

# Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,501.—VOL. XXIX. [Registered as]

SATURDAY, OCTOBER 16, 1909.

[a Newspaper.]

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For further particulars see p. 494.

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This Alliance has been formed for the purpose of uniting together persons interested in the study of Psychical or Spiritualistic Phenomena, which throw fresh light upon the nature of man, and reveal him as surviving the change of death. It also provides opportunities of investigation, and affords information by means of papers and discussions.

Social Gatherings are also held from time to time, of which due notice is given. Two tickets are sent to Members, and one to Associates, for all meetings.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in 'LIGHT,' and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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\* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due on January 1st in each year.

Notices of all meetings will appear regularly in 'Light.'

E. W. WALLIS, *Secretary.*HENRY WITHALL, *Hon. Treasurer.*

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1910.

**Objections to Spiritualism****(ANSWERED)****By H. A. DALLAS.****CONTENTS.**

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## CONTENTS.

Notes by the Way .....	493	A Book about the Messiah .....	500
L. S. A. Notices .....	494	The Hereafter .....	501
More Dream Revelations .....	495	Bailey Seances in Wellington .....	502
'What a piece of Work is Man' .....	495	Jottings .....	502
The Broadening of Theology .....	496	Spiritualism and Theosophy .....	503
What is the Evidence? .....	497	Spirits or 'Astral Shells': Which? .....	503
A Voice from a Rectory .....	498	Communicating with the De-	
Old and New Ideals .....	499	parted .....	504
Mysterious Footsteps .....	499	Dream Knowledge .....	504

## NOTES BY THE WAY.

An extremely plain-speaking American minister, the Rev. T. H. Hanna, has been relieving his mind concerning funeral services; and, judging from his remarks, he must have suffered heavily and long. Nearly everything seems to be wrong, and very little is entirely honest. The 'funeral sermon' is, he thinks, an insincerity or a horror which is happily disappearing. It is often a cruel ordeal to those immediately concerned, and strongly tempts to untruthfulness. Mr. Hanna, as we have said, is a plain-speaking man, and therefore may be forgiven for the following blunt story:—

A minister in New York State was called into a neighbouring parish to officiate at the funeral of a woman. When he drove up to the gate the bereaved husband met him, and as he was tying up the horse he said, 'Now, Reverend, of course you did not know my wife, but I want you to brag her up anyhow.' And that is a very subtle temptation sometimes.

He, of course, condemns the fashionable gorge of flowers, on the one hand, and the use of black, on the other, both overdone; the one now suggestive of ostentation, the other of Pagan misery. Why, he asks, should a Christian wife or mother wear the label of doubt or rebellion? 'And is it not ridiculous that Queen Fashion should regulate by the calendar the length of the veil and the width of the border on the stationery?'

One reform which this observant minister suggests greatly commends itself to us. He refers with pain to the presence of women and children at funerals, and we agree with every word:—

It used to be the custom in Scotland for no one to go to the cemetery but the men who bore the body. I do not know whether it still obtains. Barrie refers to it in his 'Sentimental Tommy.' But it impresses me most favourably. Why should women, already worn out by long weeks of watching at the bedside, and in no physical condition for the extra tax, expose themselves and their little children to the mental and bodily strain of the long ride to the cemetery and the danger of wet or cold weather there? It would be a difficult matter to get at this reform, but I do wish some of our good women would set the example of allowing their dead to be taken away with none accompanying save the few necessary to assist the undertaker. So much of the sickness consequent upon exposure would thus be avoided, as also so many hysterical scenes as the casket is lowered in the grave. Now, this may sound a little harsh and blunt. But why should we not get back to the old simple methods of the Scots, who, if they did not bubble over with sentimentality, had an uncommon amount of good judgment?

'Thoughts on Natural Philosophy (with a New Reading of Newton's First Law) and the Origin of Life,' by A. Biddlecombe (published by the author, Newcastle-on-Tyne)

is a small work of only sixty-eight pages, but the writer of it tackles several great problems, and in a somewhat novel way. He cites Professor J. J. Thomson, that 'all mass is mass of the ether; all momentum, momentum of the ether,' and gives the following summary of his conclusions:—

The ether is matter. Change is caused by material motion, and collisions of the masses, or the ether. Electricity and magnetism are material motion in a certain condition of stress. Gravitation is a result of vortication caused by the natural motions of the ether and the ether masses. All resulting in inanimate and animated nature as at present existing and changing.

As to Newton's 'First Law': in the 'Principia,' it reads thus: 'Every body continues in its state of rest or of uniform motion in a straight line, except in so far as it may be compelled by impressed forces to change that state.' Mr. Biddlecombe deletes 'in its state of rest,' and inserts 'or in its state of rest' after 'in a straight line.' This has consequences.

Let all whom it may concern take serious note of this—that of India it must now be said, A change has come o'er the spirit of her dream. Her modern sons have largely given up submissive, meditative, visionary introspection and are now all for science, business, affairs. That is traceable all through her current literature and her modern Press. Here is the 'Voice of Freedom' actually finding its new Trinity in Land, Labour and Capital. The following, from Vedantists, is rather startling:—

The three ideas conveyed by the three terms, Land, Labour, and Capital, are so co-related to one another that we cannot logically think of the one idea without having already thought of the other two, consciously or unconsciously. The indispensable tie of natural co-relation of the Sacred Trinity of Land, Labour, and Capital is like that of the Sacred Trinity of mother, father, and son.

Land is our holy mother, Labour is the holy father, and Capital is our holy son. It is the doctrine of 'Unity in Trinity, and Trinity in Unity.' We cannot faithfully believe in Unity alone without believing in the Trinity. Now that we have come to this world, let us make our life blessed by following faithfully the principle of the natural Trinity of the Earth, and not by misguidedly, deludedly, and fruitlessly upholding the illogical doctrine of Unity alone. Cultivate the land, and produce the capital, is the law of this Trinity. Each and every one of this Trinity, Land, Labour, and Capital, belongs to God, comes from God, remains in God, and eventually goes back to Him. We are just the tools. God is the Creator, God is the Maintainer, and God is the Distributor.

Dr. Carus is, we find, an ardent advocate for Bible teaching in all schools, but he couples his advocacy with the demand that it shall be taught scientifically, that is to say, to use a blunter word, truthfully, as a collection of progressive records, historical, legendary and religious. This involves a revolution which few of those who are for the teaching of the Bible in our national schools are prepared for.

What Dr. Carus means by a scientific teaching of the Bible may be gathered from the following paragraph:—

When we trace the successive advances made by the people of Israel we shall understand that the God-conception of the Semitic bondsmen in Egypt was comparatively low. Yahveh

who ordered the children of Israel to take away with them the gold and silver vessels of the Egyptians was a tribal deity who wanted to enrich his people at the cost of others. Further the God of Jephthah, who sacrificed his daughter, was still a God of savages. The God of Samson who came over him like a magic spell belongs to mythological deities. None of these views can be regarded as the God of matured Christianity, or, let us add also, of present-day Judaism. We ought to know, however, that from such crude notions has sprung the noblest and most philosophical God-conception of to-day, and we can trace the historical connection. We know that the comprehension of children is not the comprehension of man, and so we must learn that older beliefs of mankind exhibit a lower conception of the Deity than in more advanced times, and there is no harm in telling the truth.

Is there not? What would even Dr. Clifford say to Dr. Carus' advocacy of Bible teaching in the schools?

'For Christ's sake' is a familiar, a very familiar, phrase; but we are sure that in this case the proverb 'Familiarity breeds contempt' will never apply; though familiarity may breed inattention; and inattention is half way to unmeaning. What ought the phrase really to mean? Surely this—that a Christlike thing is done as something of which he would approve.

But there is, or might be, a deeper meaning, indicated by—as for Christ, as though the thing were done to and not only for him. Nor is this only fanciful. There is a profound spiritual sense in which the person Christ is only the representative of a larger Christ—the Human Christ present in every one of us. And did he not himself say that if one did an act of kindness to the needy, it was done to him?

Edwin Markham brought this out wonderfully in a poem which told how Conrad the cobbler made a tryst with Christ and lamented that the Heavenly Guest did not keep it; but, on the day of the tryst, he had called in a beggar from the street and given him shoes; helped an old woman with her load of fagots and given her bread; and led a frightened child to its mother. Then this happened:—

The day went down in the crimson west,  
And with it the hope of the blessed Guest;  
And Conrad sighed as the world turned gray;  
'Why is it, Lord, that your feet delay?  
Did you forget that this was the day?'  
Then, soft, in the silence a voice he heard:  
'Lift up your heart, for I kept my word.  
Three times I came to your friendly door;  
Three times my shadow was on your floor.  
I was the beggar with bruised feet;  
I was the woman you gave to eat;  
I was the child on the homeless street.'

THE REV. FRANK SWAINSON, Vicar of St. Barnabas, Holloway, has taken up his parable against Spiritualism. He declares that 'the curse of God rests on this thing' and says 'I wot whom God curseth is cursed indeed.' We would ask: How does he know, and how can he prove his assertion?

NEW CURATIVE MOVEMENTS.—In 'New Ideals of Healing' (T. Werner Laurie, price 2s. 6d.) Mr. Ray Stannard Baker describes the Emmanuel movement, already well known, and an equally important work which is being carried on principally by Dr. Richard C. Cabot at the Massachusetts General Hospital. The hospitals fail because working people have no chance of obtaining what they most require—rest, good food, sanitary conditions of daily life. Clergymen and doctors are now agreed that the whole man must be treated, soul and body alike. Dr. Cabot has organised a Social Service Department to look after the conditions under which the patients live, and special classes are held for consumptives, who are taught to sleep in the open air, in cots or tents, sometimes specially provided. Poverty and ignorance are described as the 'two gargantuan enemies' which the doctor has to combat, and in this work medicine and religion must take their stand together on the broad ground of the needs of humanity.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, OCTOBER 21ST,

WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. ANNIE BESANT,

President of the Theosophical Society,

ON

'Our Relations with Three Worlds.'

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

#### SPECIAL NOTICE.

To Mrs. Besant's lecture ONLY Members and Associates can be admitted, each of whom may have but ONE ticket (free) for personal use. Early application for this ticket, with stamped envelope enclosed, should be made to the Secretary at 110, St. Martin's-lane, W.C. On account of the limited accommodation no tickets can be sold, and no one can be admitted without a ticket.

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

Nov. 4.—MADAME ALICE LE PLONGEON, on 'Dr. Le Plongeon's Discoveries concerning the Mayas and Egyptians and Atlantis.' (With Lantern Illustrations.)

Nov. 18.—MR. J. J. MORSE, under spirit control, will reply to Written Questions from the Audience.

Dec. 2.—MR. L. STANLEY JAST, on 'The Place and Purpose of Ritual in the Spiritual Life.'

Dec. 16.—MR. E. WAKE COOK, on 'The Purpose of Existence.'

At the meetings which will be held early in 1910, Addresses will be delivered by the Rev. T. Rhondda Williams, Mrs. C. Despard, Mr. J. W. Boulding, Mr. Angus McArthur, Lady Mosley, Mr. George Young, Mr. E. E. Fournier d'Albe, the Rev. J. Page Hopps, and Miss E. Katharine Bates, of which full particulars will be given in due course.

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

##### FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 19th, Mrs. Imison (Nurse Graham) will give illustrations of Clairvoyance, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. On the 26th, Mrs. Place-Veary.

MEDIUMISTIC DEVELOPMENT.—On Thursday next, October 21st, and on November 4th and 18th, and December 2nd and 16th at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On Friday next, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality and influence.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

MEMBERS have the privilege of introducing one friend to the Friday meeting without payment.

In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1910.

## MORE DREAM REVELATIONS.

A study of dream phenomena led Mr. S. Miles, of Wesley Manse, Cannock, to the conclusion 'that dreamland is an embryo spirit world, and that dreams teach us the reality of things not seen by our bodily eyes.' Continuing, in a letter in the 'Daily News,' Mr. Miles says:—

An Address on this subject caused a lady to send me Boccaccio's account of the recovery of the thirteen last cantos of Dante's great work, for which his sons had searched in vain, till in a vision (or dream) the poet himself appeared to his son Jacopo and indicated the place where the missing cantos were, and where they were actually found to be. The place of hiding of Dante's body by Franciscan monks is also said to have been revealed, some centuries later, by the shade of Dante himself, who, when challenged by the sacristan to whom it appeared, answered, 'I am Dante.' As this sacristan only died in 1865, some of your readers may know the story.

Mr. T. H. Penrith, also of a Wesley Manse, at Daventry, relates in the 'Daily News' how, some fifty years ago in a dream, he saw a 'bankrider,' whose duty it was to ride on horseback all night on the banks of the Bridgewater Canal, descending from, say, a hundred yards overhead. Lighting on an open space he was dashed to pieces, whilst the horse sprang to his feet and seemed no worse for the fall. Two youths led it away to a stable, and the remains of his rider, all mangled and broken, were conveyed to a neighbouring house. The next morning our hapless friend came, as usual, to my office, when I at once told him of my dream, and, I must confess, felt uncommonly serious as I did so. 'It was,' I said, 'very like you, Mr. H., indeed. The horseman could not be mistaken for anyone else.' 'Oh,' he replied, in a half-jocular manner, 'don't trouble yourself, Mr. P.; it was nothing but a dream.'

A day or two later, as he went to the office in Water-street, Manchester, Mr. Penrith was met by one of the clerks who informed him that Mr. H. had been 'found drowned in the canal and his horse swimming.' This case, 'although differing in details, yet having the same general features' Mr. Penrith always 'regarded as a clear, solemn warning,' given through him to his friend, 'to prepare for his coming end,' and, he says:—

Until better informed, I shall continue to believe that the great Benefactor, who, in His mercy, regards the welfare of every one of His creatures, has not ceased to exemplify what Elihu says: 'In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose and hide pride from man' (Job xxxiii., 15-17).

Dr. R. M. Theobald, of Lee, S.E., also writing in the 'Daily News,' says:—

A few days ago I dreamt that I was playing chess, and my adversary queened a pawn. 'No matter,' I thought to myself, 'my own queen at once takes the new queen.' As I was in the act of making this move my adversary said: 'But if you take the queen you lose your own.' I had not suspected this till my adversary spoke, and then at once I saw that this was the case. Dreams of a similar kind have occurred to me before, in which the mind knows and does not know the same thing at the same time. Here is another instance of the duality of consciousness—two planes of perception, the supra-liminal and the subliminal. Surely we are 'fearfully and wonderfully made.'

Mr. H. W. Lewis, of Newport, writes:—

I remember distinctly some few years ago, at a momentous part of my career, my father appearing to me (he had been dead about two years). He took me by the hand and kissed me, and said: 'It's all right, my boy. Go on.' This remarkable dream assured me that the course I was about to enter upon met with approval, and it has proved correct.

Again, several years ago my sister, then aged about eight years, came down to breakfast and related to us in minute detail a dream she had had of an accident to a boy who was bathing in the river. The dream was related about 8.30 a.m., and at 2.30 the same afternoon the accident happened, absolutely in detail as described. The next day, being taken for a walk, my sister recognised the spot where she had dreamt the accident had happened.

About eighteen or twenty years ago a dream came to my mother, and she related it to my father before he left home

for work at 6.30 a.m. (He was a railway foreman.) She had dreamt that she saw a uniformed man knocked down and instantly killed by the falling of the door of a goods truck, and upon asking one of the bystanders who it was she was told it was a man named John Lewis (my father's name). On my father's return to breakfast he told us that at 4 o'clock that morning a man named John Lewis had been killed in the manner described two or three stations away from our town.

## 'WHAT A PIECE OF WORK IS MAN.'

Man has been described as being 'fearfully and wonderfully made,' but Henry Frank, writing in 'The Swastika,' picturesquely depicts a human being as an epitome of Nature. He says:—

Within the forest of his veins prowl raging beasts of prey—the lion, panther, ourang-outang, leviathan, hyena, wolf. Within his brain float betimes the plumaged birds of sunlit climes, and songsters all athrill with tuneful melodies. Here, too, venomous vipers and coiled serpents haunt, animate with vengeful impulse. Slimy lizards creep athwart the tombs of buried memories. Wolves with hungry howlings terrorise the soul; the savage hyena swings his reeking jaws and growls for richer food.

Within the passions of the breast the fox, with cunning and deceptive mien, glides furtively, where betimes the ponderous elephant plods with huge and massive hoof. Even the timid rabbit, with trembling lip and frightened glance, scurries along the avenues of the blood, chased by cruel pursuers or, mayhap, fascinating its admirers with winning manners. Sometimes monstrous fishes plow the billowy breast, terrifying the surging passions, or glide with tantalising grace among the moss-grown rocks of memory and scorn the baited hook that solace offers. Thus is populated the animated blood of human veins. Through caverns dug by tireless arms of progress and achievement, rush the gurgling currents of opposing thoughts, sucked into hollow and mysterious depths of passion, or swirled in bewildering eddies of doubt and indecision. Here course the torrents of agitation, and thunder the cataracts of revolution. Here spreads the wide main of civilisation, bearing on its bosom the ghostly commerce of the centuries or cannon-bristling men-of-war, its foamy crests forever seething with human ambition, acquisition, aggrandisement.

In the theatre of the heart, where boils and bubbles the blood of the race, is ever enacted and re-enacted the progressive history of humankind. Each drop of blood is the ancestral home of beast, bird, savage, soldier, priest, poet, potentate, agitator, saint, hypocrite, reformer. All the forces of the passing centuries centre therein, clamouring for emphasis, rioting for supremacy.

As the blood is literally the seething caldron of the flesh, wherein all the chemic substances which compose it are fused and transmuted into vital energy, so each human being is the composite of all the physical, moral, mental, and spiritual powers which, through the ages, have been incarnate in animate form, and found expression in momentary phases of individual existence.

As, within a grotto are found clear and limpid pools reflecting the overhanging walls or snatches of intruding skies, so within the deeps of every soul are seen reflected the immortal truths that age-long suffering and experience have evolved. Here are found swift streams gathering tributaries of vengeance against the multiplying crimes of centuries. Here, too, babbling brooks murmur to the plaintive shores the dirge of human suffering; echoing cascades thunder against injustice and rock-rooted wrongs; and plunging cataracts with contemptuous roar defy the walled and high-cliffed tyrannies of time. All this is Man, and more!

The whole of history is again and again lived over in the narrow span of each human life. The story of the universe, indeed, is written again and again on the palimpsests of man's decaying cells.

Complex crystal, moulded out of infinite solutions, man reflects all the colours that mingle in the firmament of universal life: and yet, though formed of infinite variety, he constitutes the perfect unit of a single life. The merging of infinite lives in one life, and the conscious control of all these lives by the mastery of a single mind, is the crux of man's existence.

That we literally consist of infinite lives—infinite replicas of animate forms long since expired; that within each of us a thousand voices struggle for expression and a million minds throb for utterance; and yet that individual consciousness is possible, and self-conquest the privilege of every human being, is at once the problem and promise of the race.

He who rises self-expressed from the surging ocean of life, like a crested wave overtopping the billowy surface—a monument of self-achievement—an individualised force amid the multitudinous mass of energy—compasses the meaning of existence.

He who merely floats upon the surface or mingles with the fluid forces—dissolving in the universal solution of complex substances—un-egoistic, self-unrecognised, semi-conscious—misses the purpose of life, the climax of evolution.

Self-mastery consists in the conquest and control of contending energies.

Every human life initially is a wild wood peopled by savage beasts—charged with sinister elements.

As the pioneer of civilisation must needs hunt and overpower the wild beasts that lurk upon its borders, so must every human being who would enter the realm of refinement, culture, and self-conquest. Only when every bestial instinct that lingers in the breast is so conquered and commanded that the mind as absolutely controls it as the tamer of wild beasts grips them in the flesh of his authority, has one mounted the throne of Self-Mastery.

To furnish the mind with beautiful thoughts is not sufficient. One in his dreams may view a vision of peace and awake upon the battle-field. If he continues to dream that peace prevails and forgets to fight, the day is lost.

To slay the raging beasts of anger, hatred, vengeance, retaliation, and their kin, is more difficult than the slaughter of lions and leopards in their native jungles.

The weapon by which they are best conquered is the bow of habit armed with the arrow of resolution. When the habit becomes well bent and firm it will send the arrow straight at the brow of every rising beast. Each time the beast is pierced by the flying arrow the weaker it grows and soon will fall with mortal wound. Courage, the freedom from fear, is as needful a quality of the moral Nimrod as the physical.

If knowing himself so well, in the light of such truth as science reveals, man but learns to fear himself and all the prowling beasts that menace him, he is still a savage unfit for progress.

Science has not caused man to cower, but by knowledge to rise on the plane of evolution.

'Man, know thyself, need give no fear to any. That natively we are composed so much of devil, need not blind us to the angel still within. That now we know man was not first spirit and then flesh, first angel and then sinner, but arose from mud to man, need not discourage us. The path of progress has been through æons for all the race. We are 'heirs of all the ages, foremost in the files of time.' Each individual to-day profits by the failures and triumphs, the sufferings and sorrows of the age-unfolding race.

We have far less to triumph over than the ape-man, half beast, half human, who antedated human history. Yet traces of him linger still, and our battle is to wipe them all away from the table of our memory. But let us not forget that by the power of habit we can conquer all. 'Use almost can change the stamp of Nature.' We can indeed by right usage make ourselves anew and 'master the devil and throw him out with wondrous potency.'

THE 'Daily Telegraph,' of the 8th inst., in its review of two new books, admits that Spiritualism is gaining ground, but says: 'Spiritualism, occultism, flat contradictions to both sense and reason, flourish and abound in our midst, and the only serviceable parallel is that period in the Roman Empire in which, as the satirist says, "the Orontes flowed into the River Tiber." . . . The most significant feature in books like those which Mr. Bennett and Miss Underhill have composed is their evident appeal to men and women of the present generation, who, having quarrelled with creeds, attempt to satisfy the yearning of their souls with the strangest bits of heterogeneous wisdom, voiced by the dreaming imaginations of the East. Mysticism is alike very old and very new, and has always accompanied the growth of definite knowledge and a definite creed as a constant but impalpable background. Men and women, as the French might say, "pay themselves with words," and think they have attained to mystical doctrines; then, as has invariably happened in the course of history, a mystical epoch provokes violent reactions, and we have a rebirth of empiricism, a hard and crude reliance on actual, insistent facts. Doubtless this, too, will come; but for the present the mystics have it all their own way.' There is much truth in that shrewd observation, 'men and women pay themselves with words and think they have attained to mystical doctrines,' but, as regards Spiritualism, we deny that it contradicts sense and reason, for it is empirical and relies on 'actual, insistent facts.'

#### THE BROADENING OF THEOLOGY.

The 'Christian Commonwealth,' of October 6th, gives in full a statement of belief drawn up by a student in a Wesleyan Theological College, Mr. A. M. Chirgwin, as a result of which he was expelled from the Methodist Church, for the reason that the standpoint taken is 'entirely different from that usually accepted in Methodist circles,' although it is chiefly 'a matter of attitude and emphasis.' As will be seen, the young man's views are those naturally resulting from a recognition of the essentially spiritual nature of man, and as such are in accord with the Spiritualist philosophy. Among other opinions enumerated are the following:—

As to the dogma of the Divinity of our Lord, the only distinction I can draw between Godhead and manhood is that manhood is Godhead expressed on a certain plane. All life is an expression of immanent Deity, and manhood is its expression on a certain (viz., the human) level, its fullest and most perfect expression on that plane being in Jesus. The difference, then, that I recognise between Jesus and ourselves is one of degree and not of kind, but the degree is so great as almost, if not quite, to amount to one of kind. . . . In Jesus we see humanity and Deity meet, and we see also that this incarnate spirit of humanity is a real and intrinsic part of Deity.

Mr. Chirgwin regards 'the Eternal Christ' as being 'the manward side of Deity'; because of his life and death Jesus, the man, became identified with the Eternal Christ: 'Christianity's crowning contribution to the world's spiritual thinking is the conception of the humanity of God and the divinity of man.' We are not to set a limit to our knowledge of God because of bygone revelations:—

Our knowledge of God is ever increasing, and to that extent God is ever becoming progressively more known and more knowable, and so progressively more immanent. Jesus could not express the whole of God. He is only the most perfect expression of the manward, or Eternal Christ, aspect of Deity.

Yet a fuller revelation may become possible, as human nature evolves sufficiently to permit of a more perfect expression of Deity on the human plane. The object of religion, as a means by which man comes to recognise his real nature and his relationship to God, is further set forth in the paragraphs treating of the Atonement, which is thus described:—

Atonement is the upward struggle of the Immanent God. It is a world-process of vicarious suffering (not punishment) when that suffering is simply and entirely the expression of love. It is the effort of Divine Love to uplift humanity, to release it from the matrix of the merely animal life, and to lift it into a life of deep and true oneness with the Father, so that our life is hid with Christ in God. This is the Atonement. This vicarious suffering is an eternal law of the universe, and is the sole method of human salvation. It is partially and one-sidedly expressed in the aphorism, 'Wouldst thou be saved? Then rise and be a saviour.' This vicarious suffering is only the expression of Divine Love in human life: God energising in man. It is not an event, but an age-long process.

The work of Jesus did not consist in doing something which changed God's attitude towards man, but rather in showing forth in its most perfect form the mutual relationship between God and man; and, following this perfect ideal, Mr. Chirgwin thus sets forth his own 'evangel':—

My aims as a preacher and minister are to get men and women to take into their lives the principles that guided the life of Jesus, and so to contribute to the utmost of their power to the sum: total of human good; to bring all men to the knowledge that God is love, and to lead them into the fellowship of that love; to this end to persuade men to live out their lives in terms of the larger life of humanity; to help on all those evidences of the uprising of the human spirit, which, making for righteousness and a fuller life, go under the name of Socialism; to work for the establishment of the Kingdom of God upon the earth; to bring men to love God with their whole heart and their neighbours as themselves.

As the Rev. T. Rhondda Williams expresses it in the same issue of the 'Christian Commonwealth' (October 6th), Christianity should enable us to 'discover the Deeper Life,' and 'to bring all life into harmony with it.' This is the true redemption—a transformation of life.

## OCCULT CHEMISTRY—WHAT IS THE EVIDENCE ?

We have frequently been perplexed by the reticence of those who state the results of 'the higher clairvoyance,' as practised by certain Theosophists, as to the manner in which these investigations were conducted; and none of them have been more remarkable than those described by Mrs. Besant under the name of 'Occult Chemistry.' It is claimed that by clairvoyant vision of a special type the forms of the atoms of various substances can be described and even drawn, and these drawings have been published. In the 'Theosophist' for October Mr. Johan van Manen describes the method by which these researches were carried on. The first suggestion seems to have come during an afternoon walk in 1895, when Mr. Sinnett brought up the subject of the constitution of the chemical elements and 'ventured the question whether it could be ascertained by the help of occult powers.' Mrs. Besant and Mr. Leadbeater expressed their willingness to try, so 'the various members of the party let themselves gently down on the grass' (they had reached 'a sloping bank beside the Finchley-road') and the two seers commenced operations. They had already acquired the power of magnification in clairvoyance, and they began to describe what they saw. If one of them noticed a particular structure the other would say that he or she saw it also, and would add further details. One of them would describe 'two interlaced triangles' (hydrogen) or 'a queer egg-like mass of floating bodies, in the midst of which is a big balloon-shaped structure (nitrogen); or, again, 'a thing not unlike a corded bale' (carbon). Of course, some might be disposed to put this down to a vivid imagination combined with thought-transference and mutual suggestion, but we must suppose that in a prolonged research such self-deception would be impossible. Moreover, it appears that the results obtained are in accord with those received through spirit teachings, for we are told that 'Babbitt's book on "Principles of Light and Colour" (published in 1878), which was largely written with the help of "spirits," and in which we find the drawing of the ultimate atom so much resembling the drawing given in her article, was known to Mrs. Besant and is quoted by her.' After this preliminary survey of the field, the matter rested for twelve years.

In the early part of 1907 the subject was again brought up as a good one for research. While Mrs. Besant, Mr. Leadbeater, and others were staying near Dresden they devoted their afternoons, 'between lunch and afternoon tea,' to the process of 'looking up' the elements, and Mr. Leadbeater once devoted a whole morning to the drawing of diagrams of gold, gazing for the purpose at a twenty mark gold piece. But 'the investigation was generally made in the open, in some quiet and beautiful spot of the surrounding woods.' Some of the rarer elements were studied in the Dresden Geological Museum, and here a further discovery of occult power was made. Finding the museum closed one day for a local festival, the seers sat down on a bench in the open space behind the museum, and it occurred to Mr. Leadbeater to try whether his vision might not be telescopic as well as microscopic. So as he could not lean over the cases and gaze at the minerals, he 'made his effort to penetrate into the closed building,' first by etheric clairvoyance finding the specimens, then by gradual magnification picking out the substances he wished to examine. Most wonderful of all, he found not only that he could do this just as well from the village eight miles away, but that 'on this planet there are no prohibitive distances for it.' When he wanted a few sample atoms for breaking up and counting the particles, he simply 'subtilised' them from the required substances in the museum, and handed them over to his accessory after the fact for 'disintegration.' The legal bearings of this surreptitious abstraction are amusingly discussed by Mr. Van Manen, but perhaps after all it was only the etheric counterparts of the substances which were thus abstracted from the possession of the State of Saxony. We hope that the power of 'subtilising' valuable metallic deposits, say, in bank strong-rooms, will not become unduly general.

There is mention in this article of a private museum kept by the great hierarchy of adepts for the use of its members and students. It contains a piece of solid mercury, which was studied by these indefatigable investigators of occult chemistry. So that for those who, like Alice, possess the secret of popping down the rabbit-hole between lunch and afternoon tea, there is no knowing what 'Wonderland' they may find open to their explorations.

## CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

On Thursday, the 7th inst., there was a large gathering of the Members, Associates and friends of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, the occasion being the annual *Conversazione* with which the lecture season of the Alliance commences. The pleasant social atmosphere which prevailed gave excellent conditions to the mediums, Miss S. McCreddie and Mr. A. V. Peters, who each gave a large number of descriptions of the spirit friends whom they saw, clairvoyantly, near to persons in the audience. In several instances brief messages were also given, the descriptions being, in most cases, readily recognised.

MR. H. WITTHALL, chairman, in opening the proceedings and introducing the mediums, expressed his pleasure at seeing so large an audience, and in the name of the aged President, Mr. Dawson Rogers (now quite unable to take any part in the movement), on behalf of the Council, and of the spirit friends of the Alliance, he gave them all a hearty welcome, and hoped that those who were present for the first time might become Members, or at least Associates.

As would be seen from the published announcements, the programme this Session was an unusually long one; some excellent lecturers had been secured, and although the work of the Alliance was mostly confined to the Council, the Members and Associates could also do their part in moulding public opinion regarding Spiritualism by presenting the subject in an attractive way, and by seeking to *live up* to the principles it taught. He had been assured by many spirit friends that Spiritualism was growing rapidly and would ultimately triumph over all opposition; but it largely depended on Spiritualists themselves whether its success would be speedy. In addition to presenting Spiritualism to their friends they should persuade them to join the Alliance and to attend the Friday afternoon gatherings, where they would learn something of its philosophy as taught by an intelligent spirit who knew whereof he spoke, and thus be prepared for the séances on Tuesday afternoons, at which clairvoyant descriptions of spirits are given. It should be specially remembered that most persons are unable to appreciate the phenomena until their minds have been prepared as to the possibility of such occurrences, and this preparation should be the work of every Spiritualist who desires that the truth of spirit intercourse should be universally accepted.

One feature of interest was the fact that reports were taken of the clairvoyant descriptions given by Miss McCreddie and Mr. Peters. Copies of these reports will be sent to those persons who received the descriptions, so that they may read them over and, as far as possible, verify the points which led to the identification of their spirit friends.

During the evening Mr. Karl Kaps' band gave a selection of excellent music under the leadership of Mr. Kaps himself. Altogether, the gathering was a specially interesting one; the happy and hopeful feeling that prevailed augured well for the success of the work of the Alliance during the forthcoming session.

TO CORRESPONDENTS.—H. Bryceson. Yes, Mrs. Besant's Address will be fully reported, commencing in 'LIGHT' of the 30th inst.

R. H. Roofe.—We do not know any Spiritualist or inquirer residing at Tidworth, Hants.

A. T. Verrier.—The Article recently quoted by the 'Bristol Mercury' appeared in 'LIGHT,' p. 514, in 1905!

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### A VOICE FROM A RECTORY.

The title of the Rev. J. O. Bevan's new book, 'The Genesis and Evolution of the Individual Soul Scientifically Treated' (London: Williams and Norgate) might well be thought too large a claim. Some will think it an impossible claim. If the word had been 'demonstrated,' the objection would stand; but 'treated' is a word of quite sufficient modesty.

Mr. Bevan firmly holds that Man is dual, soul and body: and he as firmly holds that soul and body are, in their genesis, and now in their evolution, one. That is to say, 'the soul is immanent from the beginning; from the origin of the first primitive life-cell (even as a bud is immanent in the root); but that it is not evidenced in outward and particular manifestation until the evolutionary period is fulfilled.' All life is a derivation or outflow from 'a Universal Expression,' consisting of 'an infinite series of which the primary terms are: non-sentient body + sentient body + mind + soul + spirit + . . . + a long succession of progressive terms now unknown to us mortals, either as to character or degree.'

Mr. Bevan boldly tackles the difficult subject of generation, and attempts to trace the genesis of soul in its combination with body as a natural process. Into this we cannot follow him, though his study is a keen and exciting one. Suffice it to say that 'a body-element' as well as 'a soul-element' are, in his opinion, involved in the process, and that both are vitally related to all preceding generations as well as bearing the impress of the individuals whence the life principle has proceeded. There is nothing particularly novel in that opinion, involved as it is in the law of heredity, but, by those who regard it as sufficient, it quite disposes of the notion of reincarnation; and, in fact, leaves no vacancy.

The chief interest of this book for us is in its side issues, connected with the general subject of spirit-life, everywhere revealing a modern, alert, well-informed and open mind. The writer is well-grounded on the fundamental doctrine of discrete degrees from which it follows that substances may interpenetrate and remain independent. He suggests that Nature has sights we cannot see and sounds we cannot hear; hence an infinity of worlds may exist, not without but within one another; 'so that the space with which we are now familiar—the very room in which we may be gathered together—even on the instant—may be the arena of a complex series of spiritual

experiences.' Once upon a time, people talked of three worlds, Heaven, Hell, and Earth, just as we talk of Paris, London, and Berlin. Now, says Mr. Bevan, we believe in a series of heavens and hells, and that they could be without us, within us, and around. Therefore, 'mathematically speaking,' death may be only our promotion to space of higher dimensions than three, but in a world interpenetrating our present universe in all directions.

Of course, these thoughts give direction and character to all our ideas as to human destiny in the life to come. Once it sufficed to say that one would 'go to heaven,' and that another would 'go to hell': and both straight away, unless the old notion of a bodily resurrection and a postponed judgment day called a halt. Thus, as Mr. Bevan reminds us, the secretary of the late Mr. Spurgeon thought it quite proper to say that 'the master entered heaven at 11.30 a.m.,' and, if asked, he would probably have been willing to suggest that he was introduced to Jesus at 11.40 and, before midday, saw God on His great white throne. How crude it all is!

Mr. Spurgeon himself always consistently taught that heaven was purely a place for enjoyment and 'praise,' with music and singing and crowns and garlands and palms, with never a hand to help a poor devil out of hell: all of which was as cruel as it was crude: but a few years ago, it was 'orthodox.' Mr. Bevan is much to be preferred. He finds heaven in greater consciousness of the presence of God, of the value of work, of hopefulness, and a greater assurance of victory. The salt of life, he says, is expenditure of effort in a good cause, in progress, in something accomplished, in the utilisation of powers of love, trust, faith and hope; including, one would naturally suppose, enterprise in the hells, in the spirit of his remark that in successive celestial spheres special duties will be laid upon those whose experiences in this present dispensation fitted them to undertake novel and more serious responsibilities. He goes even a step farther, and says boldly:—

In this treatise, the principle of development is assumed to operate through all the kingdoms of God, to the end that a continuously higher state (lived under similar moral and spiritual conditions) would be reached. Through severer tasks involving labour, conflict, success, and even failure—this being not exactly failure as we count failure, but a limitation of success—in the end, inducing greater responsibility, calling forth larger ambition, increased resistance to evil (i. e., to adverse influence), enlarged conscious effort towards full realisation of the ideal—all eventuating in fuller apprehension of Divine support and approval.

This will fully satisfy the most ardent Spiritualist as an indication of what is likely to happen both to the 'saved' and the 'lost' on the other side. All we ask is—full opportunity for service for the one, and recovery and the possibility of unhindered advance for the other.

Mr. Bevan, though, of course, quite sympathetic, is not a robust advocate of Spiritualism, or does not care to stand forth as that in his book. After a cautious reference to our limited knowledge of the interaction of Soul and Body, he says: 'It is true that certain claims to knowledge are made by so-called "Spiritualists," based upon the supposition that the Spirit exists after dissolution, with its consciousness, memory, and powers of thought and communication practically unimpaired, so that it is able to communicate with inquirers on earth by means of signals transmitted through the intervention of a sympathetic human medium. The phenomena manifested at séances do not appeal to most thinkers, or fit in with a normal rule of life—a conclusion which appears to us to be weak both in conception and expression, for, surely, if the spirit-world is what this writer says it is; if it is interblended with this physical plane and mode of existence, so that



the spirit people could assemble in rooms where we are discussing them, it is the most natural thing to imagine that they might like to take a hand in the discussion. That ought to be 'normal'; and the really amazing thing so far is, that it is not.

### OLD AND NEW IDEALS.

Mrs. Besant, in her lectures delivered to the public during her stay in London last year, which have just been published,\* takes a comprehensive survey of the present transition period. Speaking of the recent past as a time of deadlock in religion, science, and art, as well as in social conditions, she refers hopefully to the future as containing the promise of the opening of new doors in all these great branches of human life and effort. The undermining of the historical bases of Christianity by modern research, the disappearance of an extra-cosmic God from the world of thought, the distinction that is being drawn between 'the personality of Jesus and the larger revelation of the Christ,' all these things mark a transition which is throwing the emphasis of religion more into the domain of morals. Though morals have their basis in conscience and reason, 'it is not enough,' she says, 'to teach that men should follow conscience and reason unless you train the reason and illuminate the conscience.' The relationship between the part and the whole of man to the universe 'is to be learnt by religion only, and by the deathless immortality of the divine Spirit in man.'

Science has come to a deadlock because it is confronted with new subjects for study which are too minute, too subtle, to be observed by the old methods; 'the instruments of brass, of glass, may even of sensitive needles, are not fine enough to carry investigation further.' Psychology depends upon facts which have been forced on the notice of scientific men by the mesmerists, Spiritualists and others on whom science looks down as 'outside the pale of scientific respect.' Science can rearrange and relabel these facts, but 'it has no theory into which they can fit, and no explanation which arranges them in a rational order.' Medicine is in much the same plight: it is finding that health is obtained by pure food and right living, and not by 'poisonings, however carefully graduated.'

But in all these directions new doors are opening, and new methods are being applied. These consist in the cultivation of the finer faculties: 'after much intensification of the present organs of sense, newer organs will begin to show themselves—those which will unfold to us the world on the other side of death.' We shall investigate in our astral bodies, which belong to that other world, and register the results by reason of the greater sensitiveness of our physical bodies. This opening of new powers shows that a new 'sub-race' is beginning even at the present time:—

Not only the physical body is growing finer, but in addition to that our next body is organising itself and gradually unfolding its powers, the body that we are wearing now, through which our emotions are showing, and which we shall wear on the other side of death as well. For when we pass through death we do not pass unclothed into another world; we throw off this denser garment of the physical body, but, penetrating that, interfused and intermingling with that even now, is the finer matter of the world on the other side of death, growing into a body ready for our use in that further world, and organising itself gradually for the experiences that we shall there meet.

This is good Spiritualism, and makes us welcome Mrs. Besant all the more heartily to our Alliance platform on Thursday next, when she will probably enlarge still further upon the naturalness of communication with all planes of existence with which we have already something in common, whether we are aware of it or not. These considerations affect religion, as bringing us into touch, not merely with the finer worlds of matter but with the true spiritual regions of

the universe—'with the spiritual realities which belong to the spiritual life.' The existence of God can be apprehended only by the unfolding of the spiritual nature, which is itself divine, 'and, because itself is God, knows that God of which it is the offspring.'

New doors are opening in science through the developments of the perception of a semi-physical world; in medicine these faculties have already been utilised in clairvoyant diagnosis, and in healing by suggestion in its various forms. Art is finding its vocation in the expression of higher perceptions whether pictorially or in music. Social conditions are showing good hope of improvement through the recognition of the principle of brotherhood, and the drawing together of nations and even of religions. The Coming Race will recognise unity as an essential and fundamental principle, and its finer sensibilities will demand sweeter and better environments in home, school, and factory, more suitable nourishment, and the increased practice of meditation. The Coming Race will 'build a civilisation happy, glorious, beautiful and free, but in which it shall be realised that the greatest freedom expresses itself in the greatest service.' These themes, and others arising from them, are further enlarged upon in the lectures on 'The Coming Christ,' and 'The Larger Consciousness,' and are summed up in that on 'The Place of Theosophy in the Coming Civilisation.'

Teaching of a more detailed character, addressed especially to those who have made some advance in the study of Theosophy, is contained in the lectures forming the second part of this book. The sacraments in the churches are explained on the basis of spiritual power conveyed by the vehicles used, with references to a passing of magnetism at the ordination of priests, and to means of obtaining illumination through contemplation of the mysteries foreshadowed. The lecture on 'The Nature of the Christ' should be carefully studied. Mrs. Besant holds that 'there is only one Supreme Teacher of mankind,' known by various names, none more appropriate than that of the Bodhisattva—the 'Wisdom-Truth.' In this Supreme Teacher all religions draw together, to Him they look up 'through Masters who specifically belong to the various faiths of the world,' for His manifestations are not limited to an age, nor to a race, nor to the past, but may again enlighten the world with spiritual wisdom, and strike the keynote of a new civilisation.

### MYSTERIOUS FOOTSTEPS.

'Psychische Studien' reports, on the authority of a responsible correspondent, some peculiar occurrences in a house at Stuttgart, the second floor of which has been tenanted by various families who have speedily left it on account of the same disturbances. The son of the present occupant is a young man of scientific education, who is 'in no way superstitious,' and has tried to find a normal explanation of the mysterious noises which originate in one particular room, the one in which he sleeps. His experiences are thus narrated:—

At certain times, and especially late at night, he suddenly hears a noise as though a large dog was going about the room with a heavy tread, or as though some animal was leaping from a chair on to the floor. This gentleman, who is not easily frightened, went repeatedly to the spot from which the sound appeared to proceed, but the noise did not cease. At times, in addition, he heard the heavy tread of a man, who appeared to rise from his chair, push it back, cross the room and go out at the door, while the dog's footsteps could be plainly distinguished following him into the next room. The door between the two rooms was closed, and when the young man opened it he heard the same footsteps, which proceeded as far as the middle of the outer room and there suddenly ceased. The sounds were heard by others in the house, who came out of their rooms to see what was the matter. Sounds have also been heard as though someone was turning over papers lying on the table. On certain nights the young man has been unable to sleep, though he usually enjoys undisturbed slumber; at times he feels a cool wind blowing on his face, although his bed is not near either door or window. A brother of his, passing a night in the same room, had similar experiences,

\* The Changing World, and Lectures to Theosophical Students. Fifteen Lectures delivered in London during 1909. By ANNIE BESANT. Theosophical Publishing Society. Price 3s. 6d. net.

and said that he had seen someone in the room during the night. There is a dog in the house, but it absolutely refuses to stay in that particular room.

The correspondent who reports these circumstances solicits the aid of clairvoyants, or rather sensitives, in investigating the matter, and if this is obtained further details may be given in due course.

#### A BOOK ABOUT THE MESSIAH.

The author of 'God the Beautiful, an Artist's Creed,' a book which has been translated into Japanese, Italian and German, has this year brought out another book entitled, 'Our Lord's Preparation for the Messiahship.' It is a reverent and thoughtful work; and the author tells us in his preface that his aim has been to follow the growth of the beautiful character of Jesus by considering the training of the years preceding his ministry. With this object he sets before his readers outlines of the teaching of the Essenes, of Philo, of Buddha, and those contained in the literature of the Jews and of the Greeks.

The volume contains much interesting information concerning the traditions of the various religions: the religion of Egypt with its cult of Osiris, 'the resurrected one'; of Persia, with its saviour Mithras, 'the first-begotten son,' who was 'put to death as a sacrifice and rose from the dead on the 25th of March.' The author has evidently studied these traditions very carefully, and one wishes that he had more frequently named the authorities on which his statements are based and the dates at which certain legends similar to the Christian beliefs are known to have been in writing. It would be particularly interesting to have further details about the cult of Adonai, or Adonis, which he says extended all over Greece and Syria and even into Jerusalem. He tells us that in Alexandria at the time of Christ, at the ceremony in honour of Adonai (March 25th), 'the joyful shout was raised by the officiating priest: "Adonai lives and is risen again."'

This, and more besides, is of considerable interest, and the reader would like to have plentiful footnotes directing him to the sources where he might study these correspondences for himself.

This book is serviceable in showing that the New Testament cannot be rightly estimated unless it is studied in connection with the legends and literature current in the Roman Empire at the time it was written. The author cites the rock inscriptions engraved by order of the Indian Emperor, Asoka, who died 298 B.C., to show how widespread were Buddhist missions. This Emperor sent preachers of the Buddhist faith to the kings of Antioch, Epirus, Macedonia, Cyrene, and to the founder of the Alexandrian Library, Ptolemy Philadelphus, so that it is easy to understand that Buddhist precepts might have been well known to Jesus, and that he might have incorporated them into his discourses.

With regard to the Essenes, the author shows that there exist points of contact between their teachings and customs and those of the Christ, although, perhaps, these are hardly more than would be likely to occur between any Prophet of the Kingdom of the Spirit and a religious community based on such spiritual principles as those professed by this sect. There is no evidence sufficient to authorise the assumption that Jesus was a member of an Essene community established near the Dead Sea. That is a point which can neither be proved nor disproved; this is the weak side of the book. It is fanciful: 'much of it can only be problematical,' says the author; this states the case mildly. One might more correctly say that, in relation to the history of Jesus, the only fact stated which is not problematical is, that the ideas and influences dealt with in this book were current in Judæa in the first century of our era, and that it is therefore probable that they formed part of the mental environment in which Jesus of Nazareth grew to manhood, and influenced the form of his teaching.

From this point of view the work contains much interesting information, although the book would have been more

impressive if it had not been thrown into the form of a narrative of the early life of the Messiah, with purely imaginary incidents, lengthy dialogues and discourses, some of which are put into the mouth of Jesus, others are supposed to have been made by the Superior of the Essene Brotherhood, another by a Buddhist, &c. The narrative is not sufficiently dramatic to justify its fictitious character; in places, in spite of the reverent intention of the writer, it becomes commonplace, owing to the attempt to enter too closely into uncertain details.

Even though the author recognises the greatness of the personality as a factor in the result, one yet feels that his desire to account as far as possible for the fact of Jesus and his teaching dominates the whole work. He does not seem to realise, or at least he does not sufficiently emphasise, the truth that nothing that is sublime can be really *accounted for* by analysing the circumstances which led up to it, or even the elements of which it is composed. The scientific tendencies of modern thought impel men to make these analyses, and at the same time tempt them to forget the fact we have just stated. Carlyle refers to this when he says:—

Show our critics a great man, they begin to what they call 'account' for him: not to worship him, but take the dimensions of him. He was the 'creature of the time,' they say; 'the Time called him forth.' . . . The Time called him forth! Alas! we have known Times *call* loudly enough for their great man; but not find him when they called! He was not there; Providence had not sent him; the Time, *calling* its loudest, had to go down to confusion and wreck because he would not come when called. ('Heroes and Hero-Worship.' Lecture I.)

Consistently with this tendency we find that the writer desires 'a revised Canon of the New Testament, where all the allegorical and miraculous elements would be relegated to the domain of poetry and romance, and would be interpreted only from this true point of view. There should also be excluded or rectified any recorded incident which is inconsistent with . . . the divine ideal which he [Jesus] represents' (p. 327). In short, we see that he wants to rule out everything that cannot be readily *accounted for*, everything that does not fit into his idea of what *should be*.

A study like this helps us to understand, by force of contrast, why, perhaps, Peter and John, and those who were in immediate contact with Jesus Christ, pass over in silence the years of preparation for the ministry. They were not anxious to disprove or to prove that he had said things that others had or had not already said. The originality of their Master did not consist, for them, in saying or doing new things, it consisted in the personality of him who thus spake and acted: a personality whose influence inspired them with new life and has mightily attracted and uplifted mankind for well-nigh two thousand years.

H. A. DALLAS.

FUND OF BENEVOLENCE.—The Secretary to the National Fund of Benevolence informs us that he has issued a circular urging that a united effort should be made to raise a sufficient provision for the work of this fund by collections at the services held on Sunday next, the 17th. The appeal is addressed to all societies, whether connected with the National Union or not, and the claims of aged and needy Spiritualists for succour, even if they do not belong to any societies, are strongly urged. We hope that this Benevolent Sunday will be duly borne in mind, and that a generous response will be made to the appeal.

TALES FROM OTHER SPHERES.—Two books recently published contain narratives of events purporting to take place in other spheres of existence. 'A King of Mars,' by Avis Hekking (John Long) was written through 'Planchette' by a lady living near Paris, who has been a medium from childhood. It is a thrilling tale of adventure, and purports to describe 'the last rebellion in Mars.' In the other book, 'Beatrice the Sixteenth,' by Irene Clyde (George Bell and Sons), the narrator is plunged suddenly into another world, whose relations with our physical universe are not precisely stated. The conditions there are very singular, and not easily comprehensible, consequently the story somewhat lacks what may be called human interest. Nor do we altogether see what bearing these books have on Spiritualism, as far as the narratives themselves are concerned.

## THE HEREAFTER.

ABSTRACT OF A SERMON BY THE REV. HEBER NEWTON.

*(Continued from page 489.)*

A man's moral qualities are unaffected by the process of passage from one stage of existence to another. The man that is tender and affectionate here will be loving there. The selfish man before death will continue to be a selfish man after death: the materially-minded on earth will remain the materially-minded on emerging from earth upon some other sphere, until the discipline of experience shall awaken in the true self the desire for better things.

You will start in the other life just as you have made yourself in this life. You carry over with you, into your life beyond, the capital that you have accumulated in your soul here. To 'lay up treasure in heaven' you must lay up treasures in the heaven within you. Only thus can you take a letter of credit to the celestial city. There must be rewards and punishments in the life beyond if it is a real life. There are rewards and punishments here, because this is a real life. Generally speaking, virtue brings on earth its own reward, and vice insures here its own punishment. In the long run the good man succeeds and the bad man fails. Even where this law does not seem to hold, it does, none the less, hold unescapably. When the good man fails, he succeeds. He succeeds in the true and only success of life—the maintenance of his integrity, the preservation of his character, he keeps his soul alive. He preserves the image of God within him. Even when the bad man succeeds, he fails. His is the true and only failure of earth—the collapse of character; the bankruptcy of spirit, the loss of life, which is but another name for soul. God needs no vindication of his government, even on earth. 'Verily, I say unto you, they have their reward.' They have what they go after—these smug, sleek, successful hypocrites; 'and verily I say unto you,' thus the Master might have added, 'they have their own punishment.' As it is here on earth so will it be in the life beyond; but the rewards and punishments are not artificially disposed or imposed, not arbitrarily given or inflicted—they are natural issues of character, man is his own destiny: he crowns himself among the blessed or damns himself among the cursed: he carries his heaven with him through death into the hereafter. He lays its foundation here and rears its superstructure there. A man carries his own hell with him—through death, into the hereafter. He imprisons himself within his sins here, and those prison walls grow round him, seen, perhaps, and realised for the first time in the hereafter. God does not reward man nor punish him, man rewards and punishes himself. He cannot miss his heaven if he has been heavenly-minded on earth; he cannot skip his hell if he has been hellish in spirit in this world. 'Whatsoever a man soweth, that shall he also reap.'

There is no such thing as living in soul sin up to the day of death—wallowing in wantonness, stifling the spirit in sensuality, clutching at gold and murdering the bodies and souls of one's brothers to get it—and then, by 'experiencing religion,' or by receiving extreme unction at the last hour going straight into a heaven of holiness. You will start in the other life just as you have made yourself in this life.

The 'judgment day' is not a page of history, but a drama of the soul. It is not a fact of prose but a symbol of the imagination. It is not a day to be fixed by any celestial chronology—it is every day in a man's life. Each day you and I are judging ourselves—approving or condemning ourselves in the light of God; and thus preparing for ourselves the rewards of a heaven or the punishments of a hell. But this there may be of a judgment day to come—the sudden awakening of a man's soul, in the blinding light of the unseen world, to realise what a fool he has made of himself and really to know himself for the first time! Heaven and hell are not, however, located in space—they are located in mind. No latitude or longitude will determine for you the site of either heaven or hell. You will not find them by voyaging through the archipelagoes of space. Satan sighs: 'Me miserable, which way

shall I fly? myself am hell.' An angel sings: 'Me blessed, which way shall I fly? myself am heaven.'

Heaven and hell are not shut off from each other as we traditionally conceive of them. Heaven and hell commingle upon earth. You leave heaven behind you in one home, whose door closes upon you, and you find hell back of the next door through which you enter. Heaven is upon your right hand and hell is upon your left hand, as between two friends you take your afternoon walk. There are, indeed, spiritual classifications on earth. How should there not be? Men group themselves here according to their moral affiliations. The good seek the society of the good, and the evil seek the company of the evil. You know in what part of the city to go if you desire the company of intelligence and culture and character. You need not ask the policeman where to go if you want to find the gambling hell and the bagnio.

Judas 'went into his own place'—that was his doom, he could go nowhere else. By every law of natural affiliation he must seek out his own. By every law of natural gravitation he must descend to his own level. But Jesus also went to his own place, beautiful and blessed. Every man tends to find his own place on earth, and he will go to his own place when he leaves earth with swifter, surer steps. On earth these spiritual groupings are fluent: the classes are not castes. Goodness trips and falls, and then drops out of its own true place for a time and tumbles into a temporary place, out of which it must rise again. The jail-bird reforms and his old surroundings become abhorrent to him. He is no longer found in the group in the groggery, among the wild-eyed watchers over the gambling table. His 'pals' miss him in his wonted resorts. They can find him, if they know how; but it will be in places of another sort. Thus the soul, in its stages of progress, readjusts its environment to its own condition, and changes its states.

All this strange sorting of souls, this strange placing of spirits, goes on in one superficially indistinguishable mass of human life: the good and the evil jostling against each other; the spheres of heaven and hell impinging on each other, sliding forever into each other. Why, then, should we wonder that it should be so hereafter? How could there be any helpfulness for those whom we term 'the lost'—how could the good reach out their hands to succour their brothers, who have not won character—were it not for this continued contiguity of souls throughout the universe, whereby all sorts and conditions of spirits commingle freely?

Character itself—is it ever fixed and final on earth? Up to the last hour of life the good man may trip and fall. 'Come quickly, O death,' sighed the great Marcus, on his imperial throne, 'lest I forget myself!' Even up to the last hour of life the bad man may reform. Saint and sinner may change places even in the shadow of death.

Why, then, may it not be so hereafter? Certainly death itself, the mere physical process, cannot fix character. There is no such spiritual fixative in a physical process. If Lucifer and his fellow-angels fell from heaven, other Lucifers may fall again. Sweet-souled Robbie Burns had the prophetic gift when he thought that 'auld Nickie Ben' 'might tak' a thocht and mend.' This is the infinite possibility which life holds within itself forever and forever. The sinners in the deepest bowels of hell may wing their cries to God for the help that 'bringeth salvation.' It is the sheerest audacity of dogmatism that undertakes to deny the endless possibilities of change in character.

That great prophetic vision of the early Christian ages is coming to be seen in its true light. We would not now care to erase from our creed the words 'He descended into hell.' Even in the most literal interpretation of them we can believe them now, as our fathers dared not to believe them.

The noble men who have achieved the most brilliant success in prison-discipline thoroughly believe that eventually success will be measured by the restoration of the criminal. Repentance, reformation, rehabilitation—these are the stages of the recovery of lost souls in our earthly hells. If earth can open the prison doors, shall they remain closed in the hereafter? So far as we can see, the pains of prison punishment over there

are purifying—the sufferings of the hells in the beyond are remedial. The work of all true society, whether in the world seen or in the world unseen, is to carry on this redeeming, restoring, renewing work of God in man. For this end are all the institutions of social life both here and in the hereafter—there, however, mightily re-enforced by the developed powers, mental and moral, of good men.

This thought may give us infinite comfort concerning those who so mightily need a change. Most men are badly handicapped in their conditions on earth. Between heredity and environment there is a poor chance for most of us, but what moral miracles changed conditions work upon weak and undeveloped characters! Nay, even those whom we call, distinctively and essentially, the bad, change, under new conditions—under wiser and truer treatment. The kindergarten remakes the waif of the street. The reformatory makes over again the youthful criminal. Modern penology, the true science of punishment in our great nineteenth century prisons, is accomplishing the supreme moral miracle of life—turning sinners into saints, convicts into men of character.

What, then, the miraculous effects of such a change of conditions as becomes possible in passing from earth into the life beyond! The material conditions, which now make so mightily for evil, fall away from the soul. The temptation that here thrusts itself upon one at every hand slips into the background. Increasing powers of helpfulness, in the increasing development of life among the good, make the reforms of earth seem child's play in comparison with those miracles then to be accomplished. Wiser treatment from those who have grown luminous in the higher life will revolutionise man's work for his fellows.

Hell, then, is no finality in the worlds beyond our earthly hells, any more than in the world here and now. Character gathers impetus by movement, strength and solidity by action. There comes a day when, to all intents and purposes, it must be true that a man 'cannot sin, because he is born of God.'

#### THE BAILEY SEANCES IN WELLINGTON.

The New Zealand 'Message of Life,' for September, says:—

The Bailey séances in Wellington, under the auspices of the Wellington Association and the conductorship of Mr. Wm. McLean, have created more comment than anything of the kind before, but the Philistines came upon the poor sensitive as they did upon Samson; they searched him, thumped him all over, opened his jaws and looked down his throat, jumped upon his coat and, in fact, subjected him to indignities of all kinds at every sitting. And then Bailey was helped into a sack with two arm holes, and again into a cage of mosquito netting, and the knowing ones were prepared to bet that no apport could appear. The Hindu controls asked that the light be lowered one minute. It was done, and the next moment a little bird was fluttering in Bailey's hands. This was an astonishing feat, and those who were so wise in their own conceit were beaten. Did they acknowledge it? Oh, no. They cudgelled their brains for further precaution, made the medium strip, and every piece of the clothing he was allowed to wear was microscopically examined and pressed and thumped, and the unpretentious medium went into the sack and the cage as before, and now two birds were seen instead of one; and on another occasion three birds. Then again two birds arrived; everyone saw them, and when the light was turned down again for a minute one bird disappeared. How the Hindu controls must have laughed at the discomfiture of the wise men (!) who rubbed their eyes to make sure they were not hypnotised. The Wellington Press, unable to prove fraud, subjected Mr. Bailey to a daily process of 'bull-baiting,' and opened their columns to all kinds of stupid suggestions as to how the birds were smuggled in. Then the Press tried to score by telling the public how the controls used bad grammar, told nothing new, and so on. Believing that a wire cage would stop manifestations one was secured, but it did not avail. And after all the scepticism and abuse the medium stands before the public as genuine, and those who sought his downfall are confounded. They refuse to acknowledge spiritual forces, and wallow in the mire of ignorance. How success was attained at all in the midst of the most inharmonious of conditions is surprising. It was said of the Nazarene that he 'could not do many mighty works' in one place 'because of their unbelief,' which shows how conditions affected him.

#### JOTTINGS.

It is generally understood that Theosophists do not believe in spirit return, but Mrs. Besant certainly does. The following, written by her when in New York last August, and printed in 'The Theosophist' for October, is scarcely to be distinguished from a typical Spiritualist experience: 'We walked along Madison-avenue to look at the old home of the Section. As we came near I thought to myself, "How fond Judge was of New York." "And am still," said a quiet voice, and there he was, walking beside me, as he and I had so often walked in the nineties. He will help me much in the work of this tour, for he loves the American people and is ever eager to labour for their benefit.'

A correspondent suggests that if two persons will patiently try to set up rhythmic vibrations by humming a tune over and over, and, at the same time, concentrating their thoughts with all their hearts, they may succeed in obtaining good results in thought-transference. One person should be the operator and the other the receiver, and 'having acquired this power they can call on one another for help, and gain it: infinitely greater help than they could ordinarily give each other, for it is the subconscious mind of the person called upon which responds.'

The 'law of rhythmic vibration,' according to our correspondent, accounts for the success of 'missions' and 'revivals,' in which a few hymns are sung repeatedly, and, too, for the overthrow of the walls of Jericho, 'the trumpets sounding continually the same tune to which the army marched—then came the "shout," which broke the rhythm and brought down the walls! It is this law which forces a crowd along as one man, an irresistible force to make men of one mind.'

'The Occult Review' for October contains an interesting account of John Dee, the sixteenth century philosopher, whose connection with other celebrated thinkers of the age is critically considered, and some 'inventions and legends' relative to his connection with Rosicrucianism are refuted. Dee is represented as having been somewhat unfortunate in his association with Kelley, who is described as receiving 'exceedingly composite, not to say mendacious, messages' from the spirit world. The writer, Mr. A. E. Waite, regards Dee as 'one of the sufferers for occult science; his own records carry a strong conviction of his sincere and blameless intention.' He was evidently an ardent seeker after knowledge, by whatever means it could be obtained, and apart from his dabbling in magic of various degrees, he was a pioneer in mathematical science and a friend of the chief learned men of his time.

In a letter which we have just received, Mr. Jas. Coates states that so far as they have gone the results of the photographic sittings with Mr. Edward Wyllie have been favourable, and there have been a few identifiable portraits. He says: 'All the plates used here have been bought by myself from reputable makers, through their local agents; all exposures and the number of plates used are checked by me—not because of any lack of faith in Mr. Wyllie, but simply because I am acting for responsible persons. I have seen all the plates developed, and knowing what is on them before they leave my dark-room, I know that nothing has appeared on the prints which has not been on the original negatives. As Mr. Wyllie never takes more than one negative at each sitting, and as each sitting and sitter are duly recorded, not a single plate has been exposed which is not accounted for. In many cases I have not been present when the sitter was actually taken (nor was that necessary), but the results were checked all the same. He operated where I wished, in one room or another, with my back screen or his own. I have marked the plates before they have been put in the slide, and I have seen him put in most of them. Let it be noted, his carrier holds but one plate at a time, and whether under one condition or the other the "psychic extras" have been equally obtainable.' As regards Mr. Wyllie's future movements nothing definite can be said beyond the fact that his next move will be to Glasgow. A circular letter will shortly be sent to secretaries of societies.

'Open confession is good for the soul' seems to be the opinion of Judge Rentoul, who, at a recent meeting of the Bartholomew Club, recited fourteen 'mistakes of life,' and said that he had committed every one of them again and again. They were: 'To set up our own standard of right and wrong, and expect everyone to conform to it; to try to measure the enjoyment of others by our own; to expect uniformity of

opinion in this world ; to look for mature judgment and experience in youth ; to endeavour to mould all dispositions alike ; not to yield in unimportant trifles ; to look for perfection in our own actions ; to worry ourselves and others about what cannot be remedied ; not to alleviate all that needs alleviation if we can ; not to make allowances for the weaknesses of others ; to consider anything impossible because we can't ourselves perform it ; to believe only what our finite minds can grasp ; to live as if the moment were so important that it would last for ever ; to estimate people by some outside quality instead of recognising that it is that which is within that makes a man.'

There is much sound common-sense embodied in the foregoing list of the mistakes which we are all apt to make, and the following caustic aphorism by the Judge shows that he is a shrewd observer. He said : 'Stubbornness over little trifles blocks the business of life, though it does more for the lawyer than all the other phases of human life.'

An important judgment has been given at Auckland, New Zealand, which suggests a line of defence which would no doubt be valid elsewhere in the case of police prosecutions of mediums. It was stated that two constables had visited the defendant and paid him three shillings each, in return for which he told them the story of their lives. Counsel for the defence raised the point that, according to the allegation, the constables had procured the commission of an offence, and, therefore, under the statute, were equally guilty with the persons charged, and being accomplices no conviction could be obtained on their uncorroborated testimony. The magistrate accepted this view, and held that the constables went together to get the defendant to commit a breach of the Act. That made them both accomplices to each of the offences, and he dismissed the information. Four other similar cases were then withdrawn.

We are informed by a valued correspondent that in answer to an inquiry in the 'Exchange and Mart' for books on Spiritualism and Occult Science generally, he received, among others, the following unique reply :—'Dear Sir,—*Re* your advertisement in "Exchange and Mart," I have no books on Theosophy, Spiritualism, but for £5 I will write you an essay explaining these things.—Yours, &c., J. H. P.S.—Fully up to date, and fit for men of the world. (Cash in advance).' We give this precious epistle as written. As usual, the point is in the 'P.S.' especially the last three words. Further comment is unnecessary.

#### LETTERS TO THE EDITOR.

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

##### Spiritualism and Theosophy.

SIR,—As there seems to be much controversy upon reincarnation and Theosophy and, perhaps (I trust I may be wrong) an underlying current of antagonistic feeling, I hold out to you the hand of friendship on behalf of Theosophists generally. If Theosophists believe in certain matters of which, in spite of doubters, we have proofs as good as man incarnate can obtain (I refer especially to the doctrine of reincarnation), we do not ask others to accept our beliefs. Our main object, in fact our only task, is to uplift and benefit humanity, and that, I take it, is also the object of the London Spiritualist Alliance. The first step in this direction is to prove life after death, so that man may seek to prepare himself for his future state, which he will the more easily be able to do with his newly-found knowledge. That is where Spiritualism is useful, for there are many who would never become believers except for the ocular demonstration given by Spiritualists. Thus we cannot condemn Spiritualism, much as we may have good cause to fear its dangers for the uninitiated.

Although we know and declare, and doubtless it is also known to many Spiritualists, that many of the manifestations are not caused by actual spirits of the dead, yet we are all well aware that very many messages do emanate from that source, in fact, I may say that it was owing to advice received from a spirit that I joined the Theosophical Society. Many of our members have been drawn to Theosophy through the instrumentality of Spiritualism so it is only right that we should work together in amity without arguing upon what for the present are, after all, only minor details. I say minor with regard to future lives, because we are primarily

concerned with this life, and, strictly speaking, it should not make the slightest difference to a man's moral code whether reincarnation be a fact or not. Let those believe who will, and remember that there comes a time, at least once, in the life of every man when proof may be had if desired.

I often use Spiritualistic methods for converting materialists, and these methods certainly succeed where argument and reasoning fail, therefore I, for one, shall certainly never turn my back upon Spiritualism.

The only difference that I see between Spiritualism and Theosophy is that the former has many varied beliefs and no definite philosophy, whilst the latter has a thoroughly comprehensive and reasonable philosophy of life, if only it be properly studied and understood.—Yours, &c.,

L. A. BOSMAN.

##### Spirits or 'Astral Shells': Which?

SIR,—Being much interested in Spiritualism and kindred subjects, and a mere novice, I am anxious to obtain some information about séances. I have been reading a Theosophical book called 'Transactions of the T. S.' by Mr. Leadbeater. I got it at the London Spiritualist Alliance Library, which I have just joined. It is too deep for me, but the author writes so much on the apparent futility of the living attempting to communicate with relations and friends who have passed over that I feel puzzled. He says that the communicators and materialisations are not the people themselves but either their astral shades, or astral shells, which retain for a time the peculiarities possessed by the actual owner. Is this so or not? because if it is harmful, not only to those on earth who are deceived, but also to the people whose astral shells appear, as alleged by Mr. Leadbeater, then the question arises whether we are justified in seeking to hold intercourse with our departed friends. Mr. Leadbeater is too well-known a writer for his opinions not to be of value, I imagine, especially as his information (which is amazing all through the book) would appear to have been derived from clairvoyance, as most of the Theosophical writings seem to be.

I am very anxious to know how best to advise a friend, who was just going to be married this summer, when the man died after a painful illness. The lady in question quite believes in Spiritualism but is half afraid to try Julia's Bureau, both from fear of fraud and from fear of getting unnerved, as I believe some people have been made ill through such things. I did tell her that I thought Julia's Bureau was perfectly straightforward, and she is quite prepared for disappointment. In a case like this it seems a pity not to try, as the whole affair was so sad (he was the first man she had loved, and she is about middle-age—too late now, I imagine, for her to really get over her loss as a young girl might have done), but I am afraid lest I have done wrong in advising her to try to obtain communications. Even if she does get what seem like conclusive proofs is it certain that the real person communicates and not his astral counterpart?

The descriptions given in some of these occult books of 'nature-spirits,' 'vampires,' and scores of horrid things rather make one shudder, and as the lady, from what little I have seen of her, is easily influenced by surroundings and by the people with whom she comes in contact, would it not be likely to be rather dangerous for her?

Might not these spirit photographs also be just 'astral shells'?—Yours, &c.,

D. W.

P.S.—Do you know of any spiritual healer who gives absent treatment? All those in 'LIGHT' need the patient with them.

[As the above letter deals with an important subject which requires careful and thorough ventilation, we invite contributions from readers who feel that they can assist our inquiring correspondent, but ask that all replies shall be as brief as possible.—ED. 'LIGHT.']

##### More Aspersions on D. D. Home.

SIR,—In looking over 'Pears' Shilling Cyclopaedia' I note in a small article upon Spiritualism a statement that 'Home was exposed in America by Judge Edmonds and Professor Hare.' I may state that this allegation caused me considerable consternation in view of the fact that both the above-mentioned investigators were ardent Spiritualists. More curious still does this statement appear after the eulogiums of so trained an observer as Sir W. Crookes. Could any of your readers throw light upon so astounding an aspersion?—Yours, &c.,

CHAS. WILLIAMS.

## Communicating with the Departed?

SIR,—In the first number of the 'Journal of the American Society for Psychical Research' there appeared the following extract from a letter by the late Dr. Richard Hodgson in 1890, referring to the possibility of communicating with the departed: 'It is my own conviction that such communication is possible, though I hold it is not nearly so frequent as most Spiritualists commonly suppose.' The latter portion of this sentence should be carefully considered by Spiritualists if they would avoid the ridicule thrown at them for accepting all the messages coming through mediums as from discarnate beings.

At a circle I attended for two winters several 'controls' regularly came and conversed as fluently as any incarnate beings, and especially a jovial, chatty fellow who was considered the medium's guide for giving advice, on all matters, to the sitters, which sometimes proved good and correct. Now, this control has been frequently coming through this medium for many years, and on my remarking to him about this he said that he would 'not continue to come after his medium had passed over to spirit life.' This is true enough, as in all probability he and all he says are unconsciously the production of the medium's mind in the trance condition, and she is unconsciously deceiving herself in thinking it 'spirit control.' As evidence of this being so I may mention that at a circle in a friend's house this medium, while under control, remarked: 'Oh, is that the way you fasten back your curtains?' Does not such a remark as this show that it came from the mind of a woman (the medium)? It is hardly probable that a man would have noticed such a detail. I read recently of an old medium who had done many years of work in the cause, who discontinued it because of the difficulty she experienced in distinguishing what came from her own mind and what from the spirit world. Surely such facts should induce Spiritualists to study and investigate this subject more rationally than many of them do at present.—Yours, &c.,

SUBLIMINAL.

## Dream Knowledge.

SIR,—I do not know if the following experiences will be of any interest; in regard to the last-mentioned, I shall be grateful for any light which can be thrown on it. In 1908 a relation abroad died suddenly, was found dead on a lower balcony of a hotel, having, it was surmised, gone suddenly mad and thrown himself from an upper window. After we knew of the death, but before any details had reached us, his mother twice dreamt of a large room with two doors, one leading into a long passage, of a struggle with a key in a door, an endeavour to escape, and being pushed downwards by two large hands on shoulders. A year later I consulted a well-known medium, through 'Julia's Bureau,' and received the following: 'I seem to see a series of rooms and a fairly long passage, but the room I am in seems to open into another; it is a suite of two rooms'; and, again, 'There was a little struggle, but not much; the man was thrown down, thrown somewhere, for I get a feeling of falling.' I was one hundred and fifty miles away from the medium when this was obtained.

The other experience was of having the initial of the Christian name of this relation marked (I think seared most nearly expresses it) on my flesh during the night, so that it could be read in a mirror. The first skin was divided; there was surrounding inflammation and intense smarting which lasted over twelve hours. I shall be pleased to give names and fuller particulars, but kindly allow me, for the moment, to remain—Yours, &c., X.

## Books for South Africa.

SIR,—I wrote some time ago to Mrs. S. Fairclough Smith asking her assistance towards getting me some Spiritualistic books, but she replies that unfortunately her friends have given their books away, and suggests that I should appeal through you to the readers of 'LIGHT.' I was fortunate to get some lent to me by a Mr. Baillie in Queenstown, and by seeing the good that he has done in this way—not only to myself but to others—I want to do likewise. As there are so many books on Spiritualism it is impossible for me to buy them all, therefore I shall be obliged if your readers will kindly assist me by sending me such books as they can spare, so that I may lend them to people here and arouse interest in the subject. No one would be losing much, as if they themselves do not lend the books out they would only probably be lying about. I shall willingly pay the cost of carriage or postage.—Yours, &c.,

Cathcart, Cape Colony.

E. W. SIMKINS.

## SOCIETY WORK.

Notices of future events which *do not exceed twenty-five words* may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

CAVENDISH ROOMS.—On Sunday last Mr. A. V. Peters gave remarkably successful clairvoyant descriptions and spirit messages to a crowded and deeply-interested audience. Mr. George Spriggs presided. On Monday last, at Percy Hall, Mr. Leigh Hunt gave successful clairvoyant descriptions. Sunday next, see advt.—D.N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Effie Bathe delivered an interesting address on 'How Clairvoyants See Spirits,' illustrated by original drawings.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith gave a beautiful and illuminating discourse on 'The Blessings of Mediumship.' Sunday next, at both halls, Mr. J. J. Morse (see advt.).—A. H. S.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mrs. Jamrach gave an address on 'Evidence of God's Immanence' and clairvoyant descriptions. Sunday, October 17th, Mr. and Mrs. Smith, address.

KINGSTON-ON-THAMES.—24, MARKET PLACE.—On Sunday last Mr. Percy Beard spoke on 'Mediumship and its Usefulness,' and his clairvoyant descriptions, mostly recognised, interested a crowded audience. Sunday next, Mr. John Adams, address and replies to questions.—T. B.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. A. C. Baxter gave an interesting address on 'Death and After.' Sunday next, address by Mr. G. Tayler Gwinn. Collection devoted to the National Fund of Benevolence.—W. H. S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss Violet Burton spoke on 'The Kingdom of God Within You.' Sunday next, at 7 p.m., Mr. J. Kelland, address, and Madame French, clairvoyante. Monday, 7 p.m., ladies' circle. Thursday, 8.15, public circle.—W. N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long conducted a circle, and in the evening gave an instructive address on 'Personal Communion.' Sunday next, at 11 a.m., instruction in mediumship; questions invited. At 6.30 p.m., Mr. W. E. Long, address on 'Personal Communion.'

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Tilby spoke encouragingly on 'Spiritualism the Comforter,' and Mrs. Annie Boddington gave successful clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. A. Boddington, address and clairvoyant descriptions. Monday and Thursday, at 8.15, public circle.—H. B.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. W. F. Smith gave an address on 'Spiritualism and its Powers,' and Mrs. Smith excellent clairvoyant descriptions. Sunday next, Mr. Robert King, 'The Occult Significance of Numbers.' Silver collection for National Benevolent Fund. Saturday, November 6th, social evening.—N. R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday afternoon last Mr. T. Brooks gave an address on 'Healing.' In the evening Messrs. Tayler Gwinn, T. Brooks, Clegg, and Osborne spoke. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mrs. Neville. Thursday, at 7.45, Mrs. Podmore. Wednesdays and Fridays, at 8, members' circle.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last Mrs. M. H. Wallis, under control, related interesting spirit experiences, and in the evening delivered an excellent address. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Dudley Wright. Mondays, 8 p.m., and Wednesdays, 3, clairvoyant descriptions. Thursdays, 8.15, public circle.—A. C.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONG-ROADS, E.—On Sunday morning last Mr. C. W. Turner. In the evening Mr. A. H. Sarfas gave an address and clairvoyant descriptions. On the 6th and 7th Mrs. Podmore and Mrs. Jamrach gave psychometric delineations. On the 8th a healing service was held. Sunday next, at 7 p.m., Mr. T. Olman Todd. Saturday, 23rd, social and musical evening, in aid of building fund. Tea at 5 p.m., 6d. each.—C. W. T.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last, at the Harvest Festival, Mr. Abraham spoke on 'Reason and Intuition.' In the evening Mr. A. V. E. Perryman gave an interesting address on 'Is it Rational to Expect a Future Life?' Mrs. Cooke and Mrs. Hawwell rendered solos. Saturday, 7.30, social gathering. Sunday next, at 7 p.m., Mr. James McKenzie, of Redbourn. 24th, Mr. Harry Pye will reply to a local cleric.—S. B.