

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,517.—VOL. XXX. [Registered as]

SATURDAY, FEBRUARY 5, 1910.

[a Newspaper.]

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*For further particulars see p. 58.*

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We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1910, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

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## NOTES BY THE WAY.

'The Hindu Spiritual Magazine' (Calcutta) draws attention to the reason for the frost that holds Spiritualism in India. The editor tells a story of a distinguished pleader practising in a district Court. In the course of conversation, he unbent for a moment and suddenly said:—

'Well, I have had such peculiar experiences in my own life, some of them so wonderful that they have increased my belief in the existence of an All-merciful God a hundredfold. I am now convinced of the existence of a higher world and of higher spirits, one of whose principal duties is to alleviate the suffering of the distressed.' His face beamed with the sense of gratitude to God, while telling us this, and then after a while he said, 'If you will kindly promise not to give publicity to my experiences I may relate some of them to you, only to you, mind, for they have been communicated till now to only one or two men who belong to my family, and from whom I could not conceal the matter.'

He was urged in vain to make his experiences known. One reason for this is the common belief among the Hindus that if anything of a weird nature happens in their homes, it is due to a member of the family having become earth-bound, which is regarded as a scandal, and is therefore kept concealed.

We heard with great interest of the publication of George Eliot's letters to Elma Stuart (London: Simpkin, Marshall and Co.). We opened the book with hope: we closed it with wonder.

Of course, in these hundred and seventy pages there are sunny touches of pleasant observation and bits of nice phrasing, but we look in vain for the original thought, the personal unveilings, the literary references that George Eliot's name of course suggested.

Elma Stuart was a sensitive, responsive and grateful reader of George Eliot's writings, and a letter to the celebrated writer won her sympathy and interest, and led to a long gossiping correspondence: but the odd thing is that it seemed to all turn upon little personal matters, having more to do with bilious headaches, tiredness, and a perpetual 'How do you do?' than anything else. But the most prominent subject is presents, and presents from Elma. Now Elma was really poor, and half her time ill, and yet she was always sending presents to the great lady who always admired them, blest her for them and added them to her stock. Elma, who was a hard-working wood-carver, began with a book slide—sent with her first letter. Then followed a mirror, a shawl, a letter-case, a 'lovely chancelière,' gloves, scarf, a 'wonderful packet,' 'slipper' (cork and a 'wealth of soft lining'), a table, Eau de Cologne, a carved brush (with 'beautiful lines chiselled by your skilled hands'), 'quaint shoes,' a shepherd's crook,

certain 'delicate woollen things,' a 'lovely table,' a 'beautiful Saint Esprit' (followed by 'I am in my study chair, as usual, to receive the parcel of Elma's comfortable devices'), a 'flannel belt,' a 'very beautiful' petticoat, an elastic belt, 'deliciously warm things from Scotland,' blue slippers and a 'soft white kerchief' ('cream coloured silk'). We stop at that, although we are only a third through the book; and the feeling we get is that Elma is being rather thoughtlessly 'tapped,' nearly every letter being a quite grateful and pretty vote of thanks, and, all the time, poor Elma was ailing, and, having worked at a wonderful buffet for a year, and often sixteen hours a day, she was so sick of it that she could not endure the sight of it, and it used to stand covered with a linen sheet, removed only when visitors came to look at it; so, in one letter, the great lady does say, 'I should like to know how the poor wrists and other tortured joints have been of late.' It is a sad book.

Professor Vaswani's lecture at Rajaram College Hall, Kolhapur, on 'Brahmo Somaj and Nation-building' ought to be printed in full and widely circulated; and for two among other reasons: because of its grave and high-toned reference to Indian nationality, and because of its lofty idealism in connection therewith.

The Professor, in fact, went far beyond India, and set forth the only true idea of a nation's life. He insisted upon four essential conditions of ideal nationalism, which he found vitally rooted in spiritual Religion; First: the message of God-consciousness. 'With the conviction that the soul is a child of God would come reverence for personality and self-reliance without which the problem of nation-building could not be solved.'

Second: the message of reconciliation: no sectarianism, no feuds, no caste; 'The Hindu, the Mahomedan, the Christian, the Parsi must learn to co-operate so that the nation's problems may be solved.'

Third: the message of social solidarity, as a Brotherhood of Man.

Fourth: the message of the harmony of East and West:—

The East is mystical, the West practical; and each has to learn something of the other. They who tried to tear the twain apart knew not what they were doing. No efforts at nation-building could succeed unless they were controlled by the ideal of humanity. The synthesis of East and West is needed in the interests of the human race.

It is a very noticeable fact, and a fact of fundamental importance, that the aspiration for Indian nationality is above all things associated with Religion. It is, in fact, a Religion.

In 'Dastur Hoshang Memorial Volume' there is a chapter on 'The Human Spirit: its origin, aim and end, according to the Avesta.' The following gives a good idea of its leading thought:—

The moral of Zoroastrianism is the belief in One, Loving, Almighty Father, Ahura Mazda, the Creator of the world, the Creator of everything in the world, the Creator of the Human Spirit. The dominant note of the Avesta is Truth;



the highest ideal that man can attain to is Truth ; the guiding principle of the human spirit is Truth—Truth in thought, word and deed. The philosophy of Zoroastrianism teaches man to live a pure, unselfish, devout life ; to help and comfort the poor and the needy, to enlighten the depressed. It is eminently calculated to make man a good, loyal citizen ; to make him a better man in all his relations, domestic, social, and civil, and to fit him for advancement and progress. It teaches that man in his deepest conscious inmost is a child of God : 'a triune being, constituted of a physical body, a soul body, and a conscious, invisible, immortal spirit—which spirit is a God-begotten entity.'

It teaches that this life is a stage in the evolutionary progress, which stage every spirit must pass through to attain perfection ; that the spirit longs after a return to its Father's 'Home of Song' ; that this world is a wayside inn, where we tarry for a season, throwing off our sandals, and presently resume our onward march. It teaches that death does not end all ; that the spirit exists after death in a spiritual form ; that it is given opportunities to unfold and develop mentally and morally ; that it advances on till perfection is reached ; that death, or what we in our blindness call death, is birth into a more refined state of existence, with superior conditions of progress ; that death is but a passage to higher life ; that it is necessary for the human spirit to pass through this door of death, to attain that higher life ; that there is no death. The so-called dead are the most alive—WE ARE THE DEAD.

Mary McNeil Fenollosa sings for us cheerily these winter nights. Her lotus illustration has, moreover, real beauty in it: not exactly an argument, but just one of those exquisite spiritual suggestions which carry conviction :—

'The flowers are dead !' we cry, as wintry cold  
And Winter's sullen rain resolve to earth  
The sweetest smiles that greet the Summer's birth.  
But still we know that from the golden mould  
Another hope shall spring, a flower unfold,  
The same, and yet another. Can we then  
Proclaim as dead the thing that lives again ?  
In yonder pool, once dark and bare, behold,  
From fetid depths to sunlit air,  
The trembling lotus, rising like a prayer !  
O Soul, be brave ! for death is but a name.  
From withered hopes all sodden deep in tears,  
A purer joy, a fairer hope appears—  
Perchance a lotus, white in heart and name.

#### THE ALL-INCLUSIVE CONSCIOUSNESS.

The development of consciousness until we become aware of unity with the Universal, as so ably portrayed by the Rev. T. Rhondda Williams, does not imply the loss of individuality or of our personal sense of identity, but rather its intensification and enlargement. It means the deepening of our 'awareness' and the quickening of our receptivity and power of response, so that, in the largest sense of realisation, we know ourselves and the universal life as the same life all through. Mrs. McIvor-Tyndall, writing in 'The Swastika,' says :—

I know that people do manage, by some sort of mental hocus-pocus, to convince themselves that, after the change we call death, all that makes for identity becomes swallowed up in the Absolute or Cosmic—whatever they may mean by that. Just why the universal consciousness should manifest to our physical consciousness as individuals, and, at the moment of death, change the entire order of manifestation, is something which I confess my inability to comprehend. And whether we choose to 'believe' it or not, the fact remains that the spirit that manifests to your consciousness as 'Sam Jones' differs, and continues to differ after death, from that of 'Mary Smith.' And furthermore, those of our friends who have ceased to function on the physical plane may influence us long after the bodies which they inhabited have become dust in the grave—regardless of whether the Christian Scientists 'believe' in spirits or not. Every person is a spirit, or a manifestation of the One Supreme Spirit, just as you like. I see no difference. It takes all the organs of a body to complete a human organism, and so it takes all the manifestations of the One Spirit to make the Absolute or God.

#### 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, FEBRUARY 10TH,  
WHEN AN ADDRESS WILL BE GIVEN BY

MR. J. W. BOULDING,

ON

'The Ordination of "Doctor Sceptic," or the Value of Critical Examination in Matters of Belief.'

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

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

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

Feb. 24.—MR. ANGUS MCARTHUR, on 'The Psychic Element in the Greek Testament.'

[This Lecture neither assumes nor involves any knowledge of Greek on the part of the audience. The Lecturer, however, believes that by using the original text he can throw a clearer light upon the psychic problems of the New Testament.]

Mar. 17.—LADY MOSLEY, on 'Spiritual Healing.'

Mar. 31.—MR. GEORGE P. YOUNG (President of the Glasgow Association of Spiritualists), on 'The Trend of Modern Science towards Spiritualism.'

Apr. 14.—MR. EBENEZER HOWARD (Garden City Pioneer), on 'Spiritual Influences toward Social Progress.'

Apr. 28.—REV. JOHN PAGE HOPPS, on 'The Ministry of Angels.'

May 12.—MR. EDMUND E. FOURNIER D'ALBE, B.Sc., on 'Pre-Existence and Survival : or the Origin and Fate of the Individual Human Spirit.'

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

CLAIRVOYANCE.—On Tuesday next, February 8th, and on the 22nd, Mr. J. J. Vango will give clairvoyant descriptions, 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. Mrs. Place-Veary on the 15th.

MEDIUMISTIC DEVELOPMENT.—On Thursday next, February 10th, at 5 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

TALKS ABOUT SPIRITS.—A special series of short Addresses descriptive of the After-Death conditions of some typical spirits will be given through the mediumship of Mrs. M. H. Wallis, commencing on Friday next, February 11th, at 3 o'clock prompt, when the subject will be 'THE SUICIDE.' Questions will also be answered 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.

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.

### DIRECT WRITING AND APPORTS.

Some remarkable phenomena of direct writing on paper enclosed in carefully sealed packages, varied by the occasional production of apports, are described by Dr. F. Breton, a retired naval surgeon, and president of the Psychical Society of Nice, in recent numbers of the 'Revue Scientifique et Morale du Spiritisme.' The mediums were two ladies named N. and C., of good social position, living at Nice, but not together. Mme. N. is impelled to write with great rapidity in a hand that is not her own, and which varies according to the signature of the communication. Mme. C. is made to write with her left hand in an abrupt, jerky style, the writing being reversed, so that it has to be read in a mirror, or by looking through the paper; she also has the power of producing apports, but her mediumship can only be exercised at her own house. The communications are signed, and the apports usually marked, with a device representing a triangle with three dots inside it. The signature 'Andrea' is also sometimes appended.

The series of experiments described by Dr. Breton consisted in placing a piece of paper, along with a small lead pencil, inside boxes, which were then wrapped up, tied and sealed in various manners. The precautions taken gradually increased in complexity, until experts of various kinds who were consulted were fully convinced that there was no method by which the package could have been opened and reclosed without detection. Not only were the boxes secured by a veritable network of cords, sealed at many points, but in the later experiments a metallic thread of antique make, probably not to be matched at Nice, was passed through holes in the lid and body of the box, and the ends sealed down. A very thin wrapping paper was used, from which the seals could not have been detached without tearing it, and some of the other paper was chemically prepared in such a way that, when gummed down, it could not be opened by moistening without the fact being revealed by discolouration. Some of the seals were purposely impressed on the edge of the wax, where it was very thin, so that any tampering would have been detected, and a special chemical powder was placed where it would have been scattered and lost if any attempt were made to tamper with a particular seal. Results, similar in character, were obtained at each trial, but only the last one was held to afford undeniable security against every possible attempt at fraud.

As Mme. C. was the medium for direct writing and for apports, the sealed packages were left at her house until a message was given by automatic writing through Mme. N., saying that 'there was something in the box.' Then the package was opened, under rigid scrutiny, by those who had made it up, and all points constituting the test were rigorously verified, the threads and paper being carefully examined for marks of surreptitious cutting. At no time was there any evidence pointing to an attempt to open the box, and the precautions were intended merely to furnish physical proof that the packages had not been opened by normal means. Inside the box or other receptacle there were always found marks or words bearing the character of the automatic writing obtained through Mme. C.'s hand: the reversed script, the same handwriting, the triangle with three dots. Always, that is, if we except the first case, in which the sealed box mysteriously disappeared, just as Mme. C. was about to take it to Mme. N.'s house to be opened. As a result of the next experiment, the paper enclosed in another box was found to have these words written on it: 'Impossible to rematerialise the box.' At the third trial an ear of wheat was found to have been introduced into the box, but it was considered that

the sealing was not sufficiently secure to preclude the opening of the package by artificial means.

For the fourth experiment a small vase of cut glass for holding flowers was sealed up and placed in a drawer, which was also sealed, and when it was opened three days afterwards the papers it contained were found to bear marks of anchors and triangles, and reproachful messages from 'Andrea' to this effect:—

Friends, of little faith, adieu for ever!—ANDREA.

Friends, of little faith, will you be persuaded? No! To mount to the source of shining truth three roads are open to you: those of reason, suffering, and faith.

The first is tortuous and long, no human being has yet traversed it to the end. Every civilisation and every century has left its pioneers upon it. Science and logic, on which men rely for light, are not sufficiently powerful beacons. Many souls arrive at truth through suffering, and you all know how hard and stony is that path. The third is the only one that is illuminated, but its brightness is too great for you; it blinds you, poor sceptics! I will meet you all again when you understand, as we do, the error of trying to prove and explain the *inexplicable*.—ANDREA.

Still it was thought that the seals 'might perhaps have been detached,' and a visiting-card bearing three signatures was placed in a porcelain vase, which was elaborately wrapped up, packed, and sealed. It was stated through Mme. N. that there would be 'something in the vase, and perhaps a mineral from Mars.' On opening it the card was found untouched, and with it the paper from the second experiment, bearing the words 'Impossible to rematerialise the box.' The experimenters believed that this paper had not been enclosed in the vase, and that they had seen it after the package was made up, but had no independent testimony to the fact. The vase was taken back to Mme. C.'s and left open in her room; the next day M. C. found that there was in it a piece of newspaper containing two small chips of marble. These, however, might have been placed there by anyone. In the next experiment a single chip of similar marble was found inside the sealed wrapping of a glass bottle—but not inside the bottle itself. It appeared impossible that anyone should have successfully performed the delicate operation of removing and replacing the seals, but a further test, with the mechanical and chemical precautions above referred to, was successfully carried out, and pronounced decisive. On opening the fraud-proof package it was found that the paper placed inside bore writing on both sides, and a triangle drawn with bold, heavy strokes; the pencil enclosed, which had been finely pointed, was much worn at the point. The message ran thus:—

Your medium is greatly fatigued. In spite of her docility, it is useless to continue experiments made merely out of curiosity, and not to obtain proof of the survival of the soul. You cannot understand that you are killing your medium physically.

'Here at last,' says Dr. Breton, 'we have an experiment in direct writing and apport, carried out, I believe, with the fullest rigour of the experimental method.' In the last two experiments the packages were prepared by Dr. Breton and M. Delanne as independent witnesses.

MASONRY AND MYSTICISM.—The Rev. Charles H. Vail, a pastor in New York State, has compiled an interesting summary, from classical and modern sources, of 'The Ancient Mysteries and Modern Masonry' (Macoy Publishing Company, New York). He lays emphasis on a fact that has often been stated, *viz.*, that the ancient mysteries made use of psychic powers and faculties in their initiations; the candidate was entranced, and actually visited the invisible world in a state of heightened consciousness. The experiences there met with represented those which men undergo after death, and enabled the initiate to progress more rapidly when he left the body. 'Initiation bestowed or restored to the soul the consciousness of immortality.' Christianity also had its mysteries: 'The mystic birth, baptism, transfiguration, death, resurrection, and ascension were realities in the life history of every Initiate. This drama is repeated in every soul that becomes a Christ.' The author shows how the ancient mystical ideas were revived by the Templars, and again by modern Masonry.



## DR. A. J. DAVIS.

In 'LIGHT' of last week we briefly announced the transition of Dr. Andrew Jackson Davis, and we have now received from Mrs. Davis a cutting from the 'Boston Globe,' Mass., U.S.A., of January 13th, containing an 'appreciation' of Dr. Davis, in which fuller details are given regarding the life and work of our old friend in such an admirable manner that we reproduce it almost entirely. The 'Boston Globe' says:—

Dr. Andrew Jackson Davis, who fifty or sixty years ago was unquestionably the most distinguished Spiritualist author and lecturer in the world, and who for the past twenty years had been practising medicine as a regular physician at 63, Warren-street, Boston, died this morning at his home, 50, Summer-street, Watertown.

On account of failing health Dr. Davis retired last August, on his eighty-third birthday, from the practice of medicine, and until two months ago was at his summer home in New Hampshire. He has been a sufferer from asthma, and this, together with the infirmities due to old age, was the cause of his death. He was twice married, but leaves no children.

A generation or two ago the name of Andrew Jackson Davis was not only familiar to everyone throughout the United States, but was also known to philosophers and scientists in Europe. Some of his books were translated into many foreign languages.

He anticipated by many years some of the most important scientific discoveries and of the generally accepted scientific theories, yet he had received little or no education from books. He was one of the three or four great leaders of the Spiritualist movement in this country. His career as author and as lecturer is unique in literary annals. He published more than thirty volumes, and lectured innumerable times to big audiences. His books contain many rare and beautiful thoughts, much useful and practical information and curious theories of life here and hereafter of deep interest to the psychologist, sociologist, theologian and reformer. A marked trait of Dr. Davis's voluminous writings is the numerous repetitions in philosophy and theology, which occur therein, but his style is so charming and so full of virility and force that the reader loses sight of this defect.

His especial gift was the diagnosis of disease by clairvoyant means, and he was known all over the world as 'the Poughkeepsie Seer.' Comparatively late in life, when he was nearly sixty years old, he began the study of medicine, and obtained his degree of M.D. from the U.S. medical college in New York, and afterwards practised in Boston.

Dr. Davis's methods of diagnosis were peculiar to himself. He did not feel the pulse, or look at the tongue, or take the temperature, or use the stethoscope on his patients, or ask them any questions. He merely put the tips of his fingers on the palm of his patient's hand and thus 'sensed' his physical condition. Then he prescribed such remedies as his knowledge of therapeutics directed.

He was immensely popular with his patients. Everyone loved him. He was always ready with wise counsel or pleasant jest. He had a keen sense of humour. With his medical and hygienic advice he mingled sound common-sense and a great deal of genial, kindly philosophy, so that his patients always went away in a hopeful frame of mind. He was extremely benevolent, and devoted much of his time to patients who could afford to pay little or nothing. He passed his old age in efforts to do good, and the warm regard in which he was held by those who knew him best was evidence that he succeeded. Thousands of men and women in and around Boston will feel that the world is poorer now that Dr. Davis has gone.

Born at Blooming Grove, Poughkeepsie, Orange County, N.Y., August 11th, 1826, of poor parents, in his youth he suffered great poverty. So far as is known, he never had anything more than the most rudimentary school education. While a young man he suddenly developed wonderful clairvoyant power, fell into deep trances, and, as he declared, conversed with spirits, receiving from them information as to a future life.

Early in 1843, while working as a shoemaker's apprentice in Poughkeepsie, his remarkable clairvoyant powers were developed by William Levingston, a travelling mesmerist and lecturer. Although without any instruction or education, he, in the mesmeric state, began to discourse fluently on medical, psychological and general scientific subjects.

Soon after he became associated with Professor Levingston he began treating the sick, with great success, giving correct

diagnoses and writing out medical prescriptions while in the magnetic sleep.

On March 7th, 1844, he fell into a trance which lasted, it is said, for sixteen hours, during which time he declared that he talked with invisible beings or spirits, and received from them precise instructions concerning the position he was subsequently to occupy as a teacher from the interior state.

In November, 1845, his first book, 'The Principles of Nature, Her Divine Revelations,' was dictated by him, while in a deep trance, to the Rev. William Fishbough. Its ideas startled the world, especially as they came from the lips of a young uneducated man, under such peculiar conditions. From that time he became identified with the direct promulgation of Spiritualism.

This work embraces a wide range of subjects, advances many startling theories and repudiates any special authority for the teachings of the Bible. It soon became the standard authority as to the philosophy of Spiritualism and had a wide circle of readers.

After the completion of this book, Mr. Davis ceased to submit himself to magneto-mesmeric manipulations, and from this time he claimed that he was the subject entirely of spirit influence, or illumination by the direct action of the invisibles. Of the numerous works which he afterwards wrote, the following may be mentioned: 'The Great Harmonia,' in four volumes; 'The Approaching Crisis,' 'The Penetration,' 'The Present Age and Inner Life,' 'The Magic Staff,' 'The History and Philosophy of Evil,' 'Death and the After Life,' 'Arabula, or the Divine Guest,' 'The Philosophy of Spiritual Intercourse,' 'The Stellar Key to the Summer Land,' and a manual for 'The Children's Progressive Lyceum.'

We have a page from 'The People's Journal,' in which, under date of July, 1847, in a 'Letter from America,' the writer, Parke Godwin, states that he has the proof-sheets of a curious work, entitled 'Nature's Divine Revelations,' before him, and, speaking of A. J. Davis, then about twenty-five years of age, he says:—

It is evident that he never received any but the most elementary education, and that the greater part of his time in youth was passed on the shoemaker's bench. His employer testifies that he was always a lad of the most exemplary character, faithful in word and deed, perfectly trustworthy in all respects, but quite ignorant, and utterly incapable of any intricate and comprehensive fraud. During the delivery of his lectures, Davis's manner was pervaded by a tone of great seriousness and reverence: he had the air of one convinced of the truth of his communication. . . His constant attendants aver that he conversed with no persons and read no books during the intervals of his lectures.

After giving a lucid *résumé* of the contents of the book, Mr. Godwin says:—

It carries out the doctrine of progressive development into all spheres with the most rigid and unflinching logic; and as a mere work of speculation, to consider it in no other light, it is full of the highest interest. It could, at any rate, only have been written by a man of extensive scientific acquirements and the most vivid and vigorous imagination. But if we suppose it to be what it purports to be—the spontaneous utterances of a clairvoyant—it becomes one of the most extraordinary works that was ever published. . . That it is the unaided production of Davis\*, there are hundreds of the most respectable and sound-minded men in this city (New York) most profoundly convinced, after a deliberate inquiry into all the circumstances of the case.

If we are to judge the tree by its fruits, what can those who oppose Spiritualism say when they find that its influence upon one who has been rightly called 'The Father of Modern Spiritualism' has resulted in a personality whose main characteristics are presented by Dr. Densmore in the following words: 'The dear, sweet spirit. What a noble, manly nature: possessed of the most beautiful optimism, delightful humour, and a philanthropy absolutely free from selfishness'—and this after upwards of half-a-century of devoted service to humanity under guidance and illumination from the unseen!

\* He means 'unaided' by any person in the body.

TO CORRESPONDENTS.—M. Mc J. (Rothsay).—The results are interesting and may encourage you to further experiments, but are not sufficiently definite to be of value as evidence.—S. JENNENS.—We regret that we are not able to reproduce the Addresses to which you refer in pamphlet form.



## A. J. DAVIS'S WORK FOR CHILDREN.

Perhaps one of the greatest of the many good things accomplished by Dr. Andrew Jackson Davis under spirit instruction was the inauguration of the Children's Progressive Lyceum, an improved form of Sunday School. The plan of this Lyceum work, which is set forth in full and complete detail in his 'Manual,' was not original with him. He says :—

It is an attempt to unfold and actualise on earth, partially at least, a progressive juvenile assemblage like those in the Summer-Land ; whither children are constantly going from earth, and where they are received into groups for improvement, growth, and graduation. In those heavenly societies and spheres the young grow and bloom in love as well as in wisdom—in affection as well as in true knowledge.

We doubt whether Spiritualists generally know, or realise the significance of the fact, that there are in this country at the present time upwards of two hundred of these Lyceums in full working order, in which every Sunday over ten thousand children are being instructed in ethical and spiritual principles in a way that arouses their interest, and which cannot fail to prove of great benefit to them in later years. In America also the Lyceum work is growing rapidly, and is the hope of the movement for the future.

The spiritual training of children is an important subject, and one which should seriously occupy the studious attention of parents, and all who have the care of children. While ordinary Sunday Schools are by no means perfect agencies for the work they are intended to perform, they are infinitely better than nothing, and the Lyceum methods, when carried out on the lines and in the spirit of Dr. Davis, are certainly more attractive to the young ; but too many parents are careless and indifferent about this matter of the training of their children in ethical and spiritual or 'religious' principles, in the self-discipline requisite for the strengthening of their characters, and in the observance of the obligations which are essential to right living. In many homes the old religious practices have disappeared. Attendance at Sunday School, or places of spiritual instruction, is not regarded as of any great importance, and children are too often permitted to do very much as they please. Unfortunately they thus lose the influences which would make for strong, habitual, high-mindedness and clear moral consciousness, based upon knowledge and conviction, and enforced by noble example.

It is for this reason that earnest Spiritualists in all parts of the world are actively engaged in [the altruistic work of providing Lyceums, as centres of spiritual and educational influence, in which young people of both sexes may be trained to understand themselves and to appreciate at their true value those religious and ethical principles which underlie all true spiritual progress—individual, national and universal. Andrew Jackson Davis wrote that each child is 'a bundle of infinite possibilities,' and it is equally true that it requires wise discipline and training to secure the best results in the development of its innate powers. Writing recently in the 'Christian Commonwealth,' Dr. K. C. Anderson wisely says :—

It is significant that the Greek word for teaching is the same as that for child, so that that wise people could speak of the *childing* of the soul. In the very idea of childhood teaching and training are involved. The true child is not there at first, perfect and right ; there is only the embryo or possibility of the child ; the true child is a late product, depending on what home and church, the toil and discipline of life, and the being's own docility can accomplish.

The real truth is that it is the babe that is old, very old, because all the past of the race is contained in its little frame. Old dispositions and feelings and tastes and prejudices are wrapped up in it, and these will by-and-by manifest themselves. If it is to attain to true spiritual childhood and youth it must cast these off one by one. We are all born old, for all the life we have then is the life of the race, and the problem set before each individual is to escape from this race domination and to arise into filial consciousness. We are at the start nothing but masses of impulses and inclinations which are the bequest and heirloom of all the human and pre-human races that have gone before us.

We cannot go back to the theology of our fathers, and happily that is not necessary ; but it is at our peril if we become less earnest and serious than they were.

Whatever changes have taken place in our ideas of the universe, of God, and the nature and destiny of man, the most important thing parents can do for their children is to rouse, develop, and rightly train their religious nature, to awaken them to the fact that they are children of God in possibility, and that a life of religious trust and love is more important to them than anything else, more important than anything they can learn, anything they can achieve, anything they can possess. . . The fact is the child cannot be fully developed, rightly and completely developed, until his religious nature is roused, until it is evolved and trained. This is that which is highest and best in him ; and parents render him the highest and best service when they lead him to understand this, and to live upon this plane where he is a man : for man is not essentially man until he has developed that which characterises and constitutes him a man—the higher ranges of emotion and life. Until a man comes up into that which links him with God, he is not peculiarly and distinctively a man.

## PHILO AS AN INSPIRATIONAL WRITER.

From 'The Message of Philo-Judæus,' a carefully classified note-book or index to the works of that remarkable Alexandrian Jewish philosopher of the first years of the Christian era, compiled and arranged by Dr. Kenneth Sylvan Guthrie (Luzac and Co., price 4s. net), we gather that Philo must have been an inspirational writer. He gives it as a matter of personal experience, especially in his younger days, that when he wished to write on philosophy, though knowing his subject well, he often found his mind 'barren and unproductive,' and he says :—

Sometimes when I have come to my work empty, I have suddenly become full, ideas being, in an invisible manner, showered upon me, and implanted in me from on high ; so that, through the influence of divine inspiration, I have become greatly excited, and have known neither the place in which I was, nor those who were present, nor myself, nor what I was saying, nor what I was writing ; for then I have been conscious of a richness of interpretation, an enjoyment of light, a most penetrating sight, a most manifest energy in all that was to be done, having such an effect on my mind as the clearest ocular demonstration would have on the eyes. . . I appeared to be raised on high and borne aloft by a certain inspiration of the soul, and to dwell in the regions of the sun and moon, and to associate with the whole heavens and with the whole universal world.

In later life he became, apparently to his regret, much immersed in public affairs, so that it was only at brief periods of leisure that he could 'rise aloft and float above the troubled waves, soaring, as it were, in the air, and being blown forward by the breezes of knowledge.' He believed that all intellect was an inspiration from God, and he says that his own soul 'was accustomed frequently to be seized with a certain divine inspiration, even concerning matters which it could not explain even to itself.' He considers that when a person speaks without his own mind understanding what he is uttering, it is a sure proof that he is inspired by the divine spirit :—

For a prophet does not utter anything whatever of his own, but is only an interpreter, another Being suggesting to him all that he utters, while he is speaking under inspiration, being in ignorance that his own reasoning powers are departed, and have quitted the citadel of his soul ; while the divine spirit has entered in and taken up its abode there, and is operating upon all the organisation of his voice and making it sound to the distinct manifestation of the prophecies he is delivering.

All this is an excellent description of spirit control. This trance or ecstasy, he says, is 'a departure of the mind wandering beyond itself.' But he lays it down that prophecy is not an exceptional or exclusive gift ; on the contrary, it is 'one of the abilities to which every good man has a claim and an expectation.' He regards certain dreams as instances of this receptivity to spiritual illumination, or as a sort of clairvoyance of the soul during sleep, and sleep, he says, is 'a thing to teach us to meditate upon death, and a shadow and outline of the resurrection which is hereafter to follow.' For virtuous and holy men the end is 'not death, but a translation, a migration to some other place of abode.'



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### A STUDY OF LOVE AND DEATH.

We have only lately come into possession of a precious little book by 'The Sister Nivedita,' published a year ago by Longmans, Green and Co. Its title is 'An Indian Study of Love and Death.' It contains, 'An Office for the Dead'; 'Meditations' on the Soul, Love, The Inner Perception, Peace, and Triumphant Union; 'The Communion of the Soul with the Beloved'; 'A Litany of Love: Invocation,' and 'Some Hindu Rites for the Honoured Dead.'

In turning over these pages, and gently testing them, for a first impression, one is soon conscious of a spiritual atmosphere of peace enfolding pain, and born of pain—the peace of a troubled mind held from on high by the strength and beauty of a great faith—a great, tender, pathetic resignation, also, not without its joy and beauty too. The brief Meditation on Peace is quite Eastern in this respect, but with a far-off Western note. Always the wheel of Birth and Death, it says. But what of the goal? The ego must be lost in love. There is the solution: there is the goal: and, in love, the ego finds itself, ay! and becomes Divine. 'We cannot wander outside the circle of God's Heart, that mighty love that has revealed itself to us in glimpses here and there. We can home to it like the soaring eagle, and the personal can become the impersonal. Or we can wait in peace beside the empty praying-place, knowing that he who knelt there beside us once will kneel beside us there again.'

The tender little Meditation 'Of the Soul' is framed in a beautiful picture beginning: 'It was evening, and we sat on our zenana terrace. About us, our hidden garden bloomed, and the wind blew softly in the neem-tree, while, beyond the roof, to the south, looked down on us the Southern Cross.' There, as darkness deepened, there came out a network of dimmer stars behind it, fading again as the moon rose, leaving the Southern Cross alone. And then they talked of those who suffer, and of the seven-times happy dead. How shall I know that my Beloved still exists? But if he does, is he not withdrawn from me? Why should I not be sorrowful? 'Is he then withdrawn? Is his persistence of no avail? Let us look closer into Love itself.' When he was here, what was it you loved? Was it the house in which he dwelt, or that self which dwelt within and manifested through it? Was there union of souls in life? 'Two souls were set to a single melody. And they are so set still. In this setting of the soul is faithfulness.' 'To the soul, time does not exist.

Only her own great purpose exists, shining clear and steady through the mists before her.' The liberated soul knows nothing of the misery of the earth-struggle. She only knows the light and love of the still longing and loving kindred soul. 'Death, then,' says this consoling teacher, 'makes nothing different. All that was purely of the spirit, we share still. Grief is nothing but a clouded communion. His soul progresses still towards its own beatitude. Mine still serves that beatitude in him, and on earth carries out the purpose of his life':—

It may be that we, could we but see with sufficient clearness, should weep for the Beloved at his hour of birth into the bondage and limitations of the flesh and rejoice at the moment of his release. For to the soul gone out, the memory of the earth-life must seem like a dream of impotence and darkness. . . Still can the Beloved be served by prayer, by loving thought, by healing benediction, by charity wrought on his behalf, and by service given to the purpose of his life.

In 'The Communion of the Soul with the Beloved' the same exquisite thought pervades the whole of this profound questioning and answering, a kind of dialogue in the soul with the soul's other self. 'Know,' says the beloved, 'that separation is a dream, parting is but on the surface. Thou art in me, and I in thee.' According to this writer, the soul of the lover had to pass beyond time and sense, and beyond a shoreless sea of darkness, even passing through a swoon of ecstasy, to reach the Beloved in spirit-life, but only to find that there was neither time nor space. 'Lo, these many days have I sought thee, mourning,' says the soul, 'and even now know I not how thou camest unto me.' But 'never was I absent from thee' is the reply. It is our privilege to believe in this as true. In that inner world of soul or spirit-life time and space are not; and, by reason of some transcendental power, as yet beyond our knowing, the absent are the present, the unseen is folded within the seen, and there is a blending of eternity and time.

In 'A Litany of Love' there is a most lovely Invocation to 'The divine Motherhood,' so necessary as a fulfilling of the divine Fatherhood:—

Soft wings of the divine Motherhood,  
Folding into their own depth and shadow all things that  
cannot bear the light,  
All little children crying out that they are lost,  
All error and defeat, all sin and sorrow,  
All loneliness and weakness, and all unprotectedness and  
simplicity of love;  
Thou the All-pitiful, folding us closer to one another beneath  
Thee.

To Thee our salutation.  
Thee we salute. Thee we salute.  
Thee we salute.

There is here perhaps a little suggestion of Walt Whitman, but it is welcome. What is the good of a master if he cannot teach? But there is no suggestion of anyone but Sister Nivedita in the wonderful little 'Office for the Dead' which is at the beginning of the book; unspeakably tender, thoughtful, beautiful. We would gladly quote the whole of it, but must refrain, but the writer (who produced this 'Office' for a little sister) will pardon us for quoting the instructive and impressive Prayer to Krishna, Buddha and Jesus:—

O Krishna, Thou loving Shepherd of the people,  
Buddha, Lord of infinite compassion,  
Jesus, Thou lover and saviour of the soul,  
May Ye and all the nameless Masters of the spirit,  
Visions of divine compassion,  
Receive and save this soul!  
Keep her in thine own presence, O Lord God,  
And let light perpetual shine upon her!

Altogether, it is a most original, thoughtful and beautifully written little book.



## THE NEW WOMANHOOD.

ADDRESS BY MRS. DESPARD.

On Thursday evening, January 27th, at the Salon of the Royal Society of British Artists, Suffolk-street, Mrs. Despard delivered an address on 'The New Womanhood' to a large gathering of the Members and Associates of the London Spiritualist Alliance.

MR. H. WITHALL, the Vice-President, occupied the chair, and in the course of some preliminary remarks said: 'Our Theosophical friend, Mrs. Besant, our old friend Mr. Colville, and others who have made a study of the occult literature of the past—particularly that of Egypt—have told us that we are at the present time between two great cycles. The one is passing into the other—the old is endeavouring to retain all that it has, and the new is endeavouring to impart its fresh ideas. We have been told that this contest is going on and will go on until a very much better state of things is arrived at. During this conflict, they tell us, there will in all probability be great physical changes, due to the alterations in the mental and spiritual conditions of the world, and these physical changes will most likely take the form of subsidences of land, earthquakes, floods, and other cataclysmic events, some of which, as you know, are going on at the present time. But it is the great mental change that is uppermost; and in this mental evolution we shall have all our old institutions called up for review. We shall have our churches and creeds, our Bibles and other sacred books called up and criticised. But we shall have this consolation—that nothing that is of any value in the new order of things will cease to exist; everything of value will be passed on. After that we shall in all probability find nations entering into more fraternal relationship; and as men establish sympathetic relations with their fellow men we shall doubtless find that this question of the relationship of man and woman will have to be considerably modified.'

Continuing, the Chairman said he had been told that it would be unwise to ask anyone to speak on any subject of a political nature, but it seemed to him that the political element in the subject on which Mrs. Despard was to speak was very small compared with the question of the attitude of man towards woman which underlay the whole matter. (Hear, hear.) It was only within the last forty or fifty years that woman had received any education worthy of the name. In the old days anything was considered good enough for the girls of a family. But before long they hoped to have equal educational opportunities for men and women. Therefore he had thought he would ask Mrs. Despard to put the question before them and awaken them to a more sympathetic attitude. The rules and customs which regulated woman's place in the community were not made with any bad intent: they had grown up because people were biassed and indifferent, and it was necessary to awaken in their minds the idea of justice and then these customs would be altered. Mrs. Despard was a lady who had all her life been working for her fellow-creatures. She had sacrificed herself whenever she had the opportunity, and the one object of her career had been to ameliorate the condition of those who suffered under unjust social conditions. He asked them to give her a cordial welcome.

MRS. DESPARD, who was received with applause, said she would like to express the great pleasure and satisfaction she felt in being able to bring before such an audience the question upon which she was to speak that evening. She had for a long time been endeavouring to prove that there was something that was much more than political, something more even than what was called 'social' behind this faith and movement of theirs. She felt herself in the presence of an audience who, she was certain, would realise this fact in regard to the particular movement with which she was identified, as they had doubtless realised it in regard to their own spiritual movement. It was not merely a movement on the material side, for they were perfectly well aware that the

material was merely a manifestation of that which lay behind. Moreover, this movement on the part of woman had in it nothing that was strange or abnormal, nothing that was even subversive, for it had behind it something that made it an absolutely necessary part of human progress, and it had come at a time when it was inevitable that this question should be brought before the world. Before entering directly upon the subject, however, she wished to add something to the remarks made by the chairman in regard to the present position of human affairs at this wonderful era in which we live.

It reminded her of a recent experience when standing on the shore at Saltburn, she watched the tide coming in. 'I stood and watched for some time,' said Mrs. Despard, 'and then I turned to someone who stood by and asked "Is the tide coming in or going out?" for it did not seem as if any progress were being made. But I had not stood there for long before I saw that the tide was really coming in. The great white, heaving, purifying sea was slowly flowing towards the land. The heavenly forces were behind it urging it forward, and nothing could withstand its progress. On came the great waves, composed of numberless little waves that had seemed at first scarcely to break, all of which had gone to form the mass of the great wave that came rolling in.'

'There are so many things at the present time which show how the world is moving. I will just mention science—science which seems at the present moment to be trenching on the spiritual, so that the difference between spirit and matter seems to have ceased altogether. We find that matter and spirit are actually the same thing, and scientific men, instead of objecting to religion, as was once the case, are becoming in the truest and best sense religious. Again, there is that extraordinary (extraordinary even to one who, like myself, has lived so long and seen so much)—that extraordinary decline in the wave of materialism—pure crass materialism, that was so pronounced in the latter part of the last century and that at one time threatened to sweep away our religious life. That has all practically gone. Then there is that re-finding, as it were—that re-discovery of some of the ancient truths which are really scientific, since they are at the basis of all our scientific knowledge. There is that truth which so deeply concerns a great many of you here—the expansion of the senses of the human being so that there are some who seek to live, in the words of the poet, "in worlds unrealised." Then there is that movement which I may call the Higher Democracy. There is a great, strong, pressing humanitarian feeling behind it, for democracy has become more humanitarian than at any other era in history. The Higher Democracy is here to voice the demand of the people for a higher and better social life. Now it is highly significant that concurrently with all this we should have this extraordinary growth of the woman's movement.'

Referring to her entry as a leader into the woman's movement, Mrs. Despard said that she had joined it out of her almost despairing, desperate desire for social reform, for she had begun to feel that she was 'a voice crying in the wilderness.' It had seemed impossible to rouse the men of the nation to the realisation of the evils that prevailed, and her thinking had brought her to the conclusion that men and women must stand together in the State, even as they stood together in the home, before they could have the true and right national well-being. (Applause.)

Amongst the friends who had expressed to her their views on the step she had taken in this direction was a woman whom she had long loved and venerated—a great occultist—who wrote to her from the occultist point of view. This lady wrote that occultists had long known—and she personally had proved it to be the fact—that the twentieth century is to be the Woman's Century. This did not, however, mean, she explained, that Woman was to have the domination and superiority, but that women were to take their place beside the men and to stand together socially and politically. That was the spiritual element behind the idea, for there was a spiritual force behind it all.

Proceeding to a more direct consideration of the subject of her address, Mrs. Despard explained that the title chosen,



'The New Womanhood,' was in one sense a misnomer, because what she wished to speak about was not new. It had existed in the external. But it held within itself the divine potency of unfoldment, and it related to the new development of a phase that had worked in silence and obscurity but was now revealing the part that woman brought to the life and progress of the community. All those who looked thoughtfully at modern life could see that something new was coming into the history of the world. A great many did not like it—it was abhorrent to them. 'Why is it,' they asked, 'that women put themselves forward in this way? Why cannot they wait until these things come to them?' There was the well-to-do man who complained that 'we do all we can to make things pleasant for our womenkind, and then they turn and rend us!' Such men meant well, but they were the victims of a small understanding. They did not realise that the new movement was concerned with the great world of womanhood. Then there were the authorities who were perfectly convinced that they were going, by severity, to 'put an end to this sort of thing.' 'I remember,' said the speaker, 'an old magistrate. He is more or less blind and deaf (perhaps that is why they appointed him to try us!). I saw him shaking his head at us. "Why," he said, "this shall come to an end. It must come to an end. I will bring it to an end!"' It reminded her of Canute when told by his courtiers that his word would keep back the rising tide. But the tide would not be put back. Women would go forward, whatever they might have to endure, because of the great hope which was before them. Other objectors had seen in their movement a great danger to man. An outraged lawyer had endeavoured to prove in a letter that women were already allowed more privileges and advantages under the law than men possessed, and that man in his law-making had done much better by woman than by himself. They were not going to have women encroach further on their domain! But there were other critics with whom she had the utmost sympathy. These were persons who were trying to push forward social reforms. 'I have sometimes been asked by these persons,' Mrs. Despard proceeded, "'What is the effect of it to be—is it going to mean re-action? Is it going to put back the clock?" I always answer them by saying "I am no prophet. It is impossible for me to say what it will bring. Of no great social reform is it possible to predict the outcome. The question is—is justice to be done, or is justice not to be done?"' (Applause.)

Her desire was to show first of all what the new development meant, whence it drew its force and its inspiration, and what its issues were likely to be. The women concerned in the movement were making certain demands, demands on themselves, on men, and on society at large. The demands they made on themselves and their sisters were these: We have been seeing through the eyes of other people. We have been uttering their opinions and not our own. We have not looked for ourselves into the questions that concern us and our children. What we demand is social education. What we demand is that we should see through our own eyes, judge by our own understanding, have our own thoughts and feelings, and this we are asking of men. Men laid claim to chivalry where women were concerned, and they asked man of his chivalry not to block their way. They asked man to let them have a free road to the great hope which lay before them. (Applause.)

What they demanded of society was that it should recognise their humanity, that it should recognise the equal moral standard between men and women, that it should affirm their equality before the law; for there was not equality now. They demanded equal pay for equal work, that the woman should stand beside the man not as his servant, but as his equal. 'You will never get a race of fine and noble men and women unless you first get a strong, well-constructed woman-kind, and as lovers of our country we desire this, and that is why we work for the coming of this new womanhood.'

But the question had been asked: 'This is very beautiful in its way, but is it natural, is it reasonable? Well, it was to be remembered that no phenomenon stood alone. Every-

thing that came before the world, everything that affected the world, had its roots in the past and showed its issues in the future. This great movement of the development of womanhood had its roots in the past. It was no new thing, a great spiritual principle underlay it.

Those who studied the history of the great empires of the past in their social and economic aspects would find that in the youth of those great nations and empires—when they were young and vigorous—they had great women. In their youth they held their women in respect; their decline was the time of slave mothers and sexual vices, when they produced a race of men no longer equal to defending itself. It was so in the early days of the Roman Empire. The women were held in honour and the nation flourished. Then followed an age of wealth and luxury. A slave trade grew up. Beautiful women were brought from other countries to become slave mothers, and then came the incursion of the young and strong barbarian races—men who respected their women—and Rome fell, its degenerate sons being no longer able to defend it. Another instance was to be found in the early history of our own country. The Anglo-Saxon races had a respect for their women. There was a fine home life amongst them. The old traditions showed this. The Civil War between the Northern and Southern States of America revealed the fact that the Southerners, with their slave mothers, were more or less a deteriorated race. It was said that when the male forces of a nation superseded the female forces—when the feminine element was despised and neglected—the race deteriorated, and there came that decay which resulted in the downfall of a nation. If that were so, what stronger plea could they have for attention to this question?

(To be continued.)

## THE SELF AND PERSONALITY.

The apparently conflicting, or, at least, divergent evidence obtained by psychologists, psychical researchers, and Spiritualists on the nature and powers of human personality, and on the question of the survival of bodily death, is well set forth and discussed in a recent work by Mr. Addington Bruce,\* who dates his preface from Cambridge, Mass. After giving a brief sketch of the history of Spiritualism in America, with its various successive phases, and referring to cases of dual personality which have given rise to the idea of a 'subliminal self,' he describes the researches of the French and American psychologists, mainly on the basis of that idea, and turns again to the evidence afforded through mediums in the later experiments, in which the various physiological theories, and especially the objections raised on the score of telepathy, were kept in view. The telepathic hypothesis is discussed in a chapter headed 'The Nemesis of Spiritualism,' and the author appears inclined to give it a very wide interpretation, regarding it as full of unknown possibilities, and in some respects more rational than the spirit hypothesis. He thinks, in fact, 'that not only does the survival of personality remain unproved, but that it can never be definitely proved by evidence scientifically acceptable.' Still, he admits that if psychical research has not proved survival, 'it has most assuredly given mankind new and forceful reasons for clinging to the ancient faith,' by enlarging and ennobling the conception of personality; and in this 'it has received invaluable, if unwitting, assistance from the psychopathologists.' The views entertained by psychopathologists and psychical researchers as to the self differ widely; 'both recognise the existence and operation of subconscious states,' but they differ as to their interpretation. The situation is well summed up as follows:—

The self, as conceived by the psychopathologist, is a complex, unstable, and wonderfully responsive co-ordination of systems of ideas, with a physiological basis in the nervous system. Unity and continuity of memory and consciousness are its prime characteristics, and these are easily broken by neuron disturbances. Thence results a dissociation of greater

\* 'The Riddle of Personality,' by H. ADDINGTON BRUCE. Grant Richards. Price 5s. net.



or less violence, having its outward manifestations in, it may be, some criminal or vicious act or tendency, it may be in hysteria, it may even be in the utter disappearance of the old personality and the formation of a new one.

These dissociations, it has been found in certain cases, can be remedied by an appeal, not to the dissociated secondary personality, but to a still deeper subconscious state, 'a self that persists beneath all the changing phenomena of consciousness.' This supreme state is the 'subliminal self' of the psychical researcher, who has neglected to discriminate closely between it and the psychopathologist's 'secondary self.' The author sums up by saying:—

Shocking as it may sound at first, everything would indicate that the self of which we are normally conscious is but a dissociation from the subliminal self, an incomplete aggregation, even as the dissociated states of neuron disturbances are incomplete aggregations. It would seem impossible to evade this conclusion when we review the proved potentialities of our being as revealed in the phenomena of hypnotism and telepathy. Yet a moment's consideration should suffice to inspire within us a lively hope that somehow, somewhere, at some time, these potentialities, realisable now only under abnormal conditions, will become enduring actualities. The conditions of our environment here on earth are such that it is impossible to expect their development in this life to any but a limited extent. Yet it is inconceivable that they should be given us for no purpose. Logic therefore unites with faith to buttress the conviction that there must be a life beyond, a hereafter in which we shall come into our complete heritage.

It comes to this, then, as has been frequently pointed out, that the more the scientific investigators find out as to the complexity of the human self—or the apparent complexity due to the inadequacy of its means of manifestation, whereby it can only exhibit one set of characteristics, one side of its nature, one phase of its potentialities, at once—the more necessary it becomes to suppose that this self, after throwing off these temporary impediments, will find more pliable and appropriate means of manifestation which will become indispensably necessary to it as it progresses toward fuller realisation of its inherent potentialities in the after-death realms.

S. F.

## QUESTION DEPARTMENT.

QUESTION: Is it true that when those on earth appeal to their loved ones to come back from the other world spiritual harm may be done to them, and their progress in spirit life be retarded by their return to earth conditions?—F.

ANSWER: Not if the appeal is made in love. Progress in spirit is not a question of location but of spirituality, of 'growth in grace and goodness,' and no spirit will be injured by lovingly trying to help and comfort dear ones on earth. Even if it were true that the upward progress of the spirit was retarded for a time, surely the joy of service to and the happiness of companionship with the dear ones on earth would be ample compensation. Besides, when one has all eternity in which to advance, why hurry? Real spirit intercourse will never be injurious to spirit or mortal.

QUESTION: I have seen it stated that 'the modern séance room is, as a general rule, filled with undesirable and at times dangerous influences from the other side.' Surely, if this be true, right-minded Spiritualists will not advocate the practice of séance holding!—B.

ANSWER: The person who made the above quoted assertion must be speaking without knowledge, or repeating the statement of some prejudiced antagonist. Possibly there are some séances held to which undesirable spirits may be attracted, but it is not true that, as a general rule, such influences predominate. Experienced Spiritualists always counsel inquirers to study the subject carefully—to be 'pure at heart and sound in head'—to exercise common-sense and avoid excess—to maintain a level head and a high purpose, and by thus controlling the psychical conditions invite and welcome those spirits who can help them, or whom they themselves can counsel and stimulate to better states of mind and purpose.

QUESTION: I am rather exercised over 'A Wanderer in Spirit Lands' and 'Through the Mists.' They profess to be communications from spirits who have passed into the other world; but are we to take them verbatim? Spirits, as a rule, can only communicate for a short time, owing to failure of power, then perhaps resume at another time. But in these works of finished composition there is no trace of this. Are they to be regarded as genuine spirit productions? Will the writers tell us more about how the books were produced?—M.

'A. H. H.'—A Bristol inquirer writes: 'I look very eagerly for each issue of your paper and "devour" every word in it. I long to have some personal experience of the marvellous manifestations with which so many of your contributors are favoured, but although I have been sitting regularly for about a year with two or three equally interested friends, we cannot get beyond the table tilting and Ouija messages, and the latter are so often misleading and unsatisfactory that we feel like giving up in despair, but the perusal of the contents of another issue of "LIGHT," or of a fresh book, renews our zest and encourages us to continue, with the hope that eventually our patience and persistence will be rewarded. We often feel, however, it would be a boon to have within reach a developed and experienced friend who could explain away some of our difficulties, and aid us to overcome them, or, failing this, to be able to put our case before one qualified to advise.' Probably some of our readers will be able to help 'A. H. H.' We shall be happy to forward letters to him.

## SCIENCE, MIRACLES, AND RELIGION.

It is decidedly a sign of a change in the 'scientific temper' when a prize is awarded to an essay which frankly admits the 'supernatural' as an explanation for facts, and therefore acknowledges the influence of the spiritual as a factor in outward events. Professor H. Langhorne Orchard, in his Gunning Prize Essay, read at the Victoria Institute on January 24th, described miracles as exceptional phenomena in Nature, produced by the action of the 'supernatural,' that is, by something, or as we should say 'some spirit people,' not subject to the ordinary laws of Nature as expressed in scientific formulae. He stated that belief in the fact of miracles was thoroughly compatible with the true scientific temper, and that science affirmed the possibility of miracles, for events had undoubtedly taken place which come within the definition of miracles. Among these were the creation of the material universe, the creation of living organisms, and the character of Jesus Christ. Bible miracles he regarded as being quite probable, both from their nature and from the conditions under which they took place; they were not mere accompaniments of revelation, but were inseparably bound up with it. The exodus of the Israelites was unintelligible without the miracles which accompanied it, and the faith of Christians was bound up with the miracles of the Incarnation, Resurrection, and character of Christ. Miracles explained Christianity as nothing else did.

The last few phrases just quoted from the report of the address appear to us to be of the nature of 'special pleading,' unless modified and explained by a more detailed reference to the nature of the power which produces the miracles. The 'missing link' in the argument is the conception that all natural phenomena are due to forces which have their origin in a realm beyond that of matter: that matter itself is a manifestation of force, and that all force is ultimately of spiritual origin. Thus the law of spirit is a general and paramount law, of which the great natural and mechanical forces, as expressed in physical laws and mathematical formulae, are the normal manifestations under the restrictions of the material plane. An influx of force from the spiritual plane can break through those restrictions, as a sudden flood will sweep away an embankment which curbs the flow of the normal current. The miracles of Christianity appear to us to have proved the existence of spiritual law at a time when, as again recently, there was a danger of human thought becoming too exclusively materialistic. The work that Chris-



tianity did then is being done now by the various phases of the psychical movement, for when once the essential spirituality of the governing forces of the universe is admitted, all that is sane and healthy in religion follows as a matter of course, as a spiritually uplifting power for the mental, moral, and physical regeneration of the world.

### JOTTINGS.

To meet the wishes of many friends, the controls of Mrs. M. H. Wallis have consented to give a special series of short addresses, descriptive of the after-death conditions of some typical spirits, on Friday afternoons, at 3 p.m., at the rooms of the London Spiritualist Alliance, commencing on Friday, the 11th inst., when the subject will be 'The Suicide.' Questions from the audience will also be answered, and students of Spiritualism and inquirers alike should find these meetings especially helpful to them in their researches. See the announcement on p. 58.

The Rev. T. Mason Neale, of East Grinstead, records the following in his book, 'The Unseen World': 'A widower with his children was on a visit to the house of a relative, a larger farmer in Wilts, at an old-fashioned farmhouse. The children were playing about in the rambling passages and kitchens, and were told not to go into a closed inner room, but the youngest infant pushed the door and entered. The others followed to fetch her out, when they all saw their mother before them, waving them back with her hands, imperatively, so that, frightened, they ran away to tell their relatives. In that back place was an open well mouth, and it was a beautiful instance of the endurance of a mother's love and guardianship of her children from beyond the grave.' Dr. Neale gives more, but the correspondent who sends us this states that he can corroborate the account, because one of the children mentioned was afterwards the mother of one of his nearest relatives.

By the 'passing' of Andrew Jackson Davis one of the few last links with the earliest days of the movement is severed. Dr. J. M. Peebles, Hudson and Emma Tuttle being almost the only ones left to us now of 'The Old Guard' in America. A veritable John the Baptist, he received the tidings from the other side of the coming outbursts of spirit manifestations and revelations before the 'Hydesville rappings' began. For upwards of sixty years, modestly and faithfully, he presented to the world the philosophy of spirit life as it was given to him on the 'superior' plane of consciousness. Up to within a few months of his promotion he was actively engaged in healing the bodies and ministering to the minds of the sick, sad, and suffering. The spirits gave him a 'magic staff' many years ago, viz., 'Under all circumstances keep an even mind'—the epitome of what is now called 'New Thought'—and he loyally obeyed the behest to 'take it, try it, walk with it, talk with it, lean on it, believe in it for ever,' and doubtless this was the secret of his buoyant, gentle, kindly, and cheery spirit. On page 60 we give a worthy tribute to this good man, which appeared in the Boston 'Globe.'

Dr. K. C. Anderson, writing in the 'Christian Commonwealth,' vigorously combats the popular but false sentiment that 'heaven lies about us in our infancy,' and recedes from us as we grow older. 'What a picture of human life,' he exclaims, 'a journey every day further away from God! There is surely greater truth in the utterance of the old man who said that he found more splendour in the grass and more glory in the flowers every Spring—who declared that his youth was shining before him, and not fading behind him. This glorification of childhood as the most beautiful, most ideal period of life is all wrong: life truly lived is a richer and an ever-richer feast, and it is possible to be more of a child in our Father's house at life's end than at life's beginning: for there can be no real childhood until the consciousness is awakened in the soul of a tie between it and the Infinite Spirit.' It is the reward of culture, the acquisition of time and labour, the result that is to crown the end of life, rather than that with which life begins. True childhood is something to be looked forward to with hope, not something to which we have to look back with regret.

The many friends of Dr. J. M. Peebles in this country will be pleased to know that in all probability he will be in London in about three months' time. He is expected to attend and speak at the Annual Conference of the British Lyceum Union which will be held in May next.

### 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.*

#### Dr. J. M. Peebles and Reincarnation.

SIR,—Reading 'LIGHT' recently, which had followed me across the continent for nearly three thousand miles to the Pacific Coast, I said: 'Will this gloomy chattering ghost, reincarnation, with its stereotyped repetitions, ever down?' In 'LIGHT' for November 27th, page 576, Mr. J. M. Borup pronounced my article, which appeared only in part in your columns, 'puerile'; and yet he devotes nearly a column to a rather scattered and at times almost dogmatic reply.

'Why,' he asks, 'should reincarnation mean a probability (a possibility) of sinking deeper into sin?' Because man is finite; and the wisest may and do make mistakes, and these in many cases widen and deepen until death. True, the general trend of humanity, in consonance with evolution, is upward, but forcing immortal spirits or angels back into the meshes of fleshiness would be a painful violation of the law of evolution, tempting to degradation and sin. Multitudes of sweet innocent children spend the later years of their manhood in gaols and penitentiaries.

'Upon what does Dr. Peebles base his belief in the Ego's pre-existence?' inquires Mr. Borup. I reply, Upon the fact that beginnings logically imply endings. An immortal Ego with one end to it is unthinkable. Only circles, geometrically or metaphysically considered, are endless. The conscious Ego, in my opinion, is not a bit of generative manufacture, infilled with atomic aggregates, and therefore is not naturally subject to disintegration and dissolution.

'The philosophy of heredity is no philosophy,' writes this critic, 'but a mass of inconclusive facts, and it does not account for any inequalities, whether affecting geniuses or plain men.' This word 'inequalities' has already become stereotyped with this class of writers. The reverse of inequalities is monotony, and a more horrible hell than monotony cannot be conceived of. The paragraph quoted above, with some of the sentences which follow, is simply a string of assertions—nothing more. The consensus of science and scholarship show them to be falsities. It has been said by a distinguished author that 'Education begins with our grandparents.' It is certain that ancestral cranial tendencies are transmitted. Mortals necessarily and naturally transmit to their offspring what they possess, and so pre-natal influences, exalting or damaging, with varied environments, with multiform mental potencies, in connection with the original germinal entities, rationally account, in my opinion, for every genius, prodigy, or vice-inclined unfortunate ever born. Abundant proofs of this position from our highest authorities are not wanting. Space only precludes the quotations.

'Why should the Ego,' we are asked, 'be once incarnated for clearer individualisation, and not many times?' Answer: By parity of reasoning, why should not a child, having learned and repeated the alphabet, continue repeating it many times, or all along up to manhood and old age?

'Lives are not incentives to anything, virtue or otherwise,' writes our critic. Very well—then belittle or 'drop them' in thought or deed, and, in the words of a noted agnostic, 'die.' He committed suicide. Human 'lives' with their ennobling thoughts, aims, and aspirations are grand 'incentives' to mental growth and spiritual harmony.

'Reincarnationists,' he states, 'do not quarrel with the inequalities of life. We explain them.' Sophistries and assertions are intellectually incapable of explaining anything. Reincarnationists, in their struggles to establish an old Buddhist superstition, shadow the mind with a relentless eclipse, and deepen every mystery of the universe.

Every theory, to be useful, must be submitted to the crucible of a rigid practicability. Accordingly it is perfectly legitimate to ask, What has reincarnation ever done, with its persistent tag of Karma, punishing souls in one incarnation for their misdeeds in a previous reincarnation, with all deeds, good or bad, forgotten? While I was stopping a few years ago in a Madras hotel, India, a child away out in the suburbs of the city was bitten by a venomous serpent and died. The poor mother, looking at the corpse, exclaimed: 'My poor, poor boy, he must have killed a cobra in his previous incarnation, and this is his Karma.'

Mr. Borup's complaint of my 'test,' comparing Anglo-Saxon science, culture and magnificent attainments with the dubious superstitions and mental stupidity of Hindus and Buddhists who have sat at the feet of Brahmin priests and Buddhist monks for over two thousand years, drinking in the speculation of Ego-rotation and re-births as the only gate-



ways to heaven, is quite natural, and was to be expected. The 'test' is legitimate, as no thinker disputes that beliefs affect the character of individuals and nations. His statement that 'belief in hell has always been a fundamental belief of the Christian faith,' is incorrect; if by hell, he means unending torments. Such belief is a perversion of true Christian faith. The Christ of the four Gospels never taught, so far as we know, future endless hell torments; while Origen, the greatest of the Christian Fathers, taught the final redemption not only of all mankind, but of the devil himself.

With few, if any, exceptions, Hindus who remain long in Britain or America drop their priest-taught theory of re-birth. And it may be here noted that the illustrious Hindu, Chunder Mozoomdar, declared publicly that: 'The educated, free-thinking Hindus generally reject reincarnation as a fading relic of the past.' And the very clever Shishir Kumar Ghose, editor of the 'Hindu Spiritual Magazine,' Calcutta, a Hindu of the Hindus, pronounces reincarnation 'a pest and a moral scourge in Hindu life.' Even Mrs. Besant, after bravely wading through the mire of orthodoxy, the gloom of materialism, into the mazy marches of Blavatsky Theosophy, is now graciously ascending the mountain summits of the higher Spiritualism, teaching, as she ascends, that there 'must be room made for post-mortem evolution . . . (progress and evolution) carried on in other worlds rather than in the present.' Then why these multiplied re-births back again and again into babyhood?—Yours, &c.,

J. M. PEEBLES, M.D.

233, Thorne-street, Los Angeles, Cal., U.S.A.

#### Dematerialisation Phenomena.

SIR,—It is a matter of much regret to me that after all the particulars I have published in 'LIGHT' Mr. McCallum should still question the *bona fides* of the members of our private circle. He writes of the extraction of the chocolates by a sitter being easy, 'provided a confederate was on each side of him, or possibly if only on one side.' Quite so, but I have already given reasons which ought to have precluded such an unworthy, untrue, and unjust suggestion regarding any member of our circle. Had I, for one moment, thought that that would have been the outcome of my letter (written solely in the interests of Spiritism), I would never have penned it.

If Mr. McCallum re-peruses my letter of January 8th he will see that it was not a case of my *not* being 'allowed to retain the box unopened,' but that it was opened in accordance with raps given to that effect, evidently with a view to the finding of my postcard *inside* the box. It would never have been found otherwise. Previous to opening the box it was examined by me and the other sitters, and it was because I was so thoroughly satisfied as to its being in exactly the same condition as I had left it, that I was loth to cut the string and destroy the evidence of its intactness.

Mr. McCallum states he has removed string, wrapper, chocolates, &c., all in the dark. We shall be very pleased if he will reproduce all this at our circle, where I promise him fair and honourable treatment. I will gladly pay ten pounds to the National Fund of Benevolence in the event of his succeeding without being detected, provided he is equally prepared to pay a like sum to the same fund in case of failure.

Further, Mr. McCallum asks if I will 'undertake to get Sūsū to extract the chocolates from a half-pound box, packed in the presence of two witnesses,' and sent to me by him. If he is acquainted with Spiritism he must know that it is impossible to *command* phenomena, so I could not 'undertake' to get Sūsū to do what he wants. In lieu of his sending me a box of chocolates, I will provide them. This will obviate there being any antagonistic magnetism, which Mr. McCallum doubtless knows acts as a deterrent to the production of spirit phenomena. I am, however, prepared to tie and seal the box before two (or more) of his friends, using their seals, and the box shall then be placed on the table at our weekly sittings to await events.

Having already trespassed very largely on the valuable space in 'LIGHT' through the kindness and courtesy of its editor, I trust Mr. McCallum and others will excuse my not carrying on this correspondence any further. Mr. McCallum can furnish the names and addresses of his friends in a letter to me, care of the editor of 'LIGHT,' and it will be forwarded. —Yours, &c.,

F. R. BEGBIE,

London, January 30th.

Colonel.

SIR,—I read with interest Mr. McCallum's letter in which he asks that Colonel Begbie should undertake, 'for the good of the cause,' to get Sūsū to extract chocolates packed by himself and two witnesses. May I, one of the sitters at the circle, mention that being a public exponent of the phenomena called

Spiritualism, thinking a test of this kind might go a long way to interesting my hearers, I wrote a letter, which can be seen by Mr. McCallum if necessary. This letter, after due scrutiny by a non-Spiritualist, was put into the inner envelope, which was gummed down in full view of four others. The four persons witnessing it then inscribed their names across the gummed edges of the flap, testifying to the fact that only the bare letter written by me was enclosed therein. It was then put into an outer envelope which was then gummed down and sealed with sealing wax.

This letter was answered in the space of a few minutes by the spirit to whom it was addressed, every question asked by me being answered in full and separately, but it has done no more good to the Cause generally than the test asked for by Mr. McCallum would do; *he might* be satisfied: I was satisfied; but there it would rest. As for others or the general public, it is no test. Why should the sitters or the public believe Mr. McCallum and his two witnesses, any more than they believe Colonel Begbie or myself?

Mr. McCallum's letter is beside the mark, his deductions from Colonel Begbie's letter being erroneous, distorted and misleading; he has no *prima facie* case against the genuineness of such manifestations. The passage of matter through matter is not only a fact attested by scientific students of the occult generally, but by those holding the Spiritist theory, such as the late Professor C. Lombroso, &c.; and his sub-conscious fraud hypothesis is untenable, for this circle aims at obtaining phenomena without either mediums or sitters being unconscious or in the trance state: the sitters and mediums watching the process of materialisation, &c., all eagerly speculating and discussing together as to its cause and effects.—Yours, &c.,

A. V. E. P.

#### 'Io': An Episode.

SIR,—About ten years ago I made the acquaintance of an elderly lady, and we became great friends, having many tastes in common, and I much admired her character. She was very fond of all animals, and owned some beautiful toy dogs; one day she showed me a lovely young one, about eight months old, for which she said she could not think of a name, and asked if I could help her.

Now, my friend had a fancy for calling her dogs by classical names, and seeing the beautiful creature bounding about and a picture of grace, I said, 'Oh! call her *Io*, after the graceful nymph beloved by Jupiter.' And *Io* she was called to the end of her life, which was cut short by an accident when two years old; but before that my friend gave me one of her puppies, now a dog which is my constant friend and companion.

My friend's birthday occurred two days before my own, early in December, and last December I meant to send her a book, but was not able to get it in time. I had not heard of her for about three weeks, but knew that she stayed indoors chiefly in the winter, being subject to bronchitis.

On the 8th, the day on which I was about to send her the book, I received a letter from the person in whose house she lived, telling me she had passed away two days before (on my birthday). The news saddened me, and I thought a good deal of my friend, and missed her very much, for we often wrote to one another. On the evening of December 23rd I was sitting alone by the fire, knitting, and thinking of my friend, when I heard a curious small noise of rustling round my head, but could see nothing; then came a tiny touch on my right hand, and looking at it I saw a beautiful Peacock butterfly, curiously perfect and brilliant for the time of year, when any butterfly found generally has its wings battered and torn.

The butterfly turned itself round and made the 'pavane,' as they do on a flower in the sun, opening and shutting its wings, and showed no inclination to fly away, but I became afraid lest it should fly to the lamp or the fire and be burnt, so I carried it into the next room, where no such dangers existed, and put a saucer of sugar and water to try to feed it, as to put it out of doors in the cold would only kill it. Then, only a short time after, I suddenly remembered that the Latin name of the Peacock butterfly is 'Vanessa Io.'—Yours, &c.,

ASTRA.

#### Matter Through Matter.

SIR,—Perhaps the following account of a strange incident that occurred on Thursday morning, December 22nd last, may be of interest to readers of 'LIGHT.'

I had emptied my bag of keys on a table beside which I stood packing an iron trunk. I closed the trunk and fitted on a padlock, taking out the key, as it fastens with a spring. There are two keys (duplicates) tied together on a ribbon which is knotted in a loop. Just as I closed the padlock I heard a smash of glass in the next room, and, throwing the



keys on the table among the others, without looking at them, I hurried out to see what was broken. I must explain that lying on the table, touching the box keys, were the three keys of my store cupboards. These are strung on a piece of black tape, which forms a loop, and passing through this loop is a band of red webbing, which fastens with a kind of buckle, such as is used for strapping papers together.

I was absent from the room less than two minutes, and no one entered it, for my two servants were both in the kitchen, where I saw them. On my return to the room, as I wished to reopen the box, I took up the keys of the padlock, which I had thrown on the table two minutes before. I found that the loop of ribbon to which they were attached had become inextricably and tightly twisted in and out of the buckle of the red webbing band, so that I could not release it, and also that the loop of ribbon ('an endless circle') had been passed through the black tape loop of the store keys (also 'an endless circle'). The knotted ends of both tape and ribbon were intact, and I was confronted with the phenomenon of two endless circles passed through each other, without having been unknotted or cut, and not having been touched by any living being, the ribbon of one circle being first passed *single* (not *double*) in and out of the metal bar of a fastened buckle, with several tight twists.

After trying in vain to disentangle the ribbon from the buckle, I discovered that it was also passed through the loop of tape in such a manner that it would be impossible to separate them without cutting, which, to my great subsequent regret, I did, and drew out the ribbon loop, being in great haste to proceed with my work. Of course I ought to have left the loops as they were to show to a third person, whose testimony could have confirmed my own, but I did not think of this until it was too late. I can, however, solemnly swear to the precise accuracy of the above account of one of the most remarkable of many unaccountable incidents that have occurred to me.—Yours, &c.,

HELEN SHEPSTONE.

Natal, December 25th, 1909.

#### Pre-Natal Existence: A Question.

SIR.—If Spiritualism has a philosophy, as claimed by its more thoughtful devotees, it would be interesting to know what account it gives of the pre-natal condition of the soul, failing the hypothesis of reincarnation which it repudiates. In all the literature of Spiritualism which I have perused, and I have seen a good deal, there is scarcely a hint at an answer to this question. There is a mass of descriptive evidence referring to the post-mortem states, but on the pre-natal condition one finds an ominous and disconcerting silence. Why?

Are we to understand that we come into existence at the same time as our bodies? To me this is a profoundly unphilosophical theory which my reason absolutely rejects. I am asked to believe, for example, that if I was born in 1862, I have managed to assimilate in forty-seven years an amount of knowledge which it has taken the human race millions of years of painful effort to acquire. This seems to me absurd; in fact I cannot understand the process of acquisition of knowledge at all on the supposition in question. A materialist would meet the difficulty at once by saying that, although I have only existed forty-seven years, the germ-plasm which bears the same relation to me as the string of a necklace bears to the beads, is as old as life itself on the planet; and that, just as my body recapitulates in its embryo life the entire history of the evolution of its ancestral forms, so my mind in a few short years is able to go through a parallel process. Such an explanation is quite scientific and satisfactory—to a materialist! But then we are not materialists.

What, then, has the Spiritualist to say? Where was my soul before it entered my body, and what was its history?—Yours, &c.,

H. L. S. WILKINSON.

[The point raised by our correspondent was dealt with by 'Tien,' the control of Mr. J. J. Morse, on November 18th last, and his statement was given in 'LIGHT' of December 4th, page 583, as follows: "'Tien' said that he had found no evidence of any pre-existent individualised consciousness of man. But that which is the man and which ultimately became conscious and individualised had, of course, a latent existence prior to embodiment. As the basis of all being was the Divine Spirit, and the ultimate of all being was the individualisation of that Divine Spirit in conscious and intelligent mankind, therefore God was being made manifest in the flesh, and as that flesh rose to higher and grander planes of development, beauty and possibility, so in this world more and more of God would be manifested."—ED. 'LIGHT.')

#### SOCIETY WORK.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday last Princess Karadj delivered an eloquent and spiritual address on 'The Gospel of Hope.' Mr. George Ashby sang a solo. Mr. George Spriggs presided.—*Percy Hall*.—On January 24th an interesting and enjoyable meeting was held with Mrs. Wallis's controls, 'Morambo' and 'Veina.' Sunday next, see advt.—D.N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Wallis delivered an intellectual and thoughtful address on 'What Think ye of Christ?' Sunday next, Mr. J. J. Morse, trance address.—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Wallis's address on 'Spirit Ministry and Guidance' was intensely enjoyed. On January 26th Mr. P. E. Beard gave well-recognised clairvoyant descriptions and spirit messages. Sunday next, Mr. J. J. Morse, 'Answers to Questions.'

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mr. J. Blackburn gave an address on 'How I Became a Spiritualist,' and demonstrations of healing. On Sunday next, Mrs. M. H. Wallis.—C. B.

BRIXTON.—84, STOCKWELL PARK-ROAD, S.W.—On Sunday last Mr. Barton gave an address on 'Past, Present and Future.' Sunday next, at 11 a.m. and 7 p.m., Mr. Punter, of Luton. At 3 p.m., Lyceum. Thursday, 8, meeting.—A. B.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mr. Symons gave an address on 'The Life of Jesus.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Woods, address and clairvoyant descriptions.—C. C.

CENTRAL LONDON.—11, ST. MARTIN'S-COURT, W.C.—On Sunday last Mr. Kelland gave addresses and clairvoyant descriptions. Sunday next, at 3.15 and 7 p.m., address and clairvoyance and answers to questions.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Baxter related personal experiences. Sunday next, Mr. and Mrs. Smith. Thursday, Madame Hope, clairvoyante.—H.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting with the Acton and Ealing Society at Greenview, Ealing Broadway, on Sunday, February 6th, at 7 p.m. Speakers: Messrs. G. Tayler Gwinn and G. F. Tilby.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Colvey Hall, 25, Fernhurst-road, Munster-road, Fulham, on Sunday, February 13th. At 3 p.m., Mr. G. T. Brown will read a paper for discussion. Tea at 5 o'clock. Speakers at 7 p.m., Messrs. G. T. Brown, G. Tayler Gwinn, and M. Clegg.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Beard gave an address on 'The Meaning of Life,' and Mrs. Annie Boddington gave clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mrs. S. Fielder, address and psychometry.—H. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mrs. Beaupaire conducted the service, and in the evening spoke on 'After-Death Experiences.' Sunday next, at 11 a.m., public circle, Mr. W. E. Long; at 6.30 p.m., Mr. R. Boddington. All are welcome.

KINGSTON-ON-THAMES.—24, MARKET PLACE.—On Sunday last Mr. J. Osborne gave an address on 'The Dividing of the Ways' and psychometric readings. Mons. Duvergé sang. Sunday next, at 7 p.m., opening service at the Assembly Rooms, Hampton Wick, Mrs. Fairclough Smith. Madame and Mons. Duvergé.—T. C. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held; in the evening Miss Sainsbury gave an address and good clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Sexton. Thursday, Mrs. Webster. Tuesdays, healing circle. Wednesdays and Fridays, 8, members' circles.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. W. R. Stebbins replied to written questions. Miss N. Brown gave excellent psychometric delineations. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. T. O. Todd, address and clairvoyant descriptions. Monday, 7, ladies' circle; Thursday, 8.15, public circle.—W. R.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mrs. Wallis replied to questions, and in the evening gave an inspirational address on 'Growth, Here and Hereafter,' followed by clairvoyant descriptions. Miss Maggie Travers rendered a solo. On January 27th Mrs. Podmore gave psychometric readings. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Harry Pye. 10th, Benefit Social (Mr. Millard), 6d. 13th, Mrs. Webb. 17th, Mr. Frederic Fletcher, Lantern Lecture; 6d. each.—C. J. W.



**STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.**—On Sunday last Mr. H. Boddington's instructive address on 'Universal Consciousness' was greatly appreciated. Sunday next, Mrs. Podmore, address and clairvoyant descriptions.

**HACKNEY.—240A, AMHURST-ROAD, N.**—On Sunday last Mrs. Imison (Nurse Graham) gave excellent clairvoyant descriptions and helpful spirit messages to a large audience. Sunday next, at 7 p.m., Miss Violet Burton. Monday, 8, Miss F. Sainsbury, clairvoyante. Saturday, 19th, social evening.—N.R.

**BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).**—On Sunday morning last a public circle was held. In the evening Mr. R. Boddington gave a splendid address on 'From Earth to Heaven.' Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Boddington, addresses and clairvoyant descriptions. Monday, 8, Mrs. Boddington, clairvoyante. Wednesday, 3, Mrs. Curry. Thursday, 8, circle.—A. M. S.

**HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.**—On Sunday morning last the secretary opened a discussion on 'Death.' In the evening Mrs. A. V. E. Perryman gave an address on 'Spiritualism in the Home Circle,' and answered questions. Sunday next, at 11.15 a.m., Mr. Abraham; at 7 p.m., Mr. G. R. Symons. Wednesday, Mrs. Imison (Nurse Graham). February 12th, social evening. February 13th, special visit of Mr. E. W. Wallis, representing the London Spiritualist Alliance. Subject, 'Spiritualism Explained.'—F.

**SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.**—On Sunday last Mr. Howells gave a splendid address from 1 Corinthians, ii. 9.—E. A. H.

**BRISTOL.—28, BATH-BUILDINGS, MONTPELIER.**—On Sunday evening last Mr. A. C. Osborne spoke on 'What Spiritualism Does for the Individual.'—H. O.

**SOUTHPORT.—HAWKSHEAD HALL.**—On Sunday and Monday last Mr. Manion delivered addresses on 'Spiritualism as a Religion' and 'The After Life,' and gave psychic readings.

**EXETER.—MARLBOROUGH HALL.**—On Sunday last Mr. Elvin Frankish spoke on 'Through the Gates to the Temple of God.' Mrs. Letheren gave clairvoyant descriptions.—E. F.

**EXETER.—MARKET HALL, FORE-STREET.**—On Sunday morning last Mr. W. Evans spoke on 'Man's Search for His Soul.' In the evening Mrs. Grainger gave an address on 'I Am the Way,' and clairvoyant descriptions.—H. L.

**SOUTHEND-ON-SEA.—14, HARCOURT-AVENUE.**—On Sunday evening last Mr. W. Millard spoke on 'The Creative Power that Acts Within.'—H.

**SOUTHEND.—SEANCE HALL, BROADWAY.**—On Sunday last Mr. Rundle read passages from the Bible dealing with spirit influence. Mrs. Webster gave a short address and psychometrical readings.—A. J.

**SOUTHEND-ON-SEA.—MILTON-STREET.**—On Sunday morning last Mr. G. F. Tilby spoke on 'Conceptions of Deity,' and in the evening on 'Thoughts.' Mrs. Podmore gave clairvoyant descriptions after each address.—H. E. V.

**SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.**—On Sunday last Mr. Johnson spoke on 'The Effect of Spiritualism upon Our Lives.' On January 25th Miss Middleton gave clairvoyant descriptions.—W. M. J.

**READING.—NEW HALL, BLAGRAVE-STREET.**—On Sunday morning last Mr. P. R. Street gave an address, and in the evening spoke on 'The Contest of Self,' and gave auric drawings.—V. M. C.

**PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.**—On Sunday last, morning and evening, Mrs. Irwin gave addresses and clairvoyant descriptions. On January 26th Mr. Bradman spoke and gave clairvoyant descriptions.—G. E. R.

**PORTSMOUTH.—VICTORIA-ROAD, SOUTH.**—On Sunday last Mr. Hector J. Lacey delivered addresses on 'Limitations to Spiritual Unfoldment.' On January 26th a social evening, with singing, &c., by Mrs. Carnt, Mr. and Master Hawkins, and Mr. Lewington, was much enjoyed.—G. McF.

**BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.**—On Sunday morning last Mr. Grant, of Coventry, gave an address. In the evening Mr. Frank Pearce spoke on 'Creation,' and Mrs. Taylor gave clairvoyant descriptions. On January 27th an interesting public circle was held.

**MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.**—On Sunday last Mr. G. Tayler Gwinn delivered an excellent address on 'The Value of the Christian Bible.' On January 27th, Messrs. T. Brooks, W. Glennie, T. R. Fleming and P. Fuller gave short addresses.

**BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.**—On Sunday last, morning and evening, Miss A. Clarke, of Leicester, delivered addresses on 'Still United' and 'Where are our Dead?' and gave clairvoyant descriptions, and on Monday psychic readings. On January 27th the president gave an illustrated address on phrenology and psychology.—D. L.

**WINCHESTER.—MASONIC HALL.**—On Sunday evening last the Rev. E. Grindley, of Exeter, gave a beautiful address.

**KENTISH TOWN.—17, PRINCE OF WALES-CRESCENT, N.W.**—On Sunday last Mr. Pulham spoke on 'Death,' and Mrs. Pulham gave psychometric readings.—J. A. P.

**SOUTHSEA.—LESSER VICTORIA HALL.**—On Sunday last Miss Violet Burton delivered eloquent addresses. Mrs. Harvey gave convincing clairvoyant descriptions.—J. W. M.

#### NEW PUBLICATIONS RECEIVED.

'Nervousness.' By A. T. SCHOFIELD, M.D. Wm. Rider and Son, Ltd., 164, Aldersgate-street, E.C. Price 1s. net.

'Mors Janua Vitae?' By H. A. DALLAS. Wm. Rider and Sons, Ltd., 164, Aldersgate-street, E.C. Price 2s. 6d. net.

'The World Real but Invisible.' By 'AZIEL.' Charles Tayler, 22, Warwick-lane, E.C. Price 3s. 6d. net.

'The Reincarnation of Truth: An Allegory.' Canterbury: A. King, 20, Orchard-street. Price 6d. post free.

'Space and Spirit.' By R. A. KENNEDY. Charles Knight and Co., Limited, 227-239, Tooley-street, S.E. Price 1s. 6d. net.

MONTHLY MAGAZINES.—'Current Literature' (2s. cents), 'Heathward Ho!' (6d.), 'Occult Review' (7d.), 'Modern Astrology' (6d.), 'Harbinger of Light' (6d.), 'Progressive Thought' (6d.), 'Reason' (10 cents).

QUARTERLY REVIEWS.—'Hibbert Journal' (2s. 6d.) 'The Quest' (2s. 6d.), 'Annals of Psychical Science' (3s.).

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