

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## CONTENTS.

Notes by the Way .....	13	The World of Life .....	18
L.S.A. Notices .....	14	Spiritualism and Progress .....	19
Striking Psychical Phenomena .....	15	Experiments with Mediums. An	
The Ideal of Joy .....	16	Address by Vic-Admiral W.	
Some Psychic Experiences at		Usborne Moore .....	20
Bruges .....	16	Farewell to Mrs. Knight Mc-	
Philosophy of the Mahabharata.		Lellan .....	21
By Mrs. Alicia Simpson,		Items of Interest .....	21
M.R.A.S. ....	17	Children in Spirit Life .....	22
Rev. R. J. Campbell Spirit-Guided.	17	Classes for Sensitives .....	23

## NOTES BY THE WAY.

On June 11th we noted a kind of excommunication of Mrs. Besant and her followers by Mrs. Tingley and hers. After a long interval, we have received several communications with important enclosures from the Theosophical Society at Point Loma, California, all of which call our attention to the grave matters which underlie the so-called 'excommunication.' We do not desire to go into these matters, but feel bound to say that, on the face of them, the action of the Point Loma people was practically justified, in so far as they had any right to act as the guardians of morality and honour in relation to Theosophy. The documents sent us conclusively prove that at least one recognised and even honoured Theosophist who was arrested at the instance of 'The New York Society for the Suppression of Vice,' was finally disposed of as a 'moral pervert' and insane; and our correspondent points out that the severe condemnations issued from Point Loma had reference to this case.

In the circumstances, we are bound to say that we join with the secretary of 'The New York Society for the Suppression of Vice,' in praise of Mrs. Tingley for her action in the matter.

The Rev. Pemberton Hale Cressey says many sparkling things in a Study on 'Conscience and Vision'—'Conscience' standing for the familiar strenuousness of our present-day sense of duty, and 'Vision' for a delectable taking of time to—dream. Mr. Cressey thinks he sees signs of a reaction against the very familiar doctrine of pressure and stress. It looks as if we might soon be listening to less industrious prophets. We are going to discover new values in leisure and moderation, and even to find blessedness in a certain style of idleness. We have been intimidated by the preachers who have laid such solemn stress on 'wasted hours and neglected opportunities,' and who have bullied the poor fellow who ventured to take his time.

So thinks Mr. Cressey, apparently, though he puts it only historically; but he evidently sees that the time has come for breathing spaces, and he hints at the 'occasional bomb' which has, at intervals, burst into the citadel of the strenuous, such as the old saying of Ecclesiastes, 'Be not righteous overmuch': a saying which has ruffled or puzzled many a conscientious specimen of the hustling Pharisee.

We must make more leisure for Vision, says this writer: and vision takes time. 'It is a product of off-hours.' 'Perhaps by contriving less and lounging more,' we might get better results. It is a trifle dangerous to preach that, perhaps, and yet do not London and New York need it? Any way, we like Mr. Cressey's conclusion:—

It is when we refuse to take our little worlds too seriously that we catch a glimpse of a larger world. As long as we are overpowered by what is, we are not likely to discover what may be. What is tragedy in a small sphere shades off into comedy in a larger one; earthly discords are resolved into cosmic harmonies; misfortunes discover happy issues; and blessed is he who suspects that the world is larger than seems. We tuck away our vexations and disappointments into the corner where they belong, and throw up the western windows.

Why not? Energy has already done its utmost. Africa has been vigorously explored, and the North Pole unquestionably discovered. Why not give ease a chance? Still there are wonderlands and worlds beyond looking-glasses. Why not take a day off and make some discoveries?

Three 'Equinox' books (Victoria-street, S.W.) have found their way to us: 'The History of a Soul' and 'The Deuce and All,' by George Raffalovich; and 'The Triumph of Pan,' Poems by Victor B. Neuburg. The first is a story of Paris life, involving a psychological study of character; seriously conceived and finely written, but not at all a happy story, though quite probable for Paris. The second presents a dozen short stories, the first of them passably sane, the remainder about as wild as anything in 'The Equinox,' and that is saying a great deal. They suggest nothing so much as scarlet fever or delirium tremens. 'The Triumph of Pan' is a gorgeous rhapsody, very eloquent but very highly coloured, yards and yards of verses like this:—

Grant me again thy lyre! Let me awaken  
The old eternal spring;  
So shall each soul with pangs of birth be shaken,  
Let the good juices sting.  
The song I craved is mine,  
The song of blood and brine:  
Men shall stand naked, unashamed and free,  
To flaunt abroad their new-born ecstasy.

We hope not. But, fortunately, there are the police.

There is, however, a certain amount of sobriety, pure thought and beauty in many of the short pieces, especially in the 'Music Pictures.' Still, on the whole, we cannot help regretting that such splendid powers of imagination and expression are flung away in such literary rioting.

We are only partly convinced by the obviously serious effort of Mr. W. T. Horton to depict for us 'The Way of the Soul,' in a costly book with that title (London: Wm. Rider and Son). He calls it 'A Legend in line and verse,' and certainly there are ideas in these forty-eight verses and big full-page drawings. The verses are very brief and quite simple; but the drawings vary greatly in merit. There are frequently indications of powerful line work and bold designing and execution, but quite as often the thought is rather commonplace, the drawing excessively hard, and the faces unintentionally grotesque. On the other hand, there are really happy flashes of power, as, for instance, on pages 19, 51, 83, 99, 115, 171.

An uncompromising critic in America taunts us a little with our admiration for Tolstoy. He seems to think Tolstoy might be saying to the majority of us, 'Why call ye me, "Master, Master," and do not the things which I say?'

The critic does not wonder that the Holy Synod of Russia cast him out; 'and yet the irony of the situation is in the fact that this arch-heretic insists, as the core of all his religious teaching, upon the most literal acceptance, in belief and in life, of teachings of Jesus, which the Church does not even attempt to take literally': hence these reproofs.

Why don't we take Jesus literally? Tolstoy certainly did push home the alternative upon professing Christians, whether they propose to recognise the plain teaching of Jesus as really authoritative, and to try to conform their lives to it; or whether, on the other hand, they shall frankly admit in words what they have long tacitly admitted by their deeds; namely, that they concede to that teaching only a qualified authority over them, and that they expect to follow it only so far as it seems to them to be feasible. It is well to have this question clearly stated and squarely urged. How long the Christian Church will continue to shuffle with the answer, or what answer it will finally give, he would be a bold man who should undertake to say.

In Mr. Fisher Unwin's 'M. A. B.' there is an attractive reference to a book entitled 'With Stevenson in Samoa,' a book containing many personal references to the brilliant writer. One paragraph has special interest for us. 'M. A. B.' says:—

Sometimes you would catch him in what was almost a spiritualistic trance, and I really believe there was a good deal of the spiritualistic in his nature. I remember that he used to tell me some remarkably good ghost stories—short tales that would make one's flesh creep—and he declared they were true, or at least he gave them the credit of being authentic. Certainly he believed them himself, and no jesting remark of mine could shake him in his faith.

This is true of very many writers of the Stevenson order, most of whom, in fact, confessed to being conscious of a sort of mediumship; indeed, Stevenson, in his early days, was connected with the first Spiritualist Society at Edinburgh.

'My Change of Mind,' by E. L. Athey (Letchworth: The Garden City Press), is frankly offered as 'fiction,' but fiction with 'many experiences' in it, and all so blended as to tell that which otherwise could not be told, because of 'the manifold workings of the Human Spirit.' It is described as 'A story of the Power of Faith,' is well written, with a great deal of wise simplicity, and a quite remarkable grip of spiritual communion with and reliance upon the Father and the inner Christ.

'Death, the Grandest Experience of Life,' is the title of a short Study by David Kassel. The whole of it is just a winsome outflow of pure naïve simplicity of joy. One detects in it the high spirits of the eager traveller, to whom, 'after years of anticipation and study, the opportunity comes to cross a vast ocean and roam the historic cities of foreign lands.' How much more thrilling, he says, is the expectation of being introduced to an entirely fresh world and meeting old friends there! and perhaps of advancing to regions where the great masters of poetry, art, oratory, and music are.

Such artless anticipations are not altogether pious imaginations. They are quite inevitable inferences from belief in a Future Life; for it does seem to be everything or nothing here. Even Mr. Kassel's enthusiastic expectation of seeing Wagner conduct his 'grander creations' is not excluded from these inferences. Why should not Wagner continue his work, and why should he not be able to present the results to those who are in accord?

JOSEPH JEFFERSON, the well-known actor, once declared that the best actors were mediums to a great extent, not hesitating to acknowledge that he was one,

## LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, 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 next, 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. 24th, Mr. J. J. Vango; 31st, Mrs. E. A. Cannock.

MEDIUMISTIC DEVELOPMENT.—On Thursday next, January 19th, at 5 p.m., address by Mrs. Effie Bathe on 'The Occult Power of Prayer,' illustrated by original paintings; discussion.

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 next, January 20th, 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.

### SPECIAL NOTICES.

TWO EVENING MEETINGS have been arranged, to be held at 110, St. Martin's-lane, W.C., on Wednesdays, January 25th and February 1st, at 7 o'clock, for 'Talks with the "Controls" of Miss Florence Morse.' Admission 1s., Members and Associates free. Members may introduce one friend without payment.

THE annual dinner of members and friends of the Psychic Class will be held at Pinoli's Restaurant, 19-21, Wardour-street, at 7 p.m., on January 26th. Tickets, 3s. 6d. each, to be obtained from Mr. B. D. Godfrey, office of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

## STRIKING PSYCHICAL PHENOMENA.

[The following is an absolutely truthful, though very curtailed, account of various incidents in my life that seem to deal directly with the greater world of being that embraces and interpenetrates our own. There are many who have had far more extended psychical experiences than I have enjoyed, and many more whose experience has been but just sufficient to leave them in doubt as to the truth, if not as to the possibility, of spirit intercourse; but knowing, as I do, the incalculable benefit derived from such a knowledge, I offer this small contribution to the already extensive records of those who have willingly exposed themselves to ridicule with the object of doing good.—R.]

With the first longing for light there came into my mind the text, 'He that seeketh findeth, and to him who knocketh it shall be opened.' Recognising the absolute inability of the human mind *completely* to grasp the hypernatural, I am fully satisfied that my faith has been rewarded far beyond reasonable expectation.

As a young man, I was certainly not biased towards Spiritualistic credulity. I had read most of the controversial books of the period, and had reasoned out a kind of Christian-Buddhist-Pantheistic creed, or theory, that our earth lives were as rain-drops drawn from a great ocean of existence, each life an individualised though infinitesimal portion of one great whole, without individuality before earthly nativity, without identity after bodily dissolution—a particle severed for a moment from its parent by supreme control, or natural law, and possessed during its earth life of a certain hallucinatory personality. I believed that the lives of men and of all living creatures represented the terrestrial plane of universal soul. This plane, constantly changing, had called into effect individualised existence in accord with determining circumstance.

This is more nearly akin to the evolutionary theory of Wallace than to that of Darwin, but I did not then understand that, subject to restricted environment, the soul principle moulds the physical organism, and determines its moral plane, but rather that life evidenced solely in accordance with natural forces. I did not therefore believe that the human Ego, any more than that of lower organisms, survived death as a personality, but as a principle, a power, an unknown but omnipresent existence; nor did I think that this power, or being, had sensuous consciousness, except in its protoplasmic manifestations. All evidence of the existence of sentient beings exterior to the earth plane, that for thousands of years had mystified the human mind, I put down with true juvenile audacity to subjective hallucination, or as an evidence of human weakness to appear wiser than our fellows by an assumption of fictitious knowledge. The stock arguments against such evidence appeared to me convincing.

'Modern Spiritualism,' at the time I speak of, seemed very modern. People had scarcely had time to judge rationally of the movement inaugurated in America by the remarkable 'Fox case.' Very few well-known people had accepted the phenomena as genuine, and the crude results that were spoken of as occurring at mixed séances were regarded as too ridiculous to merit serious consideration. True, there were many who acknowledged 'the communion of saints' on the authority of the Nicene Creed, but few ventured or desired to put it to the proof.

Miracles, at least in Protestant England, were relegated to a dim and distant past, and the orthodox Churchman was satisfied that the mysteries of Scripture were the direct intervention of Deity for an end long ago accomplished. At that period discovery seemed to have reached its *Ultima Thule*. Advance had been rapid during the preceding decades, but for the moment science seemed content. The thirty odd elements then known were held to represent the whole field of matter. The atomic and molecular theories offered adequate explanation of its aggregation, and a matter-of-fact conception of the world and universe, almost on business lines, held almost universal sway.

The existence of a universal ether, then put forward tentatively as a mere hypothesis, was looked upon with marked disfavour. Neither the X-ray nor the radium emanations had as yet troubled the mind's repose. A belief in telepathy would have been regarded as a mania, and psychological research on scientific lines would have been considered an absurdity.

Orthodoxy and real Atheism (not watered down into agnosticism) urged on their jaded steeds to an encounter in which the partisans of each held the other worsted, whilst the great bulk of the people were indifferent and too intent on the everyday affairs of this life to trouble about another.

I have said that the Spiritualistic movement was then in its infancy. It reached its zenith some ten years later, and then gradually died down, to come into prominence again under more favourable auspices at a later date. Nevertheless a basis had been established for a wider and fuller examination of those vast and intricate problems, the solution of which will afford material for the highest intellectual activities of future generations.

My introduction to what Mr. Stead termed 'borderland' occurred as follows: I had been talking with a French gentleman of great intellectual capacity, and of European celebrity as a musician, and the conversation had drifted to the Davenport Brothers and their 'exposure,' or something analogous, and from that to table turning. 'What utter absurdity,' I exclaimed.

'So you do not believe that a table can move without pressure,' remarked my friend. (I call him friend because we were for years on familiar terms, otherwise the term is a misnomer, for I had a certain repugnance to the man, although I admired his talents.) 'Well,' he continued, 'if you like we will try.' 'All right,' I said, 'I have tried before, and I'll bet you a thousand pounds that it will not move without pressure.' 'Do not be too sure,' he replied.

He, my wife, and I placed our hands upon the round loo dining-room table (it was in the full light of a summer afternoon) and the table *did* move. Although I arranged our feet so as to render their employment an impossibility, it continued to move, and with such violence as is most unusual under such conditions. I then tried if voluntary pressure could produce the same result. A quiet smile illumined my friend's countenance. 'Well, Monsieur R., are you satisfied?' he asked.

There was no denying that I had received a great shock. The whole of my theoretical system of life and energy collapsed the moment I was forced to realise an exterior and apparently conscious factor superior to acknowledged natural law.

I do not know whether my friend was a believer in the 'Spiritistic theory,' or whether he regarded the phenomenon as an evidence of animal magnetism, odic force, &c., or whether, as on most other subjects, he had some original theory of his own. However, a short time afterwards he lent me 'Crookes' Investigations in Modern Spiritualism,' and I thought that if so distinguished a scientist had had such astounding experiences, surely it was a subject well worth investigation, and I determined to try to obtain some definite results.

(To be continued.)

## 'LEST WE FORGET': NOTABLE ANNIVERSARIES.

- January 15—C. Blackburn (Notting-hill), *trs.* 1891.
- " 16—G. Milner Stephen (Australia), *trs.* 1894.
- " 17—F. W. H. Myers, *trs.* 1901.
- " 17—Hon. Alexander Aksakof, *trs.* 1903.
- " 20—Henry Dixon (Highgate), *trs.* 1893.
- " 21—Mrs. Mary Marshall (medium), *trs.* 1884.
- " 21—Alfred Alaric Watts, *trs.* 1901.

SPIRITUALISM IN SOUTH WALES.—We congratulate the Progressive Thought Church, Caerau (Bridgend, Glamorganshire), on the excellent progress that it has made. Mr. Rowland Rees, the secretary, informs us that about four years ago Spiritualism was first expounded in the neighbourhood, the friends of the movement having to pass through a very trying time owing to the opposition of various religious bodies. Services and séances were held at first in private houses, but lately, through the efforts of the resident speaker, Mr. John Connolly, a suitable hall has been hired. At a tea and entertainment held on the 2nd inst., Mr. E. Morgan, vice-president, in the chair, Mr. Connolly was presented with a bureau in recognition of his services. The society now numbers forty members and investigators.

ALASTOR desires to inform his friends through 'LIGHT' that he left London for Bombay, India, on the 6th inst. He takes with him letters of introduction to Mrs. Besant and several persons prominent in Indian occult circles, and expects to visit Madras, Calcutta and other principal cities.

## THE IDEAL OF JOY.

By M. DE VERE.

Every human being consciously or unconsciously seeks happiness and desires to retain it permanently. In youth we set forth with high hopes and spirit undaunted, to attain our heart's desire, and, when we fail, consider we have been hardly used, and cheated out of our rightful dues. In our pitiful ignorance we think we can ward off pain, and retain the happiness we have so readily seized with covetous fingers. Then, when disappointed hope and suffering and tears have destroyed the pleasure-house of our dreams, and left it in ruins round our feet, we fiercely rebel against the loss, and with hearts turned to bitterness, exclaim, 'There is no happiness, it is a delusion, a snare to make men suffer. What good is there in life but death?' Yet it is often at the moment when despair seems to have crushed all our vitality and hope, that happiness, in other guise, begins to stir our awakening spirits to its recognition. Then the meaning of life becomes clearer, and we see that through pain we gain upliftment.

Most esoteric and occult philosophers recognise that man consists of body, soul, and spirit. Body, the physical vessel, including the brain; soul, the emotional or astral self; and spirit, the infinite essence, the immortal being, the innermost self. Let us take as illustration a peach, and divide it into its component parts. The fruit itself represents the body, the nut the soul, and the kernel within the nut the spirit. The fact that the words 'soul' and 'spirit' are generally used as synonymous terms has caused much confusion of thought in many minds. Still, although all three—body, soul, and spirit—are more or less distinct, they are integral parts of one whole. The fruit, stone, and kernel constitute one peach; and body, soul, and spirit, though divisible, constitute one man. We might even carry our illustration further, and say that when we have eaten the fruit the stone remains, and the kernel. So with man; when the body is cast off at death, soul and spirit still remain.

As we are animal, human and divine, so each part of us craves for its satisfaction. The more intensely animal we are, the more the gratification of the desires of the flesh satisfy us; the more human, the more we require to satisfy the needs of our soul-nature, our emotions; the more conscious of the spirit's needs, the more we strive for at-one-ment with God and spiritual realisation. The infinite in us seeks expression, but in our ignorance we endeavour to lull its importunity with the satisfaction of finite desires; then when this fails, as fail it must, we either give up the struggle and become discontented, miserable beings, or we realise that this satisfaction is God-sent and merciful, teaching us to strive after higher things, and to realise that this life and the things pertaining to it are but transitory mediums for the development of the soul-self, through physical and emotional experience. If perfect happiness were attainable here, we should be perfectly satisfied, and wish for nothing more, because there would be nothing more to learn or win; but, as it is, our dissatisfaction shows that there is much that we have not yet attained.

I think the three fundamental verities of this life—birth, love, and death—must convey to us the lesson that pain is a great teacher, for is it not most intimately connected with all three? Our physical bodies are sensitive to pain in every form, for pain is our great protector against injury. It is the angel with the flaming sword that warns us of our limitations and safeguards us by exacting the penalty for wrongdoing. Those who have suffered most are generally those who recognise the necessity of pain as guide, teacher, and uplifter.

It is quite impossible to define happiness. We only rarely catch glimpses of its perfection in this life. Enjoyment is not happiness, although the two are easily confused. Pleasure is associated with physical and mental exercises, peace with the soul, and joy with the spirit, and all three are component parts of happiness, yet neither, singly, is actually happiness, nor are all three combined perfect happiness, for there is still something lacking—absolute conscious union of the spirit with the Infinite. Perfect happiness belongs to the spirit of man, and only when the spirit no longer feels the yearning of incompleteness and the pain of

limitation, and is freed from the thralldom of the flesh, and becomes clothed with immortality, can it be fully realised.

So much unhappiness arises because self, being uppermost, obscures spiritual vision and realisation. Only when we lose ourselves can we find true peace. Spiritual exaltation has often produced an ecstasy so intense that all other sensations and thoughts are submerged. Such an experience, passing and fitful, of a joy which we must some day retain in all its entirety, gives us the strength and courage to go along our way undaunted.

Perfect love is no more attainable in this life than perfect happiness, for our physical bodies, our hereditary limitations, our mental defects, our individual idiosyncrasies, all mar its completion. Here we do but form the buds of the blossoms of love, that shall bloom full-blown hereafter. With great love there must also be its companion, great sorrow, for only so can that love become purified and wholly spiritual. Would God have given us the longing and the intensely human desire for permanent companionship with those we love, if there were no possibility in another higher existence of satisfying it? We cannot imagine what does not exist, and the realisation of all we have ever hoped, of all we have ever dreamed, of all we have ever desired, shall be ours one day. There is no separation possible between spiritual lovers, for the bond of love is invincible and immortal, and when we think of those whom we love, whether they be embodied or disembodied, we are, in spirit, always with them. Love is the greatest force in the world; it is the loftiest sentiment which the highest part of man can express and respond to; it is infinite, for it has its source in the great fountain-head, God, who is love and who is infinity!

The knowledge that the disappointed hopes, the yearnings for ideals beyond our reach, the dreams, the restless cravings, that have so long remained ungratified will one day attain complete satisfaction, turns the pain of life into a song, the tears of love into an ever-living fountain of joy, and the dream of immortality into a tangible reality.

The following beautiful lines are to me an illuminating interpretation of this elusive ideal which ever evades us, yet inspires us with the glorious promise of its perfect attainment when the deathless spirit has gained its immortal completion. For

He who has seen a city in the skies,  
Knows he can never cool his tired eyes  
At the fair waters of that Paradise.

But the one moment, when he thought his feet  
Would enter that dream city, was so sweet  
That he can bear the noonday and the heat.

## SOME PSYCHIC EXPERIENCES AT BRUGES.

## II.

The old city of Bruges is well lit up and very gay after six o'clock on winter evenings, and the Place du Théâtre, at one end of which is the Black House of the Inquisition, is especially bright.

One clear winter's evening a friend of mine who had recently become a Catholic rushed up to me and exclaimed:—

I've just had a very strange experience. I was passing by the Black House, and as I was saying my Rosary, I thought I would say a few 'Aves' for the poor souls who, perhaps, were still wandering about, when suddenly my left shoulder was seized as with a hand of iron. I looked round, but there was no one anywhere to be seen, so I ran on here as fast as I could. What could it have been?

Of course I could not tell her. Shortly afterwards she left Bruges, and I have never seen or heard of her since. Some time later, however, when I was reading an old historical work on Bruges and the ways of the Inquisition, I came across a description of how the prisoners were silently arrested in the street by an armed Spanish soldier laying his gauntleted hand on the left shoulder of the victim, who was then conducted into the Black House, where, round a table, sat figures completely covered with long cloaks and hoods drawn over their faces. No word was spoken; the Inquisition was carried on by writing and signs. The prisoner stood with a soldier on each side. If he was condemned he was seized by his left shoulder and taken down to the dungeons. If he was to go free, he was taken by his right shoulder and put into the street.

If my friend should ever read these lines, she will perhaps understand her strange experience.

O'S. B.

## PHILOSOPHY OF THE MAHABHARATA.\*

By MRS. ALICIA SIMPSON, M.R.A.S.  
(Author of *Bhakti Marga*.)

## DESTINY AND EXERTION.

What is the Hindu philosopher's solution of the problem of Destiny? Is man a wholly irresponsible being, swayed by some force above him over which he has no power? No, the sages of the Mahabharata had a higher conception of humanity. Here is Vyasa's argument in the 'Santi Parva.' He asks the King:—

Are all things the result of chance, or do we harvest what we ourselves have sown? Is the Supreme Being the mainspring of our deeds, or are we ourselves the independent actors? If we are but the instruments of the will of the Supreme Deity, then it is the mighty force outside us that should reap the fruit of our acts, as the woodman, and not the axe he holds, cuts down the forest tree. It is unjust to deem the tool responsible for the deeds of the master, therefore the Supreme Deity would alone be accountable for man's vice or virtue.

Is man a free agent? Then there is no Supreme Deity and no fear of after-consequences.

Is Destiny merely the result of acts in past existences? Then there can be no responsibility lying heavy upon us here, as the maker of an axe is not guilty of the sin of cutting down a tree.

I think that men's acts, good or evil, constantly revolve as on a wheel, and men reap the result of their deeds. . . One act of sin leads to another. Therefore, shun evil, and for thy instruction read the scriptures.

An interworking of Destiny and exertion, the one dependent on the other, such was these sages' theory of life. They believed that it is man himself who works out his own salvation, that a man's fate is the consequence of all his acts, both past and present. The wise Bhishma says:—

He who tills his land, unheedful of the rains, reaps no harvest. . . He who takes wholesome food each day has long life, but one who indulges to excess in unwholesome viands and drinks meets speedily with death. The entire universe moves in accordance with the actions, good or bad, done by those who live upon it, and the acts of one life fix the character of the next.

Here we have plainly stated the doctrine of the reincarnation of the soul in divers forms, which metempsychosis continues like a wheel that whirls till man by virtue of his own endeavours has reached perfection. Is it not wonderful that, in an age when Europe was yet sunk in barbarism, the intellects of India should have reached a development in which they could revolve such problems as these, and come to so clear a conclusion?

There were two modes of life which might be followed, said the philosophers, one 'Pravritti,' or acts, on which the whole maintenance of the world depends; the other 'Nivritti,' or a withdrawal from action, an ecstatic contemplation, which leads to Brahma, or emancipation. In the former ('Pravritti,' or acts) the ideal the Hindu set before him was exertion guided and impelled by intelligence. Such intelligence he reckoned the most precious possession a man can hold, for by means of it, in conjunction with exertion, he may acquire learning, vast wealth, virtue and all things worth striving for on earth. The Mahabharata sages would train every man in philosophic principles, but they by no means disregarded a life of energetic action. There were four periods into which they counselled the Hindu to divide his life, the succession of which was like a ladder leading man up to Heaven: (1) The learning period ('Brahmacharya'), spent by the pupil with his preceptor; (2) The working period, the life of the householder, or domesticity ('Garhastya'), during which such enjoyments as virtue, wealth and pleasure may be gained; (3) The period of retirement ('Vanaprastha'), when, his active labours being over, man may withdraw to the forest for the subduing of the senses; and (4) The Yoga period ('Sannyasa'), or complete renunciation of the world, in order to attain emancipation. Such, to their view, was the ideal human development. It did not, as many suppose, neglect the practical side of existence, but it always placed mental culture on a higher plane than physical powers, which is another point to prove how far these early seekers after truth

had progressed. In the primitive life of nations it is the coarser might of muscle—not strength of mind—which conquers and is valued, but the Hindus had advanced beyond that ideal of the savage.

(To be continued).

## REV. R. J. CAMPBELL SPIRIT-GUIDED.

On Thursday, the 29th ult., in his sermon at the City Temple, as reported in 'The Christian Commonwealth' of the 4th inst., the Rev. R. J. Campbell made a remarkable statement which shows that he is conscious of the fact that he is spirit-guided, and sets a very high value upon that experience. He solemnly affirmed his belief that his own spiritual life is nourished and sustained by daily intercourse with Jesus, as Jesus. He said:—

I want to tell you something here which is not demonstrable, which, in fact, is only a subjective argument, but which to me is so precious that if I had to dispense with it I should cease to be a preacher. It is that my own spiritual life is nourished and sustained by daily intercourse with Jesus as Jesus. You have heard me pray to him from this pulpit many a time, and many a time when you have known nothing about it I have had to depend upon him for needful help in getting through my daily task. And I am just as certain as that I am now looking into your eyes that Someone has answered me out of the mysterious unseen and kept me company all these years; I am conscious of his presence at this moment. I could not be convinced to the contrary; I have felt that presence and heard that voice too often to be mistaken. Whose is it? I have always believed it to be Jesus; it is no vague abstraction, but a definite, living, personal being. I work under his orders. I think of myself as a servant of Jesus; that is why I am in the ministry; this is his work, and he is my Master. Apart from all theorising as to his relationship to the Godhead, I cling to Jesus as Jesus and believe myself to be one of the humble instruments through whom he is still acting, and acting more vigorously than ever, upon the toiling, suffering world. Am I wrong in this? If so, I have been deluded into doing a good many things which otherwise I would never have attempted but which I feel were worth doing, including the holding of this service this morning. Someone is directing me from the spirit world; if not Jesus, who is it? To me it is a thing incredible, impossible of acceptance, that it should be anyone else. I know this kind of argument will carry no weight save with those who possess something of the same experience, but neither can it be overthrown. You may count it pure imagination, but it will be no use your telling me so; I know what I am talking about, and the witness I am now bearing is to something as real and reliable as any fellowship you may hold with any human being in the flesh in the City of London to-day.

We thank Mr. Campbell for his frank avowal of his conviction—aye, of his knowledge—that he is being helped and directed from the spirit world. We fully believe that he believes that the 'Someone' who has answered him 'out of the unseen' is Jesus, but as he himself admits, that is 'not demonstrable'; the great fact is that he is conscious of such spiritual companionship, and is bold enough to proclaim it to the world. We welcome Mr. Campbell to our ranks, and hope that he will some day come to us at Suffolk-street and tell us more about his spiritual experiences.

TRANSITION.—The ranks of the early workers in Modern Spiritualism left with us on this side are thinning rapidly. We learn from the 'Sunflower,' just to hand, that another veteran, Mr. Lyman C. Howe, passed behind the veil on the 23rd ult., at his home at Fredonia, N.Y. State, U.S.A. The 'Sunflower' was in the press when Mr. R. W. Savage called and asked, 'Has Lyman Howe passed over?' The editor did not know. Mr. Savage said that his wife had seen Mr. Howe the previous night, and that 'he appeared to be very weak, and tried to speak, but could not.' Mr. Savage and the editor then went to the post-office, and, on inquiring for letters, received a post-card which gave them the first news of Mr. Howe's transition. Mr. Howe, who was a man of sterling integrity and an inspirational speaker of more than usual ability, has left a fine record of valuable service to humanity and the truth. His loving and beloved wife passed over only a year or two ago, and his only daughter some years before; now all three are together again. What a happy Christmas reunion theirs must have been!



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### THE WORLD OF LIFE.

Another great work by Dr. Alfred Russel Wallace reminds his countrymen of his signal services to the scientific world and to the toiling millions beyond the world of Science. In both cases it is noteworthy that Dr. Wallace's best work is yet to come to fruition, because that best work is really prophetic. In relation to Science he has looked ahead and above, and found intention where most others found only mechanic action, and directive power where others only found blind chance: and, in relation to Sociology, he has long looked ahead to find Englishmen in possession of their own land. In both cases, we predict that Dr. Wallace's best days of recognition and gratitude are to come.

The book he has just given to the world, 'The World of Life' (London: Chapman and Hall) is many-sided. On the lines of his old strictly naturalistic work, it is refreshingly interesting; and, on the lines of his grave reflections concerning the meaning of the deep secrets of Nature, we find a protest and a testimony of profound significance. Dr. Wallace, as everybody knows, is deeply interested in Spiritualism; and, quite naturally, that has influenced his outlook upon Nature and Human Nature. He is not content with the mechanic theory of the grand old Mother and her working. He sees Nature as a Mother; not as a mill: as a directive providence; not as a self-acting pump: and he does not shrink from postulating God. But he does not preach about it: he does not push it in the slightest to extremes: he simply follows the lead of Nature: he draws inevitable inferences from what he sees; and what he sees he says. We cannot begin to touch the strictly scientific side of these greatly fruitful chapters, beyond commending them to the lovers of wisdom, with the assurance that the least advanced will find the simplicity that is one of the characteristics of thorough knowledge and ripe thought. It is really surprising to find how plain and easy things can be made by one who has gone by himself every inch of the ground, and whose habit of mind is that of pure love of truth.

We must confine ourselves to pointing out the special testimony which, if we mistake not, is one of the fruits of long pondering upon our spiritual science which, when applied to Nature on the widest scale, makes it alive with intention and presents it as the instrument and the product

of will. It does not follow from this that any definite conclusion can be arrived at concerning the (may we use the damaged word?) 'personality' whose will it is. Having drawn the enormous and splendid inference, one may well bend the head and pause, almost fearing to be 'blasted with excess of light.'

Dr. Wallace, halting and pondering where so many are content with a conventional materialistic generalisation, asks 'who?' and 'why?' In a beautiful chapter on 'The Mystery of the Cell,' he quietly challenges Huxley, Kerner, and Haeckel. Huxley says that 'life is the organising power.' Kerner says it is 'a vital force.' Haeckel postulates 'a cell-soul' 'even in each atom of matter.' 'But none of these verbal suggestions go to the root of the matter: none of them suppose more than some "force," and force is a cause of motion in matter, not a cause of organisation.' Then follows this illuminating passage:—

What we must assume in this case is not merely a force, but some agency which can and does so apply and direct, and guide, and co-ordinate a great variety of forces—mechanical, chemical, and vital—so as to build up that infinitely complex machine, the living organism, which is not only self-repairing during the normal period of existence, but self-renewing, self-multiplying, self-adapting to its ever-changing environment so as to be, potentially, everlasting. To do all this, I submit, neither 'life' nor 'vital force,' nor the unconscious 'cell-soul' are adequate explanations. What we absolutely require and must postulate is a Mind far higher, greater, more powerful than any of the fragmentary minds we see around us—a mind not only adequate to direct and regulate all the forces at work in living organisms, but which is itself the source of all those forces and energies, as well as of the more fundamental forces of the whole material universe.

It does not seem to concern this strong calm thinker whether this Mind can be located or conceived: it is enough that it has got to be inferred. As for the assertions of Haeckel, Verworn, and others respecting the cells, and their 'altogether incomprehensible energies,' attributing them to mere chemical action; they are only words which reveal nothing and prove nothing, and 'afford no enlightenment whatever as to the actual causes at work.'

Then, striking out to broader issues, in a remarkable chapter on 'The earth's surface-changes as the condition and motive-power of organic evolution,' we are led up to the bold generalisation that all these immense and subtle earth-changes, so marvellously adapted for producing, developing and improving life upon this earth, are to be understood and explained only by inferring 'some Guiding Power over the cosmic forces which have brought about the result.'

Two immensely important chapters on 'Some Extensions of Darwin's Theory' and 'Proofs of an Organising and Directive Life-Principle' teem with brilliant criticisms and excursions, really suggesting youth rather than age: and here again we see the buoyant influence of our beautiful and enlightening spiritual philosophy. Taking the vastest, broadest and most comprehensive view of the entire world of life, Dr. Wallace sees, beyond all the phenomena of Nature, and their immediate causes and laws, Mind and Purpose, and an ultimate intent nothing less than 'the development of mankind for an enduring spiritual existence': and, from that splendid eminence, the thinker and the lover of his kind pauses to look around; and here the social reformer comes to the front with a perfectly thrilling appeal to a world so produced, so endowed, so promoted, to value and care for its great heritage. We wish we could reprint the whole of this appeal, but we will commend to every reader the three glorious pages which contain it (pages 278-280).

We have laid stress upon Dr. Wallace's firm and reiterated testimony to his conviction that the world of life bears witness to a directive mind, but, in his concluding

page, he strikes out for even a higher flight. Significantly enough, taking Herbert Spencer's hand, and, as though dragging him after him, he drives home the thought of an 'Unknown Reality which underlies both Spirit and Matter.' That Reality is infinite and eternal, but not necessarily, in our ignorant sense, 'omnipotent' or 'benevolent.' And we cannot stop there. Other conscious beings there are beyond our ken—'infinite grades of power, infinite grades of knowledge and wisdom, infinite grades of influence of higher beings upon lower.' Then, like a happy burst of noble music, the book concludes with this fine strain:—

Holding this opinion, I have suggested that this vast and wonderful universe, with its almost infinite variety of forms, motions and reactions of part upon part, from suns and systems up to plant life, animal life, and the human living soul, has ever required and still requires the continuous co-ordinated agency of myriads of such intelligences.

This speculative suggestion, I venture to hope, will appeal to some of my readers as the best approximation we are now able to formulate as to the deeper, the more fundamental causes of matter and force, of life and consciousness, and of Man himself; at his best, already 'a little lower than the angels,' and, like them, destined to a permanent progressive existence in a World of Spirit.

### SPIRITUALISM AND PROGRESS.

Modern Spiritualism, from its earliest days, has been a progressive movement. The communicating intelligences have consistently and almost unanimously affirmed that life in the hereafter is the natural sequel to the earth life—that character and motive are the determining factors as regards place and state over there—that growth in knowledge, power and goodness, and advancement to higher planes are possible to all—that, in other words, there is 'a path of eternal progress open to every spirit that wills to walk therein.'

Further, the 'teaching spirits' who became the inspiring guides of the early mediums were not content merely to bear their testimony to the reality and desirability of life on the other side; they proclaimed the gospel of personal unfoldment and of individual responsibility on *this*. They were stern moralists, strong in their opposition to all false teaching, false morality and false estimates of religion. Their message was ever a call to personal purity and righteousness. They were advanced thinkers, and they sought to show to mankind a better way. They opposed the policy of 'believe and be saved,' and proclaimed the harder gospel, 'behave and be saved.' It was a cardinal point in their teaching that motives determine the value of conduct in both realms. They not only pointed out the failings of individuals and the defects of the world's theologies and ethics, but they were zealous advocates of many reforms—always insisting, however, on man's duty to himself—and practically, to use Shakespeare's phrase, they said: 'To thine own self be true, and it shall follow, as the night the day, thou canst not then be false to any man.'

The interested student has but to turn to the inspired writings of Andrew Jackson Davis, Hudson Tuttle, Judge Edmonds, Dr. Rodes Buchanan, William Denton, and many other pioneer mediums to find that the people of the spirit world were concerned about the state of society here, and anxious to help mankind towards light, liberty, justice, righteousness, and brotherhood. Social problems were fully and freely discussed; wrongs and evils were pointed out. The need for devoted personal service in the cause of truth and man's spiritual emancipation was constantly insisted on, and in consequence the early Spiritualists were ardent reformers, zealous in all good works, determined that their light should shine before men. They felt they were custodians of a great Revelation—that Spiritualism was indeed a 'message to mankind' from on high, and, in spite of obloquy, scorn, persecution, and abuse, they steadfastly held to their principles and proclaimed their gospel. The early movement in this country was characterised by the same marked tendencies. One has but to turn to the records of those fighting days to discover that keen thinkers and vigorous workers were won to the advocacy of this new dispensation. Dr. A. R. Wallace, the Owens, the Halls, the Howitts, the Telbbs, the

Nichols's, the Burns's, J. Page Hopps, Mrs. Britten, Thomas Shorter, Gerald Massey, Stainton Moses, Robert Cooper, J. J. Morse, John Lamont, and many other broad-minded thinkers were strong enough to become the agents of the Unseen for the proclamation of the call for service in the cause of human progress.

Spiritualism came to us in 1848, at a time when stirring events were on foot, when a spirit of unrest and of hope was manifesting itself on all sides, when the old order was dying and giving place to the new; and while it is manifestly impossible to determine how far this movement has helped in the evolution of the race during the past sixty years, it is a significant fact that its influence has ever been on the side of advancement, of purposed improvements, of rational reforms, of social progress and spiritual unfoldment—both individually and collectively. It is a fact well worth noting, that the most prominent workers in Spiritualism have almost all been more or less intimately associated with, and interested in, one or other of the movements for physical, personal, social, and spiritual betterment; yet while it is practically impossible to find an advanced humanitarian reform in which there are no Spiritualists at work to-day, Spiritualism itself is independent of all other movements.

It would seem almost as if the spirit world, while in sympathy with every aspiration for truer, freer, purer, and more righteous conditions of life here, and while prompting individuals to exemplify progressive and reformatory principles, is determined to keep Spiritualism distinct, and to maintain it as a centre of spiritual influence—as a leaven that will permeate the whole thought-world—as an inspiration that will lift men above materialism—as a protest against the mechanical views of life—and as a comforter and a revealer that will dry the mourner's tears, encourage the erring, convince the sceptical, and inspire all who love God to express that love in service to man.

B. G. E.

### 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 8.)

If I may detain you a few minutes longer after this egotistical narrative, I should like to add a few considerations and tentative beliefs of my own. In the first place, what is a medium? Some of my family are psychic, and I am not wholly without experience in this matter. I am of opinion that St. Paul was correct when he said (I. Cor. xv. 44): 'If there is a natural body, there is also a spiritual body.' I am told by the Rev. Arthur Chambers, whose name and classic attainments are known to you all, that whereas the first 'is' might be ignored in the translation without twisting the original Greek text, the second 'is' cannot be omitted; it is impossible to leave it out with propriety, as the word is emphasised. Note! The Apostle does not declare 'there *will be* a spiritual body.' He says 'there *is*.' Surely this means that we have it here and now. At any rate, the scholar I have mentioned takes this view, and it appears to me eminently reasonable. It is the connecting link with the next state, and, at dissolution, passes to its new home, carrying with it the indelible impress of all the experiences of its counterpart which it has left behind, and of which it is an exact copy. As the butterfly emerges from the chrysalis damaged, if the latter has been pinched or otherwise wounded, so our spiritual body will bear the burden of the mental and physical sins that have injured our natural body and mind. In a different condition where vibrations are more rapid, we shall be as real to each other as we are here, though our means of communication with each other will be immensely simplified because we have shed our unwieldy envelope.

We all use the word 'spirit' in a very loose way; I hardly

like the word. This second and (to our miserable senses) imponderable body is, I believe, composed of matter of such refined tenuity that it is usually invisible to the mortal, but even to him it is a reality if he happens to be the possessor of the gift of clairvoyance. Its outward and visible sign is the 'aura.' The astral or so-called 'spiritual' body is, in some people, so loosely connected with the 'natural body' that it can be separated from it, and function on a higher plane; it can be seen by those who have the power of clairvoyance and, occasionally, by those who have not. In some form or another, mediumship is latent in all human beings, but only to the few is it given to exercise efficiently the gift of bringing us into communication with the next state. When a psychic performs this act, he functions with his spiritual body. Clairvoyance, clairaudience and clairsentience are gifts belonging to it, and are not, as some think, natural gifts. I believe, too, that during a harmonious séance we all function with our spiritual bodies.

If I am right, the state of mind of the captious critic is easily accounted for. He leaves the séance room full of wonder, goes home to bed, rises in the morning, has his bath and breakfast, and goes forth to his daily work. By this time his spiritual body has taken its customary back seat; it is submerged by the positive conditions of his natural body, and he soon persuades himself that the events of the last evening are pure delusion.

The sub-conscious self, the subliminal mind, or whatever we may call that second register within us, is a part of this spiritual body. It would be more appropriate, and less wordy, if we always called it the 'soul,' a term which, at any rate, has the merit of antiquity.

Fraud on the part of the psychics is often brought about by the sitters. If one person is introduced into a circle who is hostile (I do not mean the open-minded sceptic), and he keeps on mentally repeating to himself, 'he is going to cheat,' 'he is going to cheat,' it is fairly certain from what we know of the hypnotic state that he *will* cheat if he has the opportunity. Mediums are negatives who are easily influenced by spirits, not only in the next state, but in the world sphere. All investigations are more satisfactory when undertaken alone and in a passive condition.

Recent discoveries have shown that the atom, for so many centuries believed to be indivisible, is subject to disintegration, and that its particles are widely distributed in proportion to their size. Vaguely, we can begin to realise that the passage of matter through matter is not so monstrous a proposition as it was once supposed to be. I have seen it myself, and cannot doubt that the phenomenon is a fact.

I have not sat with Eusapia Paladino, but I am convinced from the accounts that she is a psychic, though not of such a high order as some of those I have mentioned to-night. The reports respecting the fluidic limb that has been seen to emanate from her agree well with the account given by Florence Marryat of that which issued from the back of Miss Showers (see page 92 of 'There is no Death').

The most serious difficulty which besets investigators is 'personation.' I cannot affirm that the figures of 'Cleopatra' and 'Hypatia' which I saw in the séance room at Toledo, Ohio, and which appeared on canvases in Chicago, are the people they represented themselves to be; nor that the voice I heard in Detroit was that of Sir Isaac Newton. Actors on another plane may have been playing parts just as our actors on the earth plane represent historical characters. We have no right to complain of this. Would it not be absurd for us, if the situation were reversed, to find fault with our friends on the other side if they were declaiming at the spectacle of Sir Henry Irving acting the character of Macbeth or Thomas a Becket? But the possibility of this deception must be taken into account. I believe that I have dealt with four or five entities in the next state who are the individuals they represent themselves to be. I cannot be certain of more. Needless to say, the reasons which are most potent to convince an inquirer are not, as a rule, those that can be published. Little commonplaces and simple statements, which, to the outsider, mean nothing, are sometimes of vital importance in proving the identity of those nearly related to us.

The explanation of 'mind-reading' for all the utterances of

psychics is childish. It is generally those facts that are not in my conscious mind which I receive; and I have often asked questions, the answers to which were in my conscious mind—on the tip of my tongue, so to speak—and received either no reply or an erroneous one. The theory, too, that if one person in the whole world, say in Timbuctoo, knows a certain fact, the revelation of this fact by an alleged spirit through a medium in this country is no evidence that the message is from a person in another state of consciousness is, to my mind, pure nonsense. The contents of Mr. Myers's test message have been known to three people now for some years, yet no psychic has been able to name them; they are just as impotent as they were before the letter was opened. Myers himself says he has forgotten what he wrote; and it seems most probable that this is true.

Telepathy, of course, is a fact, but there is not a particle of proof that its exercise on the earth plane covers so much ground as its enthusiastic devotees claim for it. It operates between those who are *en rapport* with one another, and also between investigators who, by preconcerted arrangement, have sat down seriously to try experiments on the earth plane; but not between strangers on the earth who are not in tune and have no mutual intention of communicating with one another. On the other hand, there is very good reason to suppose that what we know as telepathy is the ordinary means of communication in the next state of consciousness, and that it is largely used by our friends on the other side when communicating with us.

It is astonishing how intelligent people will amiably swallow accounts of how physical and mental phenomena can be done normally, without considering for a moment that the explanations are more wonderful than the Spiritistic hypothesis. But times are changing very fast. Recall the ignorance and contumely displayed by even brainy men on the publication of Sir William Crookes' book in 1874. It was only equalled by the splutter of the parsons over the 'Origin of Species,' by Charles Darwin. What do we see to-day? His Majesty has lately conferred upon the great pioneer the highest honour he has it in his power to bestow. We—who are trying to follow him in his epoch-making researches, cannot, indeed, claim that it was awarded specially for his occult discoveries, but we can assert that his inclusion in that little band of brilliant Englishmen for his achievements in science was not barred by his stout and resolute adherence to his belief in the physical phenomena of Spiritism. Dr. Alfred Russel Wallace was also awarded the Order of Merit by our late Sovereign; yet his views on the study we are considering to-night were as well known as was his share in the discovery of the evolution of physical man by natural selection from lower types of life.

The man who believes only in what he can see and hear around him is already an anachronism. If he does not know that mortal eyes, unaided, cannot see one-sixth of the spectrum, he is simply uneducated. Propagandism is useless and unnecessary. It is quite futile, and we may well await the time when the scales shall fall from his eyes. It is the duty of us all to relate our experiences, and add to the testimony of the presence of invisible beings around us, which evidence will shortly become overwhelming. Even the editor of 'Pearson's Magazine' may come to know something about Spiritism if he studies hard enough. Its truths are not to be picked up by the roadside. I recommend him and other presumptuous critics to absorb the concluding words of Crookes:—

In old Egyptian days a well-known inscription was carved over the portal of the Temple of Isis: 'I am whatever hath been, is, or ever will be; and my veil no man hath yet lifted.' Not thus do we modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature; from what she is, to re-construct what she has been, and to prophesy what she shall yet be. Veil after veil have we lifted, and her face grows more beautiful, august and wonderful, with every barrier that is withdrawn. (Loud applause).

THE CHAIRMAN, Mr. H. Withall, said that while he agreed with Admiral Moore that mediumship depended on psychical fitness and was no guarantee of character, yet he felt there was another aspect of the matter. When the inquirer was convinced of the truth of spirit-presence and satisfied as to the identity of the communicant, he naturally wanted to get into touch with



spiritually-minded spirits, and, to do that, spiritually-minded mediums were needed through whom such spirits could manifest themselves and give inspiring and helpful teaching.

The proceedings terminated with a hearty vote of thanks to the lecturer, who then exhibited models of the pictures that he had mentioned, showing the groundlessness of the theory of fraud; and the original automatic writings of Mrs. Georgia, to which he referred in his address.

#### FAREWELL TO MRS. KNIGHT McLELLAN.

##### A REMARKABLE SEANCE.

A noteworthy exhibition of the resources of mediumship was afforded by Mrs. Knight McLellan on Wednesday evening, the 4th inst., at a farewell reception given by Miss McCreadie, at her residence, 6, Blomfield-road, W., to signalise Mrs. McLellan's impending departure to her home in Melbourne, Australia. Some thirty friends attended, and after a pleasant conversational interval, a circle was formed, and Mrs. McLellan, under control, gave some striking messages and delineations to each of those present. Then followed a *réunion* with the unseen friends and relatives of the sitters, and this proved the most remarkable part of the proceedings. One by one the spirit visitants took control, uttering their own names or those of the friends to whom they wished to speak. Touching and impressive, indeed, were the meetings that took place, Mrs. McLellan reproducing with extraordinary fidelity the personal characteristics of those who spoke through her instrumentality. Peculiarities of accent and diction were, in some cases, so marked that these alone were sufficient to establish the identity, apart from the allusions made by the visitors in their interviews with their friends in the body. The most notable 'control' was Mr. E. Dawson Rogers, who so faithfully expressed the characteristics familiar to his friends in the body that the astonishment and delight were general, especially on the part of those who were acquainted with him 'in his habit as he lived.' Gesture, voice, phrase, and manner were accurately reproduced, if, indeed, it be necessary for a spirit visitor to simulate his earthly mannerisms. In this case it seemed that the visitor was merely expressing himself naturally through an unusually ductile medium. 'How like Mr. Rogers!' exclaimed a friend present. 'Why, it is Mr. Rogers,' said another, and that remark adequately summed up the position. The former president of the Alliance and editor of 'LIGHT' greeted the assembly in his old genial way, and amongst other remarks addressed to various members of the circle, made a jocular reference to the 'unceremonious departure' of Mr. J. B. Shipley, who, he stated, was with him at the time. Some of the clairvoyants present were able to perceive 'the old Chief,' but to those not gifted with this deeper sight, the illusion of reality created by the impersonation through the medium seemed almost equivalent to actually seeing the welcome visitor.

It was, indeed, a memorable séance for all present, and full appreciation of the fact was expressed in the brief speeches that followed from the hostess (who assisted Mrs. McLellan by herself giving clairvoyant descriptions), Mr. Meads, Madame St. Leonard, and others. Tributes of affection and esteem were paid to Mrs. McLellan and messages of goodwill sent to the friends in Melbourne. Mrs. McLellan replied, cordially reciprocating the good wishes conveyed to her, and echoing the hope expressed by all present that she would yet pay another visit to this country. The proceedings closed with the singing of 'Auld Lang Syne.'

G.

**KEY TO THE TAROT.**—Readers who are interested in divination and symbolism will find much to their taste in 'The Pictorial Key to the Tarot, being Fragments of a Secret Tradition behind the Veil of Divination,' by Arthur Edward Waite (London: Wm. Rider & Son, Ltd., 164, Aldersgate-street, E.C. Cloth, 5s. net). The author divides his treatise into three parts, and deals with the antiquities of the subject, the symbolism in some of its higher aspects, and the divinatory meanings of the cards and the methods of consulting them. The book is illustrated with seventy-eight plates, forming a complete and rectified Tarot, the designs of which have been prepared under Mr. Waite's directions by Miss Pamela Coleman Smith.

#### ITEMS OF INTEREST.

Speaking at Liverpool, recently, Mr. E. Rimbault Dibden said: 'The need for art is an instinct so ancient and so deeply inherent in human consciousness that people have completely lost any definite need to account for it.' The need for art, like the need for religion, of which perhaps it is only a mode of expression, is felt by man because he is inherently divine and naturally he seeks to attain to the realisation of his ideals.

We desire to be kept acquainted with everything that appears in the public Press on the subjects to which 'LIGHT' is devoted, and are always thankful to those friends who favour us with 'cuttings,' or marked newspapers, containing information which they think will be of interest to our readers. We trust that they will kindly accept this acknowledgment of their helpful services, and continue them, even though we are at times unable to make use of their contributions.

Mrs. Annie Bright, the energetic editor of 'The Harbinger of Light,' Melbourne, Australia, sends us a letter expressing her sympathy with the friends of Mr. E. Dawson Rogers and Mr. J. B. Shipley, and with the staff of 'LIGHT,' and stating that the work for Spiritualism in Australia is growing apace. We are pleased to know that Mr. T. W. Stanford is continuing his sances with Mr. Charles Bailey, and that the phenomena are eminently satisfactory and convincing.

Some day women will receive full credit for the work they do; but that day is not yet, the sex bar is still too strong. For instance, the real discoverer of radium was Madame Curie, but her husband is almost always awarded that honour. 'The Daily News' says: 'Among other wives whose scientific attainments have been more or less hidden in the work of their husbands are Madame Hertha Ayrton, widow of the great electrician, Professor W. E. Ayrton, and Lady Huggins, who, in the little observatory in the garden of a Tulse Hill house, co-operated with the late Sir William Huggins in founding a science which has told us more about the constitution of the worlds around us than we know of our own planet.'

'The history of science is full of cases in which, if the work of clever women is referred to at all, it is merely incidentally in connection with that of some great male relative. Tycho Brahe's sister Sophie and Sir William Herschel's sister Caroline are examples. Not a few instances, too, are on record of women of science who have attained to eminence in spite of all the handicaps against their sex; though some of them found it necessary to pretend they were of the opposite sex. For a long time Gauss, the great German mathematician, carried on a correspondence concerning obscure points in higher mathematics with a certain M. Le Blanc. When the French took Jena in 1806 a lady wrote to the French General begging him to see that no harm happened to Gauss; it then transpired that M. Le Blanc was a woman who had adopted a masculine name.'

From a correspondent who resides at Malta we have received the following interesting account of a recent experience: 'I prayed to the Almighty that I might be visited by an apparition, and was favoured with an answer. It was the night of December 13th, about one o'clock, I saw an old woman dressed like a sister of St. Catharina's Monastery. She had sky-blue coloured eyes and white face, and looked at me mercifully. At the same time there came a look in her eyes that somehow told me "I am a relation of yours." Instantly I saw her pass through a corridor and enter a cell. You may imagine my wonder. When I arose I told my mother, and she informed me that she had had an aunt who died about twenty-four years ago, who was a Sister in St. Catharina's Monastery.'

One by one 'popular delusions' are being found out and exposed. The latest iconoclast, according to the 'Review of Reviews,' is Dr. D. S. Jordan, who, writing in the 'Eugenics Review' recently, set himself to combat the heresy that 'war generates virility,' the fact being that war destroys the best, the bravest and the most healthy. 'In times of peace there is no slaughter of the strong, no sacrifice of the courageous—indeed, there is a premium placed on these virtues. The virile and the brave survive. The idle, weak and dissipated go to the wall.' Dr. Jordan well says: 'More than all who fall in battle or are wasted in camps, the nation misses the "fair women and brave men" who should have been the descendants of the strong and the manly.' Japan's military prowess, he thinks, is accounted for by the fact 'that it was revealed as the result of six generations during which no demand was made on physical courage on the field of battle—the virile virtues were found unimpaired.'

In his interesting little book on 'Why do Animals Exist?' Mr. Ernest Bell regards the idea that they exist solely for the service of man as a survival from the days when it was thought that the universe was created for man alone. Only fifty years ago Tennyson could without ridicule put into the mouth of a minister of the gospel the cool assumption that 'God made woman for the use of man.' Since then 'women have had something to say, and we have learnt that there are two sides to the question.' Another instance of the same autocratic claim is the notion, slowly dying before increased enlightenment, that the coloured races of the globe were created to be subservient to the white. As regards the animals, Mr. Bell thinks that 'the sheep was created for man to eat exactly in the same way and to the same extent as man was created for the Bengal tiger to eat—when he gets the chance.'

The Editor of 'The Banner of Life' advocates evolutionary re-embodiments, but not re-incarnation. His idea seems to be that spirit is eternal, and that it expresses itself in various forms and bodies until it reaches the stage where it manifests physically as a human being, or a self-conscious intelligence. But when once a spirit has evolved to a state wherein it can manifest in human form, we believe the next step is the spiritual form, and the spirit will never come back to earth as an occupant of a physical body again. Progress is the keynote of Nature and of life. Reincarnation is retrogression. The spirit alive, conscious, in a spiritual body, able to know and sympathise with his friends still on earth, remembering and seeing the results of his own misdeeds and mistakes, can profit and become spiritualised to better purpose on the other side than the poor spirit reincarnated on the earth, and knowing little or nothing of his former faults or failings, could possibly do.'

All religions, both past and present, have grown up out of man's consciousness of his relation to a higher plane and power than his present environment. The human spirit in its upward striving has given birth to many and strange conceptions of deity, and has entertained equally varied and strange ideas of duty—of religious responsibility—but all of these dimly expressed man's growing realisation of his spiritual nature and its needs. As an outcome of his innate spiritual longings he erected altars and temples, instituted sacrifices and services, and blindly groped towards the light in his search after truth and right, goodness and beauty. Hence his religious conceptions and observances changed, and became more spiritual as he advanced on the road of knowledge and understanding. His primitive instincts became intelligent intuitions and insights as he unfolded. His cry for 'Light, more light,' is ever being satisfied as he interprets the manifestations of the One Life that is operative in, by, and through all.

The newspapers report that Mrs. Copperwheat, of Park-square, Luton, a prominent member of the local East End mission led by Mr. Webdale, dreamt on Friday night, the 6th inst., that, going to the Mission Hall, she there found that gentleman seated in front of the rostrum. His head was bowed, and she went up to him and placed a handkerchief over his neck. On awaking, she was greatly perturbed, and at her urgent request her husband went to the hall. The tenant of a shop beneath coming to his assistance, they together burst open the door and entered the building, where they found Mr. Webdale's body hanging in front of the rostrum, suspended from a beam by a handkerchief knotted around his neck.

That the numerous transitions of old workers in the movement would lead to renewed activity in our communication with the unseen world has been doubtless a frequently expressed opinion amongst observant friends of our movement. We ourselves held the same view. It seemed only natural that those who had spent so many years in observing and recording the 'mysteries of mediumship' would, in many cases, show on the other side exceptional ability in surmounting the difficulties of intercourse between the two worlds. A notable case in point is the account given on page 21 of a séance with Mrs. McLellan, at which Mr. E. Dawson Rogers gave remarkable evidence of his ability to demonstrate his actual presence. Our representative who describes the séance says that in a long experience of the phenomena known as 'personation,' he had never witnessed a more life-like portrayal by a spirit visitor of his personality. Every little trick of manner and gesture was reproduced. 'I knew,' says our representative, 'almost before the medium opened her lips who was controlling her.' It should be remembered that Mrs. McLellan never saw Mr. Rogers before he passed over. We hope we shall hear of many such evidences that the old workers who have passed on are turning their knowledge and experience to account in breaking down the barriers between the two states of existence.

Dr. Alfred Russel Wallace attained his eighty-eighth birthday on the 8th inst., and 'The Daily News' of Monday last devoted nearly two columns to an interesting interview with him by its 'special correspondent.' Replying to the question whether he thought that there was 'an increasing tendency to give a spiritual interpretation to the universe,' he replied: 'Most decidedly I think there is. You mention Oliver Lodge's efforts, but Lodge is trying to harmonise science and theology, and I don't think that at all the right way to go to work. Scientists are less dogmatic than they were, though the majority will have it that I have left the paths of science in touching on final causes in my books. They say it is speculation: I say it is no speculation to point out that any mechanical explanation of the universe really explains nothing, and that you must have an intellect, or a Being, or a series of Beings. The deeper we go into things the more mystery there is, and the more need for mind rather than force. Force explains nothing, because of the infinite complexity of its results; moreover, force itself is inconceivable existing by itself.'

Under the heading 'The Surrey Pulpit,' 'The Croydon Advertiser' is publishing a series of interesting articles, in which one of its representatives gives details of his visits to different churches and reports of the sermons which he hears. In the issue for December 31st he deals very temperately and fairly with the local Spiritualists. He gives a good summary of the address delivered by Mrs. M. H. Wallis, and of the answers to questions that were given by her control, 'Morambo.' He also relates the substance of an interview with the president of the society, Mr. W. R. Moores, in which that gentleman gave a good *résumé* of the claims and aims of Spiritualists generally. The reporter pays a warm tribute to the Spiritualists for their sincerity, and although he is unable to agree with their conclusions, he 'dismisses entirely the charge against Spiritualism, as a whole, of fraud.' His difficulty is to find its use. We trust he will yet find that it has a message even for him. Perhaps he is hardly ready for it yet.

## 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.*

### Sitters Wanted.

SIR,—There are openings in a private circle, where materialisations and physical phenomena are obtained, for two new sitters, lady and gentleman; those with knowledge of Spiritualism and possessing physical power preferred. Sitters are expected to attend regularly, and to unite in an endeavour to facilitate communication with the unseen workers.

The circle is held in the vicinity of Camden Town, and is of a purely private nature, without any monetary consideration whatsoever. References are asked for. I shall be pleased to hear from any wishing to join, who will kindly write to me, care of the Editor of 'LIGHT.'—Yours, &c.,

MATERIALISATION.

### A Corroboration.

SIR,—I have just lost my wife, who was very dear to me, and I wish to say how comforting I find your journal. There is a warm current of honesty to be detected plainly in all of the narratives in your number of December 17th. 'LIGHT' is more convincing than any religious work.

Allow me, as an American citizen, to make one little correction, and to confirm the spirit who was right when he said that Admiral Moore in the 'Annex' was in a room on the eighth floor. In America the basement always counts as the first floor, and that which is the seventh in England is the eighth in America. Any American will corroborate this.—Yours, &c.,

December 29th, 1910.

E. B. R.

### Spiritualism at the Hampstead Suburb.

SIR,—The founding of the Spiritual Evidence Society at the Hampstead Garden Suburb has been justified by the progress that has been made. The Ladies' Library Club-house, Willfield Way, has been engaged for services on Sundays, at 7 p.m., speakers and mediums are being secured, and the membership is growing. Much help has been given us by the local press, for which we are thankful, and developed sensitives are coming to our aid week by week. On Sunday next, the 15th inst., at 7 p.m., Mrs. M. H. Wallis will deliver an address, when it is hoped there will be a large attendance.—Yours, &c.,

A. CLEGG,  
Hon. Sec.

## Frederic Myers and Stainton Moses.

SIR,—I am glad to see that 'H. A. D.' (page 565) so ably deals with that ill-advised production, 'Spiritualism versus Psychical Research.' A literary 'gunboat' firing off promiscuously misrepresentations and garbled facts is under no circumstances an edifying spectacle. The attempt, for example, to hold such a man as Myers up to scorn and ridicule, or to show him and Stainton Moses in antagonism, is pitiful. Men such as they are far above such pettiness. As a matter of fact, these two noble and pure-minded men may well be deemed the pioneers of that modern psychology whose supreme and glorious outcome is the proof of the survival of the personality. It is true that they approached the problem from different viewpoints; but they both reached the goal, and it seems to me that the work of each is the complement of the other. Far from it being Spiritualism 'versus,' it should be 'cum' psychical research. Without the former, the latter would never have come into existence; without the latter, the former would probably have found a dishonoured grave, choked by the vile frauds of its 'Sludges,' the credulity of its votaries, and the fantastic irrationalism of cranks, who swarmed round the movement, and still do so, like flies round a honey-pot.

Revelation to 'babes and sucklings' may, at rare intervals, occur, but will any sane man maintain that the development must not lie with the 'wise and prudent'? As in most mundane affairs, so with Spiritualism, the middle course is the right course—on the one hand, the acceptance with awe, reverence, and gratitude of the sublime central truth vouchsafed, staggering though the revelation may be; on the other, the application of our hard-won knowledge to the elucidation of the problems presented. The one is Spiritualism, the other Psychical Research; both are mutually interdependent, and between them lies God's eternal truth.—Yours, &c.,

R. H. F.

## Children in Spirit Life.

SIR,—On December 1st, whilst talking to spirit friends (through a medium), my daughter Daphne, who passed over just before birth, about nine and a half years ago, controlled and said: 'Daddy, I want you to take me and a lot of other children like me (who have never had any experience of this earth world) to the toy-shops.' I replied: 'It is too soon yet, dear.' 'Oh, no, daddy,' was the reply; 'some of the children here have been with their mummies (in the body) already; but it's funny, the mummies don't know—how is that, daddy?' I tried to explain and promised to see what I could do. She quickly added: 'Oh, as my mummy is on this side you will have to take this, what you call "instrument," with you or we shall not be able to see and do the fun. I want to do just what I should have done if I had stayed with you. I want to buy things. I want to buy a doll, and the little one here [in the body about ten years old] can then dress it, and I can come and help her and learn how it is done. I want a baby doll, to dress as a baby about one or two years old. I don't want a grown-up. I want something to love as I should have done had I stayed with you.' Afterwards I informed the medium of the child's request, and she replied, 'I'll go gladly. The shops and grottoes are all open.' An appointment was made for the next afternoon, but as that day turned out wet and sloppy, I did not urge the medium to keep it. However, on my putting this to her, she replied, 'Oh, no! We must go; we must never break faith with the little ones, especially, or we may not be requested or even allowed to take part in such a delightful mission with spirit children again'; and so we visited four different toy-shops and grottoes. The medium was conscious all the time of the little one handling the toys. The medium said she could not help doing so, until at last the right article was found (a three-shilling undressed doll). 'Daphne' afterwards came to tell me to thank the medium for herself and for all the crowds of children who had gone with her, and who had by that means been enabled to see the toys and the earth 'kiddies' and their mummies all shopping. Oh, the joy of it to them!

Gentle reader, lover of children and of all mankind, just think it out and see what glorious possibilities it may lead to if you only open your heart, and so desire to do a little work in Our Father's Vineyard, for the harvest is plentiful, but the labourers are few. To my mind the most glorious work that we Spiritualists can do is that of uplifting the fallen, whether in or out of the body. Just give the thought a chance to grow in your souls, and you will quickly realise the joy.—Yours, &c.,

H.

[We have no doubt that spirit children frequently accompany parents and others as mentioned above, and obtain pleasant experiences as the result of such association, but it should not be supposed that they have no pleasures of their own in the spirit world, for they are loved and tended and have many enjoyments over there.—Ep. 'LIGHT.']

## Sir J. Compton Rickett and Spiritualism.

SIR,—It is astonishing that Sir J. Compton Rickett should repeat in his 'Origins and Faith' the absurd commonplace that 'spirits are called up by the ghostly telephone to suit the caprice of a human operator'! Surely he ought to know that both operators at 'the ghostly telephone' are simply human, and therefore that neither is subject to the other's caprice.

As regards the lack of dignity in spirit messages, it is well to remember that the whole field of natural research is alive with humble and apparently trivial methods of procedure which have demonstrated the fact that simple things apprehended by a thinking mind work miracles in the march of human progress. Christianity started with a cradle in a manger, and ended with a Roman gibbet. Its founder said 'I, if I be lifted up, will draw all men unto me,' and oh! what a lifting up it was, with nothing of dignity but all of shame!

If we can get through mediums any sign or intimation from those who have 'put out to sea' that they are not engulfed in the ocean of a relentless eternity, but have reached a destination where we shall join them, we should no more care about the lack of dignity in the message than we should refuse to pick up a glass bottle in which a hurried scribble was inserted telling us of the fate of a vessel and its passengers lost at sea. When 'Rachel is weeping for her children, and will not be comforted,' it is only accentuating that grief to tell her that she must not accept any comforting assurance of their well-being unless it is conveyed to her in polished periods. But Spiritualism has given us some unique teachings; it has linked this life to the life beyond; indeed, it has made it clear that the future life is supplementary to this, a natural continuation; that the beyond is as real as the *here* and *now*, the to-morrows of eternity following, in natural and orderly sequence, the yesterdays that are past, and the day that is still with us. Spiritualism has demonstrated the truth of Renan's assertion that the dispensations of the future life are no more in the hands of religious enthusiasts than this world is; that apart from the pretensions of sectarians, the one general law holds good that 'whatsoever a man soweth, that shall he also reap,' and this without any religious test whatever. How far this is from the fantastic, grotesque heaven and the lurid hell of the past!

Would any Spiritualist talk, as one of the best and most brilliant and spiritual preachers of the day did recently, about 'a lamp for the blessed dead that die in the Lord,' and at the same time have to admit that he knew of no lamps down the other roads of the cemetery?

All 'movements' that have given the world a 'rude awakening' have been ushered into the world by rough-and-ready, unconventional methods. Christianity has not always had its Manisfields and Oxfords; its first seat of learning and preaching was a fisherman's boat. Spirit people are necessarily limited in their power of and scope for giving us hints of their presence, but any *signal of survival is better than none at all*.

A knock at my door is very simple, but it admits the outsider to the communion of souls within my home and all the possibilities of human intercourse, &c., attending it. The application is obvious; 'a rude awakening' is better than an eternal sleep.—Yours, &c.,

HENRY LLEWELLYN.

## A Plea for Classes for Sensitives.

SIR,—During the past twenty-five years I have had considerable experience both as a medium and as a student of mediums in circles, classes, and public meetings, and I have been carefully learning not only by observing others, but by watching the interior states which have been aroused within myself. To me it is an axiomatic truth that we *know* only that which has appealed to or passed through our consciousness. This being the case, a medium is best able to understand and interpret a medium; yet as each medium passes through stages and conditions which are peculiar to his own individuality, the best that any one of us can do is to observe and state his own peculiarities and test them by those of others, so that what appeals to him in their experiences may be helpful as a guide in the maze of his own unfoldings. For a long while I have thought that a duty lies with some public institution, such as the London Spiritualist Alliance, the National Union, or the British Mediums' Union, to issue a series of carefully drafted questions and to seek answers from the best known mediums in regard to their interior conscious moods and feelings whilst affected and controlled by extraneous forces and personalities. I say extraneous forces and personalities advisedly, because I have realised that mediums are influenced by impersonal forces, which have, no doubt, a personal origin, but are not exerted with any definite or direct intent to control or affect other individuals.

The present unsatisfactory condition of our movement, from the medium's standpoint, is mainly due to ignorance, not only on the part of mediums but of officials of societies and of

the general public that demands the exercise of mediumistic power, and until something is done, and done by those who know what they are doing, we are in danger, I think, of drifting into the abyss of public contempt.

During the past five years, week by week, I have held a class for instruction in mediumship, and have found that as a body our people are not prepared to co-operate for serious systematic psychical culture. There are, I am glad to say, individual exceptions, but the exceptions prove the rule. The thought has also been forced upon me that if individuals do not take themselves in hand seriously and systematically by daily mental self-culture, to awaken their spiritual and psychical energies, the attempt to employ mediumistic powers tends to deteriorate rather than to uplift them.

Mediumship is not an abnormality, as Mrs. Besant defines it; it is a functional condition of our psychical being, which, as with any other functional energy, can be turned to good service by use. Therefore, I am most anxious to see mediumship, and psychic powers generally, systematically cultivated, controlled and directed in a manner helpful to the person using them, and not desecrated to meet the passing whims of other individuals. Can this be done? I think so. Experience has taught me that classes can be operated to serviceable ends and a wise stimulus be given to sensitives seeking development. Perhaps in time a 'school of the prophets' will be brought into existence. Class teaching requires class instructors. Such instructors could be found if there were inducements to teach and a method of teaching were laid out before them. One thing, I think, is certain: our present slipshod ways of conducting public development circles are under condemnation and will have to be abandoned or greatly reformed. To my thinking, the trustees of the Britten Memorial Fund have the power in their hands and could accomplish a work in this direction if they would, the beneficial results of which would be incalculable if only it were directed wisely and prudently. I hope what I have said will act as a suggestion to quicken thought and direct attention towards this important branch of our work.—Yours, &c.,

JAMES B. TETLOW.

7, Ruskin-avenue, Whitworth Park, Manchester.

#### Spiritualists' National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge with thanks the following donations received during the month of December:—

Hull, Lime-street Society, 10s.; 'S. N. U.' Study Group, Bradford, 3s.; New Hirst Society, 3s. 9d.; Ferryhill Society, 2s.; Colne Society, 10s.; South Shields Mission, Fowler-street, 7s. 6d.; 'H. M.', Rochdale, 2s.; Miss W. A. Christie, 5s.; Mrs. M. T. Chapman, 5s.; Mrs. Cox, 1s.; Mr. J. Robertson, £1; by sale of books to Belfast Society, £1 5s.; a member of the Market Hall Society, Exeter, 2s. 8d.; Miss E. L. Boswell-Stone, 3s. 6d.; Mrs. Entwisle, £1 1s.; Mrs. Miles Ord's Circle, 5s. 6d.; 'W. S. D.', 4s. 6d.; Mrs. J. Butterworth, 6s.; total, £6 17s. 5d.

I should like to tender the heartfelt gratitude of the beneficiaries to all those friends who have so generously assisted the fund during the past year and made it possible to add a little brightness to so many homes and sunshine to so many souls who were in despair.

Hoping to receive a continuance of sympathy and support during the coming year.—Yours, &c.,

9, High-street, Doncaster.

A. E. BUTTON,  
Hon. Sec.

#### TO CORRESPONDENTS.

'W. E. BONNEY.'—See the article by 'B. G. E.' on page 19.

'D. H.'—Yes, the printing of 'LIGHT' was pale last week—that is always the case with new type; it will be clear and distinct in a week or two.

'WINIFRED.'—The development of mediumship is usually a slow process. Unless you possess the right psychic temperament and are able to devote time and attention to the work, it is scarcely worth while attempting it. The best method is to sit in a 'circle' with a few earnest-minded friends who will patiently and sympathetically assist the spirit people who wish to communicate. We send you 'Advice to Inquirers on the Conduct of Circles,' by 'M. A. (Oxon).' You should read 'How to Develop Mediumship' (post free, 1s. 2d.).

'F.'—In our correspondence columns we offer our readers an open court for the presentation of views which may elicit discussion. We expressly state that we are not responsible for our correspondents' opinions, but unless readers preserve an open mind towards the views of others, when those views are temperately expressed, discussion becomes impossible. On most subjects widely divergent opinions are entertained by thoughtful and earnest persons, and it is our object to 'let the light shine' all round so that our readers may see and judge for themselves.

#### SOCIETY WORK ON SUNDAY, JANUARY 8th, &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. E. W. Wallis delivered an instructive and much-appreciated address on 'Man's Spiritual History.' Mr. W. T. Cooper presided. *Percy Hall*.—On Monday, the 2nd inst., Mrs. Mary Davies gave successful clairvoyant descriptions and spirit messages to members and friends. Mr. D. Neal presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street*.—Mr. Carpenter delivered an address on 'The Second Birth.'—67, *George-street, Baker-street*.—Morning, Mrs. Ord delivered an earnest address, and a short memorial service for a member who has passed on to the higher life was conducted by Mrs. Fairclough Smith. Sunday next, see advt.—J. H. C.

HAMPSTEAD SUBURB.—LADIES' LIBRARY, CLUB HOUSE.—Miss A. V. Earle delivered a beautiful address. Sunday next, at 7 p.m., Mrs. M. H. Wallis.—A. C.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. D. J. Davis gave an address on 'The Benefits of Spiritualism.' Sunday next, at 7 p.m., Mrs. Neville will speak, and give psychometric delineations.—T. B.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Annie Boddington gave an address. Sunday next, at 11.30 a.m., public circle; at 7 p.m., Mr. E. W. Wallis. Thursday, 8.30, public circle; silver collection.—N. B.

BRIXTON.—KOSMON HOUSE, 73, WILTSHIRE-ROAD.—Mr. Horn gave an illuminating address on 'The Book of the Soul.' Clairvoyant descriptions were given by Misses L. Thompson, I. Mitchell, and E. Smith. Public services on Sunday, at 7 p.m., and Wednesdays, 8.15 p.m.—K. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. R. Boddington gave an excellent address on 'Food for Strangers.' Sunday next, at 7 p.m., Mr. Robt. King will give an address; silver collection. Monday, at 8, members' circle. Tuesday, astrology class.—N. R.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Mr. T. Olman Todd's lecture on 'The Temple not made with Hands' was much appreciated. Solos were sweetly sung by Mr. and Mrs. Alcock-Rush. Sunday next, Mr. Todd's second lecture will be 'The Prophets in the Temple.'—W. H. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—In the morning a public circle was held. In the evening Mr. Frederic Fletcher spoke on 'The Gift of Prometheus.' Sunday next, at 11.30 a.m., public circle, in charge of Mrs. Ball and Miss Ridge; at 7.30 p.m., address by Mr. Jackson. January 22nd, Mrs. Mary Davies, at 7 p.m.—A. C. S.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Mary Gordon gave an address on 'The Progressive Spiritualist' and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Miles, Ord, address and clairvoyant descriptions. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public. Wednesday, at 7, Lyceum.—G. T. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave interesting addresses, followed by answers to questions and good clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. P. R. Street, also on Monday, at 8 p.m.; Wednesday, at 3, Mrs. Curry; Thursday, at 8, public circle.—A. M. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—The anniversary services were well attended, Mrs. Mary Davies giving helpful and inspiring addresses, followed by well-recognised clairvoyant descriptions. Sunday next, at 11.15 a.m., Mr. J. Abraham; 7 p.m., Mr. R. Boddington. Wednesday, Mrs. Jamrach. 22nd, 11.15, Mr. Karl Reynolds; 7, Mr. Horace Leaf.—J. F.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, spirit teachings were given through Mr. W. E. Long, on 'Worship and Communion,' followed by clairvoyant descriptions and messages. In the evening an enlightening address was delivered on 'Life after Death.' January 15th, 11 a.m. and 6.30 p.m., Mr. W. E. Long; January 22nd, anniversary services: Mr. W. E. Long at 11 a.m., and Mr. D. J. Davis at 6.30 p.m.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—On Sunday next, at 7 p.m., Mr. T. O. Todd will give the second of his series of four special lectures on 'Nature's Divine Revelation of the Pathway to Immortality,' his topic being 'The Prophets in the Temple.' The subjects of his remaining addresses are: 22nd, 'Miracles of the Ages'; 29th, 'Foregleams of Immortality.' A cordial welcome will be given to all visitors, Hymn-books provided.