

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The Manchester Evening Chronicle,' for all we know, may be a respectable paper, but it is a pity that it has so far surrendered to the new journalism as to be careless about its 'facts' and incontinent over its fancies. It lately gave us a leader entitled 'Humbug or revelation?' which it professedly based on the proceedings of the annual Conference of the Spiritualists' National Federation at Bootle.

At that Conference, a resolution was offered which suggested that the time had arrived for the discontinuance or limitation of the practice of giving phenomena at Sunday meetings. This resolution, we are informed, was withdrawn and was not even discussed; and yet, taking for granted that it was passed, the 'Chronicle,' in its largest type, gravely drew from it the inference that the Spiritualists' Federation was at last going to 'forsake all fraud and imposture,'—in fact, wash and be clean.

The insolence of this is as colossal as its inaccuracy: but this is the way 'The Press' is behaving just now. It takes for granted what it would like to be so, and sacrifices no imagination which gives it an opening for being unfairly truculent or absurdly smart. We are very sorry for it.

What is there to be hoped for from anyone who could begin a leading article on such a subject with the following inane fooling?—

Spiritualism as a creed has been established on miracles, so-called, and has been chiefly fostered by those sensitive clairvoyant and clairaudient ladies and gentlemen who, for a trifling consideration, could describe long-lost uncles, and convey unimportant and unintelligible messages from great-great-grandmothers. If the medium goes, and if the miracle ceases, if there is to be no more table-turning and no more mystic raps and knocks, will not Spiritualism be shaken to its very basis? Without the support of table-legs it is almost certain to collapse.

We quite admit that the editor seems to know his business, and that this is precisely what touches and convinces the average newspaper reader, who will live for a month on the nutriment of that brilliant 'support of table-legs' argument; but how cheap and threadbare it all is!

The writer proceeds to say, 'The world is ready enough now to listen to Professor Crookes and to Alfred Russell Wallace.' Not a bit of it! Like this Manchester editor, the world is not even aware of their designations, or does not know how to spell their names.

A new Monthly Review is proposed by a very influential band of men, including the Earl of Aberdeen, Sir Robert S. Ball, F.R.S., Rev. Canon Barnett, Augustine Birrell, K.C., Right Hon. James Bryce, M.P., John Burns, M.P., Dr. Edward Caird, Right Hon. Leonard Courtney, Dr. A. M.

Fairbairn, George Meredith, Sir Robert Reid, M.P., Earl Spencer, Graham Wallas, Dr. R. Spence Watson, and many other men of mark,—a notable assemblage: but, strange to say, not one woman!

A remarkably strong and serious prospectus says:—

It will be generally admitted, that the present condition of public affairs is one that calls in a peculiar degree for reflection and foresight. History shows that ages of progress are often followed by periods of reaction and drift, in which the suffering necessarily attendant, in all long-settled countries, on great material and economic changes, is intensified by the revival of ideas which have no application to the changed conditions, or by the adoption, on the part of the ruling classes, of a shallow optimism and indifference. Under the influence of such a reaction this country is now suffering; and it must be met by an active and determined resistance. Mere denunciation and protest are unavailing. What is required is the persistent, enlightened and unprejudiced advocacy of better ideals.

That many grave problems call for solution will be admitted by men of all parties. If the past century has bequeathed a legacy of wealth and knowledge, it has also left a heritage of misery. The curse of drunkenness with all its attendant vices, the condition of the men and women who go under in the struggle for life, the increasing difficulty of providing homes for the poorer classes, the ugliness and squalor of our great cities, the unsatisfactory relations of employers and employed, the many forms of oppression and fraud which still defy the law, the irresponsibility and reckless luxury associated with the ownership of wealth, and the consequent corruption of private, commercial, and even of public life—these are but a few of the more prominent evils which disgrace our civilisation at home.

As our readers well know, and as all Spiritualists who look beneath the surface know, we cannot possibly be either indifferent or neutral here; for the best half of our Spiritualism is that which relates to the supremacy of the spirit; and that means, and must mean, enlightened and ceaseless warfare against all the brutal conditions and all brutal modes of life.

We strongly commend to our readers a pamphlet on the burning question of Education about which much dusty nonsense is being talked. It is by Harrold Johnson, is entitled 'The religious problem,' and is published by the Union of Ethical Societies, Buckingham-street, Strand. We do not entirely agree with his extreme pushing home of Emerson's phrase, the 'noxious exaggeration about the person of Jesus'; and yet there is a need for protest here. 'The cry of the religion of the future will be, not so much "Follow a Person!" as "Be a Person,"' says Mr. Johnson; and there is cause for that: and perhaps Jesus himself would like that said. Did not he say, 'It is expedient for you that I go away'?—a deep saying!

As regards education, we hold, with Mr. Johnson, that it is absolutely essential to get rid of the priest's hold upon it as *his* business. 'Religion' is undoubtedly being exploited in the interest of churches which have become 'a big Religious Trust Combination.' We quite agree with the following:—

This, at least, is sure. Religion and morality are too important to the welfare of a nation to be the monopoly any longer of churches and priests. Religious life and secular life must be one. These dividing lines between the churches and the world, between priests and men, between

Jeremiah and Carlyle, between past and present, between sacred music and secular music, between hymns and songs, between Bible and books, between Sundays and weekdays, are artificial and confusing. Religion and morality embrace the whole of life, and must be manifest in every part of life. They must be the backbone of literature and art, the backbone of law, the backbone of individual and social conduct.

On these lines, all ethical teachers and all Spiritualists should work together, for a truly national system of education.

Now and then we receive a number of an out-of-the-way publication called 'Diet versus Drugs; with which is incorporated "Life and Beauty."' We always find something good in it;—humour, if nothing else. The last number to hand contains a sprightly selection of statements from 'Famous people' as to what they eat, from which we gather that between them they can finish up everything. Here, for instance, is Muriel Dowie with her ideal diet of 'fruit, Hovis bread, cheese, milk, nuts and any vegetables and salads, with three ounces of Plasmon powder daily,' confronted by the following from Miss Helen Mathers:—

Cultivate Humour. Laughter is the finest killer of microbes out. Don't be greedy—either about food, or your neighbours' goods and graces. Dr. Exercise, Dr. Fresh Air, and Dr. Diet will keep your mind clean—the good looks follow of themselves. Good meat, plenty of fruit, a light white wine, and a breakfast fit for a ploughboy, are the only food rules I observe and work on.

And then this from Mr. Frederick Villiers, at the end, seems to laugh at them all:—

Your request for me to contribute to 'Life and Beauty' what kind of food and drink I take must surely mean the better half of me, for there is more, much more, beauty in my wife than in myself, and much more life. Therefore I have left it to her to answer this request. She says: After her cup of hot water at 7.30 a.m. she feels ready to eat anything for the rest of the day—and does so. Another cup at night and she sleeps peacefully without fear of rats, robbers, or indigestion.

So it seems we must be charitable as to diet as well as in regard to other matters. And even charity is a sort of food.

People are continually saying that this or that occupation is overcrowded, and asking, 'What are we to do with our boys?' The man or woman who really understands what a boy is (or, for the matter of that, what a girl is) will never talk such nonsense in the presence of youngsters. And assuredly, a Spiritualist who is rightly made will not talk such nonsense anywhere; for a real Spiritualist is not only a believer in 'dead' spirits, but in living ones: and he knows that in the spirit of everyone there are boundless possibilities.

The truth is that nothing in this world is 'overcrowded': for there are boundless possibilities in every thing to match the boundless possibilities in every soul. We like that story, told by Max O'Rell:—

I remember an Englishman who once wrote to me on my return to Europe from a visit to the British colonies: 'I have a son who is young, sober, clever, steady, industrious and courageous, and at whose disposal I could place a little capital. Do you think that his prospects in the Antipodes would be good?'

'My dear sir,' I replied, 'a man who possesses the qualities and qualifications that you name need not go to the Antipodes. His prospects are good and perfectly safe anywhere.'

Those who have watched the flow of the 'Christian Science' movement, with all its side streams, will appreciate the curious exactness of the following, which we take from 'The Occult Truth-Seeker':—

Phineas Parkhurst Quimby, Mary Baker Glover Eddy and Warren Felt Evans were the trinity of 'Founders' of Christian Science. From this threefold fountain has proceeded the vast many-rippled stream which, coursing through

the country, has finally spread its shallow waters over a broad marsh, bounded on the north by Horatio Dresser and Ralph Waldo Trine, on the south by Helen Wilmans, on the east by the great stagnant pool of Eddyism, on the west by Thomas J. Shelton. There are various currents running in diverse directions named Elizabeth Towne, Ursula Gestefeld, Fred Barry, Paul Tyner, and many others, but the waters are the same. All this outflow is the outcome from one mystery, which has been pounded out, as the gold beater hammers out the gold leaf, in some instances to transcendent thinness—together 'too thin,' which has been diluted to the octillionth potency, and this one mystery can be stated in a few words:—the Causative Efficiency of the Spiritual in the Phenomenal world, or Spirit an Efficient Cause. That is the whole secret.

DR. A. R. WALLACE ON THE 'SUB-CONSCIOUS SELF.'

The 'sub-conscious self' theory is a curious illustration of the unwillingness of a certain class of thinkers to admit the possibility even of spirit influence upon mortal minds. Mr. F. W. H. Myers at one time insisted on the supposed danger of the too eager welcome which he thought men would naturally give to any new light, however glimmering, on the prospect of survival of death. But subsequent first-hand knowledge of the real feelings of men convinced him that there was no danger of too ready acceptance of inferential, incomplete demonstration that in some fashion or other there is something which survives the tomb, and in the Psychical Research 'Proceedings' for 1890, on page 339, he said:—

'I believe now that there is no danger lest arguments such as mine should be too eagerly accepted as falling in with my readers' wishes. I suspect, on the other hand, that if they are to take real hold upon men's minds they will need to be driven home with far more of appeal and insistence than I can attempt to give them.'

The prevailing tendencies with the great majority of people seem to be indifference or materialistic hostility to the phenomena attributed to spirits, and as Dr. A. R. Wallace said in 1893:—

'Various theories of a double or multiple personality, of a sub-conscious or second self, or of a lower stratum of consciousness are called in to explain them or to attempt to explain them. The stupendous difficulty that, if these phenomena and these tests are to be all attributed to the "second self" of living persons, then that second self is almost always a deceiving and a lying self, however moral and truthful the visible and tangible first self may be, has, so far as I know, never been rationally explained; yet this cumbrous and unintelligible hypothesis finds great favour with those who have always been accustomed to regard the belief in a spirit world, and more particularly a belief that the spirits of our dead friends can and do sometimes communicate with us, as unscientific, unphilosophical, and superstitious. Why it should be unscientific, more than any other hypothesis which alone serves to explain intelligibly a great body of facts, has never been explained. . . . For myself, I never have been able to see why any one hypothesis should be less scientific than another, except so far as one explains the whole of the facts and the other explains only a part of them. . . . It is often said that we must exhaust known causes before we call in unknown causes to explain phenomena. This may be admitted, but I cannot see how it applies to the present question. The "second" or "sub-conscious self" with its wide stores of knowledge, how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person or any other spirit. It can in no sense be termed "a known cause." To call this hypothesis "scientific," and that of spirit agency "unscientific" is to beg the question at issue. That theory is most scientific which best explains the whole series of phenomena; and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which cannot be said of any other hypothesis.'

This declaration by Dr. Alfred Russel Wallace should be studied and taken to heart by those who first of all invent a 'sub-conscious' or 'second' self, and then attribute to the creature of their own imaginings the wonderful fertility of resource and mendacious inventive power which it must possess if it can accomplish a tithe of the villainies with which it is credited by those who echo the words, 'Spirit is the last thing I will give in to.'

H. E. M.

ASTROLOGY AND PUBLIC EVENTS.

Perhaps the chief astrological interest of the predictions referred to in 'Notes by the Way,' of 'LIGHT,' of July 5th, is the confirmation afforded of the significance of Uranus. This planet was unknown till about a century and a half ago, yet experience has so ascertained his attribute that astrologers have now long been agreed concerning it. Uranus is peculiarly the planet of revolutions in human affairs, great and small, of events sudden and surprising, and of eccentricity in character or conduct. Well aspected, his culmination or other prominent position (or presence in a significant 'house'), may denote an unexpectedly favourable turn of affairs, public or private. But usually, there is the menace of some evil which will come with a shock—'a bolt from the blue.' He is thus also a great significator of accidents.

It often happens, of course, that the influence of a planet is thwarted by one of opposite tendency, with the same time of operation. But the astrologer is more often defeated by his own misinterpretations. Thus, for instance, I assumed so confidently that the culmination of Venus at the solstice must signify the Coronation, that I could not venture distinctly to connect the sinister warning of Uranus at the moon's quarter with an evil prohibitive of that event. Yet the splendid preparations, the sight-seeing multitudes, the holidays largely kept, and above all, the public elation at the peace, sufficiently satisfy the augury seeming to certify the one thing of which London has been disappointed.

As far as I can see astrologically, we may now pass over a month, and come to the lunation beginning on the 3rd of August; and ruling all its period, that is till the 2nd of September. The new moon is at 8.17 p.m., the Right Ascension of the Meridian of London being $255^{\circ} 43'$, and that of Uranus $256^{\circ} 24'$. He is thus in the very degree of culmination. I infer that the month of August will see some catastrophe or adverse event of great public importance. It may be the fatality we have been lately dreading but have now happily ceased to expect. It may be the removal of a great Minister, or it may be a disaster to the whole Government as at present constituted. It may be war or the alarm of war. It will almost certainly concern one of the things of the 10th House—signifying power, dominion, and the persons in great public authority. And I would leave it there, but for one curious, and it may be significant circumstance. To make this intelligible, I must refer to a method of astrology of which I believe I am, myself, the discoverer, and which I have investigated for years with remarkable results.

Taking the correspondence of the year with the day, every degree of the Zodiac, or of the sun in every day of his annual course, has what I term a 'horary equivalent,' that is, certain particular minutes in which the sun's meridian distance, making the time of day, answers to his Zodiacal degree, making the time of year. The horary equivalent of the sun in Aries (0°) is sunrise on any day; of his entry into Cancer is noon; into Libra sunset; into Capricorn midnight. The correspondence for intermediate degrees, and minutes of a degree, is easily found by the rule of proportion, always taking 90° as the first term, the distance of the sun in longitude from the first point of Cancer or Capricorn (as the case may be) for the second term, and the sun's semi-arc for the third term. The resultant fourth term will be his Meridian Distance, and this, added to or subtracted from his Right Ascension, will give the required R. A. of the Meridian, that is, it will give the exact time of day corresponding to the longitude of the sun. For instance, suppose I wish to know the horary equivalent (for London) of the sun's longitude at noon to-day (July 4th). He is in Cancer $11^{\circ} 33'$, with declination $22^{\circ} 57'$, Ascensional Difference $32^{\circ} 14'$, therefore with a diurnal semi-arc $122^{\circ} 14'$. So I say, 90° (distance in longitude between Cancer 0° and Libra 0°) : $11^{\circ} 33'$: $122^{\circ} 14'$: Meridian distance $15^{\circ} 41'$. As the progress is from summer to autumn, the corresponding horary position will be between noon and sunset. We therefore add the Meridian distance obtained, $15^{\circ} 41'$, to the R. A. of the sun, $102^{\circ} 34'$, and thus get the R. A. of the

Meridian, $118^{\circ} 15'$.* I have constructed a table of Horary Equivalents for every degree of longitude for the latitude of London, and have now only to refer to this table to find either the horary equivalent of each degree, or the degree answering to any given R. A. of Meridian. The position is thus, it will be seen, purely ideal. The sun is actually on the Meridian; it is noon; but his proper or ideal hour is not noon, but one hour and nearly three minutes after noon. That is nothing new. Cabalistic astrology, largely practised in France at present, is ideal. The question is whether we can verify the ideal method by results. In a brief exposition of my method, which I contributed to the now extinct magazine, 'Future,' some ten years ago, I called my system 'Crypto-Astrology,' and I base it upon the true analogies of nature, on which all occult philosophy or science depends. Of its conformity to facts, I could give many illustrations. I will at present confine myself to one.

At the Accession of the late Queen (birth of her reign), the sun was in Gemini $28^{\circ} 28'$. The horary equivalent of that longitude gives $86^{\circ} 15'$ on the Meridian of London. From the date of Accession, June 20th, 1837, to the outbreak of the South African war on October 11th, 1899, are sixty-two years, three months, and three weeks, represented by a 'direction' of $62^{\circ} 18'$. Add that amount to $86^{\circ} 15'$, and we get as the directed Meridian, R.A. $148^{\circ} 33'$, the Ascendant being Scorpio $11^{\circ} 5'$, and Saturn at the birth of the reign being in Scorpio $11^{\circ} 1'$. I think it will be agreed that the late reign had no other such Saturnine period as that which began with the South African war, and is here signified by the rise of Saturn. Nor is that all. The Zodiacal degree on the Meridian of direction is Leo $26^{\circ} 17'$, having the declination $12^{\circ} 47' N.$ exactly parallel to that of Saturn, which was $12^{\circ} 47' S.$ —parallels of declination having the same significance as conjunctions. So that here is an ideal figure giving by direction a verified double warning which you will seek in vain by directing the usual figure for the actual moment of Accession.

As every degree and minute of longitude has an appropriate minute of the day by correspondence, so, conversely, every minute of the day has an appropriate degree and minute of longitude, or rather two such equivalents, because the Zodiacal opposition brings us back to the same Meridian for its diurnal or horary equivalent. When, for instance, the sun is setting in Cancer 11° , we have the same Meridian as when he is rising in Capricorn 11° , and so on. The Zodiacal or Solar Equivalent, as I call it, is found by a converse application of the above Rule of Three; the semi-arc of the sun being now the first term, his Meridian distance the second, and 90° the third.

Application to the New Moon of August 3rd next will now be intelligible.

As already said, the R.A. of Meridian at that time (the minute at which occurs the exact longitudinal conjunction of sun and moon) is $255^{\circ} 43'$, with Uranus thereon. Turning to my Table of Equivalents, I find that a London Meridian $255^{\circ} 43'$ has for its Zodiacal equivalents, Virgo and Pisces $20^{\circ} 18'$. Having the King's Horoscope in memory, I am startled. For Uranus at his birth was in Pisces $20^{\circ} 37'$. The planet had latitude, it is true, and reckoning that into the calculation, the corresponding Meridian is $257^{\circ} 17'$, corresponding to Pisces $21^{\circ} 20'$. Yet that is still only $1^{\circ} 2'$ remote from the degree in question, the Meridian of which must, I fear, be held to be infected for His Majesty. And I doubt if the latitude should be reckoned. Thus the sinister Uranus is not only on the Meridian by ephemeral position at the New Moon of August, but that Meridian is closely approximate to the proper Meridian of the degree and minute in which the same planet was at the Royal birth—the horary equivalent of Pisces $20^{\circ} 37'$ giving for R.A. of Meridian $256^{\circ} 13'$.

July 4th.

C. C. M.

* The calculation can, of course, be abbreviated by the use of logarithms.

MR. J. J. MORSE.—The Marylebone Association of Spiritualists held a large gathering in the Regent Salon, St. James's Hall, on Monday last, to bid farewell to Mr. J. J. Morse on his departure for Australia. Mr., Mrs., and Miss Morse will leave Liverpool to-day, Saturday, on the White Star ss. 'Suevic.' We wish our friends a prosperous journey and a safe return.

MATTER, FORCE, AND CONSCIOUSNESS.

BY JOHN B. SHIPLEY.

(Continued from page 315.)

III.

CONSCIOUSNESS AND REALITY.

Our conscious self stands at the doorway between two states or spheres of existence. We can turn our eyes in either direction, and can look either on this picture or on that; can either gaze with our outward eyes on the material objects around us, or turn our spiritual vision towards that more recondite world which is hidden from every physical eye, even from our own. We refrain from using the word *inward* to denote this vision, this other world, because, although a convenient way of denoting the essential or most apparent distinction between this phase of consciousness and the external or physical one, it is incorrect, arising from material prejudice, and inferring that we see something that exists within ourselves alone, that is, that its existence is only personal to ourselves, a freak of our imagination, and that it is incapable of presenting itself in similar form to the corresponding mental faculties of another. This, if true, would imply that it is purely a product of our fancy, bearing no relation to what others experience, and incapable of being confirmed even by the chance existence of a corresponding hallucination in others.

We are accustomed to test the reality, the objectiveness, as we please to call it, of our outward sensations by comparing them with those received by others under similar circumstances. If we see or feel anything indistinctly, or hear a faint sound, and others with us at the time are unable to perceive the same impression, we admit the possibility that our senses have been deceived, that we are subject to an illusion. The accepted test of reality is the community of identical perception, which assures us of the reality of the objects that we see around us. Everything that we see and that others do not see, is open to the suggestion that it is a hallucination.

From this we deduce the common idea that all personal sensations that are not shared by others who might be expected to be similarly affected by them, are unreal, arising merely from our own imagination, and these are called subjective phenomena.

When, however, the same subjective phenomenon is found to affect others in a similar manner, more or less distinctly, we are led to conclude that although these subjective impressions may not be shared by all, they are by no means peculiar to ourselves, and, therefore, are not necessarily hallucinations.

If in a world of blind persons one man only was possessed of the power of sight, he would undoubtedly be told that the sense of perceiving objects he could not touch was illusory, was subjective, that he was the victim of hallucination; and no amount of proof of the truth of his vision would convince those who had no conception of the faculty of sight that he was really using a normal sense, which merely seemed abnormal to them because they were not themselves in possession of it. But in a world of individuals the vast majority of whom are endowed with the faculty of vision, it is the blind man, not the plain-seeing, who is the abnormal individual.

So if any psychic gift, at present a rarity, comes in the future to be the common property of a substantial proportion of our fellow men and women, the psychically non-susceptible will come to be regarded as having an infirmity, just as the myopic, the colour-blind, or the deaf are at present; they will be pitied for their lack of clear perceptions, and hospitals will be erected and endowed for their enlightenment, if, indeed, they are not classed with the 'mentally afflicted,' and declared incompetent to manage their own affairs.

What then is Reality? Everything that arrives at our consciousness is real to us, irrespective of the route or the medium by which it becomes manifest. This is the meaning

of the doctrine of *Maya*, which is liable to be completely misunderstood by those who fail to translate Eastern phraseology into its Western equivalent.

Referring to the two directions in which we may turn our consciousness, best exemplified in the trance and waking states, Eastern philosophy says that both are equally illusory. Not that both are delusive, but that each is only an appearance which presents itself to our senses on the one plane or on the other, and is thus transmitted to our consciousness. This means in effect that each is equally real; or we may phrase it, each is equally objective and equally subjective. That which is real to either mode of sensation is unreal to the other. Hence subjective and objective, real and unreal, are convertible terms, of relative significance, referring merely to the manner in which our consciousness receives a particular impression. The thought that arises in my brain is subjective, you say, but the written or printed words are objective; to me, on the other hand, the thought is far more real and vivid than the poor expression, say rather the faint reflection of it, that I can transfer to the objective paper by means of objective ink.

A further illustration of the idea may be found in an experience which many will recognise as not uncommon. You wake from a vivid dream; it seems so real that you want to go back to it, back to the reality from the illusion of waking life. But this is not all. You come to yourself, and you take for granted that you are in your own room at home, or in some familiar place, perhaps one recalled by the dream. You believe that you see around you, at your first waking moment, the familiar walls and furniture. You lie for a moment waiting for an accustomed tap at the door. You think you will get up, and lo! you are in a different place altogether from the one you imagined yourself in; you are in a hotel bedroom, or in the house of a friend, and had forgotten the fact during semi-consciousness. Here are three states of consciousness, and each is real while it lasts, and each of the others seems illusory, imaginary. Whatever be the nature of the dream-state, put it down to mere fancy, if you will, the second state is evoked by memory and habit, the waking perceptions are those on the plane of external matter. There is undoubtedly a fourth state, called forth by impressions on the soul-plane which affect our sub-consciousness, and are only recalled, if at all, by our unconscious memory, but which serve in some mysterious manner to govern our actions, so that a resolution we have been debating the night before is often found to be definitely settled one way or the other when we wake, perhaps after a dreamless sleep. But we are wandering into another field of discussion.

That reality is comparative only, is the common experience of Spiritualists, for returning spirits tell us that they have bodies comparable to ours, but which seem more real to them than ours do, or even their own did while they were on earth. We should be more ready to comprehend this feeling if we could dissociate more thoroughly the notion of 'I myself' from the notion of 'my body.'

But even in the scientific world reality shows itself under the same comparative phases. Could an X-ray photograph have been shown to a great scientist of ten years ago, how would he have accounted for it? And if we could see each other by X-ray light, what unreal, gelatinous objects we should look! We should recall the epithet of a great scientific duke, who spoke of one of the strongest Governments of his day as 'jelly-fishes'! Let us be lenient, then, with the spirits, who tell us that to them we do not look nearly as real as themselves.

Again, let a materialist ignorant of ether undulations listen to the Marconi clickings on board a ship many miles from land. They spell a message which, if he is acquainted with the code, he can understand as though the words were spoken into his ear. As in the case of the X-rays, the man of deep science would be the first to admit that these two forms of undulation have been in existence since force existed in the universe, but without having been able to make their presence known, for want of the recognition of a sensitive form of matter capable of acting as a receiver, and of separating them from all the other undulatory forces existing in Nature. Such undulations are not perceptible to the unaided senses, at least not distinguishable from

others; is it more unlikely that there are undulations perceptible to the specially developed and sensitive human consciousness, for which no physical receiver, no plate, no telephone has yet been adapted or attuned, and which we may, perhaps, never be able to register in any other manner?

In studying the undulations around us, we have to make use of whatever form of receiver may prove responsive to them, and in the case of those which are light and sound and knowledge to the spirit world we have perforce to use the only receiver that has been shown to be capable of being affected by them—the supersensitively impressible human organism, as presented in different phases by mediums, clairvoyants, and psychics of all grades and powers of susceptibility.

Is not this power as much to be studied as the capabilities of a sensitive plate or a developing solution, or of an arrangement for receiving in Canada the etheric waves generated at Land's End? Is not the one as legitimate an object of study as the others, and ought we not to receive with infinite gratitude and cultivate with infinite assiduity all these manifold manifestations of the infinitely diversified possibilities implanted in the many-sided universe, material and spiritual, by a Creator the infinite profundity of whose design there is no fear of our ever being able to grasp with our puny comprehension, stretch it as we may?

(To be continued.)

TWO RECENT SÉANCES.

By 'AN OLD CORRESPONDENT.'

(Continued from page 334.)

VI.

As mentioned in my last article, and acting on the suggestion of the control (Dr. S.), I put myself in communication with the medical friend mentioned by him in his letter, and who is an earnest Spiritualist, with a view to obtaining the specific recommended by Dr. S. for relief of the spinal trouble with which my relative was afflicted. This medical gentleman has been long in practice, and has had great experience; but as I happen to know, he rather favours the use of homœopathic medicines in certain cases, and frequently has recourse to them in his large practice, although he is thoroughly acquainted with allopathic remedies and treatment. On showing my medical friend the name of the specific in question written on a piece of paper, he informed me that it was quite unknown to him; but at the same time he assured me that he knew of two remedies which contained one of the words ('Rhus') exhibited by me on the scrap of paper. He then requested me to lay the names of the two medicines he mentioned before Dr. S., with a view to ascertaining if the specific he (Dr. S.) recommended had any connection with either, and otherwise to ask for details. I accordingly addressed another communication to Dr. S., and handed it to the clairvoyante for exhibition on the first visit her control made to her. Within two days thereafter she informed me that Dr. S. had been with her the night following that in which I wrote to him, and had expressed his surprise that my medical friend had been unable to identify the specific given. He further told her that it was a homœopathic medicine, capable of being taken either internally in a certain weak solution, but it was more frequently used externally on the part affected, in a much stronger form. Dr. S. also stated to the medium that he would write me another letter on the subject. On the evening of Tuesday, June 24th, Dr. S. again controlled my clairvoyante relative, and wrote me a letter of four pages concerning several matters, including *inter alia* the illness of the King and the operation which had just taken place on that day, but regarding which I do not intend to make any remarks at present (June 28th). In the second page of the message occurs the following sentence: 'I was surprised that Dr. —' (my medical friend) 'was not sure of my prescription and repeat it again.' (Here follow two words written very plainly and not so illegible as in the former letter.) 'To be taken internally

or locally. For the latter purpose the strong tincture should be used, diluted with hot water (luke) and applied warm.' As showing the watchful interest Dr. S. takes in our affairs, I may mention that in the concluding portion of his letter he referred to a marriage to which four of the family had been invited on the following day, and which we were afraid one of the household could not attend on account of an attack of nervous prostration; but Dr. S. recommended that the person afflicted should go, as it would do good to meet with friends on such an occasion. His advice was therefore followed, with most beneficial results to health and spirits.

As it was now evident to me that the specific ordered by Dr. S. must exist, although my medical friend had failed to identify it, I to-day (June 29th) called at one of the largest homœopathic chemist's shops known to me and handed to the manager a slip of paper with the two words written by Dr. S., and asked him if he had ever heard of it. His reply was emphatically in the negative, at the same time informing me, as did my medical friend when I called upon him, that one of the words in question ('Rhus') formed a part of the name of the two other homœopathic specifics formerly given me by my medical friend.

Foiled in my quest, I have this evening again addressed a communication to Dr. S., requesting information as to where I can obtain the specific in question, and will await his reply with some interest. I regret that these articles regarding two séances have spread out to such a length; but my only apology for writing them is that in my judgment they go to prove identity, personality, and what my lamented friend, Mr. Stainton Moses, denominated 'the intelligent operator at work at the other end of the line.' Meantime, pending the elucidation of the problem as to the homœopathic medicine in question, I trust I may be permitted to mention another fact in connection with spirit photography. Since I last sat with Mr. Bournsell (April 21st), I called on my friend who has had so many successful sittings with that medium, and he informed me that lately he had been having sittings in his own home with a friend who was a 'sensitive,' and had succeeded in getting some faint spirit faces on the plates which at each sitting were becoming stronger; and that the previous week, one of his daughters being then on a visit, he had, simply by way of experiment, made her sit in front of the camera, and on examining the plate he found two figures, quite distinct, thereon. He had just printed off the first copy, which he showed to me; and both the spirit faces, which were quite free from 'drapery' of any kind, being those of a man and a woman, are as distinct and clear as any he ever got either with Mr. Bournsell or through another medium with whom he sat for some years before making the acquaintance of the former. My friend has for over ten years been unwearied in his exertions after spirit photography and has been frequently told from the other side that he would succeed himself in the end; and the event I have just chronicled seems to demonstrate that the prediction is to be verified.

(To be concluded.)

TRACTS FOR DISTRIBUTION.—Mr. Robert Cooper, of Bath House, Eastbourne, writes: 'I have a plentiful supply of the tract, "Spiritualism; Recent Testimonies of Distinguished Clergymen and Others," that Mr. Colville pronounces "excellent," and which I shall be pleased to send for distribution on receipt of a stamped halfpenny or penny wrapper (addressed), together with a copy of Lizzie Doten's beautiful poem, "Is Life Worth Living?" and an excellent "Exposition of Spiritualism: What it Teaches," by Dr. Dean Clark.'

LET THE SUNSHINE IN.—One of the first 'fruits of the spirit' that the world expects to see manifested in every good life is cheerfulness. It is justly asserted by worldly-minded people that if we fully believe that we are safe for time and eternity, such faith should bring to our hearts a peace and joy so sublime that a gloomy moment would be unknown to us. The cheerful, joyous man is like a ray of heavenly sunshine, no matter where he may be found. Worldly disadvantages have no terrors for him. In fact, some of the happiest people of the earth are those who, although hidden in some obscure corner, are faithfully doing their duty every moment of every day, and singing while they do it. Let us resolve that we will show a cheerful face, no matter how dark the clouds may be that gather around us, and thus show to the world that we have an indwelling peace that passeth all understanding.—'Magazine of Mysteries.'

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A SUMMER DREAM.

During this beautiful summer weather, with its exquisitely tender day-dawns and gorgeous sunsets, and with all its intervening splendours, it is easy to believe in God and in the heavenly powers; and it is painful indeed to think of the pent-up toilers in the towns who do not know what the summer glory really means. The resplendent sunshine which fills to overflowing the censers of nature's temple, and floods her forests, gardens and meadows with creative light, stifles and tires the prisoners of the great city, and robs them even of sleep. But this is man's misery. We must go into the open to find Nature's God, —unless, indeed, we find Him in the loves and tender-nesses of the human soul;—a higher 'Nature' still.

Looking out, an hour ago, upon one of Nature's win-some woods and gardens, and watching the fervid play of light upon leaves and lawn and flowers, with the sunshine almost throbbing with intensity of splendour on the approach of sunset, one thought of Jacob's dream, with the mystic ladder leading from heaven to earth, and the angels ascending and descending upon it. One could almost see the celestial artists and artisans at work, and surprise them in their busy chemistry;—or it needed not much imagination to picture the curious scene. And, in truth, after all, who can say how far this is a mere fancy! There are many happenings in nature, and many correspondences between the so-called natural and the moral worlds which we can hardly keep apart from mind, and from deep intention. It might do even the laboratories of the world good to bring mind and matter a little nearer, and not to keep spiritual laws so far from both. The poets may have something to teach the scientists after all: and the Spiritualist may have much to say to both. Longfellow's delicious simplicity, 'The footsteps of angels,' may not be mere moonshine.

When Jacob wakened from his dream, he said, 'Surely God is in this place!' It is at least the symbol of a profound truth. It does not matter how we conceive of God, —whether we picture Him as a gigantic man or let the imagination sleep, and rest in the awareness of an all-pervading Power to which we must attribute consciousness of some kind, and intention. But we must be careful to avoid any externalisation of God. He is not so much present as immanent. It is still a fatal error with too many of us that God is a sort of almighty mechanic who once made the world, and then, being disappointed, cursed it and drowned it, and began again only to find the failures of earth lengthening out to the graver failures of hell. That must all come to an end. It belonged to the child-

hood of the race, and to the human fairy tales and ogre stories of its grim nursery. God is within, everywhere within: He is the secret of the grain of sand as well as of the seraph's heart.

Thou art, O God, the life and light
Of all this wondrous world we see.
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn, Thy glories shine;
And all things fair and bright are Thine.

That might be the morning song of the humblest peasant going to his work from his homely village; and it might equally be the song of the loftiest angel amid the splendours of the New Jerusalem; and both peasant and angel might know nothing of a separated and external God. Both might know the inmost meaning of Jacob's dream.

Perhaps, if we were spiritually wise, we should know that the dream is true also in relation to human life. What if these homely relationships of husband and wife, parent and child, master and servant, lover and loved, tell of divine intentions? What if God is immanent in these also —ay, immanent in their very vicissitudes,—their hopes and fears, their joys and sacrifices, their burdens and their bliss! As we look out upon life, with all its pathos and significance, is it mere imagination that sees there the picture of Jacob's dream? Even the homeliest duties have God in them. Work, in the beginning of Biblical theology, was deemed a curse. We know better now. All needful work is true co-operation with God. And yet how many still need to realise that God has at least as much to do with the sweeping of the streets of London as with the harpings of angels in the New Jerusalem! And what a heaven upon earth we might have if we could only see it and believe it! What a glory it might be in the life of the homely housewife if she could see the angels of God ascending and descending upon her poor little domestic ladder which is a sort of treadmill to her! And what sacramental grace might come to the rustic in his fields, to the collier in the mine, to the sailor out at sea, to the engine driver and guard, to the lighthouse keeper, to the very sweep, if they could all see that God is behind all the necessary work of His world! What an eventful discovery it would be that would lead the toiler to say—'Surely God was in this place, though I knew it not'!

In this way our Spiritualism gives us the key to the rusty locks of life, and opens ways into the green pastures from every dusty road. And, right into the midst of life's battle-fields where, surrounded by evil conditions, we strive for justice, and for a successful life, comes the consolation that we never strive alone. But the eyes of the world have always been blind to this. It never sees God in the manger where the Ideal is born, nor in Gethsemane, where it endures its agony, nor at Calvary, where it is offered up; and we—he who writes these words and they who read them—seldom discern Him in *our* Gethsemans and Calvaries: but are always tempted to say with the old scoffers who vexed the Psalmist, 'How doth God know, and is there knowledge with the Most High?' And now, as of old, men ask dolefully, 'Where is your God?' But the soul that seeks and sees can always answer, 'He is here.'

FOR REFORMERS.—'I have known many a reformer to grow bitter and old before his time because he could not make people see in a few days what it required him years to arrive at. I have known many a preacher who thought the world was thoroughly bad because they did not suddenly accept his ideas, forgetting that he spent months or even years in studying. If the reform that we are interested in ought to be carried through, let us remember that God knew all about it millions of years before we were born, and He has never been in a hurry and has never gotten out of patience.'—REV. MINOT J. SAVAGE.

WHITE AND BLACK MAGIC.

An Address delivered by W. J. Colville in the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, Charing Cross, W.C., June 23rd, 1902.

Approaching the vast, comprehensive and intricate subject of Magic from the standpoint of honest inquiry into its profound mysteries, we need at the outset to clearly understand precisely what the term implies. In Dr. Franz Hartmann's long popular treatise on 'Magic: White and Black,' the reader is introduced to a very ancient view of the subject, which has been considerably lost sight of in the Western world during recent centuries. To become a magician in days of old was to have conquered sense entirely and to stand forth as triumphant victor over all earth-born and base-born proclivities. Four distinct varieties of magic are known to students of occult science, which are respectively designated red, white, grey and black, though only two out of these four varieties receive general acknowledgment among average writers upon the theme. Red magicians have always been extremely rare, for they must have passed the fiery test of the fourth initiation; having controlled successively sense, intellect, imagination and inmost affection, until they have become Masters, Adepts, Hierophants or Illuminati of the highest grade. White magicians have always been far more numerous, as this title rightfully includes all who have gained any considerable degree of conquest over lower appetites, though they have not yet by any means attained the sublime height of serene mastership over *all* terrestrial conditions. Grey magic is extremely common, as the term covers all partial use and partial abuse of psychic potencies and the large field occupied by those who practise some degree of spiritual ability from mixed motives, tending partly to self-glorification and partly to philanthropic ends. Black magic is unhallowed sorcery; the term includes all abuse of psychic endowments, and is most prominently mentioned in time-honoured treatises under the heading 'Witchcraft.' These four kinds of magic are always present in the world, though the highest is but seldom apprehended by any save the adventurous few who dare all things that they may possess all things.

Without offering the slightest disparagement to any honest exercise of what is generally termed 'mediumship,' it is necessary, in order to secure clearness of thought, to point out distinctly wherein the typical medium differs from the ideal adept. Any sensitive person who chooses to yield to outside influences can develop some phase or measure of mediumship, and it is often stated that at least one out of every seven average persons can show forth sufficient mediumistic ability to make it worth that person's while to encourage the expression of the faculty. Passivity is the main pre-requisite for successful mediumship; it is not necessary to awaken dormant will or arouse latent energy to become a pliant instrument in the hands of an outside intelligence, but to become a true magician one has to work industriously and patiently at the task of self-culture, and from this pursuit ninety-nine at least out of every hundred average persons distinctly shrink.

In those remarkable companion volumes, 'Art Magic' and 'Ghost Land,' introduced to the public by Emma Hardinge Britten more than twenty-five years ago, a great distinction is made between the 'good natural magician' and the average sensitive *lucide* or *somnambule*. The difference between them is quite easy to realise but there is certainly a nexus, a meeting place, between them; they are not mutually exclusive but polar opposites. Taking the greatest among famous musical composers as an illustration, we find as we study the biographies of such geniuses as Handel and Mozart that they were singularly precocious children, musically speaking, and that they also were indefatigable workers; by dint of persistent exercise bringing their inborn genius as near to perfection in forms of expression as seemed possible. The mediumistic side of these glorious musicians was their natural taste and love for music; the magicianian side of their performance was the fruit of their unflagging industry. 'God helps those who help themselves'

is a proverb that embodies the recognition of the immutable, universal law which places the crown of successful achievement on the heads of those alone who merit the distinction. In ancient days and amid the glories of Asiatic and African civilisations, all distinguished offices in Church and State were held jointly by men and women whose attainments along lines of magical development were at least exceptional. Thus arose, and thus continued, that abiding confidence in the divine authority of princes and prelates which to-day exists in name if not in fact. All the sacred literatures of the world teem with descriptions of the striking achievements of those true magicians, who could, and did, control the elements; not by changing law but by fully comprehending it. Take as an example those young Hebrew Nazarites, Daniel and his three comrades, whose appearance at the Court of Babylon is chronicled in the apocalyptic Book of Daniel. Those youths were not only historical, they were typical characters, and as types they are extremely valuable as subjects for contemplation. Evolutionists are continually boasting of man's superiority over every animal, for it is claimed that man is the highest product of evolution on this planet; and if so, why should it be incredible that this superior man, personified as Daniel, should control the kings of the forest, who always bow in complete submission to their genuine masters? Old tales of Nubia and Abyssinia which are quite well authenticated, give evidence that lions have been so subservient to human will that they have caught their prey and laid it in docile submission at a master's feet. The great interest attaching to the opening chapters of the Book of Daniel consists in the stress laid upon the extraordinarily exemplary life led by the four young visitors to the Babylonian Empire, which, in the days of Nebuchadnezzar and Belshazzar, was given over to sensuousness of the extremest type. Idolatry is adoration of sense without regard to aught beyond sense. A carnal life is an existence devoted mainly, if not entirely, to the accumulation of material wealth and the gratification of external appetite, and nothing contributes more to chronic sensuality than a life of indolent hedonism, in which the pleasures of the table hold inordinately high rank. All neophytes who are candidates for adepthood in the mysteries must regulate their outer living in obedience to a strict but not unnatural rule. A vegetarian diet is unquestionably superior to a diet composed partly of flesh; we have only to read modern English newspapers, such as the 'Manchester Guardian' of recent date, to learn that in Germany to-day the vegetarian youths are bearing off year after year the highest prizes awarded after trials of athletic skill and physical endurance which flesh-eaters could not successfully sustain. Not only, and not chiefly, need we gaze with admiration upon the physical prowess of those who live lives of the strictest temperance, for in the arena of mental and moral distinction abstainers bear away the highest prizes to-day even as they did in times of old. Perfect chastity is conducive to the greatest possible strength on all planes of human development, hence it is not to be wondered at that the vows taken by candidates for spiritual distinction are of a highly exacting order. A great fallacy is afloat to the effect that in order to become rulers among others we must follow the pace they set. This fatal delusion causes many promising young men and women to forego all opportunity for real distinction and sink to mediocrity.

There is a great lesson to be learned from a study of the two sorts of Imperialism—the true and the false. Spurious Imperialism is tyranny and despotism, as it means the physically stronger crushing the physically weaker, a policy which invariably and inevitably tends to the blotting out of the unjust Imperial power. Genuine Imperialism is something entirely different, for it signifies that right constitutes might, though sheer might can never constitute a genuine right. We can, and we certainly shall, shake off the yoke of despotism wherever it may exist, but we cannot shake off the yoke of real greatness, and we have no desire to do so. The braggart and the bully, the pretentious claimant for honours to which he is not justly entitled, may triumph for a little season but can only do so by a policy of intimidation; but against the rule of the genuine ruler there can be no successful revolt and no reasonable protest, for he rules by the force of his inherent mental, moral and spiritual

strength, precisely as the greatest of our artistes have won, and continue to hold, the esteem and honour of the populace. No act of legislation compels the English public to support the opera, or to contribute to the maintenance of famous vocalists or great instrumental performers, but those who are really great in any line draw crowds after them, and sway the masses by their genius, and possibly without their conscious will.

Much interest is now being taken in all that was formerly classed as magic, but few indeed are the practising magicians in our midst, because few indeed are they who are willing to comply with the conditions necessary to the evolution of magical ability. Sandow, the famous athlete, declared in his own publication, 'Sandow's Magazine,' May, 1902, that 'will power is the first essential in muscular development. It is mind that makes muscle.' Here we have the testimony of a gymnast whose statue adorns South Kensington Museum, and the fact that this doctrine is proclaimed from the gymnasium rather than from the metaphysical lecture hall adds immensely to its value as a practical testimony in favour of the prime essential of the magical doctrine, which centres in will-power and self-control. British travellers in India declare that the British Government is desirous of thoroughly investigating what has long been termed 'the Indian Secret Service,' which in the days of the Great Mutiny demonstrated its reality in many phenomenal and unmistakable ways, and British Army officials, many of them at least, are now quite prepared to discuss the problem of telepathy in sober earnest. 'Whatever you do you play into the hands of Brahmins,' is a sentence which not infrequently falls from the lips of those who know something of the magic of venerable India, which even in this late day shows vigorous signs of a by no means extinct vitality; but the magic of India has not saved it from famine, pestilence, and sword. The native rulers have seen their power taken from them and given into the hands of strangers; and it is to the Anglo-Saxon race that the world must look for the highest illumination in the coming cycle.

Materialism and Spiritualism can well be unified when both are understood, for the highest teaching concerning spirit and matter is that the former is the fatherly and the latter the motherly aspect of universal life; thus the ancient magical cross and the riddle of the Sphinx may yet receive intelligent interpretation. The Fraternity of the Rosy and Golden Cross is far more ancient than any exoteric historians can possibly imagine, as the secret of transmutation or the practice of real alchemy is the soul of chemistry and the vitalising element of all exterior sciences. This twentieth century is a period of rediscovery and of modern application of ancient knowledge, and all the interest taken in psychical research to-day is but an introductory step to far deeper and more important discoveries than any which have yet been prosecuted. The history of Modern Spiritualism, during the past fifty-four years is very chequered, and presents deep shadows as well as brilliant lights; and what has posed before the world as Occultism has certainly not been any freer from objectionable encumbrances. To be fair to the organised Spiritualists of America and other countries, it is but their due to declare that they have been extremely ready to denounce fraud in their own ranks, and have sometimes gone to intemperate extremes in public denunciation of dubious practices. Materialism has been especially a bone of contention, while all phases of physical manifestation have been severely, and not always unreasonably, criticised.

Our own position has always been one of consistent championship of the rights of sensitives, though we condemn the practice of fraud wherever it occurs; but so little is known of the laws governing the production of marvels that any hasty decision against an alleged medium should be regarded as at least a possible injustice.

We are now coming to realise that many of the phenomena formerly considered spiritistic are largely telepathic, and as we proceed with our studies of the power of the incarnate Ego, we shall find much light thrown on hitherto obscure and painful situations. It was the frequent custom of H. P. Blavatsky to produce illusory phenomena and test the sagacity of those who approached her by watching the

effect produced upon them; a practice still in vogue in various occult fraternities when placing inquirers under discipline by means of applying tests which some can pass while others fail entirely. The astral plane is no freer from illusions than the physical, and every inquirer into magic in any of its phases (and there is much *magic* intermingled with popular Spiritualism) must learn to discriminate between the spurious and the real. The candidate for prospective honours in a college of magicians would be placed at first in a position somewhat similar to that of an embryo clerk in a banking establishment, who might need to learn to discriminate between forged and genuine signatures, and between the paper of the Bank of England and the bogus contrivances of counterfeiters. If a young man in a position of responsibility and trust cannot detect a forgery or discover a clever imitation, he may, though thoroughly upright, bring much disaster to the house employing him; in like manner untrained observers of psychic phenomena, over-credulous, and also unduly suspicious people bring great discredit upon themselves and others by their painful lack of discrimination. While Spiritualists persist in using the phrase 'going under control,' and continue to speak of their unseen helpers or guides as 'controls,' but little can be done, except theoretically, to stem the tide of unintentional deception which accompanies the progress of spiritual manifestations; but there is wheat among the tares, and with all its cockle the field's harvest is not a total failure. The true magician seeks not to become a 'medium' but an 'adept'; but if he reaches the height of his desires he will be by no means excluded from the benefits, but only exempted from the penalties of mediumship, because he who gains control over his own imagination and can by the power of thought-projection create thought-forms, and eventually compel seemingly inert substance to obey him, can and does consistently co-operate with spiritual intelligences, some of whom are his superiors, others his equals, and others again his inferiors in development.

The first step on the path of magic is a trained will coupled with a disciplined expectation, and it is intensely interesting to note that the latest treatises on suggestion and suggestive therapeutics literally abound with ancient magical directions translated into modern English. Bernheim, Lévy, Liébeault, and many other famous European advocates and practitioners of suggestive, or psycho-therapeutics, are giving to the public formulae for constant use to aid in overcoming insomnia, neurasthenia, and many other nervous distempers which have their origin in mental disturbances, identical with the counsels of the oldest historic magicians; and these useful men do not stop with seeking to benefit health physically, they go far forward into the higher regions of character building, so that their instructions contain much valuable information on how to vanquish pernicious habits of thought, word, and deed by substituting noble habits in their stead. Constant reliance on outside aid and continual submission to extraneous guidance will never develop a magician, unless the guide be a master who gives counsel to the neophyte, who, by following the master's teaching, can attain eventually to the master's height.

The secret of magic is largely an open one, as the word means practically nothing other than final control over exterior nature as a consequence of having first controlled corresponding planes of nature within.

The miracles of the New Testament are superb instances of white magic because they are works of beneficence, not performed for the adept's self-glorification, but for the uplifting of humanity. The Book of Exodus, in its story of the plagues in Egypt, vividly contrasts the two great divisions of magic by suggesting that Moses and Aaron sought the liberation of a host of captives, while Pharaoh's emissaries endeavoured to perpetuate the reign of slavery. The crucial test was the power to heal. Moses and Aaron, while faithful to a high ideal, healed many sufferers, while the Court magicians of the Egyptian Emperor could only multiply those sufferings by their enchantments. When a Gospel story tells us that the Christ stilled the tempest that terrified his disciples almost beyond endurance, the record states that Jesus was asleep in the boat, enjoying such profound and tranquil slumber that his frightened associates had some difficulty in awaking him. Over a true

hierophant the elements exert no tormenting sway ; therefore, by reason of his own interior ability to govern the forces of nature in his personal economy, he can show forth that power in command over the same elements extraneous to his person, which have no power but to obey him. Though the long road which the magician has to travel is an arduous path, no truly sincere aspirant need grow discouraged, because the very desire and determination to succeed which inflame the heart and possess the intellect of the true seeker, give decided proof that he is already some distance on the road. The four great initiations must in all cases be taken singly in successive order. With the first step most people are at least theoretically familiar, for that concerns the discipline of bodily appetite alone. The second stage is more complicated, and the task is yet more arduous, for here one encounters, not the gnomes of earthly passion but the naiads or undines of the intellect—those fugitive thoughts which most people declare they have no ability to control. 'I cannot concentrate' is a painfully familiar statement which has to be rigorously answered by the teacher with 'You can, you must, concentrate.' As no exterior teaching, or extraneous guidance, can possibly suffice to accomplish a work which each individual must perform personally, it follows of necessity that each individual must translate extraneous suggestion into self-suggestion, thereby changing the phrase into 'I will, and I do concentrate.' Attention must be fixed on the work in hand so resolutely and so exclusively that during its performance no outside interest must be permitted to intrude ; but when a special exercise is over the mind may be beneficially let free, just as a school child who has attended perfectly to lessons during seminary hours is benefited by running into the playground and taking active delight in a new pursuit with which lessons indoors have no connection. All twitching, convulsive neurotic habits, including all waste of energy in purposeless gesticulation and hurried movements, must be rigidly forbidden in thought ere the outer life can prove one of dominance over circumstance.

To practise telepathy successfully it is absolutely necessary to focus thought where we have deliberately set our wills, and this practice is the 'Open sesame' to all further magical attainment.

Concerning black magic we have no wish to discourse, because this is only the perversion and inversion of a mighty force which can be safely used only with pure, benevolent intent. Though we may well study the practices of ceremonial magicians and turn such knowledge as we thereby gain to ends of useful service to our fellows, the slightest misuse of so great a power must bring disaster, and only such, to whoever travesties it. In this busy modern world it seems scarcely likely that very many people feel ready to devote themselves to such profound researches into the mysteries of the universe as marked the distinguished careers of such extraordinary men as Paracelsus or Eliphas Lévi ; still it must not be overlooked that there are many nooks and corners everywhere which offer admirable opportunities for such sequestration from the busy hum of the outside world as conduces most to full development of latent psychic possibility.

It is but fair to vindicate the name of Occultism, which is often referred to in reproach as though the custodians of occult science were a set of designing prelates who for their own aggrandisement shut up their mysteries in secret lodges, for fear the masses, becoming enlightened, should wrest the power from their presumptuous hands. It is but puerile folly to give ear to any such accusations, for Occultists are not concealers but explorers ; they delve into the mysterious recesses of Nature on the psychic side precisely as material scientists love to prosecute inquiries into the crust of the planet, which yields its treasures only to those who search diligently and patiently. Nature is herself the great Occultist ; she it is who conceals all in her mysterious bosom and unfolds her glories only to the tireless adventurers who dare much that they may learn much. Occultism, again, is vindicated in the career of every great author, sculptor, painter, or musical composer, who must work in secret solitude to produce that which shall ultimately be exposed to the admiring view and tend to the edification of the myriad observers. Whatever is great in execution is an embodied expression of

some thought which has taken long to reach maturity. Concentration of thought and riveted attention upon an elected goal will ever prove indispensable to great achievement. If we care enough for anything to earn it we can win it, and when we have won it it will prove our blessing or our curse exactly in accordance with the use or misuse we deliberately make of it.

Students of Nature's hidden forces and the law of their continuous operation may derive much enlightenment even from the study of objectionable witchcraft, because there is not a phase of the blackest sorcery which cannot be turned right side up and made useful for the blessing and healing of humanity. Let the student set up a figure of one who is in trouble and has appealed to him for aid—an ordinary photograph will suffice—and address the real person through the aid of this representation, precisely as those who employ images intelligently use them as aids to concentration only, never imagining them to be the real intelligent entities with whom they are seeking to hold communion. Let him send his best thoughts, purest wishes, and noblest expectations to such as he thus seeks to hold intercourse with, and thereby to greatly bless, and he will soon discover that he will become proficient ere long in the intelligent and beneficial employment of telepathy, which now is, and ever has been, the chief agent for accomplishing the mysteries of magic.

When the mind is well balanced, the aspirations noble, the body healthy, and the life generally well ordered, any desired experiments may be safely undertaken ; but if any of those requisites be absent, wisdom counsels that the would-be candidate forbear for a time. But if, during a period of forbearance from active participation in occult experiment, the aspirant attains to the harmonic state, his forbearance may soon terminate, and he can then safely address himself cautiously, aspiringly, and earnestly, to peer behind the mystic veil and solve some portion of the riddle of the universal Sphinx.

BIRD PHENOMENA.

Birds have always been associated with Spiritualism. An early recollection of mine is to the effect that a cousin, who afterwards turned out to be a 'remarkable psychic,' claimed to have been disturbed, while she was sleeping with a young lady friend, by the fluttering of a bird against the window. That night my father died in London.

Soon after I was married, I was sitting alone in the dining room, thinking about going to bed, when I heard a noise like a bird flying about the room, but I could see nothing. The cat, which was asleep on the hearthrug, sprang up and ran round the table in direction of the sound, as if she could see something, when the sound ceased as if the bird had settled on a picture. The cat jumped on to a chair underneath, intently looking up to the top of the frame. There was nothing visible there, but for my own satisfaction I got on to the chair and felt along the top, but could find nothing. I had had, at this time, no experience of Spiritualism beyond reading Mrs. Crowe's 'Night Side of Nature,' but having heard my cousin speak of 'omens' that had occurred to her at the time of the death of her relatives, I remember saying to myself as I was going up-stairs to bed, 'This is very strange—I will notice if anything takes place.' I had not long to wait, for early in the morning we were awoken by a rapping at the door, and were informed that our child, who was sleeping with the nurse-maid in a room above, was dead. The child was seven months old and had been perfectly healthy from the time of birth. The girl said she fed the child as usual when she went to bed, and when she awoke in the morning she found it lying dead by her side. There was nothing to indicate that the child had been laid upon, and the doctor ascribed its death to 'apoplexy.' The occurrence upset my wife so much that she was never herself after it.

Soon after this, my wife's sister, who was residing in Eastbourne, had a child ill and was hopeful of its recovery. One morning, however, as she was lying in bed, she saw what she took to be a pigeon fly around the room and make its exit through the window, the window not being open. This induced the young mother to regard the occurrence as an unfavourable omen, and she gave up

hope of the child's recovery; her fears were not without foundation, as the little one died shortly afterwards.

An occurrence of recent date has struck me as remarkable, although I do not necessarily attach anything of an 'occult' character to it. It is simply this. I was sitting alone, eating my dinner at noon time, the window being a little way open at the top, when a small bird flew into the room and sat quietly on the mantel-shelf behind me. On finishing my repast I rose to get some crumbs for my visitor, but it incontinently flew away and went out of the window through which it had come, and I never saw it again. The point is that I never had an experience of the kind before, and it happened on my birthday, August 17th.

ROBERT COOPER.

Eastbourne.

A NEW SYSTEM FOR SPIRIT MESSAGES.

BY PRINCESS KARADJA.

Table-tilting, though an old-fashioned, is yet a valuable method of communicating with our friends behind the veil. The gift of automatic writing is not given to everybody, but most people can—if they try patiently—succeed in getting the table to move. The great drawback is naturally the extreme fatigue which results from having to repeat the long alphabet over and over again.

I have no doubt that many Spiritualists who in the home circle try to exchange a few loving words with their departed friends, will be pleased to hear that I have lately invented a new system, which considerably abbreviates the tedious task of calling over the alphabet.

After having given it several months' trial, I find it to work extremely well. I have taught this new method to several friends in Sweden and Germany, who have thus obtained excellent results. In fact this new system works so well (when one is used to it) that I have been able to obtain one hundred and fifty pages (in octavo) in two months! These communications, which contain some splendid tests, are very valuable to me, and I am deeply thankful to be able to communicate with my friends on the other side whenever I please, in such a simple and easy way.

I shall now explain, as clearly as I can, the method I use. I divide the alphabet in four quarters:—

- I. From A to G.
- II. From H to N.
- III. From O to U.
- IV. From V to Z.

I say slowly—one, two, three, four, and the spirits indicate with a rap in which quarter is the letter they want. Knowing this, I have only seven letters to enumerate instead of twenty-six. (Twenty-eight in the Swedish alphabet.)

But the economy of time is really still greater; when one is accustomed to the method, one needs hardly ever to spell out all the letters of the quarters indicated. One knows what vowels there are in each group. Suppose a word is spelled out and a vowel is wanted—the indication of the group is sufficient; instead of saying A. B. C. D. E. F. G., one merely says A. E., the spirit indicating which of the two vowels in the group is required.

I think the best plan for those who want to try the system would be to explain it *aloud* to the spirits. It is only the more advanced ones who can read human thought; the less developed have to be spoken to before understanding what we want them to do.

It is rather strange to notice how fluently some of them communicate almost at once, while others have great trouble to grasp what they must do. How would the upholders of the animistic theory explain this? If the 'subliminalself' has *once* understood a fact, how can it be ignorant of it five minutes later—soon again to recover the lost knowledge?

It really seems more sensible to believe that the unknown operators are incarnate beings on different levels of intelligence.

If my system is tried in some English circles I should be very pleased to hear whether it gives satisfaction.

Bovigny Castle, Belgium.
July 1st, 1902.

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.

Astrology and Public Events.

SIR,—While sharing your reserve as to astrology, I would note that the coincidence in the case quoted on page 313 ('LIGHT' for July 5th) is even more striking than appears from that article.

From the 'Times Weekly Edition,' of June 27th, I resume the account of the King's illness given by the 'Lancet.'

'On Friday, June 13th, His Majesty the King, towards the evening, was suffering from great fatigue. . . . Saturday, June 14th, he complained of abdominal pain discomfort. . . . On Saturday, at midnight, he complained of abdominal pain, and a feeling of distension. . . . On the afternoon of Sunday, His Majesty had a chilly fit, which in all probability amounted to a rigour. On Wednesday, the 18th, His Majesty was seen by Sir Frederick Treves, and this point in the clinical history of his disease is one of the highest interest to medical men. . . . in short, there were symptoms of perityphilitis. But during the following Thursday and Friday all these ominous symptoms had disappeared. On Saturday it was believed that the King was on the road to rapid recovery, and that he would be able to go through the Coronation ceremonies.'

It was not until Monday evening that the doctors began to be again suspicious, and at 10 o'clock on Tuesday morning (June 24th), the urgency of an operation was explained to His Majesty.

The article by 'C. C. M.,' dated June 6th, and published in 'LIGHT,' for June 14th, contains the words: 'The only disquieting testimony (whatever it may mean, or whatever it be worth) meets us at the moon's first quarter on the 12th, governing the then ensuing week. This is the position of Uranus, who threatens some sudden or unexpected event of a sinister character, exactly on our Meridian. . . . This doubtful menace of some unforeseen cloud or catastrophe in the middle of the month.'

The coincidence may thus be stated: The medical record of the King's illness begins the day after this unpropitious first quarter. The period of treatment continues for a week, and by full moon (June 21st) the danger is thought to be over. The emblems for the 21st and 22nd are indicative of festivity, and as a matter of fact the festivities have taken place, and continue to do so, in spite of the postponement of the central event. Now our prophet could not do better than work out the positions from the first quarter in August to the full moon of September.

'Is this Occultism or Mediumship?'

SIR,—I notice in 'LIGHT' of July 5th that Dr. Helen Densmore, under the above heading, quoted several statements attributed to a Dr. de Sarak, 'occultist and adept, and professor of the sixth sense,' to the effect that the 'sixth sense in man is a latent and undeveloped force,' and that it was this force that was employed to raise 'the huge stones in building the Great Pyramids,' and that the same force 'brings the bird from the egg' and 'gives man the power of rising and floating in the air.' Permit me, as an occultist and adept in psycho-mesmeric and other allied sciences, a veteran observer of spiritualistic phenomena, and in the interest of genuine science, to enter an emphatic protest against these irresponsible statements. As regards the Pyramids, it is well-known that the stones were scientifically quarried from the solid blocks of stone on the adjacent sides of the Nile, and subsequently moved to the edge of the river, fixed on appropriate rafts, floated down the stream, and then elevated into their proper positions. Surely it is far more probable that they were raised by mechanical means than by the 'sixth sense force'—whatever that may be—as claimed by Dr. de Sarak—if he has been correctly reported. The other statements are, in my opinion, equally unsupported by evidence and equally incredible.

BERKS T. HUTCHINSON.

Mrs. Besant's Brighton Lecture.

SIR,—Mrs. Besant is well able to defend her own utterances, referred to in 'Notes by the Way,' in 'LIGHT' of July 12th; but in the meantime, permit me to say how I read them and how I think they should be read. 'The child born in a slum, as a rule has no opportunities to rise, and is foredoomed to a life of crime; another, born in more favourable circumstances, as a rule has the opportunity to rise to a glorious career.' The error comes from taking the reported *letter* and not the *spirit* of her words. If I err, Mrs. Besant will correct me, but I think her meaning is self-evident.

I. G. OUSELEY.

Psychic Photography.

SIR,—I am glad to see in 'LIGHT' of July 12th, page 336, that 'C.' has given his experiences with Mr. Bournnell in psychic photography, and it is certainly a remarkable coincidence that the photographs got on his plates are to a large extent similar to those got by me, with this important exception, that I took no plates with me, while 'C.' did, and also marked them. My mind is quite open on this subject, as I am aware of the great diversity of opinion regarding psychic photography even among good Spiritualists. My previous experiences in 1890 and 1893 took place in my own home and under my own conditions; and there was present at all the seven sittings in 1890 a good amateur photographer. What I wish, however, in the meantime, to point out is that, as formerly detailed, I have seen in the possession of a friend—a professional gentleman of high standing—several spirit photographs taken by him during the past year in which both Mr. Bournnell and his wife were the sitters, and my friend the operator throughout, with plates provided and marked by himself, and which were never in the possession of Mr. Bournnell.

'C.' is slightly mistaken. I had only one séance with Mr. Bournnell—the first was with Mrs. Treadwell; and as regards my experiences with her, the Editor of 'LIGHT' has been good enough to allow me to detail them at considerable length; and with all due submission, I consider him a better judge than 'C.' of their evidential value. To me all my sittings with this veteran medium have been most convincing and satisfactory, because she is quite a stranger to my surroundings, and the tests got by me have been, in my judgment, overwhelmingly convincing. Psychic photography has little charms for me, and no notice of it would have appeared had it not been for the other communications which followed and are now being detailed (it may be with too great proximity for some people) in these columns.

'AN OLD CORRESPONDENT.'

A Protest.

SIR,—At the request of the members and friends of the Preston Spiritualist Society, I beg to forward you a copy of a resolution unanimously adopted by the congregation on Sunday evening last:—

[COPY.]

It was moved by Mr. Marklew, seconded by Mr. T. Banks (vice-president), supported by Mr. J. Whittaker (president), and unanimously resolved: 'That we, the members and friends of the Preston Spiritualist Society, in congregation at the Weavers' Hall, Preston, while sympathising with every legitimate effort which has for its object the purification of the Spiritualist platform, and the securing of increased ability and general fitness of spirit mediums and platform workers, desire to register our protest against the action of the Spiritualists' National Union in its adoption of the bye-law (d), which deals with the "examining, qualifying, and certificating" of spirit mediums and lecturers, and vests in the Council the power to permit, or to prohibit, the expounding of any tenet or public advocacy of any opinion, inasmuch as we consider the exercise of such power to be an unwarrantable and unwise interference with the rights of free thought and free expression, which said rights we desire to maintain as the only effectual means for the discovery and diffusion of truth.'

I trust that other societies will follow Preston's example, and emphasise their repudiation of the proposed Inquisition.

ERNEST MARKLEW.

1, Waverley-road, Preston.

Are Animals Immortal?

SIR,—I think that for plain, straight assertion, unsupported by a line of proof, the remarks of Dr. Peebles, quoted by 'R.B.', are the boldest. It is well that Spiritualism has a better foundation than Dr. Peebles's plea that animals are not immortal. If the statements of mediums on some questions are reliable, we have good testimony that animals do live after earthly death. If we cannot rely on their assertions on this point, I think that it follows that we must not rely on any of their statements.

I myself have heard a medium, Mrs. Yarwood, describe to the life a dog as lying on the rug in my chamber; which dog had been dead and buried six months before; and of which she knew nothing.

This is a point (the immortality of animals) which cannot be decided by argument. It must be settled by actual proof. Is it not a proof of continued existence when a man of undoubted sanity sees the wraiths of animals, which meet him unexpectedly? We consider it a proof of man's immortality when we see his ghost, or wraith; why not take it as a proof in the case of an animal? Man's superiority over animals is only a question of degree. Man and animals,

down to microbes, have physical bodies, mentality and volition in varying measures.

This we can prove by their actions. That animals have no souls or spirits is beyond our reason to prove. We have no proof that animals do not worship a superior being. So far as our reason tells us what the total composition of man is, so may the composition of an animal, a microbe, be.

The survival of the spirits of countless insects is with some a difficulty; it is not with me an insuperable one. Suppose—this is not an assertion—that when a microbe dies its spirit goes to a reservoir of *spirit stuff*, to be again worked up for higher organisms. This progression of spirit matter may go on evolving till it reaches a stage of *individuality* and separateness; when it ultimately becomes encased in, or attached to, the human body. In this case the countless number of animal lives serve as maturing germs for the cultivation of spirit matter, and are as useful as the worms which, according to science, prepare the earth for the benefit of plants. This theory does not advance a demonstrable proof of the immortality of animals; but it presents a working theory. The fact that some spirits say they have never seen an animal spirit is of no value. I have never seen a ghost or wraith, but many people have seen one. All spirit beings have not the same experience, therefore their negative experience is of no moment. We have to fall back on the positive experiences of our mediums both for information concerning human as well as animal entities beyond this life.

JOSEPH CLAYTON.

A Séance with Mr. J. J. Vango.

SIR,—Being on a visit to London I attended a séance at Mr. Vango's house for the first time. I had not the pleasure of knowing Mr. Vango, but from the first I had the feeling of being quite at home. People began to drop in and when it was time to begin the séance we were six besides the medium. We sat in a semi-circle without contact, and Mr. Vango was soon 'controlled.' After greeting the company he drew his chair up to each individual in turn, and psychometrised their surroundings in a remarkable manner. To one sitter he described a young man about twenty-six who had been shipwrecked and drowned in mid-ocean. The ship went down with all hands in a fog at sea and this young man was one of the crew. The medium described the scenes before and after the occurrence, and the person to whom the description was given recognised the spirit as a friend of his mother's and admitted the accuracy of the statements made in every particular. When he came to me the medium began to describe a man about seventy-five who was sitting playing the organ in a church, but I could not recognise the spirit. He also said there was an old gentleman present, and the clear description which he gave was that of an old friend who passed over some time ago. The medium said that he got the letter 'W.' This was correct. When I asked if the spirit knew where I had been that day, he nodded 'Yes'; then I gave him the message which his son (rather in joke) told me to give him if he came, and the spirit seemed amused too. I gave the medium a ring which I took from my finger, to see if he could tell me anything concerning it. Remember, the sitters were all strangers to me and I had never seen Mr. Vango before. He began by describing the gentleman to whom the ring had belonged, very accurately, even to his peculiar laugh. He then thanked me on behalf of the spirit for work I had done for him: and then described how he had lost the use of his right leg. He also told me that he passed over two years and four months ago. It was as a matter of fact two years and six months. This slight error is one that could easily occur, as the measurement of time is a spirit's great difficulty. Some two years ago this spirit first made himself manifest to me through another medium, and I asked him if he recollected the occurrence. He answered that he remembered it perfectly and after promising me to come again at a future time he withdrew. Other matters were spoken of that interested me very much, and I consider the séance was a very successful one.

C. D.

Battersea Spiritualist Lyceum.

SIR,—Kindly allow me to thank those friends who so kindly responded to our appeal for help to enable us to give the children their usual day's outing into the country. I have pleasure in acknowledging the following contributions: Per Mrs. Puckle, £1 3s 6d.; Miss Doncaster, £1 0s. 1d.; Mr. Turner, 16s. 6d.; Park collections per Mr. Adams, 14s. 11½d.; Mrs. Boddington, 13s. 9d.; Miss Morris, 13s.; Mr. and Miss Imison, 11s.; Miss Hayward, 10s. 2d.; Mr. Wyndoe, 9s. 6d.; Mr. Donnelly, 6s.; Frank Imison, 6s.; Mr. Williams, 3s.; half proceeds from 'LIGHT' and 'Two Worlds' appeal, Mr. Ainsworth, 2s. 6d.; per Mr. Wyndoe, 10s.

Thanking you in anticipation.

J. MORRIS,
Secretary.

Reincarnation.

SIR,—Everything that 'Lux' says in his article in your issue of June 7th may be perfectly true, but there is one pivotal sentence. In speaking of the necessity of acquiring good instincts in place of bad ones, he says: 'And according to Eastern wisdom the only process by which this change can be brought about is reincarnation.' The whole argument, then, resolves itself into this: 'Is it necessary for the Ego to return to the earthly plane in order to acquire new and better instincts, or can this end be attained on other planes of existence?' To win his case 'Lux' has to prove the former. The opponents of reincarnation affirm the latter. An assertion is not proof. Will 'Lux' kindly give us more light?

A. K. VENNING.

Los Angeles,
Cal., U.S.A.

Mr. J. J. Morse Testimonial Fund.

SIR,—Allow me to thank the friends of Mr. J. J. Morse for subscribing to the above fund, and for their many kind expressions towards our esteemed worker. The following is the full list of subscriptions that I have received: James Robertson, £3 3s.; Andrew Glendinning, £1 1s.; H. Hawkins, £1 1s.; Geo Spriggs, £1 1s.; E. Dawson Rogers, £1 1s.; W. H. Wood, J.P., £2 2s.; Miss MacCreadie, £1 1s.; W. T. Cooper, £1 1s.; E. W. and (Mrs.) M. H. Wallis, £1 1s.; Leigh Hunt and Miss F. Cooper, 10s.; The Misses Withall, £1 1s.; H. Withall, £2; C. A. Maitland, J.P., £1 1s.; T. Everitt, £1 1s.; Junior Spiritualists' Club, £2 2s.; Lancashire Mediums' Union, 10s.; S. J. Watts and Miss Barron, 10s.; Rev. J. Page Hopps, 10s.; Mrs. Finlay, 5s.; F. Spriggs, 5s.; Horace A. King, 5s.; H. Upton, 2s. 6d.; A Friend, 2s. 6d.; A Friend, 1s.; John Venables, £1 1s.; Mrs. Lydia H. Manks, £1 1s.; H. P. Perkins, 10s.; Mr. Applegarth, 5s.; J. H. Bunn, M.D., 5s.; W. Piggott, 5s.; Mr. Willsher, 4s.; Mrs. Towns, 5s.; Mr. Cooper Butler, £1 1s.; Mr. Dudden, 2s. 6d.; Mrs. L. M. Doone, 5s.; J. J. Meyrick, 10s.; Dr. A. Wallace, £1 1s.; Mrs. Brinkley, £1 1s.; E. Adams, 10s.; G. Colbeck, 2s. 6d.; Mrs. Marchant, £1 1s.; J. T. Davis, £1; Mrs. Jamieson (per Miss MacCreadie), £2; E. H. Sparkes, 5s.; Mrs. Kenyon, 5s.; Miss Rosoman, 5s.; E. Bertram, 10s.; Mrs. J. C. Ward, 5s.; Trego Gill, £1 1s.; Mr. and Mrs. Godden, 10s. Thanking you for making it so widely known.

GEO. SPRIGGS.

2, Dawson-place, W.

MR. W. J. COLVILLE'S FAREWELL LECTURES.

Mr. W. J. Colville's farewell lectures in London, at 22, University-street, W.C., on Tuesday, July 8th, were attended by audiences far too numerous for the accommodation at disposal. Both lectures dealt largely with the law of prophecy and the limits of prediction. A bright, broad outline of the new epoch on which we are just entering proved highly entertaining as well as deeply suggestive. After the evening lecture refreshments were distributed, following a delightful address from Mrs. Joseph Wallace, who, as Miss Chandos, was often on the platform of Langham Hall with Mr. Colville in the early days of his public lecturing. After the repast several friends testified to the benefit they had received during Mr. Colville's latest lecture courses in London, and all expressed the hope that only a few months would elapse before the lectures could be resumed to still larger audiences. Dr. Wallace, Mrs. Paulet, and Mrs. Lewis made graceful speeches and presented Mr. Colville with a handsome braid of beautiful hair tied with red, white, and blue ribbons to symbolise Anglo-American good fellowship and as an emblem of continuing prosperity. The recipient of this kind gift answered several questions relating to special psychical experiences and also improvised an appropriate farewell poem. Mr. Colville lectured in Salford Spiritual Church on Wednesday and Thursday, July 9th and 10th, to large and highly appreciative audiences. Mr. A. W. Orr made very kind references to the speaker's useful work in many countries, and Mr. Rocke, the gifted pianist, rendered charming music. Numerous questions were asked after each lecture and an impromptu poem delivered, which elicited much applause. On Friday and Saturday, July 11th and 12th, Mr. Colville addressed fine audiences in the Spiritual Church, Blackpool; and on Sunday and Monday last he was greeted by splendid audiences in Daulby Hall, Liverpool.

C.

MRS. WILLIAM PAULET, of 21, South Molton-street, Grosvenor-square, W., begs to intimate to her friends and clients that she will leave London for America on July 26th, and hopes to return in the beginning of October. Private appointments and seances will be given as usual till two days prior to her departure.

SOCIETY WORK.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard gave a trance address on 'Love.' Meeting on Sunday next, at 7 p.m., prompt; séance afterwards.—W. K.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. A. Peters gave an address on 'Inspiration' and 'Triumph,' the two subjects being chosen by the audience. Clairvoyance of a very convincing character was afterwards given. On Sunday next, at 7 p.m., Mr. H. A. Gatter, vice-president, will give an address and clairvoyance.—N. RIST.

TOTTENHAM.—193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—Mr. E. Whyte answered ably a variety of questions from the audience, which indicated that the practice of giving an evening occasionally to dealing with difficulties is a useful one. On Sunday next Mr. George Cole will explain how and why he became a Spiritualist.—W. F. L.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last Mrs. Barrell gave a very nice address on the text, 'In My Father's House are Many Mansions,' which was much appreciated; she also gave good clairvoyant descriptions. On Sunday next, Mr. R. Boddington will deliver an address, and on Friday, Mr. Davis. 'LIGHT' on sale.—A. J.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. J. Morse delivered an eloquent trance address on 'The Dead Man's Gospel,' which was much appreciated by his hearers. As this was the last address that 'Tien' would give before his medium set sail for Australia, it was reported and will be printed in the next issue of 'LIGHT.' Miss Morse sang 'Beloved, it is Morn.' On Sunday next, at 7 p.m., Mr. E. W. Wallis will reply to written questions from the audience.—COR.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last, Mr. Fielder and Mr. and Mrs. H. Boddington took for their subject: 'How to Communicate with Holy Ghosts.' The speakers traced the line of communication from the prophets through the apostles to the Spiritualists of to-day. Mr. Rhodes contributed a violin solo. On Sunday next, Mr. D. J. Davis. Thursday, at 8 p.m., Mr. Howes, clairvoyance. Friday, at 8.15 p.m., Mrs. Boddington, psychometry.—B.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday last a good address was given by Mr. H. Brooks on 'What the World owes to Spiritualism.' He claimed that we were most indebted for the certainty which it gives of the continuity of life and the blessedness of spirit communion. Mrs. Hodder's solo, 'O rest in the Lord,' was very ably rendered. Mr. Imison presided. On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meeting in Battersea Park, and at 7 p.m., Mr. Preyss. On Tuesday, at 7 p.m., Band of Hope; and on Thursday, at 8.30 p.m., public séance.—YULE.

PECKHAM-RYE.—On Sunday morning last the Rev. Waldron addressed an audience of over one thousand persons on Spiritualism. After a few harmless little jokes he dealt fairly with the subject, and the people were evidently much interested. Mr. Claireaux, the indefatigable secretary of the South London Spiritualist Mission (Chepstow Hall), accepted the invitation of the Rev. Waldron to put the other side, and in a clear and lucid manner quoted from the Bible and related his personal experiences of spirit manifestations. On the whole the greatest friendliness was maintained throughout the discussion, and in the Rev. Waldron we found a fair, courteous, and honest debater.—FIAT LUX.

PECKHAM.—THE LONDON SPIRITUALIST MISSION, CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, Mr. Adams (president of the Battersea Mission) dealt tersely with the subject, 'As a man sows, so shall he reap,' in the light that only Spiritualists understand and can explain. A novice from the Battersea Mission gave a trance address relative to the state of mind of those who enter spirit life. At the after-circle several mediums gave test evidences of spirit presence. On Sunday next, at 11 a.m., public circle; at 6.45 p.m., trance address by Mr. McDonald; at 8 p.m., public circle. This Mission is supported entirely by free offerings.—VERAX.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last, Mr. D. J. Davis gave an address based on the record of the Transfiguration of Jesus. The speaker pointed out the anomalous position of those Christians who deny the possibility of the occurrence of such phenomena at the present day. Mr. H. Belstead presided over a very pleasant meeting. On Sunday next we shall celebrate our fourth anniversary. At 3 p.m., several friends, including Mr. Thomas Everitt, will speak, and at 7 p.m. Madame Florence Montague will kindly give her services and will speak on 'The Religion of the Twentieth Century,' and answer questions. Madame Nellie Cope will sing. On Monday a social meeting and dance will be held, and on Wednesday a business meeting.—A. J. C., Cor. Sec.