

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,474.—VOL. XXIX. [Registered as]

SATURDAY, APRIL 10, 1909.

[a Newspaper.]

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London Spiritualist Alliance, Ltd.

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Programme of Meetings for the Coming Week.

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Public Lecture MR. W. J. COLVILLE.

NO OTHER MEETINGS THIS WEEK.

For further particulars see page 170.

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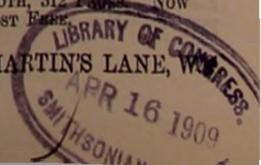
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NOTES BY THE WAY.

The Rev. John Day Thompson, whose book we lately noticed (page 150), admits, as we saw, that he has had no 'experiences,' and yet he twice refers to other people's experiences, and he calls them 'visions,' and concludes that what happens at séances are the result of 'the common or collective consciousness of the sitters, operating in some, as yet, unrecognised way—"each experimenter acting as a dynamogenic element." And that is all!—"visions" and a "collective consciousness" producing illusions we presume. If he is content to have no experiences of his own, he might at all events have taken the trouble to find out what have been the experiences of other people, before writing about them.

We have received papers concerning a new Society called 'The Brotherhood for God.' One of these describes the mode of its formation. Four men met together for prayer and inspiration, and one of them came under spirit control, with results of a varied character—a huge programme of work covering the righting of every wrong upon the earth, and vast promises as to the world-wide triumph of the Brotherhood. That is the worst thing about it. At the very start, the first meeting of the four is called 'an appointment with Almighty God'; and it is now asserted that nothing has been done except under inspiration: and its story opens with a blast of trumpets which will only make every experienced Spiritualist pause. 'There is to be no more momentous movement than that undertaken by this divinely authorised Society in the present generation, and such works shall be wrought by its Brethren as will bring conviction to the heart of the most obstinate of unbelievers.' We shall see. In the meantime we are promised 'inspired messages' from 'a chosen messenger of God': and it is announced by him that 'Never since the time of Jesus Christ has He shown such certain evidence of His power as in the case of the gifts which will be from time to time given for this purpose to the members of this "Brotherhood for God": and that "In course of time, this Brotherhood for God will reach from one end of the earth to the other." 'Wholly Divinely Inspired' is the prominently printed watchword on its published 'Objects.'

We do not deny it all: but we venture to say—*Beware!*

A writer in 'The Reformed Church Review' (U.S.), Dr. Klein, discusses with remarkable insight the fading subject of revivals. We say 'fading' because we agree that revivals have nearly had their day. The old influence

of terror has almost entirely gone. The old Hell is hopelessly damaged. Nothing is left but persuasion or hypnotism; and persuasion, at present, scarcely enters into the programme of a revival; though it may possibly do so largely in days to come.

Dr. Klein thinks that revivals, as hitherto conducted, are little more than experiments in hypnotism when dealing with weak and recalcitrant wills; and that, when greatly successful, they simply amount to a kind of emotional stampeding. He does not regard this as belonging to the upper regions at all: on the contrary, he classes it with animal fascination and cites a writer who compares it with the power the cat employs upon the helpless bird, and the Indian medicine man upon the subjects of the ghost-dance.

In his opinion it is not really a spiritual influence at all; and it may be quite unmoral or even immoral. Hence the large number of lapses when the emotional pressure is withdrawn, or, let us say, when the hypnotic influence passes: so that one may even say that a revival may be mischievous. But there are revivals and revivals. Those, for instance, which adopt Salvation Army methods may be profoundly useful, and they may be so because they lay constant emphasis upon character, and aim, not so much at producing excitement, as inducing evildoers to shake themselves free from sin.

It is said that a certain Dr. Frank Crane, speaking (in the United States) to a band of College Seniors, said, with unusual bluntness and originality:—

If you ask, 'What shall I do to be damned?' I answer, look around you and do just as you see others doing. Broad is the way and many are going. This is true in every calling, as well as in life itself. One clerk in ten does what he ought; one pupil in ten meets the requirements; one preacher in ten is worth hearing. Your only salvation is in revolt. Jesus is essentially a revolutionist; he is the eternal rebel. Death, dead creeds, dead beliefs, dead ideas rule the world. If you would live you must come out from among them. The great criminals are not those who revolt, but those who conform, like the recent insurance magnates. 'Let the dead bury their dead.'

Two wise little books have just been published by Mr. C. W. Daniel (Cursitor-street, E.C.), 'The League against Health,' and 'Instead of Drugs,' both by Dr. Arnold Eiloart. The first, introduced by an almost affectionate tribute to the kindness and unselfishness of doctors, proceeds to smite them, hip and thigh, because of their drugs, their 'fashionable poisons,' their vaccination, their vivisection, their morbid interest in dissection, and their study of disease instead of health: the second is explanatory and in praise of psychic healing powers. We have described these booklets as 'wise,' but do not profess to agree with all that is found in them. They are wise from the point of view of the writer, and that is really what matters most to a reviewer.

'The Union of Ethical Societies' has sent us papers. One especially, 'Tract No. 6,' 'A few points about Ethical

Societies,' very clearly sets forth the Ethical Society creed—if that much abused word is permissible. The following statements ('Points' 2 and 4) are attractive, and supply suggestions of contrast which, on full consideration, are somewhat serious:—

Ethical societies teach the duties of personal devotion to the moral ideal. They make no pretence to any special inspiration or revelation giving them a view of life different from that held by others. They teach us that it is our duty to govern passion, and to subordinate self-interest and inclination to reason and the good of all. They teach that in the home, in business, in education, and in the political life, morality should be the supreme guide of conduct. Recognising the difficulties in the way of all who strive to put into practice the highest ideals of conduct, and the mutual help given to every member of an association, they claim that there is at the present day the most urgent need for a fellowship of the moral life. This is the basis on which ethical societies are founded, and this they regard as the permanent and abiding element in religion.

The religion taught by ethical societies is that of self-dedication to the good of mankind. That this is a religion worth living and dying for is shown by the examples of noble men and women of all ages and of every country. It is a religion so simple that all can comprehend it, and yet so absorbing that none can exhaust its possibilities of good to the human race. It needs no priesthood set apart to guard its mysteries. It has no sacred books to be explained only by those specially initiated. Its mysteries are in the hearts of the people, and are those promptings to love and brotherhood which, when interpreted into deeds of kindness, would transform society.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

- April 22nd.—Mr. A. D. Deane, M.R.C.S., L.R.C.P., on 'Healing Methods, Mental and Spiritual.'
 May 6.—Miss Edith Ward, on 'Magic, from a Modern Standpoint.'
 May 20.—Miss Katharine Bates, on 'Automatic Writing: Its Use and Abuse.'

No meetings will be held during Easter Week, except Mr. Colville's Lecture on Wednesday. Mr. Rex will resume his healing work on the 19th inst.

MR. W. J. COLVILLE'S LECTURES.

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

SYLLABUS.

No meeting on April 12th.

- Wednesday, April 14—'The Way of Initiation.'
 Monday, April 19—'Occult Science: Natural Magic and the Source of Magical Ability.'
 Wednesday, April 21—'Explanation of Psychometry, Hypnotism, and Crystal Gazing.'
 Monday, April 26—'A Study of "Light on the Path": An Introduction to Esoteric Knowledge.'
 Wednesday, April 28—'The Law of Karma in Individual Life: Experiences as Educators.'
 Monday, May 3—'How to Apply the Law of Success, Physically, Mentally, and Morally.'
 Wednesday, May 5—'The Astral Plane: What and Where is it?'
 Monday, May 10—'Psychic Gifts: How to Attain and Use them in Healing and Soul Development.'
 Wednesday, May 12—'How to Master Fate and Fulfil Destiny.'

ADMISSION 1s. EACH.

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

APPORTS UNDER TEST CONDITIONS.

Some test séances have recently been held in Melbourne with Mr. Charles Bailey, at the second of which, according to the Melbourne representative of the Sydney 'Sunday Times,' about twenty-five investigators were present, including Mr. McLelland, an American tourist. This gentleman was one of the searchers of the medium. The séance was held in the private office of Mr. T. W. Stanford, and after having been searched the medium entered a mosquito netting cage.

Mr. McLelland locked the door, and, in addition, attached initialed stamp edging to the door in such a way that it could not be opened without tearing the paper. The report states that:—

The first article passed through into the cage was a lump of clay with spear heads buried in it, said to have come from Central America. This 'apport' was about the size of a breakfast cup. The next article brought was an old parchment manuscript, said to have come from Egypt. A little later on the Hindoo control said it had been promised that articles similar to those which had been brought from time to time before the cage had been introduced would be produced under the new conditions in order to prove that the phenomena could take place under the most strict conditions as well as while the medium was sitting at the table. It had been said, the control pointed out, that while at the table the medium had had articles passed to him in the dark by some female sitter acting in collusion with him. The present test series had been decided upon in order to provide an answer to the people who took this view of the occurrences.

After making a statement to the foregoing effect the control announced that the medium had been searched before entering the cage by four of the sitters, and even if he had been able to conceal about him a live bird—which, of course, was impossible—it would have been smothered during the interval of one hour that had elapsed since the medium had entered the cage.

The light was then placed in the box provided for that purpose, when it is required that the light shall be excluded, and for about two minutes the room was in complete darkness. At the end of that time the lamp was taken from the box, and the sitters saw in the hand of the medium a perfectly-formed nest with a bird sitting in it, being apparently asleep. The control said the creature would wake up soon, and so it did, moving about and struggling in the hands of the medium in a vain endeavour to get free. After the seals and lock were examined and found to have been undisturbed, the door was opened so that a cage for the bird might be passed into the place where the medium sat, and the bird and the nest were taken home later by Mr. Stanford.

As these test conditions have been instituted in order to meet the objections of critics we may respectfully suggest the advisability of having the cabinet made in two compartments, with a netting screen between, so that the medium could sit one side of the intervening screen and the articles be introduced into the adjoining compartment. This would enable the observers to dispense with the tiresome and unpleasant practice of searching the medium and examining his clothes—or substituting others—and would dissipate all suspicion of confederacy.

If the spirit operators could add to their success by introducing into the cabinet a copy of an Egyptian, Indian, American, or English newspaper, only two or three days old, an absolutely conclusive test would be provided. It is surely worth trying for! If clay from Central America, parchment manuscripts from Egypt, and birds, &c., from India can be passed into the cage with the medium, why not into the same cage but the other side of a screen—and why not a newspaper of a recent date? We are not throwing doubt on the occurrences reported, but we are suggesting that they may be supplemented by other phenomena—not one whit more wonderful, nor, it seems to us, more difficult, but certainly more conclusive evidence of spirit action. As we are all seeking for the best and most incontrovertible proofs of the spirit origin of the manifestations, we submit these suggestions in all kindness to our Melbourne friends for their consideration, in the hope that as they are having such good results they may be able, with the co-operation of the spirit workers, to go a step further in their splendid efforts to demonstrate their presence and power and combat the materialism of the age.

SPIRIT TEACHINGS.

We have received from an old Spiritualist, with whom we are well acquainted, some interesting 'communications' which were given in his home circle. Since 1904, when the mother of the family passed to a higher sphere (she having long been a highly-developed psychic herself), there has been received a continuous series of messages, written through the mediumship of two of her daughters, who inherit their mother's gift for automatic writing. Latterly our correspondent has been gathering local friends together and giving readings from these messages. It is often said that messages received through automatic writing are mostly wordy and worthless, but while they may not afford the general reader evidence of supernatural origin, we think that the following specimen communications will be appreciated by the readers of 'LIGHT' for their naturalness and the high spiritual tone of the teaching given.

MESSAGE RECEIVED DECEMBER 13TH, 1908.

We are anxious to say something concerning the gathering here last night, at which we also were present.

We feel satisfied that the decision to make public part of the communications we have given you at different times—concerning these more advanced realms of the Universe—was a wise one. If the effect produced on the minds of the hearers is nothing more than to stir up an interest in the after-life and the effect of their present action upon it, it will have achieved something worth achieving; but it has done more than that. The knowledge that has been conveyed has brought health and strength—help to some among the listeners who came with eager questioning minds, and strength to follow on along the path which has meant, to some of them, a breaking away from old faiths and associations, and striking out a new line for themselves. It is such we are specially anxious to reach, for it will save them from much of the pain which would otherwise necessarily ensue from the loss of a previous certainty to a vague uncertainty of belief. The hope of a wider life for all, the knowledge of a continuous progress for every soul, no matter how low and degraded; above all, the conviction of an over-ruling Divine love which dominates all pain (all evil as you know it), and reaches to the farthest corner of the universe—this brings a buoyant hope and courage to the soul, which are the best incentives to living out the life on earth to the fullest extent possible.

We—and when I say we, I mean myself and those associated with me in my care of all of you—feel that our particular message to all whom we can reach on earth is the power and reality of love, and love alone, as the dominating force—the ruling power in every phase of life. It is because we know how difficult it is for those on earth to see this and to realise it, living as they do in the midst of so much unhappiness—ofttimes so much pain and sin—that we feel it all the more necessary to emphasise it.

We know that pain and darkness exist in the spirit-world as well as upon earth—for in reality all is one world, but we do not wish to dwell upon that part of the conditions of existence. As the spirit evolves, it imbibes more and more of the spirit of love which flows from the source of all life, and it becomes more and more aware of the fact that love is the great central force and the only continuous one.

All else will change, earthly conditions pass; pain and evil, which are the result of manifestations of the incarnated spirit on earth, and disincarnated ones in the spirit world, will pass too—they are but part of the divine order of education and, out of them, and oftentimes as a direct consequence of them, is born that wider sympathy, which develops into an all-embracing love. To know that love and love alone can create happiness, in any sphere, or any world; that self-seeking always ends, and always will, in dissatisfaction and discontent, are facts that many have got to learn. To believe that one can save one's own soul and leave the others to sink in the slough is a fallacy that men at the present are fast realising. A spirit of wider love is abroad, and to foster this spirit by every means in our power, to arouse in men's minds thoughts and desires of loving service for their fellows everywhere, so that the great spiritual forces of sympathy may be augmented, is our aim and our desire. Punishment and condemnation will never awaken the response we look for; every single error must be repaired, every sin atoned for, of the doer's own will and deed; but it is to be attained by awakening the spirit of love in the heart, by calling to the better nature that exists in every man—that nature which desires light, which seeks the higher at whatever cost. My own ex-

perience in these spheres since I left the earth has been such a transcendently happy one, the message of love that came to me was so uplifting, that I have felt from the first that the one desire of my heart was to carry that message to the hearts of my dear ones, and through them to all whom it was possible for me to reach.

Ah, my darlings! you will never have any doubts, any fears, any heart-soreness when you stand where I stand to-night. Behind, before, around, above me is the shining white light of love—the Divine love which transforms all things to its own image, which reveals all things in their true purpose, which fills and sustains and uplifts the soul with an abiding ecstasy of joy such as I could never put into earthly language. With such a theme I could fill volumes, but it would mean repeating myself again and yet again, for the language of earth cannot contain the manifold beauties of that in which we live and move and have our being—the All-wise, the All-mighty, the One which includes all, the Divine Spirit of Love.

JANUARY 31ST, 1909.

We were present with you last night, my dear ones, and we were conscious of a great influx of spiritual power which we might have been able to use but which will not be lost.

We felt that the messages chosen were wholly suitable to the occasion, and we would have liked to reinforce them with further words, some of which we may be able to add now.

We have spoken to you constantly of love as being the all-important factor in life both here and beyond, and so it is. And we also feel that those who perceive love as being the great motive power, the one desirable thing in the universe, who are consciously awake to its beauty and its power, should also feel within their hearts a well-spring of joy which makes them rejoice, even in their earth surroundings, and makes them lift their hearts in praise to the Giver of all life, as the birds lift their songs rejoicing in the measure of life that is theirs. Love and joy should go hand in hand, for one is the outcome of the other, and that is so here; Heaven is joy and joy springs from love. Let those who are the disciples of love among you spread joy around you, for though there is much to depress and sadden your hearts on earth, there is also much to gladden you, and the more you look for the glad things of life, the more you will find. We think it is partly because so many people feel there is so much they disapprove of going on around them—so many good people feel they have so much to condemn in the actions and lives of others—that they fail to see much that is really true and beautiful in the lives of everybody. If there were less condemnation and more appreciation there would be a brighter, clearer moral atmosphere.

As we have said before, go about seeking the good in everybody, and the good that is there—and there always is good—will grow and develop under the sunshine of encouragement.

We are not preaching a doctrine for leaving evil alone, for letting sin flourish, but we feel that such an attitude is one of the most potent weapons for crushing out evil. Evil-doers are never happy, they cannot be in the nature of things, they are always haunted by a restless spirit of discontent, and sooner or later by remorse.

Let the loving, the earnest, the pure among you be also the merry-makers, the joyful souls, those who create music and mirth, and you shall find that you have a powerful inducement for drawing recruits from the slough of suffering and wrong-doing. I feel, my dears, that it is easy for us to preach to you the duty of happiness, we who have happiness always with us (happiness such as you feel when on a June day you are conscious of the beautiful nature around you, the green grass, the blue sky, the singing birds, the sweet air, when you are happy because you feel that all your surroundings are in harmony with your faith in love), but it is not so easy for you to be happy when there are no such beautiful surroundings, and when circumstances seem anything but what you would call harmonious; but then it is that we would have you try to realise the truth that you are just as much on God's path, that is your path to His heavenly kingdom, and can be just as much in His kingdom as when all around you revealed His love in outward beauty. Let this truth but intensify your inner consciousness of love, and your desire to manifest it outwardly to all around you, and the things of earth will not matter very much.

Do not be sad or sorry, be glad: glad because you are born, because you have lived, because you are going to live again—a wider, greater life. Be glad most of all because you are God's children, who have each a purpose to fulfil and a goal to reach. There is not one, not one of you, but has cause for rejoicing in the simple fact of his being one of the manifestations of the Divine Spirit, for that means that he is heir to all the universe contains.

A MODERN PROPHET-SEER :

AN APPRECIATION OF ANDREW JACKSON DAVIS.

In 'The Penetralia; being Harmonial Answers to Important Questions' (page 483) Dr. Andrew Jackson Davis writes: 'With the question of consequences I have nothing to do—only with the principle.'

The soul that has grown into the strength of such an utterance is its own guardian. It has mastered the governing laws of universal action. It has penetrated the recesses of individual formative influences and has discovered the very constitution of spirit as well as matter. It has united the apparently separate, comprehended the relationship of all expression, fathomed the boundlessness of wisdom, and has given to other souls the knowledge of their own progressive possibilities.

Such a spirit knows no failure. Moved always by the majesty of the divinity within, actuated ever by the truth that knows no compromise, beholding the immutability of those principles which flow from deific centres through the bosom of Nature, impelled forever onward by the tide of unfolding destiny as it bears the individual to the haven of its voyaging, realising that growth is attained only by obedience to the immortal attributes divinely authoritative in every spirit—such a life proclaimeth ever 'with the question of consequences I have nothing to do—only with principles. Results cannot be wrong, when right is pursued.'

After searching the archives of the past, after listening to the voices that from time to time have called through many lands, after reading the records of the ages, and finding but partial phases of the truth, but half-tones, foregleams of revelation, the riddle of the universe still presented its inscrutable sphinx-like aspect to the inquiring soul.

Systems have had their brief day, lives have been devoted to what promised 'redemption from evil,' inspired utterances have brought a certain temporary rest and palliation from the unsolved problems and the vexing questions that have been the heritage of the intellect. Every race and every nation has given its assurance of the way and the truth and the life, as varied as its civilisations. 'Come unto me' has echoed throughout Christendom, yet oppression has enslaved the unfortunate, wars have wasted lives, and the *rights* and *reason* of man have been compelled abjectly to obey institutional and governmental authority! Truth yet wandered unrecognised in a desolate way! Folly reigned, and cruelty was almost unrestricted.

To rid the world of *evils* has been the study of the greatest minds. To bind up the bruised, to right wrongs, to teach mankind the mission of life and of the event of death as it relates to the hereafter, have made as many factions, philosophies, organisations, churches and creeds, as opinion could form and institute. Chaos and complexity were on every hand, but the Harmonial Philosophy resolved these expressions and experiences into form and sequence—its key of truth unlocked the universal door, light shone in the darkness, and wisdom banished ignorance and mystery. In that philosophy the order and harmony of all life were well portrayed.

Such vastness of vision and of soul as are revealed in 'Nature's Divine Revelations' render one incapable of expressing in words the feeling that does homage to the 'seer' of these glories—the teacher of harmonial precepts, the man who has devoted his life to the attainment of principle.

The soul is silent. We are face to face with a revelation of the constitution of every individual. We are cognisant of the divine possibilities wrapped in every person. To behold such a treasure within moves us as does a scene which suddenly breaks in beauty and magnificence before the searching gaze of the discoverers of a new continent—and we too are speechless—'silent upon a peak in Darien'!

The conditions of his birth, the surroundings of childhood, gave no evidence of what the coming years had in their keeping for Andrew Jackson Davis—of the larger life which the liberated spirit would develop in the understanding. No biographer can tell the story as it reveals itself in the

volumes which are devoted to 'The Great Harmonia.' The somnambulant tendency of his boyhood developed till it yielded to the magnetic sleep which heralded the dawn of interior illumination and vision that was to become a conscious possession. While yet a mere youth—his physical senses closed to the outer world, his body held by magnetic relationship to that of the mesmeric operator—his spirit, like a freed bird, soared beyond the stellated atmosphere into the far empyrean. It had entered the sphere of cause, where *through* the spiritual light as the medium of perception, his spirit became acquainted with forms, forces and principles, with primates and ultimates—with cause and effect, with the laws that emanate from the Great Positive Mind, that encircle all worlds and that govern all existence.

In this 'superior condition' the unlettered lad of nineteen years gave the lectures that make the volume, 'Nature's Divine Revelations,' which, in grandeur of concept, in immensity of revelation, in clearness of teaching, has never been equalled. Darkness became luminous, chaos received form, elements resolved themselves into attributes, chemical fluids and solids revealed their marvellous transformations, the sidereal worlds shone forth their unerring laws. The past was interrogated for its story, the book of Nature was read in its rock-bound history, tradition gave way to truth, and the waters separated to show their contents. All animated life yielded their secrets of existence, and step by step was traced the development of each kingdom. Man proclaimed his heritage and his destiny.

Errors were swept away. Authority was stripped of its assumed vestments. Shrines showed their lifeless idols, and revealed religion was shorn of its sacerdotal sacredness.

Formative conditions in every aspect were clearly set forth, and *Good* was found in the constitution of all things. The principle of progressive development flowed through every channel, cleansing every expression, refining the crude forces that characterise all beginnings.

In that volume the radiance of the second sphere is brought to earth, and its transcending glory shines for our beholding. The governing principles, the regulating laws of the ascended spirit, the endless progression that crowns immortality are described in their sublimity.

To bring the spiritual kingdom to earth, that the inhabitants may be united in interests, in truth, in love, and in wisdom, is the aim of this 'voice to mankind.' If its behests were obeyed, it would place man in harmony with himself, and with society. It would characterise life with beauty and nobility, with individual supremacy, equality, and freedom. Obedience to the inherent principles of the expanded soul, in contrast to the motives which now govern mankind, would seem, indeed, like a revelation of the Kingdom of Heaven on earth!

Many volumes succeed this, which constitute the teachings of the Harmonial Philosophy. An understanding of these books can come in no other way than through their own pages. Every sentence is fraught with educational significance. As literature they are characterised by beauty of expression, poetry of idea, and dignity of language. They were written after Dr. Davis, by his own volition, could enter the superior condition, when he was also the conscious owner of his past illumination and seership.

The Harmonial Philosophy addresses itself to the interior life, teaching a fine adjustment in the application of the principles of truth. It is to develop the *saviour* that is enshrined in every human spirit. Silently, surely, will the old order pass away, as the light and strength of this beneficent knowledge transform the plastic soul, and emancipate it from its clay-like thralldom.

Nature is shown to be the great fountain of ever-flowing forces which unfold the uses of the material creation, and establish the order of the planetary systems in their harmonious relation to the spiritual kingdoms. 'Nature is the exponent of God; as reason is the exponent of Nature.' As this reason-principle is progressive it must grow into the possession and reception of all truth. In universal language Nature utters all her secrets, and reveals all her treasures.

The human mind is destined to attain sovereignty over all elements. It has yet to enter the laboratory of science and form a truer acquaintance with the spiritual forces that operate through the material fluids and solids, the ponderables and imponderables, the atmospheric and electric phenomena, the physical and fleeting—the imperishable and eternal! In the royal habiliments of truth and love, and justice, shall man ascend the steps that lead to the throne of wisdom and power!

The music of the spheres reverberates throughout the whole Harmonial Philosophy. It is as a clear bugle call to march onward and upward, away from the discordant into sweet, sane, and simple melodious living. Its cadences fall lovingly on those who sit in darkness. It sings its softer strains to those in sorrow. It stills the troubled soul. It voices the joy of the arisen spirit. It resounds the triumphant pæans of praise that swell in glad antiphonal from those who behold with clearer vision the Father's infinite wisdom as it reveals itself in Mother Nature's boundless love.

In harmony with all that is harmonial is this seer, this philosopher, this physician, this friend who for more than a half century has freely given from his store-house of imperishable riches. In the naturalness of life, in the happiness of usefulness, in the joy of wisdom, he is youthful, spontaneous, free. No pen can describe, no brush portray, no chisel reveal the noble dignity yet simple bearing that characterises this remarkable personage. The spirit radiates as an atmosphere and illumines every feature. As a mantle it wraps the form, and as a magic staff it guides the feet of the beloved teacher as he gradually ascends the harmonial uplands which lie for ever bathed in the glory of the Summerland.

MARGARET VERE FARRINGTON.

Augusta, Maine, U.S.A.

TWO 'PRECIPITATED' PICTURES.

LENT TO THE LONDON SPIRITUALIST ALLIANCE.

The acting President of the London Spiritualist Alliance has kindly allowed me to hang two 'precipitated' pictures in the lecture room. I lend them to the Alliance for two years.

I have been told by direct spirit writing, by the direct voice, and by impression, that it is imperative upon me to inform others of what I have been privileged to see. This obligation is, in a small measure, discharged by exposing these pictures to view in the centre of London in a congenial atmosphere of psychic thought and effort.

I am informed that one of these pictures is a portrait of Cleopatra, Queen of Egypt, and that the other is Hypatia, the Neo-Platonic philosopher and teacher of the fifth century, in Alexandria. Both were 'precipitated' in the house of the Bangs Sisters, 654, West Adams-street, Chicago, Ill., U.S.A. I will endeavour to describe the sittings.

CLEOPATRA.

Precipitated on Friday, January 22nd, 1909. The atmospheric conditions were bad; it was raining outside and there was a heavy, close atmosphere. A thunderstorm occurred at 10 p.m.

Two canvases, stretched on frames and covered with blank Steinbach paper, were produced by the Bangs Sisters, laid face to face and held up against a window. One psychic pinched together the two frames at one side with her right hand; the other pinched together the opposite sides of the two canvases with her left hand. I sat between the psychics directly facing the middle of the canvases, from which my eyes were distant two to two and a half feet.

The window has a southern aspect; the blind was drawn down to the top of the canvases, and curtains were put up in my presence to shade the window on each side of them. As the canvases were semi-transparent there was still sufficient light to read a watch and make notes. At 10.55 a.m. we took our places and sat for the picture. About 11.5 the form began to appear. At 11.15 the form was finished. We were told by taps on a slate (Morse alphabet) to put the canvases on the table and sit around it. We moved the table to

the centre of the room, placed the canvases flat upon it, covered them over with the tablecloth, and sat around as directed. At 11.30 we were informed that the picture could be raised. The canvases were now separated and the picture put on a sofa in a neighbouring drawing-room.

In all 'precipitations' through the mediumship of the Bangs Sisters, the picture is found on the further side of the canvas nearest to the sitter. The stuff of which the picture is composed rubs off at the slightest touch. Notwithstanding this, the paper of the canvas furthest from the sitter is unsoiled. The picture, whilst in progress, can be seen very clearly through the back of the canvas, but, of course, presents the reversed aspect—left arm for the right, and so forth.

The portrait of Cleopatra is practically the same now as it was when it was lifted from the table. Afterwards the colours deepened a little, flowers were added to the embroidery of the dress, a ring was put on the finger of the left hand, and the picture acquired a general appearance of greater richness and finish.

HYPATIA.

Precipitated on Monday, March 1st, 1909. Atmospheric conditions very good.

I selected a pair of frames and we sat for the picture at 4 p.m. At 4.3 the figure appeared and developed very rapidly. At 4.5 the form was finished. We were told to take the canvases into the neighbouring room and place them in the window in full sunlight for bringing out the colours. On their being placed in this window we found that the figure had turned round so that the right hand was on the books instead of the left. The blue of the dress now developed rapidly. At 4.8 we were told to take the canvases down and put the portrait against the wall of the room. By this time it was nearly finished. We sat some feet off and watched the background and small details develop. Glass put over about 4.40. The picture remained within the psychic influence twelve days. It is practically the same now as it was at 4.20 p.m. on March 1st.

In the morning of this day a picture of my principal guide was precipitated. It is a beautiful full-length portrait. On this occasion the canvases arrived from the shop wet, and we had to wait half an hour for them to dry. The next day I went to the shop and complained. The woman who attended to me said, 'The boy who brought your order said you wanted stretched canvases; when he came to take them away we found he wanted the paper as well, so we put it on at once, and of course they left the shop wet.' I relate this little incident for the benefit of those who vainly imagine that the phenomenon of 'precipitation' may be due to normal causes.

I shall be happy to reply to questions put through your columns from any investigator who has studied psychical phenomena in the United States as well as here, and who can make a reasonable claim to greater experience than myself. I have to rid myself of a burden, and shall be grateful if you will occasionally afford me the hospitality of your columns. My instructions, however, do not, I am happy to say, include the necessity of argument. I am no propagandist, and am indifferent as to whether the relation of my personal experiences is credited or not. Such as they are, they are sufficient (considering them together with the tests I employed) to afford me the proof of that truth which I have diligently sought and at last found, to my abiding satisfaction and peace.

W. USBORNE MOORE,
Vice-Admiral.

8, Western-parade, Southsea.

SPEAKING at the Authors' Club recently Mr. H. Rider Haggard said: 'When you have nineteen or twenty fairly intelligent men arriving at a unanimous conclusion, you may take it that that conclusion has about it some elements of common-sense.' This is true, apparently, in the opinion of many persons, upon any and every subject except Spiritualism, for although it would not be difficult to mention twice twenty intelligent men who have arrived at the conclusion that 'messages from the other side' have been received—the fact that they hold that belief is usually regarded as evidence that they have lost their common-sense.

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JESUS, AS THE RESURRECTION AND THE LIFE.

There have been times when gentle resistance had to be offered to a tendency, on the part of some Spiritualists, to include Jesus amongst the idols that had to be ignored or assailed; and, fortunately, this resistance was always, on the whole, successful. Spiritualists have, as a rule, yielded to the Man of Nazareth, the lover of little children, the pitier of the sinner, the great healer, the glorious scorner of the world's temptations, and the hero-reformer of the cross: and, to tell the truth, they have turned from him only when his ignorant or fanatical exploiters drove them to it.

We have always thought it a pity, if only because, in opposition to him, we lose the unspeakable loveliness and value of the stories connected with the resurrection. The real fact is that even many Spiritualists have much to learn from those stories, and for very much the same reason that multitudes of Christians who are not Spiritualists have still much to learn from them: and what is that reason?—simply this, that they have been hypnotised into reading them as utterly abnormal and miraculous. They do not read them in connection with common human experience. They think they tell of things that once happened, but that never can happen again; and that the person to whom they happened did not belong to our race. Is it necessary to say, this being so, that the story partakes of the nature of a romance?

Taken in all simplicity, the story of the resurrection simply conveys the idea that there is no death—or, at any rate, that there was no death for Jesus. Freed from the physical body, though not free from the power to simulate its conditions, he had fully entered into his real life in the heavenly world in which he had always half lived. He was able to manifest his presence in strange ways, and sometimes in ways difficult for us to understand. He appeared to Mary in the garden, and besought her not to touch him. He appeared suddenly to two of his disciples on the road to Emmaus, and as suddenly disappeared after the breaking of bread. He appeared to them in an upper room when the doors were locked; and vanished in a bright cloud on that Mount of Ascension.

All these features in the story point, not to a physical, but to a spiritual resurrection; in other words, to the persistence of the real Jesus in the spirit-world, from which he was able to make his presence known to his beloved followers; all of which has been regarded as something exceptional and miraculous, almost entirely because the poor blind world has made up what it calls its mind, that 'ghosts are frauds.'

But, apart from the story of the resurrection, there are sayings in the Gospels which still require as simple treatment as the story. The one that is still most pro-

minently outstanding for simple treatment is one in the mystical Gospel according to John: 'I am the resurrection and the life.' It occurs in a strange but beautiful narrative which gave the mystic plenty of opportunity for the possible transformation of very simple sayings. The narrative gives us a lovely little glimpse of domestic intercourse in that broken and wandering life, probably indicating that here and there he was, to loving and grateful believers, all that the mystics believed him to be: and, to such, it might have been absolutely right and beautiful that he should use the language they would have him use as their heavenly light and guide: and therefore, to such spiritual intimates, it would be quite right to say something like, 'I am the resurrection and the life.' How this is related to the puzzling story of the raising of Lazarus, or what was the actual significance of the story, or of that incident, we cannot say. This mystic's Gospel is unique.

The story proceeds to add another statement to the declaration of Jesus; 'He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die.' Again, probably, a mystic's version of a simple saying, for, as it stands, it is really nonsense: but the nonsense was boldly adopted by that 'prince of commentators,' Albert Barnes, who was the authority of the rank and file of evangelical Christians, forty years ago. On these words, 'Yet shall he live,' this is his comment: 'Shall be restored to life in the resurrection': and the resurrection has not happened, and is not likely to happen now: and poor Mary and Martha, and Peter and John and Paul are still waiting! But, if we take it as literally as Dr. Barnes did, those who have not believed in Jesus are excluded, and the resurrection is only for believers, a conclusion which wipes out a good deal of evangelical theology.

No: it is evident that the writer of the 'John' Gospel had some mystical sense in his mind: the words 'whosoever liveth and believeth in me shall never die' show that; otherwise they would affirm the absurdity that people who believed in Jesus would escape bodily death. But, practically, to those who were familiar with him, even such subtle utterances as these would be understood, as though he said: 'By my teaching you have come to realise God and your soul: and now, because you believe in me, there is for you, no death. You have risen above it. That last enemy is already destroyed. Thus, for you, I have become the resurrection and the life.' Not, then, because he gave them, or would at some future resurrection day give them, renewed life, but because he then and there helped them to believe in the persistence of the spirit-self, he was for them the resurrection and the life: and it is not only quite conceivable but highly probable that his own simple teaching in conference with his intimates suffered a good deal at the hands of devotees and mystics when both the master and the disciples were gone. Mystics and devotees have a way of their own in such matters!

Other sayings of the same kind in this Gospel want a little rescuing: for instance, that tender gleam of consolation, 'Because I live ye shall live also,' which really means, 'This life is not all. They may kill me, and you: but I shall live, and ye will live': not 'I will give you the new life,' but 'I tell you it will be so.' He seemed to go before and rise above them—to show them the way—to tell them what he saw: and what he saw was told in what he said: 'We shall all meet again. I shall live on, and so will you.'

And so, the resurrection of Jesus takes its place as an illustration, as a case in point, as a unit in the midst of the universal: and in that all its value lies. If he was exceptional, and if his resurrection was exceptional (one

resurrection only, for once), both he and it are useless for us. In fact, they only worry us, because they suggest what we are not and cannot be—what we have not, and cannot have. But, if the case and the testimony of Jesus attest the universal law, then is his resurrection precious indeed. It is then a protest against death altogether. What we have been calling 'death' is really a fresh step onward in an orderly march of Evolution. The body done with, it will never be needed more. It may sink to the depth of the sea: it may have the good fortune to be consumed when done with. Let it go! The man has given it up for ever. He has attained to 'the resurrection and the life.'

A BEFORE-DEATH PROMISE KEPT.

The following incident, which is published as true by the 'Atlanta Journal' of January 24th last, will be of interest to the readers of 'LIGHT,' not because it is exceptional, but rather because it is confirmatory of the experiences which so many other inquirers have had. The persons concerned in this narrative are Mr. Robert Bryan Harrison, president of the Atlanta Psychological Society, and Mr. J. W. Houchin, who was for four years vice-president of the society. Two years ago Mr. Houchin died; he and Mr. Harrison had entered into an agreement that the one who died first would try to communicate with the other. The 'Atlanta Journal' says:—

This had been their agreement: 'When one of us dies, he will try to communicate with the other from Out Yonder.' And one of them had died.

The other stood by the side of a psychic, who sat in a chair. The shade was pulled down, making the light of the room soft, and restful to the eyes. The psychic was in a passive state. She sat as one in a sleep. Her hands were folded in her lap. She sat bending forward slightly, utterly motionless. Her breathing was regular and deep, and her eyelids drooped. The peculiar whiteness and delicacy of skin common to nervous and psychical people made her cheeks and hands seem almost transparent.

The man standing by the chair handed her a pocket-knife that his friend had always carried.

'Whose knife is this?' he asked.

'Your friend's,' the psychic said.

'See him. Get a message from him,' he directed.

The psychic leaned forward slightly and her lips parted. The colour in her cheeks deepened and her breathing came faster. Her eyelids were raised until her eyes were wide open. She sat silent for several minutes, looking far ahead.

'I can see him,' she said.

'Describe him,' said the man.

She began in a very low, tense voice. Her words came slowly but were enunciated with sharpness. She described minutely what she saw out there beyond the room, and her description was exactly that of the dead friend. She told the colour of his eyes, of his hair; described the type of his face, the fashion of his dress.

'He wants to speak to you,' she said.

'Tell me what he says,' the man by the chair exclaimed.

'He says, "I am very glad of the opportunity to reach you, as I promised I would. It was quite a shock passing out of the body, but I am getting used to my new surroundings and am with friends. Since coming here I have met my son and granddaughter, who preceded me."

"I wish you would go and see mother and tell her for me, not to worry about the books and magazines, but if they are in her way to burn them."

By mother, he meant his wife. The living friend went to the home of the wife and found that she was much troubled as to what disposition to make of a number of magazines and books on psychology that her husband had left.

A part of what happened might be explained by mind reading, Mr. Harrison points out, but only a part. The psychic had never seen the friend who had died, but she could easily have gained a description of him from the image in Mr. Harrison's mind. But Mr. Harrison did not know that his dead friend had a child and a grandchild who had died, and he did not know that the wife of his friend was worrying over the psychological magazines and books. He asks this question:—

'If the psychic did not communicate with the dead, from whom did she learn that my friend had had a child and grandchild, and from whom did she learn that his wife was disturbed over the psychological books and magazines?'

HUMAN RADIATIONS AND THEIR APPLICATION TO HEALING.

BY K. KUDRIANTZEFF.

(From a Paper read at the Russian Congress of Spiritualists, Moscow.)

The researches of Reichenbach (1860), Narkevitch-Jodko (1893), De Rochas, Baraduc, and others have established the fact that the human body gives forth certain kinds of rays, the nature of which is not yet understood, and which are variously called 'od,' 'fluid,' 'auric,' 'N-Rays,' &c.; but all agree that these radiations actually exist, and during the last few years these observations have been confirmed by a series of photographic demonstrations, so that, instead of the subjective testimony of clairvoyants merely, we can now point to proofs of a truly objective kind.

The scantiness of investigations into these radiations can be explained partly by the comparative novelty of the subject and partly by the lack of materials which could be used for investigations, for these radiations are not given off by all human bodies in the same degree. While some scientists are inclined to regard these emanations as being of the nature of electricity and magnetism, others consider them as being merely heat-rays, but the latter view does not account for the facts which have been more or less fully established.

In his epistle to the Thessalonians (v. 23) St. Paul shows that man consists of spirit, soul, and body; the spirit—divine spark, soul—psychical body (perisprit), and physical body. All three are united: the first two, indissolubly; while the physical body is linked with the first two by special ties, which may become stronger or weaker according to the state of the organism, as in sleep, illness, or dissolution.

The perisprit (or psychical body) radiates a complex of rays, and if it is in perfect harmony with the physical body, they find a free outlet beyond its limits; but if the physical body is unable to transmit the rays, they accumulate round the perisprit, producing a series of disturbances in both the psychical and physical bodies, which may end in serious illnesses, such as neurasthenia, nervous swellings, &c. In the same manner, in cases of physical diseases, we only need to regulate the psychic currents in order to give the physical body a chance to become normal. This is attained by the laying on of hands.

When the aura from the psychic body is quite normal, it comes out from all over the human body, but mainly from the head (as in the halos of the saints) and the hands. It has the appearance of moonlight, and shows itself as a light in the dark, not only to clairvoyants, but even to persons with ordinary powers of sight.

The practical side of this phenomenon is that the emanations, when applied to another person, increase his power to combat the causes producing disease. Personally, I had an opportunity of testing the power of such emanations from Madame N. J. Schabelsky, and the results were most astonishing. Pain in the back that had resisted all medical skill was gone after seven treatments. Madame Schabelsky worked in the field of Spiritualism, both theoretically and practically, for over forty years. She was a woman of rare heart and sympathy, and many people with psychical and physical troubles received from her encouragement and strength.

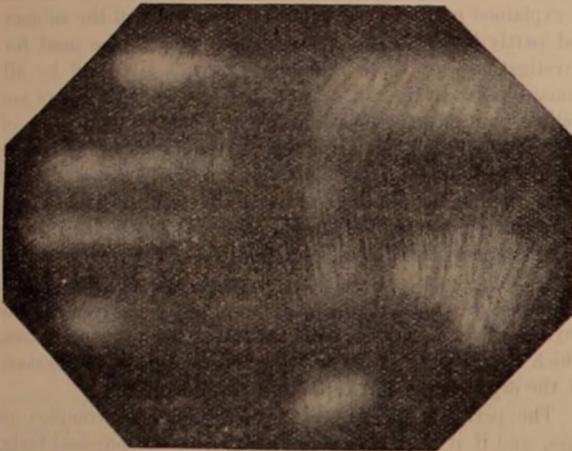
Healing power in its elementary stage is inherent in many; everyone knows how we instinctively rub a place that has been hurt, and that this eases the pain. The very real gift of magnetic power is capable of development by practice. The higher the spiritual development of a person, the purer, the rarer and more refined is his power, and the deeper will it penetrate another organism under treatment, quite independent of the belief or unbelief of the patient.

In the first stage of its development this ray or power, generally called 'fluid,' easily penetrates the skin and muscles but cannot pass through the bones, and therefore the ailments of the bones cannot be cured by it. In such cases it can only ease and assuage the pain. In its second and more rarified stage, called 'od,' it reaches and penetrates the bone, and

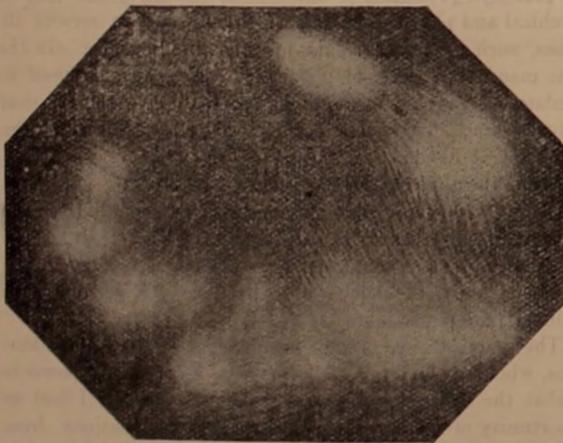
therefore is capable of influencing the processes going on therein. The third stage is known as 'auric,' and has a power of bringing forth a person's latent capacities and of increasing his vital powers. The finer the ray the brighter it becomes. This is noticeable on the photographic plates.

The first experiments in photographing by Brandt's method were not successful: plates highly sensitive to light proved quite insensible to the rays coming from the hands. The best results were obtained with the plates of the Eclair and Lumière brands. Photographic experiments were made with warm and with cold hands, and the latter gave the most energetic radiations.

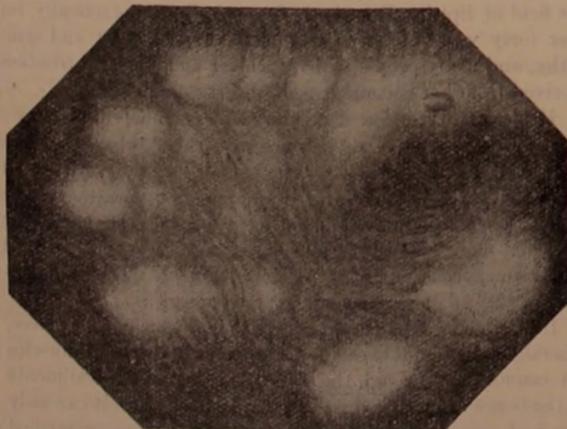
We have a picture (No. 1) of the hand of a person just beginning to use the power, and the impression on the plate was very weak. Hands were photographed both before and after a treatment had been given (Nos. 2 and 3), and in the second case the radiations were the more powerful.



No. 1.—Woman's Hand (beginner in Magnetic Healing).

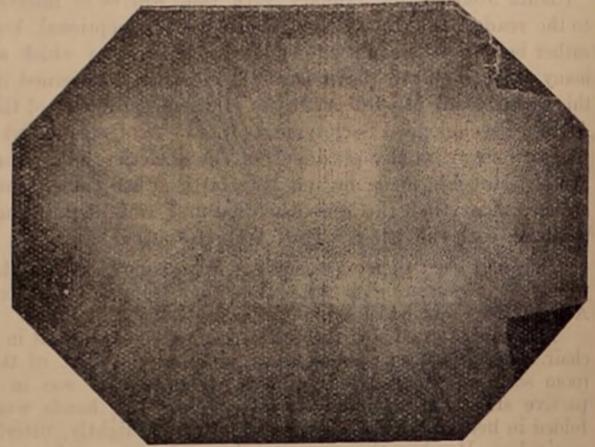


No. 2.—Mme. Schabelsky's Hand before the Healing Seance.

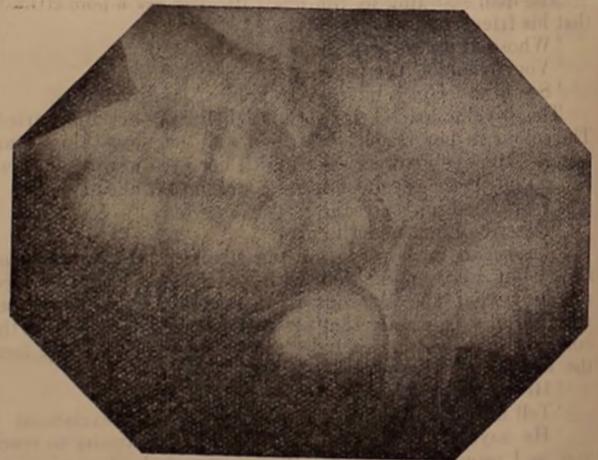


No. 3.—Mme. Schabelsky's Hand after Healing Seance (or treatment).

In some experiments, for verification of results, the plate was insulated from the hand by layers of black paper, ivory, &c., and every time the impressions were obtained with a large quantity of rays and streaks of light, as seen in the pictures. It is evident that these substances do not obstruct the rays emanating from the human organism, but the most decisive photographs in this respect are those numbered 4 and 5; they were taken through layers of asbestos and felt, which are non-conductors of heat. A phial filled with hot water and placed on the plate gave an impression of a circle of light with a paler reflection round about (though without any streaks such as appear with the human hand) and the same phial of hot water, insulated from the plate by a layer of asbestos, gave an extremely pale impression, showing no radiating rays, because the heat was obstructed by the asbestos.



No. 4.—Control Experiment: Man's hand on plate with sheet of felt interposed.



No. 5.—Control Experiment: Man's hand on plate with an asbestos plate in between.

If similar results were obtained when the hand was insulated from the photographic plate by a layer of felt or asbestos, we should conclude that the rays given off from the hands were heat-rays only. Yet, in the case of a hand thus insulated the photograph showed the hand quite clearly. It is thus evident that there is something more than heat-rays to be accounted for. Moreover, if human hands radiated only heat-rays, anyone could obtain similar photographs by this process, but it is found that many hands, even with various degrees of heat, do not influence the sensitive plate at all, even without any insulating layers.

It is interesting to note one more detail, which is not seen in the illustrations. The results obtained from the right hand are tinged with red, those from the left hand are of a bluish tint. This fact seems to confirm Reichenbach's theory on the polarity of the human body, and also shows that the radiations are magnetic.

It is probable that the human organism, along with the

heat-rays, develops magnetic and electric currents. It has long been known that the depth of sleep depends on the position of the body towards the magnetic pole: a position from North to South gives a deeper sleep than one from East to West. This seems to indicate the existence of magnetic currents in the human body, whose movements harmonise the vital powers of the organism when these currents are going in the same direction as the magnetic waves of the earth. The weakening of these currents in a diseased body, or the magnetic waves going in another direction, introduces disorder and disturbance. A healthy body is not sensitive to changes in the weather, but as soon as it is weakened and its currents lose their tension, it becomes susceptible to wind, thunder, damp and other atmospheric changes. Rheumatic pains are also due to irregularities in the conduction of electric energy in the organism. Another proof of the existence of electric currents in the human body is found in the fact that a silk garment worn by the patient obstructs the power during the first treatments. When the current is stronger this obstruction is overcome.

Every kind of radiation has its sphere of use. The fluidic current, the coarsest, is unable to heal diseased bones or rouse the vital power; for this auric rays are needed: on the other hand, auric rays, being very rarified, pass through the integuments and coarse tissues without affecting their atomic particles. Thus we can say with confidence that there is no disease which could not be removed by magnetic treatment (laying on of hands), especially if it has not developed to the last degree. Even sarcoma, consumption, and other diseases can be cured if they are treated early enough. The whole problem lies in finding for each patient the hands which radiate the appropriate current specially needed for the given case.

It is found by experience that relatives can seldom influence each other to any great extent because of the similarity of their magnetic conditions, and while sympathy with the patient is a good factor in treatment, yet the healer must control his feelings and maintain a calm and confident attitude. The difference of sex is desirable but is not indispensable. A pure motive, a reverent mood and a warm desire to help should fill the heart of one who wishes to heal, because only in this attitude is he able to be an appropriate agent of the higher spirits; only then can they transmit their current to his own undarkened psychical body, for transmission to the sufferer.

It takes a deal of persistent work and will-power to become such a pure mediator, but love for suffering humanity will conquer all these obstacles. I would say to the healer: 'If you have succeeded in approaching even in a small degree to this ideal, if your heart is full of desire for the good, receive every patient boldly and be sure your help will do him good, because it is not your own power but a power given through you by God, the Spirit, who will convey through you all that is necessary for the use and development of the patient's spirit. Yet here, too, however strong your desire to help the sufferer, it may happen that the cure will not be effected for some time, but you need not think that you *cannot* help—drop by drop the cup is filled, in the same way not one treatment is lost; when the desire is strong and true every effort helps to arouse the patient's spirit. The result of this is a certain state of peace and restfulness—a sure basis for perfect cure.

The feeling under the hands varies widely: some patients experience a pleasant warmth, others a slight cold; some begin to move, others go to sleep (which gives the doctors a reason for identifying this influence with hypnotising); but as a general rule we find that at first the pains become more intense, and appear in organs in which the patient did not notice them before, but after two or three treatments relief usually comes, and (according to adaptation of hands) a perfect recovery is frequently made.

The advent of sleep is especially desired in cases of physical pain, because during sleep all the channels are relaxed and what medical science achieves by narcotics takes a natural course under the healer's hands. This is very important, be-

cause there are organisms which cannot bear either drugs or narcotics.

The number of treatments cannot be fixed beforehand, but must be determined in each case separately. If after the first three treatments, given during three consecutive days in order to master the inertness of the organism, relief does not come, it is usually advisable for the patient to choose other hands; yet patience and perseverance play a great part here; there have been cases in which recovery began after twenty unsuccessful treatments, and was then quickly brought to a complete cure.

After a number of treatments the patient may reach a condition when the organism is saturated to its utmost limit and further treatments become useless. In such cases it is necessary to have an interval, during which the organism may work up the received currents and become again receptive to their influence.

The sensations of the healer are also very interesting. One can nearly always feel whether the saturation of the patient's organism goes on satisfactorily, and can judge which organ is affected and whether it requires special treatment. Also, especially at the beginning, when the healer's power is not yet very strong, he experiences pains in the same spots which are affected in his patient's body. This sometimes enables the healer to know the character of the disease without being told, and often greatly astonishes the patient.

If the healing power is united with clairvoyance, allowing the healer to see the affected organ, it is often difficult to convince the patient that this is not a 'miracle.' The painful sensations taken on by the healer can be easily removed, as, along with the passes for introducing the power into an organism, there are others which draw it out. Very often both kinds of passes are used.

With the development of the power this tendency to take on the conditions of other people disappears (by the way, Charcot made use of this tendency), and the power of diagnosis, on other lines, is usually unfolded.

During the treatment the hands of the healer may be warm or cold. Often the temperature changes several times during the same treatment, while the sensations of the subject are diametrically opposite: the warm hands often give an impression of cold, and the cold hands bring warmth. This gave one doctor a reason to call the hands 'radioactive.' There was never a case when laying on hands did harm; on the contrary, their influence is always good, although the magnetic healer usually gets his patients only when all other means have failed, and the regular doctors have pronounced the case incurable.

It has already been said that the photographs showed *more* radiation *after* treatment. This is true not only for the first time but for all times. The lassitude of the healer does not exhaust the radiation but, on the contrary, increases it. Verily 'the giving hand is never exhausted.'

The best results from treatments are received when the healer is in a state of perfect balance, peace, and even passivity. To ensure this state, some healers bring themselves into trance. The advent of automatism in passes is greatly helped by conversation: the healer and the patient are thus removed from the thought of treatment and the possibility of hypnosis or auto-hypnosis is removed. The necessity for balance, peace and passivity also shows that the nerves and nerve power do not act as people imagine. It is usually thought that nervous patients are most easily reached by magnetic treatment. This idea is quite a mistake. Experience has shown that magnetic treatment acts much quicker with peasants and strong organisms than on townspeople, nervous and neurasthenic patients. The stronger bodies readily receive and assimilate the power, it is only the circulation which has to be regulated, while with nervous patients there are two tasks to perform: first, to soothe the nervous system, then to regulate the circulation; and for this much more time is needed. I may add that magnetic treatment imposes pretty hard duties on the healer: a normal way of living, a courageous spirit, and a benevolent attitude towards humanity. It is well known that if you sound one of two chords, the other will

vibrate in unison ; if you make both vibrate differently, the chord which sounds more strongly will subjugate the weaker one. According to this law, the mood of the healer must be so strong as to subjugate and bring into its own rhythm the vacillating, uncertain chords of the patient.

A well-wishing attitude towards men is the main basis of success, as there is no power strong enough to withstand the power of love. Without love the gift of healing will not develop.

All these difficulties affect healers so that many of them, in spite of their strong desire to help surrounding sufferings, are thrown back by the thorns they encounter—be it temptations of the worldly life or jeers of their relatives or friends. On the other hand, what a joy it is to see a patient coming to renewed life and strength under your hands ! The heart is filled with deep love and gratitude to the Creator. I wish as many as possible to experience this joy. Let us pray the Lord of the Harvest to send workers to His own field.

ARCHDEACON WILBERFORCE'S 'HOPE.'

Archdeacon Wilberforce, in his last volume entitled, 'The Hope that is in me' (Elliot Stock), reviewed in 'LIGHT' for February 20th, page 90, speaks as one who knows, and, in the first sermon on 'God the Healer,' he says :—

There is a striking recrudescence of the gifts of healing just now—Thought-healing, Faith-healing, Christian Science healing, healing by laying on of hands, healing by anointing, healing as I have seen it miraculously manifested, by strong concentrated intercession. All these methods have their successes, which are emphasised, and their failures, which pass without comment. But every success is the same. The immanent God-principle has been successfully called into activity. It is the energising of the Immanent Omnipotence, saying, 'I will heal.' It is the aspect of God as the Divine evolving activity, that which the Christian Scientists call the Divine Principle ; it is God as elemental life, originating life, evolving life. It is God considered as the healing life force everywhere manifested in Nature.

This passage illustrates Dr. Wilberforce's conception of the Divine Life immanent and manifest in all Nature, and in all processes which tend to evolution, progress, healing, upbuilding, whether in the natural or in the moral and social world. 'It is God in this aspect who has advanced the race so far ; who, as each new emergency has arisen, has stimulated the thoughts of the race to strike out new and nobler plans' ; and it is this 'I will heal' that shall ultimately overcome every defect. He is assured that 'no obstacle that time, patience, and sacrifice can overcome, will prevent Omnipotent Love from perfecting in man that image of moral loveliness which he is ceaselessly energising to produce.'

Having been moved to preach on 'Reincarnation,' in reply to some comments on that sermon he gave another on 'Theosophy,' regarding which he said that there is in it 'no definite Theos and no exceptional Sophia' or Wisdom. On reincarnation he says :—

The conception of individual man as an 'each-consciousness' of the 'All-Consciousness,' not only as a philosophical truth grounded in the logic of creation, but as a direct revelation, emphasises my proposition on All Saints' Day that our nearest and dearest who have left us are living, and still in relationship with us ; and in my opinion it obliterates entirely that, to me, most dreary and forlorn of all eschatological conceptions, namely, reincarnation. . . . I expect my beloved to meet me the instant I pass over ; I am certain that I shall open my eyes upon my nearest and dearest. Now imagine asking for a brother or a father and being told by a spiritual guide that he was reincarnated !

We do not quote these words so much as an argument on the question of reincarnation as to show the spiritual philosophy of the preacher. He continues : 'Personally, I believe this incarnation to be the only terrestrial infant school. Other schools, if needed, will be in other conditions. "In my Father's house are many abiding-places." Further, speaking from the text 'Our citizenship is in heaven,' he says : 'In other words, our real life, our true life, is in the spirit sphere ;

and this knowledge, this stage of the consciousness of the immanence of God to which our minds are gradually attaining, contains potentially the perfect cure for pessimism.' A sermon on 'Heavenly Citizenship' is a counterblast to pessimism, which, we are told, is engendered alike by materialism and by 'the inherent tenacious clinging to the old rationalistic Deism of the past.' Such a thought of God is inadequate :—

Pessimism thrives on the conception of an arbitrary Creator who has either forgotten, or forsaken, or who is powerless to control a world that, in such circumstances, He had much better have left unmade. The cure of the disease is mental. It is a thought exercise that forces the mind into the unshakable conviction that the whole mystery of life, with all its cross-working purposes in second causes, is completely under the divine overrule of a Responsible Omnipotent Immanent Power whose name has been revealed as Love. It is not illogical, for upon the strictest rules of reason Eternal Love, working out a pre-ordained purpose of ultimate perfection, and using evil, moral and physical, as one of His instruments, is the sole rational hypothesis that adequately accounts for all the facts of life. It is certainly not unphilosophical. The goodness and love in the world have to be accounted for ; they can only be the expression of an archetypal source of goodness and love. . . . As the conception of the arbitrary, distant, vacillating, resourceless God of the past fades and gives place to the conception of the Love Spirit immanent in the universe, slowly transmuting the apparent confusion that perplexes us into the final order which He has preordained from the first, pessimism has no *locus standi*.

The Archdeacon's creed, though spiritual and mystical, has a decidedly practical side to it. He preaches strongly against intemperance, which he calls 'the open cancer' which threatens the very existence of society, and gives a curious explanation of the meaning of the amethyst, the twelfth stone in the foundation of the New Jerusalem (Rev. xxi. 20), deriving the word from 'a,' not, and 'methustos,' a lover of strong drink. Thus one of the foundation-stones of a city of God must be self-restraint from all indulgence harmful to ourselves or others.

The sermons on 'Mental Concentration' and 'Thinking into God' are of a more distinctly mystical turn ; the latter being an account of Jacob Boehme, whose philosophical principles 'have permeated the thought of Europe' and inspired many of the great thinkers who came after him. 'It is not possible,' says the preacher, 'really to think into God and lead a selfish life. It is only as we escape from the limitation of isolated individuality that we obtain the glorious liberty of the children of God. In the first realisation of this unity of all things in God, soul is merged in soul, and the communion of saints and the oneness of humanity become inevitable.' What we need is 'a more vivid realisation of this oneness, a deeper sincerity, and a clearer conception of the truth that life, real life, means service for others.'

These discourses are so much in our line of thought that many who have realised the deeper philosophy of Spiritualism will gladly follow the preacher's illuminating thoughts, without minding that some of his phraseology is of an order with which they may be less in sympathy. His presentation of God, for instance, is an unimaginable Absolute, interpreted to our comprehension by the Incarnation, and therefore the name of Jesus is taken as implying Christianity as a whole, which to the Archdeacon means all there is of true religion. But as regards the moral value of man, as having been created for a great purpose, the Archdeacon speaks with full confidence. 'I know that the dignity of man consists in the fact that he is capable of concentration, of volition, of waking up and unfolding for himself the innate capabilities which are involved in his being, and that his progress . . . is the steady, gradual conquest of the lower life by the affirmation of the higher.' Surely a true, hopeful, and invigorating Spiritualist philosophy !

CLAPHAM JUNCTION.—TOWN HALL, LAVENDER-HILL, S.W.
—On Easter Sunday, April 11th, at 7.15 p.m., Mrs. A. Bodington, Mr. J. Adams, and others will conduct the first of six missionary meetings. Clapham string band and soloists.

THE TASK BEFORE SCIENCE.

In his new work, 'The Coming Science,'* Mr. Hereward Carrington strongly contends that it is the duty and the inevitable necessity for science to take up, as seriously as any other study, the problem of consciousness, its relation to the physical brain, and its survival of bodily dissolution. On this question the whole of religion rests, and it enters largely into the problems of ethics and morality; for a morality based on the assurance of survival will have a different authority, a different appeal to our consciences, from a morality based on purely temporal considerations.

Mr. Carrington shows that the modern tendency to materialism has thrown doubts on the double basis of religion—the all-seeing deity and the persistence of consciousness or 'immortality of the soul.' If it can be proved that phenomena occur which are inexplicable by any theory of materialism, then, he says, 'the existence of psychic facts will have been established and the persistence of a soul of a conscious sort, after death, also proved'; and 'whether such facts occur is one of the most important questions before the world to-day, for the reason that a whole world-philosophy is based thereon.' His main object in this book is to state, as clearly as may be, the questions on which science will have to decide, showing where the present theories, based on purely material considerations, are inadequate to cover the facts which have been recorded on good authority. As a survey of the present attitude of science and of the difficulties which beset the materialistic view on every hand, the book is valuable, and occasionally Mr. Carrington is outspoken, uncompromising, and deals vigorous blows at the materialistic position.

The precise relation between thought and the brain is discussed at some length. Mr. Carrington shows that there is no reason to infer that, because thought is accompanied by molecular changes in the brain, therefore thought is produced by those changes—in other words, by brain-activity; and he shows that it is at least equally arguable that brain-activity is the effect, and not the cause, of thought. 'Instead of consciousness or thought being a function of nervous tissue, the perception of a sensation *through nervous tissue* is a function of consciousness.' The answer to the materialist's dictum that consciousness cannot exist apart from cerebral changes is to be found in evidence of survival of bodily death—in the proof that there can be conscious mental states apart from any physical brain. This, says Mr. Carrington, is 'the only kind of evidence that will ever be received by the scientific world as proof of man's survival. It is the only proof conceivable.' He goes on to say:—

This evidence for a super-physical and spiritual world which the phenomena of psychical research furnish us, gives us a vivid impression of the nearness, the presence, the all-inclusiveness of such a world, and a sense of its nearness and reality, which few, if any, religious systems can furnish or equal. This inner, causal world, with which we thus come into touch, may, after all, be the real or 'noumenal' world of which we but perceive the phenomena, the effects, the shadows.

An important chapter, which will repay attentive study, is devoted to answering objections to psychical research, and here Mr. Carrington is at his best, maintaining all along that the one duty of science is to investigate, undaunted by any bogies of 'hallucination' and scarecrows of 'unorthodoxy' that may be hung out by the demon of ignorance to frighten away inquirers. On those who say that psychical research fosters superstition, fraud, morbidity, and what not, Mr. Carrington adroitly turns the tables by pointing out that scientific research is the only authority that can rightfully decide what is superstition, and where fraud comes in. As to morbidity, it is shown that neither thought-transference, induced hallucinations, spirit trance-control, nor hypnotic experiments necessarily indicate or foster morbid conditions. Much of the prevailing opinion is due to the Charcot School, who experimented solely on hysterical subjects and then gave out that

only hysterical subjects were hypnotisable! The alleged tendency of hypnotism to weaken the subject's will and place his responsibility in the hands of another is also strongly denied; nothing can be inferred from the subject's compliance with the suggestion to enact a 'laboratory crime.' Mr. Carrington quotes Myers' view that the hypnotic self is not a different but a more inclusive self, and traces the moral reformatory power of hypnotic suggestion to the piercing of the supraliminal reason to reach the subliminal plasticity; the setting in operation of some intelligent organic faculty which had previously lain dormant.

After a statement of Le Bon's far-reaching theories, Mr. Carrington discusses the action of the life force on the human body, and shows that 'it is not made or "manufactured" within the system by any process of chemical or other combustion, but is derived from some all-pervading energy.' Life, however, may be but the manifestation of something which lies behind, and that may be will-power, the dynamic force of one universal, all-pervading Mind.

When Mr. Carrington takes up one by one the subjects for investigation—telepathy, dreams, trance phenomena, psychometry, apparitions, haunted houses, &c., he does little more than make plain how vast and how difficult is the task of 'the coming science'; but he suggests certain conclusions as being the most acceptable at present. In the case of haunted houses, for instance, the ghost refuses to be 'explained away,' and influence from a deceased person becomes a necessary part of the theory. How that influence is exercised may be a matter of dispute, but for us it is mainly sufficient to be assured of the persistence of conscious intelligent volition; and if this occurs in 'haunted' houses, then it can be manifested in a more regular and orderly manner by our own departed friends and relatives.

JOTTINGS.

'Spiritualism,' says Dr. Hyslop in the 'Journal' of the American S.P.R., 'during the mediæval period was the orthodox term to indicate the opposition to Materialism. The doctrine of Christianity was Spiritualism pure and simple, not as a system of communication with the dead, though even this is latent in the doctrine of the communion of saints. But, as a system advocating that consciousness was not a function of the organism and that the soul survived death, it was Spiritualism and was conceived in the philosophic terms of the controversy with physical science.'

Continuing, Dr. Hyslop says: 'Even Kant admitted that there were phenomena in the experience of Swedenborg which he, Kant, could not explain in any way known to science. Hegel seems to have admitted the whole gamut of the supernormal within the field of mind, and it is claimed that he believed in the existence of discarnate spirits. Schopenhauer, as early as 1850, said that a man who did not admit the fact of clairvoyance—and then it meant the whole field, or most of it, now occupied by psychic research—could not be called a disbeliever, but simply ignorant. . . . Telepathy, clairvoyance, and premonition, assuming that they attest supernormal faculty, effectively disprove historical Materialism, and no communication with the dead is necessary to prove Spiritism until Materialism has so widened its claims as to reduce these supernormal facts to its terms. Mr. Podmore forgets that Materialism, after admitting telepathy, is not what it was before and has surrendered the claim of facts to the Spiritualist, a claim which Materialism has stoutly denied and in most cases still denies.'

Swedenborg's voluminous writings contain much that is in harmony with Spiritualism, and indeed he may be said to have been the earliest exponent of the modern Spiritualist philosophy. Several of his works, abridged from the Latin version, are being published by F. Warne and Co. in closely printed pamphlets of over 200 pages at 6d. per volume. In 'The True Christian Religion,' just issued in this series, Swedenborg describes God as 'Love itself and Wisdom itself, and these two constitute His essence; God is Good itself and Truth itself, because good belongs to love and truth to wisdom.' In this work Swedenborg sets forth the spiritual meaning of the Scriptures, and discourses of faith, charity, free will, redemption, reformation, and regeneration. The most direct testimony to Spiritualist belief is in the last chapter, where

* 'The Coming Science.' By HERWARD CARRINGTON. T. Werner Laurie, Clifford's Inn, E.C. Price 7s. 6d. net.

Swedenborg says that by vision, and by converse with spirits, he has come to know 'that a man does not live after death in some unknown part of the earth, nor flit about blind and dumb in the air or in empty space, but that he lives as a man in a substantial body, and in a far more perfect state, if he be among the blessed, than when he lived in a material body.' Readers should note the difference between 'substantial' and 'material.'

Many a man wonders why 'the other man' succeeds—especially when that other man, in his estimation, is a sinner—and he cannot understand why God lets the wicked prosper while the honest man goes to the wall. But Mr. T. S. Knowlson, writing in 'The Young Man,' very pointedly emphasises that industry and efficiency are required as well as virtue. He says: 'Unless you put as much energy into your business as the sinner often does, you will be taking out a loan to pay the rent at the moment that he is building a house in the country.'

From the preface to a brief biography of Mme. Blavatsky, by Mr. Herbert Whyte, issued by the 'Lotus Journal,' 42, Craven-road, Paddington, W., price 1s. 6d., we take two stories about 'H. P. B.,' related by Mr. Leadbeater on the authority of an officer of the steamer in which she travelled from Bombay to Colombo, about 1879. The officer was trying to light his pipe in a high wind while on duty on deck. Match after match was instantly extinguished, when a dark form loomed up and Mme. Blavatsky's voice told him to try once more. He laughed, but he struck another match, and in the midst of the gale, and quite unprotected from it, that match burned steadily clear down to his fingers. During the same voyage the first officer made a casual reference to what he would do on the return trip. 'H. P. B.' told him that he would not make the return voyage at all: when he reached Colombo he would be appointed captain of another steamer. The officer said that this was impossible, as there were many before him for promotion, and he had signed an agreement for five years. When the steamer reached Colombo it was found that an unexpected vacancy had occurred through the death of a captain, and there was no one at hand who could fill it but that same first officer, who held a captain's certificate. So the prophecy which seemed impossible was literally fulfilled.

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.

'Thou Shalt not Suffer a Witch to Live.'

SIR,—In estimating the authority of such a command as the destruction of witches ('LIGHT,' p. 154), we must consider its origin. Modern research has proved conclusively that the laws contained in the Bible, from Exodus to Deuteronomy, are of many different ages and refer to different states of civilisation. Dent. xviii. 10, 11 refers to the period when Molech-worship was common, with rites taken from neighbouring peoples, such as passing children through the fire. This passage seems to be from the book 'found' in the Temple in the reign of Josiah, and probably written in order to bring about a needed reform. Lev. xx. 27 is probably a fragment of an ancient code, which had been displaced by verse 6 of the same chapter; this latter belongs to the 'Holiness Law-book,' which is ascribed to the half-century before Ezekiel. Verse 27 reminds us of Ex. xxii. 18, which may belong to the 'Covenant Book,' an early substitution for the first compilation of laws ascribed to Moses, but dating from the period of the divided monarchy. The whole of this death-penalty legislation can only be styled barbarous, and unworthy of being regarded as divinely instituted.

It is not improbable that the official priesthood did discourage all resorting to mediums not of their own class, or authorised by them, just as the priests have done ever since, and for the same reason—a sufficiently obvious one. If we analyse Dent. xviii. 11, we find that the word *necromancers* represents a phrase which summed up the previous terms, and might be translated 'one who resorts with an inquiry to the dead' (see 'Ency. Bib.,' art. 'Divination.') 'A consulter with familiar spirits' is 'one who consults an *ob*, this being a widely diffused term for a spirit (compare *obi*, *obeah*, among the African and West Indian negroes). The word 'wizard' is a translation of a term meaning 'a very wise one,' applied first to the spirit and afterwards to the medium. Dr. Robertson Smith says: '*Yidd'oni* is a familiar spirit, one known to him who consults it. The *ob* is any ghost that is called up

from the grave to answer questions put to it (comp. I. Sam. xxviii.). The *yidd'oni* speaks through a personal medium, that is, through the person whom it possesses. The *ob* speaks directly, as in the case of Samuel.' Here we seem to have the distinction between a medium's 'guide' or 'control' and the spirit who 'comes for' an inquirer, a distinction which will be well understood by all Spiritualists, though Dr. Robertson Smith thinks it 'hard to establish, the data for forming a judgment being so slight.'

The origin of the word translated 'witch' is obscure. It may mean one who prepared magic brews of herbs and drugs. Another word, 'charmer,' means one who ties or binds, which may refer to magic knots or verbal incantations; but it is noticeable that in the code of Hammurabi (time of Abraham) there are four clauses which penalise 'binding,' and from the wording it may well mean spell-binding; any practice for injuring a person, or causing him to waste away and die, as is done in some places by sticking pins into a wax image or rag doll, representing the person to be injured, or roasting it before the fire, or any other practice having a similar reprehensible purpose. Thus a 'witch' is not a 'consulter of an *ob*,' nor is the *ob* properly translated *familiar* spirit, for it was not the medium's regular guide or control.—Yours, &c.,
NEPHESE.

Another Uninvited Guest.

SIR,—In reference to the account of 'an uninvited guest,' on p. 156 of 'LIGHT,' I may say that a close connection of my own by marriage, General Coussmaker Anderson, for many years Superintendent of the Revenue Survey of the Bombay Presidency, after his retirement was dining out one evening in a London suburb. He had seen a young lady sitting at table with him, and asked some friends, who were also dining there, who the young lady was, describing her dress and appearance; but the friends said that no such person was present at the dinner. The General, who was a man of very fixed opinions, and intolerant of contradiction, insisted that he had not only seen this young lady but had observed her appearance very carefully. I have heard that it was very much against his strong will that he was convinced, if indeed he was convinced at all, that he could not have seen her objectively, because other eye-witnesses then present declared that no such young lady was at the table.

General Anderson was brought up as an orthodox Church of England communicant, and remained so. Spiritualism was not only against his convictions, but he regarded Spiritualists with aversion and contempt.—Yours, &c.,

GILBERT ELLIOT,
Bombay Civil Service (retired).

Spiritualism in Ireland.

SIR,—Only those who have visited Ireland can realise the immense difficulties to be overcome in any attempt to proclaim publicly the truths of Spiritualism, and, following up my letter of last week regarding Spiritualism at Belfast, I wish to appeal to English and Scottish workers who have the cause at heart to render practical help by their sympathy and mediumistic gifts.

In Dublin and the neighbourhood there is every probability of a development into public work. For several years a few friends have met with the customary results of good spiritual growth, and in this case also, I shall be happy to be the means of giving every opportunity to workers to assist these earnest souls who are ready and ripe for spreading the knowledge of the facts of spirit return and of the Eternal Love.

Subscribers to 'LIGHT' who live in Ireland and who feel alone in their position in the religious world of that country will now have an opportunity to become associated with others with interests in common, and I earnestly hope for hearty co-operation in the formation of strong, solid, businesslike, yet truly spiritual associations in these centres.—Yours, &c.,

J. EUGENE PLANT.

21, Coquet-terrace, Newcastle-on-Tyne.

NEW PUBLICATIONS RECEIVED.

'Horoscopes and how to Cast Them.' By COMTE C. DE SAINT-GERMAIN. Werner Laurie, Clifford's Inn, E.C. Price 6s. net.
'The True Christian Religion.' By EMANUEL SWEDENBORG. (Abridged.) Frederick Warne & Co., Chandos House, Bedford-street, W.C. Price 6d.
MONTHLY MAGAZINES.—'Modern Astrology' (6d.), 'Occult Review' (7d.), 'Harbinger of Light' (6d.), 'The Open Road' (3d.).