkable seer, and I have had various opportunities of appreciating his wonderful gifts. You ought all to read his book. I must not omit to mention that our good friend, Miss E. Katharine Bates, has published several volumes containing many interesting personal experiences.

Amongst the remarkable incidents which render this year one to be remembered for its psychic activity was the visit of that extraordinary medium, Mrs. Wriedt, from Detroit, America. Through the influence of Admiral Moore she was brought to this country and cared for by Mr. Stead. I was privileged to have four sittings with her. These impressed me very much, especially the last one when I sat alone with her in a good light, and was able to hear the direct spirit voices, both through a trumpet and without its aid, while carefully noting that the medium was speaking normally, or that her vocal organs were in repose. I must admit that I could not be fully persuaded as to the identity of the voices, but that, no doubt, was due to the special conditions. I sincerely trust that I may be honoured again to sit with her when she returns to this country next summer. I understand that many have been brought to realise the truth of the persistence of life after bodily dissolution through this good woman's mediumship.

I had hoped much from the visit of Mr. Charles Bailey, who came to England from Australia under the auspices of Mrs. Foster Turner with wonderful reports of his 'apport' mediumship, but I regret to say the results obtained by me were quite inconclusive. You may have read my report in 'LIGHT' and the subsequent correspondence, in which my powers as an investigator have been called in question, but I tried, in a well-selected circle, to get incontestable evidence, which, unfortunately was not forthcoming.

In speaking of the special activity this year I must not restrict myself to Spiritualism, for in other departments of spiritual science good work is going on. As a member of the Theosophical Society I may refer with pride to the crowded meetings in the large Queen's Hall during June and July, when the distinguished president, Mrs. Annie Besant, dealt with important religious and social problems. The lectures have been published in a volume called 'The Immediate Future.' Mrs. Besant has also published this year two volumes of 'The Universal Text-Book of Religion and Morals.' During the last two or three years other works by distinguished students of Theosophy have been issued—notably an interesting and thought-provoking volume by my friend Mr. William Kingsland, called 'Scientific Idealism,' dealing with problems of matter and force and their relation to life and consciousness, which I thoroughly recommend to all students of spiritual science, for its author is a well-trained student of physical science as well as a profound Theosophist.

A decided indication that Spiritualism is making progress is that it is being attacked on all sides by representatives of the different ecclesiastical communities, who misrepresent its science and philosophy, and make rather venomous statements about Spiritualists. Indeed, it was a paper by Professor Percy Gardiner, of Oxford, on 'The Subconscious and the Superconscious,' which appeared in 'The Hibbert Journal' of April last, which determined me in the selection of my subject this evening. You must bear in mind that all pioneers must suffer, and are apt to be misjudged, as the early Spiritualists were. That keen, logical man, Professor De Morgan, in the preface to the interesting book, 'From Matter to Spirit,' published by his wife in 1863, says:—

The Spiritualists, beyond a doubt, are on the track that has led to all advancement in physical science. Their opponents are the representatives of those who have striven against progress. . . . They have the spirit and the method of the grand time when those paths were cut through the uncleared forest in which it is now the daily routine to walk. What was that spirit? It was the spirit of universal examination, wholly unchecked by fear of being detected in the investigation of nonsense.

That spirit, I am glad to say, is still being shown by the despised Spiritualists in spite of the misjudgment of so-called Christians, and the attempts of the churches to thwart and retard the progress of spiritual science. I feel confident that at no time since the rise of Christianity in Palestine have the signs of the times been more indicative of a great reformation than at present; not, as was done at the Church Congress held three weeks ago, by the tinkering of prayer-books and the whitewashing of ecclesiastical dogmas, but by the recognition of the inherent divinity in each soul of the race, functioning not only in its brief manifestation on the physical plane of existence, but persisting after bodily dissolution in a higher sphere, along with the realisation of human brotherhood here and now—each member manifesting in some measure the spirit of love and self-sacrifice characteristic of Jesus the Christ. (Loud applause.)

(To be continued.)

'LIGHT': 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

In the 'Southend Standard' of the 12th ult., we see, Mr. William Rundle replies to his critics, apropos of the 'Bradlaugh Control,' and invites his foremost opponent to debate the matter with him at the Southend Séance Hall. While we cannot say that we consider the 'Bradlaugh' address entirely edifying, it may indirectly do good by stirring up inquiry, and if, incidentally, it leads to the exponents of our subject appealing to the moral and intellectual sense of the public rather than to its craving for sensation, the episode will have served a useful purpose.

THE CARE OF THE BODY.

Mr. Macbeth Bain, in his latest book, 'Corpus Meum: This is my Body' (Percy Lund, Humphries & Co., Ltd., 3, Amen Corner, E.C. (cloth 2s. 6d.), treats of 'the great spiritual doctrine of the work of nutrition'; 'tells of the uses of certain foods most likely to conduce to the fullest life of the finer bodies of our flesh and soul'; deals with sleeplessness, 'its services for good as well as its cure'; and gives what he describes as 'a *causerie intime* on the vital service of Holy Love in the great economy of our life as the children of Earth and Heaven.' Mr. Bain dedicates the book to 'my mother and my sisters dear, Mary and Margaret, and to the child I cannot name,' explaining that 'this is the day of the good woman, and it is to her that I dedicate this book through these several personalities.' The unknown child was a little maiden who, one winter evening, came across to Mr. Bain and a friend as they sat on a public seat outside Kensington Church and with a sunny smile gave them a paper bag containing a mince pie. Mr. Bain records that, after thanking the child for her gift, 'we ate it gladly, because love had given it to us for that end,' and deduces from the pretty incident the reflection, 'That our food be given us by loving hands, or cooked by loving hands, is as important for our health as that it be eaten in love and reverence.' It is to be feared that most of us might read that sentence in a way the writer does not intend—that, in fact, so long as it pleases our palate, we attach equally little importance to how we get our food and how we eat it.

This linking of the spiritual with the material, of high thought with common every-day actions, is characteristic of Mr. Bain's outlook on life. Of the cleansing and nourishing value of draughts of cold, *i.e.*, uncooked water—particularly of rain water—he has a very high opinion; his plan for years has been to keep a jug of water by his bedside and drink from it in the early morning, slowly but frequently. He is a great believer in simplicity of diet, and has many suggestions to offer thereon. While there are certain good and wholesome foods that need cooking, he lays down a principle that would greatly reduce the work of the kitchen, *viz.*, that we should never cook any food or drink that we can enjoy and assimilate in an uncooked condition, giving as his reason that 'in the process of cooking much of the vital element or virtue is consumed in the fire.' Of fruit he places the 'divine apple' first, and next to it the date, the raisin, and the fig, 'all of course to be eaten raw.' Nuts also are good if taken in discretion. As to the teeth, those who would preserve them must use them, and this can only be done by eating foods that need grinding and chewing. We find him, therefore, recommending cakes of unleavened bread, and giving instructions for their preparation. The care of the physical man is evidently no great burden to Mr. Bain, since he informs us that to-day he is well nourished by food that does not cost him 4d. per diem. In closing the first part of the book he affirms seriously that in giving these hints on food he has fulfilled a great economic service to womanhood. 'For if woman will only use well what I have now said she will be delivered from the drudgery and bondage of this never-ending cooking, cooking, cooking!' And what woman, even if custom has reconciled her to her lot in this respect, can have the heart to resist the following touching appeal:—

I promise you, sister mine, that if only you will renounce the flesh-pots and all their abominations I will lead you, by this way, out of the land of Egypt and into the green and living land that is rich in milk and fruit and honey. Now does not that sound sweeter than the flesh-pot? Ay, and it is sweeter to taste and smell; and, dear sister, there is no cooking to be done over it!

For the beautiful and true thoughts and suggestions contained in the second and third parts we must refer the reader to the book itself.

How much we all depend on one another for encouragement and help! Kind words, pleasant smiles, and cheery sympathy go a long way towards making life worth living and keeping us well, and good, and bright. There is a world of pathetic meaning in this extract from a letter by Walter Savage Landor: 'I feel I am growing old for want of somebody to tell me (charming falsehood) that I am looking as young as ever. There is a vast deal of vital air in loving words.'

THE PROBLEM OF PRAYER.

In the course of a sermon preached in the City Temple on September 28th, on 'The Use of the Will in Prayer,' the Rev. R. J. Campbell sounded an inspiring note. Taking the parable of the Unjust Judge and the Importunate Widow as an example of the energy and intensity we should put into our prayers, he affirmed that God has given us our wills to use, and that 'prayer is just the use of spiritual power as our ordinary activity is the use of material power, and in both cases it is the will that sets the forces going. . . . Prayer is the extension of personality, it is the exercise of volition on the highest plane.' Mr. Campbell believes most strongly that prayer has a moving power with God, also that no true prayer is ever unanswered, if not by the answer expected and desired, yet by some answer. He said: 'God does indeed know better, too, what our true needs are than we do, but it is for the enrichment of our own souls that He requires us to pray.'

In connection with this subject several considerations suggest themselves.

1. I do not see how we can pray with conviction to any other than a personal God, a Father who loves us and is interested in our joys and sorrows. An impersonal force or principle seems too cold an abstraction to call forth warm feeling or strong devotion.

2. It should be our aim always to ally prayer with action. If prayer stands alone, it is apt to lead to a kind of fatalism. Æsop's fable of the countryman who prayed to Hercules to get his waggon out of the mire, is shrewd common sense. God does, indeed, help those who help themselves. Mrs. Wallis's control 'Morambo,' in his answers to questions on October 13th, seemed to think that one of the great uses of prayer is the impulse it gives to action. Take, as an instance, a man who has a dangerous ascent to make. Prayer will not do away with the physical difficulties, but it will help him to rally his forces and give him strength to overcome all obstacles. Again, a prayer by a man in sudden danger, say, when falling from a great height, would often be heard by some of God's ministering angels who could not render inoperative the law of gravity, but who might be able in some way so to ameliorate the fall that no harm should ensue.

It may be concluded, I think, that prayer has a twofold effect—the first, a kind of spiritual stimulant of the inner forces; the second, a direct evoking of outside spiritual aid.

3. I think we should not be too abstract in our prayers. Let us ask definitely for what we want, even to the smallest material detail, because we keep our petitions real and life-like by such means. Children are constantly plying their parents with requests in spite of the fact that they know the parents will supply them with everything necessary.

4. Also it is well to pray for individuals rather than for humanity in the mass; for the tired-looking woman we see in the tramcar or the pallid little child we meet in the street. But not only for the sick and needy ones: we should pray also for the strong cheerful people that their good conditions may be enlarged and intensified. By so doing we give a push to the ball of happiness which is for ever rolling through the world.

M. M.

UNDER the heading 'A Campaign of Calumny,' Mr. James Lawrence has reprinted as a penny pamphlet, with a 'foreword' by Mr. J. J. Morse, his scathing exposure, in the columns of 'The Two Worlds,' of the recent clerical crusade against Spiritualism on Tyneside and district. Ten ministers of various denominations, in addition to itinerant evangelists at Darlington, and Mormon Missioners at Heaton, Newcastle, took advantage of the privilege of the pulpit not only to inveigh against Spiritualism in general terms, but in many cases to make most abominable charges against the characters of Spiritualists, accusing them of free love, adulterous practices, &c. Mr. Lawrence made it his business promptly to follow up the accusations and demand the evidence on which they were based, with, of course, the result that no evidence was forthcoming. He deserves the warmest thanks of his fellow Spiritualists for the courage and persistence with which he has faced these clerical detractors and gibbeted their slanders. The pamphlet is published by 'The Two Worlds' Publishing Company, Limited.

LETTERS TO THE EDITOR.

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

'The Wraith of Montrose.'

SIR,—The following account of 'The Wraith of Montrose,' which I recently found in a book of Scottish Anecdotes, would, I think, interest your readers :—

'After the battle of Killiecrankie, where fell the last hope of James in the Viscount of Dundee, the ghost of that hero is said to have appeared about daybreak to his confidential friend, Lord Balcarres, then confined in Edinburgh Castle. The spectre, drawing aside the curtain of the bed, looked very steadfastly upon the Earl, after which it moved towards the mantelpiece, remained there for some time in a leaning posture, and then walked out of the chamber without uttering one word. Lord Balcarres, in great surprise, though not suspecting that which he saw to be an apparition, called out repeatedly to his friend to stop, but received no answer, and subsequently learned that at the very moment this shadow stood before him Dundee had breathed his last near the field of Killiecrankie.'—Yours, &c.,

C. WADDIE.

Edinburgh.

Reincarnation : or Spirit Control ?

SIR,—The following is a summary of an account which appeared in a recent issue of the 'Jain Shasan,' an Indian journal :—

'In the village of Aoto, in the district of Itava, was born in the Samvant year 1960, a daughter of one Pandit Moolchandji Doove. When the child had attained the age of five, it began to speak in a stammering voice to its parents about its last incarnation, but they paid no heed to what it said. Two years later, when the child could speak more distinctly, it told its parents the following story : "In the village of Baralokpur, in the district of Itava, live my two sons, by name Indhrajit and Bachchaual. I was their mother in my last incarnation. Opposite my house is a vad tree and a well, &c. My grandson died of plague ; I am much grieved." The parents of the child related to their friends what the child had told them, and the friends, to make sure that the child was telling the truth, sent for Indhrajit (one of the sons in last incarnation). As soon as Indhrajit arrived on the spot, the child recognised him, but Indhrajit did not recognise in the child his dead mother, though he admitted that he had lost his mother and a son a few years ago. This extraordinary child then ordered Indhrajit to dig at a certain spot for the treasure it had concealed in its last life. He did so, and found the treasure.'—Yours, &c.,

KAIRKUSHRU J. TARACHAUD, B.A.

3, Heathfield Gardens, Chiswick.

[Presuming that the report is correct, the incidents mentioned may be due to spirit control.—ED. 'LIGHT.']

To Help the Destitute and Hungry.

SIR,—Will those who, last winter, responded with such prompt generosity to my appeal on behalf of the 'Eustace Miles Barrow' (which provides free food for the poor of London who congregate on the Thames Embankment daily), kindly do so again this year? We started work again on November 1st, and anticipate an increase in our numbers owing to the rise in the cost of food. We provide over eight hundred meals daily, and those who apply to us are among the most destitute in London. Subscriptions will be gratefully received and acknowledged if sent to Mrs. Harry Taylor, care of Mrs. Eustace Miles, 42, Chandos-street, Charing Cross, S.W.—Yours, &c.,

MINNA TAYLOR.

'Out of the Body' Experiences.

SIR,—I, like many other of your readers (although the subject was not altogether new to me), have been fascinated by the articles on 'Bilocation.'

I was much interested in the letter by M. Hamilton entitled, "'Out of the Body" Experiences,' in 'LIGHT' of October 7th. Like many other of your readers, no doubt, I have a sincere, reverent and earnest desire to develop, so that I can have similar experiences, and greatly desire information to this end, either privately or through your columns. Hoping to receive light,—Yours, &c.,

H. JARVIS.

23, Simpson-street, Wolstanton,
Stoke-on-Trent.

'What the World Wants.'

SIR,—All the powers of the universe will not relegate Spiritualism to a back seat, for truth, like murder, will out ; yet one feels that the house wants 'garnishing and sweeping' that the good and wise may enter. How greatly we need to realise that spirituality does not consist in phenomena-hunting, fortune-hunting, and money-grabbing, but in the soul's aspiring attitude, in the unceasing cultivation of those spiritual gifts with which the great Creator has endowed His children. Growing up in a world too large for us, life seems oftentimes full of doubt and difficulty, fear and misapprehension ; yet 'the blue of Heaven is larger than the cloud,' and life but the passing shadow of a great reality. May we all obey the divine injunction, 'Seek ye first the Kingdom of God,' and having found that kingdom, earth's care-worn, weeping children shall 'see the King in His beauty' and behold with unspeakable joy the land then not very far off.

Mine eyes shall see the King in all His beauty.

I will gaze on His face all glorified,
Bask in the fadeless sunlight of His presence,
And, gazing thus, I shall be satisfied.

—Yours, &c.,

Sutton.

E. P. PRENTICE.

What is Knowledge ?

SIR,—I regret my error in stating the problem of the needle and card, and thank Mr. Fournier d'Albe for so courteously correcting it. The explanation of 'D. R. F.' appears to me complete, as the problem was put before the reader. But the reply of Mr. Fournier d'Albe raises an interesting question, possibly of telepathy. How did he know that I thought the problem 'goes to the root of our theories of cognition?' There is no statement touching on this in the MS. I sent you, or in my statement as published.

Now the MS. I sent you was much shorter than that I originally wrote and tore up. And I am quite sure that in my original MS. I wrote somewhat to the following effect :—

'The contradiction between sensual impressions established by the experiment shows the fallibility or phenomenal nature of all our cognition.'

But Mr. Fournier d'Albe's explanation? Does it solve the problem? What I wanted to know was the *real* movement of the needle, and the explanation gives only the movement of the needle in relation to the observer, under the assumption that the observer is fixed, is stationary in position. But the observer is not fixed, he is moving in a great circle with the earth at the rate of one thousand miles an hour ; the earth is moving, approximately, round the sun at the rate of seven hundred and fifty thousand miles a day ; the sun itself is moving, probably at a still greater rate, in some unknown direction.

'And greater suns have greater suns,
And so *ad infinitum*!'

Now, in mathematics, when we use the term $\frac{dz}{dx}$ we neglect smaller terms, $\frac{dz_2}{dx^2}$ and so on. And the ant-like movement of

the needle, up or down, is infinitesimal compared to the movements of the earth, of the earth round the sun, of the sun itself, and of the greater suns. But the observer and the needle are subject to all these vast movements. So the Newtonian mathematician, in arriving at the *real* movement of the needle, would probably neglect (consider as non-existent) the ant-like movement of the needle *up or down*! But, whatever the mathematician might or might not do, the reader will see at once that the needle is not *really* moving up or down.

This solution may appear laughable—but is there any reply to it? As I hope to write again to show that this simple experiment 'goes to the root of our theories of cognition,' I will now say nothing on the subject, except this: The experiment marks an absolute contradiction in human experience between the muscular sense and the visual sense. The contradiction cannot be reconciled *in itself*. It *can* be reconciled, as shown by 'D. R. F.' But how can it be reconciled? By human reason proving to us the fallibility of mental (material?) impressions. —Yours, &c.,

F. C. CONSTABLE.

A Strange Case of Sensitiveness.

SIR,—I am a Spiritualist and almost all my friends and acquaintances are Spiritualists. Amongst these friends is one person whose presence depresses me. I suddenly experience,

without any apparent cause, an overwhelming feeling of unhappiness, which often takes several days to shake off. For instance, I was recently visiting a friend, and we were all cheerful and happy when this person entered the room. At once my happiness ceased; for no reason at all that I could see, I was unutterably miserable, and although I left the house as soon as I could do so without appearing unsociable, the condition clung to me for the next two days. The strange part of the matter is that I have no ill-feeling towards this person; we are on most kind and friendly terms. Is it possible that the person has a secret trouble and I take up the condition through sensitiveness or sympathy, or is it that the person is an undesirable acquaintance against whom my spirit friends are endeavouring to warn me? Perhaps some of your readers can help me to solve the riddle.—Yours, &c.,

P. H. E.

[Why not ask 'the person' in question if he (or she) can explain your feelings? We should hesitate to regard them as a warning in the sense that you suggest.—ED. 'LIGHT.']

Position of Bed During Sleep.

SIR,—Mr. A. Ellis (p. 503) misses the point of Mrs. Gibbs' letter in your issue of October 7th. It is, why do phenomena occur when the bed is between North and South, but not when between East and West?

I suggest that the flow of terrestrial magnetism between the two poles facilitates the inrush of spirits, but when the bed is between East and West it is across, at right angles, to the magnetic flow, and approach is hindered.

For eighteen years I lived in George-street, Portman-square, my bed was always North and South, and I had every variety of phenomena, including spirit lights, large and small, almost every night, but they did not affect my sleep in the least.

In 1908 I removed here, where the conformation of my bedroom requires the bed to be West and East, and I have not had a single phenomenon.

As for sleeping, I can sleep equally well between East and West as between North and South, on either side, or on my back. I miss the phenomena greatly.—Yours, &c.,

BASIL A. COCHRANE.

15, Upper Porchester-street, W.

SIR,—In regard to the question of 'Position of Bed,' the explanation of the phenomena mentioned by Mrs. Gibbs is probably to be found in the fact that when a person lies with head to North and feet to South he or she is in a plane parallel to the earth's magnetic meridian. Many persons, when in this position, can feel in intensity, according to susceptibility, the flow of earth magnetism through them. It is also easier to mesmerise a person in this position, the mesmerist's power being augmented by the earth current. One American Institute of Physicians locates the seat of disease by observing where the flow of earth magnetism is retarded.

I conclude that your correspondent has psychic faculties and is rendered lucid when lying in a bed that is placed North and South, from the cause I have indicated.—Yours, &c.,

H. JARVIS.

SIR,—For many years I have always endeavoured to have my bed placed with the head to the North or North-north-east, in consequence of advice from 'the other side' given both in 'LIGHT' and in 'Spiritistische Blätter.' It was stated that one was thus in line with the magnetism of the earth. It was further stated that for work one got the best results by sitting East to West. I remember a letter to 'LIGHT' from a teacher of music, who had found this borne out in her own experience with her pupils. Many years afterwards this was corroborated by two French scientists who, by means of delicate instruments, proved the stimulating influence of the position East to West.

Now, as the psychic perceptions are clearer when the brain is quiet and inactive, may not that be the reason why the more soothing position of North to South awakens the clairaudient faculties of Mary Gibbs?—Yours, &c.,

JESSIE VESEL.

Professor Huxley and a Future Life.

SIR,—In the last number of 'LIGHT' there is a touching anecdote of Huxley, which, however, suggests he believed death puts an end to our personality. I think the truth is that he left the question in doubt. He certainly believed not only in energy and matter, but in *consciousness* as a 'thing in itself' (Cf. Collected Essays, Tyndall, Fragments of Science, 5th ed., p. 420), and—I write from memory—the inscription on his tombstone, while showing he was in doubt whether he should live again, expresses his profound trust in the goodness of God, if he should live again.—Yours, &c.,

F. C. CONSTABLE.

SOCIETY WORK ON SUNDAY, OCT. 29th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mr. A. V. Peters was very successful in giving clairvoyant descriptions and convincing messages to members of a numerous audience. Mr. W. T. Cooper presided.—15, Mortimer-street, W.—On the 23rd ult. Mr. Leigh Hunt gave clairvoyant descriptions, which in a large number of cases were fully recognised. Mr. D. Neal presided. Sunday next, see advt.—D. N.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Able addresses were given through Mrs. Clarke and Miss Maltby in the morning; Miss Maltby and Mrs. Clarke in the evening. Sunday next, Mr. Howard Mundy will give addresses and psychometry. Tuesday, at 8, and Wednesday, at 3, Mrs. Clarke, clairvoyance. Thursday, at 8, members' circle.—A. M. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mrs. Brownjohn gave a short address and clairvoyant descriptions. Sunday evening next, Mrs. Hylda Ball.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, address by Mrs. Neville. Evening, Mr. Savage spoke on 'God's Providence,' and gave psychometric readings. Sunday next, at 7 p.m., Mr. and Mrs. Smith, address and clairvoyance.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. Cousins gave an address on 'Soul Mediumship.' Sunday next, at 11 a.m. and 7 p.m., Mr. Underwood, addresses and clairvoyant descriptions. Thursday, at 8.15 p.m., public circle.—H. M.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. T. O. Todd gave an inspiring address on 'Spiritual Gifts.' Sunday next, Mr. Robert King will lecture on 'Some Mysteries of Sleep.'

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. Mary Davies gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. G. C. Curry. Monday, at 3 and 8, also Wednesday at 3, clairvoyance. Thursday, at 8.15, public circle.—A. C.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Mary Gordon gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Miss Chapin (blind medium); at 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, 8.15, public.—G. T. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. A. Boddington gave a good address on 'Mediumship' and clairvoyant descriptions. Sunday next, fifteenth anniversary, circle; 11.15; tea at 5. Special service at 7. Mrs. Gordon and others. Thursday, November 9th, Mrs. A. Boddington.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Morning, meeting conducted by the members. Evening, Mr. P. Scholey gave an address on 'The Humanity of Christ.' Sunday next, at 11.15 a.m., service; at 7 p.m., Miss F. Morse, address and clairvoyance. At close, members' annual general meeting.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. W. F. Smith spoke on 'Imagination,' and Mrs. Smith gave clairvoyant descriptions. Sunday next, at 7 p.m., Madame Hope, address and clairvoyance. Monday, at 8 p.m., Mrs. Sutton. Tuesday, at 8, astrology class. Friday, at 8.30, healing circle. Saturday, November 11th, at 7.30 p.m., Whist Drive.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long interpreted 'The Language of Symbols' and gave messages in the morning; and in the evening delivered an address on 'Prophecy.' Sunday next, at 11 a.m., Mr. W. E. Long; at 6.30 p.m., Miss Siegenthaler. November 12th, 19th, and 26th, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

BRIGHTON.—BRUNSWICK HALL, 2, BRUNSWICK-STREET EAST, WESTERN-ROAD, HOVE.—Mrs. W. S. Ratcliff gave an instructive address on 'The Love of God,' and well-recognised clairvoyant descriptions. Musical service ably conducted by Mrs. Wilson Wentworth. Sunday next, at 7 p.m., address by Mrs. Wentworth; clairvoyant descriptions by Mrs. Ratcliff.—L. A. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Short address by Mr. Richards and clairvoyant descriptions by Mr. Abethel. Evening, suggestive and helpful address by Mrs. Hylda Ball. Sunday next, morning, circle; evening, Mr. Horace Leaf, address and clairvoyance. November 9th, Mrs. Webster; 12th, Miss Florence Morse; 11th, social gathering, tickets, 6d.—A. C. S.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. A. Janirach gave an impressive address on 'How are the Dead Raised, and with what Body do they Come?' and ably answered questions. Mr. E. P. Noall presided. Sunday next, Conference of Union of London Spiritualists. Paper by Mr. Scott at 3, 'The Right Use of Life.' At 7, Messrs. Gwinn, Tilby, and Brown. Tea provided, 6d. each.—W. H. S.