

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOTR MAKE MANIFEST IS LIGHT.'—Paul.

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## NOTES BY THE WAY.

Every true-hearted Spiritualist faces the future with valour, not strident, not uncalculating, not over-bold, but trustful, hopeful, happy: not knowing what a day may bring forth, but also knowing that it will bring forth guidance, light and strength for every time of need, if the heart and mind be kept trustful and pure.

So then, A Happy New Year to all! but with no coward's longing for only pleasure beyond the field of struggle, and with no shallow shrinking from pain. He was a wise man who said, 'They who escape the tragedies of life miss also its coronations.' Life may be enriched and need not be impoverished by its griefs.

A Happy New Year! O yes, certainly! Everybody is quite sincere in wishing it. We all desire to be happy, and we are all somehow deluded by the idea that other people can make us so—even by wishing it. Possibly they can, to a limited extent, inasmuch as one's happiness does partly depend upon other people's behaviour. But, after all, everyone is the maker and guardian of his own happiness, though we may easily spoil the whole of it by too great anxiety about it.

The fact of it is, happiness is largely a matter of temperament—and habit;—how one looks at things, how one is adjusted to them, how one's temper is tempered to them. A child is

Pleased with a rattle, tickled with a straw.

But, later on, you can do nothing for him with a rattle and a straw.

Some livelier plaything gives his youth delight,  
A little louder, but as empty quite;  
Scarfs, garters, gold, amuse his riper stage,  
And beads and prayer-books are the toys of age.

So says Pope, but our more modern Chesterton points to another side of the great pathetic comedy; the failure of the man to provide a mould into which the gold of happiness can be run. The twentieth-century man may kill happiness in slaving for it, according to Chesterton:—

It will be an ironic tragedy if, when we have toiled to find rest, we find we are incurably restless. It will be sad if, when we have worked for our holiday, we find we have unlearned everything but work. The typical modern man is the insane millionaire, who has drudged to get money, and then finds he cannot enjoy even money, but only drudgery. There is danger that the social reformer may silently and occultly develop some of this madness of the millionaire whom he denounces.

He may find that he has learnt how to build playgrounds, but forgotten how to play. He may agitate for peace and quiet, but only propagate his own mental agitation. In his long fight to get a slave a half-holiday he may angrily deny those ancient and natural things, the zest of being, the divinity of man, the

sacredness of simple things, the health and humour of the earth, which alone make a half-holiday even half a holiday or a slave even half a man.

The University of Chicago publishes an 'American Journal of Theology.' It is passably 'orthodox,' but it marks time. A certain Professor, writing concerning 'A Mistake in Strategy,' quite naively suggests that it will not do to go on buttressing up old doctrines that nobody entirely believes in; and he has the childlike courage to point out these doctrines, which happen to be, as he tells us, the very doctrines the first promoters of Foreign Missions thought essential for offering to 'the heathen.' Here is the list:—

The infallibility of the Scriptures, the creation of the world out of nothing in six days, the election of certain individuals to eternal life by the free act of God without reference to their conduct or deserts, the literal acceptance of the Garden of Eden story, the fall of man as there described and the consequent inheritance of 'original sin' by Adam's descendants, the loss of free will, the inability of the natural man to do right, the doctrine that God blinds sinners and hardens their hearts, the death of Christ as necessary to satisfy divine justice, the resurrection of the body, the eternal punishment of the wicked in a place of torment called hell.

These are the precious Gospel truths for which 'the heathen world' was languishing, and for want of which it was pouring out its millions into Hell.

The Professor is quite right. It would be a great 'mistake in strategy' to go on publishing that list, or working by it.

Messrs. Rider & Son have just published a new book by Mr. W. J. Colville, entitled 'Ancient Mysteries and Modern Revelations.' The work contains twenty-four chapters chiefly on old-world subjects, Hindu, Egyptian, Jewish, Grecian, Persian, Indian, giving the substance of lectures delivered in the United States. Mr. Colville calls it a 'fragmentary work,' and so it is, but it is, as far as it goes, instructive, opening up many lines of thought, some of them bearing upon modern difficulties, quite justifying his remark that his object in these Studies is 'to increase interest in universal aspects of religion and philosophy, and wherever possible to throw some light on doctrines which are still occasioning much perplexity.' In so far as this is so, the book is modern in spirit though treating of old-world subjects.

Mr. Colville, of course, keeps his eyes open, all the way through, for topics bearing upon psychical or occult matters, and, for this alone, the work deserves attention. As usual, his alert mind and huge vocabulary frequently run away with him, but that is no drawback unless one wishes for a carefully calculated and strictly balanced argument. For our own part, we find Mr. Colville's little verbal excursions and asides rather useful.

The book is creditably produced, but it might have received more attention from the printer. We have not looked for errors, but a few could not help being seen, such as 'permissible,' 'spirual' (page 16), 'jutsly' (page 113), 'rots' (for roots, page 320).

We return to Mr. Hull's valuable Paper on 'Fogland in the Psychic' for the sake of its conclusion, which is very suggestive:—

Dr. Pearson in the eighth chapter of the first volume of the 'Psycho-Harmonial Philosophy,' makes a statement which addresses itself to my consciousness as truth, though it never occurred to me until I read it in his book. It was to the purport that in hypnotism there was such a blending of forces between the subject and the operator that while the subject was under hypnotic control, to the amount of fifty or sixty per cent., the operator was also under hypnotic (psychologic would be the better word) control to the extent of about ten per cent. This I have experienced in healing. The more complete the blending, the more speedy the cure. Spirit control is admitted to be a psychologic condition in which the two natures (spirit and medium) blend, just as two chemicals, say sulphuric acid and zinc, produce a compound called sulphide of zinc.

Suppose, then, Dr. Hodgson meets a medium and undertakes to express his thought through her organism; but he blends so with the medium that the thought escapes him, or becomes obscured by the elements coming to him from the medium. It is plain that he would meet with a difficulty in accomplishing his object. Before he can give expression to it, he must think it through her brain as he thinks it through his own brain; but a part of his personality is submerged in that of the medium, and he has not the force behind the thought he would have if he had been more isolated.

When I contemplate this region of 'Fogland' lying on the borders of the spirit world, and obscuring so much in this earth life, it becomes a marvel to me that we get so much and such accurate testimony from that 'land beyond.' We get so much that we have no doubt of its existence, and the information often comes so accurately that we should be unreasonable to doubt.

The Edison assault upon belief in life beyond this present arena has provoked in America a good deal of useful discussion. Dr. Aked thinks Edison spoke unadvisedly with his lips, and in a sort of pet. Other critics suggest that he himself, in his own personality, proves that he is superior to all material things, and proves also the probability of persistence beyond the death of his mechanism.

A Dr. Thomson, to whose work on 'Brain and Personality' Edison appealed, comes out against him, and affirms that people who do not believe in immortality are 'abnormal.' He makes the useful remark that he prefers the word 'personality' to 'soul.' 'Personality,' he says, 'is the self, and it is not destroyed by the death of the body.' It is the personality which gives the sense of existence, and which makes the brain an instrument only: and it is this personality, this real dominant self, which persists after it has discarded all its instruments.

A New Year, but an Old Earth—a thought pathetically but brilliantly put by Ellen M. H. Gates in 'To the Unborn Peoples':—

'I am old,' said the Earth, 'I am old,  
I am wearied in all my frame;  
I am stiff with the northern cold,  
I am seared with the southern flame;  
I am worn with the ways of men;  
Death reaps them down like corn,  
They are hid in my breast and then,  
Straightway, new men are born.  
And their laughter is all in vain,  
For they count the days and years;  
And they babble of loss and gain,  
And they drench me with their tears.  
Is there never an end of all?  
May a great world never die,  
And rest like a mighty ball  
In the depth of the awful sky,  
Or feel at last in sea and sod  
New quick'ning touch of the hand of God?'

And yet, after all, how young, how beautiful, how vigorous,  
how hopeful, the Old Earth is!

TRANSITION.—Just as we go to press, we learn that Mr. Thomas Amos, an old and respected member of the L.S.A., has passed to spirit life. Our sympathy is with his relatives.

## LONDON SPIRITUALIST ALLIANCE, LTD.

### AFTERNOON SOCIAL GATHERING.

ON TUESDAY NEXT, JANUARY 10TH, at 3 p.m.,

## A SOCIAL GATHERING

will be held at 110, St. Martin's-lane, W.C.

Tea will be served during the afternoon, and a short address delivered by MR. PERCY R. STREET on 'The Aura in Men and Animals.' Admission to this meeting *will be limited to Members and Associates.*

NO TICKETS REQUIRED.

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, JANUARY 19TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. LUCKING TAVENER

ON

'The Spiritual Message of George Frederick Watts.'

(With Sixty Lantern Illustrations.)

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

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

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

Feb. 2.—Rev. J. Tyssul Davis, B.A.: 'The Creative Power of Thought.'

Feb. 16.—Mr. James I. Wedgwood: 'The Spiritual Progress of Man.'

Mar. 2.—Mr. Angus McArthur: 'Psychic Phenomena in England, 600 A.D. to 1200 A.D.; the Remarkable Experiences of Forgotten Pioneers.'

Mar. 16.—Mr. Ernest W. Beard: 'Our Spirit Friends and the Evidence of their Identity.'

Mar. 30.—To be arranged.

April 27.—Rev. Arthur Chambers (Vicar of Brockenhurst, and Author of 'Our Life After Death,' 'Man and the Spiritual World,' &c.): 'Spiritualism and the Light it Casts on Christian Truth.'

May 11.—Mr. E. E. Fournier d'Albe, B.Sc. (Lond.): 'Essential Conditions of Life in this and other Worlds.'

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

#### FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, January 17th, Mr. A. V. Peters 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.

PSYCHICAL SELF-CULTURE.—On Thursday, January 12th, at 5 p.m., at the Psychic Class, for Members and Associates only, an Address will be given on 'Recognitions and Relationships Behind the Veil.' Discussion.

MEDIUMISTIC DEVELOPMENT.—On Thursday, January 19th, at 5 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates.

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

TALKS WITH A SPIRIT CONTROL.—On Friday, January 13th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally.

Admission 1s. ; Members and Associates free. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

### ANOTHER SEANCE WITH LUCIA SORDI, THE NEW ROMAN MEDIUM.

On Monday evening, December 19th, I was invited to attend another séance with the already famous medium Signora L. Sordi, and this time it was not held at her house, but at the rooms of a scientific society for psychical research recently founded in Rome.

On entering the séance room, which is provided with all the paraphernalia used in mediumistic séances, my attention was attracted by a curious cabinet in one corner of the chamber. It had the shape of a wooden cage with bars, each nearly two centimetres thick, and separated by interstices nine centimetres wide, so that, if the bars be forcibly stretched, the aperture can be made wider by only one centimetre, the space thus obtained being altogether insufficient to permit of a child thrusting his head out. And yet, at the end of a very successful séance, we found the medium, a stout woman, released from her temporary prison, and sitting quietly in deep trance on a chair *outside the cage*.

Still more strange, she must have walked out of the cage on tiptoe and with the same freedom as if coming out from a wide open door, because not the least sound of her passage reached our ears. I feel sure that this feat could not be done by a trick, for several reasons. The cage, a new one, was built by a clever joiner after the design and under the supervision of the members of a scientific society, who, being men of science, mostly holding strong positive views, would, one may be sure, omit nothing in the structure of the cage which prudence and caution might suggest to render fraud of any kind impossible. Was it then a confederate who did the trick?

This supposition, besides being offensive to the respectability of the experimenters, all staunch Spiritualists, moving in good society, and who had been invited to the séance on the only night when outsiders are admitted, all the other nights being reserved for the members of the society, is quite improbable, not to say impossible. Before the séance began, we diligently examined every corner of the cage, tested the resistance of the bars, and found each of them sound, and finally convinced ourselves that the roof of the cage could not by any means be removed, and that there was no concealed means of escape. Not till all this had been done did we allow the medium to take her seat inside the cage.

After she had entered we padlocked the aperture of the cage, gumming strips of paper on the keyholes of the two locks, to prevent the use of a second key. This done, I pocketed the keys. To make assurance doubly sure, we then twisted a strong cord round the locks and the bar to which they were attached; the ends of the cord we secured with knots and seals. Next we inspected the two doors of the room; and, after having locked them, entrusted the keys to the care of General Ballatore, the President of the Theosophical Society in Rome, who was among the experimenters. I hardly need to add that we took a similar precaution to that exercised in the case of the cage by gumming strips of paper on the keyholes of the doors to prevent a confederate entering while the room was in darkness.

The séances of Signora Sordi are remarkable also for the simultaneous character of the phenomena. For instance, whilst two big hands were pressing on my shoulders (supposed to be the hands of 'Remigio,' the spirit guide of the medium), a number of diminutive stars appeared and disappeared in all parts of the room. Suddenly some of these sparkling lights divided into two or three microscopic comets with vaporous tails. If they were produced by matches, we should of necessity have smelt the phosphorus, but such was not the case. At the moment of their appearance the medium's voice was heard from inside the cage, and little 'Valentina,' the spirit child of one of the sitters, was whispering affectionate words to her beloved father, kissing and caressing him. The medium's voice and 'Valentina's'

whisper synchronised with the spontaneous movements of a couple of chairs, which travelled to and fro, and with the dancing of a four-legged table to the discordant but festive music of a hand-bell, a tambourine and a guitar, which were flying aloft as if provided with wings. The table at which we sat soon joined in the merry movements of the other articles of furniture, finishing by being suddenly levitated by a mysterious power and carried off to the other end of the room. 'Remigio' came to me again and put the brim of a glass, full of water, on my lips, but at the same time, to pay himself for the trouble, he took from my pocket a box full of sugar plums, and I dare say he was not the loser in the bargain.

On principle, I object very much to dark séances, but in the sitting that I have described darkness was the best proof of the genuineness of the phenomena. I am convinced that the cleverest conjurer could not have performed such feats in pitch darkness without hurting or elbowing one or more of the nine people present, and without upsetting two cameras placed on their stands in the very middle of the room, ready to photograph the medium as soon as she was out of the cage.

Signora Lucia Sordi has been engaged by the above-named society for one year, and the result of their experiments, scientifically tested, will, I hope, give a great impulse to the progress of Spiritualism, a result devoutly to be wished.

ACHILLE TANFANI.

Rome, 48, Piazza San Giovanni in Laterano.

### THE VOICE WITH A SONG IN IT.

In a recent sermon on 'The Use of Reserves,' the Rev. John Oates, answering his own question, 'Shall not the watchmen of to-day sing together of the tidings of the "signs of the times"?' said:—

Messengers tell us of a great spiritual movement stirring in the sluggish heart of the East (called Bahaism), where one of the saintliest of men is trying to unify all religions, and preaching the brotherhood of men and great social reforms. In Europe thousands are breaking away from dead traditions and finding their 'soul' in a new democracy that works for, lives for, the equality of opportunity and a common service, based on the solidarity of humanity.

In addition, we have the world-wide 'Woman's movement.' If we look deeper than the surface-storm and foam we find in all these great surgings of the human sea a spiritual principle. It is the oneness of the souls of all men, the dim feeling for unity of spirit, interests and ends—a coming together in co-operation for the freedom and progress of humanity everywhere—apart from creed or race. All these movements (that frighten the timid) are profoundly spiritual in their depth and intensity. They are God-ward urges and surges, because they work not for division, but unity—not for the liberty of a class, but the liberty of the race. The watchmen report to us, therefore, the birth of a new era of peace and co-operation and world-wide brotherhood, that must end the barbarity of war and the crime of destitution in a social state of justice and plenty and goodwill among men. Now, *that* is the voice, with a song in it, and it rings with a cheery optimism over the future, like the bells of the poet over the dying year.

Ring out the feud of rich and poor,

Ring in redress to all mankind.

Such is the song of the watchmen, they hear the ringing of the bells of liberty, equality, fraternity, across the snows of centuries and they call us to witness 'the return of the Lord unto Zion.' There is enough in the glad peals to inspire a song of optimism, and yet much remains. The watchmen interpret the signs—but it is for the Church and all good men to put on their strength and use all their reserves to turn the signs into facts. 'Awake, put on thy strength, O Zion.'

### 'LEST WE FORGET': NOTABLE ANNIVERSARIES.

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|---------|---|
| January | 1—Professor J. R. Buchanan, <i>trs.</i> 1900.           |
| "       | 4—Miss Anna Blackwell, <i>trs.</i> 1900.                |
| "       | 4—W. H. Beeby, <i>trs.</i> 1910.                        |
| "       | 6—Edmund Procter (Newcastle-on-Tyne), <i>trs.</i> 1895. |
| "       | 7—Rev. W. S. Grignon, <i>trs.</i> 1907.                 |
| "       | 8—'LIGHT' first published, 1881.                        |
| "       | 8—Alfred Russel Wallace born 1823.                      |
| "       | 11—Rev. Moses Hull, <i>trs.</i> 1907.                   |
| "       | 12—Mrs. A. M. Waterhouse (Brighton), <i>trs.</i> 1909.  |
| "       | 13—Andrew Jackson Davis, <i>trs.</i> 1910.              |

## TRANSITION OF HUDSON TUTTLE.

In May last, when we printed in 'LIGHT' an appreciative notice of the life-work of Mr. Hudson Tuttle, accompanied by a portrait supplement, we were aware that he had been unwell, but we did not anticipate that he would so soon pass to his reward in the Great Beyond. However, such is the case, and his name must be added to the long roll of veteran and leading Spiritualist workers and mediums who 'entered into life' during 1910.

One of the first sensitives who came under spirit influence and guidance after 'the Rochester Rappings' had taken place, and while but an untutored boy, Hudson Tuttle was instrumental in giving to the world a number of remarkable books. His name has become familiar to Spiritualists all over the world, and for half a century his pen has ever been at the service of the cause. Always an appreciative reader of 'LIGHT,' he contributed to its columns from time to time, and our publication of his portrait and the sketch of his life (on May 14th, 1910) was highly esteemed by him. During a brief visit to America in 1898-9, we had the pleasure of meeting him face to face and spending a few happy hours with him and his good wife, Mrs. Emma Rood Tuttle, at his home at Berlin Heights, Ohio, the house in which he was born, and we found him as kindly and genial as he was modest and unassuming.

'The Progressive Thinker' of December 24th, after mentioning the fact that Hudson Tuttle, whom it speaks of as 'The Dean of Spiritualism,' has 'answered the roll-call of the Angel of Life Immortal,' says that its readers will learn the news 'with a sense of more than ordinary loss' because of his close association with that paper and its founder, ever since its first issue, and that his 'Answers to Questions' in its columns have been the means of educating many. . . 'Very retiring in disposition, he sought the seclusion of his own fireside, and his home was the Mecca of many who desired to know him personally and to consult him as adviser, yet he never claimed the plaudits of the crowd, preferring to be known as the instrument of the spirit world. . . He leaves behind him Mrs. Emma Rood Tuttle, his life companion and faithful helper, also one daughter, Claire, and one son, Dr. Tuttle, of Berlin Heights, as well as many friends, who will deeply regret his passing out.'

We extend heartfelt sympathy to Mrs. Tuttle and family, and trust that they will be fully conscious of the sustaining companionship and influence of their loved ones in their lonely hours.

BY JAMES ROBERTSON.

During the year which has just closed, there were removed from the physical life two of the most remarkable men that any age has ever brought forth. We did not find their demise chronicled in the Press in its annual survey, yet these two men made a mark on this generation which is not likely to be worn away by time. Bright as was the Elizabethan age, with its many wise and melodious voices, it pales before the more ripened period which gave us an Andrew Jackson Davis and a Hudson Tuttle. The inspired men of the past oftentimes charmed our being, soothing our hearts, and touching our finer faculties; but they only pointed to a sweet surmise and joyous hope, never to a certainty as to what would be the outcome of life after the death change. But the most beautiful and melodious hope can only content us for a season. The infinite within us continually harks back to that question of questions: 'Shall we live, and where, after we have finished our journey here?'

Davis and Tuttle mark a new era in the world's progress—an era in which religion and science join hands, and bring to view an extended realm of the natural. The objective phenomena, which did so much to startle the world with their striking manifestations of outside action, would have lost much of their value had they not been supplemented by the mental phenomena which marked the lives of these two phenomenal men. There are no stories of the miraculous half so wonderful as that of the outpouring of knowledge into the being of men, who of themselves were ignorant—and that knowledge the most important ever given to the world.

At other times I have written much regarding the work of Davis, who entered the Summerland in January, 1910; now comes the news that on the 14th ult. his co-labourer and fellow seer, Hudson Tuttle, passed away at his home at Berlin Heights, Ohio, U.S.A. Tuttle was born ten years later than Davis—Davis in 1826 and Tuttle in 1836. The generations which come after us will estimate in clearer manner than we can do now the value of their contributions to human knowledge, and, no doubt, will wonder that such benefactors could have lived without creating a greater *furor* than has gathered around their names.

Tuttle's life story, which has been frequently told in the Spiritual Press, is certainly one of the most marvellous ever recorded, and could but humanity *realise* its truth, many an old idol and institution would be shattered. We should prate no longer about 'plenary inspiration' and 'thus saith the Lord,' but recognise how natural is the breathing in of sentiments and ideas from the world outside ours. The mythical and traditional, which so few look into and analyse, is taken as satisfactory, while the living truth of to-day, which can be demonstrated, is cast aside as of little moment. We have cried out for the sound of the voice from the dumb beyond, and yet when the voice sounds clearly we stop our ears and are afraid!

If ever there was a fact clearly established in the world's history, it is that Tuttle's first great book, 'The Arcana of Nature,' was dictated by intelligent minds, who had completed the earthly journey. All the subliminal theories ever advanced can never cover the circumstances of its production. Here was a mere lad, born and reared in a wilderness, with the most imperfect education, as schools did not abound, who had hardly a chance of reading any book besides the Bible, who had not the faintest idea of anything scientific, and yet he became the vehicle for the transmission of scientific knowledge of the most profound nature, much in advance of what the world was familiar with. As I have said, no theories can account for such a marvel that do not recognise the fact that intelligent minds on the other side found in this farmer's lad a mouthpiece through which their thoughts could flow. It did not look like the highest wisdom for scientific minds to select an instrument in a quarter where there seemed little chance of their work ever being heard of, but their larger view enabled them to see that the outside world would get hold of its contents and be moved to probe more fully the spiritual possibilities of man and the fact of inspiration, not by miracle but by the use of natural forces. The book did get printed, and surprised many by its wide grasp of the natural kingdom, though many who admired the truth and beauty of the work had no room in their mentality for the strange story of its production. When it got translated into German, Büchner, the author of 'Matter and Force,' utilised some of its teachings in support of his own position.

All Tuttle's subsequent writings were produced in the same way as the 'Arcana,' among them being 'The Religion of Man,' 'The Philosophy of Spirit,' 'The Arcana of Spiritualism' and 'The Antiquity of Man,' to which Darwin says he was indebted for some facts in support of his position, as set down in 'The Descent of Man.'

If ever a man lived the sweet and gentle life it was Tuttle; he thought little of the praise of men, but was happy in being the amanuensis of superior minds. He would never have thought of singing his own praises, nor of suggesting that anyone should think him a great man. To bless the world was his highest ideal of life; hence, when not occupied with the work of his farm, he retired to the silence and listened to the sweet thoughts which his spirit friends breathed into his being. He never claimed to be other than a spirit medium. When I praised some of his writings in my letters, he ever made his position clear. He would be honest at all costs, though it might detract from his own prominence as a writer and thinker, and he would say to me in response, 'Were the writing *mine*, I should be proud; as it is, I am gratified, grateful for the recognition.' Though I knew him closely, it was never my privilege to meet him in the body, but we knew each other better, perhaps, than many friends we meet face to face. His letters reveal so much of the inner soul. How much he was

out of the cultured literary world is evidenced by his not knowing that Darwin had quoted his writings. He was greatly surprised when I drew his attention to the fact in 1902. The National Spiritualists' Association of America appointed him Editor-at-Large, and for several years he did fine work in the secular Press, combating the falsities which outsiders associated with the cause, but even at this work he relied largely on his unseen friends. On his appointment he wrote me: 'At first I did not feel adequate to take its responsibilities; but then I felt I *must*, and so accepted.'

It was in 1893 that Hudson Tuttle was able to take his first holiday, when, accompanied by his true helpmate, Mrs. Emma Rood Tuttle, he went to Boston and visited A. J. Davis. He wrote to me in March of that year and said: 'We called upon A. J. Davis. He has a little corner screened off in a drug-store where he receives patients at certain hours. There could be nothing more unassuming and unaffected. He is genial, full of pleasantries and little stories and jokes, and *will not* talk on his books. Strange, is it not? His practice might be made enormous, but he will not have it. He receives just about enough to maintain him.' It is pleasant to know that these two great poets and prophets of the brighter day, alike simple and modest, met in friendly fashion before they entered the unseen.

I might fill many pages with quotations from Tuttle's letters. Some have the touch of sadness—when the death angel had visited his home—others speak with delight of his mode of life: 'How I wish you were here,' he writes; 'weather ideal, October with its purple haze and the fruit gorgeous in red and gold. I have been for two weeks in my apple orchard, and that is where I wanted you. . . I am half a mile from the nearest neighbour. It is all Nature, and the silence at times is almost painful, but I can do my best work nowhere else.' Of late years he had serious illness at times, but he ever wrote with good cheer and ever recognised the friendship and help of the spirit friends. In June last I had the privilege of penning an appreciation of his work, which was printed in 'LIGHT.' This brought from him a sweet response, written while in much pain, yet expressing the hope that he was pulling up. Now the gates of the more joyous life have opened to him, and he will enter on his inheritance. His has been a noble life, living ever up to the highest. We rejoice with him that the earthly struggles are over, though we shall miss the work of his pen; and we cannot forget how severely the vacancy will be felt in his home by his dear companion and fellow labourer, the sweet poetess whose life was welded to his own. She also has borne the banner of the great redeeming truths of Spiritualism by her precious lyrics and vigorous prose. All over the world, when the note is sounded that Hudson Tuttle has gone home, loving sympathy will flow out towards the companion who has shared his joys and sorrows these fifty-three years. Some day I hope it may be my privilege to tell the world what noble work she also has done for Truth.

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'THERE IS NO DEATH.'—We are informed that as the interest in Signor Sabatini's picture continues and numbers of persons visit the Mendoza Gallery in New Bond-street every day, the proprietors have decided to continue the exhibition during January.

'WHY DO ANIMALS EXIST?' is the title of a closely reasoned booklet by Ernest Bell, M.A. ('Animals' Friend Society, York House, Portugal-street, W.C.). After combating the idea that animals exist solely for the service of men, Mr. Bell says: 'We most of us believe that there has been an evolution of some sort in form and body. We most of us believe that life is one, springing from one source. . . Is there anything unreasonable or unscientific in thinking that there may be an evolution of life or consciousness, needing for its development the experiences of many existences?' He suggests that 'it may be one of our duties to *help* in the development, as far as possible, of these our humbler fellow-creatures'—a duty strongly urged by Mr. Sinnett in his recent address to the London Spiritualist Alliance ('LIGHT,' p. 591). Mr. Bell sums up thus: 'There is overwhelming evidence that animals were not made for the use and purposes of men, but for purposes of their own, which we may be unable to fathom. In mind, no less than in body, they are nearly related to us in what concerns this life, and there is no evidence at all that they do not have a continued existence in other spheres. We can in no way evade the conclusion that the same rule of conduct should apply to them as to human beings, in as far as the development of their faculties makes it applicable.'

## A COMING AWAKENING.

In April, 1905, an extremely interesting Address was given by Mr. E. Wake Cook to the Members of the London Spiritualist Alliance on Bahaism, the remarkable movement in the East which started in the same year that Andrew Jackson Davis began to develop his spiritual gifts. The same subject was dealt with by Mr. W. Tudor Pole, on the 31st ult., at the Higher Thought Centre, Cheniston Gardens, under the title, 'The Glory of God as revealed in Persia.' The chairman having given a short historical *résumé* of the Bahai movement, Mr. Tudor Pole said that Abbas Effendi, the present leader, who had been in more or less close confinement almost continuously for forty years, was released when the revolution of the Young Turkish party took place in 1908, and went to live with his family just outside Haifa, not far from the slopes of Mount Carmel. Last autumn he visited Egypt and Mr. Tudor Pole met him there, becoming his guest, sharing many meals at his house, and enjoying friendly intercourse with Hebrews, Moslems, Christians, Hindus, Buddhists, Zoroastrians and Parsees, all of them pilgrims in sympathy with the great causes of World Brotherhood and Universal Peace. Abdul Baha Abbas (the Servant of God), as he is now called, who has the blue-grey eyes of a great seer, seemed to focus the spiritual ideal of the coming age. Some Persian pilgrims were able to give Mr. Tudor Pole first-hand accounts of the awful persecutions and martyrdoms that have been suffered by many Bahaists in their country. The lecturer said that it is estimated that some twenty thousand lives have been given for the cause, and that probably nearly as many men, women and children have been exiled from Persia and their property confiscated. No true Bahai may resist oppression by armed force, nor may he take sides in any civil, religious or political dissensions. Loyal to their principles, in spite of the great strain that is being placed upon them, the Bahais in Persia and the Middle East are exerting a remarkable influence for peace and harmony. Rapidly reviewing the present conditions of humanity in the leading countries of the world, Mr. Tudor Pole said that everywhere there exists deep unrest—religious, social, and political—and a tense feeling of expectancy. In all lands the people are waking to a new life: they are seeking freedom and self-government; in fact, the world seems to be on the verge of great events, and long dormant forces are rising to the surface. Humanity has been buffeted, bruised, and broken in its efforts to advance, because the obstacles lie in humanity itself; but the impulse behind the present unrest and expectation is directed towards the highest ends by spiritual powers, and light is already streaming forth from many centres the world over.

The Bahaist movement stands for the harmony of all spiritual truths and all faiths; for the underlying unity of religions and peoples; for international peace and goodwill; for the equality of the sexes; the duty of everyone to serve the community, and the duty of the community to give opportunity for such service—indeed, for a social order in which the brotherhood of man shall be expressed in all the relationships of life. It urges men of all faiths to go and live out their faith in unity and brotherhood, and show that behind all expressions of religion there is one religion and one God. Whatever the estimate that may ultimately be formed of this movement, it is rapidly becoming of world-wide importance, and can no longer be ignored.

In the opinion of the lecturer, the year 1911 'is undoubtedly to be one of very great importance, and London will be the focus point for great events.' He hoped that among the numerous congresses, conferences, and Imperial gatherings to be held here, there would be a Bahai Congress, attended by delegates from all parts of the world. He thought the time had come for an international residential and social club, open to all comers without distinction of race, creed, or sex, and urged his hearers to do all in their power to work together in harmony and joy for the great ideal of universal unity and peace.

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'LEGENDS OF BRUGES,' by A. O'S. Brooke (St. Catherine's Press, 8, York-buildings, Adelphi), is a small book containing about sixteen of the legendary tales associated with some of the old houses and streets in the famous Belgian city. Though too slight in character to excite any deep interest, they are often quaint and whimsical.

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### THE PROPHET'S DREAM.

Every year reminds us of the dream which comes to every age as poetry or prophecy—the dream of a nearer intercourse between the human and the divine, between earth and heaven. The record of it is found in every nation and every age: and, side by side, is often found another record, the record of the doubter or scoffer who holds that the dream never comes true. Nor does it in the world's way, with signs and wonders. Always the kingdom of God 'comes not with observation.'

Take, as an example, that telling of the old dream by the prophet Joel: 'It shall come to pass that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and upon the servants and the handmaids I will pour out my spirit.'

'Yes,' they say, 'two thousand six hundred and fifty years ago Joel dreamed that dream, and it has not come true yet!' But it has. It has been and it is always coming true. Real prophecies have permanent fulfilments. For 'visions' and 'dreams,' read *ideals* and *insights*: and, for sudden wonders, think of the orderly mental and spiritual evolution of mankind. But, even so, we need not exclude God. That is to say, these ideals and insights are not accidents: they are indications of a divine presence and of a spiritual power. God in History is surely true; but He works according to steadfast law and through instruments. The pouring out of the spirit, predicted by the prophet, is in reality the development of the deep inner senses: through the directive agency of God, indeed, but in constant harmony with the normal unfolding of man's inner receptive self.

It is true, as Paul said, that God works in us to will and to work according to His good pleasure; but He does so up to the measure of our power. Hence it is always important to remember that every 'revelation' is relative to the inner self. The interpreter is, in any case, within: and the interpreter has value in proportion to his ability to strike the human equation and allow for it. There are senses in which all things are not possible to God. What would the suggestion of an angel be to a horse? What would an external vision be to it? If the vision did not frighten it, it would just go on munching its hay. And some men would about match the horse. 'The pure in heart shall see God,' said the wise Jesus: and that does not mean 'shall go to heaven.' It means—shall see Him here: for a man sees God just in proportion as he has his

God-side, his God-vision, developed. The vision is the fruiting of the faith, the culmination of a communion.

When I found Him in my bosom,  
Then I found Him everywhere,  
In the bud and in the blossom,  
In the earth and in the air.

And He spake to me with clearness  
From the quiet stars that say,  
'As ye find Him in His nearness  
Ye shall find Him far away.'

Hence the pessimist has no vision: he is rightly named 'agnostic,' without knowledge as without hope. 'There is no speculation in those eyes.'

But strange consequences follow the thought that the vision can be no clearer and the revelation rise no higher than the seer. Therefore, in any but lovely forms may the vision and the revelation come. In the early stages of ideals and insights the heavenly vision may look more like an earthly nightmare. The angel in a fog may easily look like a demon: and the early angels *did* look like demons. The old idolatries were all expeditions in search of God. Jehovah had to come before Jesus, and the bloody sacrifice before the spiritual offering of 'a sweet smelling savour.' What was the early poetry and art? What were the first rude forms of organisation, of government and of justice? Poor anxious humanity, stumbling on, away from the jungle and the cave, not knowing the meaning of its own heart-agony, has had to go all the way, through countless experiments, to find even the rudiments of a Fatherhood above and a Brotherhood below: and not one of its poor little ideal kingdoms has been entered without 'much tribulation.' There was no other way.

But there has always been a real advance from the lower to the higher ideals and insights: the vision ever becoming clearer as the evolution of the animal man goes on.

Spirit, who makest all things new!  
Thou ledest onward; we pursue  
The heavenly march sublime.  
In thy renewing fire we glow,  
And still from strength to strength we go,  
From height to height we climb.

Darkness and dread we leave behind;  
New light, new treasure still we find,  
New realms divine possess;  
New births of good, new conquests bring,  
Triumphant our new song we sing,  
The great Renewer bless.

And the 'darkness and dread' are inevitable stages in the process of education and spiritual advance. The ugliest idol and the ghastliest sacrifice to it, always had something of the dream in it, something of the pouring out of the spirit, the awakening of awe, the sense of dependence, the haunting consciousness of guilt, the longing to make atonement, the willingness to yield, to make sacrifices, to surrender.

In our own day we have clearer perceptions of the slow but steady realisation of the dream, and even to the details of it. 'Your old men shall dream dreams,' said the prophet, 'and your young men shall see visions.' The old man has memories; the young man has hopes: but the old man may have hopes too, and his dreams may be of the future. It is a buoyant promise, and we can see it coming true. It really is one of the signs of the times that old men are among the dreamers, that they are striking hands with the young, that wisdom and experience are forming alliances with buoyancy and hope. Old men are usually conservative, and, in bygone days, nearly always were. But they are largely with us to-day in all our energetic pushings-on to better life-conditions. Shakspeare of old said:—



Care keeps his watch in every old man's eye ;  
And, where care lodges, sleep will never lie.

And even Thomas Hood said, just as dolefully and pathetically :—

Spring it is cheery,  
Winter is dreary,  
Green leaves hang, but the brown must fly :  
When he's forsaken,  
Withered and shaken,  
What can an old man do but die ?

Do ? why he can dream of past and future. He can look for the new Christ, and say : ' Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation ! '

Ah, but the young with their visions ! How delightful it is ! Visions are natural to the young. The world of romance is theirs, and that world is ever tending to become the world realised. Even the impatience, the conceit and the audacity of youth are the products of Nature's promptings pushing the new comers out and on. Even the poor prodigal had his vision : only he played the fool with it ; and misery had to drive him home, to begin all over again.

' Where there is no vision the people perish,' said the old Hebrew philosopher. Why ? Because where there is no vision there is no future, but only a rotting present. He was a shrewd observer who said : ' When the young men of a nation become conservatives, its death-knell is rung.'

The closing prediction of the old prophet is the best of all. Upon the men servants and the maids will the spirit be poured out. The workers will be inspired : at the bench, in the fields, the garden, the orchard, the kitchen, the stable : the inspiration of a book outdone by the inspiration of the human soul. And it is all happening. But, as we have said about the early stages of human evolution, so here and now with the early stages of the inspiration of ' the common people.' It will develop in strange, unexpected, and perhaps sinister ways. That is inevitable ; and, being inevitable, it is best : for so :—

The old order changeth, yielding place to new ;  
And God fulfils himself in many ways.

## EXPERIMENTS WITH MEDIUMS.

ADDRESS BY VICE-ADMIRAL W. USBORNE MOORE.

On Thursday evening, December 8th, Vice-Admiral W. Usborne Moore delivered an Address entitled, ' Phenomenal Spiritism : My Experiments with Mediums,' to a meeting of Members and Associates of the London Spiritualist Alliance, held at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

(Continued from page 626, Vol. XXX.)

I have had good evidences of spirit return from Mrs. Endicott, Ronald Brailey, Vango, Peters, Miss Earle, Miss McCreadie, Mrs. Mary Davies, Mrs. Arnold, Aaron Wilkinson, Bournsnel and Craddock. The last two mentioned I have also detected cheating. I am obliged to mention this—indeed, the facts are well known to the Alliance—but I do not wish to dwell upon it to-night, except to say that experience has taught me that, sad as it is to know psychic gifts to be prostituted, it does not at all follow that a medium who is found simulating phenomena is incapable of being a channel for genuine communications. When sitting with Craddock under good conditions in the country, I have seen spirit forms about the genuineness of which there could be no doubt, and received messages from friends long since passed over, of whose existence the medium must have been always entirely ignorant. Possibly some friends present to-night have read my article on Craddock, in ' Broad Views' for May, 1906.

This leads me to another statement, of the truth of which I

am as fully assured as I am of the truth of the main facts of Spiritism. Mediumship has nothing whatever to do with character. At first sight it would seem fitting and proper that the divine gift of bringing us into communication with the denizens of the next state, and thereby comforting the bereaved and softening the despair in a mourning home, would be confined to those whose lives are without reproach, and who are qualified, so to speak, for their lofty functions. In reality nothing of the sort takes place ; the private lives of some powerful psychics I have sat with would not bear scrutiny. If we reflect for a moment, there is no necessity to marvel at this, for we have several instances of this anomaly in that wonderful collection of history, poetry, romance and deep spiritual truths called the Bible. Look at the cases of Balaam, and that of the false Prophet ; the latter is particularly instructive. The cheating psychic persuades the man of God to return and eat with him at his house ; so far, he is a fraud, for the message he gives has no truth in it. But during the meal, a time when the person of a guest and his feelings are a sacred trust according to Eastern ideas of hospitality, he is controlled, and roundly abuses the man who is sitting at table with him at his own pressing invitation. The genuine message comes—an awful prophecy which was actually fulfilled that very afternoon. (I. Kings xiii. 11-32.)

The fact is, a medium is a telegraph or telephone instrument connecting us with those who are functioning in the next stage of our evolution. When we go to a telegraph office to send a message to a friend, we do not inquire into the character of the operator or the integrity of his keyboard. We satisfy ourselves by independent evidence of the fidelity of messages we send or receive.

Before bringing these notes to a close, I should like to relate one or two of the tests I have received through Mrs. Endicott, of Brixham. At the end of August, 1906, I visited her and took with me a packet of forty cartes des visites ; giving the packet into her hand, I asked her to pick out the picture of my guide, whom she had often seen clairvoyantly. Then I retired to another part of the room and turned my back to the psychic, who unfasted the parcel herself. After feeling the photos for a minute or two she said : ' There is more than one of her here. I replied, ' Yes, two.' In the course of two minutes both of the photos were handed to me across my shoulder. This was done without any preliminary guesses ; they were the first two cartes given back into my hand. Neither picture had ever been shown to Mrs. Endicott before.

On August 19th, 1907, I again visited her. Within five minutes of my greeting Mrs. Endicott, she said : ' A man has come with you. He is a big man ; his name is Henry ; he has a broad, open forehead, square face and big jaw. One eye looks a little fuller than the other ; I should say he opens one eye a little wider than the other. His hair is brown, but there is grey in it.'

This was at 3.43 Greenwich Mean Time. At 4.10 the psychic said : ' That man is still here. He is not an old man ; looks about forty. [I have noticed that the astral form always looks younger than the natural body.] I have got the idea that he is sitting resting. Does he ever talk with you about New York ? I have an impression that way.'

At 6.40 p.m. I posted a card to Mr. Henry Crookes at the Carlton Hotel, Southsea, asking him to make a note of his doings between 3.40 and 4.40 p.m. on that day. He did not receive the card till early morning of 21st, when he wrote the following from memory :—

Between 3 and 4 p.m. (Monday, August 19th) I was sitting in an arm chair in the recreation room at Carlton Hotel, Southsea, reading the ' Express.' At about 3.40 I felt rather sleepy ; I tried to keep awake, but could not. About 3.45 I dozed off for five or ten minutes. Was awakened by the waiter clattering teacups and plates. About 4 p.m., I, in company with my wife and four other ladies, walked to the Mikado Tea Rooms in Palmerston-road, where we had tea and remained till about 5 p.m.

The description of Mr. Henry Crookes given by Mrs. Endicott is very good—better than she has given me of any spirit except that of my guide ' Iola.' He tells me that the allusion to his eyes is significant, and that his spectacles are constructed to obviate the inconveniences of different forms of astigmatism in the two eyes. This peculiarity is not now noticeable to a casual

observer, and I was entirely ignorant of any difference between them. He never sleeps in the daytime, and dropped off that afternoon against his own desire. His spectacles were not in place. Before his eyes were taken in hand by Mr. Juler, the oculist, they gave the impression that one was open wider than the other.

The night previous to the appearance of his astral in Devonshire, I had been discussing with Mr. Crookes my photograph test with Dora Hahn in New York.

After this Mrs. Endicott and I sat down to the same table as on previous occasions. Two spirits identified themselves. I then put a packet of forty photographs into her hands, told her to open it herself and select the pictures of 'Iola'; I then rose from the table and took up a position several feet distant with my back towards her; the packet contained some of those photographs used for a similar test the previous year, and many new ones. The psychic had never seen either of the two portraits of 'Iola' which I had inserted among the others. In less than five minutes one of these cartes was handed to me over my shoulder, and shortly afterwards the other (no preliminary guesses).

(To be continued.)

## PHILOSOPHY OF THE MAHABHARATA.\*

By MRS. ALICIA SIMPSON, M.R.A.S.

(Author of *Bhakti Marga*.)

### THE AGE OF HINDU PHILOSOPHY.

To India belongs the credit of having produced the oldest and most voluminous epic known to the human race. The Mahabharata, the origin of which is lost in the mists of time, is supposed to have been the work of Krishna Dwaipayana Vyasa. Its date has been historically traced to about the sixth or seventh century B.C., but it is probable that many centuries more than that may be ascribed to it, and so slight is our knowledge of its author that, according to German critics, Vyasa should be regarded merely as the compiler and not the writer of the poem. A study of this wonderful intellectual achievement is necessary for all those who wish to comprehend the deep influence which it has exercised upon the literary, social and religious life of the two hundred millions who form the Hindu population of India.

The epic is in eighteen volumes, and the main action deals with a mighty rivalry between two opposing branches of the Kuru race, a royal house of India. The feud culminates in a terrible battle, when the five sons of Pandu triumph over their hostile kinsmen, the Kauravas. But it is not the dramatic episodes of the poem, remarkable as they are, that are the most striking. What makes it valuable is rather the philosophy contained in speeches and discussions throughout the action. For the Mahabharata embodies most of the philosophic lore of the Vedas, which, written in the Sanskrit tongue, are the sacred scriptures of the Hindus, and the oldest philosophy known to humanity. The Rig Veda, the most venerable monument of philosophic teaching that exists, cannot count fewer than four thousand years of age, and is therefore the most primitive record of the Aryan race. From this source have sprung the later systems of Hindu moral philosophy.

Thus we see that India in this branch of study led the van. Every code of Western thought comes long centuries after the Hindu systems. Pythagoras, Europe's first philosopher, lived and taught about 500 B.C., but Pythagoras was born after the death of Gautama (Buddha), the last great Hindu philosopher. Plato's Academy was not founded till 374 B.C.; Aristotle's school in 334 B.C.; Epicurus flourished 300 B.C.; so that we find when the Hindu had completed his systems, no European method of philosophic thought had even begun to be formulated.

The 'Santi Parva,' or Peace Chapter, one of the eighteen volumes of the Mahabharata, is a realm of gold for lovers of philosophy. As we read it, it is almost unimaginable that Hindu sages in the primæval forests could have had so deep an insight into human life and thought as these pages prove. The most stupendous problems are attacked and discussed, questions

such as Milton's angels debated sitting, retired, upon their quiet hill-tops :—

Of providence, foreknowledge, will and fate,  
Fixed fate, free will, foreknowledge absolute,  
Of good and evil much they argued then,  
Of happiness and final misery,  
Passion and apathy, glory and shame.

But unlike the spirits of *Paradise Lost*, who 'found no end in wandering mazes lost,' these wise heads of the Mahabharata have given as definite a presentment of their theories as any that has since been put by philosophers before the world.

The poem treats of the mystery of pain and death, the origin and existence of evil, the virtue of self-restraint, the sin of covetousness, the cause of misery and happiness, the pleasures of the simple life, the merit of cheerfulness and content. It would be entirely infeasible to give in a short compass any adequate idea of the vast range of subject or the magnificence of these discourses. All that can be done is to touch briefly on a few of the most important themes. Let us therefore see the Hindu notion of Destiny, as set forth in the Mahabharata.

The tendency of Eastern philosophers, like many others, is towards fatalism. The sage says :—

Evil, O King, overtakes man in youth, in his prime or in old age. It can never be escaped. . . . The birth of all things, their death, alternations of gain and loss, are all fore-ordained. . . . Health, strength, high birth, beauty, success, all enjoyments are achieved through Destiny. . . . The objects of men's desire and those of their aversion come upon them in accordance with the course of Time. Likewise also the happiness and misery of man. . . . What other explanation can there be? Air, space, fire, the sun, the moon, the day and night, the stars, rivers, mountains, who creates and maintains them? Cold, heat and rain follow each other in the course of Time. So, too, with human joy and sorrow. . . . No medicine can cure the man appointed to die. On the ocean of life we meet like spars drifting on the tide, that fate brings together, and then after a while sunders again. . . . Mother, father, wife and son—what are truly these relationships? We belong to none, not even to ourselves. Our very bodies are not our own. We meet on earth like wayfarers at an inn.

The glaring inconsistencies of life were very present to these ancient Hindu sages. The philosopher says :—

The poor have many children, while the affluent may have none; we see the wealthy, with all delicacies at their command, lacking nothing but an appetite, while the needy possess a mighty appetite, but little wherewith to gratify it. The wicked often prosper, while the good suffer; rich men die young, but a poor wretch may linger on in misery and disease for nigh a hundred years.

What is the key to the riddle? Is man the sport of Chance, or can he control his fate at will? In my next article I shall show that the Hindu sees the solution of the difficulty in a happy inter-working of Destiny and human exertion.

### A MYSTERIOUS CALL.

Paulina Fayne, writing on 'Premonitions' in the 'Occult Review,' for January, says :—

The following was related to me more than once by a gentleman of education and position whose veracity was unimpeachable. He had been happily married some five or six years, and both he and his wife enjoyed fair health, till one day, not feeling very well, his wife kept to her room and had a fire, as the weather was cold. It was thought to be some trivial ailment which would duly pass off as usual, and a night or two later, her husband, having sat reading to her till rather a late hour, finding she had fallen asleep, went down to see to the fastenings, &c., after the servants had retired, according to his habit. He had scarcely reached the foot of the stairs when he heard his wife calling to him in agonised tones, 'Edward! Edward!' He hurried back, full of alarm, but to his astonishment found her still sleeping peacefully. So he went down again, when exactly the same thing recurred. He returned, and this time found her awake. She said she had not called or spoken at all, nor had she heard anyone else do so, and laughingly rallying him on his 'fancies,' soon after went to sleep again. But he, being a north-countryman, saw a sinister warning in the incident, which was justified only too soon. The next morning grave symptoms appeared, and a doctor being summoned, he at once declared her condition was serious. She rapidly grew worse and expired at night, at the same time as that at which, twenty-four hours before—half-past eleven—he had heard her call. This incident has, ever since, coloured his life with superstitious fears.

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## THE DEEPER CONSCIOUSNESS.

BY W. H. EVANS.

'The Kingdom of God is within you.' 'Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall find it.'—JESUS.

'Tis life whereof our nerves are scant,  
More life and fuller that we want.'

—TENNYSON.

In this age of hustle, when the hard creed of 'get on or get out' so largely prevails, we are too apt to seek in the husks of life for the essential quality of spiritual holiness, and, consequently, find little but restlessness and care. We collect particulars about a vast number of facts, record them, and label the result 'knowledge.' Then, after filling the mind with these dry-as-dust details, we wonder that we still hunger and thirst! So busy are we looking at things, instead of into them, that we forget that a fact is only a truth materialised, and that the essential thing is to learn the truth which the fact enshrines. While it is true that we have ascertained that the consciousness of man is much more extensive than was formerly thought, and that we have caught a vision of a realm of being so unbounded that we are amazed, yet, with all this, we lack true insight; and until we grasp the significance of the words, 'The Kingdom of God is within you,' we shall continue to look without for that which can only be found in the spirit's consciousness.

Living so much on the sense plane, we are subject to many illusions, and the transitory nature of this phase of existence is forgotten; so immersed are we in material things that we do not realise that we are spirits now. Most of us think and speak of ourselves as bodies with spirits, instead of as spirits with bodies. We grow to depend upon outer things, and, as a result, experience a condition of spiritual flabbiness—our faith decays, and we cease to believe in our own spiritual power.

Now, the essential point is this, we cannot get outside the sphere of deific influence. In reality, even if not consciously, we are as near to God as we ever shall be; but we have not entered into the fulness of that knowledge. As we are of God in the truest sense, *i.e.*, God-begotten, we are gods minor: we are microcosms. We live in a universe which is infinite in extent, variety and richness, yet we complain of poverty.

We fail to realise that within ourselves there is 'the well of living water springing up unto everlasting life, and whoso drinketh thereof shall not thirst.' In the endeavour to find life we lose it—because we so much dread to lose our personal identity.

The average man feels that to die is not a pleasant thing. He thinks that life is too good to lose, meaning by that his *personal* consciousness, and the 'I' frantically endeavours to hold on to itself. There are happy individuals who realise their own immortality, but the majority need a sign. 'Signs' there are in abundance, and none need go without evidence of survival beyond bodily death, but if we seek to know that there is no death in this sense only, we do not go far enough. Paul says, 'I thank God I die daily.'

May not the thirst for personal immortality be but a phase of selfishness? To be truly unselfish one must be prepared to give up all, even personal identity and consciousness, if it should be necessary for the benefit of the whole. Indeed, the fact that this insatiable thirst for life leads to the selfish scramble of the present age, shows that it is not an ethically sound and true appetite. We cling to our possessions as though they were parts of ourselves, and labour to increase our store at the cost of others. We are possessed by the conceit that we are finding the fulness of life in the fulness of material things which we call ours. We measure life from our own standpoint, and strive to press the corn of the infinite into our own little peck. We do not apprehend the spiritual law that we must seek, not for ourselves but for others, and until we arrive at that condition of spiritual unfoldment wherein we can recognise the divinity in our fellow-man, we shall fail to understand the true inwardness of the words: 'Whosoever will lose his life shall find it.'

By searching among the outward things of life for the kingdom of God, we work from the circumference toward the centre.

We must reverse this. One who works from the centre, *i.e.*, the spirit, realises that he can draw on the boundless resources of the universe. His view of life has become so large, such riches are in his soul that he no longer feels poor. By losing the personal sense of existence he has literally found that larger self which is God. His love takes in all life, for all life, whatever its form, is God life, divine, and he realises that the manifestation of that life in his fellows will be according to its limitations and vision. 'Unless the eye be single the soul will be full of darkness.' But darkness may arise from various causes, and the spiritual man feels that he cannot judge others, because only those who are in darkness can understand the conditions against which they must contend. In our worldly wisdom, we not only judge but condemn, and thrust our brother into outer darkness, not understanding that our brother is ourself manifest in another form—that all life is *one* life, God's. Had we the true insight which love gives, we should see that our brother who has gone from the path of rectitude is not a criminal to be condemned but a patient to be treated for moral disease.

We misuse our power if, instead of trying to build up the spiritual character of another, we selfishly vent our spleen upon him, and treat him harshly. We magnify ourselves unjustly when we forget that each one is his 'brother's keeper,' for whatever be the form in which life emerges, it has by the fact of its emergence set up a claim to existence. How can we expect to enter into the fulness of life, which is the 'eternal life,' if we misuse our power? While we persistently dwell on the lower planes our eyes are holden, and we do not truly see the glory of God. His beauty and magnificence are veiled in matter; but when we turn to the inner realm of pure spirit, we realise that 'the light which never was on sea or land' is within: that it is the larger, deeper consciousness wherein 'God dwells.'

## ITEMS OF INTEREST.

The thirtieth volume of 'LIGHT' was completed with the issue dated December 31st, 1910, and with this number we commence a new decade, and a new volume, with new type. We trust that all our old friends will continue to give us their valuable support and encouragement, and that many new readers and subscribers will be added to their ranks during the coming year.

1910 has been one of the most eventful years in the history of Modern Spiritualism. Not only have Mr. E. Dawson Rogers, Mr. J. B. Shipley, of 'LIGHT,' and Mr. J. R. Francis, editor of 'The Progressive Thinker,' passed to spirit life, but the veteran mediums, Andrew Jackson Davis and Hudson Tuttle, have also been promoted, together with many others of 'the Old Guard.' Truly, 'they have their reward!'

The London Spiritualist Alliance meetings at 110, St. Martin's-lane, W.C., will recommence on Tuesday, the 10th inst., with an afternoon social meeting for the Members and Associates, and on the 12th the Psychic Self-Culture Class will meet, when an address will be given on 'Recognitions and Relationships behind the Veil,' and on Friday, the 13th, at 4 o'clock, the 'Talks with a Spirit Control' will be resumed. Mr. A. V. Peters will shortly be off to Finland on another of his missionary tours, but before he goes he will give illustrations of his psychic powers on Tuesday afternoon, the 17th inst., at 3 o'clock prompt. The first lecture this year at the Royal Society of British Artists, Suffolk-street, will be delivered on the 19th inst. by the Rev. Lucking Tavenor. For full particulars of these and other meetings, see page two.

Mr. Harold Begbie, in his review in 'The Daily Chronicle,' of December 27th, of Sir Oliver Lodge's latest book, says: 'Surrounded by the wonder and the beauty of this vast universe, the majority of men are scarcely curious, seldom interested, and never reverent.' Perhaps this is too sweeping, but it is also too true to be pleasant to think about. Again, he asks: 'Who will say that our vulgar, cruel and ugly civilisation is worthy of incarnate spirits? Who does not perceive that a universal realisation of our spiritual nature and our spiritual responsibility would work a revolution? The social organism, as it now stands, is horrible to the man of refinement, intolerable to the man conscious of God. But the day may dawn when some Elijah will make his voice heard even in Westminster.' Mr. Begbie is hardly as optimistic as is Sir Oliver Lodge when he asks: 'Are we not migrating to the ends of the earth, and increasing and multiplying in the promised lands, towards which the tide of civilisation—a civilisation better and happier and holier than ours, I trust—is slowly but surely flooding in?'

'The Harbinger of Light' for December, under the heading 'Mr. E. Dawson Rogers: Passing of a Great Leader,' gives a very kindly and appreciative notice of the work of our late chief, and says: 'Looking at his career from a distance, it is seen that Mr. Rogers was in a remarkable way a representative of both the older and newer Spiritualism. Gifted with the critical faculty in an eminent degree, he was always alert to the possible developments that must take place in any cause, and was not tied down to old methods and interpretations concerning the facts of psychic phenomena.'

A country member of the London Spiritualist Alliance recently wrote to the vice-president, Mr. H. Withall, saying: 'I shall never forget how wonderfully I was helped the year my husband died by the kindness of the Alliance officials, yourself the chief. I had never before given any thought at all to Spiritualism, and our life was always very full of rather abstruse objects; but immediately this heavy blow struck me, my one thought (which, I am sure, did not come from myself) was, to find a reliable medium. It is splendid how you are keeping the flag flying at the Alliance. I read in "LIGHT" every week all you are doing there, and only wish I could be in London.'

London is unique—the most wonderful city in the world. It is said 'the best of everything comes to London,' and 1911 bids fair to be one of the most stirring years in its history. Centres of active effort for the promotion of spiritual progress and the deepening of spiritual life are being multiplied on all sides, and it would seem that there is a great accession of interest in all psychical and progressive movements. Many sensitives feel, as Mr. Tudor Pole stated in his recent lecture, that 'we are on the eve of great changes,' and that the 'principalities and powers' in the unseen are working for a forward movement all along the line. 'LIGHT'-bearers must lead the van!

Mr. W. T. Stead's Christmas greeting was timely. It was an illuminated card bearing the motto, 'The Union of all who Love in the Service of all who Suffer.' Surely the terrible catastrophes that occurred last month on the water, in the air, on the earth and below its surface, would indicate the need for such a union of sympathetic workers for the good of others, if nothing else would. But quite apart from these exceptional occurrences, the 'ordinary' sufferings and sorrows of men and women, inseparable from our civilised, industrial daily life, and of those who are beaten down in the conflict, are enough to make urgent claim upon the sympathy and service of all who would do the will of God on earth.

The facts revealed by the following statistics, recently compiled and published, indicate to some extent the terrible price that we have to pay for modern methods of dealing with Nature's forces. 'In the last fifty years over sixty thousand lives have been lost in the coal mines of Great Britain.' 'In the year 1909 there were no less than one hundred and fifty-three thousand three hundred and six reported accidents of a non-fatal character in British coal mines.' 'In 1910 nearly five thousand men died, and nearly three hundred thousand were wounded in the industrial operations which create the material comforts we all enjoy.' 'In mines and quarries alone upwards of seventeen hundred men were killed in 1910.' 'Four hundred to five hundred men lose their lives every year in carrying on our railway service, and, in addition, about twenty-five thousand are more or less severely injured.' It would seem that commerce is more deadly than warfare. Surely we hold human life and labour too cheap! Will it ever be possible to bring the 'Sermon on the Mount' into actual practice in all the affairs of life, and do as we would be done unto all round? Judging by the above-mentioned facts, we are far off it at present.

One hardly expects to find 'the Sermon on the Mount' as a leading article in an evening newspaper, yet this is what the readers of 'The Monmouthshire Evening Post' discovered when they opened their papers on Saturday, December 24th last. It was introduced with this explanation: 'To-morrow is the Anniversary of the Birth of the Founder of Christianity, and it seems to us that it is well to have before us the Gospel which He came to preach. We therefore print below the whole of the greatest sermon that ever was preached. This is a course which is wholly unprecedented in daily journalism.' The Editor gives as his justification the fact that a newspaper commands a larger congregation than any minister, and is read by many whom the Churches do not reach, and says that 'the only strangeness is that this thing should be so strange.' We have often felt that it would be a good thing if men read and studied this sermon for themselves instead of delegating that duty to others; they would then be able to form some ideas of their own regarding the real 'gospel.'

Dr. Guinness Rogers, who has just passed his ninetieth birthday, is an optimist, in spite of his many years, and a great believer in truth. He recently said: 'Criticism has no damaging effect on true religion. If a man has an objection to our creed, let him say it without fear, but let him say it with a due sense of responsibility and with a full comprehension of the belief he is criticising. Truth never need fear any attack, for if it is true it will survive.' Continuing, the venerable doctor said: 'The old fear of the wrath of God has departed, and I am not sorry. You cannot drive a man into religion with a pistol at his head, and if you could he wouldn't be worth anything. But you must distinguish between fear and reverence. Awe and reverence are requisites in religion, and these emotions are more pronounced to-day than they were in the past.'

Archdeacon Colley, we understand, has purchased some properties adjoining his Hall-Parlour and the Albert Hall, Leamington, and has placed them in the hands of four trustees for the purpose of establishing and endowing a College for Mediums. This is a step which has frequently been advocated as a practical method of advancing the progress of Spiritualism. Contributions to assist this work will be received by Messrs. Cookes and Southern, estate agents, 38, The Parade, Leamington.

'Londra-Roma' of December 17th last devoted nearly a column to an appreciative article on Signor Sabatini's picture, 'There is no Death,' at present on exhibition in the Mendoza Gallery, New Bond-street, and drew attention to the article published in 'LIGHT' of November 12th on this subject. Incidentally the fact was mentioned that Dr. Lombroso died convinced of the Spiritistic hypothesis.

The January issue of the Handsworth Society's syllabus is interesting and a useful medium for advertising the work that is being carried on at 30, John-street, Villa Cross, Birmingham. Under the notice, 'Every member has the following special privileges,' among others, we read, 'To have "LIGHT," 2d., delivered each week by hand or by post.' Every Spiritualist society could do much to create and maintain interest in its work by inducing the members to become regular readers of 'LIGHT.' The Handsworth Society is doing good educational work in this direction and by pushing the sales of good standard works on Spiritualism.

The Spiritualists in South Africa are determined to push things along, and are forming a 'Spiritualists' Union, Limited,' with a capital of £500, divided into one thousand shares of 10s. each. This Union is in no sense a commercial venture. It is being promoted pretty much on the lines of the London Spiritualist Alliance (except that the Alliance does not issue shares), to secure a legal status which will enable the Union to enter into contracts as a corporate body, and to provide funds for the promotion and extension of 'the propaganda of the facts and philosophy of Spiritualism throughout the Dominion of South Africa.' This work has formerly been carried on by a few devoted individuals, who now desire that, in future, all the responsibility shall not fall on them. The promoters appeal to all Spiritualists who sympathise with their aims to assist them. Donations, or applications for shares and for the prospectus of the Union, should be sent to Mr. Walter Knox, president of the Durban Spiritualist Society, P.O. Box 534, Durban, Natal, South Africa. We wish our friends abundant success.

Of the more serious books dealing with the ethics and philosophy of Spiritualism, I will only direct the reader's attention to two: 'Spirit Teaching,' by W. Stainton Moses, M.A.; and 'Psychic Philosophy as the Foundation of a Religion of Natural Law,' by V. C. Desertis. To such of my readers who wish to obtain some knowledge of the higher aspects of Modern Spiritualism, I strongly recommend these two works.—Dr. A. R. WALLACE, in 'The World of Life.'

OCCULTISM.—A well-furnished store of information for students of the occult arts and sciences is contained in 'A Manual of Occultism,' by 'Sepharial' (London: William Rider & Son, Ltd., 164, Aldersgate-street, E.C., 6s. net), which is devoted to astrology, palmistry, thaumaturgic art, hypnotism and mesmerism, divination, cartomancy, geomancy, psychometry, alchemy, &c. In his preface the author gives the following wise counsel, applicable not only to students of these subjects, but to all who would read the deeper secrets of life: 'The Magi of ancient times were astrologers, diviners and prophets all, and he who would aspire to their high degree must pursue their methods and live their life. They have committed to us the following maxims which are still preserved in the schools: "Know, Will, Dare, Keep Silent"; and as to the rule of life they enjoin: "Right thought, right feeling, right speech, right action, right living."'

## 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.*

## 'Religious Beliefs of Scientists.'

SIR,—In criticising my 'Religious Beliefs of Scientists' in 'LIGHT' of the 10th ult., your reviewer, having quoted from several letters which appear in the book to the effect that scientific research has shown the imperfection of the cosmogony of the Old Testament; that many of the statements in the Sacred Record in regard to the natural world are not consistent with actual fact; and that the Bible is not a scientific treatise, remarks: 'All this knocks the bottom out of this "Christian Evidence League" book.' . . . How? I venture to suggest, in view of all the facts, that such a statement is altogether unwarranted. The work was not written to prove the literal accuracy of the First Chapter of Genesis, nor to show that it is right to believe in the 'plenary inspiration' of the Bible as a whole. It is an attempt to ascertain, from leading men of science themselves: (1) Whether to them there is any real antagonism between the fundamentals of Christianity and the established facts of science; and (2) whether the assertion that men of science are generally 'irreligious and anti-Christian' is true or false. How far the book succeeds in effecting that, the reader must be the judge.—Yours, &c.,

A. H. TABRUM.

December 17th, 1910.

[We really do not know what inference Mr. Tabrum expected us to draw; but it seemed obvious that his book was intended to back up 'The Christian Evidence League,' which, we always understood, existed to support the so-called 'orthodox' ideas. His book, however, does not do that, for the writers to whom he appealed either disowned anything like 'orthodoxy,' or edged away with the vaguest possible generalities.—ED. 'LIGHT'.]

## Evolution and Theosophy.

SIR,—Perhaps the accepted view of the connection between theosophy and the idea of evolution may be of interest to 'A Listener,' whose letter appeared in 'LIGHT' of the 17th ult. The object of theosophy is not merely to fill the mind with occult lore, but to strengthen the divine spark in man, and to quicken his evolution up to God. It is to this end that the search after wisdom is made, and, far from 'putting something extraneous into the soul instead of drawing out its innate qualities,' theosophy supplies what is needed by those innate qualities for the evolution of the soul. Left to himself, man must, it is true, inevitably evolve; but the process will be slow, as is the labour of any man who works without the tools necessary to his occupation.

With regard to theosophy being, as 'A Listener' calls it, 'a doctrine belonging to the head and not to the heart,' one can hardly, I think, fairly make such a charge against a faith which acknowledges three paths leading to the divine, of which one alone is purely intellectual. I refer to the three paths of Wisdom, Action, and Devotion, which, from a theosophical point of view, are of equal value as factors in evolution.—Yours, &c.,

E. L. D.

## Spiritualism at Finchley.

SIR,—Permit me to ask that those friends who contemplate becoming members of the recently formed Spiritual Evidence Society at Finchley will kindly communicate with me at the earliest possible opportunity, so that they may be advised as to future arrangements. The present nucleus of members is insufficient for effective organisation, and, until the number is increased, measures cannot be taken for securing central and convenient headquarters for the society's operations. A suggested plan of operations has been drawn up, as well as a prospectus with constitution and rules, particulars of which will be forwarded to applicants. The prospective scheme includes the formation of groups for sances for various phases of spirit communion at members' residences; general meetings for a variety of purposes, to be held at the society's headquarters; public services and demonstrations by the best recognised available normal and trance speakers, clairvoyants, &c.; healing by psychic and allied methods of treatment; encouragement for cultivation of spiritual faculties, and their exercise, with advice and guidance of inquirers and recruits; and the formation of a lending and reference library, with facilities for access to the current Spiritualistic journals.—Yours, &c.,

THOMAS BLYTON.

'Durie Dene,' Bibbsworth-road,  
Church End, Finchley, N.

## To Help the Helpless.

SIR,—I am pleased to say that my appeal, in 'LIGHT' of December 3rd, on behalf of Mrs. Eustace Miles' free soup barrow, has been responded to very heartily by your readers, and we are exceedingly grateful.—Yours, &c.,

H. T.

## Frederic Myers and Stainton Moses.

SIR,—Kindly permit me to reply to Mr. Arthur Lillie's letter in 'LIGHT' of December 17th. My criticism of his book, 'Spiritualism v. Psychical Research,' in 'LIGHT' of November 26th, was carefully considered, and I cannot retract anything that I said, but I may, perhaps, explain a little further.

I never said, or thought, that Mr. Myers 'consistently supported Spiritualism' in the Psychical Research Society. He could not do so, because he was for a great part of his life unconvinced as to the main thesis of Spiritualism. When he wrote Chapter IX. of 'Human Personality' he had reached the conviction that there is genuine communication between the two states, which is the *main* position of Spiritualism. There was, however, a long period—ten years, I think—between the writing of this chapter and the earlier part of the book, and the difference in his view-point is obvious. Even at this stage of his beliefs he allowed the statement, now correctly quoted by Mr. Lillie, to stand. That statement shows that he considered his work to be a critical attack, *not*, as Mr. Lillie's first garbled version seemed to imply, on the possibility of communication from the so-called dead, but on the belief that 'all, or almost all,' supernormal phenomena are due to the action of departed spirits. This Mr. Myers held, as I think erroneously, to be 'the main Spiritist position,' and no complaint could justly be made had the author of 'Spiritualism v. Psychical Research' objected to such a definition of the Spiritualist position and pointed out that it was a misrepresentation—especially regrettable in the forefront of so weighty a book. What I complain of is that by quoting a portion only of what Mr. Myers said, a false impression was conveyed, namely, that his work on 'Human Personality' was an attack on all belief in communication from the departed, whereas Mr. Myers distinctly says that it is the indiscriminate attribution of supernormal phenomena to this source that he impugns.

In this connection it is only fair to remember that Spiritualists as well as Psychical Researchers have had much to learn, and that experience has taught them much. We were many of us disposed at the outset of our experience to ascribe all unaccountable automatic phenomena which were not consciously self-originated, to some discarnate cause. We know better now, and we owe much to the laborious work of men like Frederic Myers, as he also owed much to ardent Spiritualists. It should also be remembered that Mr. Myers did not live to revise his work. The greater part was in first proof when he was called away. Anyone who is a careful reviser of proof knows that generous allowance should be made for this fact.

Much as I regret that he did not qualify more strongly his recommendation of Mr. Podmore's 'forthcoming' book on 'Studies in Psychical Research,' it should not be overlooked that he adds that more intimate knowledge might have modified Mr. Podmore's judgment on certain details.

I must refer to one other point, for it is this which particularly moved me to write as I did.

In this book Frederic Myers is accused of neglecting a trust and ignoring the last wishes of the man on whose behalf the trust was committed to him. A more serious charge against an honourable man could hardly be made. The accused is no longer able to write in his own defence, or to clear his memory from the stain thus cast upon it, and therefore I felt bound to point out that the charge is not warranted by facts. Mr. Stainton Moses desired that the account of the physical phenomena which accompanied the mental should be published with the latter; this was done, and in two Parts of 'Proceedings' (XXV., XXVII.). In Part XXVIII. a critical and sympathetic review of Mr. Stainton Moses' character introduces the study of these phenomena. In this review, whilst expressing some doubt as to the soundness of Mr. Moses' judgment, Mr. Myers says that he sees 'no grounds whatever for doubting that he narrated with absolute good faith the story of his own experiences.' He describes him as a man of 'high aims, intense convictions, and a conscience heedful of the end.' My aim in thus writing is not to claim for Mr. Myers exemption from criticism, provided that criticism keeps all the facts in view, but I protest seriously against insinuations that he has dishonourably betrayed his trust, insinuations which may cause him and his friends some faint shade of pain, even in that life of clearer vision, where generous forgiveness is doubtless easier than it is here.

In so far as Mr. Lillie has been actuated by the desire to defend the honoured name of William Stainton Moses, one can respect his *motive*, but that sincere, just spirit would not wish

his honour to be defended by inaccuracies (however unintentional), which cast a slur on the memory of a fellow labourer who so earnestly strove to convince mankind of the spiritual heritage in which those two brave spirits now live and love and work together.—Yours, &c.,

H. A. DALLAS.

#### Mr. J. J. Vango Thanks His Friends.

SIR,—Kindly permit me to thank all my friends most sincerely for their many expressions of sympathy and their innumerable acts of practical kindness towards me during my late serious illness. So many friends have written me, that it is impossible for me to reply to them individually, and I am obliged to take this means of assuring them all how deeply I have appreciated the kind attentions bestowed upon me. I am happy to say that my health is now sufficiently restored to enable me to resume my public work, which I shall do on Monday next, the 9th inst. Again thanking my friends, I remain,—Yours, &c.,

J. J. VANGO.

[We have received 10s. 6d. from 'F. E. S.' since our last acknowledgment of contributions to Mr. Vango's fund.—Ed. 'LIGHT:']

#### NEW PUBLICATIONS RECEIVED.

'The World of Life.' By ALFRED RUSSEL WALLACE, O.M., D.C.L., F.R.S., &c. London: Chapman & Hall, Ltd. 12s. 6d. net.

'Songs of England Awakening.' By GEORGE BARLOW. London: Henry J. Glaisher. 6d. net.

'The Builders.' By MABEL COLLINS. Theosophical Publishing Society, 161, New Bond-street, W. 1s. net.

'Revue Scientifique et Morale du Spiritisme' for December. 40, Boulevard Exelmans, Paris. 1f.

MAGAZINES FOR JANUARY.—'Occult Review,' Wm. Rider & Son, Ltd., 164, Aldersgate-street, E.C., 6d. net; 'Modern Astrology,' Imperial-buildings, Ludgate-circus, E.C., 6d.; 'Theosophist,' Special number, with portraits of 'H. P. B.' and Col. Olcott, and other illustrations, 161, New Bond-street, W., 2s.; 'Hibbert Journal,' Quarterly, Williams & Norgate, 14, Henrietta-street, Covent-garden, W.C., 2s. 6d.

SPIRITUALISTS residing in Finchley will be interested to know that the Rev. J. Page Hopps will preach at Fern Bank Hall, Gravel Hill, Finchley, on Sunday, the 15th inst., at 6.30 p.m. We hope they will fill the hall.

MARYLEBONE SPIRITUALIST ASSOCIATION.—We have received the programme of lectures, &c., for the year 1911, issued by the Marylebone Association in connection with its Sunday services at Cavendish Rooms, and week-night meetings at Percy Hall. The list is an attractive one, including the names of some of the best known speakers and clairvoyants. The Sunday meetings are free to all, the week-night meetings being limited to Members and Associates, although each member may obtain free admission for a friend. Those of our readers who feel interested in the Association may obtain particulars from the secretary, Mr. D. Neal, at Cavendish Rooms, 51, Mortimer-street, W.

DEBATE.—On Monday, December 19th, in the Parish Hall, Wallington, a debate took place between Mr. Dudley Wright, Editor of 'The Annals of Psychical Research,' and Mr. Joseph McCabe (formerly the Very Rev. Father Anthony), of the Rationalist Press Association, upon 'Materialisation Phenomena.' The Rev. G. F. Irwin, M.A., B.D., occupied the chair. Mr. Wright quoted the principal phenomena, "dating" from and including those of Villa Carmen, Algiers, in 1905, certified by Professor Richet. He referred only to those phenomena which had been produced under strictly scientific test conditions and vouched for by well-known and recognised scientists, and contended that, even admitting some instances of fraud and deception (which had in every instance but one been detected and exposed by Spiritualists themselves), there were an enormous number of veridical instances which could not be explained by any physical or material cause. Mr. McCabe, in replying, dealt mainly with apparitions or poltergeist phenomena, and while expressing his disbelief in materialisations, could only give as an explanation of their apparent occurrence that the spectators might possibly have fallen victims to hypnotic influence, in the same way as it was well known the spectators of the rope trick performed by the Indian jugglers were hypnotised. The hall was filled and great interest taken in the debate.

#### SOCIETY WORK ON SUNDAY, JANUARY 1st, &c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—Cavendish Rooms.—Mr. W. E. Long delivered an interesting and instructive address on 'Revelation, Ancient and Modern.' Mr. W. T. Cooper presided. Sunday next, see advt.

SPIRITUAL MISSION: 22, Prince's-street.—Mr. E. W. Beard delivered an address, entitled 'A New Year's Message.'—67, George-street, Baker-street.—Morning, Mr. Carpenter spoke on 'Eternity.' On December 28th Mr. Percy Beard gave clairvoyant descriptions and messages. Sunday next, see advt.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Violet Burton gave a good address. Next Sunday, at 7, address by Mr. D. J. Davis.

CLAPHAM.—HOWARD-STREET SPIRITUALIST MISSION, NEW-ROAD, WANDSWORTH-ROAD.—Mrs. Harvey gave an interesting address and successful clairvoyant descriptions, &c.—G. C.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Jamrach delivered a thought-provoking address, followed by clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 7 p.m., Miss Chapin. Social, January 20th; tickets 1s. 22nd, visit of Mr. E. W. Wallis.

HACKNEY.—240A, AMHURST-ROAD, N.—Messrs. Brown, Tilby, and Tayler Gwinn gave addresses and Mr. and Mrs. Alcock Rush sang a duet. Sunday next, at 7 p.m., Mr. R. Boddington. Monday, at 8 p.m., members' circle (Mrs. J. Neal). Saturday, the 7th inst., at 7 p.m., New Year's party.—N. R.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. J. Gordon gave an interesting address on 'Forward' and clairvoyant delineations. Sunday next, first of a series of four successive lectures on 'Nature's Divine Revelation of the Pathway to Immortality,' by Mr. T. Olman Todd.—W. H. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Mary Davies spoke on 'Do the Dead Return?' and gave clairvoyant descriptions. Sunday next, at 11.30, public circle; 7 p.m., Mrs. Annie Boddington; Thursday, 12th, public circle, conducted by Mrs. Wilson. Silver collection.—N. B.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mr. H. A. Terry, of Birmingham, on his first visit, gave good addresses and clairvoyant descriptions. We hope he will soon come again. January 8th, Mr. F. Fletcher. 12th, Mrs. Webb. 15th, Mr. H. Boddington. 21st, fancy dress social.—W. R. S.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Miss L. Thompson gave a beautiful address on 'The New Year,' and Misses B. Boyd and E. Smith gave clairvoyant descriptions. Sunday next, at 7 p.m., address by Mr. Horn, followed by clairvoyant descriptions. Public service on Wednesday, at 8.15.—K. S.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Annie Boddington gave an address on 'The Truths of Spiritualism' and clairvoyant descriptions. Sunday next, at 7.30 p.m., Mrs. Gordon; at 3 p.m., Lyceum. Circles: On Monday, at 7.30, ladies; Tuesday, at 8.15, members; Thursday, at 8.15, public. Wednesday, at 7, Lyceum.—G. T. W.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning Mr. J. Abrahall spoke on 'Conditions Necessary' and gave psychometric readings. Evening, Mr. G. R. Symons, after an address on 'Spirits in Prison,' answered questions. Sunday next, at 11.15 a.m. and 7 p.m., anniversary services. Mrs. Mary Davies, addresses and clairvoyant descriptions. Wednesday, Mr. W. R. Stebbens; 15th, Mr. R. Boddington.—J. F.

HAMPSTEAD SUBURB.—LADIES' LIBRARY, CLUB HOUSE.—Dr. Stenson Hooker gave a thoughtful and spiritual address on 'The Wider Opening of the Gates.' Officers elected: President, Dr. Steadman; treasurer, Mr. C. Parrish; secretary, Mr. A. Clegg, Park View, Edgware, Middlesex. Sunday next, trance address by Miss Earle. January 15th, Mrs. M. H. Wallis, 'Life in the Great Beyond.'

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—On Sundays, at 7 p.m., Mr. T. O. Todd will give four special lectures during January on 'Nature's Divine Revelation of the Pathway to Immortality.' On the 8th on 'The Temple not made with Hands'; 15th, 'The Prophets in the Temple'; 22nd, 'Miracles of the Ages'; 29th, 'Foregleams of Immortality.' A cordial welcome will be given to all visitors. Hymn-books provided.

WALLASEY.—COMMERCIAL HALL, FALKLAND-ROAD, EGREMONT.—The third annual free tea to about 1,200 of the poor children in the immediate and outlying districts on New Year's Eve was a great success. The first Mayor and Mayoress of the newly incorporated district of Wallasey were present. The former addressed the children in kindly and sympathetic terms, and the Mayoress distributed fruit to the little ones as they left the hall. The success is mainly due to the unflagging efforts of Mr. and Mrs. Beattie and a band of enthusiastic workers, who vied with each other in giving the children a right happy time.