

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe,

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

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## NOTES BY THE WAY.

From Messrs. L. N. Fowler and Co. (London) we have received for notice a stimulating book, 'The Philosophy of Life,' by Dr. Charles Gilbert Davis (price 2s. 6d. *net*). It is in its fifth edition, which is eloquent of the appreciation with which it has been received. Something of this, no doubt, is due to the positive way in which the author delivers his message. The world respects the strong, clear thinker, even when his doctrines are doubtful. But in this case Dr. Davis, to our thinking, has the strength of truth to support his own energy of utterance. In a telling chapter of his book he imagines an angel watching the course of evolution:—

Terrestrial upheavals greeted the wondering eyes of the angel. There were eruptions and cataclysms that swept tens of thousands down to death, the strife of wars and contending passions; but these were only incidents in a great drama that was being played for the consummation of a grand climax. Out of all apparent evil blossomed good. The object, the grand purpose of all, was Man. Back of and above all was the radiant glory of Divine purpose.

But Dr. Davis, the author, looks not alone at past and present. He paints a radiant picture of the future:—

All, everything is drifting forward to a great purpose—a oneness. What was apparently a heterogeneous mass of unassimilable elements is rapidly evolving a homogeneous whole, leading towards unification. As the centuries and thousands of years pass away, humanity will gradually become one great, harmonious family. Selfishness will vanish and wars will cease. The boundaries that separate nations will be forgotten. Through the mingling of blood every vestige of racial distinction will be obliterated. There will be no black, no white, no yellow, no brown, no high-cheeked Asiatic, no thick-lipped African, no slant-eyed Celestial, but a glorified being of light, radiance, and perfect beauty, whose every motion will be grace, and whose countenance will radiate kindness and holiness.

We quite share the approval with which 'The Modern Churchman' quotes the following deliverance by the Rev. A. W. Fitchett in a forecast of the future of the Church:—

Science, again, in a degree—and in forms which are not adequately recognised—is coming into rhythm with religion. Not Tyndall resolving all the phenomena of life into terms of matter, but Huxley declaring that 'the one certainty of science is the existence of a mental world,' is the true interpreter of the wiser thought of the schools. The proof of the new friendship between science and religion is not to be found simply in such personal incidents as Lord Kelvin's emphatic declaration of a belief in God, or in the spectacle of Sir Oliver Lodge writing a religious catechism for the instruction of parents and teachers. It is revealed in the fact that the new science makes any materialistic reading of the universe impossible. Matter itself is resolved into terms of force.

We are reminded of our recent little discussion on

psychic photography by the following anecdote of William Blake, as recounted in a contemporary:—

Mr. J. F. Nisbet, in his 'Insanity of Genius,' recalls the story of a friend of Cunningham who once called on Blake, 'and found him sitting, pencil in hand, and drawing a portrait with all the seeming anxiety of a man who is conscious of having a fastidious sitter. He looked and drew, and drew and looked, yet no living soul was visible. "Disturb me not," said Blake, in a whisper. "I have someone sitting to me." "Sitting to you!" exclaimed the astonished visitor; "where is he? I see no one." "But I see him," answered Blake, haughtily. "There he is, his name is Lot; you may read of him in the Scriptures. He is sitting for his portrait."'

The November 'Commonwealth' contains a deeply interesting article on a Quaker meeting in New Zealand, which an Anglican clergyman permitted to be held in his own church—a fine tolerance of which we should be glad to see more at home. In the course of the article the writer, Mr. Cyril Hephner, is moved to remark:—

Those who make excursions into the psychic in other interests than the direct approach to God, Spiritualists, for example, use methods very like Quaker methods. They use the association in motionless silence, and they assert that where there is lacking unanimity of mind they have no success; a single person who resists the common desire of the rest is sufficient to prevent any advance. The séance is a Quaker meeting put to illegitimate uses, but they are alike in their use of the psychic atmosphere which is created in silence and fellowship. To many the word psychic is a sufficient condemnation. My reply is that the God who made the spiritual made also the psychic, and that there can be no function or capacity of our nature which is not for holy uses.

That is a broad-minded attitude, although the latter part of the statement seems hardly to consist with the reference to 'illegitimate uses!'

In 'Healthward Ho!' Mrs. Eustace Miles has established a department entitled 'Letters from Life.' It is intended to supply counsel and sympathy to correspondents in need of such ministry, and admirably it fulfils its purpose. In the course of a wise and kindly answer to one who complained of loneliness and uncongenial surroundings, Mrs. Miles gave the following quotation from Edward Berdoe:—

God planted us just where we grow, and blossom and fruit must be drawn, not from the meadow on the other side of the road, nor from the mountain beyond the valley, but from the soil now about our roots, and from the air and sun above us playing on our leaves and branches.

It reminds us of the reply given by a student of the works of Andrew Jackson Davis to one who complained of the injustice of his lot in life:—

The first principle of wisdom in the universe is Use. Not until you have extracted all the possibilities of usefulness in your position will you be able to pass on to the second great principle of Justice, and so to the next higher principle, Power.

Such (in effect) was the answer, and the aggrieved person, like a wise man, set himself to draw from his situation its fullest possibilities of experience and progress.

A book of practical ideals expressed in pungent American style is 'Hitting the Thought Trail,' by Edward

Lyman Bill (Cherouny Publishing Company, New York, and L. N. Fowler & Co., London, 6s. 6d. net). At first we took it for a 'New Thought' work with a bias in favour of offices and the commercial spirit, and were repelled accordingly. But on closer acquaintance we found it a decidedly sane and useful book avowedly intended for business men and other mental workers. It consists of a number of brief essays on the practical affairs of life, put in a highly condensed form, and although there is a great deal about business and the way to succeed in it, the author occasionally takes some higher flights, for he is strongly progressive. But the book has a very indirect relation to the subjects with which 'LIGHT' is mainly concerned.

The 'Animals' Friend' Society (York House, Portugal-street, W.C.), sends us three new pamphlets at 2d. each, post free. In a paper on 'Sport,' read last July at the Animals' Protection Congress at Caxton Hall, Mr. G. G. Greenwood, M.P., defines cruelty as 'the unjustifiable infliction of pain.' Faced with the alternative that if foxes and deer were not hunted they would have to be exterminated, he holds that 'their lives should be ended by methods as painless as may be, rather than that they should be preserved for a sport which is an outrage on humanity.' Again, if birds may be used as food, he can see no better way of killing them than by a gun, but the shooting of artificially reared and carefully preserved pheasants—especially what is known as 'battue shooting'—is a very different thing. He thinks that 'the man who has learnt to stand at "a warm corner" unmoved, while wounded beasts and birds are struggling or piteously crawling in agony all around him, who can listen unmoved to the terrible cry of the wounded hare (a cry like that of a child in pain) has himself suffered grievous injury to that which is best in human nature—that sacred instinct of compassion, wherein some thinkers of no mean order have thought they discerned the origin and the very basis of morality.' In 'The Hunted Otter,' Mr. Joseph Collinson says: 'Otter-hunting is a hideous and detestable sport. . . . Clearly the time has arrived for the Government either to initiate legislation for the suppression of these spurious blood-sports, or to submit the question, as suggested by the late Marquis of Salisbury, to the deliberations of a Royal Commission.' Professor J. Howard Moore addresses himself to the subject of 'Humane Teaching in Schools,' and quotes with approval, as meeting a long-felt want, a law passed last winter by the Illinois Legislature requiring the teaching of morals and humanity in the public schools of the State. 'The teaching of the correct relation of human beings to each other and to the other inhabitants of this planet should,' he insists, 'have a prominent place in every course of instruction designed for the young.' The commonplace that 'you can't teach morals' he regards as 'pure nonsense.' 'Kindness, humanity and moral courage can be taught to young minds just as easily and effectually as Latin or arithmetic.'

We wish a hearty God-speed to these doughty champions of the rights of the suffering lower creatures.

Very few can tell off-hand what the New Thought movement really stands for, when it originated, and what its advocates are trying to accomplish. In his little book, 'The Message of the New Thought' (published by the Elizabeth Towne Co., Holyoke, Mass., U.S.A., price 25 cents), William Walker Atkinson shows that it reaches back to the oldest philosophical systems of the race; that it is closely connected with the revival of Transcendentalism in America, about 1800

to 1825, which reached its highest development under the direction of Emerson, and with the school of New Psychology or Mental Healing, which grew up about the same time. These two streams converged to a common channel and united in one mighty spiritual movement. Whether from ignorance or prejudice we do not know, but Mr. Atkinson quite unjustly ignores the healing work of the early mesmerists and mediums; also the teaching of Andrew Jackson Davis. There is not an affirmation in what Mr. Atkinson sets forth as the 'Message of the New Thought' which has not formed part of the message of Spiritualism since its inception sixty odd years ago. We cannot suppose that so well-informed a writer as Mr. Atkinson is not aware of this fact. We can only wonder why he has failed to include Spiritualism among the factors of the new thought of the age in his otherwise admirable little work.

### LONDON SPIRITUALIST ALLIANCE, LTD.

Meetings will 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, next year, at 7.30 :—

- Jan. 11.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America, and other Countries.'
- 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.'
- Apr. 11.—Mr. E. W. Wallis on 'Interesting Incidents During Forty Years of Mediumship.'
- Apr. 25.—Prof. W. F. Barrett, F.R.S.
- May 9.—Rev. T. Rhondda Williams.

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.

OUR correspondent whose letter referring to Professor Flournoy's recent work, 'Spiritism and Psychology,' was quoted by us in 'Items of Interest' on page 586, wishes to say that he did not intend to imply that Professor Flournoy admits belief or non-belief in the Scripture account of the appearance of Moses. And, further, that the stupid hypnotic theory of M. Tommasina, which is recorded in the Professor's book, is, in a footnote by the author, stigmatised as 'rubbish.' Our correspondent draws attention to another absurd hypothesis, viz., 'that Eusapia in the trance state is endowed with a marvellous rapidity of movement, rivaling that of a gnat, whose wings move thousands of times a second!' As the author admits that it is an 'insufficient' explanation of the facts, we wonder why he quoted it. A sense of humour would save these 'learned dons' from making such ridiculous suggestions.

PUBLIC DEBATE.—At Southend-on-Sea, on the 5th inst., a public debate was held at Séance Hall on 'Do the Dead Return?' Mr. W. Rundle affirming and Mr. W. H. Thresh opposing. It was the outcome of the recent correspondence in the local press respecting the alleged manifestation of Mr. Charles Bradlaugh through Mr. Rundle's mediumship. There was a large audience, much public interest having been aroused in the town, Mr. Rundle being well supported by the local Spiritualists. He related some interesting instances of verified communications purporting to come from the other side, and claimed that the dead, 'so-called,' do return. Mr. Thresh objected that Mr. Rundle had told ghost stories, and that his speech was a kind of testimony only, and went on to mention that he himself had been assured by mediums that spirits were with him, whom they thought were his grandfathers, but at the time neither of his grandfathers was dead. The 'Southend Telegraph,' referring to the debate, says: 'So far as it was possible to judge, the pro-Spiritualists still remained firm in their faith, but the sceptics and the critics were likewise unmoved.'

## REMARKABLE PHYSICAL PHENOMENA IN INDIA.

While I and my family, consisting of four members, were staying at a hillside station out of Bombay, owing to our ill-health, a friend who came from Bombay to stay with us showed us how to try to get table-rappings. After some preliminary movements had taken place we heard knocks, which were interpreted by repeating the alphabet.

At first I did not take any particular note of the messages of the persons knocking; but after we had instituted regular sittings we soon became quite used to the different knocks and had many convincing talks with our unseen friends. A kindly spirit friend named 'Elsie Smith,' a stranger, who told us that she had been burnt to death, suggested that, to save delay, we should receive messages by the Morse telegraphic system. Fortunately my Bombay friend was acquainted with that code, and he found no difficulty in taking the communications from her. I tested her in various ways and found her replies to my questions surprisingly correct.

One day she promised to try to give us substantial proofs of her presence. We sat at 9 p.m., as instructed, and soon heard a loud knock. She signalled that we should put out the light, but we protested. She rapped out: 'Oh, oh! I see that you all are frightened, thinking you would see my charred body. Well, never mind, then, don't blow out the light; but can't you keep it dim?'

The light being turned low, she instructed us to look at the ceiling in the right-hand corner of the room until she rapped to indicate 'look down.' I agreed to carry her instructions out. Each moment we were expecting her to stand before us, but when the signal was given and the light raised, we saw on the floor, just near my leg, an empty tea cup. It had been brought from the dining-room, about forty feet away from where we were sitting. In this manner that night 'Elsie' brought us several wall and table ornaments. No two of the articles were from the same room. Some were from distant rooms, some from near, but nothing from the room where we were seated, which was a verandah leading out to the compound of our cottage, and furnished only with cane and wooden chairs and a table.

Here I must say that only once did I look at the ceiling; at other times I watched intently in the direction of the door, hoping that I might see the articles coming towards me; but I could see absolutely nothing until told by the raps to look down. Although the light was dim it was quite sufficient for us to see one another's faces and any movement in the room.

The next night we had no sooner joined hands than we heard raps; and, on asking, found out that the visitor was not 'Elsie,' but an Indian named 'Khodiram.' He had previously told us that in earth life he had been a shoemaker by trade; that he murdered his wife through jealousy, and was hung. When he first manifested he used to disturb us by using low language. At times, in his fits of anger, he would endeavour to hurt us by dashing the table against us. But he has now repented of his sins and solicits our daily prayers so that he may rise to a higher plane.

On the night to which I refer 'Khodiram' was civil and friendly, but as we were anxious to meet 'Elsie,' I requested him to stop his messages. In reply, he asked me to test him, as he had come to give us some real proofs. He rapped out 'Look down,' and on doing so I saw under the table a toy dog, one of the table ornaments. He spelled out, 'If you will believe my Master, I will show you now one of the wonders of the world.' Still I requested him to leave us. However, we all experienced a rush as of a sudden breeze in the room, and we could distinctly hear in the next room armchairs and doors banging about, as if someone were at work with a hammer. I turned the lamp higher and broke up the circle. After about ten minutes we joined hands again, in full light, thinking that 'Khodiram' and his company must have left, but no sooner had we joined hands than he came again, and we heard loud knocks all around the house. We left the room and sat out talking over our experience. When my wife and I went to our room to retire we were surprised to find that two thick heavy mattresses had been removed from my cot and rolled over into a tight bundle, as if about to be dispatched to some destination; leaving the cot quite bare. Seeing this, I

called my friend and my brother-in-law, and they also were greatly surprised at this remarkable manifestation of spirit power.

The article in 'LIGHT' of September 2nd, under the heading 'Count Solovovo's Dilemma' (page 415), prompted me to write all this, and I may say that I am grateful to God that He in His mercy has given me the opportunity to witness such phenomena as these. My friend who first introduced spirit-rapping to me never expected, nor had he ever experienced, such results as given above. He always sat close to me from the beginning to the close of our sittings, and never left the room unless we all got up. Last of all, as I have said, my eyes were always watching to see things coming.

We were all perfectly ignorant of spiritual science, nor had I ever heard that there were books and societies devoted to this subject, but after a year's experience of these grand realities, I read books on Spiritualism, and was overjoyed to find that the knowledge that had come to me was keenly sought for by men and women of learned mind and noble nature.

Allow me, before concluding, to express my great indebtedness to Mr. James Robertson, of Glasgow, for his book on 'Spiritualism,' and for his kind advice by letter, mentioning spiritual journals. Through his advice I am in possession of 'LIGHT'—a paper that I greatly value.

GEO. A. J. MONTE.

Hope Hall Estate,  
Mazagon, Bombay.

## OUR BOOK TABLE.

A SEASONABLE THOUGHT.—Beautiful both without and within is the little book, 'Thoughts for Christmas,' just issued by the Venerable Archdeacon Wilberforce (parchment cover, 1s. 6d. net, Elliot Stock, 62, Paternoster-row, E.C.). We quote one thought, very tender and sweet and comforting: 'When the smart and trial of educative affliction are upon us, the wise tenderness of Omnipotent Motherhood Incarnate is whispering, "Love is in everything that happens to you," "What I do thou knowest not now, but thou shalt know hereafter," "I will never leave thee, nor forsake thee." Our position is akin to that of a lad in a London hospital, upon whom it was necessary to perform a severe and dangerous surgical operation, and to whom it was impossible, owing to heart weakness, to administer chloroform. His father said to him, "Do you think you can bear it, my son?" "Yes, father," he replied, "if you will hold my hand." That is how we are carried through our trials. Some of us know precisely that experience; we have been through sorrows that, without Divine Love, we could not have endured and lived. The operation is inevitable, the anodyne is unattainable; indeed there is no anodyne that can soothe the anguish of a broken heart; the souls that God is training can only be made perfect by suffering; but the Father, the Father in the ever-present Jesus, the vital reality which he described as "the Father in me," as a loving, powerful Friend, holds your hand with the grasp of sympathising omnipotence, and though you quiver under the pain you are carried through.'

THE TRUE BASIS OF SPIRITUAL TRUST.—A charming and thoughtful little book, by Miss H. A. Dallas, entitled 'Like Unto His Brethren,' which was noticed on page 29 of our issue for January 15th last year, has just been re-issued, at 1s. net, by the Priory Press, Hampstead, in a parchment cover, the front of which bears a photogravure reproduction of Wehle's beautiful picture of Jesus and his disciples passing through a cornfield. Miss Dallas points out that, according to the Gospels, the only kind of recognition which Jesus valued, the only knowledge of him which he regarded as a gain to men, was a knowledge based, not on dogma, but on close observation of his life. Studying that life she discerns in it the intense sense of assurance which comes of living in continual and immediate consciousness of God. This assurance took the form, not alone of faith in God, but of faith in men—a faith which has justified itself, is still justifying itself, and will, the authoress is convinced, ultimately do so far more completely. 'Faith in God cannot, indeed,' she affirms, 'subsist without faith in humanity,' for 'a creative Spirit who should fail to ultimately perfect the human ideal would be unworthy of the worship of beings capable of conceiving and desiring this ideal.' The claim which the message of 'the prophet of Nazareth' has on the ear and the heart of humanity could hardly, we think, be stated more winningly and reasonably than it is in this small volume.

A HUMAN DOCUMENT.—L. V. H. Witley's little book, 'The Ministry of the Unseen' (Fowler & Co., Ludgate Circus, 1s. net), is another of the many records of psychic experiences with which

latterly the Press has teemed. It is a very human document, and the writer has made sure of the sympathy of all his readers by the way in which he has set forth his simple and sincere story without art or artifice. It is the profoundly interesting story of the sudden snapping of a happy married life, which at first cast the writer into the deepest despair, and the subsequent letting in of the light through the opening up of communication with the departed wife by psychic means. A number of messages received from the ascended wife are recorded, explaining that she now finds herself actually far closer to her husband and more spiritually in contact with him than ever before; that she is able to impress her thoughts and emotions on his brain in a way impossible to describe, but of which he is very conscious, and which fills him with intense happiness. The writer explains the manner of his first receiving knowledge of the possibility of this communion from a friend from whom he had sought sympathy in his desolation, and relates his subsequent experiment, which completely convinced him that it was indeed his wife with whom he was in communication. His conviction was confirmed by the development of clairvoyance in their little daughter, who saw and heard her mother speak on several occasions. If we have any criticism to make, it is that the book is overloaded with quotations from all sorts of sources, yet as these are appropriate, they serve to show how very widespread and diverse are the sources from which expressions of sympathy with these experiences come. The work has forewords by Revs. F. B. Meyer, B.A., R. J. Campbell, M.A., Arthur Chambers, Archdeacon Wilberforce, and Mr. W. T. Stead. SENE.

**PRESENTIMENTS.**—Under the title 'Shadows Cast Before Us' (Rider & Son, Aldersgate-street, E.C., price 2s. 6d. *net*), Claude Field devotes two hundred and twenty-three pages to 'an anthology of prophecies and presentiments,' many of which are new to us. In compiling this instructive and suggestive work, Mr. Field has rendered a valuable service to all who are interested in the subject to which it is devoted. In his brief introduction he quotes Goethe's saying that 'All presentiments, if they are confirmed by the event, give man a higher idea of himself,' and says: 'So many modern writers are busy in giving us a lower idea of ourselves that it is a good thing to lay stress on anything that gives us a higher one. . . . Of all presentiments, the most important is that of individual immortality; and here again we have Goethe, who was the last man to believe a thing merely because he wished it, on the affirmative side. "I am fully convinced," he says, "that our spirit is a being of a nature quite indestructible, and that its activity continues from eternity to eternity. It is like the sun, which, in reality, never sets, but shines on unceasingly." As surely as the river is a prophecy of the sea, so is human life a prophecy of immortality, and the phenomena of human life which corroborate its prophetic character deserve attention.' We cordially agree, and thank Mr. Field for his useful and helpful book, which cannot fail, we imagine, to stimulate the thoughtful reader to entertain a higher idea of human nature and of man's destiny.

**IMMORTALITY.**—The publishers of a work entitled, 'Life, Death and Immortality,' written by William Hanna Thomson, M.D., LL.D. (Funk and Wagnalls Company, London, price 4s. 6d. *net*), state that the author 'approaches his subject from a scientific basis,' and that 'his conclusions point distinctly to immortality.' We find that Dr. Thomson holds that, 'when and wherever men are sane and natural, death appears simply as an earthly incident, which, instead of finishing the person's life, sets it free for a wider life.' In this book Dr. Thomson presents his views in an interesting manner, and while he deals with his subject from the scientific and philosophic view-points, he is clear and reasonable, if not entirely convincing. He does not regard the after-life as one of miraculous and instantaneous 'perfect bliss,' but speaks of there being 'opportunities without end for the development of human excellence in the service of our heavenly Father.' He affirms that 'every world of matter shrinks to insignificance before one immortal mind, and when that deathless mind is a human mind, endowed with all the capacities which he took with him from this world, imagination fails to picture such a being occupied with things of eternity.' Or, in other words, while we can contemplate the 'going on' of man, and the development of his human excellence in the after-death realms, we cannot realise in any understandable way the occupations, interests, associations and attainments that open up to the advancing and unfolding spirit. We cannot help feeling that it is a pity that Dr. Thomson at times forsakes his scientific basis for scriptural exegesis. He should leave that kind of thing to the theologians. Here is a statement, for instance, which, to say the least, should surely have been put in another way: 'God cannot, as He willingly would, bestow all His good things on man here in this world, because such prosperity would ruin him.' Apart from this kind of thing, Dr. Thomson's book is suggestive and well worth reading.

**ABOUT CLAIRVOYANCE.**—In 'Second Sight: A Study of Natural and Induced Clairvoyance,' by 'Sepharia' (1s. *net*), Messrs. Rider and Son, of Aldersgate-street, have issued a useful handbook, which should be helpful to those who desire to know more about 'the faculty of seership,' the different 'kinds of vision,' 'allied psychic phases,' 'suitable conditions,' 'obstacles to clairvoyance,' and how to use the power when it exists. It is not a book for 'triflers' or for those who have 'no other object than the gratification of an inquisitive vanity.' 'Such persons,' the author says, 'I would drive with whips from the field of psychical research.' On the other hand, he regards 'the quest of clairvoyance as a legitimate occupation, providing that it is purposeful and carried out with a right spirit, while not being allowed to interfere with the proper performance of one's ordinary duties in life.'

'ASTROLOGY EXPLAINED' and 'The Astrologer and His Work,' two little handbooks by Alan Leo (Fowler and Co., Ludgate-circus, 6d. each), are suitable for anyone about to take up the study of astrology. In the former the leading principles of the science are explained in a series of questions and answers. By this method much useful, if elementary, knowledge is imparted, and the student encouraged to test for himself the general truths of planetary influence. The latter may be described as a guide for those who, in the first instance, prefer to consult an astrologer. It tells how to approach an astrologer, and has much to say about 'birth-times,' known and unknown, 'horoscopes,' 'directions,' 'horary questions,' and the like. Attention is properly called to the labours involved in 'casting a horoscope,' and a plea for the better remuneration of the astrologer is put forward. There are also some remarkable short stories, illustrating the, sometimes, wonderful accuracy of astrological predictions. 'Old Moore's Monthly Messenger,' for December (71, Dalberg-road, Brixton, 2d.), contains several interesting articles. From the 'Monthly Outlook' we gather 'that serious trouble is indicated in Eastern Europe; that our Government will come near defeat, and that snow and fog may be expected at Christmas.' A. B.

'CHRIST IN YOU' is the title of a book by an anonymous author (J. M. Watkins, Cecil-court, Charing Cross-road, W.C., 2s. *net*), which consists of a body of inspired teaching on philosophical and spiritual subjects. In the foreword we are told that: 'These words, spoken from the Divine Innermost, are sent forth in Faith, Hope, and Love in glad obedience to the Heavenly Guidance.' The claim is made that 'they will find a home in the hearts of those who are prepared to receive them, and will awaken Love, Joy, Peace, Wisdom, and Power.' We do not doubt that many readers will find them inspiring and helpful—especially those who delight to find new light and meaning in scriptural phrases, as there are Bible references on almost every page. We understand that these teachings are from the other side by 'impression,' not by 'automatic transmission,' and doubtless in them we have an admixture of the recipient's thoughts with those of the inspiring intelligence. We do not say this to derogate from the value of the work—far from it. We fully recognise the high quality of the spiritual teaching, and that a spiritually-minded medium is needed for such an outpouring. Nor do we imagine that the messages have suffered—that they have emanated from an authoritative source, but have been 'watered down' in transmission—it is quite as likely that it is the other way about. But we must ever remember that 'Heavenly Guidance,' even when justified by fact, does not put the teaching above criticism. On the contrary, such a claim necessitates caution and should prompt the reader to be on his guard against being swayed by it and having his judgment biassed, either one way or the other. For this claim is liable to affect readers in different ways. One class, the incredulous, will probably sniff and scoff and smile and declare that 'if that is the best that "heavenly guidance" can do it is poor stuff'—blinded by their presupposition that such guidance necessarily involves supernal excellence and wisdom—while the other class, the believing, may be inclined to accept the work as a divine revelation, because it comes from the other side, without submitting the statements made to the sane and sober test of reason and truth. Viewing the teaching from as impartial a standpoint as possible we frankly recognise its merits. The tone is good and high; there is a bright spiritual atmosphere that is bracing and tonic, but with a tendency to rhapsody. It is pretty much a blend of what is now called 'New Thought' affirmation, 'New Theology,' 'Christo-Theosophy' and spiritual mysticism, but in the main it is rational, healthy and stimulative. If we were inclined to be critical we should take exception to a number of points, mainly of overstatement and mode of expression, as, for instance, the reference to the *unselfishness* of God: what would God's *selfishness* be? But we do not expect perfection, and can heartily commend this book to spiritual truth-seekers and all who desire to give 'the utmost for the highest.'

**A STORY WITH A PURPOSE.**—So far as the story goes, 'Letters to Louise,' by Jean Delaire (cloth, 2s. 6d. net, Rider & Son, 164, Aldersgate-street, E.C.), is the vividly-written narrative, cast in epistolary form, of the scenes and emotions connected with a passionate love and a great renunciation. But it is also a novel with a purpose, as the writer contrives to introduce reincarnation under the guise of a lecture delivered by her hero, Father Bertram. It is one of the best statements of that doctrine which we have seen. The novelist, however, in setting forth her ideas, has an advantage over the ordinary speaker and writer, inasmuch as she can commend them by putting them into the mouth of her most attractive creation—in this case a man of lofty character and winning personality, who, when he is introduced to the reader, has elected to live in a poverty-stricken district in the East End of London, where he is 'priest and preacher, doctor, nurse, and helpmeet to all the dwellers in Slumland.' The following extracts will give an idea both of the thought and the literary quality of the book. The first is from Bertram: 'This is the one dogma of my creed—the divinity of man! I look upon man as the eternal Son that comes from the Father and returns to the Father, when he has learnt all the lessons in the school of life. . . Remember that the doctrine of the divinity of man does not mean that man is God, but that man is becoming, or re-becoming, God.' The other is the thought of the woman to whom devotion can only spell renunciation: 'Is it not strange that self-sacrifice should be the keynote of a woman's love? . . The true woman's ideal of love is in service rendered.' R. F.

**IS IT THE MORE EXCELLENT WAY?**—In a work entitled 'An Explanation of Psychic Phenomena, the more Excellent Way' (L. N. Fowler and Co., Ludgate Circus, E.C.; cloth, 2s. 6d. net), the author, 'Relliméo,' deals with his subject from the point of view of one who seeks spiritual unfoldment by psychic means, and has a great many good and sensible things to say. His 'more excellent way' of attaining to Christ-consciousness and finding 'the secret place of the Most High' is 'not to mistake psychic development for spiritual unfoldment,' but to 'come to know that the Father within is supreme' and to 'obey the dictates of no other authority.' One may 'find occasion to use super-normal powers,' but only for 'wise and beneficent purposes,' and one should never be 'dominated by these powers.' 'Love' is the more excellent way. 'We may have the occult and psychic development of an adept, so that we may perform all sorts of phenomena or miracles, but if we have not love we are nothing.' The author, however, wears his yellow spectacles when he looks at Spiritualism and mediumship—he is obsessed with the idea of obsession and demon possession, and makes the unwarrantable assertion that spiritual unfoldment and psychic or occult development are the opposite ends of the pole. We recommend him (or her) to remember that 'comparisons are odious,' and to try again without the 'pair of spectacles.' When 'Love' rules, then even psychic or occult powers are beneficial. Spiritual unfoldment, to be worthy the name, must include the natural development and the intelligent exercise of *all* powers, physical and psychical, as well as spiritual. W.

**PROSPERITY.**—Mr. James Allen, the author of 'As a Man Thinketh,' 'From Poverty to Power,' and other vigorous works of the 'New Thought' School, improves both in his style and matter. A new work from his pen just issued by L. N. Fowler and Co. (cloth, 3s. 6d. net), entitled, 'The Eight Pillars of Prosperity,' reaches high-water mark, if we may so describe it. His work is comprehensive, practical, strong, and eminently sensible. It is a needed protest against the pessimistic view that 'no man can be successful in business unless he is dishonest.' Mr. Allen starts with the declaration that 'prosperity rests upon a moral foundation,' and contends that 'moral principles endure for ever, and all the works of men which endure are built upon them. . . To find moral principles is to have found prosperity, greatness, truth, and is therefore to be strong, valiant, joyful and free'; and well and ably does he perform his task of confirming his splendid optimistic affirmation. We should like to see this book sold by the million—better still, to see it studied and its principles put into practice by business men, statesmen and diplomats everywhere.

**'PREVENTION IS BETTER THAN CURE.'**—Mr. Eustace Miles has issued a valuable work on 'Prevention and Cure' (Methuen and Co., Limited, London, cloth, 3s. 6d. net), and those who are sick and suffering will find in it any amount of useful advice that should stimulate them to determine to get well and keep well. Mr. Miles is an eclectic: he follows no special school of thinkers or practitioners, but gathers up the best that he can find in them all. Healing, in one form or another, is being advocated and practised by all sorts and conditions of people—in fact, there is so much of it, and so many men and women, medical and otherwise, engaged in patching up—or should we say 'cutting up'?—the human form divine, that one can only wonder and ask, 'Is anyone healthy and well?' Surely it is time that we all

learned how to live sanely and healthily, and to make no bother about it. Health is or should be the normal, natural condition of human life, and we sometimes think that if we could only disabuse our minds of the obsession of illness and stop being afraid of it; cease worrying about both prevention and cure; be bright, joyous, glad and cheerful; accept life at its natural value and forget ourselves; eat, drink, sleep, breathe, think, work and play simply, temperately, buoyantly, naturally and thoroughly—why then we should find life a goodly thing, and enjoy it to the full. However, failing this natural and happy state of things—of body, mind and spirit—we recommend Mr. Miles' book to all those who desire to keep well and to those who wish to get well, as it will teach them how to do well, think well and be well, if they assimilate its best teachings.

**PESSIMISTIC PROPHECIES.**—To the making of almanacs there is no end. Mr. George Wilde is editor of the 'Antares Almanac' (price 4d.), which should interest those who study the stars and try to discover their influences. In it they will find 'Horoscope and Star Courses of Kings, Princes, and Politicians,' 'Weather Predictions' (which are said to be 'reliable,' but as to which we will 'wait and see'), 'Birthday Prognostications,' and information regarding 'Palmistry,' &c. Apparently 1912 is to be a year of calamities, earthquakes, and horrors; but 'our withers are unwrung.' It needs no prophet to tell us that 'Good and bad aspects pre-figure mutations of fortune, but good aspects counteract the bad, whilst the bad largely spoil the good,' or that there will be 'unsettledness and strife; sickness among children, distress through unemployment, Stock Exchange losses, disasters to shipping, disputes concerning education, religion, and Dis-establishment'—for, unfortunately, we have these, like the poor, 'always with us,' more or less. It would be a novelty if, by way of a change, some prophet would tell us of the pleasant and good things—the wise, heroic, and exemplary actions of public men—that we may expect. We get tired of the lamentations and jeremiads of modern prophets. Browning's 'God's in His Heaven, all's right with the world' still holds good. X.

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#### TO CORRESPONDENTS.

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**'F. T.'**—You cannot do better than read the 'Life and Experiences of Mr. E. D. Rogers,' recently published by the London Spiritualist Alliance at 1s. You will there find what you want. Mr. Rogers was a cautious observer, well acquainted with the arts and artifices of conjurers, yet, as the result of his experimental investigations, he bore testimony to the reality of materialisation phenomena.

**'E. L.'**—The idea is that 'Planchette' serves as a medium for communication with spirit people. The sitters who place their hands on it supply the 'psychic force' (provided they do not use muscular force), which the operators on the other side are able to use to cause the movements of the instrument and thus to write out their messages. The value of the phenomenon is in the character of the communications. If you obtain satisfactory evidences of spirit presence and identity, then you will know that survival beyond death is a positive fact. Do not experiment out of idle curiosity. Two or three times a week and for about forty or fifty minutes at a time will be ample. Read 'Psychical Self-Culture.'

**'HORATIO.'**—Your daughter is evidently a good sensitive, but does not understand her experiences. There is no need for alarm. The shakings and other movements that you mention are frequent accompaniments of incipient mediumship. Let all the sitters keep calm and have confidence that no harm will befall them or the medium. Ask the spirits to 'moderate their transports,' and be more gentle and patient. Arrange with them as to sittings and ask them to meet you at an appointed time, and keep the appointment yourself. Two or three sittings per week, *only*, of forty or fifty minutes each, will be quite sufficient. If you have not done so already, get some literature on the subject and read, so that you will understand. If possible obtain the assistance of an experienced Spiritualist who can conduct your circle. Be expectant of good but not anxious. If you are at all afraid suspend your sittings until you can get the help of one who knows.

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THE contents of this issue of 'LIGHT' will serve to emphasise the fact that there has been a noteworthy outpouring of books on spiritual and psychical subjects this season.

HIGH BARNET.—'C. C.,' who resides at High Barnet, would be pleased to meet with local Spiritualists for conversation, with a view to joining, or forming, a circle for developing latent psychic powers. Letters sent to the care of the Editor of 'LIGHT' will be forwarded.



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### MR. J. A. HILL AND MODERN PSYCHOLOGY: QUALIFIED APPROVAL.

Almost the first thing upon which our eyes lighted on opening Mr. J. Arthur Hill's latest work, 'Religion and Modern Psychology' (William Rider and Son, Limited, 3s. 6d. net), was the following passage:—

Science is pushing its investigations into the *terra incognita* on the other side Jordan, and is finding human intelligence still active on that further shore—and, what is more, able and willing to communicate with us. This seems a reckless and even absurd thing to say. No one can be more aware of this than I, who in the days of my ignorance have scoffed at 'Spiritualism' as much as most people. And, even now, I am no Spiritualist, in any usual sense of the word. There seems to me to be a great deal of fraud and folly in that movement, and I do not wish to sail under its flag.

We have become almost *blasé* as regards testimony to the underlying truth of our movement. It reaches us from so many quarters—friendly, neutral or positively hostile—that at the most we are moved by it to a mild complacency. We are no longer open to patronage. We court inquiry, but seek no suffrages from any school of thought. We know the value of our facts. Mr. Hill's testimony is definite, and is charged with the authority carried by the word of one who is an able thinker and who has conscientiously studied the subject upon which he pronounces his opinion. But we own to being just a trifle impatient with the qualification conveyed in the last two sentences of the passage we have cited. Really we are getting weary of this eternal repetition of the charge of 'fraud and folly.' It has become a parrot cry. For years we have carried on the thankless task of waging war on any charlatanism and imposture that has been detected masquerading under the name of Spiritualism, and we have never hesitated to condemn folly, whether it proceeded from those within our ranks or from our attackers—and the crass foolishness of some of the latter is not easily to be described. Mr. Hill refers (on page 105) to 'the lunatic correspondents with whose lucubrations most public men and writers are familiar.' Will it surprise Mr. Hill to learn that we have more 'lunatic correspondents' from without than within our movement? We are denounced almost daily by semi-literate persons pleasantly subscribing themselves as 'An Upholder of God,' 'A Grieved Christian,' 'One in the Truth' and (of course) 'Pro Bono Publico.' (Dear and invaluable 'Pro Bono Publico,' where would the Press be without him?) And then Mr. Hill comes along and says, in effect, 'I can testify to the truth of your phenomena—but oh, the fraud and the folly!' To put it plainly, this

is not grateful of Mr. Hill. We commend to his attention that kindly old adage which says, 'You should praise the bridge that carries you over.' And we suggest (with every feeling of courtesy and kindness) that, as it is a good thing to rid the world of fraud and folly, Mr. Hill would do a better work by co-operating with us in the task, than by remaining outside and playing the part of the 'candid friend.' Had the criticism come from an opponent, we would have merely smiled and shrugged our shoulders, just as a diamond merchant might do if his uncut stones were derided (by the ignorant) as mere pebbles, or a nurseryman if his ungrown orchids were dismissed (by children) as a bundle of ugly old roots. But Mr. Hill knows better, and we think he owes us an *amende*.

And now to consider his book. The year has brought us a perfect torrent of volumes relating to the subjects that come within the province of 'LIGHT.' We have had whole-hearted testimonies from friends and converts; ponderous tomes which discoursed, in archaic phrases, an infinite deal of nothing; scientific treatises which approved us with a learned air, and under reservations; and feebly-rancorous attacks from religious fanatics who made up in invective what they lacked in good manners and good sense. (These last reminded us of the cobra in Kipling's 'Jungle Stories' which had lost its venom from old age, and could only hiss malevolently.) Then we have had a number of volumes from the detached standpoint of scholarly critics and observers, amongst which we assign Mr. Hill's volume a high, if not, indeed, the highest, place. It is the work of a mature thinker with a wide outlook, a penetrating vision, and a happy knack of literary allusion. We found his apt quotations not the least attractive feature of his book. It fairly teems with 'wise saws and modern instances,' and it puts the case for Spiritualism (or, if Mr. Hill dislikes the word, we will say practical psychology) in a pointed and effective fashion. Thus, in one place he remarks:—

I am not concerned to defend the position—if there is one—of the Spiritualist. I am not a Spiritualist. But I think there is more sense even in its absurd extremes than in the absurder extremes of the opposite camp. What is required in Spiritualism is a more rigorous application of the scientific method. Spiritualists, once convinced, are apt to accept all phenomena at their face value. They must be more critical, must learn to judge each case on its own merits. But their principles are right, and that is the main thing. They observe, experiment and infer, instead of reposing blind faith in other authorities.

Well, we acknowledge (without a blush) the merits of our movement as indicated by our author, but, while we agree that we cannot be too critical in the preparation and presentation of our evidences, we think the *general* application of 'the scientific method' is hardly to be commended. For, consider, Spiritualism is a very wide term and does not confine its activities to the experiment chamber. It has a moral purpose; it makes an appeal to the intuitions, the higher reason, the affections. And any attempt to subject its scope in these regards to the department of applied science is apt to end in disaster. We know many Spiritualists who are far more stringent in their demands for precision of method in the investigation of phenomena than any outsider could be, for long experience has made them familiar with the loop-holes—they are their own best scientists. But they know that the atmosphere of the laboratory is wont to prove blighting when carried into gatherings assembled for social, devotional or philosophic purposes. Here the scientific method is out of place. The affections are very potent things in life, and with the scientific attitude at sacraments there would be 'maimed rites,' indeed. And yet at simple, spontaneous, fraternal gatherings there are at times powerful evidences of supra-

mundane power. But these things are not for scientific tabulation.

But our space is out, and we have still much we would like to say regarding the book under review. We shall probably return to it before long, for it is a work that deserves more than ordinary consideration.

## THE INNER SELF AS REVEALED BY AURA.

AN ADDRESS BY MR. PERCY R. STREET.

On Thursday evening, December 7th, at the Salon of the Royal Society of British Artists, Mr. Percy R. Street delivered an Address on 'The Inner Self as Revealed by Aura,' with illustrations, to the Members and Associates of the London Spiritualist Alliance, Mr. H. Withall, the vice-president, occupying the chair.

THE CHAIRMAN said: 'When, the other day, looking forth from his study, the Dean of St. Paul's saw trouble in every direction—trouble in the social, political, and ecclesiastical worlds—he preached a jeremiad upon England's decadence. He did not seem to see that the changes which were taking place were what we may call the birth-pangs of a better order of things—an order of things when the profits derived from labour would be more equitably shared, when the labourer might look forward to retaining his home, which otherwise, when he was sick or out of employment, might be lost. The great changes taking place everywhere indicate that the old order is giving way to the new. Some of our old institutions which have nothing to recommend them except their antiquity will naturally disappear, and be replaced by those that are newer and more progressive.' Continuing, Mr. Withall mentioned that it had been stated that the sense of smell was a comparatively recent development, and he claimed that at the present time there were evidences on all sides that people were developing another new sense—that of psychic perception. Everywhere they were becoming aware of and responsive to influences and impressions which formerly were unknown or unheeded. 'We are now realising that everything has an aura because everything has life. Spiritualists stated many years ago that there was no such thing as "dead matter," and scientists are coming to the same conclusion. Everything has not life as we ordinarily know and recognise it, but it has life on a different plane; it has an aura, and in that aura are recorded the events that have occurred in its surroundings. Many people in the present day have a leaning to reincarnation as an explanation of some of their sensations. We think the psychometric faculty accounts for many of their peculiar feelings. Amongst our clairvoyants, I suppose our lecturer has as good a record as anyone in one direction. He is able to look at an individual and describe the aura surrounding him, dividing it up into four different degrees. By doing this, by learning what others have discovered, and by his own intuition and his own experiments, he is enabled to form a fairly accurate estimate of the meaning of the colours in the aura, and to-night he is going to give us the results of his deductions.'

MR. STREET said: After a careful and painstaking consideration of the evidences, emanating from many sources, for the reality of the human aura, I feel it is not too much to claim that it is now a matter of positive knowledge, and while it would be premature to make any definite statement concerning the recent researches and discoveries of Dr. Kilner, I have not the slightest doubt that the ultimate result will be of considerable value. The whole of the drawings I shall submit to your notice are taken from life, through the agency of clairvoyance, which at present is the most satisfactory, if not indeed the only method of ascertaining the exact conditions of this invisible plane of human function. In all scientific research there arises no question of finality, and it does not signify to what lengths we may carry our investigation. Experience has taught us that ever beyond is the illimitable vista of the infinite. Yet one thing is sure: the truths we gain concerning life remain truths for all time, and each fresh discovery or

revelment extends our range of vision and creates an incentive to press forward and to map out what is to us, as yet, the land of the unknown.

Naturally our first step is to find out exactly what the aura really is. The theory of its composition which I have adopted is not my own, nor did I gain it from any published work. I feel that others more fitted for the task have used me as an instrument to transmit their ideas upon the subject. The theory to which I refer has never, so far as I know, been successfully assailed or supplanted by a more feasible hypothesis. The aura, as you are doubtless aware, is a series of luminous waves emanating from the human body, forming what is practically an oval-shaped envelope of differing dimensions, according to the body which it surrounds, or, to speak perhaps more correctly, according to the individual. These waves are most brilliant in tone in the region of the head and upper part of the body and fainter near the feet. The aura is thus a luminous body. In order to simplify the explanation let me remind you that the particles of luminous bodies are in a very high state of vibration, and that, these bodies being surrounded by the all-pervading ether, there is generated in the ether a series of waves proceeding, with great velocity, in concentric spheres—that is, spheres having a common centre. The sensation of vision is excited by the successive shocks caused by these waves impinging upon the retina.

The theory I am setting before you of the composition of the aura is that it is composed of minute particles of substance, which are luminous and magnetic, pervading in varying degrees all space and which become part of the aura by attraction. These tiny particles are in a high state of vibration, and produce in the ether undulations, which, although invisible to the normal eye, by reason of the intensity of their motion, are readily discernible by the clairvoyant, whose psychic extension of vision harmonises with their motion. This theory appears to account satisfactorily for the substantial nature of the aura. The next difficulty is the varying degrees of colour. Colour, we understand, for the most part arises from the treatment, on the part of a body, of the light that falls upon it. When light enters a body and is wholly absorbed, that body is black. A body absorbing all the rays equally, but not totally, is grey, and when the absorption is unequal colour is produced. Colour, therefore, is not an inherent quality in a body. As a set-off against this theory, the late Professor Hands presented us with the notion that bodies not only reflect the luculent rays cast upon them, but transmit from their exterior surfaces colours peculiar to them—thus making colour an inherent quality in a body. With regard to the application of these colour ideas to the aura, it does not signify whether we apply either or both. The explanation of the colours in the aura is that all activities or disturbances, whether physical, mental, psychical or spiritual, attract from the world aura these tiny particles of substance, which, being of differing degrees of absorptive quality, according to the nature of the disturbance, produce the varying colours seen in the aura. According to their rate of motion, so they, as it were, implane themselves, held by the attraction of what I have called the disturbance. From this it is easy to understand how we build up our auric bodies. Our thoughts and actions are the attracting forces; the more intense they are the greater their power of attraction, affecting not only these particles of substance in the world aura, but attracting the auras of others. This is the secret of the manifestation known as 'personal magnetism.'

The scale of attraction of our thoughts and actions runs from the lower to the higher, and the colours they produce correspond. The higher the quality of the thought attraction, the more beautiful the colours reflected. Thus the aura is the 'mirror of silence,' revealing man's nature and his steps in progressive development.

Experience has taught us to divide the aura into four planes; and rightly, it would appear, since no other method results in a proper understanding of man's nature. Man may be termed a four-plane being, having physical, mental, psychical and spiritual functions.

Each plane is quite distinct to the experienced seer, and

forms a valuable index to the conditions of life there obtaining. It is quite a fallacy to suppose that the aura is continually changing in a complete sense, and that, therefore, it is impossible to estimate any more of the character than the mood of the moment. As development proceeds, changes are observable in the planes of the aura: at the same time the actual structural changes arising out of the altered conditions of development are infinitesimal. It does not matter whether the subject be gay or grave, a well-trained seer is not deceived by any momentary change. Nor does it affect his judgment of the real character. For instance, a man may be observed, as I shall presently show you, in a towering passion. At such a moment the planes would show decided signs, yet when the passion had subsided the slight addition to the line of passion would be hardly discoverable, though of course it would be there all the same. If the character were judged at the moment of passion there should be no difficulty in ascertaining and estimating its real nature and value, apart from the ebullition of the moment.

In the aura of a character which has attained a high degree of unfoldment the tints are exceedingly beautiful, and the colours we have at our disposal to portray them are hopelessly inadequate to do justice to their variety and charm. The size of the aura depends entirely upon the development. At the same time a large aura does not necessarily imply a more perfect nature than does one of a smaller type. The truly developed man or woman shows proportionate functions on each plane. On the other hand, we may find an individual with an extensive aura, due principally to a large psychic unfoldment, while the other planes are woefully undeveloped. Such an aura one could not compare at all favourably with the other and smaller one, wherein equal or proportionate unfoldment is registered.

(To be continued).

## COMFORTING SPIRITUAL COMMUNION.

### STRIKING PERSONAL EXPERIENCES IN SPIRITUALISM.

As the writer of the following interesting account of 'personal experiences in Spiritualism' occupies a high official position on the other side of the Atlantic he stipulates that his name and address shall not be published. He vouches for the entire accuracy of his statements, and our readers may rest assured that we are satisfied that his narrative is a *bona fide* setting forth of facts as they appealed to him. Our contributor is well known to us and is one of the oldest subscribers to 'LIGHT.'

(Continued from page 581.)

Below are given a few passages from Paul's notes of séances held in Mr. Z.'s home at various times during the past three years. They will convey to the reader an impression, necessarily imperfect, of these family circles. As said before, it is often the case that the most convincing evidence is of too personal a nature to be disclosed, even when the principals are, in a measure, protected by *incognito* :—

November 12th, 1907. Mrs. Z. as physical medium, 'Edna' as spiritual medium or control, interpreting or assisting the spirit friends who desire to manifest. My dear 'Adela' was enabled to make her presence known. She exclaimed, 'I am so very happy. It fills me with the greatest happiness to come to you here. I can come through this dear lady readily and express myself in a manner convincing to you. In your presence my thoughts fly back to the many happy hours we have spent near each other, hours that were golden. But, oh, dear one, how little comfort they were compared with what awaits you in this land. Our home is prepared even now. I cannot express in words the joy I feel in addressing you in this way! Some day we shall talk to one another and renew these fleeting minutes.' I here stupidly interrupted her to remark that our mutual friendship had unhappily been so restricted, so unhappy in the end; the memory of her fatal decision had tinged my life with indelible regrets, now happily replaced by sweet hope and joy. . . . She resumed: 'I meant girlhood hours, precious memories to me.' I expressed apologetic regrets at the interruption. 'No, no,' she exclaimed, 'all should be made clear. I want in every way to confirm what I have said. Let me return to the part which disturbed you. I meant to refer to the pleasant hours spent in your society. . . . The sight of you was always a delight, my dearest Paul, and while I was denied the usual

privileges and innocent pleasures of girlhood, I still in my heart of hearts, and to the last, preserved a loving admiration for you. I must go. My love to this kind circle, and much to you, dear friend.' 'Edna,' in closing the circle, said: 'This sweet spirit seemed so very happy.'

In September, 1908, Paul had the pleasure of receiving Mr. and Mrs. Z. in his country home, several hundred miles distant from Toledo. His cousin, who had become greatly interested in Spiritualism, though maintaining an open mind, was also visiting him at this time. A small circle of four thus became possible, Mrs. Z. acting as medium. She soon passed under the control of her guide 'Edna,' and afterwards 'Adela' spoke to Paul in affectionate terms, expressing her pleasure at the terms of appreciation in which Mr. and Mrs. Z. had spoken of her portrait (it was hanging on the wall of the room used for this séance), and promising Paul that she would ever be beside him, urging him to new deeds of goodness and lifting before him the banner of high and noble living. She also gave a loving greeting to Paul's cousin, and urged him to continue his investigations. From 'Edna,' also, a beautiful cheering message was given to Mr. and Mrs. Z., who had recently paid a special visit to Montreal in order to see the hospital where 'Edna' had spent many years of her earth life as a cloistered but nursing sister. She thanked them for their kind thoughts respecting her, and promised to help them spiritually in every possible way.

Mr. Z.'s father, who had recently passed over at the age of ninety-one, spoke to his son, assuring him of the continued loving interest of his dear ones in the unseen. 'Never think for a moment,' he said, 'that death ends our interest in you. We follow your footsteps as you journey through life, and each mark of growth calls for a corresponding note of triumph here at a victory gained.' Another relative, who in earth life was greatly interested in electrical research as well as Spiritualism, said that the little knowledge he had acquired here concerning electricity was trivial compared with what was known respecting it where he now lived. 'Adela' again spoke to Paul, and attempted to do so in French, but after a few words exclaimed that it was useless to try further. She could not speak her own language correctly through the medium.

A distressed spirit now presented himself who gave a name which was that of a man known to the sitters by his reputation only. He said that he felt the kindly thoughts of the sitters; they reached him as a ray of light in his darkness, and he pleaded that his hearers would put forth their best efforts on his behalf. A member of the circle said :—

We do not know you, but you are in great distress and we desire to help you if we can do so. We believe that you can help yourself by praying to the Father for the assistance of a kindly spirit who can penetrate the dense atmosphere and overcome your sad surroundings. We believe that the very fact that you regret the mistakes of your earth life, that you wish to make amends for your past, will improve your condition. A proof of this is your being able to perceive our 'Light,' as you call it. We are sympathetic and we call to our own angel friends to assist or find you the necessary assistance to lead you to light and progress.

The spirit expressed his grateful thanks, but the members of the circle could not bring themselves to believe that the only man known to them by the name that had been given, who had been a public man in earth life, apparently an upright individual and one who was remembered for his many public charities, could be in darkness and acute mental and physical distress. They therefore determined, in the interest of truth, to make inquiries. The result was that they found that he left a son, bearing his name, who was classed among the ultra 'fast set' of New York, and who was killed one night in a low den of the 'Tender Loin' region of that city. Evidently it was this son and not the father who had controlled the medium.

A spirit who makes himself known as 'The Octogenarian' then gave an address which he called 'A Prospectus,' of which the following is a brief *résumé* :—

Sunshine and shadow, days of hope and days of despair, sickness and health, a drawing into and a going forth, a reaching out and blessings to follow, such is the sum of man's life.

From youth to age the brain, that wonderful seat of knowledge, is growing, advancing. You are training yourself during these years for life eternal. Then comes old age, beautiful if



your days have been rightly spent. Calm, serene, you slowly glide along until your sun sinks behind the horizon. You look back then upon that little life as if it were a dream, but it is more than a dream. During those years you were advancing or retrograding. Happily for this circle it has been the former. When the little white messenger shall reach your gates, your eyes will open upon a scene of such dazzling beauty and splendour that you may well exclaim, 'This is Paradise.' Let me give you this assurance—that to those whose lives have been worthily spent naught is lost : all, all is before you.

(To be continued.)

## SPIRITUALISM A REVIVAL OF RELIGIOUS FAITH.

By H. A. DALLAS.

In his new work, entitled 'Psychologie Sociale Contemporaine' (Felix Alcan), Dr. J. Maxwell, the able French writer who has won distinction both in Law and Medicine, gives us a closely written volume of three to four hundred pages, mainly devoted to a study of the religious, moral, and social tendencies of the age. To readers of 'LIGHT' he is known chiefly as the author of a book (reviewed in these columns some eight or nine years ago) called 'Phénomènes Psychiques,' which was remarkable both for the author's impartial and detailed study of mediumship, and also for his sympathetic attitude towards Spiritualists, with whose opinions he is not in agreement.

Although Spiritualism is only directly discussed in a few paragraphs in his new work, the subject of the volume as a whole is intimately related to the essential doctrines for which Spiritualism stands, namely, the reality of an unseen spiritual universe, and man's survival of bodily death. Although Dr. Maxwell definitely states that he is not convinced of the genuineness of the spirit hypothesis as an explanation of psychic phenomena (the reality of which he entirely accepts), yet he is so far in agreement with the belief of Spiritualists that he denies that a materialistic philosophy offers any adequate solution of the problems of life, and he believes that man survives bodily death. In the closing section of his book he writes :—

In seeking to ameliorate the conditions of life we must not make life an end in itself ; we should regard it as a means, as a condition worth nothing in itself, but as gaining its value from the opportunities it offers for the progress of the spirit. The value of life is relative, and in many instances it is inferior to the value of death.

Such words as these at once place Dr. Maxwell on the side of the spiritual influences in the universe and in opposition to the mechanical and materialistic.

We cannot doubt that his studies in modern Spiritualism have borne a part of no slight importance in forming these convictions, and he would himself probably admit this. His argument, however, in favour of a spiritual interpretation of the universe and of man's destiny, as set forth in this book, is not drawn from his experimental work in this direction, but is very similar to that suggested by the Right Hon. Arthur Balfour in the last issue of 'The Hibbert Journal.'

Dr. Maxwell writes :—

Human intelligence is a part of the content of the universe : its appearance in man and animals would be incomprehensible if it had not antecedent existence in Nature, which creates nothing, but also destroys nothing. . . . The intelligence of living beings must find its correspondence in an intelligence in the universe which makes it explicable, unless we are prepared to admit the most incomprehensible of miracles. The materialistic explanation is quite insufficient. . . . There remains this mystery : How is it that a cell, invisible to the human eye, can contain a Newton or a Pascal, if all is in matter and there is nothing beyond matter ?

A pertinent question, indeed !

Regarding the facts of modern Spiritualism as a starting point for revival of religious faith, Dr. Maxwell says : 'I may be mistaken, and I only express my opinion with much reserve, but I think we are witnessing the development in a new form of the religious sentiment.' In this opinion we fully concur, and it is in this direction that we anticipate, in the near future, developments which will indicate that this movement is part of a world-wide process which is guided from the other side towards the evolution, and realisation in daily life, of those splendid moral, social, and spiritual ideals which have always been the keystones of the best inspirations which have come to mankind.

## AN INCIDENT AT BRUGES.

A short time ago, while I was staying at Bruges with my son, a strange incident occurred, which perhaps some of your readers may be able to explain.

The house in which we stayed was near the Pont A—, which we always had to cross when going into or returning from the town. We were a large party, and at my end of the table sat a Dutch artist, who resides in England, and a rather delicate-looking young Englishman, also an artist. Both were staying there in the pursuit of their art, and they spent their days mostly in painting. Opposite us at table, and next to my son, sat a very jolly member of the party, who kept us all in constant good-humour by his amusing remarks. Nearing middle age, he yet seemed never to have grown up. Good-natured and kind-hearted to everyone, he usually pooh-poohed anything in the shape of serious conversation ; always cutting in with some jocular remark to the effect that life was too short for worry, and he meant to enjoy himself all he could while he was here.

One evening, I was sitting in the drawing-room with my son, after most of the other inmates of the house had gone to bed, when the proprietress came in, and we chatted a little on some of the interesting features of Bruges. The windows were wide open, as it was a hot summer's night, and as we talked we suddenly heard voices coming from the direction of the bridge. It was just striking eleven and I exclaimed, 'Oh ! here come the gentlemen, and don't they seem to be enjoying themselves !' Just then they entered the room. They were all talking excitedly, and, as they looked at each other, I noticed their faces wore a peculiar expression. The Dutch artist was saying to our breezy table companion, 'No, no ; you shouldn't do a thing like that, you know, because you may have hurt it.' 'Oh ! shouldn't I ?' exclaimed the other ; 'don't you make any mistake about it ! When something comes up to me in the dark, and almost touches me before I see it, I'll up with my stick and give it one, whatever it is !' 'Yes,' replied the Dutchman, 'I could understand that, if you were alone ; but in this case there were three of us, and, after all, it was only the figure of a little grey nun which you hit at. I saw her coming long before you turned your head in her direction, and I felt no fear.' With a chuckle of satisfaction the other replied : 'Well, I don't care, anyway, now ! All I know is that, whatever it was, it's cut in halves now, for my stick went through it and it won't trouble anyone else again in a hurry, for it went over the bridge into the canal below !'

The proprietress and I had been listening attentively, and at first had thought the men were joking. With a half smile I turned to the third man of the party, the delicate, quiet Englishman, who up till then had said nothing, and inquired, 'Are they joking, or what ?' 'Oh ! no,' he responded ; 'I saw the little nun before Mr. — hit out at her. We were telling each other tales, and Mr. — suddenly turned his head just as the little figure reached him. In the midst of his laughter he impulsively struck out with his stick. It passed through the figure, and he says he felt no contact. A second after the form disappeared over the parapet into the canal below.'

I felt a curious sense of mystery about the whole affair, as all three men had seen the same thing, and they were all so divergent in character from each other. After they had gone I sat talking to the proprietress for some little time, and asked if she could explain the circumstance ? She said she had never before heard of such an incident happening there, but she recalled a story which her mother used to relate of how a monk was said in bygone days to have murdered a nun by throwing her over the Pont A— into the canal.

The Dutch artist told me that he had asked himself, ever since coming to Bruges, why it was that he could not get the picture of a little grey nun out of his mind, and that at every moment her image obsessed him. I wonder if anyone can explain the incident, and why it was that the little form should have come so near the materialist ?

SENGA VELYNE.

'If my voice can carry thousands of miles over the telephone, why can't the soul, with the God-given force behind it, dart over the entire universe ? Is Thomas Edison greater than God ?' — 'The Return of Peter Grinun.'

## 'HER LAST DAY.'

A RECOLLECTION OF JULIA A. AMES. PASSED OVER  
DECEMBER 11TH, 1891.

It will, I feel sure, be of interest to many readers of 'LIGHT,' and more particularly to those who have had the bitterness of grief and loss assuaged by the tender ministry of 'Julia,' to know that one of the very last persons to be brought into touch with her, before she passed to the land of realities, was Miss Lilian Whiting, whose recent visit to London is still fresh in our remembrance. As a matter of fact, they met each other only once, and that but a short time before the end, yet so deep was the impression left upon Miss Whiting by just the mere brief contact with that ardent and winning personality that, as she told me, she finds herself even now speaking of 'Julia' as an 'old friend,' and thinking of her with the sense of having known her intimately and long.

By common consent there seems always to have been that indefinable 'something' about 'Julia' which is no less apparent now after twenty years on the other side than it was when she trod 'the humbler paths of earth.' A something which inspired perfect trust and confidence, a sense of generous affection and large-hearted charity, a quiet earnestness and persistence of endeavour which surely has been manifested abundantly in her unremitting efforts to prove to those still in the body that 'there is no death,' and that souls that truly love can find their way to each other through all apparent barriers of separation.

I think I cannot do better than quote, with her kind permission, Miss Whiting's own words in telling of that brief but treasured recollection, which she afterwards embodied in a poem entitled, 'Her Last Day':—

This was in the autumn in which 'Julia' passed on. . . . One Sunday morning in Boston, during the Convention of the W.C.T.U., Miss Frances Willard telephoned to me to come down in the afternoon and go with her and Lady Henry Somerset to Vermont Temple, where Lady Henry was to speak, as the crowds would be so great I should otherwise have some trouble in getting in. I went . . . was taken to the platform and introduced, for the first time, to Miss Julia Ames. We sat together on a sofa during Lady Henry's eloquent and noble discourse. . . . On the following Tuesday, the Convention having closed, Miss Willard dined with me, and I drove her down to take the train for New York. As she was on the step she turned and said, 'Lilian, do go and see Julia Ames; she is in the New England Hospital, ill.' She had only time to say the words as she was stepping on to the train.

I went to the hospital. The matron said that while Miss Ames was not seriously ill at all, they would rather she did not see anyone that day. So I left some flowers and went away. Returning two days later I learnt that Miss Ames had sat up all day and had a most lovely and beautiful day with her friend Miss H., but the matron still thought that she had better then—having talked so much—not see anyone else that day, but surely if I returned a day or two later I should see her. So I left messages and again came away. . . . Next day I was called up by telephone to hear the message 'Miss Ames is dead!' She had died—suddenly—in the night. Her body was to be carried to the house of Dr. C. H. Would I go up there? I did so. It was the morning. I was met by her friend Miss H., and we sat together for a long while in a niche of the staircase, in a soft shaded light, and she told me of the wonderful day's communion that she and Julia had enjoyed but a few hours before.

'Had we known it was to be our last day together,' said Miss H., 'we could not have passed it in a more deeply sympathetic communion than we did.' The day itself was one of those brilliant mid-December days of golden sunshine that Boston often enjoys, a day when the air is crystal clear, all rose and gold.

While Miss H. was telling me those touching and impressive experiences, the casket containing 'Julia's' body was brought in and placed in the drawing-room. She came in silent majesty; in all the royalty of her ascended life. . . . Later I was taken into the room, and I bent over the still form, in its ineffable peace and loveliness. And this—this—was how I looked, for only the second time, on the outward form of Julia Ames, from which she had so suddenly and swiftly withdrawn that we felt it not death but translation.

A day later, on a Sunday morning, precisely one week from the day on which Miss Willard introduced me to her, with the expression of hope and expectation that our meeting would initiate between us a life-long friendship (as I feel it has)—exactly one week from that afternoon, made memorable by Lady Henry's impassioned eloquence—I again, for the third time,

looked upon the outer semblance of Julia Ames, over whose still form a beautiful little service was held before taking the casket to her home in Chicago. And that is practically all.

So ends Miss Whiting's reminiscence. But she adds that she is often at times very conscious of 'Julia's' presence near her. And ever vividly comes back her last sight of the still, calm face, over which there seemed for a moment to hover a smile, that strange sweet smile one notices sometimes on the features of the newly 'dead,' as though with the eyes of the spirit they had already seen 'The King in His Beauty.'

EDITH K. HARPER.

## 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 Electric Theory of the Universe.

SIR,—It is interesting to trace the evolution of an idea. The letter in your issue of November 18th, under the above caption (p. 551), brings to my mind that Professor Michael Faraday (died 1867) suggested the probability that all atoms would be found ultimately to be reduced to one atom with two polarities; and Dr. Joseph Priestley (died 1804) that they would be found reducible to 'attraction and repulsion.' Perhaps others will follow up the idea.—Yours, &c.,

VRON—Y.

SIR,—Mr. Bennett (page 576) does not appear to have realised that the purport of my letter (page 551) was to direct attention to the fact that the introduction of the electric theory of the universe did not originate with Miss Corelli in her 'Romance of Two Worlds,' as such a theory had been expounded many years previously by Andrew Jackson Davis. Mr. Bennett thinks that the quotations I gave from 'Nature's Divine Revelation' hardly meet the electric theory, but that 'physicists are now proving that matter is a condition of electricity.' It requires, however, a critical examination beyond my mental capacity to distinguish any difference between the theory of Andrew Jackson Davis and the later views of physicists as formulated by Mr. Bennett. Mr. Bennett's personal views that 'matter is a condition of the ocean of life,' that 'life is spirit,' inevitably lead to the corollary that matter and spirit are one and the same thing—a proposition for which there is no scientific basis.—Yours, &c.,

FREDK. BROWN.

Kensington.

## New Discovery in Spiritual Science.

SIR,—A lifelong student of the life of spirit, I have for the last seven years concentrated on an experimental investigation into the metaphysics of singing and music, and am rewarded with a very beautiful and wonderful realisation: the power to contact the source of life, the dynamic power of spirit, quite apart from 'the trance condition,' and while leaving the reasoning powers absolutely free and clear.

I can best expound my science to those who are ready to receive it by interviews, or conversational addresses to very small audiences. The readers of 'LIGHT' should include some who are ready for this science, which reveals, also, all that is true of 'Spiritualism,' 'Christian Science,' 'Higher' and 'New Thought,' &c., as also it resuscitates the soul of Christianity—so long nearly dead in the thing called 'Christianity.'—Yours, &c.,

THOMAS RAYMOND.

## 'The Ministry of the Unseen.'

SIR,—I am obliged to you for calling my attention to Mrs. Tulloch's letter (p. 587), with reference to my book, 'The Ministry of the Unseen.' There is no copyright, of course, in titles of this kind, but as I should not like either Mrs. Tulloch or your readers in general to think that I had been guilty of 'cribbing' a title without inquiry, kindly allow me to explain, first, that the title given was suggested to me by a friend in place of the one I originally proposed, and, secondly, that my publisher, in my presence, consulted the authorised 'Publishers' Reference Catalogue' and found no entry there of any book having been issued under the specific title of 'The Ministry of the Unseen.' Had I known of Mrs. Tulloch's book I should, naturally, have given the matter further consideration, but it is now, of course, too late for a change to be made. Further, no confusion is likely to arise between the two books as the publishers are different, the prices are different, the names of the

authors are dissimilar (one is a lady and the other a gentleman), and one book is in verse and the other in prose. In addition my book has an important sub-title, which is really part and parcel of the title, 'A Personal Experience of, and Testimony to, Love from Beyond the Veil'; and, while Mrs. Tulloch's volume apparently has no foreword, the six forewords to my book by prominent men form quite a striking feature.

If anything, I think that my volume should help Mrs. Tulloch's work rather than hinder it, by drawing fresh attention to so important a subject.—Yours, &c.,

L. V. H. WITLEY.

#### To Make Poor Cripples Happy.

SIR,—The Society of the Golden Key, Hayter House, 1, Cheniston Gardens Studio, Kensington, W., is giving an entertainment—conjuring, music, crackers, &c.—to the cripple boys of Kensington, on the evening of December 29th. Any donations of crackers, chocolate, &c., for that purpose will be most gratefully acknowledged by Mrs. Hugo Ames.

The following is a copy of a personal letter received from Queen Alexandra by Mrs. Hugo Ames:—

Sandringham,  
December 4th, 1911.

DEAR MADAM,—I am commanded by Queen Alexandra to reply to your letter of the 1st inst., and to say that Her Majesty hears with much interest of the entertainment which is to be given by the Society of the Golden Key to the cripples of Kensington upon the 29th inst. A project of this kind, which will tend to brighten the lives and give pleasure to the poor boys who are unable to take their full share in out-of-door games and pastimes, will certainly be received by them with gratitude, and has Her Majesty's cordial and sympathetic approval. Queen Alexandra wishes your society all possible success in their charitable enterprise, and trusts that the boys will spend a very pleasant and enjoyable evening.

(Signed) HENRY STREATFIELD (COL.),  
Personal Secretary.

#### Mr. Hereward Carrington and the Bangs Sisters.

SIR,—I am sorry to again intrude, but I must ask that you will permit me to reply to the statements which Vice-Admiral Osborne Moore has seen fit to make in Appendix C of his book, 'Glimpses of the Next State,' regarding myself and my investigation of the Bangs Sisters of Chicago. As to the portraits, I stated in my Report that, as I had seen none produced, I could say nothing definite regarding them—though I believe that I have since then ascertained their methods of producing these pictures. As to their slate-writing, my own sitting was certainly fraudulent, and seen by me to be so. Whether or not they *always* trick, I cannot say; I spoke only of my own sitting.

I now come to the remarks in Vice-Admiral Moore's letter which concern myself and my methods of investigation, and I take these up seriatim:—

1. I am not an 'anti-Spiritist'; on the contrary, I have openly defended the Spiritistic hypothesis—at least in theory—in several of my books, and in many lectures.

2. I am not 'a conjurer' any more than Admiral Moore is a 'professional medium sifter.' I have made conjuring a hobby and a pastime. I rather resent this reference to myself.

3. I did not go to Chicago 'about my own business,' but solely on Dr. Funk's account and at his request.

4. My report was not 'put aside as of no value.'

5. I did not 'wait for a year and a half' after my sittings before publishing my Report, for the reason that Admiral Moore insinuates. Dr. Funk had it at once, so had Dr. Hyslop. It was thought best not to *publish* it at once; and to this I agreed. Dr. Funk finally consented to have it published in the 'Annals.'

6. My diagram of the room is *not* wrong, as regards windows and doors. If it is the *same* room, it is exactly as I represented it. As to the furniture, of course that may have been moved. The positions of the table, doors, &c., are exactly as I gave them. I shall take steps to have this verified by a member in Chicago; and we can then put this matter to the test.

7. I did not at first give a false name; I gave none. I only gave another name when May Bangs insisted that I should give a name—writing it on my question-slip.

8. I consider it absurd to accept the word of a professional medium on any topic whatever regarding or relating to the genuineness of his, or her, own mediumship.

9. I repeat, my diagram of the room is accurate, and this I shall take pains to have verified.

10. I did not reply to Admiral Moore's last letter because I did not consider it necessary. In the first place, my friend, Maurice V. Samuels, replied for me in 'LIGHT' of June 3rd; and secondly, I did not deem its insinuations and remarks

worthy of a serious reply. In view of the fact that Admiral Moore has repeated his charges, however, and called attention to the fact that I have never replied, I now do so.—Yours, &c.,

HEREWARD CARRINGTON.

[In our issue for June 3rd we intimated that Mr. Carrington was entitled to close the correspondence on this subject if he deemed it necessary.—ED. 'LIGHT.']

#### 'How About Those Rubies?'

SIR,—Mr. H. Belstead in 'LIGHT,' p. 575, devotes considerable space to various conjectures anent the séances held in August with Mr. Charles Bailey, of which a brief, too brief, summary was given on page 397. A fuller account was given in a contemporary, which possibly neither Mr. Belstead nor his friend, possessing 'a clear intellect and a critical brain,' has seen. I have decided to issue a pamphlet dealing more fully with the whole subject than would be either possible or permissible in the columns of 'LIGHT.' Perhaps Mr. Belstead will accept this assurance and possess his soul in patience.

I regret, however, that your correspondent and his friend with 'a critical brain' should have failed to read accurately my brief report. Had they done so 'The three black crows' expansion, created for their own special amusement, would not have taken place. There is nothing said about 'four dishes of rubies,' as being among the number of apports obtained. What I did say was 'One large dish of rubies and ruby sand.' Out of this simple statement of fact an Arabian Night's Tale has been unfolded, in which there are 'precious gems' galore. If this is the way that physical mediumship and phenomena are treated, no wonder that the same are on the decline in this country.

I cannot answer all the questions raised by Mr. Belstead. Life is too short for explanations. But I may say that there were not four large dishes of rubies, not even one small dish of precious gems, which, if sold, would have been a handsome recompense for the services and the presence of the medium; there was just 'one large dish of rubies and ruby sand.' As to intrinsic value the dish, which was not an apport, was probably of more value than the rubies and the sand. The value consisted in the manner of obtaining and the nature of the apports. Where the rubies and ruby sand came from I do not know. I am as ignorant on that point as I am concerning where Mr. Belstead, in his love of humour, got the *four* large dishes. Except the small rubies, which have a commercial value, if found suitable for jewellery watches, a bucketful of similar stuff to that which we obtained would possess little or no value. As far as I know, neither the rubies nor the sand in which they are found can be obtained in this country. Nor can either be discovered as mineralogical products in this country. It was claimed that these came from abroad.

Not having valuable apports as a probable means of payment for the medium, the more prosaic method was adopted of raising subscriptions. All the subscribers, save three, were present. Some of the visitors not only subscribed but put themselves to considerable extra expense for railway fares and hotel accommodation in order to be present. I can assure Mr. Belstead that all subscribers, present and absent, were thoroughly satisfied.—Yours, &c.,

JAMES COATES.

Rothsay.

[Mr. P. Galloway also writes to the same effect. He says that there was about a cupful of rubies and sand, 'principally sand,' and offers to send to Mr. Belstead a ruby and some grains of sand so that he can show them to his 'imaginative and inquiring friend.'—ED. 'LIGHT.']

#### Spirit Healing (?) at Gillingham.

SIR,—It appears to me that 'Anti-Bias' has selected an unfortunate pseudonym, in that many expressions in his letter show a tendency to look at things from one preconceived viewpoint. Yes, I do contend that Miss Ballard's cure was the result of auto-suggestion, though I am by no means prepared to define what that philological barbarism may be. I only know the fact that auto and hetero-suggestion (so-called) can, and do, produce, sometimes, astonishing results in certain functional disorders. In the case in point, I am convinced that the paralysis, the voice, the assistance, and the upholding, were all 'imaginary'—intrinsic and not extraneous. I have dealt with many cases of the kind, and in all degrees, nor did I think it necessary to postulate discarnate intervention in any measure of success achieved, whether vicariously or spontaneously. Why should I? If man is an incarnate spirit, as I believe he is, then I can see no reason why translation should increase his therapeutic powers; on the contrary, I should say that the balance of probability is, that as here he is functioning in the physical he is more likely to be able to influence physical disorders than those whose

environment is different. Moreover, I think it may be safely asserted that it is our duty to exhaust all reasonable normal explanations before invoking the supernatural, even if we are forced to admit that we are far from knowing yet the extent of the former. We are only beginning to sense dimly a connection between the marvellous potentialities of the complex consciousness of man and the mysteries of the sympathetic nervous system, with its intricate chain of ganglia and efferent nerves, presiding, as they do, over the functions of secretion and excretion, nutrition, involuntary muscular action, tissue change, and the like, all carried on without rising above the threshold of our physical intelligence. It is certain, though, that these are physical and not transcendental, and we know from experience that in certain eventualities—as, for instance, in sudden mental shock—they may exercise a profound influence, both therapeutic and the reverse. Therefore, I suggest that the 'theory which is reasonable and possible' is terrene, and not celestial. The modern chemist can do wonderful things in his laboratory, but the humble cow can give him points in his own science; for he cannot convert a bundle of hay into a pint of milk, and she can. How, we don't know, but *we do know* that it is a *physical* chemical fact. (The illustration is Professor Barrett's.) Now, bovine chemistry is more marvellous than psychic healing, and if we don't postulate spirit intervention in the one, why should we in the other? Personally, I know that 'Spiritualistic' phenomena are facts; rationally and intellectually, I am convinced that the vast majority of them are explicable on normal (I use the term in its everyday sense) grounds, but I admit that there is a residuum not so explicable. I do not for an instant question the *bona fides* of very many psychics, 'Anti-Bias' amongst them, but I do question their deductions, and I protest strongly against a credulity which accepts as evidential the lucubrations of an obscure scribe, writing in a sensational halfpenny newspaper, on the dicta of ignorant, though sincere, peasants. Such credulity does an infinity of harm; for not only is it useless in helping to solve these enormously difficult problems, but it forces many whose abilities might greatly assist 'to shy off' with a shudder of intellectual disgust.—Yours, &c.,

'F.'

#### HYPNOTISM AND SUGGESTION.

On Monday evening, December 4th, Mr. Arthur Hallam, founder and hon. secretary of the Psycho-Therapeutic Society, and Editor of 'The Health Record,' lectured before a crowded audience at the Caxton Hall, Westminster, on 'Suggestive Therapeutics and Hypnotism.' Mr. George Spriggs (president of the society) presided. Mr. Hallam explained how suggestion, given to a patient in the conscious state, could be made a valuable force for good, and how it could often be successfully employed in cases where it was impossible to produce the hypnotic state. Where there was abnormal brain activity and complete lack of concentrative power, he said, the hypnotic sleep could only be attained after a long series of treatments, which practically resolved itself into a course of mind-training or re-education. When this was completed there was really no need for hypnotism, the patient being cured in the training process, which gave him an insight into the meaning of his trouble, let him see new points of view, and introduced new ideas and feelings into his mind.

This method of treatment had the advantage that nearly everybody could be subjected to it, but it did not suffice for all practical purposes. In obstinate cases the hypnotic sleep was necessary in order to increase the suggestibility of the patient and inhibit antagonistic ideas. Hypnotic suggestion was of the greatest value in the domain of functional diseases of the nervous system, whilst as an educational and reformatory factor it could not be over-estimated. Not only might dull minds be brightened, unbalanced minds adjusted, gifted minds empowered to develop their talents; but moral and social habits might also be favourably influenced, evil tendencies permanently restrained, and undesirable traits of character changed. He had never seen the slightest untoward symptom result from the skilled use of hypnotism as a curative and educational agent, or any evidence that its alleged dangers, under these circumstances, had any existence, save in the brain of the novelist.

After the lecture, Mr. Hallam gave a demonstration of hypnotic phenomena, his subject being a young lady who had volunteered her services. She was very easily hypnotised, and the cataleptic state was first produced, the muscles of the entire body being perfectly stiff and rigid. She did various odd and amusing things at her hypnotist's suggestion, but no amount of persuasion would induce her to steal the president's watch, showing that hypnotism cannot be used to compel persons to do what they will not do in the normal state. Finally, to show how suggestions can be given to take effect after waking, a valuable factor in medical treatment, Mr. Hallam told the subject that when she awoke she would shake hands with the

president and ask him how he was; and this she did, much to the amusement of the audience. On the motion of Dr. Abraham Wallace, seconded by Mr. H. A. Hobbs, a cordial vote of thanks was accorded both to the lecturer and the subject.

#### SOCIETY WORK ON SUNDAY, DEC. 10th, &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. W. J. Leeder delivered an instructive address on 'To What are we Evolving?' and gave clairvoyant descriptions. Mr. A. J. Watts presided.—15, Mortimer-street, W.—On the 4th inst. Mr. A. V. Peters gave convincing clairvoyant descriptions and messages to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt.

**HACKNEY.—240A, AMHURST-ROAD, N.**—Mr. D. J. Davis spoke on 'The Utility of Spiritualistic Phenomena' and answered questions. Sunday next, at 7 p.m., Mr. Otto Kottnitz. Monday, at 8, Miss Gibson, psychometry. Tuesday, at 8, astrology class. Friday, at 8.30, healing circle.—N. R.

**BRIXTON.—8, MAYALL-ROAD.**—Mrs. Boddington gave address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Sarfas, address and clairvoyance; at 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public.—G. T. W.

**CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.**—Morning, questions answered by Mrs. Wallis's control. Evening, an address was delivered on 'Spiritual Relationships,' followed by well-recognised clairvoyant descriptions. Sunday next, at 11.15, service; at 7 p.m., address by Mr. Percy Scholey.

**KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.**—Mr. H. Leaf gave an address and clairvoyant descriptions. Sunday next, the Hon. Secretary, Mr. Thomas Brown, on 'Fireside Chats with the Spirit Friends'; clairvoyant descriptions by Miss Kent.

**PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mrs. Roberts answered questions under control, and gave clairvoyant descriptions. Evening, address and clairvoyance by Mrs. Roberts. Sunday next—morning, circle; evening, Mrs. Podmore. December 21st, public circle. 24th, Miss Earle. 31st, Mr. R. Boddington.—A. C. S.

**SOUTHPORT.—HAWKSHED HALL.**—Miss L. A. Randall discoursed on 'If a Man Die, Shall He Live Again?' and 'Spiritualism, its Principles and Facts,' and gave psychic readings, also on Monday. Sunday next, Mr. E. W. Wallis, morning and evening.—H. I.

**HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.**—Morning, address by Mr. A. Graham on 'The Spiritual Side of Life' and clairvoyant descriptions. Evening, Mr. G. R. Symons spoke on 'Fellowship.' Mr. Charles Dean rendered a solo. 6th, Mr. W. R. Stebbens gave psychometrical readings. Sunday next, at 11.15 a.m., Mrs. A. J. Vander; at 7 p.m., Madame French. Wednesday, Mrs. Neville. 24th, Mrs. A. Jamrach. Lyceum every Sunday, at 3.—J. F.

**BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.**—Mrs. G. C. Curry gave good addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Miss Violet Burton. Mondays, at 3 and 8, and Wednesdays, at 3, Mrs. Curry, clairvoyance. Thursdays, at 8.15, circle.—A. C.

**BRIGHTON.—BRUNSWICK HALL, 2, BRUNSWICK-STREET EAST, WESTERN-ROAD, HOVE.**—Mrs. W. S. Ratcliff spoke on 'Angel Ministry,' and gave well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Ratcliff, address and clairvoyance. Circles: Tuesday and Friday, at 8 p.m.; Monday, at 3.30, work and embroidery class; Thursday, at 3.30, advice on health.—L. A. R.

**BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Mr. E. W. Wallis gave two grandly uplifting addresses. 7th and 8th, a sale of work, in aid of the funds of the society, was well patronised. The stalls, which were tastefully and prettily decorated, were in the charge of Mesdames Maltby, Stephens, Cripps, Gilchrist, Hazeldine, Sirett, Everitt, Gourd, and Mr. and Mrs. Everett. The sale was opened by Mrs. Jamrach, of Ilford, who kindly came gratuitously and gave clairvoyant descriptions on both days. Mrs. Clarke gave her services for astrology, and Mrs. Severn arranged for phrenology. Mrs. Maltby, whom we look upon as the mother of the society, opened the proceedings on the second day. At the close, Mr. Clarke, in a graceful and sympathetic speech, paid a tribute of thanks to all the ladies and gentlemen who had helped to make the bazaar a success, especially to those ladies who had laboured throughout the year to make and provide the many useful and pretty garments which had been exhibited on the stalls. Mrs. Clarke will speak on Sunday next at 11.15 a.m. and 7 p.m., and give clairvoyant descriptions at 8 on Tuesday and 3 on Wednesday. Thursday, at 8, members' circle.—A. M. S.