

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable, at present, to reply to letters of a private or personal nature.

NOTES BY THE WAY.

Mrs. Besant, in an attractive lecture at Brighton lately, introduced the favourite argument in favour of reincarnation,—that it is needed to account for the inequalities of human life. We have never been able to see any force in this. It is as easy to imagine re-adjustments and compensations in lives beyond as in repetitions of life here. The reporter says: 'Mrs. Besant went on to draw a graphic picture of a child born in a slum foredoomed to a life of crime, and another born under favourable circumstances foreordained to a glorious career; and in a passage of striking beauty claimed that the doctrine of reincarnation was the only thing that threw light on this tangle of human life.'

The report is a very full one and seems accurate; but this passage surprises us. Mrs. Besant forgot for the moment that the mightiest leaders of the world's thought and hope have come from places equivalent to the slums. Christ was born in a manger, and Buddha had to leave the palace and become a tramp before he could become a Christ. The inference cuts clean across Mrs. Besant's contention.

In this same lecture, Mrs. Besant said: 'Many modern Christians ignored the fact that in the words of Christ himself the doctrine of reincarnation was taught when he declared that John the Baptist was Elijah who was to come again.' We more than doubt the soundness of this interpretation. It is highly probable that Luke caught the right note when (i. 17) he made the angel say of John: 'And he shall go before him in the spirit and power of Elias.' But we often notice that Theosophists drive very hard bargains with texts.

A practical writer in 'Wings of Truth' gives some useful hints concerning exercise and rest. One of his prescriptions as to rest and recuperation will, by some, be considered 'unladylike' and perhaps 'ungentlemanly,' though we have seen both ladies and gentlemen do what he advises; and it is really very nice. 'Waive objections,' says this writer, 'and fall into an easy chair; "slump" down into a limber, tenseless heap. Remain absolutely quiet, except that you now begin to draw in full, long, easy breaths, holding each for five seconds, then empty your lungs well. Breathe in this manner for full five minutes, then continue

seated and relaxed for fifteen minutes longer, but in absolute mental and physical rest, with eyes gently closed all the while. Now note the increased rush of circulation through the whole being. That is new health coming to you from every quarter of space. Keep it up—a thousand doctors could not do you so much good if all were present. Now invite the whole forces of Heaven to come into your temple and rejoice at the strength within.'

That phrase 'tenseless heap' just describes the one thing needful,—to simply utterly give way to the feeling of being 'limp,' but with this difference,—that, instead of moaning over it, as beaten, 'the happy warrior' asserts himself, and wins both strength and joy.

Similar directions are given concerning sleep. First, regularity is wisely insisted upon. Then, gently make up the mind to sleep. 'Tell your whole intelligence—every grain and atom of your being is intelligent—that you have retired only to *sleep*—that you shall go right into sleep. Then cease all thinking, and prepare for sleep. Last of all conscious acts, turn your body over to the subconscious mind with a positive injunction, or command, that you will be nourished, rested and cared for throughout the night.'

The suggestion in the last sentence is arguable: but this writer is very positive about it. In fact, he puts this subconscious mind very much in the place of God to whom the nightly prayer is or used to be said,—a noticeable fact. Ask the subconscious mind, he says, for what you want; direct your last thought to that mind, as in prayer, and resign yourself to it, as your guardian: 'if you are worried, direct that the worry be not brought to you on awaking. 'Ask and ye shall receive, that your joy may be full.'

An always hopeful American contemporary says:—

Optimism has become a grand passion. It inspires, about equally, Church, State and School. Dreams and dreamers of great things are everywhere in honour. The achievements of the nineteenth century so far surpassed all expectations and anticipations that it became impossible to disbelieve progress. Then came the doctrine of evolution, to make development the very law of existence,—not only for individuals, but for worlds. It was the final conviction that through all things one purpose runs; that God is the soul, the life, of the universe. We moved into the twentieth century under a high pressure of expectation; we have nearly lost the power to be surprised at any strange unfoldment in the physical or in the moral world. The days are charged, like a Leyden jar, with anticipations. We do not seek perfection any longer, but betterment; and this is to be perpetual progress. Man's brain teems with such great dreams as human equality, abolition of poverty, universal education, a common share in the common weal. Illogical schemes are a natural consequence; but what we must not overlook is the enthusiasm and the hope that are abroad,—and all this we identify with religion.

That sounds right enough, but does it bear analysis and reflection? Partly yes: but, we fear, a great deal—no.

The writer cites all kinds of achievements and expectations, but we are sorry to say that the great ethical achievements, and spiritual expectations, are cherished only by a small minority; though many fancy they cherish them, but break down in the hour of trial. Vast numbers who would

cheer the brave sentiments of 'human equality' and 'abolition of poverty,' would also crumble down like dry mud under the pressure of something they would call 'a necessity.'

If it is at all true that 'dreams and dreamers of great things are everywhere in honour,' we are sorely afraid that both dreams and dreamers must be touched to any but the finer issues, if that is to be true of them. The world of to-day is not dreaming of moral and spiritual ideals. For the present, these are for the most part in pawn, and the money raised on them is going in any but ideal ways.

'What a woman of forty-five ought to know,' by Mrs. Emma F. A. Drake, M.D. (The Vir Publishing Company, London), appeals to us as a book built up with great good sense, and there is much in it that younger women ought to know, and that men ought to know: and yet we hesitate a little.

Here also is a large volume on 'Marriage: its science and ethics; or love's consummation,' by Rev. G. W. Savory (Chicago: Stockham Publishing Co.). We have tried to read it, and have succeeded badly: but, for all that, we feel the subject is of immense importance, even with Mr. Savory's excursions brought into the case for judgment. Our hesitation turns upon the doubt as to how far we can usefully go, in microscopically examining these subtle instincts, and laying them so shudderingly bare. In some cases, the result might be a heavenly reception of marriage: in many other cases it would kill it beforehand with disgust.

It seems tolerably clear that, notwithstanding Messrs. Maskelyne and Cooke, Eusapia Paladino is proving her possession of abnormal psychic powers. The convincing of Signor Vassallo, an influential newspaper editor, has created quite a commotion in Rome, where he specially lectured on the subject, announcing his conversion to Spiritualism. This interesting and much discussed medium ought to visit us in London again,—choosing her friends. She would be very welcome, and well cared for.

SPIRITUAL PRAYERS

(From many shrines).

All-merciful Father, may we be so guided, amid all life's changes, that, in all things which shall befall us, we may preserve an even and tranquil spirit, and our souls be wholly resigned to Thy divine will and pleasure; neither murmuring at Thy gentle chastisements and fatherly corrections, nor waxing proud and insolent, when the comforts and prosperous successes of this world are multiplied unto us. Fix our thoughts, our hopes, and our desires upon heaven and heavenly things; teach us to use the world as not abusing it, and sincerely to repent of all our sins; give us holy purposes of amendment, and spiritual strength and assistance to perform faithfully whatsoever we shall intend piously. Enrich our understandings with an eternal treasure of divine truths, that we may know what Thou requirest of us: and do Thou, who workest in us to will and to do of Thy good pleasure, teach us to obey all Thy commandments, and believe all Thy revelations; and make us partakers of all Thy gracious promises. Teach us, O Lord, so to watch over all our ways, that we may never be surprised by sudden temptation or a careless spirit. Set a watch before our mouths, and keep the door of our lips, that we offend not with our tongues against piety or charity. Be Thou, O God, in all our thoughts, that we may speak nothing but what is acceptable unto Thee and accordant with Thy will, and do nothing but what becometh Thy servants, whom Thou hast created in Thine own image, and made the heirs of everlasting life. Amen.

AUTOMATIC COMMUNICATIONS.

THROUGH THE HAND OF MISS E. KATHARINE BATES.

(Continued from page 307.)

IV.

DEGENERATION—ASPIRATION.

'The drift downwards in the first exercise of choice.'

The soul and its environment act and react on one another.

The physical world and the race evolution also act and react on one another.

The world of Nature is being more and more palpably influenced by the labours and knowledge of man. We harness the forces of Nature to our service and to do our behests. Electricity, light, and heat are all our willing and obedient servants so long as we, on our side, know and obey the laws of these phenomena.

Nature belongs to us and we belong to Nature, as the soul belongs to its body and the body to its soul. The body gets out of gear and defies us, and Nature gets out of gear and defies us. In both cases, the trouble arises through our ignorance of the laws of our surroundings. The world of Nature, as we see it, is the counterpart of our stage of growth from the point of evolution. We are inextricably bound up with Nature, as we are inextricably bound up with our own bodies. In both cases we have to learn to exercise a wise mastery through a wise obedience. He who would be master must first learn to obey and to find out unerringly the true objects for his obedience.

As this is true in the physical life, so is it pre-eminently true in the spiritual life. We are more than conquerors through a loving and *voluntary* obedience to the will of the Highest. But the obedience must be the joyful obeying of a son, not the reluctant obedience of a slave.

The whole aim and end of spiritual evolution is that we should learn this lesson. It seems so easy when we are on the verge of learning it, but we little reckon what reons may have passed in bringing *instinctive* man to the period of *soul-conscious* man, and thence to the higher stage of *God-conscious* man—conscious of God as Love.

In choosing the *personal* life apart from the divine life, man is bound to go through every possible experience of its illusion: until the cry for God—as the only satisfying existence—is born into his consciousness.

We see men and women who *have* reached that point, and we see others who seem yet 'a long way off'—who are apparently quite satisfied and contented with their own mundane life and work, and who will tell you they feel no blank and no necessity for any spiritual guidance in their lives. These latter are often most admirable men and women so far as the morality of their lives is concerned, and they are often practically conscious that an unselfish life gives far more happiness and contentment than a selfish one. But they have not yet listened to the voice of the spirit, and, therefore, do not know that unimagined spiritual gifts and spiritual powers are awaiting their awakening perceptions. These are at one end of the race of soul-conscious but not yet spirit-conscious men.

But we must remember there is the opposite pole; those regions of darkness to which Christ descended when He went to the 'souls in prison.' As there are centrifugal and centripetal forces in the physical universe, so also in the spiritual; the one pushing us forth in search of happiness in every possible direction but the right one; the other drawing us back into the bosom of love from which we proceeded.

In this world we see only a very small portion of the direction taken by that centrifugal force in spiritual evolution. Far, far away, in unimagined spheres of darkness and coldness, is that Far Country of which we have spoken. Who can fathom the awful and utter misery of *hopeless, hating, living souls*? Who that has known what it is to *hate* in its true sense can ever deny that he has known what it is to be in Hell? for Hell is Hate, as God is Love.

In these spheres of grosser and lower vibrations than our own, dwell those poor prisoners; in bondage, not to an angry and relentless God, but to their own most miserable and blind delusions—to that greatest of all delusions; that in loving, and cherishing, and enriching their own personality they will find satisfaction and the happiness which ever eludes their dreary, hopeless quest.

Yet lower come the more terrible spheres where, conscious of their fatal mistake, but with hope dead and love turned by their infernal chemistry into hate, they exist in the Hell of their own creation. In these bottomless depths, where truly is wailing and gnashing of teeth, the miserable and mistaken soul must float until such time as his probation being over, and his lesson learnt at last, the first feeble cry to the Father is answered, as it must always be answered, and so the DEGENERATION, the drifting downwards, becomes ASPIRATION, and the wretched, maddened soul feels at last the force of the heavenly attraction which leads him upwards to the Source whence he sprang and to which he must one day return.

Christ came truly with the gospel of good news, for He showed us that the moment the soul realises the Father's love and turns to Him, all avenues of life and love are open to it. All other systems and creeds, excellent as 'school-masters to bring us to Christ,' are, nevertheless, founded on systems of long and weary probation—thousands of reincarnations necessary for purifying the soul and so forth—without taking into account that what man cannot do for himself save through these weary aeons of time, can be achieved by throwing open his soul freely and joyfully to the direct action of the spirit of God.

We cannot, indeed, know what length of training may have preceded that moment of divine insight when the soul recognises its master and joyfully obeys His summons; but when that at-one-ment has been made, no earthly limits can be assigned to the progress of the soul towards the Divine Source.

This is the great and cardinal point ignored by so many religious systems of the past—this at-one-ment with the Source and the living water which flows into the soul as a consequence of that at-one-ment.

It is the difference between a clumsy, laborious system of irrigation by pouring over the land water obtained by infinite labour and brought from great distances in tiny buckets, and the refreshing showers that come straight out of the heavens on the thirsty ground.

The various Evangelical forms of religion have indeed realised this fact, but, unfortunately, they have estranged their fellow creatures, and limited and dwarfed their own conceptions by an unfortunate suggestion of superiority to others, supposed to be less favoured by the divine, and in too many cases also by a nauseating desire for monopoly.

This puts them out of court at once so far as any *advanced* perception of truth is concerned. 'He knoweth best who loveth best'; not he who would consign all but those who speak his own little shibboleth to destruction.

To know the Father is to know Love Absolute and Eternal, and 'Love must always find its own.' And is not the whole creation the creation of love?

Yet we owe a debt of gratitude even to these monopolists for keeping in sight that part of the faith which is too often ignored or condemned by partially evolved souls as superstition, namely, the scientific fact that water dammed up and cut off from its source becomes stagnant and lifeless as compared with the living streams which find their way to the rivers and thence to the great ocean itself.

(Conclusion.)

Mr. W. J. COLVILLE gave four lectures in Birmingham on Sunday and Monday last to very large audiences, and on Friday, July 11th, he lectured in Blackpool. He will give addresses in Daulby Hall, Liverpool, on Sunday next, at 11 a.m. and 6.30 p.m., and on Monday and Tuesday, the 14th and 15th inst., at 8 p.m. Mr. Colville will leave Liverpool for New York on July 16th.

A 'SPIRITUALISTS' NATIONAL UNION, LTD.'

The thirteenth annual Conference of the Spiritualists' National Federation was held on Saturday and Sunday, July 5th and 6th, at the Stanley Hall, Stanley-road, Bootle, under the presidency of Mr. William Johnson, of Hyde, one of the oldest mediums and public speakers in the country. Whether the number thirteen can be regarded in this instance as 'unlucky' remains to be seen, but in any case it has been a fateful occasion, as the time and labour of the Conference were devoted mainly to the work of extinguishing the Federation and inaugurating in its stead 'The Spiritualists' National Union, Limited,' by means of which the much-desired 'legal status' has been secured to this organisation of Spiritualists, which succeeds to and takes over the property, rights, and obligations of the old-time Federation.

The secretary's annual report showed a slight increase of income from societies and associate members, viz., £39 13s. 9d. as against £37 16s. 3d. last year. The legal expenses incurred in connection with the drafting of the Memorandum and Articles of Association and the registration of the new Union, which is a 'company limited by guarantee and not having a capital divided into shares,' amounted to £100, of which £65 7s. 6d. had been paid. The balance-sheet showed an income of £113 10s. 1½d. and a cash balance in hand of £7 16s. 9d. The Propaganda Committee reported through their secretary that fifteen meetings had been held and that the income from all sources amounted to £7 12s. 11½d., while the expenses had been £47 12s. 7d.: 'this being a draw on the Propaganda Fund of £39 19s. 7½d.' This is inclusive of the committee's expenses, £8 7s. 5d., and the honorarium to Mr. Chas. Ware (£20), and missionaries' fees, £8 9s. 3d. The Fund of Benevolence showed under the head of 'receipts' £95 1s. 8d., and the sum of £71 5s. in 'grants' paid out; £1 10s. 5d. expenses, and a balance in hand of £19 6s. 3d.

A scheme for raising money to defray the legal expenses and to engage in 'propaganda work,' called the 'Ten Thousand Shillings Fund,' had not been very liberally responded to up to the date of the report, but it was announced before the Conference closed that £87 8s. 11d. had been received.

So far as could be ascertained, there were seventy-nine societies affiliated with the Federation, thirty-four of which were represented by delegates at the Conference; but there are at least an equal number of societies, some of them large and important centres of spiritualistic work, that have not been associated with this organisation. Of the ninety-four Associate members there were forty present at the Conference. The new Union will need to secure a larger number of members and a higher rate, proportionately, of attendants at the annual meetings to warrant its claim to legislate for the Spiritualists of Great Britain and to justify its right to the title of 'National.'

On Saturday, July 5th, at 5 p.m., the Spiritualists' National Union, Ltd. (which was registered by the Board of Trade on October 18th, 1901), held a brief preliminary meeting prior to the opening of the Federation Conference, which was commenced at 6 p.m., and a cordial welcome was given to the visiting friends by Mr. G. H. Bibbings, the resident speaker of the Bootle Society, on behalf of the three societies of the district, viz.: Bootle, Liverpool (Daulby Hall), and Birkenhead. The reports of the secretary and treasurer and of the Propaganda and Benevolence Committees, were unanimously adopted, and a number of bye-laws for the future guidance of the Union were submitted and adopted. At 8 p.m. the Federation meeting was adjourned and nearly eighty of the members present signed the roll of membership of the new Union, after which a general meeting of the Union was held and the appointment of the council and officers was formally confirmed; the officers and members of the executive of the Federation thus becoming the first officers and council of the Union.

On the invitation of Mr. Frank Hepworth it was decided that the Conference for 1903 should be held at Keighley, the birthplace of the movement in the North of England, on Saturday and Sunday, July 4th and 5th, and it was announced that the Keighley Society will celebrate its jubilee next year.

On Sunday the proceedings were opened at 10 a.m., when, after the singing of a hymn, and an earnest invocation by Mr. G. H. Bibbings, Miss Maggie Oakes, a young Lyceum scholar, recited an address of welcome to the Federation from the Bootle Lyceum and the parent society, with good elocutionary effect. After sympathetic references had been made by Mr. Bibbings to the passing of Miss E. M. Smith, a fine clairvoyante, and to the illness of Mr. Chas. Ware, and Mrs. A. Smedley, of Belper, the consideration of the remaining clauses of the bye-laws was resumed. A number of alterations were made in some of the most important of these, and they were finally adopted (as amended) in their entirety, with but six dissentients. After his report on the present position of the Federation and its existing officers, and before his departure, a hearty vote of thanks was accorded to Mr. Tallent-Bateman, solicitor, for his valuable and sympathetic services. Two motions that had been held over from the previous Conference were withdrawn, and it was resolved, on the motion of Mrs. M. H. Wallis, seconded by Mr. Coles, of Colne, and supported by a large number of speakers in feeling and appreciative terms, that the credentials of the Federation should be given to Mr. J. J. and Miss Florence Morse on the occasion of their visit to Australia. The chairman, Mr. W. Johnson, in putting the resolution to the meeting, mentioned the fact that he had known Mr. Morse for thirty-two years, and that they had been friends and comrades ever since. The resolution was adopted with acclamation, and with a standing vote.

Mr. J. J. Morse, who had to struggle against the emotions which well-nigh overpowered him, suitably acknowledged the honour which had been conferred upon him. He expressed his deep appreciation of the affection, sympathy and loving regard which had been expressed towards himself, Mrs. Morse and his daughter, whose development had been entirely superintended by her mother, with whom she had sat privately once a week for eight years. In conclusion, Mr. Morse thanked his hearers one and all, and pledged himself to do his utmost while he was away to worthily represent them, and trusted that they would be as pleased to see him on his return as now they were sorry to lose him.

A letter of greetings and good wishes from Mrs. M. E. Cadwallader, of Philadelphia, U.S.A., was received with loud applause.

Mr. Hanson G. Hey reported that during the last eight months £87 8s. 11d. had been contributed to the 'Ten Thousand Shillings Fund,' an average of about 50s. weekly, and he pleaded earnestly for more generous donations so that propaganda work could be actively engaged in during the coming year. The Credentials Committee reported that there were present: Officers 3, executive 12, auditor 1, associates 40, delegates 49 (representing thirty societies), and representatives of the Yorkshire Union (1), British Lyceum Union (2), Lancashire Mediums' Union (2), Sheffield District Council (2): Total 112.

After a hearty vote of thanks to the friends of the district for their kind and generous hospitality and for their excellent arrangements for the Conference and the comfort of the visitors, a vote was recorded confirming the committee's resolution for winding up the Federation and transferring the assets to the Union, and the Spiritualists' National Federation ceased to exist. In the evening a fine mass meeting was held and the large hall was well filled. After an impressive invocation by Mrs. M. H. Wallis and an earnest speech by the chairman, Mr. W. Johnson, eloquent addresses were delivered by Mr. G. H. Bibbings, Mr. A. Kitson, Mr. D. Gavin, Mrs. Green, Mr. J. J. Morse, Mr. J. Bach, Mr. E. W. Wallis, Mrs. Starr, and Mr. S. S. Chiswell. Miss Jones rendered two solos, the 'Island of Dreams' and 'For All Eternity,' with good effect. During the evening Mr. J. Norton, president of the Bootle Society, after proposing that it should be a recommendation to the Union council from the meeting that a fund of £10,000 be raised for the purpose of supplying the Union with central offices, and for propaganda and other purposes, promised to give £10 to start the fund. Mr. J. J. Parr, the secretary of the Bootle Society, promised to give £5, and seconded the resolution, which was carried by vote of the audience. The speeches were varied, optimistic, and effective. A fine harmonious influence pervaded the meeting; in fact a fraternal

spirit of goodwill and tolerance characterised the whole proceedings of the Conference, and where opinion diverged the discussions were animated but not heated, and the utmost good nature was maintained.

For the information of the readers of 'LIGHT' we may mention that the 'Memorandum of Association' of the Union declares, among other 'objects,' that it is established:—

'To promote the advancement and diffusion of a knowledge of Spiritualism or Spiritualist Philosophy.' Such Philosophy is generally understood to recognise, and for the purposes of this Memorandum shall be considered as recognising, the following principles:—

- (1) The Fatherhood of God.
- (2) The brotherhood of man.
- (3) The communion of spirits and the ministry of angels.
- (4) The continuous existence of the human soul.
- (5) Personal responsibility.
- (6) Compensation and retribution hereafter for all the good and evil deeds done on earth; and
- (7) Eternal progress open to every human soul.'

It is provided, however, that: 'No member or intending member shall be required to take, subscribe, or assent to any test or declaration not required by law.'

Numerous other 'objects' are set forth in upwards of thirty clauses, which include the following:—

'To unite in federal or other union spiritualist societies and churches located in and belonging to the United Kingdom or any of its colonies or dependencies; to act with or without remuneration as trustees for spiritualist societies, &c.; to appoint, or recommend for appointment by any society, church, or institution, any persons as specially qualified lecturers, or exponents, or teachers on or of Spiritualism or Psychology, and to make bye-laws or regulations as to the qualification and examination of candidates for the position of lecturer or exponent; to seek, collect, and record information respecting, and generally to investigate psychical and spiritualistic phenomena, and disseminate the knowledge gained thereby; to print, publish, and distribute literature; to aid students and inquirers; to promote mission work and assist in the formation of new societies and churches of Spiritualists, and in the revival of lapsed societies; to strengthen the fraternal relations between Spiritualists, and facilitate co-operation in everything affecting their common interests; to found or assist in founding or endowing, or financially helping any colleges, or other educational establishments, for the educating or qualifying of exponents, lecturers, or teachers of Spiritualism, or kindred sciences, philosophies or beliefs; to assist in procuring perfect religious equality, and in promoting spiritual growth and moral and social reforms; to appeal for and receive donations and subscriptions for the poor, the sick and suffering, and for the establishment of homes for the needy and the aged, and to do all such other lawful things as are incidental or conducive to the attainment of the above-named objects.'

Membership in the Union is of two kinds—'ordinary' and 'representative'; the fee being 5s. per annum in all cases. Any Spiritualist may become an ordinary member if proposed by two members and elected by ballot of the council; but one black ball in five will suffice to exclude a candidate, who will, however, be able to appeal through any member of the Union to the next annual general meeting, whose decision will be final. Spiritualist societies cannot be *affiliated* with the Union as they were in the Federation, but they may nominate one, or more, of their members to *represent* them, in the proportion of one representative to every fifty members up to two hundred. All members of the Union will have equal rights except when ten representative members declare that a resolution is one that solely concerns represented societies, and in such a case the resolution shall be voted upon by representative members only.

The Union will in future hold an annual general meeting in the month of July, for the transaction of business, to be followed immediately by a general consultative conference. The business meeting will be held on the Saturday, and the Conference on the Sunday—if the business can be disposed of in time. The Council is endowed with power 'to censure or expel any member of the Union for misconduct or for disobedience to the regulations or the decision of the Union or of the Council,' and the 'Articles of Association' specify that: 'As to the term "Spiritualists" used in these Articles, the Council or a majority thereof shall be the arbiters as to who does or who does not come within that category or definition'; but, on appeal by an aggrieved person who

desires to join the Union, the decision of an annual general meeting of the Union shall be final.

The points in the 'bye-laws' that will be most interesting to the readers of 'LIGHT' will be found in the clauses dealing with the 'Exponents and Demonstrators'—as mediums are in future to be designated by this body. It is proposed that :—

'Under the auspices and supervision of the Union a body shall be established of persons (whether male or female) who shall be recognised by the Union and through them by British Spiritualists in general as holding or bearing and entitled to hold or bear a similar position in or relationship to the faith, philosophy, science, and practice of Spiritualism as ministers, preachers, missionaries or teachers do in or to the government and practice of Protestant Free Churches in England and Wales. It is further proposed that such persons should be known as "Spiritualist Exponents" and "Spiritualist Demonstrators" respectively, and should be authorised or certificated to lecture, speak, expound, and demonstrate as representatives of and in the name of the Union and (through it) of the general body of British Spiritualists. It is further proposed that such persons respectively should undergo an examination or probation before being entitled to speak officially as aforesaid.'

The council must appoint an 'exponent's committee' to arrange for 'the examining, recommending, appointing, and certificating of exponents and demonstrators of phenomena.'

A candidate for examination, &c., must be member of some Spiritualist society, must also be a member of the Union, and must be proposed in writing by another member. He, or she, must be of good moral character, certified to by at least two well-known Spiritualists; must be of average education, and 'possess and exhibit earnestness in research, study and exposition in and of spiritualistic philosophy as well as love of service in and devotion to the Spiritualist cause.' He shall be elected and appointed by the council by ballot, provided not less than seven members are present, unless there shall be black balls in the proportion of one out of five balls. If elected he shall receive a certificate (to be renewed annually) on payment of a fee of 1s., and unless his fees are paid within a specified time he may by resolution of the council be struck off the roll of officially recognised exponents. Not only so, but the council may suspend him and debar him from all the rights and privileges of an official exponent for a period not extending beyond the next general meeting, for any cause which they think renders such suspension necessary or expedient, provided that eight out of twelve members of the council consent thereto. He shall be liable when called upon to attend any special meeting which may be summoned to consider 'his continued qualifications, fitness, or otherwise'; to answer reasonable questions: and to desist from making speeches at Spiritualist meetings which a two-thirds majority in a full meeting of the council regard as unduly pledging them or the Union to certain tenets or procedure.

The exponent is to have the privilege (which all members enjoy) of using the offices, library, reading, and other rooms—when such are obtained by the Union.

ASSERTIONS BY A REINCARNATIONIST.

The varied ideas which the different teachers of reincarnation are constantly putting before us for our acceptance are somewhat perplexing, and, to my mind, darken rather than illuminate the great problems of existence which they are supposed to solve. If the soul pre-exists, is it conscious? Has it rational, ethical self-consciousness before incarnation as well as after? Can it choose or is it under compulsion? If self-conscious and intelligent before birth, why is it ignorant and unaware of its prior intelligence when incarnated? These questions and a host of others were prompted by the perusal of a recent address by Mrs. Cora L. V. Richmond, in which, after declaring that 'the entrance into the shadow of time is the only "fall," the only departure from God,' and that this is what 'the soul consents to when it takes upon itself human existence,' she affirmed: 'Oh, says the soul when it starts upon this experience, I know that I shall ultimately triumph, but how long and what kind of experience I may have I cannot know until I am there.' Now, how does Mrs. Richmond know what the soul 'consents' to before its human existence? How does she know that the soul possesses consciousness before starting upon its earth experiences? Surely some proof ought to be forthcoming in support of these assertions.

T. H. E.

ARE ALL SPIRITS INSANE?

'The redoubtable Thomson Jay Hudson, author of the "Law of Psychic Phenomena," and other works, in his eagerness to overthrow Spiritualism, has apparently failed to notice the logical sequence of some of his emphatic utterances,' says the 'Progressive Thinker.' For instance, he says :—

"The objective mind is the function of the brain, and ceases when the brain dies or is destroyed. The subjective mind on the other hand belongs to an entity which is neither dependent for its existence, nor for the power to perform its functions, upon the vitality, or even the existence of the brain."

'In another place he says :—

"It has been shown that the subjective mind of an individual is constantly controlled by the suggestion of his own objective mind. This is the normal relation of the two minds; and when that control ceases, the person is insane just in proportion to the degree in which the objective mind has abdicated its functions."—Page 197.

'Again he says :—

"Whenever the subjective mind of man usurps control over the dual mental organism, reason abdicates her throne, and just in proportion to the completeness and persistency of that control the person is insane."

'Without quoting other affirmations in his book, which show that the "objective mind" dies with the physical body, and the "subjective mind" lives on—is in fact the immortal soul—it is sufficient to say that putting Hudson in juxtaposition with himself, if his assertions prove anything, they prove that the spirit world is a vast insane asylum, in which everybody, keepers and all, is insane. There is no mind there except "subjective mind"; hence it alone must control, and that, according to Hudson, is insanity. And as he claims to demonstrate immortality, this insanity must be endless. Surely not only would "The Scientific Demonstration of the Future Life" of such sort be a sad matter to contemplate, but a demonstration of the impossibility of a future life should be hailed as a rich boon to humanity, instead. . . . It is a deep pit into which Hudson has stumbled, after having dugged it for the Spiritualists.'

ARE ANIMALS IMMORTAL?

The 'Harbinger of Light' recently summarised the teachings from 'the other side' given through the mediumship of Andrew Jackson Davis, and the following extract may be interesting and helpful to those of the readers of 'LIGHT' who are perplexed because of the different opinions that are entertained by correspondents regarding the future of animals and men. The 'Harbinger of Light' says :—

'The explanation given by Davis of the distinction between man and the lower forms of life, involving the *wherefore* of man's supremacy, affirms with regard to the mineral, vegetable, and animal world, that the bodies, or forms of existence, each have their essence—a general living soul—which unitedly appertains to the whole body, so that when the physical form disintegrates the soul form which animated it is re-absorbed into the soul mass, to which it pertains. This is not necessarily inconsistent with evolution, because if the soul substance refines by embodiment in form, it communicates on its return its quota of refinement to the mass.

'It is further affirmed that the human form is exceedingly superior to the lower forms of life, because in it Motion, Life, and Sensation are united in one living organised essence, *Individualised soul*, with which the outward form of man corresponds.

'Each individual human form is in itself a *perfect organization*, not transcended by any other form, but containing within itself a combination of the qualities of all the lower forms. No improvement can be suggested; physical man is demonstrably the apex of physical evolution, the ultimate of all lower forms, and possesses organised essence transcending that possessed by all other forms. Here are adequate grounds for distinction. Man has reached the highest physical point, and evolution demands a higher plane and finer physical conditions to enable him to develop his interior powers; these conditions we have good reason to believe exist in the next sphere.'

MR. E. W. WALLIS. Owing to the failure of a society to keep its engagements Mr. E. W. Wallis has a vacancy on Sunday, July 27th. Will friends who desire his services write to him at 62, Station-road, Church End, Finchley, London, N.!

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'EVERYMAN.'

The old Morality Play, entitled 'Everyman,' which has lately been winning attention in London, merits attention for many reasons. The Play, for one thing, is very old,—is traced back, indeed, in one form, to the eleventh century, though the version now accepted may be only about 300 years old. The Play is also noteworthy as an ingeniously thought-out study of character and life, and as containing a remarkably subtle allegory of the passing on of man, bereft, one by one, of Strength, Beauty, Discretion and 'Five Wits,' all of which are represented by characters in the Play. The 'Moral' is, of course, the motive and use of the Play, and, in this case, brings the subject to a curiously quaint but unlovely conclusion.

The 'Messenger,' who speaks the Prologue, gives the true note of the whole Play, in a brief speech of grave beauty. Here is the whole of it:—

I pray you all give your audience,
And hear this matter with reverence.
By figure, a moral play,
The Summoning of Everyman called it is,
That of our lives and ending shows,
How transitory we be all day.
This matter is wondrous precious,
But the intent of it is more gracious,
And sweet to bear away.
The story saith: Man, in the beginning,
Look well, and take good heed to the ending,
Be you never so gay.
Ye think sin in the beginning full sweet,
Which in the end causeth thy soul to weep,
When the body lieth in clay.
Here shall you see how Fellowship and Jollity,
Both Strength, Pleasure and Beauty,
Will fade from thee as flower in May;
For ye shall hear, how our Heaven King
Calleth Everyman to a general reckoning.
Give audience, and hear what he doth say.

Then follows a full page, headed 'God speaketh,' ending with the summoning of 'Death, thou mighty messenger,' to put a stop to the wickedness of man, and summon him to the reckoning. 'Everyman' then comes gaily in, and Death calls on him to stand:—

Whither art thou going
So gaily? Hast thou thy maker forgot?

Then follows a conversation of profound significance, at the end of which Death leaves him for a few hours that he may test the emptiness of all his reliances: first reproaching him with the question:—

What, weenest thou thy life is given thee,
And thy worldly goods also?

Everyman.
I had ween'd so verily.

Death.
Nay, nay: it was but lent thee.
Everyman, thou art mad.

Then, one after another, the reeds break,—'Fellowship,' 'Kindred,' 'Cousin,' 'Goods,'—all promise but fail him, or mock him: this being worked out through long and most

subtle conversations which bring out, with wonderful pathos and grim humour, the vanity of all earthly things. Last of all, he calls to 'Good Deeds' to help him; but 'Good Deeds' cries, as from a grave:—

Here I lie cold in the ground;
Thy sins have me so sore bound,
That I cannot stir.

But she commends him to a sister called 'Knowledge,' who, as the Play is performed, has a supremely winsome part, and henceforth takes the lead in the working out of the Moral. 'Knowledge' says:—

Now go we together lovingly
To Confession, that cleansing river.

'For joy I weep,' cries 'Everyman,' 'I would we were there.' 'Where dwelleth that holy virtue?' 'In the house of salvation,' replies 'Knowledge.' Then 'Confession' enters as a priest, and 'Everyman' pours out his sorrow to him, to whom 'Confession' replies:—

I know your sorrow well, Everyman.
Because with Knowledge ye come to me,
I will you comfort.

Then he offers him the 'precious jewel' called penance, voider of adversity, a whip of knotted cords. Penance ended, 'Good Deeds' is delivered, and cries, 'I thank God, now I can walk and go': and 'Everyman' says:—

Welcome, my Good Deeds, now I hear thy voice,
I weep for very sweetness of love.

'Knowledge' then bids 'Everyman' 'go to priesthood' to receive 'holy sacrament,' which, being done, 'Everyman' says:—

I have received the sacrament for my redemption,
And then mine extreme unction.
Blessed be all they that counselled me to take it!

After this, 'Strength,' 'Beauty,' 'Discretion' and 'Five Wits' forsake him, and, attended only by 'Knowledge' and 'Good Deeds,' he passes to the tomb, and an angel announces that his 'reckoning is crystal clear': and the Play ends as it began, with a Moral, introducing the pitiless doctrine of the old Church:—

After death, amends may no man make,
For then mercy and pity doth him forsake.
If his reckoning be not clear, when he doth come,
God will say, *Ita, maledicti, in ignem aeternum.*

And so ends the Play.

It is quaint, pathetic and highly ingenious, but the less said of the 'Morality' the better. To tell the truth, the whole thing is radically unwholesome, but for the all-pervading and saving denouncing of sin. It is unwholesome to present death as the instrument of Divine anger, and it is even more unwholesome to set forth confession, penance, the sacrament and extreme unction as saving remedies, and methods for making the 'reckoning' 'clear.' Death is not a curse, but essentially a blessing: it is not the result of God's wrath or disappointment, it is an incident in a divine order: it is a natural stage in the advance of a divinely ordered life.

Least lovely of all, however, is the closing Moral, with its odious doctrine that no man can 'make amends' 'after death,' and that then 'mercy and pity forsake him.' Of course, this was the universally accepted doctrine in the old Church, and it is just possible that the whole-hearted lover of the Morality Play may even delight in this horror as only a survival of a venerable superstition: and, if unreservedly taken at that, the thing might be bearable. But we are still too near this monstrous belief to make its treatment as a mere survival possible; and we confess the Play distinctly jarred upon us in this respect, when we heard it. We have had far too much of that '*Ita, maledicti, in ignem aeternum*,' and the rubbing in of that, as the Moral of this Play, spoils it for us, much as we admire its quaint beauty, its really impressive ingenuity, its insight and its sense.

THE SPIRITUAL LIFE.

By M. E. ROBINSON.

It is to be feared that Spiritualists give the man in the street quite an erroneous impression of their methods, their aims and their doctrine, for whenever that unfortunate victim of innumerable speculations hears anything about Spiritualism, he immediately begins to talk about ghosts and raps and sepulchral lights and other phenomena ; and he is distinctly disappointed if he is told that Spiritualism is, after all, nothing but New Testament teaching adapted to modern life. Most people nowadays have been brought up amid the wearing hurry of great cities, which induces in them an excited, discursive habit of thinking, that makes quiet, sustained activity more and more repugnant to them. Many thinkers consider that the growing love of excitement which has shown itself in Englishmen of late, will destroy in time the firmness and repose which characterised the men who won our freedom for us by strenuous fighting on the battlefield and in the council chamber. Nothing shows this degeneration in a stronger light than the feebleness of the appeal which Christianity, with its quiet, stern simplicity, makes to so many people to-day. The tranquil, yet joyous life of the early Christians is, indeed, so foreign to the experience of the majority of men at the present time, that they would account anyone a mere canting talker who claimed to believe that the spiritual experiences of the immediate followers of Jesus of Nazareth might be made even more vivid and active than they were in the days of yore. Yet this is the work which the Spiritualist could do if he directed his attention to the realising of the philosophy of his religion, instead of corroborating the popular notion of it as a kind of trafficking with ghosts, by indulging in practices which are not unlike those of the Witch of Endor. He could help us, if he would, to recover some of the religious frankness that characterised the early Christians. During the nineteenth century a barrier seems to have sprung up between the material and the spiritual world which has shut out our view from the latter sphere altogether. We cannot speak of it naturally and frankly because it is unreal to us, and to talk about the sacred hopes which we wistfully cherish with regard to it savours of cant. We cannot make the life of the spirit real to ourselves by living it, and therefore we cannot bear to hear about it. The sentiment is not, however, an unhealthy one. In a materialistic age, religious teachers have theorised about the spiritual life rather than made it actual for the experience of their disciples. Hence they have often said what they do not mean, and have driven from the churches earnest people who hate even unconscious cant and hypocrisy.

This breach between theory and practice the Spiritualist could close up, if he would but rise to his opportunities ; for he can show men quite clearly that the spiritual life is continuous with the present life, and that there is no hard and sharp boundary between the two kingdoms of which every man who comes into this world is more or less a citizen. The Spiritualist can, if he will, do the work of the great man, whose mission, according to Lowell, is that of making

‘The present ready to fulfil
Its prophecy, and with the future merge
Gently and peacefully, as wave with wave.’

Although he neither can solve the mysteries of life nor wishes to do so, yet he can sweep aside the veil that hides the entrance into the next world and make progress thereto natural and easy.

It is not only by developing his philosophy and soaring into the far-away heights of the loftier spiritual regions, that the Spiritualist would attain this end. Living the concrete life of the ideas and actualising his spiritual creed as he goes along, would do much to establish in others a belief in the higher realities. Perhaps he can best exemplify ‘faith made whole by deed’ by joining in the decorative art movement, and in the movements for the promotion of good citizenship which are allied to it, and which, owing to the impulse that Ruskin has given to life and thought, are showing extraordinary vitality at the present day. The significance of these attempts to improve daily life is distinctly a religious

one. They make for that kind of all-pervasive culture which in all ages has been due to the spirit of religion, notably in the case of the Athenians. The example of these gifted teachers of the nations shows us also that this practical religious spirit is a universalising and democratising force. Artists, whether they be creators of music or pictures, or poems, or sculptures, work for the people, not for narrow circles of connoisseurs. Hence the democratic and even socialistic form which their creed assumes whenever it struggles into words, as it seldom does, for the artist himself is not often a philosopher, and he is healthily ignorant of the processes through which his mind goes in its creative work. However, one may safely say that the creed of the modern artist is, that the beautiful and the useful are inseparable. Nothing is beautiful which is not useful, and nothing is useful which is not beautiful. The artist of the day aims at making common life beautiful. In so doing he is unconsciously making spiritual facts an abiding and growing influence in daily experience. In moulding and modifying the outer world to his ideals and desires, he is making a heaven of the earth. The farther he pursues his work the more will he systematise the great world of ideas which is above this world, and actualise it, that men may live and move and have their being in it.

But Spiritualists ought not to forget that the artist cannot give the people explicit spiritual teaching, though he may mould and prepare them for the understanding of the higher realities, by spiritualising the atmosphere in which they live and making them more sensitive to ‘the things that are more excellent.’ The higher truths cannot be expressed in sensible forms. They can only be learnt by experience, which is almost foreign to the ordinary every-day experience, in so far that Jesus of Nazareth had to express their strangeness by saying that the grasping of them involves a birth into a new world. The artist can teach us how to adapt to our present conditions of living such spiritual truths as we can easily grasp ; and his way of doing this work is a particularly healthy, secure and religious one, because it sets men to work to actualise their spiritual experience instead of dreaming themselves far away from practical things. In his daily acts, moreover, he follows out the psychological principle that we learn by doing, and the Biblical truth, ‘If ye will do these things, ye shall know of the doctrine, whether it be of God.’ But the artist cannot teach the highest spiritual truth, because that truth is relative to the future life and only remotely connected with the present. Hence it is necessary that the artist and the Spiritualist and the student of mental science should work together for the people. The craftsman spirit prevents men from forgetting the needs of the day, and the spirit which leads forward into the future prevents men from becoming mundane and narrow. We ought no longer to have a religion of mere preaching and theory. We need a discipline that has in it the possibility of growing into a civic and a national religion, but which at the same time treats men as citizens of a future world that is to be continuous with the present one.

The Spiritualist ought to consider that this national need presents a great opportunity to him, for the churches of the day have a tendency to neglect the future life, just as in the past they had a disposition to insist on the future too much, and so to create the breach between thought and practice which has been so fertile a source of cant and hypocrisy. The institutional churches of America, which are more like huge polytechnics than places of worship, are an example of the unspiritual methods which teachers of religion now adopt. That Englishmen are anxious to follow the example of the American churches may be read in such signs of the times as the controversy about ‘Laughter and Religion,’ in which, a little while ago, many correspondents of ‘The Christian World’ advocated the turning of our churches into something like social amusement societies. The message of the Spiritualist ought to be that mere civic work cannot, after all, instruct and satisfy the soul. Much of the social work of the churches only means the making of an attempt to carry the competition, excitement, and commercialism of the modern business world into that part of a man’s life which is essentially reposeful. The appropriate attitude of the mind towards the spiritual is one of docility and restfulness.

It is the sphere of our future civic activities, not of those duties of the present which are sometimes an almost unbearable weight to us. It is, therefore, receptiveness rather than activity which we are called on to exercise in our spiritual self-culture. If only the Spiritualist could teach the present generation how to rest sometimes in the sphere of the future realities, and could show them how to lay up their treasure in heaven without letting their devotions interfere with their duties, he would be doing a great deal of good. Accepting, as he does, the reality and necessity of both the present and the future worlds, he owns a creed than which none is calculated to be more successful in bringing balance into life and thought. But perhaps his immediate work ought to be that of leading thought away from the present, with all its machinery and finality, to the consciousness of those truths the appreciation of which leads men 'to take no thought for the morrow.' Simple New Testament truths, the living of which imparted such a quiet, authoritative dignity to the manners of some of our forefathers who accepted the yoke that is easy and the burden that is light, seem to have perished for the men of to-day. Few seem now to drink of the well of water that springeth up into everlasting life. The Spiritualist, were he true to his philosophy, could give men to drink of this water. He could give them the bread that wastes not and the meat of which the disciples of Jesus knew not. There are, to be sure, a few men to whom these sources of life are open apart from the express beliefs of the Spiritualist. But these men are specially gifted. Most people have the way shown to them before they set their faces towards the spiritual kingdom. Most people need to have the scales removed from their eyes. George Müller may be taken as an example of the rarity of spiritual gifts among us to-day. This man, who possessed the genius of prayer in so eminent a degree, lived in a situation which to most men would have been one of harrowing care. Those whom he took under his protection seemed constantly to be on the verge of starvation. Yet he was always calm and untroubled, and his resources never failed. He accomplished what he willed, heedless of consequences which were not in his hand. He gave his children a good education without making extraordinary and exhausting efforts to provide for them. He pursued his path with a simple steadfastness for which his circumstances appeared to offer no ground. But the Spiritualist knows that the circumstances under which this man lived were brought about partly by himself and partly by spiritual co-operants. There was an inviolable law at work in his life, the law that they who help themselves receive help, because their strong thinking and acting attracts a circle of workers about them whose powers supplement the merely human powers that can effect so little.

If the Spiritualist could make the experience of the strong man of prayer the common experience, he would teach this generation exactly the lesson it needs to learn. Without sound spiritual teaching such as he can impart, our cities are bound to become more and more vulgar and sordid and excitive, for stability in living and efficiency in action are only possible when the reposeful life of the spirit has its due share in the whole life of the man—a fact which acquires new significance for us when we consider how much larger a proportion of the men who live in great, exciting cities have to be confined in asylums, than of those who live in the quiet presence of Nature, or under the influence of simple religious beliefs.

A knowledge of how to live the rational life of the spirit would obviate all this perversion and waste of human material. Now that the Christianity which Jesus taught has become feeble and unattractive, this knowledge can only be restored, perhaps, by the spiritualist doctrine. If we are to meet the subtle problems of our day, we must give the old Christianity a place in our rational thought system, and this work Spiritualism can fulfil by showing that the gifts of the spirit can do just as much now as they did for the steadfast men of old, who were 'mocked, insulted, beaten, bound,' and can bring about yet greater wonders of healing and teaching than the founder of Christianity worked, if they be patiently and persistently cultivated. Jesus himself said, with reference to his so-called miracles, 'Greater things than these shall ye do,' under the influence of the spirit. Why

do we not accept the promise which these words hold out to us? It is because even yet

'The world is too much with us, late and soon
Getting and spending, we lay waste our powers.'

Spiritual truths sound unnatural to us, and spiritual events seem supernatural to us. But spiritual experience is yet possible in our life, and if we seek it we shall find that we can live at one with the spirits who are beyond the borderland of death, and incorporate into our thinking more and more of the human knowledge which is hidden from the wise and prudent of this world.

Matthew Arnold, in his poem entitled 'The Future,' has drawn for us both the dark and the hopeful side of our modern city life. The dark picture is outlined in the words:—

'And we say that repose has fled
For ever the course of the river of Time,
That cities will crowd to its edge
In blacker incessanter line;
That the din will be more on its banks,
Denser the trade on its stream,
Flatter the plain where it flows,
Fiercer the sun overhead;
That never will those on its breast
See an ennobling sight,
Drink of the feeling of quiet again.'

Surely the Spiritualist can do much to justify the title of the poem, and to bring about the consummation to which the seer points in the closing lines:—

'Haply, the river of Time—
As it grows, as the towns on its marge
Fling their wavering lights
On a wider, statelier stream—
May acquire, if not the calm
Of its early mountainous shore,
Yet a solemn peace of its own.' . . .
'As the stars come out, and the night-wind
Brings up the stream
Murmurs and scents of the infinite sea.'

KARMA.

If we would understand the doctrine of Karma, we must try to see the universe as the Eastern does, which involves the laying aside of our Western philosophic prejudices and religious preconceptions. For instance, 'The goodness of God' is a basic postulate of Western religion; but, according to Eastern ideas, any quality, even goodness itself, is a limitation; and Deity, or 'the Supreme,' is without qualities or limitations. I have heard an intelligent Englishman tell a Pandit with evident horror that his God is not a 'moral God.' The Pandit had been for an hour trying to explain to him the fundamental ideas contained in the Hindu cosmogony, but when the Englishman said *that*, the Pandit gave it up in despair. He told me afterwards that he felt like a man who thought he had succeeded in explaining the working of the locomotive, and was asked when he had finished, 'And where do you attach the horses?'

The doctrine of Karma is founded on the simple proposition that everything has a cause and an effect; that cause being the resultant of a number of co-operating influences, and that effect being the sum of a number of different activities; which causes and effects are uniform, being governed by laws that, as far as we know, are constant. On that foundation, as applied to the physical world, stands Science; and the doctrine, or 'Law,' of Karma only extends the application of that principle to the immaterial world, and links the material and immaterial worlds together by an additional chain of causes and effects, thereby making Science a universal possibility. The subject is not an easy one to understand, and it has been made more difficult by those who, grafting Eastern ideas on Western, arrange the Universe to suit their 'sense of justice,' and expend their ingenuity in solving Karmic 'problems' which they themselves invent, and meeting Karmic 'difficulties' of their own creation.

Now, when we endeavour to trace the cause of even the simplest event, we find a complex of causes, all of which contribute to the result, and to the components of which complex logicians give such names as 'immediate,' 'remote,' 'efficient,' 'determining' cause, and so on. It is not difficult to

analyse the resultant complex of all these into its components, but to synthesise these again, so that we can understand the re-constructed cause, is beyond us. What we do habitually, therefore, is to seize upon one element in the composite cause and neglect all the others, treating that one element as if it were the whole cause of the phenomenon, whatever it may be; and this gives rise to the multitude of conflicting opinions and contradictory theories on every subject which meet us on all sides. To understand even the meaning of Karma, we must take into consideration the different factors of causation; and this we can do sufficiently for our purpose by recognising and distinguishing three great influences or forces at work in the Universe, influences which are all equally natural, each of them obeying its own laws; and which, although acting everywhere, and always co-ordinated, may be separated from each other sufficiently for the purpose of study.

The first of these three influences is that which comes directly from 'the blind forces of Nature'; this produces results to which we have to conform at the peril of our lives, when we are so fortunate as to be able to foresee, and to avoid, their destructive effects. The second influence is the 'spontaneous' activity working in the Cosmos from an infinity of independent centres, which makes every atom a unit of life, and results in the building up of determinate forms, with differentiated functions. The third influence is the voluntary action of living things, each acting for its own benefit. The first of these influences is what we call 'destiny' or 'fate,' when we regard it as directed by some mysterious power; and 'chance' when we suppose it to be undirected. Upon the second of these influences stands the modern explanation of the universe—Evolution. The third of these influences, in an ideal and exaggerated form, is the basis of Western religions. To the first of these influences or forces we are indebted for the raw material of our lives; to the second we owe the instruments and opportunities that enable us to make use of that raw material; and the third gives us the desire and the intelligence to make that use.

It seems evident enough that unless we take all of these influences into account, giving to each of them its full value, our conception of the world we live in, of ourselves, and of our purpose and destiny, must necessarily be imperfect and erroneous, and must lead to contradictions and absurdities. We find, nevertheless, that the large majority of mankind may be divided into three categories, which respectively take the first, the second, or the third of these influences as its sole distinguishing mark, and make that one influence the foundation of its explanation of the universe and of its philosophy of life. In the first category are those who reason deductively from the evidence of their senses; they see and feel the miseries and horrors, the cruelties and injustices that abound in the world; they feel their utter helplessness in the presence of the great forces of Nature; they perceive a power infinitely greater than man's, and a purpose into which man's wishes enter for nothing; and so they become fatalists, and conclude that all things are ruled by some inscrutable power, and that God, if God there be, is an all-powerful and arbitrary tyrant, to be feared and obeyed. In the second category are the evolutionists; they base their philosophy on the 'spontaneous' activity of living things, the result of whose conflicts and contests is, in the very nature of things, progressive development; the evolutionist has no place in his theory for purpose or prevision on the part of God, for whom (did he concede His existence) there would be no other employment than to make an ingenious use of the materials He found at hand. In the third category come the religionists. The religionist, like the fatalist, sees no such thing as accident in the universe, but he does not reason inductively about God, like the fatalist; he reasons deductively, and argues that since God is a Loving Father, the horrors and miseries, injustices and cruelties, which he everywhere perceives, must necessarily be manifestations of God's loving kindness, and, therefore, blessings in disguise. The doctrine of Karma is an attempt to give to each of those three influences, or great cosmic forces, its proper value, thereby avoiding the above-mentioned imperfect generalisations, each of which leaves a large part of life and of Nature out of account.

LUX.

(To be continued.)

TWO RECENT SÉANCES.

By 'AN OLD CORRESPONDENT.'

(Continued from page 317.)

V.

During the first week in June my clairvoyant relative informed me that her control (Dr. S.) had come to her and perused the letter I had written addressed to him, and promised to control her in the course of a day or two. In the interim, I had attained the new and 'lighter' prints from the negatives obtained at Mr. Boursnell's, and as the spirit faces were now much clearer than in the first impressions sent, we were able to discern the features more distinctly, and my impression, judging from the mouth, eyes, and nose, and general look of the face, was that the photograph of the spirit boy was that of my son as he would have appeared when he was about seven years of age. On this photograph being shown to the clairvoyante, she said it was very like him as he appeared in some of his former visits to her, though he now looks much older. The upper portion of the face of the old man whose spirit photograph was got on the same negative with my wife, she said resembled my father-in-law, Mr. T., but that only in a slight degree; while one of the female spirit faces, which was partially covered with drapery, and which also appeared on the third photograph alongside that of my wife, bore a strong resemblance (so far as it was visible) to my sister-in-law, Miss T. As regards the two last-mentioned spirit photos, this entirely coincided with my own opinion. As regards the spirit face which appeared on one of the photographs of myself, all doubt of the identity of the eminent personage I had with difficulty discerned on the first print was now removed, as the face came out in the new and lighter-printed photograph quite clearly. We therefore waited patiently to see what Dr. S. would say on the subject.

On the evening of Friday, June 6th, Dr. S. controlled the clairvoyante, and wrote me a message extending to seven and a-half pages of notepaper. The handwriting is of the same peculiar character as formerly, in fact it has never varied for fourteen years, and is quite unlike any earthly script with which I am familiar. In this letter he goes with minute detail into our family affairs, and tenders certain instructions regarding the health of the clairvoyante herself, and also of two others of the household; in short, it is abundantly evident throughout that he is a very frequent visitor to the household. He does not reply to my query as to the identity of the eminent personage appearing by my side in the form of a spirit photograph above referred to; probably because the identity is now clearly established by an examination of the photo; but as regards the others as to which we were anxious for information, the letter from Dr. S. contains the following passage: 'The photos are really wonderful. F.' (my son) 'has not turned out satisfactory and he looks' (I presume he means where he (F.) now is) 'as if he had expected something better. Mr. and Miss T.' (my father-in-law and sister-in-law) 'are not quite distinctive but patience over sittings is essential.' As I have already said, Dr. S. informed the clairvoyante when she first asked him, when in Yorkshire, as to my son's photo, that he was afraid he had not come near enough to the camera and hence the lineaments of the face had not come out so distinctly as in some of the other photos.

In these circumstances, and in the hope of getting better results at the next sitting, I intend having another séance with Mr. Boursnell for psychic photography, when, perhaps, greater success may be achieved; and on this occasion I will make a point of the clairvoyante being present. Meantime the whole procedure, and the testimony of Dr. S., who appears to have been present and who (humanly speaking) has never made a mistake with me in the hundreds of messages penned by him during fourteen years, coupled with the deductions made by me and before referred to, lead me to the belief that these photos are genuine psychic productions.

As regards the remainder of the eight spirit photographs

obtained, we knew none of the five persons whose faces were to be found alongside myself and my son, and we therefore did not deem it necessary to get lighter copies of these printed off. Besides, in the whole five of them, the lineaments, even on the first copies got, were easily distinguishable, and therefore we only took an interest in what seemed to pertain to ourselves, and got these three reprinted as above described.

In the latter portion of his message to me, Dr. S. advised me to obtain the assistance of a medical friend, also an earnest Spiritualist, in procuring a certain medicine which he said would alleviate the condition of one of the family who was suffering from the after effects of a brain and spinal attack. This medicine was 'Greek' to me, although I am tolerably familiar with ordinary drugs and specifics, and I am at present in communication with this medical gentleman on the subject. The result of my inquiry and investigation, so soon as completed, will be communicated to your readers in a later article.

(To be continued.)

'SLATE-WRITING' MESSAGES.

Writing in the 'Banner of Light,' the editor, Mr. Harrison D. Barrett, recently gave an account of an interesting séance which took place at his home in Boston. He said:—

'A few evenings ago Professor Fred P. Evans, then a guest at our home, called Mrs. Barrett and myself into the room he used as his office for a private chat. As soon as we were seated, Mr. Evans picked up two slates that were lying upon the floor. They were new slates and had never been used in any way, for the "grey fuzz" that is always seen on new slates covered both sides completely. These slates he rubbed with a piece of cotton cloth, then handed them to me for inspection. There was nothing on the surface of either one of them. Mr. Evans placed a tiny bit of pencil between the slates, tied them together and laid them upon the table.

'He then picked up five other slates, exactly like those I have already described, and laid them down singly upon the table, placing beneath each one a fragment of a slate pencil. Mr. Evans then leaned backwards in his chair, placed his hands behind his head and talked in his usual jolly manner with us both. He requested us to keep our hands upon the various slates, which we did, but at no time after laying the slates down did Mr. Evans take them up or hold them even for one second. He passed his hands over them two or three times, either touching the corners of the frames or the backs of our hands lightly with his fingers.

'Upon opening the slates that were tied together, the surface of one of them contained a lengthy message that was incomplete, the remainder of which was found on the under surface of the first single slate. The second slate also contained two other brief messages. The third slate was also filled with writing that was continued on the under surface of the fifth slate, completing the message. Mr. Evans then said, "The next slate will have writings in colours on it, for I can see them forming in the air with my clairvoyant sight." Sure enough, we found the slate filled with writing in seven different colours, the message being signed in Sanscrit and Greek characters by a spirit friend of mine. The seventh slate also contained a message, thus giving us six slates out of the seven used that had writing on them.

'Both Mrs. Barrett and myself distinctly heard the writing on the several slates at intervals, notwithstanding the fact that we were conversing freely throughout the séance. The sitting was not pre-arranged, nor even mentally suggested by any one of the three persons involved. The messages received were signed with the names of dear friends and contained much that was of interest. The séance was not given with any idea of publishing its results to the world, and the character of the messages is such as to preclude their appearance in print, as they were wholly personal in their nature. It was a séance of value to us and it gives me pleasure to describe the above results and conditions to the readers of the "Banner of Light."

MARRIAGE. (On July 5th, at All Saints' Church, W., Mr. J. A. Watts, Secretary of the Marylebone Association of Spiritualists) to Miss E. M. Barron.

PSYCHIC PHOTOGRAPHS.—We are requested by Mr. Boursnell to announce that owing to the great heat and alteration of premises, it will be impossible for him to entertain any requests for sittings for psychic photographs for at least two months.

THE ARMOUR OF LOVE.

True religion is always loving and joyous. The spirit within finds expression in the thoughts we think, the motives we experience, the sentiments we cherish, and the attitude we assume towards ourselves and others. Spirituality is the 'hall-mark' which distinguishes the genuine believer from the mere professor; for he who truly believes in himself, and has confidence in the supremacy of good, will necessarily be serene and self-possessed. He will maintain the attitude of trust in truth and goodness, and manifest that spirit in his disposition towards others. Being full to overflowing with generous loving-kindness he will be proof against thoughts of ill from others, for they will fall harmless and he will be unconscious of their existence. Ella Wheeler Wilcox says:—

'In olden times curses were supposed to blight the lives of those they fell upon; but in the light of modern Truth, we find they "fly home to roost," and eventually wither the lips which utter them.

'I would have no least fear of being cursed; but I would walk under a shadow of terror if in a moment of blind anger I allowed myself to wish evil to befall my worst foe, or refused to lend him a helping hand if he asked for it and I knew I could aid him wisely.

'That does not mean that I would seek a close association or comradeship with some one who had wronged me, or that I would continue to confer favours upon the ungrateful or dishonest. There are people who can only be really helped by letting them alone. People who, so long as you show them the least consideration, will make a cat's-paw of you for their own selfish and unworthy aims, and eventually drag you with them into trouble and notoriety; just as there are people to whom a loan is a positive unkindness because it encourages their propensity to lean on others and delays the development of their own mental and moral powers. You may prove such a man's best friend by refusing to lend him money, and if in your heart you know your motive was a good one, it will not matter what he thinks of you or how bitterly he reproaches you or how he curses you.

'But if you allow your heart to frame a wish that poverty and misfortune befall any man—beware! That is a thing to fear. You may feel that his wealth is ill-gotten and that he is cruel and unsympathetic and that he needs penury and sorrow to chasten him, but leave that with God. Go your way, making your own life a rebuke to his—that is better employment than framing curses.'

'In the court of your own consciousness do not admit the thought that you are at enmity with any other individual. Even if you have been wronged or slighted, never allow yourself to acknowledge the fact by any feeling of resentment or retaliation. The sentiment of hatred will embitter your life and take the sweetness and joy out of your spirit. Let wise old Marcus Aurelius teach you how to rise above pain. He said: "Do not suppose you are hurt and your complaint ceases; cease your complaint and you are not hurt." Some one has said, "Vanquish your hatreds." That is good as far as it goes but surely it is better not to feel hatred; not to acknowledge even to yourself that you have fallen so low as to permit yourself to tolerate such unhappy sentiments! Envy, hatred, malice, uncharitableness, or even what is sometimes called 'righteous resentment,' are emotions which hurt those who are swayed by them, and, boomerang fashion, do them more hurt, reactively, than they can possibly do those against whom they are directed. Therefore, should you realise that such feelings have entered your heart and are inspiring your thoughts, strive earnestly to carry out the advice which Ella Wheeler Wilcox gives and—

'Bid your heart of all ill will—the ill will which begrudges any life its benefits, or wishes disaster upon every one—and fear nothing.

'Avoid people whom your best instincts and judgment tell you are not desirable associates, but send them good thoughts for a better life, and put away bitter enmity from your mind.

'We cannot love the unlovable, but we can wish them to become lovable, and mentally urge them to be so, instead of hating them for their repellant qualities. Fear no man's curse. It cannot cross the circle of Infinite Love unless you break the chain by thoughts of hate. If you go around clad in an armour of love toward all, you are absolutely safe; but if there is a weak spot in that armour (hate toward one

person) you, like the chap in ancient history, who was shot in the heel, are liable to be vanquished.'

'However skilled and strong art thou, my foe,
However fierce is thy relentless hate,
Though firm thy hand, and strong thy aim, and
straight

Thy poisoned arrow leaves the bended bow
To pierce the target of my heart, ah ! know
I am the master yet of my own fate.
Thou canst not rob me of my best estate,
Though fortune, fame, and friends, yea love, shall go.

Not to the dust shall my true self be hurled ;
Nor shall I meet thy worst assaults dismayed.
When all things in the balance are well weighed
There is but one great danger in the world—
Thou canst not force my soul to wish thee ill :
That is the only evil that can kill.'

VRIL.

'THE EFFECT OF DEATH.'

If it is true that messages are received by Spiritualists from their friends and loved ones on 'the other side,' it is manifest that death does not destroy the individual and that consciousness (which necessarily includes memory, affection, knowledge, desire, and self-consciousness of identity) is perpetuated in the spirit world. The people 'over there' not only know themselves but that fact implies that they must also know one another ; more fully and accurately, perhaps, than they possibly could do while here. Existence beyond death, to be real life in any sense worthy of that description, must be more intense as regards conscious realisation of individual sensibilities, experiences, aspirations, associations, limitations, and acquirements. The continuity of consciousness and the retention of memory which are demonstrated by the proofs of identity which spirit people are continually affording to inquirers, supply the evidence which is needed to confirm the inferential conclusions arrived at by rational spiritual thinkers. The late Rev. Geo. H. Hepworth, speaking of the effect of death upon the departed, said :—

'The only change that can occur is the loss of the body, or rather the exchange of a physical for a spiritual body, but not even death can alter those qualities which constitute our characters. Death has unquestioned power over muscles and nerves, but no power whatever over memory or affection. These are beyond his province, and he cannot encroach upon them. Either this is true or immortality is a figment of the imagination, a pleasing delusion, but not a truth. Memory undisturbed and affection unaltered not only render the farewells of those who go as impressive as they are hopeful, but they are the crowning benediction of God on those who remain.'

It is in this direction that the phenomena of Spiritualism are of such signal service to humanity : supplying the proofs which we so much need, that our hopes and longings are not traitors but are intuitive perceptions, or affirmations, of the realities of the spiritual realms.

When we suffer bereavement the one ray of light in the prevailing gloom is the gleam of hope that *we shall meet again*. We are encouraged to bear our loss with fortitude by the consoling thought that Love is immortal and that our loved ones remember and minister to us. Can it be conceived that these thoughts are false ? 'There is nothing in the infinite length and breadth of the universe so incredible,' exclaimed the Rev. G. H. Hepworth, and Spiritualism affords us the standing ground of knowledge, so that we can thankfully unite with him in the joyous affirmation :—

'On the other side we shall meet again ; and, meeting, we shall know each other. Mated souls will continue in another life the journey which was interrupted here. Undivided hearts will remain undivided, and under the benign influence of eternity they will come even closer together.'

In this view of death we realise that the separation is only an incident ; that loving hearts are never really divided ; that telepathic communion of soul with soul is as real and true as wireless telegraphy ; that the other world is not afar off when love unites us with its tenants, and for us, as for those who have preceded us, it will offer scope and opportunity for growth, self-knowledge, and the fullest realisation of the fondest hopes and dreams that have touched our life skies with glory and nerved us to effort and endurance.

ALPHA.

LETTERS TO THE EDITOR.

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

Is there any Hope for Him ?

SIR,—In answer to the inquiry of 'S. H.' in 'LIGHT' of June 28th, I would refer him to your paragraph headed 'Dr. Silva,' on page 303 of the same issue. It is within my personal knowledge that Dr. Silva is doing marvellous work in London, and I should say if there is any hope for 'S. H.'s' friend it will be found with this modern impersonation of the Nazarene. I do not understand why he has not become better known in London. In Rio de Janeiro his rooms were besieged daily by crowds who benefited by his administrations.

L. GILBERTSON.

Dr. Baraduc's Biometre.

SIR,—Some four or five years ago 'LIGHT' published an account of Dr. Baraduc's researches in cerebral force, and briefly described an instrument—the Biometre—by which cerebral activity could be registered. Any reader of 'LIGHT' having one of these instruments, or able to describe in detail its construction, is respectfully invited to communicate, care of the Editor, with the undersigned. It is assumed that the instrument may be obtainable in Paris ; information upon this point would be gratefully received.

ARTHUR BUTCHER.

Florence Marryat.

SIR,—The correspondence respecting this gifted writer reminds me of an interesting incident which occurred during a visit to Nova Scotia in the year 1900. Having accepted an invitation to meet some friends at the house of Mrs. de Wolfe, the only medium in the country, and with whom I subsequently had the privilege of having many sittings, we were busily engaged chatting on social subjects, when our hostess suddenly rose, and to our great surprise said, in a solemn tone, 'There is no Death.' In my pocket, but unknown to the medium, I had a copy of the excellent lecture Miss Marryat had given under that very title, intending to give the pamphlet to an inquirer, it being such a capital introduction to the subject of Spiritualism.

The medium was then, and for the first time, controlled by Miss Marryat, who said in the course of her address (taken down in writing according to my usual custom), that she was very anxious to secure the services of a writer through whom to revise several statements and mistakes in her books, 'There is no Death' and 'The Spirit World.' She continued : 'It has troubled me, for we on this side like everything to be accurate, and we hasten to correct as soon as ever we have the opportunity. . . "There is no Death" has had a large circulation, and I am very pleased to have been the instrument by whom it was written.' Replying to a query as to her opinion on the current psychic literature, she said : 'In America there is not much choice ; there are so many conflicting ideas presented that it is very hard for the ordinary mind to find out what Spiritualism really teaches, but this is a revolutionary age, and, therefore, must necessarily be one of conflicting ideas, the old being torn down and replaced by the new. I think "LIGHT" is the best.'

In March last I attended some remarkable and interesting séances held in New York by Mrs. Williams, a well-known materialising medium, who is assisted by a sweet little angel helper, 'Bright Eyes' and also by several male controls to whose words of wisdom it is a pleasure to listen. Many spirits came each evening in the full form and were readily recognised ; mothers rejoiced in their sons, husbands claimed their wives, others their friends, and I was favoured by having several promises fulfilled, and by being able to converse with some of my relatives and guides. The poet's cry—

'Oh for the touch of a vanished hand
And the sound of a voice that is still'—

was answered indeed to my complete satisfaction.

On one occasion Florence Marryat, with sparkling gems of light in her hair, calling me up to the curtain, gave me an encouraging message and again mentioned her great desire to revise her books. In one hand she held a beautiful bouquet, which scintillated with light, and resting her other hand on my arm she stepped forward to the centre of the room, and addressing those present said she was much interested still in the spread of this great truth, and that in the future as in the past she would do all in her power to make it known, &c. Would that we could get similar experiences in London !

No doubt when our turn comes to manifest from 'the other side' we shall all find something, aye, probably

many things, that we shall wish to revise in our past lives ; and when we consider the happiness, comfort, and hope that Florence Marryat has been the means of bringing to thousands of yearning and sorrowing hearts, we may well forget in the infinitely great the infinitesimally little ; and while notifying the publisher of any errors which may have crept into her works, whether of a Christian name, or even the substitution of 'wife' for 'fiancée,' we should remember that 'the greatest of these is Charity.'

H. BLACKWELL.

Psychic Photography—An Extraordinary Coincidence.

SIR,—I read with great interest the articles entitled 'Two Recent Séances,' 'By an Old Correspondent,' as I had myself had experience of a similar séance with the photographer mentioned. I do not, however, attach equal importance to the phenomena.

The two séances described in your articles do not appear to have any evidential value, as there was apparently no attempt made to take any of the precautions which (one would have thought) should have been taken at a séance considered to be of sufficient value to be recorded in several closely printed columns of your paper.

Upon the occasion of my experience I took with me one dozen plates, which I unwrapped and signed in the dark room. They were then taken by the operator and placed in the slide ; exposed in the usual manner ; removed from the slide and developed by him in the dark room in my presence ; and in most cases a spirit form appeared.

Strange to say, the forms exactly coincide with the descriptions given by your correspondent. The same young woman with bucolic expression ; the same beautiful female form with a circlet of light on the breast ; the same eminent deceased artist (Sir John Millais) in profile, each artistically enshrouded in several yards of muslin. The same number of plates (eight) were exposed ; the same talk of Carlyle.

I, too, asked a clairvoyant the name of the beautiful female form, and was told it was 'Lily' ; another clairvoyant said it was 'Cleopatra.' I am quite prepared to hear from a third that it is Joan of Arc.

Although it is infinitely flattering to my self-esteem to be told of Cleopatra's interest in myself, and that the mantle of Millais has fallen upon my shoulders, I cannot accept the evidence of the photographs, taken under the conditions described, as conclusive proof. It is not my wish to throw discredit upon the gentleman who produced them. He did not refuse to give me any opportunity for examination or test that I asked for ; at the same time I did not examine the interior of the camera, the slide itself, or the cap which covered the lens ; neither did I ascertain whether any second lens or transparent plate was exposed in the slide or within the camera. Until I have taken these and other precautions, I shall not consider an account of my experiences of sufficient evidential value or of sufficient importance to merit inclusion in your valuable columns. C.

SOCIETY WORK.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—Our members and friends all enjoyed the outing to Black Park. On Sunday next, at 6.30 p.m., Mrs. Roberts. —C., Secretary.

PLYMOUTH.—ODDFELLOWS' HALL, MOBLEY-STREET.—Much good is expected to result from the special 'mission' services held here by Mr. Warner Clark of Birkenhead. His five lectures to crowded audiences were much appreciated and the lecturer himself was much liked.—F. T.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last, Mr. J. Kinsman gave an interesting and instructive address on 'Mediumship.' On Sunday next, Mrs. Barrrell will give an address and clairvoyance. 'LIGHT' on sale.—A. JAMRACH, Hon. Sec.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mr. D. J. Davis dealt ably with 'Conditions.' Owing to Mrs. Webb's indisposition we had to disappoint our audience of the promised clairvoyant descriptions, but trust she will soon be well and strong enough to be with us again. On Sunday next, at 7 p.m., Mr. Alfred Peters will give an address, to be followed by clairvoyance. Early attendance is requested.—H. A. G.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreddie gave clairvoyant descriptions, and although far from well every description was recognised and a number of test messages were given. Mr. T. Everitt, president, gave a soul-stirring address on 'Spiritualism.' Altogether we had a true spiritual feast. On Sunday next, Mr. J. J. Morse. This will be his last address in London before he departs for Australia.—GEO. SPRIGGS.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard gave an uplifting address on 'Spiritual Love and Joys that Live.' On Sunday next, at 7 p.m. prompt, meeting ; a séance will be held afterwards.—W.K.

WISBECH PUBLIC HALL.—On Sunday last Mr. D. Ward, in an excellent address on 'The Spiritualism of the "Larger Hope,"' a subject sent up from the audience, gave much food for thought. Mr. Ward also gave very successful clairvoyance.—W. H., Secretary.

TOTTENHAM.—193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—On Sunday last, Mr. George Cole, in an able, closely reasoned and logical address, dealt with 'Our Idea of God,' and was listened to with great attention. Mr. Cole should rapidly fill the few empty seats at our hall. On Sunday next, Mr. Edward Whyte.—W.F.L.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—The morning public circle is ever helpful and harmonious. At the evening service Mr. W. E. Long gave his second address upon 'Seers and Prophets : Ancient and Modern,' which proved deeply instructive and interesting. Investigators are cordially invited to attend these services. On Sunday next, at 11 a.m., public circle ; and at 6.30 p.m., Mr. W. E. Long—subject, 'Seers and Prophets : Ancient and Modern.'—J. C.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last, Mr. and Mrs. Boddington showed that the quality of the medium largely determines the value of the messages which come through. Miss Emery kindly recited, 'The Women of Mumbles Head.' On Sunday next Mr. and Mrs. Boddington will explain 'How to Communicate with Holy Ghosts.' On July 4th Mr. Peters had a large and appreciative audience. His next visit will be on July 17th. Every Friday, at 8.15 p.m., psychometry.—B.

LEEDS SPIRITUAL ALLIANCE.—This Alliance held its first public weekly meeting on Sunday evening last, at its rooms, No. 6, Carr-place, Leeds. The chairman after a few pointed remarks called on the secretary, who gave a short address on 'The Aims, Objects and Prospects of the Alliance,' with its degrees of membership, and clearly showed that this organisation aims to attain a high order of spirituality and usefulness. Mrs. Buckton then gave remarkable poetical clairvoyance, which was followed by an address by Mrs. Wood.—C.M.S.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday evening last good addresses were given by Mr. Adams, Miss Doncaster, and Mr. Thomas, each speaker urging the necessity of searching for truth ourselves and not trusting to others. Mrs. Hodder's solo, 'Cast thy Bread upon the Waters,' was much appreciated. On Sunday next, at 3.30 p.m., meeting in Battersea Park ; at 3 p.m., Lyceum ; at 7 p.m., Mr. Brooks. On Tuesday at 7 p.m., Band of Hope. On Thursday, at 8.30 p.m., public séance.—YULE.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last, Mr. Edward Whyte, in a very interesting address on 'Reincarnation,' gave detailed reasons for the strong negative position which he took upon the matter. Mr. Belstead—looking bronzed and well after a holiday—spoke earnestly and sympathetically regarding the reopening of our children's Lyceum which had taken place in the morning, under the direction of Mr. and Mrs. M. Clegg (Stratford). Madame Cope kindly sang 'Children Asleep' and 'The Gift.' Sunday next, at 7 p.m., Mr. D. J. Davis. Sunday week (20th), at 3 p.m., and 7 p.m., fourth anniversary meetings (Madame Florence Montague).—A. J. C. (Cor. Sec.), 51, Bouverie-road, Stoke Newington.

PECKHAM.—THE LONDON SPIRITUALIST MISSION, CHEPSTOW HALL, 139, PECKHAM-ROAD.—Our anniversary services on Sunday last really meant a hard, though brilliant, day's work. At 11 a.m. we held a public circle and at 3 p.m. an open-air meeting on Peckham-rye, where the delegates of the Union of London Spiritualists gathered in large force, among them being Mrs. Roberts, Messrs. Brooks (secretary), Fielder, Greyer, Davis, Adams, and other well-known speakers. The debate and opposition were very interesting. Many strangers crowded our hall for the evening service and listened to a fine address from Mr. Fielder, who was ably supported by Mr. Greyer. On Sunday next, at 11 a.m., public circle ; at 6.45 p.m., Mr. J. Adams ; at 8 p.m., public circle. 'LIGHT' may always be had at the stationer's adjoining Chepstow Hall.—VERAX.

SUBSCRIPTIONS.—The honorary treasurer of the London Spiritualist Alliance desires us to acknowledge the receipt of £1 1s. from Mrs. D. Finlay, £2 2s. from C. C. Massey, and £2 2s. from Colonel G. Le M. Taylor, towards the 'Extension of Premises Fund.'

Mr. Geo. Spriggs desires to acknowledge the receipt of £1 1s. from the Misses Withall to the J. J. Morse Testimonial Fund.