

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe*,

'WHATSOEVER DOTHS MAKE MANIFEST IS LIGHT.'—*Paul*.

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NOTES BY THE WAY.

'Reason' (Rochester, N.Y.) is a bright and neatly-printed publication, and well exemplifies the good work which the editor (the Rev. B. F. Austin, M.A., D.D.) is accomplishing in connection with our movement. His sermons and lectures, of which the magazine from time to time gives reports, are full of plain speaking on religious subjects. Still, the little periodical would be the better for more careful editing. To take one instance from the October issue, we find a reference to Andrew Jackson Davis as an uneducated youth who died in Watertown, Mass., last week.

That was the reporter's version of a passage in an address by Dr. Austin. But for the benefit of those who do not know, it might have been made clear that the 'uneducated youth' at the time of his death was a grey old man full of years and experience. Then there is a description of 'A Visit from Charles Dickens' which we do not find particularly happy or convincing, and which to the uninitiated—especially the critical and literary temperaments—would prove far from edifying.

We are generally conscious of a feeling of dubiety when we are asked to pronounce upon messages alleged to come from those who on earth bore great names. We have had to peruse much 'flat, stale, and unprofitable' literature purporting to be communications from distinguished authors in the next life. The trouble with most of it was that it would not have been worth reproducing even had it been received from some obscure Tom Noakes or John Styles. When Mark Twain was told that Benjamin Franklin, as a youth, had entered Philadelphia with a loaf of bread under his arm and twopence in his pocket, he observed that he could see nothing remarkable in the feat—'anybody could have done it'! And that is what we have to say of many a message fondly put forward as having been produced by some famous deceased writer: 'Anybody could have done it.' We are not greatly concerned with the personal side of the question. Identity is a question of evidence not easily supplied by the method and manner of a written communication. A great thought, a beautiful message, loses none of its value if it is delivered with the accompaniment of a name unknown to the world. There is a mine of wealth in the literature of our movement, flashing thoughts, in splendid diction, and much of it emanated from those who have no reputation in the literature or philosophy of the schools.

We are always interested in examples of answer to prayer. If all those who could testify to personal experi-

ences of the kind would do so, we feel sure that volumes might be filled. Recently we heard of the case of a struggling mother with a large family of children to whom the resources of prayer had become so familiar that it had almost fallen into the commonplaces of her daily life. Her faith was absolute, unquestioning. Thus on a day of dire straits she prayed for bread, for there was no food in the house and no money to obtain it. 'Watch at the window, children,' she told her little brood; 'the bread will come.' It came surely enough. A kindly neighbour had sent a few loaves—some surplus bread which he thought might be useful. Then on another day the need was apples for the children. Prayer for them was followed by a gift of apples from someone who thought they might be welcome to the family. The list might be prolonged indefinitely. The praying mother, it might be added, was a woman of education and culture allied to a simple piety. She had no theories of 'telepathy,' no special belief in spirit agency. She only knew that she prayed and her petitions were always heard; but probably she never prayed for vain things.

In 'The Vineyard' for November the Rev. A. H. Baverstock concludes his series of papers on 'The Failure of the Church in the Villages.' The following passage from the article may be appropriately quoted as having an application to other methods of teaching than those adopted in churches:—

The peasant is familiar in his daily experience with mysteries which no wisdom can solve, and his simple wisdom teaches him to accept them. He has that great spiritual faculty of wonder: he expects religion, like nature itself, to be wonderful, and therefore mysterious, making its appeal to something which his native shrewdness leads him to value more than his intellect. But he has no use for haziness. And the town-bred cleric is too often vague and hazy in his teaching. The greatest mysteries are capable of the simplest statement.

It is not only religious instruction that fails 'for want of simplicity of vocabulary.'

'Current Literature' (New York) for November impresses us as a notable issue by reason of the number of articles which touch more or less directly the subject with which 'LIGHT' is most closely identified. The most interesting of these is an article entitled 'William James's Search for the Highest Good,' which deals with two lectures reprinted after the Professor's death. Professor James had the true zest of life, and he found his chief joy more in the rough and tumble of the world than in tranquillity and meditation. He tells how he once spent a week at the Assembly Grounds on the borders of Chautauqua Lake. In that healthy, peaceful, artistic and thoroughly law-abiding spot, full of evidences of prosperity and happiness, it seemed to him that he had reached a social paradise 'without a sin, without a victim, without a blot, without a tear.' It was apparently a foretaste of the time when mankind will have outgrown most of the evils that afflict it to-day.

It was astonishing, therefore, to the Professor that when he returned to the 'dark and wicked world' outside, he found himself quite involuntarily exclaiming, 'What a relief!' The tranquillity was too tame, the culture too monotonous, the goodness too insipid and uninspiring.

There had been spread before me the realisation—on a small sample scale, of course—of all the ideals for which our civilisation has been striving—security, intelligence, humanity, and order—and here was the instinctive hostile reaction not of the natural man, but of a so-called cultivated man upon such a Utopia.

And he proceeds to tell us what it was that led to his discontent. It was the lack of

that element which gives to the wicked outer world all its moral style, expressiveness, and picturesqueness—the element of precipitousness, so to call it, of strength and strenuousness, intensity and danger. What excites and interests the looker-on at life, what the romances and the statues celebrate . . . is the everlasting battle of the powers of light with those of darkness; with heroism reduced to its bare chance, yet ever and anon snatching victory from the jaws of death.

LONDON SPIRITUALIST ALLIANCE.

A VALUABLE GIFT.

It has been known for a good many years that Mr. Stainton Moses left a number of manuscript books—diaries, pocket-books and note-books—containing his automatic writings and records of his sésances. These books were carefully examined by Mr. F. W. H. Myers, who wrote two papers about them which appeared in the 'Proceedings' of the S.P.R., Vols. IX. and XI. Later the books were passed on to Mr. C. C. Massey, and after his decease to Mr. F. W. Percival, it being understood that they were eventually to become the property of the London Spiritualist Alliance. It gave us great pleasure, therefore, to learn recently from Mr. Percival that he intended to hand the books over to the Alliance, and a few days later (on Tuesday, November 26th, in fact) to receive them, twenty-six in all, the donor retaining three, which it is his wish to keep for a time for reference, before finally giving them up.

We desire to acknowledge publicly the receipt of these books, and to thank Mr. Percival for giving them to the Alliance. They will form a valuable addition to the various documents, books, &c., which the society is holding in trust for the movement.

HENRY WITHALL, Acting President.
E. W. WALLIS, Hon. Sec.

The following letter, which Mr. Withall has received from Mr. Percival makes the matter perfectly clear:—

DEAR MR. WITHALL,—I am very glad that you will accept the custody of the note-books of Mr. Stainton Moses on behalf of the London Spiritualist Alliance. I hand them over to the Alliance as a free gift, and I desire that they shall be retained and used for the benefit of Spiritualism in any way that the Council may consider advisable.—Yours faithfully,

F. W. PERCIVAL.

November 30th, 1912.

THE UNION OF LONDON SPIRITUALISTS' First Annual Conference with the Spiritual Church, 45, The Promenade, Seven Kings, Essex, on Sunday, December 8th. 3 p.m., paper by Mr. G. F. Tilby for discussion, 'Suggestions for Society Workers.' 7 p.m., Speakers, Mr. G. F. Tilby and others. East London Spiritualists lend a hand!

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

LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING NEXT, DECEMBER 12TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. H. BIDEN STEELE

ON

'Psychic Investigation from Several Aspects, with Some Illustrations.'

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

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

During 1913 the following 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):—

- Jan. 16—Mr. Percy R. Street on 'Psychic Development; its Relation to Body and Mind.'
- „ 30—Rev. Lucking Tavenor on 'The Spiritual Life as Expressed in Greek Art.' With sixty lantern illustrations.
- Feb. 13—Mr. J. I. Wedgwood.
- „ 27—Mrs. Despard on 'The Spiritual Aspect of the Woman's Movement.'
- Mar. 13—Miss Estelle W. Stead on 'What Spiritualism Means to Me, and Some Messages Received.'
- „ 27—Mr. E. W. Wallis on 'Spiritual Emancipation by the Elimination of Fear.'
- Apr. 10—Mr. Angus McArthur. (Subject to be announced.)
- „ 24—'Cheiro' on 'Hands of Famous People.' With lantern illustrations.
- May 8—Miss Felicia Scatcherd on 'Psychophasms and Skotographs': psychic pictures produced in darkness.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, December 10th, Mrs. Cannock will give clairvoyant descriptions of spirit people at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

PSYCHICAL SELF-CULTURE.—On Thursday *next*, December 12th, Mrs. Rousseau will give an address on 'Figurology, or the Significance of Numbers in the Events of Daily Life,' illustrated.

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

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, December 13th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Daily, except Thursdays and Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

THERE is much truth in this remark, made by the 'Chicago Record-Herald,' 'Let the man who complains because his work is hard remember that cheap people can take care of the easy tasks.'

HUMAN EMANATIONS: INTERESTING EXPERIMENTS.

(FROM THE 'FILOSOFIA DELLA SCIENZA'.)

The 'Giornale di Sicilia' for September 26th, 1912, prints an article by Monsieur de Vesme, editor of the 'Annales des Sciences Psychiques,' on 'a hitherto unknown property of human physical emanations,' which contains the inaugural discoveries in a new branch of knowledge. A year or two ago, Monsieur L. Favre, professor at the Paris School of Agriculture, conducted some experiments, through Mdle. Auguste Schloemer, on bacillus subtilis and on the seeds of lapidium sativum (a kind of cress) and noticed a most remarkable action in these objects under the influence of the lady's hands held some centimetres away from them. The microbes referred to—which, together with those of anthrax (bacillus anthracis), are regarded as the most resistant of all microbes—were destroyed and the seeds of the cress germinated and grew much more rapidly than usual. A similar phenomenon was observed by young Dr. Gustave Durville in the case of the bacillus of Eberth, or typhoid fever.

Now Doctors Clarac (medical) and Llaguet (chemical) relate that for four years they have known a Madame X. who preserves dead plants and animals in a perfect state simply through the apposition of her hands, even at a distance; and that from October, 1911, they have subjected her to a methodical observation. The specimens selected were touched by the lady or exposed during fifteen to twenty minutes a day to her extended hands until completely desiccated. While this went on the lady conversed tranquilly with the two observers. The room where these experiments were carried out was the laboratory of one of them. After each sitting the specimens were rolled up in paper and put away under lock and key. Here are the results:—

A flower and branch of antirrhinum: Desiccation very rapid in ten days; complete preservation of the colours; resistance of the leaves on the stem.

Wine: Progressive desiccation in eleven days; no acid fermentation. Another specimen not subjected to the operation became acidified and showed traces of must from the third day.

Molluscs ('Portuguese' oysters and ordinary): Progressive desiccation completed in thirteen days without putrefaction. Others, not subjected to exposure to the hands, developed putrefaction from the ninth day with general liquefaction and offensive odour. Other oysters already decomposed and invaded by the larvæ of flies were dried up, while the maggots left the shells and died almost at once.

Fish (two dead specimens, not eviscerated): Desiccation in three days without alteration in form and without odour; colours preserved, eyes continuing brilliant.

Birds: (1) A goldfinch dead in its cage, not eviscerated: Desiccation in three days; progressive rigidity; yellow colour of the wings and ruddy colour of the head progressively more intense; preservation similar to that resulting from use of arsenic. (2) A canary on the way to decomposition: Immediate arrest of the decomposition; progressive diminution of the odour; desiccation in five sittings; preservation of the colour, which in some parts from a light yellow became an intense canary yellow. As in the preceding case, the feathers remained tenaciously attached to the body.

Mammals: A rabbit: Experiments on the spleen and the liver, on the heart and the kidney, and on the blood. A microscopic examination of the blood, carried on for over three days, always showed the blood globules in a perfect state of integrity. On the twentieth day the homogeneous mass assumed a solid consistency, but still with globules always intact. Colour, purple. After a certain time some fissures observable on the surface.

These are the facts, and, as Dr. Gustave Geley observes, they raise a considerable number of theoretical and practical questions.

Madame X. is neither a somnambulist nor a medium. She does not mean to abuse her powers, and, being in easy circumstances, and wishing to avoid inconvenience, does not desire any

publicity. Mlle. Schloemer, of Paris, is well educated, belongs to the best society, and is highly respectable and disinterested. With the simple apposition of her hands she has rapidly cured wounds and injuries. It appears, then, that she is in possession of powers analogous to those of Madame X. It is a fact that such faculties exhibit the 'vital' character of a 'human vitalism' which opposes that which tends to destroy the human body (microbes, wounds, and injuries), favours the development of seeds and the growth of plants, arrests the processes of dissolution of dead organic material, and converts the latter into a mummified condition.

Certainly this general theoretical deduction is premature, but within the limits of the facts exhibited it is justified, and the subject is worthy of study. 'But one thing is obvious,' says M. de Vesme, 'and that is that he who ought to verify these facts will not find the time to do so. "Consider," said someone to me, "to what abysses of charlatanry similar practices would give rise." A fine thinker in truth! As if it were already known that the power described was to be found in everybody; as if, besides, it had not already been utilised in every epoch from the time of the French kings and "healers"; and as if, finally, the search for the truth must remain subordinate to similar foolish and paltry fears and medical science be unwilling to make further progress from fear of charlatans, who are not wanting within the medical world as well as outside it.'

With regard to the experiments with rabbit's blood, we give the following further particulars: The blood was in a state of coagulation at the beginning of the experiments, ten cubic centimetres left in a glass receptacle. It was gradually liquefied in three days, and remained a vermilion liquid for twenty-one days. Then it became less fluid until the twentieth day, on which it appeared desiccated and homogeneous.

[The Italian reviewer notes that there appears to have been no case in which blood once desiccated has become liquefied by the application of human hands, and suggests that it would be interesting to know the result of experiments in this direction.]

G. S. C.

SOME REFLECTIONS REGARDING BYGONE INCIDENTS.

BY JAMES ROBERTSON.

Long ago, when Sir David Brewster first came into contact with D. D. Home and witnessed the phenomena that occurred in the presence of that wonderful medium, he exclaimed: 'This upsets the philosophy of a lifetime.' The natural order, with which his explorations had made him familiar, seemed to be upset by the phenomena which he was witnessing. It was asking too much, however, that a reputation which had been built up by slow and careful observation should be sacrificed at the shrine of a seemingly new force, presenting itself to him without any high-born credentials; and so, on the morrow, he halted and hesitated, felt he had admitted too much, and sought to amend his previous weakness by becoming a fierce opponent not only of Home, but of the whole subject of Spiritualism. That there was a shade of dishonesty in the position he took up was afterwards shown when his life came to be written by his daughter, Mrs. Gordon. She, evidently not seeing the import of the confession, printed the letters which her father had sent home when upset by the marvels he had witnessed, and these letters show that he had been affected, more than he cared to admit publicly, by the new light that had begun to interest society.

There are two different stories told, one by the genuine Brewster, when writing his sincere thoughts home, and the other by the scientific Brewster, who did not like his reputation being smirched by having the slightest connection with such an obscure and unpopular subject as Spiritualism. It was new, it was strange, and the rulers in the shape of Church and University had not given acceptance to it. Therefore the man who looked for truth appearing with some kind of halo could not afford to be associated with what came in such a questionable shape. Like some other scientific men, Faraday notably, he could believe in the miracles of Christianity but did not want their

re-appearance in modern days. Superstition plays its part in the mind of the savant as much as in the mind of the ignorant peasant, and many persons have held aloof from Spiritualism through fear lest it should weaken their faith. The truly free mind, whether called scientific or not, is that of the man who recognises that things seen and unseen alike bow down before the reign of law.

Spiritualism does not number many perverts in its history. There have been a few men whose vision grew dim, who needed the repetition of the miracle each day, or who, because the evidence did not come exactly as they would have had it, began to think there was, after all, no evidence, and that their former assertions must have been based on misconception. It is difficult to understand the changes which take place in the mental sphere of individuals. To-day Mrs. Besant is a devout Christian of the High Church type, making the sign of the cross and paying the most careful observance to all the ceremonials of the Church. To-morrow she stands forth as the champion of atheism in its harshest form—no God, no futurity, only matter and force making up the total of all there is. The next day she stands robed in the garments of a pseudo-Spiritualism, and has gathered to her bosom as soul-truths many of the mysteries and speculations of the past. The ancient becomes dearer than the new. We feel that she is an honest woman, one who says nothing she does not believe; but the rationalist cannot understand why she should engross herself with the mumps and measles and whooping-cough of Spiritualism rather than with the thing itself, with the Spiritualism as expounded in that wondrous literature of Davis, the Spiritualism of a Gerald Massey and a Dr. Alfred Russel Wallace. Has she viewed this afar off only? Spiritualism has come not to overthrow, but to confirm, to reconcile and expand. It does not cast aside anything because it is old, neither does it take to its bosom everything that is new, but it accepts whatever conforms to nature and reason. The basic facts which it has brought into clear view are that there is another world whose inhabitants can hold converse with us, and that life and consciousness do not perish, but are eternal. The man or woman who grasps this evidence has got hold of a something capable not only of freeing him from all doubt and fear as to the future, but of moulding his life. Why is it that the enthusiasm of some for this bright revealment seems to fade and lessen in strength? What concerns us after we have done with the body should be the most engrossing of topics, and should send us forth on a continuous quest to gain more knowledge. We find the names of some who, in the early days of Spiritualism, were filled with the subject, but whose voices are now silent. There has been no public recantation of their beliefs, no hint that their former assertions were hastily given or based on insufficient examination; the subject has simply dropped out of their view. The present Earl of Dunraven, who was closely associated with Home, published privately some records of his experiences, the perusal of which affected the minds of many who were struck by the strong statements made. All through the incidents associated with Home's career this name of Dunraven crops up, but for nearly forty years we have had no hint that he views the subject as he did in the days of his enthusiasm. The present Earl of Crawford is another who was prominently talked of in the late sixties (when he was Lord Lindsay) as a witness for the reality of the phenomena transpiring in the presence of Home and others. He was full of courage and boldly stated before the Dialectical Society that, while staying with Home, he was a witness to the appearance of a form in the room which grew into a definite shape so that he saw the features clearly, and that the next day, on being shown her photograph, he recognised that the form he had seen was that of the late Mrs. Home. Equally strong was his evidence, also before the Dialectical Society, of the finding a will through the mediumship of the Marshalls. The story is a remarkable one, revealing, as it does, how the unseen responded to the several *mental* questions which were put, and on every point satisfied the inquirers, getting the name of the man who drew up the will, and securing a copy of the desired draft. This testimony, embodied in the Dialectical Society's Report, is certainly one of the most valuable bits of evidence as to the action of spiritual beings; yet, after that, he has remained silent

on this subject. Was it that Lord Lindsay could get no further in his quest, or was it that he was only interested in the phenomenal and not in the philosophical side of the subject? The evidence he did contribute stands firm. The Earl's association with the subject is now confined to membership of the Society for Psychical Research, which limps along, learning little, and forgetting much in the way of cumulative evidence. Crookes and Wallace still remain for us, strong in their attestation of the reality of a power exercised by beings not of earth.

(To be continued.)

MULTIPLE CONSCIOUSNESS, OR SPIRIT CONTROL?

The theory of multiple consciousness was formulated to account for the remarkable phenomena exhibited by Miss Mollie Fancher, of Brooklyn, N.Y., about thirty-five years ago, and adopted at a later period by Dr. Pierre Janet, of Paris, as appropriate to his experiences with Madame B—. Interest in the question was subsequently revived by the still more remarkable case of a girl named Mary Barnes, which was at one time brought under the notice of the Society for Psychical Research. This theory is, by some persons, now considered to be well established, but from the point of view of those acquainted with the fact of the manifestation of widely different spirit personalities through an individual organism, a simpler and better theory is available.

Accident and illness brought Mollie Fancher very near to death's door, and she lay in an unconscious trance for many months, taking no food during most of the time. She was a sensitive, and her physical body, in its attenuated state, would be readily controlled by disembodied spirits. She developed a high degree of clairvoyance, could sense the approach of persons who were coming to visit her, and could do fine needlework in absolute darkness. Different personalities manifested through her, alternating frequently, and sometimes finding fault with the doings of one another. But each claimed to be distinct, recognising the others as entities, and doubtless they had reasonable grounds for so doing.

The intelligence exhibited by them was mediocre, though diverse in form, and fitted in with the idea that they availed themselves of her sensitive organism for no particular object but their own pleasure.

In the case of Madame B— and the three 'Leonies,' as Dr. Janet called them, two of the personalities were decidedly antagonistic, one of them exhibiting violence of temper quite foreign to Madame B— when in her normal condition. The introduction of these personalities was, moreover, facilitated by mesmerism by Dr. Janet.

In the later instance, that of Mary Barnes, severe illness and prostration preceded the manifestation of different personalities, but the periods were more consecutive than in Miss Fancher's case. Yet in all these cases the theory of spirit control and possession is adequate to cover all the facts.

Sensitives have frequently been put in the magnetic state and a whole series of distinct personalities have then manifested through them, speaking in foreign languages unknown to the sensitives in the normal state. They were, too, oblivious to what had occurred in the mesmeric or abnormal condition.

There are also many instances on record of the individual spirit leaving the body during trance, and at such times a disembodied spirit, if familiar with the process of control, could readily take possession of the body.

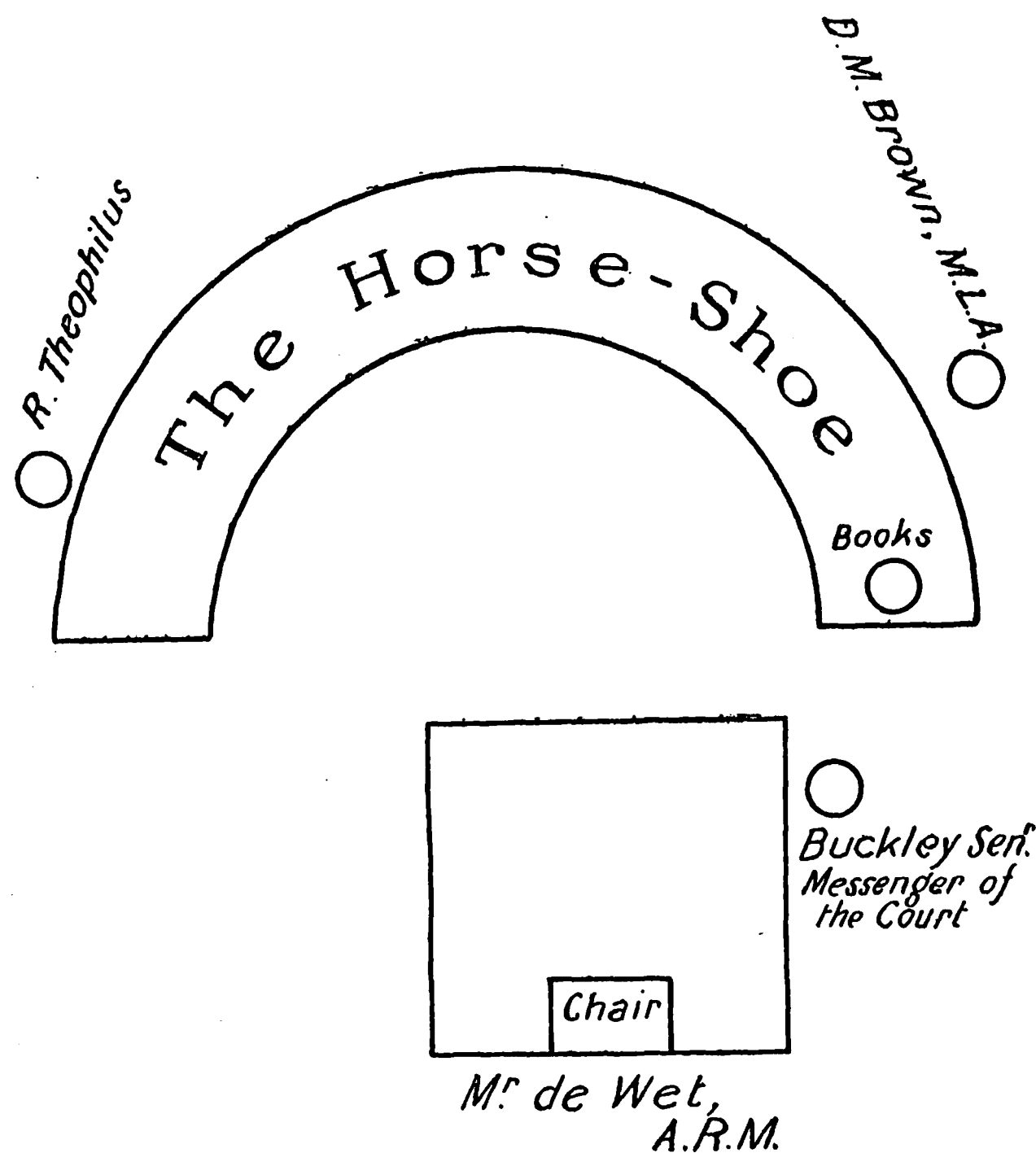
The experiences of those who are able to leave the body and enter, temporarily, the spirit world, are usually of a pleasant nature, so much so indeed that they are often loth to return. Instances where these experiences are remembered by the sensitives on their return to the normal state are not rare; they include the case of an army chaplain who apparently died twice and returned to the body shortly before the intended burial.

The theory of Multiple Personality therefore dwindles and fades before the simpler and more reasonable one of distinct spirit entities holding and maintaining control of the brain and body of the sensitive during the willing absence of the original tenant and retiring on his or her return.

A.

LAW BOOKS LEVITATED IN OPEN COURT.

In our last issue we mentioned the fact that information had reached us respecting a startling occurrence in the Civil Court at Port Elizabeth, and we now give in full the report which appeared in 'The Eastern Province Herald,' Port Elizabeth, Cape of Good Hope, on November 4th last. The accompanying plan of the court-room (for which we are indebted to Mr. Henry Glasse) will enable the reader to follow the report.



A mysterious occurrence disturbed the legal decorum of the Civil Court one morning last week, and since then has been the chief topic in the mouths of those who witnessed it. The story they tell is a marvellous one, and yet the men who tell it have a reputation for veracity.

It appears that the Civil Court had just assembled. The A.R.M. Mr. de Wet had taken his seat upon the bench in the small court. The court messenger, Mr. Buckley, standing in front of the bench, was reading the list of cases. Mr. D. M. Brown, M.L.A., was sitting at the 'horseshoe.' On the corner of the 'horseshoe' two folios of law reports, bulky tomes weighing several pounds each, stood, one on the top of the other.

The court messenger, Mr. Brown, and the books were the principal actors in the drama. Their respective positions formed what was practically an isosceles triangle. The books were at the apex, Mr. Brown and Mr. Buckley at either angle of the base.

Whether Mr. Buckley or Mr. Brown saw it first, or whether they saw it simultaneously, is unknown. But both of them affirm that on a sudden, while they remained the nearest human agents, yet not near enough to touch them, the books rose in the air.

They rose in the air, remained poised moveless for an appreciable space of time, and sank to the table again. Three times this happened in the space of something between two and five minutes.

RESTING ON AIR.

Mr. Brown says that the books rose sufficiently high to allow him to see the space between them and the table; and he distinctly affirms that between the bottom cover of the lower book and the table there was nothing but thin air.

The stories of Mr. Brown and Mr. Buckley agree except for the calculation of the height to which the books rose and the space of time which the phenomenon occupied.

In seeking to find an explanation for what on the face of it is an extraordinary affair one or two points must be kept in mind. The witnesses are emphatic that no human being was near the books. It happened in the prosaic light of morning, not at midnight. The witnesses observed it from different angles and from different altitudes, one being seated and the other on his feet.

These facts appear to rule out of court any possibility of explaining away the matter by labelling it an hallucination or an optical delusion. Neither of the gentlemen who saw the books rise is able to offer any explanation of their rising. They saw the books rise at least three inches from the table, and remain several seconds unsupported in the air before they sank to the

table again. They saw this happen three times. They are positive they saw it. Neither of them is a Spiritualist. Neither of them has been able to formulate any theory in the matter. It is a mystery.

Mr. Glasse has also sent us his own account of the incident, which is as follows:—

On October 29th the following remarkable occurrence was witnessed in the Port Elizabeth Court House during the morning of that date (Tuesday):—

During a preliminary examination of a civil matter, Mr. de Wet, Assistant Resident Magistrate; Mr. D. M. Brown, Member of the Legislative Assembly and Law Agent; Mr. Reginald Theophilus, Law Agent; and Mr. Buckley, sen., Messenger of the Court, being present, Mr. de Wet, A.R.M., being in the magistrate's chair (as shown in the accompanying diagram); Mr. Buckley, sen., standing near the A.R.M.; Mr. Brown and Mr. Theophilus being at the 'horseshoe,' but at opposite sides thereof, Mr. D. M. Brown, M.L.A., and Mr. Buckley, sen., distinctly saw two large volumes (ledgers), placed at one extremity of the 'horseshoe,' and between Mr. Brown and Mr. Buckley, sen., raised three times several inches from the table (horseshoe) and replaced thereon without visible contact.

I was informed of the above fact by Mr. Buckley, sen., in presence of Mr. A. Hansen, detective, who is a Spiritualist, and from whom I first received notice of the occurrence. It was on Friday morning that I was informed of the circumstances by Mr. Buckley, whom I questioned carefully, and who had previously, at Mr. Hansen's request, taken him into the court and enabled him to draw out a diagram, the copy of which I enclose herewith. While speaking to Mr. Hansen and Mr. Buckley on the occasion I have just mentioned as having taken place on November 1st, I saw Mr. D. M. Brown, M.L.A., passing and asked him for confirmation of what I had just heard. He replied, 'Ask Mr. Buckley for a written account of the matter. I have no objection to his giving you one.' I then asked Mr. Hansen to get a written statement accordingly. To-day, the date of my writing, is November 3rd. I have not seen Mr. Hansen since, but as to-morrow is mail-day I am anxious to lose no time in sending this to you.

On the same Friday, November 1st, Mr. Fitzsimmons, director of the P. C. Museum, who is himself interested in psychic phenomena, told me that he had been informed of the above-mentioned occurrence, exactly as narrated here by me, by Mr. Brown at lunch in the Market Café on the previous day, and in presence of other gentlemen, to whom Mr. Brown also stated the same facts.

Perhaps the following fact has a bearing on this matter: The Tuesday (October 29th) on which the phenomenon occurred was the day for the funeral of Mr. R. H. H. Stockdale, a gentleman employed in Mr. D. M. Brown's office. Mr. Stockdale had no doubt been working with the books levitated, and was interested in the case before the court. When the levitation took place Mr. Brown evidently thought that Mr. Stockdale was connected therewith, for he at once mentioned his name, though afterwards he stated that he thought the phenomenon was intended for Mr. Buckley, and that it probably indicated the decease of some relative of his.

HENRY GLASSE.

'Stapleton,' 23, Park-lane,
Port Elizabeth, Cape, South Africa.

The Port Elizabeth correspondent of 'The Rand Daily Mail,' Johannesburg, says:—

Local Spiritualists claim to have discovered an 'explanation.' Mr. Brown, when he is not attending to the affairs of the country in the House of Assembly, practises as a law agent, and it was in this capacity that he attended the civil court to-day. A few days ago Mr. Brown's chief clerk succumbed suddenly to ptomaine poisoning. The dead man had all the facts of the case in which Mr. Brown was appearing at his finger ends, and the Spiritualists say that his astral body, or whatever it is they call it, appeared in court and lifted the books from the table in order to draw his chief's attention to some reference in them bearing on the case. Meanwhile Mr. Brown is being subjected to a deal of good-natured banter by the sceptics.

As it is with music so it is with religion. It is not in any man's power to demonstrate to me that he is a musician, if I myself am not a musician. Up to the plane of my musical development I know, but not beyond that.—DR. I. K. FUNK.

We understand that on Friday, the 13th, at 7.30 for 8 o'clock, Miss Edith K. Harper, secretary to 'Julia's Bureau,' will read a paper entitled, 'Julia and her Bureau,' at an open meeting at 'Durie Dene,' Bibbworth-road, Cyprus-road, Church-End, Finchley, London, N., and that all visitors will be welcome.

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HOW IT WILL COME.

The days dawn and die, the years come full circle and fall into the dead waste of the past; but the great time tarries—the time of revealing when the sublime truth for which we stand shall have emerged into the light and have transfigured the world's life and thought. Truth moves with tardy steps, we are told. Progress is very slow. Is it so? Progress, it seems to us, was never so rapid. Wonderful changes fairly leap upon us. A few months see revolutions that would once have taken whole centuries to accomplish. Radium, the X rays, the science of aviation, to say nothing of the electrical marvels that have given new forms and uses to light, heat, and sound—what of these? They came very quickly, and their application to the service of man followed rapidly on their discovery. They could not have been born in the days of the older science—the world was not ripe for them. They needed minds trained by long experience in all the preceding stages, and instruments refined by ages of use and experiment to bring them into actual existence. Progress is cumulative. Into a generation of modern life is packed more of reform and invention and improvement than five centuries of the ancient world would have brought about. Let it not be objected that the changes are mainly material changes. There is always the moulding force behind external changes to bring them into closer conformity with the interior world. Evolution means involution always. Matter is being chastened and minds made refined by constant and often painful contact with forces that grow more and more subtle and complex.

So much is going on behind the scenes, too. One day there is a whisper of a new thing, the next rumours of it are over the whole earth. And then the new thing—a great invention or discovery, a new truth, a fresh philosophy—is born, falls into its place, and in a short time has become one of the commonplaces of life. It was living in germ through all the old centuries, it was growing towards us, and we unconsciously were preparing for it. It needed only the hour, and when that came it burst its sheath and flowered amongst us, scarcely noticed sometimes amid the other jostling wonders.

But the existence of a world of Nature and Humanity beyond the Nature and Humanity known to the five senses—this is too great a thing to be born in any easy fashion. This is no mechanical discovery, no side issue of Science, no advent of a new system of philosophy. It means a whole well-head of new sciences and philosophies—and incidentally the overthrow of many old ones—and its birth will be slow as befits its greatness. But the slowness will be only relative. A few decades will see as much progress in its emergence as the thousand years immediately preceding them. Time is not yet ripe, but it is ripening fast.

How will it come—the new light? Not like a tropic day-dawn, flashing suddenly out of the dark and shadow. But gradually, almost imperceptibly—here and there a mind catching the radiance and reflecting it. Light in 'golden pencils' streaming through nooks and crannies of cloud until, before the world is well aware of the change, it will be fairly amongst us. Thoughts, ideals, points of view will have changed so slowly that the complete metamorphosis will have been accomplished almost before the change will have been recognised by the general mind.

But the clear-eyed watchers and thinkers, full of faith and patience, will have marked the changes. They have noted many of them already, observing the transformations that have already been accomplished in the old attitude towards the problems of death and the after-life. Not without meaning has been the growing dissatisfaction with the old unnatural teachings. To-day it has grown into a fierce revolt. 'Rather than believe these things,' cries the awakened intelligence, 'I will believe nothing. Give us blank negation rather than the affirmations of unreason.' The intuitions whisper vaguely, but they can give no definite message. And the demand is for plain assurance and scientific certitude. In its apparent absence the passion for decision and directness—which is the outcome of growing thought—prompts the plain, blunt denial, 'There is no after-life; death is the end.' After which the spiritual pastors and masters begin to lift up their voices concerning the decay of faith and the falling off in church attendance!

Elsewhere the light manifests itself often in strange and refracted forms. There are weird doctrines abroad—temples of the mysteries where the truth is set forth under 'veils and evasions,' with much mingling of ancient forms, and vocabularies that sound strangely to the unaccustomed ear. But the reality is there, waiting the time of emergence. The quest of the soul has carried many of us so far from Nature and Reason that the return to 'realms of sunshine and sweet air' is not to be accomplished in a moment.

A reasonable idea of a future life as a natural world of natural human beings is only to be attained through many intermediate processes of thought, many provisional theories that at times mistake themselves for final and absolute deliverances. A whole dynasty of 'Supreme Wisdoms' and 'Great Illuminations' will take successively their seats on the throne before the accession of the Sovereign Reason.

Illusion and disillusion follow each other rapidly, but that is part of the process whereby thought is clarified. The old orders change, and the new forms develop and fall gradually into their appointed places. Amid a clash of faiths and doctrines old and new, the Increasing Purpose will come into visible manifestation. The old despairs will give place to a myriad quickening hopes, and the age of faith will be succeeded by an age of vision.

We may mark its coming by the gradual disappearance of complexities. 'Truth,' said a great sage, 'is always simple while error is compound and generally incomprehensible.' The conception of the new world will be that of a world that will appeal to all as a world of law and order and beauty—a higher world but none the less a natural one. 'He will not set strange signs in the heavenly places.' Meantime we look for no sudden and radical changes. A few relatively small adjustments and the whole viewpoint will be revolutionised. The great change will be fairly upon us. But it will have come gradually, almost imperceptibly.

GREAT PROBLEMS IN THE LIGHT OF SPIRITUALISM.

AN ADDRESS BY MR. E. WAKE COOK.

There was a good audience of Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, November 28th, at the Royal Society of British Artists, Suffolk-street, Pall Mall, to listen to the address by Mr. E. Wake Cook on 'The Great Problems in the Light of Spiritualism.'

The Chairman, MR. HENRY WITHALL, vice-president, in opening the meeting, said that they were to have the pleasure of listening to an old friend who was well known to those present, on account of his literary work either in the reviews in 'LIGHT,' or in the 'Pro and Con' series of books in which he advocated Spiritualism *versus* Podmorism. He would probably also be known to some through the lectures he had already given to the Alliance, and to others through his art work. Mr. Cook's pictures were always bright and beautiful, and remarkable for their accuracy and attention to detail. His literary work was characterised by the same attention to detail, and was always valuable. That evening he was to deal with the great problems of life, and while nothing would entirely solve the great problems involved in the threefold question: 'What am I, whence have I come, and whither am I going?' yet Spiritualism threw a certain amount of light upon them, and by its aid it was possible to look a little way both back and forward, and to discern something of the meaning and purpose of our present state of existence. Mr. Cook's addresses were invariably thoughtful, thorough and thought-awaking. He (the chairman) had always admired his work, and he anticipated the lecture with great interest.

MR. WAKE COOK, who was received with hearty applause, said: Spiritualism might be described as a work-a-day religion having but one main article in its creed—that is, the belief that the human spirit survives bodily death, and that it can and does under some circumstances communicate with persons still in the flesh. Whoever believes this is a Spiritualist, no matter whatever else he believes or disbelieves. This is a definition rather than a creed. But in place of creeds we have an ever-growing body of philosophy, founded on science, and soaring up into religion. It has been received by various means, and has been coloured by the media of its expression; but on the whole the teachings show as much consistency as is possible or desirable. This philosophy is one of the grandest, if not *the* grandest, which ever got through the mind of man; and although it was first formulated sixty or seventy years ago, the whole trend of outside thought has been setting towards the truths announced by Spiritualists. These truths were very advanced, and clashed rudely with the orthodoxy of the time. But while this philosophy clashed with hoary error, it tended to reconcile and harmonise all proved truths, and it even reconciles two such doughty opponents as Materialism and Spiritualism! It was stated recently in 'LIGHT' that Professor Haeckel, who is regarded as the arch materialist, when treating the ultimate problems was forced to take views almost identical with those given out by Spiritualists nearly fifty years before him. It is a fundamental principle of our philosophy to accept nothing which cannot justify itself at the bar of reason; the intellect is urged to play its favourite rôle of 'Devil's Advocate'—to test and criticise, and to urge all possible objections—and nothing is finally accepted as true until it has passed this ordeal, and has been verified again and again.

The first question in any religious philosophy is the old, old one, the being of a God, which is the battleground of the atheist, the agnostic, and the theist. To me the question, 'Is there a God?' seems rather infantile, and very much out of date. The real question is—How are we to conceive or think of the great moving Spirit of the universe which demonstrably exists; which, indeed, exists and manifests itself in and through the sceptic himself while making his objections? This is the fundamental problem of philosophy. Instead of treating it in the usual way, I wish to present it more on artistic lines. Truth has many facets, and may be viewed from a series of ascending standpoints—from those of common sense, science, philosophy, and religion—while the artistic view summarises

all the others, and reads all in the light of beauty, which is in itself the most gracious form of revelation. High claims are made for this way of looking at things. Wagner, following Schopenhauer, claims that music is a direct revelation of the thing-in-itself unmediated by phenomena, and that if we could but translate music into intellectual concepts, it would give us the most complete philosophy of existence. But this is a very big 'if.' The poet is something of a prophet and a seer, expressing the emotions, the higher intuitions, and he enriches intellectual conceptions with word-music as an emotional accompaniment. It is claimed that the 'Intellectual Intuition' of the Neo-Platonists and of Schelling is the medium of a higher form of knowledge, which needs the revealing power of poetry for its adequate expression. The painter, gifted with the seeing eye for beauty, struggles to reveal it to his fellows, and to express a higher order of beauty. He deals only with the visible aspect of things; but these, when rightly read, are a true index of the inner cause whose manifestation is always clothed in beauty, and beauty has a significance deep beyond plummet's sounding. So it may be interesting to look at the great question of the being of a God rather from an artistic than the drier intellectual standpoint. Spiritualists have enriched this subject with so much new matter as to transform and sublimite it.

By the advanced Spiritualist 'God' is regarded as a great spiritual Sun, which bears the same relation to the universe that our sun bears to this world; or as a great positive Mind to which all else is negative. This vital, informing, and organising principle is generally called 'Father God,' while the negative elements are called 'Mother Nature.' Now, this is pure Pantheism; the 'Higher Pantheism' indeed, but still Pantheism, shutting out the orthodox idea of a personal being. The child is father to the man, and it is curious how much we are still dominated by our early childish ideas, in spite of our later intellectual convictions. When first we realise that never throughout the coming eternities shall we stand in the presence of a personal God, the God whom we were taught to call 'Our Father,' we are apt to be struck with a chilling sense of loss; and we feel orphaned and alone. All legitimate longings and aspirations must find full satisfaction in any philosophy or religion claiming to be adequate to human needs. So the first of the great problems to which we must address ourselves is that of Pantheism and Personality; if this is rightly solved all the others will be greatly simplified.

When the orthodox theologian postulates an Infinite God, he logically excludes all not-God, and he is landed in Pantheism, or he must confess the limp in his logic. We are all so used to being illogical that we do not mind it much; we feel as did Professor Jowett, who said that logic is neither an art nor a science, but a dodge. Still we must have some consistency in our thoughts and terms, and if the instinctive shrinking from imposing limitations on God lands us in Pantheism, we must face the difficulty. The lower form of Pantheism is not worth discussing; it passes with the shallow materialism on which it was founded.

Pantheism is defined as 'the doctrine of the necessary and eternal co-existence of the finite and the infinite; of the absolute consubstantiality of God and Nature, considered as two different but inseparable aspects of universal existence.' In this view we may regard Nature as the body of God, the inner spiritual universe as His Soul, while Spirit is the innermost Principle sustaining and informing the stupendous whole. This view is supplied in the doctrine of the Divine Immanence, towards which religious thought is being more and more compelled. Pantheism is often unconsciously affirmed by theologians, and, too, by Mrs. Eddy, while denouncing it in all its forms. As it has hitherto been regarded as synonymous with atheism it is rightly repudiated; but in its higher forms we do not drag God down into Nature, we lift Nature up into God, making the whole Divine.

Nearly all forms of religious philosophy land us in Pantheism, or something so near akin that we are only saved from it at the expense of our logic. G. H. Lewes, in his 'History of Philosophy,' says, 'The tendency towards Pantheism is always manifesting itself. . . it seems the natural issue of almost every philosophy

when rigorously carried out.' It had its martyrs in Servetus, Bruno, and Vanini; the latter being the author of the beautiful saying that 'Nature is a faculty of God.' The saintly Spinoza was excommunicated for his belief; and in him we meet the curious paradox that he was called a 'God-intoxicated man,' yet he was the most consistent of Pantheists!

If we believe in the 'absolute consubstantiality of God and Nature,' we are said to sacrifice the notions of personality, freedom and moral responsibility. If this be true it is a serious sacrifice, but we shall see later that these notions are transformed, not lost.

Half of our difficulties arise from inadequate conceptions of the universe with which Pantheism identifies God; and from the felt necessity of endowing God with certain attributes in the logical construction of our idea of Him. The questions raised are just those around which controversy has raged for centuries. These bones of contention may have served to cut or to sharpen our wisdom-teeth, and that is, perhaps, their proper use and function, as the difficulties are largely of our own raising.

Let us now try to get a fuller, but still miserably inadequate, picture of the Universe which we are to regard as Deity. We are in a world of miracle and mystery, but familiarity dulls our perceptions and we take it all as a matter of course. There is a purpose in this, as to consider Existence too profoundly simply overwhelms us; the wonder of it all is too stupendous for us at present. But we must try to get some slight conception of the Cosmos as a whole. Instead of appealing to the abstract conceptions of the philosopher, let us seek aid from the scientist, the poet, the prophet and the seer. Using our own eyes as well, we will station ourselves in imagination on some hill-top and view the billowy distance receding like time into eternity.

At our feet there is an outcrop of rock tapestried with marvellous mosses and lichens. The rock in its stillness seems the quintessence of quietude and repose; but the geologist tells strange fairy tales about it. How it was once the floor of the ocean, brought there grain by grain by busy streams denuding the so-called 'everlasting hills.' After ages of action by water, the internal fires in the earth lifted the deeps, making mountain heights of them. Or it may be igneous rock thrown up by the eruptive forces as molten lava, thus taking our thoughts back to the time when the whole world was a fiery cloud. The rocks are the history of pre-historic changes, telling us stirring stories of strange dragon-like monsters warring on other strange shapes, living their day and preparing for higher forms. The physicist takes up the thrilling tale, assuring us that the stone, the monument of stability, is slowly passing, and that the atoms of which it is composed are vibrating with ceaseless energy, the seeming stillness being the limits of flight mysteriously imposed on the warring atoms. But what are these energetic atoms? In answering this question the scientist takes our breath away. The mighty atom is inconceivably small, yet it is made up of electrons of awful potency whirling in a sort of planetary system, and at planetary distances from each other compared with their size, the grave scientist thus going far to confirm the assertion of the young seer, A. J. Davis, that every particle is a microcosm, an image of the whole.

Leaving the stone with its amazing sermons, we ascend to the organic world. We pick a flower and examine its wondrous artistry, the delicacy of its curvature, its blush of colour, and its living breath of perfume, the whole being music made visible. The scientist comes again with his fairy tales, telling us that the flowers are endowed with sex, and have all sorts of wonderful contrivances for sending love messages to each other by means of the busy bee lured to them by the sweets of their innermost hearts. They are endowed, too, with rudimentary consciousness; they yearn for their sun-god, avoid obstacles, and seek their nourishment with curious cunning. And every detail of their complex structure is finished with a delicacy and perfection that would drive our greatest artificers to despair.

Having thus got a slight idea of the marvellous finish and complexity of all Nature's details, let us wander in imagination further afield to view the imposing grandeur of its masses. We allow our eyes to travel over the spreading landscape with its streams 'meandering with a mazy motion,' with trees, shrubs,

flowers and grasses, and we know that every detail of those multitudinous objects is designed with surpassing beauty, and finished with a minuteness no microscope can fathom or exhaust. The mind now takes up the wondrous tale, and we think that beyond our gaze lies the tumultuous sea, a reservoir of strange forms of life, and fitful motions—I had almost said emotions! There is the yearning to its mistress the moon, the ebb and flow of the tides. Now it is sweetly sleeping in reflective calm, now raging in relentless fury as if it would destroy man and all his works within range of its devastating wrath. Then we think of the mighty majesty of the mountains, the heaven-kissing heights clad in the matchless purity of dazzling snow. Yet all this is but the scenic theatre of a myriad animal and other forms of warring life; a stage on which is played a never-ending drama of tragic intensity. The wonders of design and construction in the vegetable world are surpassed by birds, beasts, fishes, and the minuter organisms.

But this world of ours is only one of a number of planets revolving round their parent sun. Most of these are very much larger than our world, and of much finer, or less dense, material. These grander worlds we must assume to be peopled by grander forms of humanity. To hear the question raised as to whether other worlds are inhabited fills me with blank amazement. That conditions differ from ours on the planets only means that the forms of life will differ also. These differences can scarcely be greater than the difference between our atmosphere and the ocean; and to argue that there cannot be life in other conditions is as absurd as to say that the sea is destitute of life because we cannot live in water; whereas the ocean is the prolific parent of life. This lack of the 'scientific imagination,' and the excess of scientific caution lead scientists into strange absurdities. But our sun is only one of a myriad of suns, some of which, we are told, are ten times larger than ours and a hundred times more brilliant. These stupendous suns all have their attendant planets, worlds of unimaginable splendour, peopled by inhabitants who would be gods compared with men.

(To be continued).

THE SOUL: ITS FACULTIES AND POWERS.

BY JOHN RUTHERFORD, ROKER-BY-THE-SEA

(Continued from page 569.)

HYPNOTIC V. ESSENTIAL FAITH.

Hypnotism plays a very important part in the work of enslaving mankind to various false beliefs. Hypnotic faith, I may state, is obtained by contact with egotistical minds whose spiritual perceptions are poorly developed. Its appeal, therefore, is not to principles, not to the truths of science and nature, but to 'Authority,' to ancient books and tradition. Essential faith, on the other hand, is inspired from within; it is the manifestation of the 'Inner Light'; it enlightens, and, instead of enslaving, gives the soul to itself. Ecclesiastical organisations, synods and conferences deal almost entirely with hypnotic faith. Consequently they are unfavourable to the reception of new truth. They exist to enforce obedience to dogmas which cannot stand the criticism of enlightened reason. Hypnotic influence, however, is not confined to churches and preaching-places; it is to be found among scientists and philosophers; and it binds Theosophists to reincarnation. Even among Greek philosophers hypnotism of the mind was in practice.

IMPERSONAL PRE-EXISTENCE NOT REINCARNATION.

There was Pythagoras, one of the most profound thinkers of ancient times, whose intuitions on high themes were wonderfully true, but when he attempted self-comprehension and probed his mind for an account of his origin he signally failed and adopted prevalent superstitious ideas. He said, we are told, that

he could remember for certain that he was the son of 'Mercury,' and that he was known as 'Aetholides' in the first incarnation; subsequently, in another appearance, he thought that he was 'Euphorbus,' and was killed at the siege of Troy; next, by a third incarnation, he became 'Hermotimus,' at which time, as he supposed he could easily recollect, he entered the Temple of Apollo; then he was reproduced in the form of a fisherman named 'Delos'; lastly, he was Pythagoras.

It is evident, I think, that this philosopher confused the pre-existence of the impersonal spirit-essence with organised form, and thus erroneously imagined he had 'lived before,' not as an impersonal celestial power, 'trailing clouds of glory' as he came to earth, but as a separate and complete individuality. I have met persons who claimed to have had five, or even six, re-incarnations, but they were singularly slow to impart any acquired 'wisdom,' and their heads did not exhibit that stage of development and harmony one would expect, considering their great antiquity.

Mr. Edward Carpenter, in his very fine new book, 'The Drama of Love and Death,' ably reviewed in 'LIGHT' a few months ago, deals somewhat with 're-birth.' He says:—

Reincarnation can hardly be the reappearance in a new life on earth (or even in some other sphere) of the very local and superficial traits which we know so very well in ourselves and our friends—which are mainly a response to local and superficial conditions, and which mainly constitute what we call our personalities. If reincarnation does occur, it must obviously consist in the reappearance or remanifestation of some very interior self such as we have just spoken of—some *deep individuality* (as opposed to personality), some divine aeonian soul, some offshoot, perhaps, of an age-long-enduring Race-soul or World-self—and in that sort of sense only shall I use the word in future.

This is a very interesting feature put forward by Mr. Carpenter. I think we are all agreed that the deep interior life—the actual impersonal spirit of Deity—must always have a vessel, a 'spiritual body' to contain it, for without this we could not remain individualised—that is, organised thinking, individual creatures. If, however, the 'deep individuality,' alluded to by Mr. Carpenter, were divided or forced from its covering vehicle, there could be neither actual existence nor immortality. Without casting off the spiritual 'coil,' or spirit-body, it seems there can be no possible 'rebirth.' And as all the great seers affirm this to be impossible, the case for this special peculiarity of Theosophy falls to the ground. It is very strange that our friends who put forward this curious old dogma, which is to solve all the problems of life, cannot show even the rational possibility of its truth!

THE PHILOSOPHY OF SPIRITUALISM.

How natural and beautiful the philosophy of Spiritualism is compared with this hideous mechanical and materialistic view. Spiritualism teaches that at the core of things there is a principle of *perpetual renovation*, and that as the soul is endowed with this principle, we comprehend its grand possibilities in the path of Ascent; its innate capacity ultimately to 'grow over' a wasted life, and to adorn with loveliness a stunted and perverted nature.

It will thus be understood that progress is entirely in the instrument—in perfection of organs and faculties—not in the inward Sun which, though often buried beneath a bad heredity, will ultimately break through the clouds of dense material matter and gain adequate expression. The ultimate of evolution is the dual Oneness of the Finite and the Infinite—the Father and the Son. There are uncounted numbers who lack the environments to bring them to their best, and who, with occasional longing, must submit to the temporary conditions. To these—conscious of possibilities of character ineffably nobler than they daily realise—the next life opens so full of promise that no dreams of it which they may indulge in are too extravagant.

HEREDITY V. KARMA.

Heredity has an immense bearing on the evolution of mind and soul. Our heredity comes to us not directly from the animal life, but through an ancestry of savages where instinct lapses in its struggle to become reason. Although Hippocrates propounded a theory of heredity on lines similar to Darwin's, it is only within the last twenty years that the real development of the subject as an exact science has begun. Heredity pertains to the three Kingdoms of Nature—vegetable, animal, and man—and our theosophic friends create sad confusion when they treat this question in connection with what they style 'Karma.' It is, of course, through heredity that an instrument has through the ages been created for the expression of the spirit. When primitive man evolved language, he possessed a growing power to increase his knowledge, to store it, and to

compare its bearings. These productive experiences soon dropped into moral codes like the Ten Commandments. There were no other laws but moral laws; all action had a moral significance. These codes were organic in influence, framing society and determining governmental development. *Such codes subliminate in the Golden Rule.*

Heredity seems to control life, and each generation repeats its predecessor with seemingly slight but important modifications. Children inherit the habits and tendencies of their ancestors. And it is possible that an error on the part of a mother through unduly striving—even if the necessities of the case demand it—after material welfare during pregnancy may cause excessive acquisitiveness and secretiveness in her child.

AN EARTH-BOUND SPIRIT'S GRAPHIC STORY.

The following narrative by a spirit lady indicates that she had been the victim of an hereditary evil. She says:—

I was very envious as a mortal, but silently so. This embittered my whole life; for I would not visit my friends because I knew that I should find reasons for envying them. Birthday parties I abhorred for the same reason; and I would sooner see my poor relatives suffer than that anything good should fall to their lot. If I received tickets for a theatre and could not use them, I destroyed them rather than pass them on to friends and endure the thought of their enjoying themselves. In a word, I was miserable to know that others were happy; but I was always conscious of this inward selfishness, and frequently resisted it with all the soul force I could muster. I received no attentions from acquaintances because I gave none. And I often wondered whether humanity is endowed with a double consciousness—one divine, and the other earthly—for while one consciousness within me was actively envying a fellow-being, the other was either suffering or admonishing me to desist. Unfortunately or fortunately, I died before thirty years of age, and found myself in spirit a counterpart of my mortal self, so far as this double consciousness was concerned, and without the selfish element being allayed. It followed me in exactly the same degree, and I found myself not an inhabitant of any ethereal sphere or heaven, but an 'earth-bound,' wandering continually among mortals who were troubled with identically the same vice. But the changed life presented the evil all the more glaringly to my intelligence; I had the same struggle with it as before, and it apparently was retained in my mind one-half with not enough natural force in the other half to quiet it. Nor could I find anyone capable of rendering me aid to subdue the morbid state. Nothing but that inner or soul-consciousness manifested itself; it was always the same battle, *battle*, BATTLE. The object lessons obtained from envious mortals, to whom I was drawn by, I suppose, natural affinity, made me so disgusted with the sight of the ugly passion that I often despaired. But the despair had to be endured until it wore off again, when a calm would set in. This was momentary consolation, and, to some extent, relief. Frequent repetitions of these object-lessons and their results finally ended in a calm that was lasting. I felt no pangs of envy after that, and it gradually dawned upon me that I had outgrown the evil; that the inner divine power—the spirit—had become stronger than its outward organism with its imperfectly balanced faculties; and that thus, through suffering and consistent battling, I had achieved victory. The spirit had become the superior entity in this individualised duality, and had gained the mastery of its lower appendage or life companion. Clearly, then, it is the duty of all to cultivate the inner spirit nature, and thereby render it capable of controlling the ether organism to which it is indissolubly wedded. This is my deduction gained through self-study, and largely since I came to this sphere—the first or Intermediate State—which accorded me a home shortly after release from my dreadful torments. I am still lacking in positivity in many minor points of my make-up, but—thank God—I am climbing the upward path, and qualifying to become a Missionary or Messenger of Light.

This case, I need hardly say, is of great psychological import. It proves that 'salvation' is not a mechanical scheme of pardon, but a practical obedience to life-laws that render existence more complete, more sure, and more enduring, as well as more beautiful. The spirit is successfully 'working her passage.' In ancient days the presence of this double consciousness would, I believe, have been attributed to 'obsession' or the influence of 'evil spirits.' It is a satisfaction, too, to know that if the ideal individual is not yet evolved on earth, as foretold by Mr. Spencer, opportunity is afforded in the after-life for the complete blossoming out of all innate divine powers. The

deduction made by the spirit seems a rational one—*viz.*, that when the inmost essence is less powerful than its vehicle or secondary magnetic self, the person is 'earth-bound,' and amenable to the same vicissitudes, trials, and sufferings as are mortals. The three main roots of human passion from which evils arise are arrogance, selfishness, and sensuality. As the lower 'Ego' is curbed, power is gained which is superior to the outward or natural mind. As Wordsworth says:—

The immortal spirit with God-like power
Informs, creates, and thaws the deepest sleep
That time can lay upon her.

LIFE WITHIN AND WITHOUT THE VEIL.

By L. V. H. WITLEY.

V.—MODERN CONCEPTIONS OF THE HEREAFTER.

While it can hardly be said that advance in the theological world during the last fifty years or so has been at the same rate and on the same scale as in the material world, the development in the matter of the reinterpretation of Christian doctrines and dogmas has, nevertheless, been nothing less than startling. This development has manifested itself in many different directions, but in no phase of thought is it more noticeable than in relation to the hereafter. In this connection we are under very great indebtedness to such men as George Macdonald, Dean Farrar, and 'Ian Maclaren.' It is strange that it should have been the privilege of dour Scotsmen, such as Macdonald and Watson, to do so much to enable humanity to throw off the awful shackles of the dogma of everlasting torment.

But it is not only in relation to 'Hell' that opinion has changed vastly: at least equal advance has been made in the direction of more worthy and more human conceptions of 'Heaven.' All the more important religious bodies in this country—from the Anglican Church to the Salvation Army—are more or less 'tied and bound' by written creeds or confessions. The Wesleyan Methodist body, for instance, adopts John Wesley's Sermons and 'Notes on the New Testament' as its standard. Yet John Wesley, great and good as he was, had his limitations, for he openly testified to his belief in the reality of 'witchcraft.' It is true that very many of the ministers who sign these confessions do so with more or less of mental reservation or private interpretation. This is evident from the widely differing outlook of men who have signed precisely the same creed. I propose in the present and the following article to cite the case of two prominent Wesleyan Methodists.

First I take the name of Dr. Frank Ballard, M.A., B.Sc. Dr. Ballard is one of the most scholarly men in his Church. Both by voice and by pen he has replied to anti-Christian writers such as Haeckel and Blatchford. Many books already stand to his credit. One of his latest works, entitled, 'Why does not God intervene?' deals in a popular and forceful way with quite a number of present-day religious problems, but at the moment I can only cite a few passages bearing upon the title placed at the head of this article. Says Dr. Ballard:—

In numberless instances the 'Heaven' to come has been but a thoughtless agglomeration of sensational childishness, utterly intolerable as soon as really contemplated.

It is, indeed, little less than a calamity that the book of 'Revelation' does come last in the New Testament as we have it, so gross and mischievous have been the inferences drawn from it.

A ridiculous 'Heaven' and a contemptible 'Hell' have been only too vividly and too often proclaimed in the name of the Gospel of Jesus. It is high time, indeed, that such double travesty ceased.

It is not too much to say that modern Christianity would gain immensely if half of the hymns referring to the future life were burned. The other half would then call for careful revision.

The time has happily gone by when it was deemed a mark of deep devotion to sing the selfish doggerel:—

Nothing is worth a thought beneath,
But how I may escape from death
That never, never dies;
How make my own election sure,
And when I fail on earth, secure
A mansion in the skies.

The all-embracing, all-comprehensive truth is that, whether here or hereafter, 'Heaven' is character, and 'Hell' is character. There is no other 'Heaven' and no other 'Hell' in the universe of God, than the development of the character each personality is now actually making.

ITEMS OF INTEREST.

In an article by Mr. W. R. Lawson in 'The Parents' Review,' that gentleman says: 'The modern woman has brought with her into public life a variety of personal qualities and resources, and the present day is badly in need of them. She is in downright earnest as few men are on the great social questions of the day; she retains the sense of religion, and she has more of the essence of humanity. The modern woman is a crusader, and the crusade which makes the most urgent call upon her to-day is education—education in the broadest and most national sense.'

Edward Everett Hale has well said that 'some people bear three kinds of trouble—all they ever had, all they have now, and all they expect to have.' As an off-set to this we may quote the advice given by a spirit friend of ours many years ago: 'There are two classes of things you should never worry about—the things you can help and the things you can't. If you can help them, go to work and do it, don't worry. If you cannot alter them, let them slide, don't worry. Cultivate this attitude and you will never worry at all.'

According to 'The International Review of Missions,' Count Okuma, the Japanese statesman, recently said: 'The bond between God and man is imbedded in human nature beyond power of criticism to destroy it. It is an inspiring thought that the true religious ideals and experience of all races and peoples are bound to persist and to form in time one noble and comprehensive whole. We can take courage as we approach nearer and nearer to an era of religious concord and of mutual recognition of the truth which each race possesses. When that era fully comes the kingdom of God will be here. The consciousness of immortality, of our relation to the unseen powers of the spiritual world, is ineradicable and universal. It is as foolish to talk of the religious sense being extirpated as of man's appetite for food being destroyed. Man always has stretched out, and always will, after the infinite and the eternal.'

As will be seen on page 587, Dr. J. M. Peebles has replied to Mr. Dixon with reference to the latter's denial that Mrs. Eddy was ever a medium. The matter is really of little moment. Mrs. Eddy had a perfect right to cease to exercise her mediumship and strike out in a new line of work, just as Madame Blavatsky did, but we object to the repeated assertion that Mrs. Eddy never was a medium or a Spiritualist. It appears that in the estimate of Christian Scientists Spiritualism is so unworthy and mediumship so deadly a sin that it *must* not be true that their founder had anything to do with either. We have in 'LIGHT' frequently conceded the many and real benefits that Christian Science has conferred upon many persons, and shall continue so to do, but we are not prepared to pass unnoticed the misrepresentations of Spiritualism and mediums which are indulged in by Christian Scientists and others, nor their denials of well-attested facts. Dr. George B. Warne, president of the National Spiritualists' Association of America, recently urged Christian Scientists 'to abandon the practice of negation as to incidents in Mrs. Eddy's early life, and frankly admit and affirm them as they are known to have been by many of her old acquaintances. Only the absolute truth is really truthful.'

This is Dr. G. Adam Smith's reply to the idea that the physicist by reducing the phenomena of life to combinations of mechanical forces would rob us of belief in the Infinite Love behind them: 'From a headland on the Ayrshire coast I have watched the lighting of six or seven lighthouse beacons that open up to mariners the Firth of Clyde. Every one of these accurately-revolving lights, with its own message of warning or welcome to the sailor, is due to a combination of many mechanical forces. But how could these beacons come to work where they do without the mental and moral faculties which put them together, and which intended from the beginning those beneficent results of mechanical forces? Should men succeed in expressing all the facts of nature and the processes of history in the terms either of chemistry or mechanics, there would still be left room for the cause behind, and through them all for the operation of intelligence and goodwill, mind, and heart. The loving providence of our God and Father would be as credible and as necessary to our faith as ever.'

That strange ideas as to what Spiritualism is are entertained by many persons we are well aware, but we confess that we are surprised to read in 'John Bull' of November 23rd that 'P.J.B.,' a Liverpool correspondent, has requested that journal to warn parents about the 'danger which their daughters run in frequenting Spiritualist halls, where so-called séances are held under the disguise of religion.' He thinks that 'these vampires are in reality decoys for the White Slave Traffic.' Commenting on this monstrous insinuation 'John Bull' sanely says, 'We do not endorse a word of this, but we can quite believe that he has "gone to endless trouble" in saving his sister from a man who calls himself a "medium." There are, of course, scoundrels in every walk of life, and probably more than a due proportion of them among gentle humbugs. But we believe in allowing everybody to follow his own bent of thought, and we should be very sorry to interfere with any sort of heresy just because it happens to be involved in some sort of scandal—which, of course, overtakes even the most ancient and excellent religions, from time to time.' The correspondent who sends us the above quotation from 'John Bull' suggests that 'a museum should be opened to hold a collection of choice specimens of abuse and misrepresentation,' but in our opinion a far better way is to treat such contemptible attacks as that of 'P.J.B.,' and that recently made by a self-styled 'expert' in 'The Daily Chronicle' with the contempt they deserve, and go on our way, doing our work in such a manner that there can be no possible justification for the slurs that opponents cast upon us.

What better, nobler, or more to be desired testimonial could any man wish to receive than the address which was recently presented to Dr. Stopford Brooke on his eightieth birthday? 'We recognise,' said the address, 'your eminence as a preacher and the sincerity and courage with which you have always acted and spoken. Your message has been inspired by love and by a longing for the good and the beautiful. . . Your writings have made for a high joy in living. You have condemned evil only to reveal the good. You have always tried to speak the truth in love. . . In your teaching we have seen that the love of beauty and the love of truth and right are essentially one. . . You have shown the inner unity which binds the seekers after beauty, truth, and right together. Above all, we reverence your life and the power of sympathy and friendship you possess. You have lived a long life of devotion to high ideals, always brave and cheerful in times of trial, always meeting your friends with encouragement and your troubles with a smile.'

'The Possession of Elizabeth: A Tale of Occult Forces,' by Hope Rea (stiff cover, 1s. net; Theosophical Publishing Co., 161, New Bond-street, W.), is a well-written narrative, cast in the form of extracts from the diaries of some of the principal characters. It describes how a fierce old Irishwoman, in indiscriminating vengeance for the cruel wrongs she has suffered, obsesses nightly a quite innocent young English lady—to the great perplexity and distraction of the latter's lover and friends—driving her to theft, violence, and temporary madness, in which she nearly kills herself. The cause of the trouble is, after some difficulty, traced, and the obsession is ended by the intervention of a venerable Irish priest, whose influence brings about the old woman's confession and repentance. We can but regret the publication of works of this class. Apparently, instead of one devil we are to be frightened by many. Hosts of people are timid enough, as it is, and such a work as this might easily scare such persons into the belief that they are obsessed. There are far too many who entertain that notion already.

This extract from a friendly letter which we have received may be of interest to those of our readers who desire to develop their mediumistic powers: 'I have never been controlled, nor have I any desire to be, in the sense of losing consciousness of what I am saying, as I always like to be able to explain or answer questions upon any point when a member of the audience wishes it. I am, however, fully conscious of spirit power around me. I sense it as a warm glow, especially in public prayer, when my father, who was a highly spiritual man, able to take the place of the minister when necessary, has been described as being behind me. This has been to such an extent that although I suffer from weakness in the spine, I have felt lifted up and strong, but always apparently in the normal condition, and fully conscious of what I am saying, yet conscious, too, that, in some way I cannot explain, the thoughts are given me as I proceed. On a recent Sunday, for instance, the medium was ill, and so I spoke for thirty minutes in the morning, and rather longer at the evening service, and felt as fresh at the finish as when I began, yet in the ordinary way to stand for half an hour in my present state of health would be a physical impossibility.'

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.

An Interesting Message.

SIR,—Miss Findley, who has recovered her health, after her long illness, recently told me of an old friend, passed over, who gave her this message for me: 'You sent a wreath with German words, meaning we shall meet again. We *shall* do so.' On the wreath my words were 'Aufwiedersehen.' Miss Findley was unaware of this.—Yours, &c.,

London.

N. FRASER.

Spiritualism at Norwich.

SIR,—Kindly permit me to make an appeal to Spiritualists in Norwich to form a society to propagate the truths they hold dear. It seems strange that in a city so closely associated with the late Mr. Dawson Rogers no effort is made to establish the cause in this way. It cannot be from lack of talent, as there are several mediums and intelligent men and women who could fill the platform, and with an occasional speaker from outside the work should flourish and much good be accomplished.

Should anyone care to meet me and discuss the matter, I shall be pleased to do what I can to help.—Yours, &c.,

FREDK. VAUGHAN.

63, Magdalen-street, Norwich.

Second Personality or Spirits, Which?

SIR,—Might I submit that though Mrs. Wriedt's mediumship proves the presence of a second personality possessing great powers, it does not furnish proof of identity of our discarnate dead. 'John King' can admittedly abstract broad Scotch from the mind of Dr. Abraham Wallace, and can, therefore, easily obtain the information furnished to the sitters from their own minds, or, as we know, from the minds of distant persons. Collective hallucination will possibly explain the etherealisation.

At the same time we must all thank Admiral Usborne Moore for bringing his wonderful series of tests to notice and regret that the Psychical Research Society cannot see its way to introduce a little new blood into its mediumship, and work after the fashion of Dr. Hodgson with Mrs. Piper in its old and virile days. The mole-eyed science of the Schaefer school still tries to keep its icy grip on the race and to stifle all its noblest aspirations and affections, and it will be a hard fight for the newer and nobler science of to-day to pierce its way through the mystery that surrounds us, even though its best brains seize upon and work every avenue that seems to open into the next life.—Yours, &c.,

STUART NORRIS.

Mrs. Eddy, Mr. Dixon, and Dr. Peebles and Christian Science.

SIR,—To Mr. Dixon's letter in 'LIGHT' of October 12th (page 490) challenging the statements that I made with regard to Mrs. Eddy in my paper read at the International Congress at Liverpool, I respond as follows:—

When lecturing in Boston, nearly half a century since, I visited a lady called a medium, receiving from her a message rather lofty and seraphic. Keeping her in mind, in a measure, as Mrs. Baker or Glover, learning afterwards of her marriage to a Mr. Eddy, I was temporarily somewhat in doubt, owing to her several names, of the identity of this lady. Learning afterwards that her full name was Mary Moss Baker Glover Patterson Eddy, with correspondence from Lynn, Stoughton and Worcester, together with the testimony of a cousin of mine who paid this lady \$300 for a course of lectures, akin to those of Dr. Quimby's, I became fully satisfied that the lady on whom I had called as a medium was the Mrs. Eddy. Further, Mr. John Slater, known in London and America as a noted message medium, has written me, under date of October 31st, 1912: 'I distinctly remember working with Mrs. Eddy as a medium at Ebin Cobb's meeting, Washington-street, Boston. We did not think very much of her, as I remember. She did her turn in advertising herself and her sittings, as we all did in those days.' In corroboration of this I may state that Mrs. Eddy, then Mrs. Glover, advertised her healing mediumship in 'The Banner of Light' for July 4th, 1869. I have a copy of the advertisement.

Further, Mrs. Helen Russegue, an estimable lady of Rochester, N.Y., whose moral integrity was never questioned, states that in 1867 Mrs. Eddy, then Mrs. Patterson, gave private readings as a Spiritualist medium. After a sitting with Mrs. Gillette, Mrs. Patterson proposed a business arrangement with Mrs. Russegue, dropping the word 'Spiritualism.' This Mrs. Russegue, gifted with both conscience and moral integrity, promptly refused.

Again, Mr. Frederick W. Peabody, an attorney-at-law, of Boston, states, on pages 11 and 17 of his book entitled 'The Religio-Medical Masquerade,' that 'Mrs. Eddy at one time eked out a precarious existence in and about Boston as a Spiritualist medium, giving public séances for money. Sweet converse with the illustrious dead could be had of Mrs. Eddy at any time by anyone who had the price.' This lawyer, in his volume containing the doings and teachings of Mrs. Eddy, again says: 'I challenge Mrs. Eddy and the whole Christian Science combination to dare to prosecute me for libel' (page 17). We have more testimony upon this subject at our command if required.

Certainly in my paper I referred to the great wealth of Mrs. Eddy. How much was it? Let the courts answer, as published last week in the Associated Press: 'As appraised at Mrs. Eddy's death, she had in Massachusetts \$82,843.75 personal property and real estate valued at \$155,000. The New Hampshire Superior Court, sustaining Mrs. Eddy's will, turned over to the Christian Science Church about \$2,000,000. So her full estate amounted to between two and three millions of dollars. And—mark it—Jesus, as reported, 'had not where to lay his head.'

To suggest, as does Mr. Dixon in his letter, that she came by these millions 'quite naturally through the writing of her books,' is too absurd for serious notice. Seriously, I insist that no honest, conscientious person, earning his, or her, bread by the 'sweat of the brow,' and in obedience to the golden rule, could, or can, hoard up millions—millions as treasures where 'moths corrupt' and lawyers financially fatten. 'Hardly,' said Jesus, 'shall a rich man enter the kingdom of heaven.' That Mrs. Eddy, as stated by Mr. Dixon, 'placed no value whatever on money' is an assertion meriting little more than derision.

As to magnetism, if Mrs. Eddy's wriggling wordings in her work, revised and re-re-re-revised with her miscellaneous writings, mean anything, they mean the injustice to Spiritualists of accusing them of using in their treatments malicious magnetism. Here are some of her statements in 'Science and Health' and other writings:—

'So-called spirits are but corporeal communicators. God is the only spirit; any other control or attraction of spirit is mortal belief, an error which ought to be known by its fruits, the perpetuity of evil. . . The so-called dead and the living cannot commune together. Spiritualism would transfer men from the spiritual sense of existence back into the material sense. If departed spirits are *en rapport* with mortality or matter, they are not spiritual, but mortal still, sinful, suffering and dying. . . Spiritualism makes hypnotism and electricity the agents of God's government. . . The highest degree of human depravity to be found is in the propulsive will power of animal magnetism. . . Materialists, mesmerists and Spiritualists throw out a penetrating power that may kill their fellow-mortals.'

'I lived six months,' says Mr. Peabody, of his friend, 'in the house with Mrs. Eddy; and she nearly drove my children into a frenzy with her malicious animal magnetism business.'

In further support of my statements, I could quote from Mrs. Stetson of New York, Judge Clarkson, Mr. Burton and others.

Among my intimate friends connected with the Christian Science cult is the venerable Mrs. Rosa Fairfax Adams, a gifted lady who, intimately knowing Mrs. Eddy, worked for her for five years, using her faculty of 'uncovering'—a phrase coined by Mrs. Eddy. Spiritualists well understand the meaning of this phrase. The real history of Christian Science has not yet been written.

J. M. PEEBLES, M.D.

5,719, Fayette-street, Los Angeles, Cal.

'The Heart of Religion.'

SIR,—Your note clears up the difference between us. *Agapé* is the *development* of a germ, implanted in every man; hence the possibility of Christianity being developed in men of any and every race in the world—as the Salvation Army is proving. But in none, except the true followers of Christ, has that germ become developed into *agapé*. It is not *agapé* which is 'universal,' only the *possibility* of its development. 'Pure religion' (as defined by St. James, i. 27) has been arrested in all others. In other words, it is *potential* in all men, but *actual* in Christianity alone, as the fundamental basis of our religion, for Christianity is identical with the *Christ-like character and conduct*. This is the 'health' of the soul, the true meaning of the Greek word mistranslated '*salvatio*' in Latin, and 'salvation' in English. The original word in the Vulgate was, correctly, *salus*, i.e., 'health,' as Wicliff rightly translated it.

A man, therefore, who has this is a Christian. The Good Samaritan was an exception to the rule, for he was *naturally* a Christian without knowing it; while the priest and Levite violated their own laws by their conduct.—Yours, &c.,

GEORGE HENSLOW.

'The Church Times' Moving.

SIR,—In your issue of 'LIGHT' of the 23rd inst. you did me the honour of reporting a lecture delivered by me to the Members and Associates of the London Spiritualist Alliance.

On that occasion I tried to show how Spiritualism had affected our outlook upon human life and experience, and, in particular, upon the present-day outlook upon the Christian religion. The following will justify my assertion on this point.

In a work of mine ('Thoughts of the Spiritual') published a few years ago, I stated that the appearances of our Lord Jesus Christ after death were to be accounted for on a supposition *other than that* of the resuscitation of his dead, physical body.

'The Church Times,' in criticising this statement, made some strong comments which, practically, meant that I was not voicing Christian truth.

Well, sir, here is the point. In 'The Church Times' of this week, under 'Reviews,' are these words, in regard to four works (page 740), bearing the recommendation of the Bishop of London, of one of them ('Faith and Action') :—

'We think the view of the Resurrection on page 62 too materialistic, and should not be surprised to find a teacher puzzled how to answer the inquiry of an intelligent child as to the probability of a body rising from the dead, when it has been cremated, and the ashes scattered to the four winds. The illustration from a crocus bulb would not help him much. *The Resurrection should be taught from the point of view that it is the spirit which recovers the power of manifestation—that is, re-clothes itself with a never-ending body.*'

I am responsible for giving the latter clause in italics. If our 'Church Times' friends can endorse this statement of their reviewer, we have, surely, reason to think they are 'moving on' to a better understanding of spiritual truth.—Yours, &c.,

ARTHUR CHAMBERS,

Vicar of Brockenhurst, Hants.

SOCIETY WORK ON SUNDAY, DECEMBER 1st, &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—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. A. V. Peters' remarks concerning Spiritualism and his clairvoyant descriptions and messages were most interesting and of much evidential value. Mr. W. T. Cooper presided.—15, *Mortimer-street, W.*—November 25th, Mrs. Mary Davies gave well-recognised descriptions. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. J. J. Morse gave good addresses on 'The Great Magician' and 'The Light that has not Failed.' See advertisement on front page.—W. B.

CHATHAM.—Sunday next, at 7 p.m., in the Queen's Hall, Military-road, address and clairvoyance by Mr. A. V. Peters.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. G. R. Symons gave an inspiring address on the 'Four Planes of Consciousness.' Sunday next, 11 a.m., service; 7 p.m., Mr. Percy Scholey, address and clairvoyance.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. J. G. Nicholson's address was much appreciated. Sunday next, at 7 p.m., Mrs. Neville, address and psychometrical readings.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. Boddington gave splendid addresses and convincing 'descriptions.' Sunday next, at 11.15 and 7, Mr. E. W. Wallis, addresses. Tuesday, at 3 and 8, also Wednesday, at 3, 'descriptions.' Wednesday, at 8, members.—H. J. E.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Miss Violet Burton gave a good address and Mrs. G. C. Curry 'descriptions.' Sunday next, at 11.15 and 7, Mr. Gerald Scholey. Tuesday, at 3 and 8, also Wednesday, at 3, Mrs. Curry, clairvoyante. Thursday, 8.15, circle.—A. C.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Mrs. Cannon gave addresses and 'descriptions' at each service; also on Monday evening, the 2nd. Large congregations. Sunday next, at 11 a.m. and 6.30 p.m., Mr. John Lobb; also on the 9th, at 7.30.—J. R.

BRIXTON.—8, MAYALL-ROAD.—Mr. Horace Leaf gave an address on 'The King's Touch' and 'descriptions.' Sunday next, at 7 p.m., Mrs. Mary Gordon, address and clairvoyance. Circles: Monday, 7.30, ladies' public; Tuesday, 8.15, members'; Wednesday, 8, astrology; Thursday, 8.15, public.—G. T. W.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. J. S. Baxter dealt with 'The Dangers of Spiritualism' and Mr. Brunt gave 'descriptions.' Sunday next, at 6.30, public service. Monday, at 7, healing, free; at 8, developing. Wednesday and Friday, circles at 7.30.—J. S. B.