

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,114.—VOL. XXII. [Registered as]

SATURDAY, MAY 17, 1902.

[a Newspaper.]

PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	229	The Unending Pentecost .....	234
Psychic Experiences during a Severe Illness .....	230	What is Man? By Mr. John Bruce Wallace, M.A. ....	235
Value of Phenomena .....	231	'Unity of the Solar System' .....	237
'Occult Dentistry' .....	231	Mental Therapeutics .....	238
Mystery, Symbol, and Song .....	232	Spiritistic Messages—or Telepathic? .....	238
'Jacob Boehme's Philosophy' .....	233	Lyceum Union Conference at Walsall .....	239
Social Meetings for Psychic Investigation .....	233		

## NOTES BY THE WAY.

The thoughtful communication from Alexandria, signed 'R. F. W.,' which appeared in our last issue, is practically a request for 'certificates of character.' Alexandria is a long way off, and testimony from London may be considered prejudiced there, but our anxious inquirer may like to know that, without overweening egotism or excessive Phariseism, the members of the London Spiritualist Alliance incline to the opinion that while they only hope they are up to the average of goodness, they feel sure they are about the nicest and happiest people in the world. What does 'R. F. W.' think of that for a Certificate of character? It may be objected that this is self-praise. Not at all. We are only saying how it looks to us.

Whatever others do, let us beware of giving in to the faithless cry against the Heavenly Providence because of life's stress and pain, because of so many it could be said, 'He is a man of sorrows and acquainted with grief.' The loss would be terrible if God swerved at our cry, and made every path smooth, and every bitter sweet.

It was a woman, Julia Larned, who put this superbly in one of the finest short poems of our day:—

The cry of man's anguish went up unto God:  
'Lord, take away pain!  
The shadow that darkens the world Thou hast made,  
The close-coiling chain  
That strangles the heart, the burden that weighs  
On the wings that would soar,—  
Lord, take away pain from the world Thou hast made,  
That it love Thee the more!'

Then answered the Lord to the cry of His world:  
'Shall I take away pain,  
And with it the power of the soul to endure,  
Made strong by the strain?  
Shall I take away pity that knits heart to heart  
And sacrifice high?  
Will ye lose all your heroes that lift from the fire  
White brows to the sky?  
Shall I take away love that redeems with a price  
And smiles at its loss?  
Can ye spare from your lives that would climb unto mine,  
The Christ on his cross?'

'The criterion of scientific truth,' by George Shann (London: Cassell and Co.), is a clever little book, analysing the processes of thought in relation to prepossessions, and these, again, in relation to science. The writer holds that 'the truth which is attained by the method of science is in some sense mutable, and that it cannot claim validity except in relation to the minds by which it is perceived.' He concludes with a pertinent illustration of this,—the old trials for witchcraft, in connection with which it is impor-

tant to bear in mind that everybody was prepossessed with certain convictions as to the intense reality of witchcraft: so, when the idea of witchcraft had once been suggested, all evidence was mentally arranged in syntaxes which should involve supernatural causation.' This word 'syntax' is very largely used by Mr. Shann. It means pretty much what Locke meant by the 'association of ideas.'

The following appeared in a London paper. We do not want to go inside the Tivoli, but hope to see something of this lady elsewhere:—

At the invitation of Mr. Philip Yorke (the manager), a number of guests assembled at the London Tivoli, to witness a private performance by Madame Konorah, who is styled the modern witch and mistress of mysteries, and who will make her first public appearance in England on Monday next. Madame Konorah's powers of solving all kinds of arithmetical problems are of the most marvellous kind. She is able to add, subtract, multiply, or divide almost any number of figures without seeing them, and with only a moment's thought, and her work is invariably accurate. One of her most surprising feats was the addition on four blackboards, simultaneously, of figures which, as they were written by members of the audience, and as she was blindfolded, she had not seen, or even heard.

A curiously winsome book, edited by Edward Carpenter, has just been published by Swan Sonnenschein and Co.—'Ioläus: an Anthology of Friendship.' The greater part of it will be, to the modern Briton, as a glimpse into another world. He knows next to nothing of what to ancient Greece was a passion, and largely the fountain of its life, the inspiration of its art, and the source of its bravery. All this is pointed out by the editor in one of his enlightening little introductions to this Anthology. The book is charmingly produced, and ought to meet the want of some who desire a gift book for a friend: but though pure and in perfect taste, it would not delight everyone, for the reason we have suggested—that we have largely lost the art of ardent love between man and man. We are competitors now; not comrades.

Lucy A. Mallory wisely says, 'It is ignorance that says: "One world at a time." Man is now a denizen of the physical and spiritual worlds as much as he ever will be.' The spiritual not only helps to explain the material: it also explains life; and, without it, human life is very much of a chaos, always tending to a tragedy. There is enormous good sense as well as true piety in that fine saying of Paul's, that he and his comrades did not 'faint,' because they looked towards the unseen things, 'for the things which are seen are temporal, but the things which are not seen are eternal.'

'The Christian Register' (U.S.), in a judicious article on 'The conduct of funerals,' makes some statements and offers some suggestions which are new or, at all events, unfamiliar; but they have value. It says:—

There are many hopeful signs of a more rational attitude toward the funeral service on the part of our more intelli-

gent families. The habit of exposing the face of the dead to the gaze of morbid curiosity seekers is becoming more and more repugnant. Everything that savours of an over-regard for the body will soon be regarded as contrary to our faith. Elaborate and costly funeral customs are gradually being looked upon as an offence against good taste. The service at the grave, which is the most trying ordeal for the family, and often involves a dangerous exposure of the living in the attempt to honour the dead, is rapidly becoming a thing of the past. It will be another great step forward when the custom of following the body to the grave is abandoned. This duty may be safely intrusted to a few chosen friends, who will see that everything is done decently and in order. These are all steps in the right direction, and progress may be hastened by the wise and tactful guidance of an intelligent and sympathetic minister.

#### SPIRITUAL PRAYERS

(From many shrines).

Lord, bless and preserve that dear person whom Thou hast chosen to be my husband: let his life be long and blessed, comfortable and holy: and let me also become a great blessing and comfort unto him, a sharer in all his joys, a refreshment in all his sorrows, a meet helper for him in all accidents and chances of the world. Make me amiable for ever in his eyes, and very dear to him. Unite his heart to me in the dearest union of love and holiness, and mine to him in all sweetness and charity. Keep from me all morosity and ungentleness, all sullenness and harshness of disposition, all pride and vanity, all discontentedness and unreasonableness of passion and humour: and make me charitable and loving, patient and contented, useful and observant; that we may delight in each other according to Thy blessed word and ordinance, and both of us may rejoice in Thee, having our portion in Thy love and service for ever and ever. Amen.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

#### A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Room, St. James's Hall, Regent-street, on Thursday evening, May 29th, at 7 p.m. At Eight o'clock precisely, in view of Mr. J.J. Morse's impending departure for an extended tour in Australia, New Zealand, and America,

#### 'FAREWELL'

WILL BE SAID

TO BOTH MR. J. J. MORSE AND 'TIEN,'

Who are expected to make brief replies.

#### Music, Social Intercourse, and Refreshments

DURING THE EVENING.

Admission will be by ticket only. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each.

Applications for extra tickets must be accompanied by remittance (Postal Order preferred), addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

*SPECIAL NOTICE:—In consequence of the alterations now in progress on the premises at 110, St. Martin's Lane, Members and Associates are requested to take notice that the Library will be closed from the 17th inst. to the 31st inclusive. Books may be returned during that time, but none can be issued.*

MR. WILLIAM TEBB.—A portrait of our esteemed friend, Mr. William Tebb, by Solomon J. Solomon, A.R.A., appears in this year's Royal Academy Exhibition. The 'Daily News' critic speaks of it as a 'masterly' production. 'The head,' he says, 'is fine in form and carries its apostolic white beard well; but it is in the look of the eyes, tired and yet not discouraged, earnest and yet not narrow, that the interest centres.' 'Tired but not discouraged, earnest and yet not narrow,' is distinctly good as descriptive of one who devotes his life and his purse without stint to the best interests of his fellows, and is never 'weary in well-doing.'

#### PSYCHIC EXPERIENCES DURING A SEVERE ILLNESS.

Having had in the early spring the misfortune to contract a severe chill, which eventuated in double pneumonia and pleurisy, and having had in the course of the illness some rather remarkable clairvoyant experiences, it has occurred to me that a short description of them would be of interest to many readers of 'LIGHT.'

The first visualisation took place at an early period of the malady, some few days before the symptoms pointed to actual death; and it took place spontaneously, that is to say, without any endeavour on my part to enter into the subjective condition—always an easy thing for me to do whenever I wish to see auras, &c. In this first visualisation two hands, black in colour, came up—or rather, manifested themselves in space—at a wide interval, the space between the two hands being filled with a row of shadowy (white) forms. These were led up by the two hands and left, as it were, in front of me, whilst the hands themselves vanished; it was apparently an introduction! Could these vague forms have been spirit friends who had been brought (perhaps by an Indian, considering the colour of the hands) to help me?

The illness soon assumed a most serious aspect, and on one particular day, when all the symptoms pointed to early dissolution, it occurred to me that I would put myself into the subjective state, and, if possible, look into my own physical condition from the astral plane. This I easily did in spite of the great suffering and breathlessness then present. Immediately there manifested a picture—just one small portion of the cemetery at H—, where the body of a dear relative is laid, and whither my own mortal remains would have been taken. The corner of the cemetery and the tombstone of the said relative were too painfully clear. This was not very encouraging or enlivening to me in my then deplorable state! Yet in spite of it I had a strong inward conviction that my time for leaving this plane had not yet come, and my serenity remained undisturbed. Under such circumstances the man who agitates himself is lost.

In the afternoon of the same critical day I had the temerity to subjectivise myself again, and at once there appeared to me my wife and sister, crouched together in a corner of the room, looking abjectly wretched, and attired in deep mourning. There was nothing especially enheartening about this! I had prevised what would have happened had there not been an almost miraculous change. However, I still felt no disquietude mentally, for I had attained in a great measure to the 'higher carelessness'—to use a forcible expression of Mr. Colville's.

Then it was that my wife sat down by the bedside, and quite calmly and clearly I told her all I wished done with regard to everything. We also arranged a signal which I was to try to give her from the other side; at the same time, and all through our talk, putting in the proviso 'in case I do go.' My heart had by this time become so enfeebled, and was beating so wildly and intermittently, that death at any moment seemed imminent. So keenly did I realise this that I went so far as to put my hands across my chest and to straighten out my lower limbs to save after trouble—'in case after all I do go,' as my reflection was. These details are mentioned to show that there was not the slightest disturbance of the mental functions; no distortion of the nerve centres; no psychological derangement.

True, there was at one time distortion of the purely physical vision, for the patterns of the wall paper, &c., took on fantastic shapes, but my mind was clear enough to know that it was such distortion, and never for a moment did I think that the fantastic shapes were a reality—a very different condition from that of one who in a delirium sees animals, faces, &c.; they are terribly real to such a one and no reasoning with him will convince him otherwise. Later on the same day I tried once more—nothing daunted—for a prevision, and evidently by this time there had occurred a change for the better, or at all events, a change was on the point of occurring, although, be it noted, I had not yet experienced any physical, objective alteration myself. Having again, then, placed myself in the passive condition,

there came into my psychic field of vision a truly remarkable scene—a coffin standing on end, but lined with beautiful colours. It had hardly appeared, however, before invisible hands seemed to break and double it up into nothing, as it were, and in its place stood a dancing, laughing child! Death, represented by the coffin, had passed out of my surroundings; Life, represented by happy childhood, had come into them! Death had been conquered! New life was born!

Passed the darkness; passed the night;  
Came the morning; came the Light.

I had indeed gone through the valley of the shadow of death (fearing no evil), and had even reached the very portals of the other sphere, but for some reason or other those portals were closed against me.

Once more let me lay stress on the fact that these visualisations (except the first one) were superinduced by my own free will, thus differentiating them from hallucinations.

The same evening it was apparent to myself and those around me that a change for the better had taken place, and from that time rapid recovery ensued. The question naturally occurs, What were the factors in this almost miraculous recovery? I would answer the query as follows, viz: The most skilful medical attendance and nursing, helped considerably, as I think, by the psychic thought and prayers of large circles of friends and patients, who freely gave up their time and mental energies on my behalf; and these factors again were aided by my own absolute fearlessness of so-called 'death,' and an utterly reposeful mental attitude. 'In quietness and in confidence shall be thy strength.' 'Repose is strength.'

To those in any way versed in psychic laws the *rationale* of the above experiences will be self-evident. By an effort of the will, the soul, already nearly detached from the body, became still more detached, and was thus enabled to look upon the variant conditions of the physical form from the astral plane, and to symbolise those conditions. 'The highest concept,' said Jowett, 'which man forms of himself is as detached from the body.' He might have well substituted the word 'truest' for 'highest.'

May we not legitimately conclude from such an experience that there is a power in prayer and well-directed silent thought, in cases of illness, and other troublous conditions of life?

J. STENSON HOOKER, M.D.

7c, Bickenhall-mansions, W.

#### THE VALUE OF PHENOMENA.

Writing in the 'Progressive Thinker,' Nora Batchelor expresses thoughts which need to be taken into serious consideration by Spiritualists everywhere. There is a growing tendency to depreciate phenomenal mediumship and a consequent dearth of physical mediums. And yet, the spread of Spiritualism must ever be broadly based upon evidences of a scientific character, demonstrating the presence and power of incarnate beings. Replying to those who assert that we have 'outgrown phenomena,' Nora Batchelor says:—

'We have not outgrown phenomena. We never shall outgrow phenomena, so long as this world and the other exist and there is desire for communication between the two. Phenomena are not physical alone. Every demonstration of spirit power and influence is a phenomenon, from table-tipping to inspirational speaking. And moreover, these demonstrations of psychic power are just as worthy and just as legitimate a subject of study and investigation as the facts of any other science; and more, for they possess a vital interest for humanity which the facts of other sciences do not and never can possess.'

'Instead of discouraging and frowning on psychic phenomena, we should encourage their further investigation, for I doubt not there are higher and grander possibilities in mediumship than we have as yet discovered; that on both this and the other side of life are powers and possibilities as yet undeveloped, and perhaps undreamed of. Psychic science is yet in its infancy. It is the last born, and the fairest and the loveliest of the sciences. And to me it is passing strange that any Spiritualist should wish to check or discourage its further growth and development. Nourish it rather, guard and protect it, for you do not know what possibilities are there.'

#### 'OCCULT DENTISTRY.'

When I read the 'extract' from a letter dated May, 1877, on the above subject, from Mrs. Andrews, Mass., U.S.A., to Mr. Stainton Moses, in your issue of May 3rd, I thought that it might be of interest to record (for the first time through the Press) a similar incident which happened to Miss Kate Wood, one of the celebrated mediums developed at Newcastle-on-Tyne years ago, and the heroine of a book by Mr. Smedley, of Belper. This remarkable book was recently published, and is entitled, 'Some Reminiscences—Miss Wood's Mediumship in Derbyshire' (and may be had at the office of 'LIGHT'). The incident of the 'dental operation,' which I am about to record, took place in the old Oddfellows' Hall, Weir's-court, Newgate-street, Newcastle-on-Tyne, on the afternoon of July 15th, 1873 (four years previous to the operation on Dr. Slade). I had some business to attend to on that date at the North-Eastern Railway sidings at Gateshead; after which I thought I would call at the house of a lady friend named Fairlamb. It was the first time of my visit there. Mrs. Fairlamb, being a kindly-disposed Spiritualist, asked me to stay to tea, and we three, Mrs. Fairlamb, her young daughter (now Mrs. Mellon, who also was developed at Newcastle-on-Tyne at the same time as Miss Wood, and is at present well-known to the world at large as a successful materialising medium), and myself, made our way after tea over the high level bridge to Newcastle (Mrs. Fairlamb intending going to her brother's). When in Newgate-street, and nearing Weir's court, she asked me if there was anything going on at the Hall, and I said that I knew of nothing particular, but we could go and see. We both proceeded to the Hall, but Miss Fairlamb went on to her uncle's (Mr. Miller), a gentleman held in high esteem by the Newcastle Society, being one of its founders, and who bore the expense of furnishing the Hall for us, &c. He passed on many years ago, but not before he had full proof of the continuance of life after death by the appearance of his dear wife in full form, who was seen by all the company and recognised. She had passed away a few years previously.

When we got to the Hall we found, to our surprise, Miss Wood there, sitting on the window-sill on the top of the old stairs, and in great agony. As soon as she saw us her little guide 'Pocka' began her lamentations about her 'meedee'—how she had been bad with the 'tootak' all day and all the night previous, and how she had been trying various remedies (?) such as 'um, bandy, visky,' also dancing and tumbling, but to no purpose, for the pain would not go 'away'!

We were ordered to take her 'meedee' to the table which stood in the middle of the Hall, and there we found two young foreign gentlemen, who told us of Miss Wood's trouble, and how she had been pacing the floor in her distraction, &c.

We sat down on the bench close to the table facing it, as directed by 'Pocka'—Mrs. Fairlamb sitting on the right of Miss Wood and I on the left, while the two young men sat opposite. Then she told us that she was going for a 'doctor,' and in a second or two a strong male voice told us (through the medium) to take hold of her hands firmly, and he would extract the tooth. This was no sooner said than done; she gave a jump and a slight scream and the tooth was thrown out on the table before our eyes. The hemorrhage was copious from the gum.

I may say that we heard the invisible instruments rattle freely as they seemed to be taken out of the invisible case by the invisible operator, and also when applied to the tooth. I had the tooth for years, but have lost it; it had a part of the gum attached to it, and was stained by the applications of various drugs used in the endeavour to relieve the pain. I was told by a gentleman named Haydock that the gum was lanced on the following night at a séance held in the same Hall, the wound having bled very freely, and was witnessed by those present. My informant, and dear and faithful Mrs. Fairlamb, passed to the higher life several years ago, but some who heard of this case are still to the fore, such as Mr. Kersey, Mr. Blake, Mr. Rankin, and a few others.

One thing I should like to record in connection with this

case. I refer to the care and anxiety of the medium's guides for their character and standing. Little 'Pocka' was very anxious to know if her 'meedee' had broken her temperance, and especially her 'dood templar,' pledge, by applying those dangerous drugs to her gums and teeth. 'Oh! "Mitty Mattin,"' she asked very plaintively, 'will my "meedee" be dood templar now or not? Me so sorry! Vat you say?' Well, not being a Good Templar myself, though a staunch teetotaler, but not a bigot, what could I say but that I could see no wrong done under the circumstances? This assurance comforted her very much. It may be said that some of the remarks made in this communication are irrelevant, but the reason of their recital is to show the unexpected, spontaneous, and unprepared conditions of this occurrence.

THOS. MARTIN.

44, Brandling-place, South Jesmond,  
Newcastle-on-Tyne.

### MYSTERY, SYMBOL, AND SONG.\*

To poetry, as poetry, this journal is not generally able to accord more than a passing nod of (not unfriendly) recognition, being mainly concerned with subjects more to its purpose. Not that poetry itself is a frequent visitor, for most of what masquerades under that title is but a feeble prose, cut into snippets with rhyming tags. To Mr. Waite's latest volume, 'A Book of Mystery and Vision,' however, we are permitted to extend a more cordial hospitality, inasmuch that, although it has taken a metrical form, it comes freighted with the large message of mysticism. The burden of the poet's numbers in this case is eternity and the unseen world, and the subject contrasts immensely with the plaintive notes of those bards who are content to voice their small personal interests and emotions.

Looking through the present volume (which comes artistically garbed, with a cover design by Miss Mary Tourtel, and a notable frontispiece by Madame Isabel de Steiger), the more prosaic student may be tempted to wonder why Mr. Waite should on this occasion have chosen the vehicle of verse for his mystical theses. The answer no doubt is that many of the inspirations of the mystic come to him, if not charged with the music of the spheres, at any rate vibrating with the rhythm of the planetary movements, and hence fall naturally into metrical form.

The scope and purpose of the volume are summarised in a preface that will come with something like a shock to the ordinary critic, and even to the mystically-minded will savour of audacity. 'These poems,' says the author,

'are offered as the confession of a man who knows there is only one character of true excellence in human life, and that is the seal or character which expresses the sanction of eternity. They are in most respects a new experiment made upon the thought of a period . . . the work of a writer who, after trying many paths of experience, has become conscious in part of the mysteries which environ us.'

The author then proceeds to inquire as to the extent to which a realisation of that greatest of all truths—the spiritual life of the universe—has pervaded the work of some of the acknowledged poets of the past and present ages. And here the candid critic may join issue with him. For he finds but 'snatches' of it in Wordsworth, and 'scarcely a trace or tincture in Shelley,' while in Whitman it is declared to reveal itself with special vitality and fulness. Mr. Waite can scarcely have realised to the full the pure spiritual insight and depth of 'Intimations of Immortality,' or the unearthly beauty of 'Adonais,' in which two poems the works of Wordsworth and Shelley find their typical expression, and compared with which the utterances of Walt Whitman—large, human, and rugged—are often but a transfigured materialism. He is a giant amongst the fays.

This, however, by the way. The peculiar audacity of Mr. Waite's preface lies in its claim that for the mystical school 'it is quite impossible that Shakespeare, for example, all his human greatness notwithstanding, should possess any consequence, and the reason is that this school does not confess to what is understood commonly by the human interest'!

\* 'A Book of Mystery and Vision.' By ARTHUR E. WAITE. Price 7s. 6d. (Philip Wellby.)

Now this is a statement that at once creates two conflicting bodies of opinion, of which the critical side is incomparably the larger. That, rightly considered, man's eternal destiny is his first interest, his greatest concern, the thoughtful critic will gladly concede, but that the greater should exclude and not include the less is a proposition he will stoutly resist. Hitherto he may have regarded with cheerful tolerance the dealings of the mystic with things beyond the ken of the ordinary psychologist—his interpretation of parable, symbol and sacrament, expressed in sesquipedalian words, with a plentiful sprinkling of Latin—nay, such a critic may even brook the flowing of the mystical thought into dithyrambies—as in the present instance—but to this proposed decree of divorce between human interests and the spiritual life we doubt if he will for a moment submit.

One is inclined to apply first principles to a proposition of this kind, and to ask whether any school of thought can flourish that has not the humanities at its base. Light without heat, the intellect wanting the balance of the affections—that is how such a school will impress the mind of the reflective observer, who will see in it something like a relic of old monasticism. As for the poems themselves, Mr. Waite has already secured approving recognition in quarters critically concerned with poetry, *per se*, and the present volume vies with its several predecessors in felicity of diction and general excellence of literary craftsmanship.

The finest thing in the book is, perhaps, the dramatic poem entitled, 'The Lost Word.' It deals with the decline of a great church or ecclesiastical body which has lost its divine inspiration, and running through the poem is a recognition of the truth that light and leading are given to humanity by other channels than those of external perception and visible record.

There are many shorter poems, to each of which is prefixed an 'Argument' in the fashion of the old writers. Some of these deal with the soul's 'great research' through the Cosmos. Its wings 'beat restlessly over many seas,' and the quest is always a lone one, though the poet assures us in one place that,

'If sadness habit in the solitude  
And loneliness in the uplifted height;  
Stars beyond stars show light  
Where few intrude.'

And of the timorous voyager he asks,

'And wouldst thou forfeit freedom to explore  
Those realms terrific and unknown,  
Because thou goest alone  
For evermore?'

For the rest, the book, which abounds with happy titles, deals largely with the sacraments, parables, symbols, and portents of Nature, for the poet is at one with the great seer, Emerson, to whom 'the whole world' was 'an omen and a sign.'

There are several poems in which the poetry-lover, with no especial tendencies towards the mystical, should find pleasure and interest. Of these are: 'Foundations of Sapphire,' 'A Door for White Doves,' 'In Those Heights,' 'Jam Noli Tardare,' 'La Vie Intime,' and 'A Song of the Sleeping World.' But with its gleams and shadows of vision and mystery the book should also find acceptance with many mystically minded souls with no particular leaning towards poetry. To readers of this latter class, that is to say the mystical fraternity, the claim that in this volume the sacramental view of the universe takes for the first time a literary form will have an especial interest and significance.

DAVID GOW.

HOLIDAYS.—We have just received the programme of the Co-operative Holidays Association, with its tempting offer of holidays in Scotland, Ireland, Wales, the Wye Valley, Isle of Man, and many other quiet and picturesque holiday haunts. The Association has opened another new Guest-House at Hayfield, in the Peak district, as well as a new centre in Switzerland. With well organised excursions, delightful Guest-Houses, and enthusiastic naturalists as leaders, the Association offers some of the best and cheapest holidays we know. Full particulars can be had by sending stamped addressed envelope to the Secretary, Park Hall, Hayfield, Stockport.

## 'JACOB BOEHME'S PHILOSOPHY.'

I had intended to write a full review of Mrs. Penny's 'Introduction to Jacob Boehme's Philosophy,' but now find it impossible to do so; for after reading through it a third time, I feel that the very best thing is chiefly to recommend it cordially to the readers of 'LIGHT.' Nay! I entreat of them to get it and read and study it, for I am fully persuaded that those who do read it, with an honest and single desire to learn truth, will most assuredly find it. This is a strong thing to say, but I trust your readers will allow that after thirty years' study of 'occult and mystic' writings, one is not easily led to hasty conclusions.

Now as to the book in question. It hails from New York, and I cannot but regret the unworthy and untidy 'get up' of this otherwise most excellent volume. Of the binding, type, and paper, the less said the better. Of course it is right that the inside of the cup and platter should be clean, but I confess I like a nicely decorated, appropriate outside too. But this may be 'original sin' in me, so I pass on.

The especial connection between this work and 'LIGHT' is, that most of the contents appeared in the form of 'Letters to "LIGHT."' They have, however, with trouble and care, been collected, edited, and printed in one small volume by Mrs. Grace Shaw Duff, 925, Madison-avenue, New York City. No other address and no name of a publisher are given. It is understood, however, that application can be made to Mrs. Shaw Duff for the introduction of the work here; but a few copies have been sent to old correspondents and friends of Mrs. Penny in return for assistance.

Of the manner in which the Editress has discharged her share of the work I cannot but speak in very high praise. The letter-style is abandoned. The matter is excellently interwoven into subjects which, after historical and literary details, make up such chapters as the following: 'On the World-Soul,' 'Resurrection Bodies,' 'Eternal Bodies,' 'Form,' 'Boehme and Rama Pousad' (here alluding to that valuable Eastern writer and his work, 'Finer Forces'), 'Spiritual Enemies,' 'Imagination and Phantasy,' 'Spiritual Evolution,' &c.

Mrs. Penny, with her wonderfully simple, clear-sighted mind, in these chapters introduces Jacob Boehme's profound philosophy; and in doing so she, to my mind, lays all mystic students under a deep debt of gratitude. It is needless to enter into the common ground of dislike to Jacob Boehme, because all are aware of it; but it has been Mrs. Penny's noble task to elucidate his philosophy to the general reader as no one else, I think, has ever done. I have not a doubt, however, that the present unhappy trend of thought, that believes in an automatic evolution for good, and doubts the existence of any evil *per se*, except as phantasy of the imagination, will object—a trend of thought which overlooks the other principle of Nature, involution, and will make many hasty readers turn away from Jacob Boehme's *stern facing of facts* and resolute logic. Such demur to the words, 'Now is the accepted time,' with the notion that as they will, they expect and hope, have many incarnations, and the world is always evolving for the better, there is plenty of time for particular consideration of universal ideas. Yes; it may be so. But there is always a psychological moment, that comes to every soul, which, *if seized*, means the future evolution and liberation, and if not seized, may mean *not* evolution, but *arrest of evolution*, or endless incarnations, until such time as some cosmic catastrophe changes again, as it often has done before, the face of Nature. It is always '*Now*' to some one and something in this ever-changing world of effects.

The whole trend, therefore, of Jacob Boehme's writing is to show the *rationale*, the tremendous importance of using this temporal life as *if* it were the last. If people only realised the importance of 'saving the soul *alive*!' How often, how often, have these words sounded as tinkling brass in our ears, and yet the world could not contain the reverberation of their importance!

There is another subject of exceeding interest, also of vital importance, and that is what Mrs. Penny helps us to understand of Jacob Boehme's teaching on the 'Will.'

I have just lately read a work by Mrs. Wilmans, an exponent of what is called Christian Science. Alas! these

writers seem to have mixed up a divine truth with a most deadly error! It is just this mixture that has caused the great success of Christian Science, because the truth is apparent and the lie lies behind, waiting also for its psychological moment—and this lie lies in the worship of matter and of the selfhood. Physical life may be maintained and benefited by means of 'spirit,' as it is stated, truly enough, but the life granted by the 'Spiritu Mundi' is one that is not, *not* to be prayed for! Only the astral ignorance, to use a rough word, of the modern writers on these high mysteries could for one moment counsel such disastrous connection between man and his foe. The Foe will grant all when man falls down and worships, but nevertheless this Foe is his *ancestral* one, the Sphinx of antiquity which will finally rend him; for he has no power, his will has been given up to the Foe, lost in it—the *Spiritu Mundi*.

How all this comes about students can find out for themselves, for Mrs. Penny touches on these subjects in a most instructive and illuminative manner, showing true Theosophy and true Spiritualism—if I may be pardoned as a modern F. T. S. and Spiritualist, for so saying—in a light that the societies in question seem quite unable to do. Infinitely more knowledge is required than any present-day writer has, to 'explain' the mysteries of Christianity. To make any esoteric knowledge exoteric to popular understanding would be really, not to unveil, but to re-veil, for all knowledge has to be worked for to be *attained*. Understood intelligently, occult teaching is a very great help, and much modern writing tends excellently to that result, but *no farther*; it is only capable (of this I am more and more persuaded) of pointing the way to the great Seers—those few—the really Re-Generated men, who, having obtained true clairvoyant vision, very different from the over-appreciated, much misunderstood, astral sight of to-day, are alone able to show forth truth simply as it stands. Truth does not alter; only our understanding evolves. To all students who are desirous of removing the cloud from off the sanctuary of their souls, I most earnestly recommend a study of this great mystic teacher; and I know of no greater help to the understanding of his Theosophy than the work of which I am now writing.

ISABEL DE STEIGER, F.T.S.

## SOCIAL MEETINGS FOR PSYCHIC INVESTIGATION.

The dates of the summer series of these meetings for inquirers are now finally fixed, and are as follows: Tuesday, May 27th; June 17th; and July 8th, at 8 p.m. punctually.

On May 27th, Mr. Robert King has kindly arranged to lecture on 'The Rationale of Ghosts, and Haunted Houses.' On June 17th, Mr. George Spriggs (the well-known materialising medium from Cardiff and Australia) has kindly promised a lecture on 'Materialisation, and Some Personal Experiences.' On July 8th, Mr. Robert King will again take the meeting, and the subject of his lecture, at my special request, will be: 'The Practical Utility of Astrology and the Horoscope,' a branch of occult science that I consider is not sufficiently investigated, and of which Mr. Robert King is an advanced student.

At the end of each lecture questions may be asked orally in connection with the subject under consideration, after which tea will be served indoors, and in the garden, weather permitting.

I shall be sincerely pleased to again welcome any former guests without further application; but strangers I can receive by introduction only, respecting which I refer them to 'LIGHT,' January 18th; but in all cases application for a card of invitation must be accompanied by a *stamped and addressed envelope*; and friends introducing friends must give their full name and address, or strangers the name of the mutual friend.

(MRS.) EFFIE BATHE.

The Limes, Ashchurch-terrace,  
Shepherd's Bush.

A NEW SPIRITUAL TEMPLE.—We are requested to draw the attention of our readers to the fact that the opening ceremony of the New Spiritualists' Temple, at Blackburn, will be performed on Thursday, May 29th, by Mrs. Butterworth, of Blackpool; and on Saturday, 31st, Mr. Alfred Smedley, of Belper, will open the Lyceum Room.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, MAY 17th, 1902.

## Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

### THE UNENDING PENTECOST.

The Christian world, in a few hours, will once more keep the great day of the Christian year which commemorates the descent of the Spirit upon the first disciples, when, so the story runs, the spirit people, at that crisis in the world's history, came so near to the people still in the flesh that they could be seen and heard. It is well to keep the day; but it is better to perceive that throughout all the ages, the Spirit lives and works.

One of the ancient writers of the Old Testament put on record the truth which even now some Christians hesitate to accept:—'After those days, saith the Lord, I will put my law in the inner self, and write it in their hearts.' That time came centuries ago, and now can never cease. It began when Man emerged from 'the brute,' when God made him a living soul. But it was well said, nevertheless, that this would be after certain days, for the process is not a sudden one, and it is a real fact in the history of the world and the experience of man that it is only after a long training man can come to the realisation of the superb truth that God is within, actually as truly in the inner self as anywhere; and that no Mount Sinai, no sacred tables of stone, no mysterious temple, no material Holy of Holies, no consecrated priest, no disciples awed by rushing wind and cloven tongues of fire, can ever be nearer to God or more receptive of God than the human soul always and everywhere.

The progress of mankind in this is both curious and instructive. At first, man probably had a dim dream of a brooding spirit, intangible and undefinable, but terribly real: but, as this became an object of thought and analysis, gods multiplied. One by one, a god looked out from every mystery and every energy. Then, as civilisation advanced, and nations emerged from roving clans and tribes, national deities appeared, lords and kings in their own vast or limited domains. Between these gods, it was thought, there is often open war; and poor man is not seldom the object of their rage.

Each nation's god is thought of as its champion and leader, and yet is, as a rule, an object of dread. He is a mystery but He is a power. He is unseen, but not unfelt. He is indeed the lord of 'a chosen people,' but He flings thunderbolts in judgment, and blasts with lightning, and howls in storms: and all the trembling devotee can do is to propitiate the dreadful deity, and buy off His anger with servile homage or costly sacrifice. After a time, some 'Man of God' arises, whose contact with man is of a closer kind than usual, and whose vision of God is broader and clearer, who is able, as seer, or priest, or prophet, to carry the nation with him beyond the rude conceptions and beyond the servile thoughts of an earlier day. To this spiritual leader, it is believed, God speaks in visions, or on

some Mount Sinai; or the monitions of his own soul are taken as the whisperings of the Most High; and, in short, we have in him an example of the man regarded as divinely called and inspired to make known the Almighty's will. In time, the words of the earlier priest or prophet are surpassed by some later thinker who has inherited and profited by the stores of intellectual light and spiritual discernment gathered by many minds and many experiences. He may be an Amos or an Isaiah, a Micah or a Jeremiah, a Jesus or a Paul; in some cases point-blank contradicting or vastly amplifying and purifying all that went before. But still it is held that only by these specially and supernaturally inspired persons does God reveal the truth and make known His will.

Even to our own day this venerable delusion persists, and multitudes still believe that God's will could never be known, and that spiritual truth could never be discovered, unless God sent a special messenger to man: and it still remains to be perceived that all these so-called revelations from God have been really discoveries on the part of man,—that the prophet, in every age and nation, has been simply a religious thinker and seer,—that all truth has arrived through the human soul, and only as the product of human thought and aspiration, brought to their consummation (as all things are) by the ever-brooding Spirit—and that the great souls of India, Egypt, China, Persia, Greece and Rome, as well as the great souls of Palestine, were taught of God in the same sense and in the same way, as men who, by reason of their keener moral sense and purer spiritual insight, lived nearer to the source of light in Nature and in Human Nature. Moses and Buddha, Pythagoras and Zoroaster, Confucius and Christ, Socrates and Paul, were all pilgrims on the same road, pupils in the same school, and revealers of one eternal verity, each in his own degree. They all went to the same well, and each brought away as much as he could draw: they all spoke from the same heart of humanity, and each one told as much of the truth as he could see and feel.

Yes, the old prophet of Palestine was right. God puts His law into the inner self and writes it in the heart: or, in other words, God's revelations of ethical and spiritual truth are in harmony with natural law, in being made through the moral and spiritual organs adapted thereto. What light that throws upon the past! what meaning it gives to the present! what hope it affords for the future! what links it brings to light, connecting the various religious seekings of the great human family! By its aid, we can look back, and see the Universal Spirit teaching all His sons, according to their various degrees of spiritual perception, the religious history of the race being one, though the lessons, the school-hours, and the masters are not always the same. By its aid, too, we can look round and see that we are still all at school, and that the one effort of each sincere and enlightened teacher is to more clearly find out what God has written in the human soul. By its aid, also, we can look forward and, with unspeakable joy, can expect the time when those who come after us will as much surpass us in their religious discoveries and ideals as we surpass, in some respects, those who have gone before. For this is God's great order, that the education of the race shall be continuous, and that, as the ages pass, there shall be no waste of either time or power.

The remedy for all our religious or theological disagreements is plain, then. We must fall back upon the oldest revelation and the newest, present alike, though varying in degree, in the souls of saint and savage—the revelation of a common affection, a common law of justice, mercy, service, engraven, not on tables of stone, nor printed on perishable leaves, but present, as a vital and cumulative force, in the hearts and minds of all.

## WHAT IS MAN ?

By MR. JOHN BRUCE WALLACE, M.A.

Mr. J. Bruce Wallace, M.A., gave an address on the question, 'What is Man?' to the Members and Associates of the London Spiritualist Alliance, in the Regent Saloon, St. James's Hall, on the evening of May 1st.

Mr. E. DAWSON ROGERS, President, occupied the chair, and briefly introduced the lecturer.

MR. BRUCE WALLACE said: Mr. Chairman, Ladies, and Gentlemen.—When one seeks an answer to the question 'What is Man?' which for each person resolves itself into the narrower question, 'What am I?' one is met by the obvious fact of a physical or material body, built up, through food and drink, out of elements gathered from the world around. Now this physical or material body is certainly not the man. You Spiritualists claim to have perfectly satisfactory evidence that even after the physical body has been laid in the grave, or perhaps cremated—after it has been disintegrated—the man or woman lives on, maintaining his or her identity. With you it is unnecessary to argue that your material body is not yourself. You know that it is but your tabernacle, or vesture, or instrument. Even apart from the special evidence which you Spiritualists have, it is clear that the material body cannot be the real human entity. The body is ceaselessly undergoing changes; worn out materials are being pulled down and washed away, moment by moment, and fresh materials are being built in. This physiological process is not unlike the method known to engineers, whereby a new bridge is built right through an old one, stone by stone, without the thoroughfare ever being quite blocked. The pulling down of the old bridge and the building of the new one proceed simultaneously. So the body is being perpetually changed cell by cell. The speed with which the change and renovation take place varies according to the organ of the body concerned. Some eminent physiologists say that in the case of an active thinker all the hundreds of millions of his brain cells are changed in the course of two months. One's body to-day is certainly not the same body as one had a decade ago. There has been a new bridge built through the old one—another tabernacle built through the old one—while the traffic or occupation has not been interrupted. Our body to-day is the successor of an earlier one, and it will hereafter be superseded by its successor; but our identity is preserved. People of old age or of middle life can call to mind scenes of a distant past since which their bodies have been wholly changed over and over again. What is true in this regard of the human race is also true of other animals. The more developed animals below man have long memories—dogs and elephants, for example, as some people have found out to their cost who had done them an injury. The physical is not the real man or the real beast.

Investigators, carrying on their researches quite independently of each other, in different hemispheres of this planet, and at different periods of the world's history, have been led to believe that this physical or material body, which is perceived through its senses, is interpenetrated by another body, composed of finer elements and not perceptible in the same way. The inner body is probably composed of ether, that substance which scientific men have been compelled to postulate as the medium or vehicle for the transmission of heat, light, and the subtler forms of energy. The interpenetrating body may be called the ethereal body. Theosophists have more outlandish names for it, but I prefer this one, which has a less unfamiliar sound to our Western ears.

That heat, light, and electricity should be produced and conveyed by vibrations of a medium too fine to be itself directly perceived by our senses, and that feeling, thought, consciousness—immeasurably subtler forms of energy than even those—should be effectuated by vibrations of grey matter in our brain and nervous system, is scarcely conceivable. The vibrations in the physical body are transmitted to the ethereal body, and this transmission is part of the mechanism whereby impressions from the outer world are translated into sensations—into consciousness.

This theory of an ethereal interpenetrating body is in perfect accord with spiritualistic convictions. Is it not the case that from some of those who have 'passed over' the information has come that, when they awoke on the other side, they found themselves, to their consciousness, in a body which seemed just as substantial and real as the body in which they had functioned on this side? They only gradually rose to a consciousness that they were on another plane of nature, under other laws. There emerged into their consciousness the ethereal body that had been latent before. This ethereal body is the counterpart of the physical or material body. On the other side the child that has passed over as a child grows through youth to manhood or womanhood, in the ethereal body. But this ethereal body is not—any more than the physical body—the real self. It also is but as a garment.

Every living thing has a soul. Our materialistic friends press us as to what exactly is the soul. There are things which we full well know to exist, but of which we cannot give an exact and full definition. For example, 'electricity.' When first it was discovered its existence could not be doubted; its existence was manifested by its effects; but no one could tell exactly what it was; and even now, when much more is known about it, and a considerable degree of control has been acquired over it, the most eminent men are not fully agreed as to what it is. Again, what is life? There is no doubting its existence; but no one can give us a satisfactory definition of it. Still harder is it to define the soul. It certainly is not oxygen, or hydrogen, or carbon, or phosphorus, or any other such element, or combination of such elements, but it takes them in certain accurate proportions, and out of them builds up an organism of a particular type and quality. An acorn, for example, is a living thing. It has the rudiment of a soul. There is something which determines what kind of structure shall grow forth from that acorn—that you shall not find a mustard plant or a vine, but an oak. That is the soul of the acorn and of the oak.

Every living thing starting on its development has something in it which determines what type shall be manifested. A pig, a bear, and a man may be fed upon the same kind of materials; but out of these are built structures which are very unlike. The difference in the structures results from the fact that in the one case there is a human soul at work, and in the other cases a beast soul. The respective souls are the body-builders. Every living thing starting on its development has something to determine its genus, species, variety, and wherein the individual specimen shall differ from other specimens. Life is indeed one. All modern science tends to this conclusion; but the one life is manifested in various degrees of unfoldment. Each individualised living thing has something which takes up a certain quality and degree of life, and throws around it certain lines or limitations—a something which, in effect, says: 'Thus far shalt thou go and no farther; and such and such, and not otherwise, shall this particular manifestation be!' This soul, or body-builder, builds often in accordance with undesirable plans and specifications. The child does not always turn out what the father and mother would like him to be; he may have features he would himself like to have different; but, somehow or other, what is in the soul comes forth in the body of manifestation. The soul in this aspect we may call the unconscious, or sub-conscious, builder.

This soul of yours, as it is to start with, this specialising, organising thing—which makes you different from every other human person—gathers materials from the food you eat and builds, cell by cell, a brain. In course of time, out of the sub-conscious deeps, emerges a self-conscious mind that peeps out through the windows of your senses—an inquiring, wondering, learning mind that asks such questions as 'Who in the world am I? Whence came I and whither am I going? Is there a God?' This is the soul in a new phase or stage. The self-conscious mind scrutinises and judges the situation. Very likely it condemns it. It says: 'I will not have this so,' or 'I will have such and such changes in the conditions.' Thus out of the unconscious, or sub-conscious builder, there has arisen a self-conscious builder which sets to himself a part to perform in the processes of evolution. The soul appears in a new aspect as a self-con-

scious builder. The whole situation in the course of time may be revolutionised by the planning and the working of this builder. The last time I had the opportunity of addressing you, I was endeavouring to emphasise the truth that spiritual causes have material effects; that all one's thinking tends to take shape in the body; that all one thinks—one's understanding of life—comes out to manifest itself in the whole sphere of relationships and connections. The soul rears a life-work corresponding to its understanding of life—or its misunderstanding. Some persons build in the very grossest fashion; there are others who are more artistic in their building, and some are highly moral, sympathetic, and social. Now this soul—which is but a degree or phase of understanding, externalising itself in a body and a personal career—is not the real 'self.' There is something more of each than is unfolded in his personal consciousness at any stage. Take, for example, a little child playing with toy bricks on the carpet or careering through the garden in imitation of a horse or a steam engine. That little child has very little idea of what he is. There may be in him the making of a great inventor, or philosopher, or poet; but all this is still hidden from him. He is not really what he seems to himself to be, but vastly more. In course of time, what he is becomes a little further manifested; but there is still more behind. Even at his prime he does not yet know all that is in him. What, at any given time, he seems to himself to be, is only a fragment of the reality of his being. One day there comes the shock which we call death. This growing soul finds itself on the other side. The self-idea he had on this side of the grave is the self-idea he starts with on the other side. Where he left off he goes on developing. He is on his way to the discovery of more of himself. There is a larger and larger understanding awaiting him. There is a fuller and fuller manifestation on the other side. Neither the Pharisee, who thanks God he is not like other men, nor the Publican who prays, 'God be merciful to me a sinner,' has found himself. Both have a false self-idea. They are not what they think they are. A phantom-self is mistaken for their real self. The soul—even when come to self-consciousness—to a limited self-consciousness—is but a degree of the unfoldment of the real self. One day, in the course of the soul's development, there dawns upon it an ideal—a vision. The man sees with his inner eye a perfect humanity, an ideal manhood, admirable, adorable, a fountain of every excellence and virtue, and he says: 'Would to God I were like that!' and after that vision he can never be the same again; he has come under a new spell. The woman sees a vision of ideal womanhood, exquisitely beautiful, attracting only pure and perfect love, and she can never be the same again. She says: 'Would to God I could be like that!' Now this perfect manhood and womanhood—this perfect humanity—is your real self. That which you have been able to conceive of, and to wish to have actualised in your personal character and career, this is your real self; or rather, you have had a glimpse of the real self; for, at the best, your vision is still incomplete. The ideal is the real.

This is what Jesus Christ taught. It dawned on Jesus when he reached his prime, that there was far more of him than was as yet revealed. The archetypal humanity, faultless and flawless, eternal in God—that was the Reality coming forth to expression in his personality and work. This he called, 'the Son of God.' He thought: 'I am not this body. I am not that of which I am directly conscious through my bodily senses. The reality of my being is in the bosom of the Father, and is one with the Father.' And what he believed of himself he believed of all his brothers and sisters. They considered themselves either superior persons or inferior persons; but he saw in all alike, below their passing delusions and appearance, the archetype of humanity. As regards the method by which the real humanity was to be brought forth from its latency, to supersede the mere phantom self, he taught that it was by 'faith'—that is, by recognising that one's true self is the archetypal and ideal and perfect—by relying upon the Power that is evolving the ideal into embodiment and expression.

In conclusion then—What is Man? Man is the eternal and infinite principle of intelligence and principle of good, coming forth into progressive manifestation, in a vast multi-

tude of centres of self-consciousness, and ever expanding circles of consciousness, all advancing to the recognition, and deeper and deeper realisation of oneness with each other and with the Eternal and Infinite. (Applause.)

THE PRESIDENT having invited questions from the audience,

MR. MARTIN said he found the expression, 'soul of an acorn,' a somewhat hard nut to crack. He rather preferred to think of something in Nature like 'direction of force.' Of course he recognised that there was infinite variety in the animal and vegetable kingdoms; but there was a giving forth of the same conditions—heat, force, &c.—applicable to the mustard plant, the acorn, and all varieties of vegetable life. He could not for himself think that each one had a soul. He would rather think that there was a superintending force which gave the result.

MR. BRUCE WALLACE, in reply, said that the reason why he used the term 'soul of an acorn' was that he believed in the continuity of all Nature. If they had, as human beings, a soul, then there was a rudimentary soul in all less developed forms of Nature. He did not believe that the Superintending Intelligence superintended the acorn from outside; but that there was something in the acorn determining what should be the structure proceeding from it.

MADAME MONTAGUE said: 'In the course of his beautiful and instructive lecture the speaker made a statement which I would like to question. He said that the soul grew by means of the food taken by or into the body. I would like to know if he means the higher food, called "thought," or the tangible food which grows on the soil of our planet. If he means the higher food I fully agree with him, but if he means the other I must beg to differ.'

MR. BRUCE WALLACE replied that he did not think the soul grew by the tangible, material food which is eaten; but the instrument through which it expresses itself grows or is retarded by earth-conditions. Suppose, for instance, we get a blow on our head, the instrument (brain) may be injured, and thereby consciousness may be suspended. The soul builds the body or instrument for itself, and acts through this instrument, which grows and is sustained by the food of which it partakes.

MR. MARTIN asked: 'Is the spiritual body subject to injury or disease? and how can it be affected by conditions which apply to earth life?'

MR. BRUCE WALLACE said it seemed to him that the body through which we manifest here is an exact expression, or outside, of the human soul. Our mistaken thoughts outward themselves in our unpleasant bodily conditions. He presumed that if people took misunderstandings to the other side of death, those misunderstandings would there also outward themselves; they would not be immediately obliterated, but ultimately they would be eliminated.

MR. ASTBURY wished to know if one soul could injure another? Is each one environed in oneself?

ANSWER: 'I don't think one can really injure another—even on this plane. The injuries that we seem to inflict on one another are the expression of the delusion that we are separate, and have separate interests. If only we could ascend to a higher understanding and know that we are harmoniously adjusted one to another, this higher understanding would be outwarded on the objective plane in all relationships. It seems to me that if we believe in the unity of the universe there is to us no such thing as injustice. There is only an illusory appearance of injustice while the mind is developing towards the understanding of what the universe is.'

DR. BERKS T. HUTCHINSON said: 'You talk about the "Son of God." I should like you to define your meaning of the term God. What I mean by the term is "Good." The soul of the human being is a Microcosm; but can you tell us who has seen a soul? God is one, and we are the highest form of God's manifestation on earth; but can you define God? Can you say where the soul is located?'

MR. BRUCE WALLACE said that it is impossible for us to define the Infinite. He meant by his use of the term God the 'Eternal Reality'—that is, the Principle and Sustenance of all that exists. With regard to the localisation of the soul of man, it seemed to him that the very notion of locality was false in relation to soul. The whole body was the out-

side of the soul ; and the soul was expressed in every part ; but man himself was more than soul and its expression.

MR. ASTBURY again asked : 'Has a mind power over its own body—and also over that of another human entity ?'

MR. BRUCE WALLACE said : 'I have spoken of the two aspects of the same mind : "the self-conscious and the sub-conscious." In hypnotism the sub-conscious is acted upon ; the mind that scrutinises and reasons is put to sleep. The hypnotist's self-conscious mind begins to operate on the other's sub-conscious mind. The hypnotist, as it were, commits a burglary on the other person and invades his house.'

MR. THURSTAN said : 'The term soul is a word which conveys no definite meaning. Nearly everybody has a different notion of it. It is a question whether we can hit upon another word. As far as I can make out, the word soul means consciousness. I believe that certain vegetables (the sensitive plant and the fly-catcher, for example) have some sort of consciousness ; yet man is not only a conscious being, but he is conscious that he is conscious of his own consciousness. I should like to get at the bottom and behind all, and see where the mystery lies. Does the lecturer believe in the devolution as well as the evolution of the soul ?'

MR. BRUCE WALLACE said that by the word soul he did not mean exactly consciousness. He intended by that expression to cover sub-consciousness and self-consciousness—that which makes for itself a particular body. Nothing could manifest itself or be evolved that was not involved.

MR. R. KING asked : 'Can the lecturer tell us the law which governs spiritual development ? It is a large question, but what is the principle forming the environment of the soul ?'

MR. BRUCE WALLACE said that the body is the outside of the soul. No soul could be drawn into any other body. The personal body, and the further-out body of circumstances, are the natural environment of the individual soul—the perfectly accurate manifestation of it. The body is created in virtue of the fact that the soul calls for such an environment.

CAPTAIN MONTAGUE asked the lecturer's view on the question of reincarnation. Mr. Bruce Wallace said that the soul was not born into the body. If the soul is not born into the body, how can there be any reincarnation ? If there is no incarnation there can be no *re*-incarnation.

MR. WALLACE said he was not sure as to the doctrine of reincarnation as taught by Theosophists, though he thought it was probable. The ceaseless changing of the body was a kind of *re*-incarnation, anyhow. The body he was in that night was not the same body he was in a decade ago. On the subject of reincarnation on this plane after once having passed out, he was not prepared to commit himself.

MADAME MONTAGUE expressed her gratitude and admiration to the speaker for the learned and patient manner in which he answered all the questions of the audience.

THE PRESIDENT, in thanking Mr. Bruce Wallace, said that some abstruse questions had been asked, and admirably answered. As to the terms 'body, soul, and spirit,' the friends seemed to attach to them various meanings, showing that the terms all wanted defining. He thought, however, that their friend (though not an avowed Spiritualist) had treated his subject in a way which would meet the approval of Spiritualists generally ; and he was sure the audience had been highly gratified by his address.

MR. BRUCE WALLACE, in responding to the cordial vote of thanks, said he felt himself highly honoured in being allowed to address such an audience.

The proceedings were then brought to a close by an announcement that at the same place, on May 15th, an address would be delivered by Mr. W. J. Colville on 'The Evidence for Spirit Identity—Some Personal Experiences.'

**SPIRITUALIST MAY MEETING IN LONDON.**—The attention of our readers is drawn to the announcement, on the front page of this issue, of the Conference of Spiritualists to be held under the auspices of the Union of London Spiritualists, at South-place Institute, Finsbury, E.C., on Thursday next, the 22nd inst., when it is hoped there will be large and successful meetings.

## 'THE UNITY OF THE SOLAR SYSTEM.'

In your issue of April 26th Mr. Harte charges astronomers with certain elementary errors, and at the same time indicates a proof of the glaring insufficiency of our present astronomical theory. A few remarks in the way of objection, which a reference to any text book on the subject will show to be merely commonplace, may be interesting to some of your readers :—

1. The Earth moves in obedience to the three laws of motion, and not in 'disobedience' to any one of them.

2. To account for the Earth's motion relatively to the Sun, astronomy postulates only one force, not two, viz. : the centripetal force of gravitation. This force brings about the changes in the Earth's motion in accordance with the second law of motion. A centrifugal force is not a force at all. The term is a very misleading one to those who are not aware of its technical meaning.

3. The motion of the Earth relatively to the fixed stars is found by combining its orbital motion relatively to the Sun with the motion of the Sun itself. But the Sun's motion relatively to the fixed stars makes no difference to the shape of the Earth's orbit as referred to the Sun considered as fixed in space. The absolute motion of the Sun in space cannot be discovered. It is to be noted that the term 'fixed stars' has a technical meaning, and does not imply that these stars are really motionless.

4. The orbit of the Earth, whether relative to the Sun or to the fixed stars, can only be approximately calculated for any given interval of time.

5. The attractive force of the Sun upon the Earth is hardly ever at right angles to the direction of the Earth's motion. To speak generally, it is so only twice in the year.

6. The unity of the Solar System is of the same nature as that of any other mechanical system ; that is to say, its various parts are retained in their connections by mechanical forces, or, to speak correctly, by stresses. The parts of a solid body are also kept together by stresses.

7. Astronomical calculations, those required for the Nautical Almanack included, are founded upon astronomical observations ; but they are rendered possible only by the sufficiency of our present astronomical theory.

If these remarks be correct, it will follow that the errors which Mr. Harte points out are his own, and not the astronomers'; and that his demonstration is erroneous.

Woodroffe,  
Bournemouth.

J. W. SHARPE.

P.S.—By some mischance Mr. Harte has mistaken the law of 'equal areas' for a law of his own, which he calls the law of 'equal arcs.'

I would suggest to Mr. Richard Harte (see 'LIGHT,' of April 26th, page 202) that he gives his own case away when he adduces the motion of a point in a rolling wheel, forming a cycloid curve, as an instance to prove his argument. It must be obvious that the instance given proves that it is *not* disingenuous to treat two forms of motion separately, for the cycloid is composed of the regular revolution of the point about the axis and the forward motion of that axis itself. The 'centrifugal' force is simply the first law, and in the Solar System it balances gravitation simply because each planet takes an orbit at which these forces do balance, just as a suspended body takes up a position where the centre of gravity is vertically beneath the point of suspension. I submit that our friend's mathematical conceptions are faulty, and should not lead him to impute wilful disingenuousness to Newton, Kepler, Laplace, and other earnest truthseekers who have reasoned out the celestial mechanism from the physical side.

But all this, and most of what Mr. Harte says, is entirely beside the mark of the dual character of the universe. Gravity rules in its own sphere, but there may be other universes co-extensive and inter-mingled with the physical one, passing through it without affecting it, just as sound radiations and light radiations pass, regardless of each other, through the same space. To imagine this, it is not necessary to infer that our conceptions of sound and light are therefore

utterly mistaken. The search for the Unseen need not involve denial of the Seen; it only postulates an equal reality for the other universe which we are seeking to explore. Ethereal matter may be held together and assume forms at present unseen by us, under forces other than Newtonian gravitation. But this does not falsify the Newtonian laws of gravity; it only limits their action to what Lord Kelvin calls 'gravitational matter.'

J. B. S.

### MENTAL THERAPEUTICS.

In a recent review reference was made to the therapeutic value of systematised thought in the control and cure of disease, especially nervous disorders. We now venture to call attention to a work, 'Will-Power,'\* by Professor R. J. Ebbard, dealing exclusively with this subject. Strictly speaking, the book is a medical one, based upon the theories and methods of the celebrated Nancy school. There is no hint of mysticism, occultism, or self-advertisement; but just a plain statement, in language free from technicalities, of the potency of self-suggestion. It may be regarded as offering a new form of self-help—as giving scientific justification to the 'as a man thinks so he becomes' of everyday experience.

The book is divided into two parts, theoretical and practical. The former contains a lucid explanation of the mechanism of suggestion, in the light of modern research; the latter outlines a system of treatment, by conscious suggestion, of neurasthenia and allied maladies. It is the author's aim to make public a method of health restoration which, though well-known and appreciated by certain medical practitioners, is as yet unsuspected by the world at large. There are hosts of sufferers from nervous debility who might become their own physicians and free themselves from their ailments did they but know of the wonderful efficacy of self-suggestion. To the ordinary reader the simplicity of the method advocated will be a matter of surprise, perhaps even disbelief. It seems hardly credible that nervous aches and pains can be cured by merely suggesting that they shall cease. But that is the contention—associated on the Continent with such eminent names as those of Doctors Ribot, Liébeault, Liégeois, Bernheim, De Lagrave, and Paul Emile Lévy; and in our own country with those of Bramwell and Tuckey. For full details as to the employment and scope of self-suggestion we recommend a careful perusal of 'Will-Power.' At the end of the second part will be found a 'Suggestion Table,' containing formulæ to be used in dealing with various morbid conditions, ranging from insomnia and loss of appetite to delusions, self-consciousness, and examination and stage fright. The advantages of conscious or waking self-suggestion are thus summed up by the author: 'It is a much more simple process than hypnotic suggestion; it may be carried out at any time, without any previous preparation, and without the assistance of others. And above all, conscious suggestion leaves no bad after-effects, and is in no way dangerous, which cannot be always said of the hypnotic method.' Professor Ebbard's book strikes us as being a particularly useful one to place in the hands of an invalid, and one likely to arrest the attention and arouse the interest of a large number of persons.

A. B.

MR. W. J. COLVILLE. — Mr. W. J. Colville's lectures at 22, University-street, W.C., and at 10, Cheniston-gardens, Kensington, are steadily attracting large and influential audiences. On Sunday, May 11th, the topic of discourse at University-street was 'The Light of Asia and the Light of the World.' On Sunday next, May 18th, the theme will be 'The Law of Correspondence—the Key to Biblical Interpretation, and to Universal Revelation,' followed by an impromptu poem. Admission free; collection. For all particulars concerning other lectures consult advertisement on our first page. Mr. Colville will lecture in Jersey on May 20th, 21st, 22nd, and 23rd, in the Oddfellows' Hall, under the management of the editor of 'Anubis.' He will return to London for Sunday, May 25th, and following days. Address, 22, University-street, W.C.

\* 'Will-Power.' By PROFESSOR RICHARD J. EBBARD. Publishers, The Modern Medical Publishing Company, 57 and 58, Chancery-lane, W.C. And may be had from the Office of 'LIGHT' price 6s. 10d. post free.

### SPIRITISTIC MESSAGES—OR TELEPATHIC?

As a believer in the existence of the Ego after the death of the body and as one who desires to accept as true (unless evidence to the contrary can be furnished) the facts brought forward by Spiritualists to substantiate that belief, I have been much interested in reading 'The Law of Psychic Phenomena,' by T. J. Hudson. That work is by far the ablest on psychology that I have read, appealing to me as it does by the masterly and scientific way in which the subject is treated.

Prior to its perusal I had, like many others, come to the conclusion that strong circumstantial evidence of the reality of communication with the spirit world could be obtained by means of 'mediums,' but readers of the book will see from the evidence adduced that the greater part of the phenomena produced by 'mediums' can be explained in a most logical and convincing manner on the telepathic basis, and I find that, in an address recently delivered by him, I think, to the London Spiritualist Alliance, so great an authority as Mr. W. J. Colville asserted that he had been repeatedly asked to describe the difference between telepathic and spiritistic messages, and that he frankly confessed that he had rarely been able to distinguish between the two.

Such an admission from so eminent a Spiritualist should, I think, cause others to pause and consider whether the phenomena upon which they base their philosophy, if not their religion, may not sometimes have a 'mundane' source, and that being so whether it would not be more scientific and in accordance with their professed principles, at any rate to keep an open mind upon the question, without, until further evidence is adduced, arriving at a definite decision.

It would be most interesting to know by what means Mr. Colville is enabled to distinguish between telepathic and spiritistic messages, for information on this point is of the utmost importance, and it seems to me that if definite rules could be laid down, the authenticity of spirit messages might be established.

H. A. R.

### LETTERS TO THE EDITOR.

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

#### A Blind Clairvoyante.

SIR,—Will you kindly permit me to call the attention of your readers to the work of an American medium (clairvoyante) who has just arrived in London, and whose address appears in your advertising columns? This lady, Miss A. Chapin, though blind from birth, has developed fine clairvoyant and clairaudient faculties and also remarkable psychometrical powers of a refined character. I made her acquaintance during her residence for some months in Berlin. Unfortunately, while there, she was in ill-health and consequently could not give many sittings, but in the few sittings I had with her during that time, I had sufficient opportunity of being convinced of the genuineness of her valuable gifts, and I feel it a pleasure as well as a duty to recommend her to all London Spiritualists and investigators.

Berlin.

(PROFESSOR) C. W. SELLIN.

#### Prevision.

SIR,—One very frequently reads in the columns of 'LIGHT' remarkable instances of prevision; but I have never yet read or heard of any so remarkable, I think, as one at which I was present, although merely as a listener. With your permission I will, as briefly as possible, relate it; and I enclose for reference, if necessary, the names and addresses of all present, and that of the house at which we met.

On October 13th, 1900, I called at a friend's house in the country, at which Mr. J. J. Vango—who, I believe, is well-known in connection with Spiritualism—was at the time on an ordinary private visit with his wife. It was dusk, and we had been chatting on various matters when Mr. Vango, who was quite in a normal condition, expressed surprise that he could clairvoyantly see the Crown, and following on from it, as though describing very closely and clearly a succession of pictures, Mr. Vango went through, step by step, as it were, and nearly four months before the actual occurrence, the whole of the funeral of the late Queen Victoria, just exactly as the pictures of our many illustrated papers, &c., showed to all the world four months afterwards;

and from the lying-in-state to the crossing the water, and so on to the procession through the capital, thronged with the people and the avenues of troops, &c. To one like myself, who served for many years in the Army, such scenes would at once be interesting and understood; but I have it from Mr. Vango and his friends that to *him* it was all absolutely strange and new, for he had never actually witnessed anything of a State ceremonial of any kind in his life, and in the course of his description on this October 13th, 1900, he added such remarks by the way as: 'But the horses are not black horses, but light ones!' and again: 'The coffin is not on a hearse, but something very different, with heavy wheels, and they are not black either, nor is the covering of the coffin black.' Remembering, as most of us will, what actually took place four months afterwards, and probably many of the details, I think that, although now some time ago, many of your readers will not only see the significance of these two remarks of Mr. Vango's, but will be interested in this case of prevision.

I have added my own name and address to the others enclosed.

'X. R. II.'

#### Psychic Photography.

SIR,—In case No. 12 of Dr. Reid's report entitled, 'Unseen Faces Photographed,' there appeared the portrait of a gentleman who was in the flesh at the time the photograph was taken. This seemed to be inexplicable, although several theories were suggested. Probably the following may throw some light upon it. In order to lead to the point I must detail what happened before.

We sat in circle and the method of communication was automatic writing. The medium is not a believer in the spirit theory, and as we could never get physical tests, we desired instructions for taking a spirit photograph. The control, however, who appears to be of high moral standing, stated his dislike to it, but, nevertheless, gave instructions. At request we tried it there and then, and got a very faint bust portrait of the control himself. But this was far from satisfactory, so we arranged to try again. At the next sitting we could get nothing; but a clairvoyant said the control was present and appeared to be arguing with another spirit of an inferior disposition. We gave up the sitting, and the following is part of the conversation that took place on the next occasion:—

QUESTION: What caused the disturbance at the last sitting?

ANSWER: Photography. Physical manifestations attract undeveloped spirits.

QUESTION: It was you who made the arrangement.

ANSWER: I was hopeful of being able to gratify your wish, but I had already told you that I did not like it. I found it beyond my power. Choose which you will have, philosophy or physical tests. If the latter, I fear you must get other help than mine.

QUESTION: We simply want the photograph as a test. The medium would be satisfied with this even though the evil spirits had control for a time.

ANSWER: It would be at too high a price, because he will have to associate for some time with spirits of a low kind.

QUESTION: We have got a photograph of you already, but it was not satisfactory. If we can get the same repeated and a good result, it would be sufficient.

ANSWER: You must have a very good circle. Friends who can approach this with a truly spiritual mind are few indeed. The motives too often are greed, gratification of the mysterious, or love of something new.

QUESTION: Who was the other spirit described by Mr. —?

ANSWER: An old vagabond, one who passed over in the Christian year 1814, fighting with the Bedouins, and known here as al-Kagwan, the deceiver. With his help you could get any photographs you wish, but they would not be genuine.

QUESTION: Would he give false names to the figures?

ANSWER: He would give you a picture of what was in your mind.

QUESTION: If he was allowed to do that for a day, could you regain control?

ANSWER: I know my duty. We are all responsible to God.

QUESTION: It would do good by convincing the medium as well as others.

ANSWER: He cannot see the end from the beginning.

The point I wish to refer to, in relation to Dr. Reid's report, is the apparent possibility of spirits producing a mind picture. The very fact that the sitter in case No. 12 happened to be thinking of his friend at the time, goes a long way in favour of this theory, and if this is so, how are we to distinguish between mind pictures and real spirit photographs?

H. P.

#### Sympathy with Earth-bound Spirits.

SIR,—With your permission, allow me to give, for the benefit of your readers, what is going on in and about Manchester. As a commercial man I have the opportunity of knowing that your valuable paper is circulated in all parts of the world; and I should like your readers to know what good is being done in this part of the country. Some months ago, while travelling, I had to stop in Barrow-in-Furness over the Sunday, on my way to Scotland. Having nothing to do on the Saturday afternoon I went to Furness Abbey, and sat by myself and sang a hymn in my way. I got into communion with a spirit lady who said she had belonged to the family of one of the Abbots. She had been earth-bound since 1791, and she looked upon that place as her home until the Resurrection Day, when Jesus would fetch her away. I prayed with her that she might receive light and wisdom. She of course was surprised at me for having the audacity to say I hoped this might be the means of her elevation. After a considerable time she consented to go with one of my female guides to investigate the truth of what I had said to her, and would return and report the result of her inquiry. I did not mention this to anyone, but when I got to Glasgow I received a letter from R. Thornton, of Manchester, stating that a lady had controlled a medium in his house, and said, through the lips of Mrs. Castle, that she had been rescued by me in Furness Abbey on the Saturday afternoon; and he wished for further particulars, with which I furnished him in detail. I write this because I know your readers are very much interested in such experiences, of which I have had many.

Whalley Range,  
Manchester.

THOS. DABBS.

#### Information Wanted.

SIR,—A gentleman in New Orleans, having seen an extract in 'LIGHT' from one of Professor Crookes' lectures on or about 'The Electron,' would be glad to know where to get a copy of this lecture, and would be pleased to get hold of any literature bearing on molecular forces. Anyone having a copy of 'Reichenbach's Researches,' second edition, as translated by Dr. Ashburner, with that gentleman's Preface and Notes, might find a purchaser. He is also much interested in the references to the hypnotic experiments of Colonel de Rochas, and would be glad to know if some of the French reading and speaking contributors to 'LIGHT' could say whether De Rochas has published any works or lectures or articles and where they can be seen or obtained. He would also be very much indebted for any authentic particulars about a gentleman in Paris of the name of Lerche, who is said to possess a power over inanimate things; and could anyone give him further particulars sustaining the evidence of General Drayson in reference to the exercise of similar power by others? He will be glad to get the information either through 'LIGHT,' or if the contributors prefer it, they might send the particulars, and, where necessary, the prices, in the first instance, addressed 'J. B., Orleans, care of James Coates, Rothesay, N. B.'

'J. B.' is a well-known electrician and inventor in New Orleans, who has turned his attention of late years to the investigation of the occult, and has made some remarkable discoveries, but does not wish to give his name or publish the same, until he has been able to repeat and check all the experiments adequately.

J. C.

#### SPIRITUALISTS' CONFERENCE AT WALSALL.

The thirteenth annual conference of the British Spiritualists' Lyceum Union was held on Saturday and Sunday last, May 10th and 11th, in the Central Hall, Walsall, the president, Mr. Albert Wilkinson, of Nelson, in the chair. The secretary's report showed that one hundred and sixteen Lyceums were included in the Union, and that twenty Lyceums were not enrolled, the total number of Lyceums being stated as one hundred and thirty-six. Eighteen new Lyceums had been formed during the past year. The financial statement was satisfactory. The general fund has a balance in hand of £3 18s. 4½d.; the permanent secretary fund, a balance of £6 11s. 5d.; the Lyceum Home fund, a balance of £31 11s. 4d.; and the publishing department, a balance of £131 11s. 8d.; the stock in hand was returned at £233 2s. 7½d. net value.

The time of the meetings was largely occupied in considering alterations to the new constitution of the Union, and the bye laws. It was decided to issue a pamphlet setting forth 'the aims, objects, and teachings, and the methods used in Lyceums.' On the recommendation of the executive the conference accepted as a free gift the copyright of its official organ, 'The Lyceum Banner,' which its owner, Mr. J. J. Morse, offered to the Union. The offer was warmly accepted, and the donor cordially thanked. The election of president resulted in the choice of Mr. Jonah Clarke, of Nottingham; and the

invitation from the Blackburn (Freckleton-street) Lyceum for the conference to meet in that town in 1903, was unanimously accepted. The customary votes of thanks closed the proceedings.

A largely attended public meeting was held on the Sunday evening, when appropriate addresses were delivered by Mr. A. Wilkinson, retiring president; Mr. A. Kitson; Mr. Jonah Clarke, president-elect; Mr. J. J. Morse; Mr. Will Phillips; Mrs. Clarke; Mr. Councillor John Venables; and Mr. S. S. Chiswell. Several excellent clairvoyant descriptions were given by Mrs. Place-Veary, of Leicester. The collections taken at the various meetings realised the sum of £5 15s. 8d.

### SOCIETY WORK.

ISLINGTON.—111, ST. THOMAS'S-ROAD, FINSBURY PARK, N. —Mrs. Brenchley and Mrs. Hewitt ably conducted the meeting and answered questions. On Sunday next, at 7 p.m., 'Life Eternal.'—B.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday evening last, Mrs. Carter gave a trance address followed by psychometry. On Sunday next, at 7 p.m., Mr. Adams will lecture, and Mrs. Webb will give clairvoyance.—N. R.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last Mr. G. T. Gwinn gave a very instructive and inspiring address, based upon several poems selected from Longfellow. On Sunday next Mr. H. Brooks will address the meeting. 'LIGHT' on sale.—A. J., Hon. Sec.

NEW SOUTHGATE.—HIGH-ROAD SPIRITUAL CHURCH, THE INSTITUTE.—On Sunday next Mrs. Powell-Williams (from Manchester) will occupy the platform, also on Wednesday, the 21st inst., when she will give clairvoyance. Spiritual papers always on sale.—C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last our leader, Mrs. Holgate, gave a good address, and clairvoyance was given successfully by Mrs. Miller. On Thursday next, at 8 p.m., public circle. On Sunday next, at 3 p.m., Mrs. Holgate will speak in Brockwell Park, and at 7 p.m., at the above hall.—S. OSBURN.

TOTTENHAM.—193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—On Sunday last Mr. E. Whyte again delighted us with his lofty treatment of his subject, viz., 'Prayer: or Does God Hear?' He showed that unselfish prayer enlisted the aid of bands of willing spirit helpers, and was besides the natural sustenance of the soul. At an after-meeting it was decided to discontinue the indoor Sunday services after the service on June 1st, during the summer.—W. L.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—An excellent and instructive public circle was held last Sunday morning. At the evening service Mr. W. E. Long delivered an eloquent address upon 'Natural Immortality,' explanatory of an interesting reading from the Bible, which preceded it. On Sunday next, at 11 a.m., a public circle will be held, to which strangers and investigators will be heartily welcome; at 6.30 p.m., an address upon 'The Pentecost' will be given by the leader.—J. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last a large audience showed the interest which is aroused when any demonstration of psychic gifts is anticipated. Miss MacCreddie gave some very successful clairvoyance. Eighteen descriptions were given, and were fully recognised. In several cases loving and helpful messages gave great pleasure to the recipients. Mr. George Spriggs presided. On Sunday next, at 7 p.m., Mr. E. W. Wallis will deliver a trance address on 'The Pentecostal Gospel: or the Spiritualism of the Bible.' Doors open at 6.30 p.m.—S. J. WATTS, 2c, Hyde Park-mansions, London, N.W.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—The Lyceum anniversary services on Sunday last were again an unqualified success, the children taking their respective parts well. Our hearty thanks are given to Mr. and Mrs. Boddington and Mr. Fielder for their encouraging addresses, to Mr. Fielder for his solo, also to other friends who generously responded to the appeal for help for the Lyceum funds. On Sunday next, at 3 p.m., Lyceum annual meeting and election of officers; at 3.30 p.m., meeting in Battersea Park; at 7 p.m., the usual service. On Tuesday, at 7 p.m., Band of Hope. On Thursday at 8.30 p.m., public séance. On Saturday, at 8.30 p.m., social evening.—YULE.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last, Mrs. M. H. Wallis was busily employed in answering questions upon a variety of subjects, which were dealt with in a manner that gave evident satisfaction to a large audience. Some interesting clairvoyance followed. We missed the genial presence of our vice-president, who was absent owing to his wife's illness, and we were all glad to hear of an improvement in Mrs. Belstead's condition, and joined in hearty wishes for her speedy recovery. Speaker on Sunday next, at 7 p.m., Mr. John C. Kenworthy, for the first time at our hall.—A. J. C. (Cor. Sec.), 51, Bouverie-road, N.

THE LONDON PSYCHIC SOCIETY.—On Sunday evening last, Mr. W. J. Colville delivered an instructive inspirational address on 'The Relations of Mental Science to Medicine and Surgery,' which was followed by a beautiful impromptu poem, both of which were highly appreciated by the cultured assemblage. For Sunday next, see front page.—E. J.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last Mr. H. Boddington dealt with 'Spiritual Evolution,' and coupled with it a question handed up, 'Where do Spirits get their Clothes From?' After clearly describing the power of thought upon environment and spirit substance he logically enforced the responsibility of each individual. On Sunday next, at 3.30 p.m., we commence open-air work on Clapham Common; at 7 p.m., Mrs. Boddington, 'Pentecost' On Friday, at 8.15 p.m., public circle psychometry. Whit-Monday, fancy dress social and Cinderella; Mr. Salter, M.C. Tickets 6d. each.—H. B.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD.—On Sunday evening last Mr. Penfold delivered a clever address, on 'Things Spiritualism has Left Unchanged,' to a large and appreciative audience. The clairvoyance at the after-circle was remarkably well recognised. On Sunday next, at 6.45 p.m., Mrs. H. Checketts; at 8 p.m., public circle. By special request there will be no meeting on the 22nd inst., owing to the Conference of the Union of London Spiritualists at the South-place Institute on that date. On June 5th a Coronation social evening and concert will be held. This Mission is supported entirely by free offerings. 'LIGHT' always on sale.—VERAN.

### NEW PUBLICATIONS RECEIVED.

- 'The Sermon.' Austin Publishing Company, Toronto, Canada.
- 'Star of the Magi,' for May. News E. Wood, M.D. 617, La Salle-avenue, Chicago, U.S.A. Price 10 cents.
- 'Realisation,' for May-June. Edited by Joseph Stewart, LL.M. 1540, Howard-avenue, N.W. Washington, D.C.; or George Osbond, Devonport. Price 25 cents.
- 'New Thought,' for May. New Thought Publishing Company, The Colonnades, Vincennes avenue, Chicago, Ill., U.S.A. Price 10 cents.
- 'The Exodus,' for May. Gestefeld Publishing Company, Pelham, New York, U.S.A.; or English agent: George Osbond, Devonport. Price 12 cents.
- 'Mind,' for May. The Alliance Publishing Company, 569, Fifth-avenue, New York, U.S.A.; or George Osbond, Devonport. Price 1s. 3d.
- 'The Throne of Eden.' A Psychological Romance. By W. J. Colville. 'Banner of Light' Publishing Co., Boston, U.S.A., or Office of 'LIGHT.' Price 4s. 4d., post free.
- 'The People's Handbook of Spiritual Science.' W. J. Colville's Private Course of Lessons for the Use of Students. 'Banner of Light' Publishing Co., Boston, U.S.A., or Office of 'LIGHT.' Price 1s. 2d., post free.
- 'Does Death Destroy What Life Creates?' A Trance Address by J. J. Morse. Can be had from A. J. Cash, 51, Bouverie-road, Stoke Newington, London, N. Price 1d. post free, or 50 copies for 2s. 10d. post free.
- 'The Elements of Mind. Being an Examination into the Nature of the first Division of the Elementary Substances of Life.' By H. JAMYN BROOKS. London: Longmans, Green & Co., 39, Paternoster-row, E.C. Price 10s. 6d. net.
- 'Obscure Problems of Karma and Re-Birth.' By A. P. SINNETT. Being No. 36 of the Transactions of the London Lodge of the Theosophical Society. London: Theosophical Publishing Society, 3, Langham-place, W. Price 1s.
- 'Drunkards, Moderate Drinkers, Teetotalers. People classified and analysed to show their relation to Temperance as shown by the Teachings of Psychology, Phrenology, Physiognomy, &c. Facts and Figures.' With nine illustrations. By C. BURTON, F.B.B. London: L. N. Fowler, 7, Imperial-arcade, E.C., or from the Author, C. Burton, 2 and 11, County-chambers, Corporation-street, Birmingham. Price 6d.

### TO CORRESPONDENTS.

Several communications are necessarily left over for a future issue.

THE HUSK FUND. We have received the following additional subscription for Mr. Husk: Mrs. Allen, £2 2s., and are glad to be able to state that he has sufficiently recovered from his recent illness to be able to avail himself of the opportunity of spending a short time at the seaside. He expresses himself as extremely grateful for the generosity of friends which has enabled him to do so.