

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,222.—VOL. XXIV. [Registered as]

SATURDAY, JUNE 11, 1904.

[a Newspaper.]

PRICE TWOPENCE.

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## NOTES BY THE WAY.

Dr. Hunter's sturdy plea for thought, based upon the perception both of man's right and duty, must be pushed home in every direction, not recklessly but resolutely. We must quietly challenge everything that claims authority, and ask for its credentials: and what is called 'Revelation' must be no exception. We thoroughly agree with the following, from 'The Herald of the Golden Age':—

All inspired truth in the past has been communicated to the world through *human* instrumentalities, and preserved through *human* agencies. This has rendered it liable to vitiation. Those to whom it has first come, having no previously written standard with which to compare it, have been of necessity compelled to judge *for themselves*. Why should their judgment be considered infallible, more than our own? Were the semi-barbarous Hebrews whom Moses led out of Egyptian slavery any better qualified to judge of the value and source of his inspirations than are we? Were the first receivers of Christianity, educated as they had been in Jewish ritualism and Pagan superstition, more competent to estimate the teachings of Jesus and the writings of Paul than any other people can ever be? Yet they were called upon to 'judge of themselves what was right'—to 'prove all things and hold fast that which is good.' They doubtless did the best they could with the light they had; but does that absolve us from the responsibility of doing the same for ourselves, or make their decision any more binding upon us than ours will be on coming generations? Not one whit. We cannot, then, rid ourselves of the responsibility of distinguishing for ourselves between truth and error, if we would.

'The Crank,' which calls itself 'An Unconventional Magazine' (London: C. W. Daniel), is not a bad notion. To justify its title, however, it ought to be every way in advance,—in spiritual knowledge, in scientific insight, and in prophetic power. To challenge Society as a Crank, and to live up to that, is a very serious thing: and, in the absence of the necessary knowledge, insight, and power, the claim becomes simply ridiculous; for 'Cranks,' as a rule, are the pioneers, the seers, the prophets; and herein they may be classed with 'heretics' and 'rebels' who are nearly always in the right—but 'before their time.'

A writer in a late number of 'The Crank' discourses prudently of the Egoist. He says:—

I met a man the other day who said he believed in the Sovereignty of the individual—and God help the man who stood in his way. He was, I suppose, an Egoist, a budding Superman of the Nietzsche school—but he didn't impress me. In spite of Mr. Bernard Shaw, I am old-fashioned enough to prefer the Golden Rule to the Egoist motto,—'Every man for himself.'

To preach Egoism is to talk Tiger-language, which was well enough while we were in the jungle and had fangs and claws. But we are growing out of that sort of thing, and we even feel compelled to invent humanitarian excuses for the brutalities of war and vivisection. Thank God we have so much shame.

Egoism is born of ignorance and fear, and is the father of hatred and cruelty. It is based upon the idea of separateness, an idea that is pure illusion, as scientists are slowly realising—prophets realised it ages ago.

Evolution leads up from the illusion of separateness to the reality of unity. So the Egoist is a fossil; only, of course, like a fossil, he doesn't know it.

A story of infinite wildness is that told by Jean Delaire, in 'Around a Distant Star' (London: John Long). It confessedly follows in the footsteps of Flammarion and turns upon the projection through space of an electrical projectile containing two amazing adventurers. The whole thing is monstrously impossible of course, but the book has merit as an experiment in highly sensational 'word-painting,' and riotous romance. The work is prettily illustrated, but of course the illustrations, though pleasant, are meaningless. Still, though, from the point of view of science the story is a mass of sheer impossibilities, it has many shrewd, thoughtful and even beautiful passages, and some curious speculations concerning Christ. But we really do not care for this literary dram-drinking.

'Modern Astrology' reprints the following significant Horoscope of the Emperor of Russia, from 'Borderland' for April, 1896:—

HOROSCOPE OF NICHOLAS II., EMPEROR OF RUSSIA.—Mars lord of the eighth, some violent influences of his come into force at (the age of) thirty-five (1903) and subsequently. At thirty-five the Sun is directed to Mars *in mundo*, and in Zodiac converse. At thirty-seven (1905,) the Sun is in parallel Mars, Zodiac converse. At forty (1908,) Mars, by progressive secondary motion, arrives at the Sun's place in Radix in the Mid-heaven. This is very evil, falling on such a prominent point. In the same year Saturn is stationary on the Moon's place.

Let us now glance at the nativity of the Empress of Russia. It will help to throw light on the subject. She was born on June 6th, 1872 (I have not ascertained the hour). Like Queen Victoria she has the Sun and Moon conjoined in Gemini, showing advancement, and her Jupiter is with Uranus in Cancer, signifying unexpected good fortune, gain by bequest, &c. But the Sun is in conjunction with Mars, and in parallel to Mars and Saturn; and these denote *death of the husband*. Now it will be found that from about thirty-two to thirty-eight, (1904-1910) the Empress has her Sun directed to the opposition and parallel of Saturn. By secondary motion, also, Venus opposes Saturn. These aspects are terribly significant. They imply sorrow, bereavement and deep affliction. The Tzarina's worst period seems to be from thirty-two to thirty-six (1904-8,) corresponding to thirty-six to forty years of age in the case of her husband—the very time at which he is under dangerous aspects of Mars!

We may conclude, therefore, that about that time Nicholas II. will depart this life. Let us hope that bodily illness, and not violence or the weapon of the assassin, may bring about his end; but the directions of Mars are far from reassuring, and do not countenance this hope. From the position of Saturn in the fourth, it is certain that the close of the Tzar's life will be very





*From a photograph by*

*Wisted & Co., Baker Street.*

**MRS. J. STANNARD.**



unfortunate and that his reign will end in gloom. The martial influences in his horoscope, from thirty-five onwards (1903), will involve Russia in war.

We have too long delayed our word of welcome to Mr. James Macbeth's pamphlet, 'Sleeping and Waking' (London: Morton and Burt). It is a reprint from 'The Song of the Cross,' and will be valued by those who appreciate its peculiar note of vivid rapture. But, within the rapture, there is thought, and the 'sweet reasonableness' of a consoling faith concerning the outcome of discipline and cleansing and pain.

It has been confidently affirmed that a well-known American medium has visited, in spirit, the planet Mars. We should have been more disposed to be hospitable to the claim if the lady had refrained from saying: 'Occasionally I passed by one of the planets, but the passage was so rapid that the planet seemed like a streak of light. The time of transit was only a few seconds.'

Will the medium kindly tell us which of the planets were passed on the way to Mars?

#### SPIRITUAL PRAYERS.

(From many shrines).

Our Father! Thou living Source of life and light! Divine and perfect Good! From the midst of earthly darkness Thy children seek Thy light. Enshrouded in mystery and ignorance, they seek Thy knowledge. From the midst of death and change they would realise Thy life and unchangeable light. O God, to whom all the nations turn with many deep and solemn words of praise, may we believe that Thou art with us; that Thy presence is as near to every heart as its own pulsations; that Thou art the God of all Thy children, enfolding us in Thy perfect love, even as a parent protects and loves his child. We strive to know of Thy truth; we would seek to fathom the laws of Thy infinite Universe, that we may know those successive stages of being that lead up to perfection and Thee. The flowers have knowledge of Thee, for they blossom in the wilderness and shed forth their sweetness on the desert air. All Nature is aware of Thee, for she is alive with the voice of Thy spirit, and Thy presence is mirrored forth in all her forms of being. The earth leaps up to joy and life beneath the radiance of the smile of day: so should the soul of man, imbedded in darkness and immured in materialism, give forth the life and blossoms of the spirit beneath the glow of Thy life. Thou hast planted within us the germs of truth, of beauty, of goodness, of love, of perfection: may they grow until the earth shall blossom as a garden of perfect loveliness; until all thoughts of envy and hatred and malice shall cease; until man shall know his brother man and think of him with loving-kindness, and until all shall minister to one another even as the angels, and this earth is made one with them. Spirit of life! may we triumph over death—over all fear and trembling; may we stand before Thee in the full confidence of Thy love, and reach out our arms for help, knowing that Thou art here; may we search, knowing that we shall find Thy truth, and mount those heights of wisdom that we know are before us, and gladly leave behind the valleys of darkness and ignorance. We praise Thee in thought: may we praise Thee in deeds—those living prayers, more acceptable in Thy sight because they come from the spirit. May we commune with lofty souls, with angelic beings that are free and pure, with those who have received knowledge at the fountains of life; may we also, receiving that knowledge, sing Thy praise in thought, in word, and in deed. Amen.

#### THE SPIRITUAL TEACHINGS OF ISLAM.

BY MRS. J. STANNARD.

Address delivered before the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, on the evening of Friday, April 22nd, Mr. H. Withall, Vice-President of the Alliance, in the chair.

(Continued from page 268.)

The word Islam, as doubtless some of you know, is derived from the root Arabic word, 'Selm,' meaning peace. Jerusalem, for instance, means the city of peace, while the term Moslem implies the perfect man, one who strives after spiritual perfection and resignation to the decrees of God. He is a follower of truths taught by the great messengers like Mohammed and Jesus. In its theoretical part Islam is Imâm, faith; in its practice, Din, or religion, which contains the ritual or moral laws, inculcating the chief duties, such as belief in God, the One and Only God, in resurrection, in the revelations of Mohammed as God's messenger, fasting, almsgiving, and pilgrimage, though this latter clause is not obligatory. There is no very set religious church or mosque form of service. The Imâm is a leader in prayer and is an important essential official of the mosques. The true Imâm, or Caliph, is a term applied to the leader of any system or school of theology or law, and to leaders in prayer at all mosques. There is no ordination ceremony nor is any ministerial act performed by the Imâm, except that of standing in front and repeating the prayers and reciting the Koran.

Great attention is shown to the forms of ablutions by Mohammedans both before eating and praying. The Koran says: 'O believers, when ye prepare yourselves for prayer wash your faces and hands up to the elbows, and wipe your hands and your feet to the ankles.' When water is not easily accessible wiping will satisfy the conscience of conventional Moslems. These ablutions are explained as symbols of the spiritual purity which the follower strives to attain. The Mohammedan is not forbidden to worship in a Christian church or a Jewish synagogue. The cultured Moslem dislikes the terms Mohammedan or Mohammedanism, for they would imply something akin to a deification of the Messenger instead of God, and this they say should never take place. They also consider that the affix 'ism' to the teachings of a 'Messenger' tend to narrow the spirit and should not be applied when these teachings are accepted as Divine revelations. Anything approaching to idolatry is an abhorrence to the strict Moslem.

Although we do not find any very definite instructions concerning after-death states, such as Swedenborg or Modern Spiritualism claims to show, yet the newer facts are readily understood and accepted by the generality of Moslems. The seeing of ghosts is well-known to them, and they fully believe that restless spirits—those who have a wrong to right, or who are in any way particularly drawn back to earth conditions—appear as ghosts or phantoms; the higher and emancipated souls not revealing themselves in this manner through the astral body, but by inspiration, or vision, after practices of mental and physical purification have been carried out by the mystic, ascetic, or devoted disciple. Angels are human souls made holy, and the belief in them, as in celestial hierarchies, is a prominent dogma. Some angels are created of fire and stand between God and man, serving the one and interceding for and guarding the other. The chief angels, for instance, are the Holy Spirit, or Angel of Revelations; Gabriel, the special protector and guardian of the Jews; Michael the Angel of Death; Azrael the Angel of the Resurrection; Israfeel and Uriel, besides lesser entities; good and evil genii, the chief of the latter being Iblis or Despair. These Jin are subject to death, and have different offices, and what with Peri, fairies, Takvins, fates, &c., are in all respects like the Shedim of the Jews. A great many Moslems, like Christians, hold the same primitive and archaic conception of a



resurrection and judgment day. A description of the signs heralding the approach of the new dispensation is taken largely from the Talmud and the Midrash of the Jews, such as the decay of faith, wars, seditions, the dire disasters, and lastly that there will be a war with the Jews and Constantinople will be taken by the descendants of Israel.

Mohammed refused to recognise St. Paul as a prophet, and to the worship of Jesus as God Himself he was always opposed. The Jesus he revered was the Christ of the traditions of the Apocryphal and not the Canonical Gospels. Some Koran verses run as follows: 'The Messiah, Jesus the son of Mary, is but the Apostle of God and His word, which he cast (ingrafted) into Mary, and that is a spirit going forth from Him.' 'Believe, then, in God and His Apostles, and say not *three*.' 'God is only one God.' 'The Messiah does surely not disdain to be a servant of God, nor do the Angels who are nigh Him.' 'Those misbelieve who say, Verily, God is the Messiah, the son of Mary—or, Verily is the third of three.'

Sin, thought the Prophet, was in the very nature of man, and sin consists in making a wrong use of free will. One of the distinguishing traits and chief pillar of Moslem faith is a profound belief in the efficacy of prayer. Mohammed constantly impresses this on his followers, and earnestly advises them never to neglect this great means of obtaining the protection of God and His Angels. The injunction is certainly no mere 'goody' common-place with him. He was psychically endowed, and had received interior illumination; therefore, no one knew better than he that protection and inspiration from the unseen were very real potent facts. He, of all men, had reason to know that too much importance could not be placed on the value of silent meditation in order to draw the ministering forces which should assist the sincere aspirant. Like most mystics, he could, when he chose, teach esoterically for those who had ears to hear and hearts to interpret; so he praises him who 'passes the night worshipping God,' and says, 'Angels come amongst you day and night; then those of the night ascend to heaven and God asks them how they left His creatures, and they answer, we left them at prayer and we found them at prayer.' This need not necessarily mean that the individual should be for ever on his knees, but rather suggests the idea that no matter in what circumstances of life the aspirant after holiness finds himself, the mind must ever be immovably fixed in God, and this the unseen watchers could not fail to observe.

Many sayings of the Prophet, traditional or Koranic, recorded with archaic simplicity, embody philosophical truths of considerable profundity. He believed strongly in predestination; yet he as firmly believed that events were capable of modification through prayer. Two sayings in the traditions are worthy of note, as they reveal the spirit in which he wished his instructions to be taken regarding aspiration. 'If a keeper of fast does not abandon lying, God cares not about his leaving off eating and drinking,' and, 'There are many keepers of fast who gain nothing by fasting but thirst, and there are many risers-up at night who gain nothing by their rising but wakefulness.' From two to five prayers a day are usually offered up by the Moslems. Whether a knowledge of the higher Hindoo occultism had in some way filtered through to Mohammed (though he does not expressly mention this) or whether his esoteric teachings were received through his own inspirational sources remains more or less doubtful. Some of his sayings undoubtedly hint that he realised more and went further in thought than he cared to publicly express. Some of the Koran verses to me suggest a belief in the reincarnation idea, when the Prophet speaks of the 'return again and again'; while the foundation for all the Yogas of concentration among Moslems have their rise in the declaration made by the Prophet that there was a great and sacred name for God known only to himself, and which, when invoked or correctly pronounced, brought great blessing on the fortunate devotee. The Moslem fakirs and mystics who are disciples spend much time in trying to find this out. The attributes of God are classified under the heads of Life, Knowledge, Power, Will, Hearing, Seeing, and Speech. These ideas are familiar to the student of Hindoo literature, in which we know much has been written and orally transmitted

on the sacred name 'Om,' A.U.M., with all it esoterically conveys and embodies.

Historians, when dealing with the personality of the Prophet, give many picturesque and interesting details concerning him. In appearance he was fine and handsome, conveying an impression of strong, virile character. When going through the early stages of his spiritual initiation he would frequently fall into the comatose condition of rigidity or trance, and pathologists of materialistic schools were not slow to declare, therefore, that he was mentally unbalanced, and an epileptic, though there was nothing else in his life to warrant such a biased statement. Those of us who know something of facts relating to transcendental phenomena will have no difficulty in realising that the Prophet's experiences could be fully accounted for on well-known grounds, having nothing necessarily morbid in their nature. Mr. Bettany, M.A., writes:—\*

'It is said that in moments of inspiration his anxiety of countenance was painfully evident. He would fall to the ground like one intoxicated, or overcome by sleep, and on the coldest day his forehead would be bedewed with sweat. These periods were unexpected even by Mohammed himself, and he himself said later, "Inspiration descendeth upon me in one of two ways. Sometimes Gabriel cometh and communicateth, at other times it affecteth me like the ringing of a bell, penetrating my very heart, and rending me, as it were, in pieces, and this it is which grievously afflicteth me."'

The Prophet's humanism and love of animals are well-known, and among his attractive qualities. 'An Arab cannot ill-treat his horse,' says Lane, an authority, who bears emphatic testimony to the fact that 'in all his long residence in Egypt he never saw an ass or dog (though the latter are looked upon as unclean animals) treated with cruelty except in those cities which were over-run by Europeans.' Mohammed, therefore, as may be expected, was no exception to other great teachers, such as Jesus or the Buddha, when he preached love and kindness to the dumb creation. One verse in the Koran is, I think, distinctly fine; it runs: 'There is no beast on Earth nor bird that flieth with its wings, but the same is a people like unto you—unto the Lord shall they return' (Sura vi. 38). It is a fairly general belief that animals will share with men the resurrection. In any case that verse reveals, as do many others, the Prophet's knowledge of the great homogeneity of life in Evolution, while there is something very inspiring in the oft-recurring theme, possessing a lilt and rhythm all its own—'to God shall you return,' or 'to the Lord is their return'!—which finishes many a stanza.

I come now to that portion of my address which will probably afford the chief interest to the majority of this Alliance, namely, that side which deals with the mystic schools and occult societies of Arabia and Persia; for it is chiefly to these higher theological schools that we must look if we would learn the mystical and spiritual teachings of religious Islam.

The field is such a vast and far-reaching one that it is obviously impossible to do more than sketch the main outlines. There is a very prevailing idea among those who have not given the subject of Islam much thought, that Mohammedanism begins and ends with the Koran, or with a set of rules and regulations laid down by an extraordinary man who called himself a Prophet. We know that this view neither correctly nor adequately expresses all that must be incorporated in the faith of Islam if the subject is to be efficiently dealt with. Many and deep are the currents of thought, directed by profound mystics and spiritual philosophers, which have to be reckoned with, all claiming allegiance to this great religion, even though the sources of some existed prior to the rise of Mohammed, and still many more secret groups and brotherhoods which are unknown to all but Arabic students and Moslems.

These philosophical and occult schools have so stamped the whole Moslem world with the hall-mark of their learning and moral worth, that it is impossible not to consider them as a separate and distinct phase—the higher expression of Islam, more generally known under the generic term of Sufism. Those who can consult an exhaustive work on Moslem history, entitled 'The Spirit of Islam,'† will find some interesting

\* 'Mohammed and Mohammedanism.'

† Peyd Ameer Ali.



information concerning the intellectual evolution of Arabia. The author shows how various societies, having different aims and objects, are the real esotericist centres in spiritual teachings. Like certain mediæval monastic institutions of Europe, they were the means of preserving and collecting a mass of valuable knowledge for the benefit of future races, and one sect in particular stands out as a remarkably powerful school of thinkers. They were styled the Pure Brethren, or Brothers of Purity—Ik-wân-us safâ—and flourished in the tenth century, their school being established at Bussorah. To this fraternity, we are told—

'None but men of unsullied character were admitted; the passport for admission into the select circle was devotion to the cause of knowledge and humanity. The ethics of the Pure Brethren are founded on self-study and the purification or abstraction of human thought from all impurity. Moral endowments were prized above intellectual gifts and the strength of the soul founded upon patient self-discipline and control. Faith without works and knowing without doing were vain. The whole of their teachings are pervaded by a universal charity embracing even the brute creation in its fold.'

This school gave to the world a general *resumé* of the knowledge of the time in separate treatises, and these writings range over every subject, from science to the doctrine of a future life. Their occult teachings or practical instructions for the devotees in abstraction were then, as they are still in every mystic school, transmitted orally, and one must be content to know their philosophical theories only. They taught that 'the Universe is an emanation from God, but not directly':—

'The Primal Absolute Cause created Reason or the Active Intelligence, and from this proceeded the Abstract Soul from which sprang Primary Matter, the protoplasm of all material entities. . . . Their morality is founded on this very conception of the Primal Absolute Cause being connected by an unbroken chain with the lowest of His creatures, for the Abstract Soul individualised in humanity is always struggling to attain by purity of life, self-discipline, and intellectual study, the goal of Perfection—to get back to the source from which it emanated. This is the Maâd—the return which the Prophet taught—the rest and peace inculcated in the Scriptures.'

It is this spirit of lofty transcendentalism which stamps the general trend of Moslem mysticism in all its varied branches—a belief that there is a loving Intelligence brooding over all, with whom conscious at-one-ment can be attained through purity of life and incessant schooling against the world of desires. This, with practices in contemplation akin to Yoga, is the fundamental idea of all disciples who have elected to follow in the Path. Love, and always love, is the chief note sounded by Moslem adepts; loving service and devotion to their cause as they gradually evolve to the higher life stage by stage, until the great spiritual reality, the Attainment, is reached.

Some of these metaphysical contemplative groups propound Moslem adaptations of Buddhistic thought; others seem to harmonise more nearly with the Vedanta philosophy of India; some again follow the Greek schools, and on the whole one is inclined to think that all the great Teachers and Initiates in scientific Spiritualism arrive at precisely the same goal by devious methods, differing only in phraseology and technique from one another. One must, however, notice that, with the exception of the greater Sufistic schools, Mohammedans as a whole do not hold the reincarnation theory as a necessary tenet of their faith; neither is it in any way generally accepted. If the Indian teachings in this respect find acceptance, it is because the individual or the school has come under Hindoo influence and adopts the theories as part of their belief. In this domain of speculative philosophy the Sufis of Persia are also divided, a few including the theory in their teachings, while others reject it, or else, like the Behais, expound the idea differently.

(To be continued.)

MR. ALFRED V. PETERS.

We have received a cheerful letter from Mr. Peters, written from Hamburg, and announcing his immediate departure for Stettin, after which he will proceed to Berlin. His friends will be pleased to learn that he has been very well, very busy, and very successful in his work, his clairvoyant powers being, if possible, more remarkable than ever.

## ANIMALS IN THE SPIRIT WORLD.

Having read with much interest the letter of J. H. Gleds-  
tanes in 'LIGHT,' of May 28th, I should like to add my testimony to the real temporary existence of animals in the *post mortem* state. From childhood I have been intermittently clairvoyant, and can add my experience to that of those quoted by your correspondent, and many others. May we not reasonably distinguish between limited continued existence and unlimited immortality, and thereby settle to our satisfaction a question on which there seems to be no very great fundamental difference of opinion among persons whose psychic experiences have been of a definitely affirmative character? Between transient and permanent individuality there is certainly a wide distinction, and though we may see our domestic pet alive after physical decease, we need not thereby infer that life in animal forms continues thus individualised forever. Another light is thrown on this, as on many other subjects pertaining to spirit life, by the lucid teaching of Swedenborg concerning the laws governing discernment in the world of spirits. It generally occurs that people who see animals clairvoyantly have some affection for them, or affinity with them, which serves as a bond of connection. We cannot reasonably suppose that all experiences in spirit life are by any means identical; therefore there are those communicating intelligences who do, and also those who do not, apprehend animal presences, because in the one case their state causes them to perceive, and in the other instance not to perceive, these existences. If more general information were circulated concerning *rapport* as a means of discernment of entities and objects on the psychic plane, many an obscure mystery would be cleared up. We are not obliged to dwell or associate with either people, animals, or objects in spirit life with whom or with which we have no affinity, and thus it is quite safe to state that because animals are somewhere we have no reason to believe that they are everywhere in the spirit spheres. Affirmative testimony must always far outweigh negative evidence; therefore if some seers do actually behold animals in the psychic realm, we can readily admit that they are there, and visible to those who have sufficient affinity with them to perceive them; but as an animal expression of life is fractional rather than integral, the immortality of animals, in the full meaning of that phrase, need by no means be admitted. All forms of life will doubtless continue as long as they have a purpose to serve in universal order.

W. J. COLVILLE.

## 'HOW TO LIVE FOR EVER.'\*

If the little work bearing this striking title does not lay down any hard and fast rules for prolonging life indefinitely, it offers some good advice and useful hints for the preservation of health and the rejuvenating of the body. The author thinks that we ought not to regard the idea of living for ever as an entirely speculative one. 'Recent discoveries,' he tells us 'warrant the positive affirmation that physical immortality is possible to every intelligent being.' Death may be regarded as Nature's supreme effort to renew a body burdened with useless substances. While it is true that man cannot defeat the processes of bodily change, he can, it is claimed, by intelligent co-operation, modify or minimise their effects. Two great obstacles to longevity are the clogging of the arteries by mineral and other matters taken into the body with the food, and the persistent holding of the thought—the continually suggesting to ourselves—that death is inevitable. To overcome these we should exercise a wise discretion as to what we eat and drink; we should banish old age and the grave from our minds, replacing them by conceptions of high mental and physical vitality, and strenuously endeavour to realise them.

'How to Live for Ever' will repay a thoughtful perusal; and even if the author has fallen short of his purpose, he at any rate puts before us a fascinating speculation.

B.

\*'How to Live for Ever.' By HARRY GAZE. (The Stockham Publishing Company, 70, Dearborn-street, Chicago, Ill., U.S.A.) Price 1dol. 25c.



## MAN AS MASTER OF HIS DESTINY.

Mrs. Besant, in an address delivered in the Battersea Town Hall, on May 25th, said that, at first sight, man seemed to be the slave rather than the master of his destiny. There were

### TWO FACTORS OF DESTINY,

the first being a man's character, and the second the circumstances which surround him. Character and circumstances combined determine destiny—not circumstances alone, for many a man is born with unfavourable circumstances, but, by force of character, he overcomes them. The fact that a man's character comes with him to the world is known to every careful observer of children. A child is not a 'blank page,' but shows, even while in the nursery, a very clearly marked character. Now, a man can modify his character even in one life. Man has in his power forces which extend much farther than many believe, forces which do not begin at birth nor close at death. But even if reincarnation be not believed in, a man can recognise in himself the forces in question, forces which can be manipulated in the present life. The first thing to closely grasp and hold is that we are living in a World of Law. All that we can think, or desire, or do is not a matter of chance, but of law. One can calculate the result of thought or desire as can be calculated the result of a chemical experiment. A man's power over his character, and thereby his power to mould his destiny is proportionate to his *knowledge* of the forces within him. The view that man is living in a realm of law is not a paralysing thought as some imagine; it does not take away from man his freedom. The idea that it does so is based on a misconception of the word 'law.' It is not legislature-made law that is meant; not the law that man can make and revoke; not the law to the breach of which certain penalties are attached. None of these are

### CHARACTERISTICS OF NATURAL LAW,

which is not a command; which never says Thou shalt, or, Thou shalt not. A natural law is a statement of the conditions under which anything takes place; it is a statement of a certain sequence. Wherever the conditions are found the same results ensue. Moreover, Natural Law cannot be broken; it may be disregarded, but not broken. It breaks the one who disregards it. There is no arbitrary penalty for disregarding it, but an inevitable consequence. Natural Law enables the chemist to bring results as desired; and, only as the laws of Nature are invariable, can he act with certainty. He can use the forces that go his way, and neutralise the contrary forces; so he makes the very invariability of the law the certainty of his success. A similar study in the realms of thought and desire makes a man master of his destiny. Man has enormous power of changing his character, of eradicating his weaknesses. That which, on this side of death, tends to happiness, also tends to happiness on the other side; and that which causes misery on the one side will result in misery on the other. Hence the kind of character taken through the gateway of death largely moulds the experiences 'on the other side.' If there be two young men who start in life with equal ability, the one who cultivates his mind will get far in advance of the other who does not. This leads up to

### THE FIRST GREAT LAW,

viz., that exercise increases life. This is a law of Nature to grasp and to live by. This law is true of the body. If a man desires strong muscles let him exercise them in games and gymnastics, for he knows that they will thus develop, will increase, in power. The law is also as true of the mind as of the body. When it is recognised that a man's intellectual ability is what he can increase by exercise, sensible persons have a stimulus applied to exercise their intellectual powers, sure that they must inevitably grow. As muscles grow by short exercise in the morning, diligently repeated daily, and never overdone, so mental growth is promoted by exercise. Devote ten or fifteen minutes every morning to definite study and careful thinking, and this continued week after week, and month after month, will result in greatly increased intellectual power. In the first place one should choose the things desired to be

thought on. Many persons are troubled by evil thoughts, and do not know how to get rid of these intruders. Now the first thing is: Do not fight them. Be like the Japanese wrestler who wins by yielding. Do not fight the evil thought; but substitute the thought of the opposite good. The first time of trying you will be unsuccessful; but further attempts will bring success. Start in the morning with a good thought; and that good impression will re-assert itself during the day. Try it. One trial will be worth a hundred assertions. Try the experiment and thereby prove the law. When the evil thought recurs recall deliberately the good thought; it will be stronger than the evil thought, and will eventually overcome it. Character moulds destiny; and by thought one moulds his character. That is the next law, viz., that

### THOUGHT MAKES CHARACTER.

One's character is a thing he can make. Is authority wanted for this? The Old Testament has it: 'As a man thinks so is he.' In the Upanishads it is written: 'Man is created by thought; as he thinks so he becomes.' Once more, try an experiment—this time as regards a question of morality. What virtue may be lacking, every morning think of that virtue and make up your mind that it shall be yours. Be not daunted by failure at first. A time will come when you will show forth the virtue instinctively. In that way you can build into your character a virtue with the certainty of the invariability of Nature. That is bringing science to the building of character; and as you shape your character you shape your destiny. For the Hindoo Scriptures assert that a man's virtues conduct him after death to the regions of the happy. Wherever there is a noble character, there is happiness; wherever there is a base character there is misery. The building of character—the laws whereby it may be done—without the possibility of failure, are laws necessary to be understood. Science is more and more asserting that character is *not* transmitted by parentage. If not from our parents our character must be derived from ourselves or God. In the case of a bad character the last alternative is irreverent; therefore the third alternative holds, viz., that it is ourselves who make our character. That is the great teaching of reincarnation. How otherwise explain the problem of a child genius?

### THE POWER OF DESIRE

is also a potent factor in forming destiny. To desire a thing is to obtain it sooner or later. Thrown into the form of a briefly expressed law it may be said that desire makes opportunity. Therefore choose wisely. How often people gain their desire, only to find it a heart-break. In the material world it is a law that enjoyment diminishes in using material things. But if, in lieu, we choose knowledge, kindly service, noble deeds, then these in the using give increasing instead of diminishing enjoyment; these are the things that last.

One of the factors in destiny is circumstances; and how can *circumstances be moulded*? Spread happiness; result—favourable circumstances. Spread misery; result—unfavourable conditions.

Man's power is not limited either by birth or death. In the lives to come the harvest shall be reaped. Sow love, tenderness, and compassion; sow effort for human good; sow struggle for culture; sow desire for noble action, 'and you shall become a helper and saviour of the world. . . . Raise high before you the ideal of what you will be; and the divine powers within you will accomplish it, and what you are thinking now, hereafter you shall become.' (Loud cheers.)

A PLEASANT HOUSE-BOAT PARTY.—On Saturday, the 4th inst., about thirty Spiritualists, friends of Mr. F. W. Thurstan, M.A., spent a very pleasant afternoon on board his house-boat on the Thames at Old Windsor. The gathering was arranged by Mrs. Walter, of Leyton, who chaperoned the party. Refreshments were provided on their arrival, and during the afternoon many cheerful songs were rendered, Dr. Berks T. Hutchinson kindly officiating at the piano as accompanist. The picturesque scenery was much admired, and after a substantial tea at 7 p.m., the friends returned to London well pleased with their outing. It is proposed to hold a similar gathering on the first Saturday in July.



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.

SATURDAY, JUNE 11th, 1904.

## Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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### THE LYCEUM.

We hear, with the greatest possible pleasure, that The Lyceum idea is winning its way in London,—slowly it may be, but surely, we hope. We advise, however, that those who are practically interested in it should visit such places as Sowerby Bridge, Darwen or Blackburn,—and really see and hear for themselves. There is no other way, for London.

It is said that Andrew Jackson Davis saw, in Spirit-Land, what can now be seen (in our poor earthly fashion) at the places we have named, and many others; but the charming singing—words and music—must also have come, by inspiration, from that 'other side.' The pity of it is that, except in a few cases, the Spiritualists have not got Halls suitable for the full unfolding of their Lyceum work. It is only on some special occasion, such as Anniversary Sunday, that a worthy Hall is taken, and that the beauty of the marching and blending (that is the only word) can be seen.

The wonder of it, at first sight, is the extraordinary blending of ages in Lyceum exercises:—'from two to eighty,' said a speaker lately: but let us say, from five to fifty. It took us a little while to find out the secret. The Lyceum brings out, in various ways, the kindly and affectionate side of human nature. Its basis is Brotherhood and Sisterhood: its bond of union is helpfulness: its note is joy: its inspiration is the unfolding of personality, body and spirit, and the recognition of the social instincts. But, unless we are mistaken, a great deal of what may be called the attraction is the opportunity given for happy and most useful physical development. The calisthenics of the Lyceum exercise probably account for the almost startling presence (in what elsewhere would be called 'The Sunday School') of bright and alert young men and women, on different sides of the room, with motherly-and-fatherly-looking seniors, and little dots of children; and all marching and counter-marching, singing and blending in almost bewildering but always exquisitely harmonious and orderly evolutions.

But the great event—or the event that appears to us to tell the secret—is calisthenics proper. At a given moment, the marchers form into lines with plenty of space between: and, to secure perfect freedom of movement, each one spreads out the arms at full

length, until no two persons can touch. Then one or more experts stand in full view of the whole, and go through a perfectly complete series of movements that Lord Roberts might love, and that Sandow would applaud. Every atom of the body is brought scientifically into play, and every muscle gets its thrill: and truly it is a curious sight to see or hear arms and finger tips, head and neck, back and chest and feet moved by old and young, in perfect unison, following the leader's movements: and all this done, not as trifling or as half-play, but with intense earnestness and vigour, and with splendid crispness and precision. As we looked upon it all, the wonder of seeing such an assembly gradually disappeared. The only wonder is that Lyceums do not cover the land as the water covers the sea.

But it must not be supposed that all Lyceum work takes the form of singing, marching, and Sandowism. An important part of its work is its social intercourse and human helpfulness. You see and feel at once that all these happy people are comrades and friends:—and 'happy' is the word that comes first and last to one's mind in thinking of it all. Here is a young mother, sitting with her little baby on a bench: and four out of five of the marchers, as they pass by, young or old, smile as they pass or touch the little face or wave it a caress; and they do it nearly every time as they pass: and those who forgot before, remember. During the marching and the unfolding of the ingenious and pretty evolutions, it seems as though every one comes into touch with every other one, some time. It is beautiful to see the smiles of recognition, or to note how a big fellow of forty greets and marches for a moment with a little dot of perhaps only four. It is a big family, and they all seem to know it.

It is in the book of The Lyceum that we find what is usually known as instruction: only the instruction is mutual, not as from teacher to scholar. This unique book contains a good variety of what may be called Lessons, in the form of alternate readings between Conductor and the members—though, every now and then, the Conductor calls upon some member—often a very young one—to take his or her turn. The book might perhaps be usefully revised a little now, but the need is by no means urgent.

Here is a specimen of its teaching value:—

#### GOLDEN CHAIN RECITATION.

##### A LADDER OF LIGHT.

Conductor: What is the first step towards progress?

Lyceum: A desire to know and follow Truth.

Conductor: What is the second step?

Lyceum: A willingness to receive it, without dictating how it shall come.

Conductor: What is the third step?

Lyceum: Courage to cherish and defend it, making it part of our lives.

Conductor: What law of progress ought we always to remember?

Lyceum: Fraternal love. We should do as we would be done by.

Conductor: What is the first lesson of fraternal love?

Lyceum: Faith in our fellow beings: faith that there is in every human soul a desire to be good.

Conductor: What does this faith teach us?

Lyceum: Charity, which covereth a multitude of sins; that sins flow from weakness and imperfection, and we pity where we cannot blame.

Conductor: Does Charity necessitate toleration?

Lyceum: 'The greatest good of the greatest number,' should be the motto of nations and individuals.

Conductor: What is the grand ultimate of Truth?

Lyceum: 'The truth shall make you free.'

We believe there are now in this country affiliated with the Lyceum Union a hundred and twenty-six



Lyceums, with over seven thousand scholars and officers, almost entirely, of course, in the North. We say 'of course,' because London, in this as in so many things, lags behind. Distances, the pressure of the daily pace in business, frequent removals and, partly in consequence, the absence of a neighbourly spirit, the all-abounding attractions of theatres, music halls and clubs of every kind, all tend to make such institutions as The Lyceum difficult to start or maintain. Sunday, too, in London, is fast drifting away from its old moorings. It has been asked, in grim earnest, whether organised Christianity can survive the bicycle—and all for which the bicycle may stand. The country, or anything like it, is getting farther and farther off. For tens of thousands, nearly a whole day is needed to get into it and back. At Darwen, Sowerby Bridge, and even Blackburn, the moors and hills are near. The old Hebrew said that God was round about His people 'as the mountains are round about Jerusalem.' So might many a dweller in a dingy town of Lancashire or Yorkshire say. The moors and hills can speedily be reached in many an evening walk, and Sunday morning and afternoon can well be spared for the Lyceum. Not so in London: and yet London, on all sides, has its parks: and we by no means despair of seeing London blest with its bright, happy and animated Lyceums.

#### THE VRILYA CLUB.

The first session of the Vriylia Club was terminated by a *conversazione* at the Modern Gallery, on Wednesday evening, May 25th. It was a most successful meeting from every point of view. In opening the proceedings, the President expressed satisfaction at the very large muster of members and visitors, who, by their presence, testified to the interest they felt in the Vriylia Club movement. He then proceeded to deal with the work of the session, showing that the fundamental aim of the club had been accomplished, viz., laying down the broad, general basis of future work, and mapping out the degrees of initiation which will play a great part in the practical work intended to be carried on by the club. The main difference between the Vriylia Club and other societies was the stress laid on practical application in daily life. It mattered little to him what people believed or thought they believed, but it mattered a great deal what they *were* in actual daily life. He gave quotations from Shelley and Walt Whitman to emphasise the importance of personality. In the Vriylia Club the motto might be said to be: 'Men, not Measures.'

The meaning and derivation of 'Vril' were thoroughly explained, and many other points connected with the future of the club were elucidated.

Two admirable papers by members were then read. The first was on 'The Education of Children, from a Practical Standpoint,' by the Comtesse de Brie. This paper had been read at a former meeting, but so important and practical was it considered that a special request was made to the Comtesse to read it a second time. The other paper was on 'Vibrations,' by Mrs. Alicia J. Simpson, which showed a splendid grasp of occultism and of the teaching of Ancient India.

During the course of the evening, the President announced a list of over twenty corresponding members, who had been specially appointed to be centres of the Vriylia Club in Japan, China, India, South Africa, Australia, Canada, and the United States.

Among those present were: The Comtesse de Brie, Lady Evelyn Moreton, Baroness Barnekow, Lady Torrens, Lady Tyler, Madame and Mlle. Fourton, the Hon. Mrs. Massey, Mrs. Sheffield, Mrs. Simpson, Dr. and Mrs. Stenson Hooker, Dr. Wells, Miss Wingfield, Prince Mirza, Count Lewenhaupt, Mr. Ramsay, Mr. Salomon, Mr. Thurstan, Mr. and Mrs. Keen, Mrs. and Miss Hardy, Miss Florence Macintyre, Miss Scatcherd, Mrs. Burton, Miss von Krusenstjerna, &c.

#### A LIVING PEACE.

The eighteenth of May was kept by the Masonic Lodge in Paris, and also by Masons in other places on the Continent, as a fête of Peace, in commemoration of the Congress held at the Hague to promote this object. It was decided at the International Masonic Congress at Geneva, in 1902, that this commemoration should be annual. The decision was a wise one. It is only by persistent reiteration that floating ideals can become fixed ideas. There are, of course, those who will point the finger of scorn and will remind us that the Congress of La Hague has been followed by almost incessant wars. They will tell us that this proves that the idea of abolishing war is a chimera, and that the Conference itself was a complete failure. But these pessimists may be left to find what satisfaction they can in their gloomy prognostications; for us, incentives to hope lie in the consideration that it has always been through the indomitable assurance of optimistic minorities that great causes have finally triumphed.

Such a minority assembled in 'Le Nouveau Opéra.' Among those on the platform on this occasion were M. Frederick Passy, who has throughout his life devoted himself to the promotion of peace between nations, and who was the chief mover in bringing about the Congress of the Hague; Professor Richet, who is President of La Société Française pour l'Arbitrage entre Nations; and M. D'Estournelles de Constant, who acted as delegate of the French Republic at the Congress.

The speakers were not by any means all Masons, and the body of the building was filled with men and women who had received cards of invitation. Hence the gathering, as a whole, may be described as representative of those in France who have the cause of peace at heart, rather than as a merely Masonic demonstration.

The secret of the success which we are told attends the custom of advertising lies in the power of repeated suggestion. It is because frequent repetition exerts a powerful, almost automatic, effect upon the minds of masses of people that we recognise the expediency of an annual celebration of this kind. We cannot expect, as one of the speakers pointed out, to see the immediate result of these efforts in the prompt disarmament of nations, but those who persistently keep before the minds of men a much-to-be-desired ideal are sowing seeds which are bound at last to spring up and to fructify.

The injunction to 'cast our bread upon the waters' is not as unreasonable as it may at first sight appear to be. To most readers the words probably suggest indiscriminate and wasteful prodigality, but to the Eastern peoples they would bear a more intelligible meaning. If seed were scattered on the waters which flood the banks of Eastern rivers after the periodical rains, the subsidence of the flood would deposit the seed in well-watered soil, and after many days it would spring up and ripen. The flood itself would thus fit the soil to receive the living germs. War is such a flood, and those who know how to seize the opportunity recognise that it is just when the actualities of war are sickening men's minds with the idea of war, that the ideal of Peace should be most earnestly diffused and loudly proclaimed. It is not inopportune, therefore, that a celebration of Peace should be held now, when the cruel struggle between Russia and Japan is occupying the attention of men's minds.

Shall we accept as inevitable the notion that questions that arise between nations shall forever be settled in this barbarous fashion? A better way has been found, and during the last fifty years arbitration has been successfully appealed to and exercised on very many occasions. It is



for those who believe in the final victory of Good and in the possibility of realising the ideal proclaimed by Christ, to press home upon men's minds and hearts this ideal persistently and unwaveringly. If they do so they are sure to win in the long run.

But we would on no account have it supposed that to desire the abolition of war implies any slur upon those who fight their country's battles. Indeed it does not. We gratefully recognise that the courage, and self-sacrifice, and discipline which soldiers exhibit deserves the admiration and homage, not only of the State they serve, but of humanity at large. There is a picture in the Church of the Sorbonne, in Paris, which represents the Crucified, with arms outstretched and head inclined, gazing at a soldier who lies dead at the foot of the Cross, also with arms extended, and holding the colours in his hand. Beneath is this inscription: 'Pour l'Humanité, pour la Patrie.'

The splendid self-devotion of the Master does not blind us to the fact that it was the criminality of men which made such a death possible; the heroism and self-sacrifice of the soldier should not prevent us from discerning the fact that war is a sure symptom of grievous moral wrong. There is 'a soul of goodness in things evil'; let us not ignore it; but we must also recognise the thing in which this goodness is found in its true character. 'Whence come wars and whence come fightings among you?' asked St. James: 'Come they not hence even of your lusts which war in your members?'

M. F. de Pressensé, Député du Rhone, wisely insisted, at the meeting on May 18th, on the importance of not tinkering at symptoms merely, but of cutting at the root of the evil. The big armaments are a symptom; war is a symptom. We desire to get rid of the symptoms by rooting out the disease. To effect this every individual may contribute. Ill-will, envy, distrust, are the disease. Every individual who harbours petty national prejudices, who allows himself to indulge in expressions of racial antagonism, who takes no pains to understand a foreigner's point of view, but shuts himself up in his own exclusiveness and insularity, is fostering the germs of that disease. A great duty is laid upon each one of us to be ourselves sowers of the germs of Peace and Fraternity. Long ago, Dante, with the insight of a poet, put into the lips of Beatrice the words: 'Pruova ch'io possa in te rifletter quel ch'io penso': but it has needed the careful investigation of science to establish this possibility so that the least poetic and most matter-of-fact mind should be forced to acknowledge it. If we not only can, if we will, but find that whether we will or not we *must*, reflect our thoughts on other minds, and be ourselves reflectors of the thoughts of others, then there is no escape from the fact that we are all, consciously or unconsciously, promoters of War or Peace among nations—no escape from the fact or from the responsibility it entails.

Mere abstinence from fighting is not peace. 'Peace!' exclaims Carlyle, 'a brutal lethargy is peaceable! The noisome grave is peaceable! We hope for a living Peace, not a dead one.' A living peace can only be achieved by spiritual agents who are themselves alive with thoughts of love and good-will. We are peace-makers if we are peace-thinkers; if we suppress our petty personal likes and dislikes, and enlarge our sympathies so that we can appreciate what lies beyond the narrow circumference of our natural partialities; if we believe and expect Peace as indeed our destiny, then we shall be sowers, constantly casting seeds upon the troubled waters of life which in due course will produce a blessed harvest.

'Peace let us seek—to steadfast things attune  
Calm expectation.'

## DR. FUNK'S EXAMINATIONS IN SPIRITUALISM.\*

Mr. John C. Kenworthy is just now in the United States, and has had a pleasant interview with Dr. J. K. Funk, author of 'The Widow's Mite,'\* recently reviewed in 'LIGHT' by Mr. W. J. Colville. Of the doctor's book Mr. Kenworthy has sent us the following estimate:—

To produce a notable book on any psychic subject is, in these days, not easy. The time has gone by when readers could be arrested and thrilled by anybody's tales of 'supernatural' occurrences. So many of these have been told in print, and well told, that something additional is needed. Moreover, everybody now 'believes'; that is to say, the whole current of the public mind sets in favour of the spirits.

It is much to say that Dr. Funk's new book, appearing in the midst of a really large new literature of the subject, has a distinct value and place, and I am inclined to think it is the best book of the kind that has appeared. Certainly I know of nothing so good to recommend to people who are sincerely seeking wide and correct acquaintance with what is known and proved concerning modern spirit communication. Dr. Funk has produced this value simply by doing justice to others—his predecessors and contemporaries in research. No one else has given so correct and well-placed an account of the many and various minds and incidents which are the present-day staple of 'psychism.' All the names we are familiar with, names of men and women whose labours yield the general evidence we have of the existence of a world of spirits surrounding this material world, are here, and just indications of what they are associated with are given. So that, as well as being a record of twenty-five years of probing into Spiritualism, we have a valuable, modern, historical presentation of the whole subject. No other writer, so far as I know, has exhibited the range of comprehension in literature to truly place in the scope of the subject Kant and Mrs. Piper, Jesus and Madame Diss-Debar. Anybody who is interested will do well to really study the book as the best available exposition of what 'the psychic movement' really is, in nature and in content.

The incident of 'The Widow's Mite,' around which Dr. Funk gathers his material, is but one more of those striking and well-authenticated cases that are now so many; and it calls for no special notice more than do other 'marvels' here told. These are well selected. So are the addresses from and conversations with spirits, examples of which are given in order to familiarise the reader with the range and nature of what is taught and happens when spirits talk with men. The various classes of phenomena are illustrated and discussed in good order. Examples of spirit drawing and spirit photography are also given.

Dr. Funk expressly desires to be considered as no advocate of Spiritualism; as no defender of its claims. What the status, in America, of Spiritualism as a *cultus* may be, I do not in all respects know. But in England, Dr. Funk would do himself and the public a wrong if he thus stood in the cold from those whose belief and worship are conditioned by confidence in the spirit-world, and who call themselves (for want of a perfect word) Spiritualists.

Rather than urge upon readers to join Dr. Funk in the spirit-quest planned out at the end of his book (useful as the enterprise might prove, if conducted with a known purpose of religion), I would call attention to a really noteworthy and noble passage, a passage of insight and prophecy, standing on p. 119:—

'Of this we may be sure; the phenomena, the honest psychic phenomena, still await a revealing genius to make them plain.

'Science sooner or later will give us that genius. Is it needful, in view of the rapidly increasing multitude of psychic events, to put the ear close to the ground to hear the steppings of "the coming one," a scientist by faith, enlightened to be in this the world's Parsifal? I am not a prophet, nor the son of a

\* 'The Widow's Mite, and Other Psychic Phenomena. By Dr. J. K. FUNK. (Funk and Wagnall's Company, New York and London.)



prophet, nor do I count myself in "the sunset of life," nor sealed with "a mystical lore," and hence could only say Amen if some such one should apply to psychic phenomena these words of the poet: Though

"my sight I should seal,  
Yet I cannot cover what God would reveal.  
'Tis the sunset of life gives me mystical lore,  
And coming events cast their shadow before."

It is the doctor's modestly-preferred prayer for another Moses, another Jesus. That is all. The whole movement of the world in psychic directions stands now at pause, waiting for the man, the *medium of intellect*, who can interpret the *noumenon* into the *phenomenon*, and regenerate the world's industry, politics, marriage, art, philosophy, religion, 'by inspiration from God'; that earth may stand beautiful in the light of the eternal heavens.

Curiously enough, the psychism of the last hundred years has frequently prophesied the quick coming of such a man. Perhaps he is amongst us. Men had better keep open eyes to know him when he comes.

I wish American writers would return to English spelling! For my part I would willingly return to Dr. Johnson. The American alterations are lawless and without culture.

J. C. KENWORTHY.

Mount Lebanon, New York.

### 'SCEPTICISM NATURAL.'

In reading the accounts which from time to time appear in your paper of séances which have apparently resulted in the detection of fraud, may I ask whether it is not possible that, in the anxiety to detect fraud, the sitters have not overlooked the possibility that the manifestation may have been genuine, but of a different kind from what they expected? The remark is suggested to me by the inference that seems to be contained in many of these accounts, that the 'personation' of the materialised form by the medium who had left the cabinet for the purpose, seems to be in itself rather special in character. We frequently hear it said that the forms seen were taller or shorter than the medium, and I should like to inquire whether any means were taken to ascertain whether in these cases the 'personation' was such as the medium might have effected unaided. In other words, may not the supposed fraud have been in reality a 'transformation' of a character not obtainable by normal means?

It is said, for instance, on p. 264, that Mr. Craddock was found with his boots off and some linen round his head. Where did the linen come from?

It would be of great value if materialisation séances were so conducted that the medium could be weighed at any moment, and the forms appearing also weighed. Whenever this has been done, it has usually been inferred that any loss of weight arising from the production of material objects proved that these objects must have been secreted about the medium's person, and thus weighed with him at the beginning of the séance. When the medium has been searched, the weighing seems to have been thought unnecessary. I should be glad if investigations could be conducted so as to combine both tests. For if the theory of concealment of objects is not the true one, then it would probably be found that the medium had decreased in weight, or that the sitters had done so, by an amount corresponding to the weight of the objects materialised.

I am aware that this would involve the supposition that several pounds of human-body substance had been converted into a corresponding weight of other forms of matter, and it will be said that this is 'manifestly impossible.' Well, I want to know whether it is *fact* or not, and we will discuss the possibility afterwards. Or rather, these are subjects in which it does not do to start with any preconceived notions of possibility. And if the hints given by spirits as to the plasticity of ponderable matter, as though it were a substance formless in itself, and only taking form by being moulded on something which exists in the invisible world of forms—if these hints be true, then the ponderable matter taken from a living body could be used to render tangible and visible the 'form' of a

bird, or of a Babylonian brick. In fact, a far clearer light would be thrown upon the vexed question of the real nature of ponderable matter, and how far it represents the real 'substance' of what we see and feel around us. At present we are wasting much time in arguing about what might be demonstrated by experiment, as in the old story of King James and the Royal Society.

S. G.

### NOT TELEPATHY.

In your issue of May 7th, page 226, you reprint from the 'Harbinger of Light' an interesting experience of voice-hearing. This experience, though interesting, is susceptible of explanation; but it reminds me of an experience I had myself some eighteen months ago which, though similar, I find more difficult of explanation, and I am wondering whether you or any of your expert readers can suggest one. I possess no psychic powers that I know of, and am certainly neither clairvoyant nor clairaudient; yet, one night, when alone in my room, I heard a voice most distinctly, sounding about a yard from my ear. The words spoken (merely one short sentence) did not in themselves suggest to whom or to what the message referred, but owing to their nature I was led to suspect their connection with a particular friend, and, as a matter of fact, I afterwards found that at the exact time, which I had carefully noted, this friend had, in speaking to himself in the solitude of his own room, used words *somewhat* similar to those I heard. That is to say, he had expressed his thoughts aloud in one form of words, and they had been repeated to me in a different form of words. This fact, I take it, rules out the idea of telepathy and seems to suggest the intervention of a third party. Again, as both of us were perfectly awake at the time, it is not to be explained by the release of the Ego while asleep; and, moreover, my friend had no intention or desire to communicate the message to me, for, as a matter of fact, it disclosed to me a *personal and private matter* which I doubt if he would ever have confided to me had I not, through this outside influence, got partial knowledge of it.

A. B. C.

### MR. ION PERDICARIS.

We have been requested to publish the following resolution, which was unanimously adopted:—

'That this meeting of the Occult Science Circle held on the 30th of May, 1904, recalling the numerous experiments made in psychic research and the services rendered to Occult Science, both by Mr. and Mrs. Ion Perdicaris, expresses its utmost indignation at the outrage committed by Raisuli and his tribe. Considering that Mr. Perdicaris, aided by his step-son, Mr. Cromwell Varley, devoted much of his time and wealth to defend native Moors imprisoned by usurers acting under the protection of foreign flags, it seems an act of black ingratitude to have kidnapped and to hold in durance vile the very men who opened the doors of the Moorish gaols and liberated many Moorish prisoners. Therefore this meeting calls upon all who believe in occult forces, as a means of effecting good results, to exercise their will-power so as to bring about the early release of the captives. Further, this meeting expresses its sympathy with Mrs. Perdicaris and the other relations of the captives during this moment of great anxiety, and trusts that the present ordeal will soon come to a happy conclusion.'

Under the fanciful form of a sort of novel, an account of the efforts made by Mr. Perdicaris to break down the abuses that had arisen out of the *protégé* system was published some years ago. This novel also describes some of the psychic experiments and efforts to induce clairvoyance made by Mr. Perdicaris. It is entitled 'Mohammed Benani,' and issued by Messrs. Sampson Low, in 1887.

DUBLIN.—A correspondent desires to learn the addresses of any mediums who may be holding séances in or near Dublin. Address 'M.,' care of Office of 'LIGHT.'

CAPE COLONY.—We have inquiries for the names and addresses of Spiritualists in Port Elizabeth, Cape Colony, and shall be pleased if friends will kindly furnish the information.



## 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.*

## A Timely Note of Warning.

SIR,—‘Free Lance,’ in ‘LIGHT’ of May 21st, drew my attention to the fact that the Council of the Spiritualists National Union has recently issued a document, in reference to the proposed granting of certificates to speakers and mediums, which conflicts with the bye-laws adopted by the Union. If what he says accurately represents the facts, then the Council has certainly put itself in a very anomalous position. But my objection was not based on any such details. I protested, and still protest, on the ground that the proposals of the Union are contrary to the whole genius of Spiritualism, and instead of making for progress and unity are making for priestcraft and division. ‘We are not a sect,’ says the Editor of the ‘Banner of Light,’ ‘and pray that we may never become one. We do not need any one to stand between us and the spirit world, as a specially ordained “minister of the gospel of Spiritualism” with a useless “Reverend” attached to his or her name. Let us protest against putting the new wine into the old skins.’ Surely the old bad examples of the sects are writ large enough for Spiritualists to be warned thereby. In your ‘Notes by the Way’ on May 21st you say: ‘Bound hand and foot with all kinds of old creeds, confessions, trust-deeds and pledges, they (ministers) are wriggling out of them and “singing the battle song of freedom,” and yet mediums are being asked to “pledge” themselves to abide by a host of bye-laws, and all future alterations that may be made in them from time to time, for the sake of a worthless certificate.’

When a prophet arises who feels that he *must* go and speak forth for God and the spirit world, shall we bar his way and declare ‘You may not proclaim your message—you have no certificate—you are not an officially recognised exponent’? Are Spiritualists to become illiberal Pharisees and abandon their liberties because they wish to win ‘legal status’ and become respectable? Long ago we were warned that the period of great danger to the movement would be when men sought to make it ‘respectable,’ and that time seems to have very nearly arrived in certain quarters, if one can judge from present indications. If the Union persists in pressing its proposals the result will probably be to crystallise those who follow its lead into a sect, and to divide the movement asunder! Whatever course may be decided upon will, however, have little effect upon Spiritualism, which is spreading like leaven and leavening the whole lump. The truth of spirit-presence is being recognised far more rapidly and extensively than is generally known, and those Spiritualists who are so concerned about the mechanism of their societarial doings are losing touch with the permeating spirit which is above all societies, all offices, all certificates. The man or woman who is called by the spirit will get a hearing always—and will deliver his message, because the world needs it and *the spirit world wills it*. But I would plead with the Union to return to its *mission work*, to spread the light, and cease its efforts to govern and to divide mediums into two classes. Thanking you for permitting me to utter my protest and put in my plea for liberty,—I am, &c.,

WATCHFUL.

## The Continuity of Spiritual Life.

SIR,—Permit me to offer some remarks on the arguments and theories advanced by Dr. W. R. W. Sullivan under the above heading, before the members of the London Spiritualist Alliance, and reported in ‘LIGHT’ of May 21st. Let me say at the outset that as I do not know Dr. Sullivan, the personal element has no influence in the discussion. That he is a cultured gentleman is evident from the tone of his address, and it is a fair presumption that the leaders of our movement would not have invited him to address them had they not believed him to be actuated by an earnest desire for the truth. It was pointed out very cogently by Mr. E. W. Wallis that Dr. Sullivan’s theories were practically those of many Psychical Researchers. They also represent, in a large degree, a mass of so-called scientific opinion which is floating about, especially amongst those who have not, for various reasons, investigated thoroughly and systematically.

After propounding a number of disconnected theories made up of hypnotism, Buddhism without Buddha, evolution, and erroneous ideas about the phenomena of mediumship and materialisation, the Doctor says: ‘It has become only too clear that personality, like all else in a world of evolution, is something fluid, inconstant, and impermanent.’ No, sir, it is not clear. There is in fact not a shadow of evidence to support such a statement. On the other hand Spiritualists can produce some of the best kind of evidence and testimony to prove that

personality does continue and survive the change called death. A hundred columns of ‘LIGHT’ could be filled with well substantiated cases of spirit return, supported by testimony as good as any which is accepted in a court of justice, but space will not permit me to give more than one well-known case. I refer to the ‘Proceedings’ of the Society for Psychical Research and Dr. Hodgson’s report or history of the ‘G. P.’ communications. And I choose this case for obvious reasons. Firstly, because it does not rest on the authority of Spiritualists, and, therefore, cannot be considered as prejudiced in the smallest degree; and, secondly, because the facts and particulars are obtainable by anyone who wishes to have them. How does Dr. Hodgson conclude after devoting forty pages of a report to the particulars? These are his words: ‘Finally the manifestations of this “G. P.” communicating have not been of a fitful and spasmodic nature, they have exhibited the marks of a continuous living and persistent personality, manifesting itself through a course of years, and showing the same characteristics of an independent intelligence, whether friends of “G. P.” were present at the sitting or not.’ Later on he says: ‘At the present time I cannot profess to have any doubt but that the chief “communicators” to whom I have referred in the foregoing pages are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us, whom we call living, through Mrs. Piper’s entranced organism.’

Now, sir, with regard to these very weighty and important conclusions I invite all honest and thoughtful sceptics to choose between two courses—either admit that a good and sufficient cause has been shown for investigation on the part of everyone who values truth, or give sound and logical reasons why these conclusions should not be regarded as reliable and trustworthy.

Dr. Sullivan quotes Kant somewhat freely to support his reasoning about Futurity, but why does he omit to tell us what Kant thought about ‘Personal Immortality’? Take the following summary of Kant’s philosophy about ‘Immortality’: ‘The Holiness or complete accommodation of the will to the moral law, implied in the Summum Bonum, can be attained to only in the course of an infinite progression, which means “personal immortality.”’ Now, if you take the personality away the idea of progression is unthinkable, so it is quite clear that Kant did not believe in the annihilation or inconstancy of personality.

Dr. Sullivan proceeds to exalt physiology with reference to certain ideas about the creative power of the soul, and goes on to speak of ‘this fact.’ But it is not a fact. A plausible theory, I will admit, but no one has any right to call it a fact at present. The doctor was good enough to admit that ‘Spiritualism is no longer derided as a science of ghosts; its facts are too numerous and impressive.’ Well, why did he not mention some of these impressive facts? Personally I think the ‘science of ghosts’ is going to be the most important science of the near future, and it is a question whether any other science will have the ghost of a chance when a few more scientists like Camille Flammarion escape from their orthodox fetters. Dr. A. R. Wallace’s dictum, ‘No theory is satisfactory which does not cover the whole ground of the facts observed,’ cannot be too often repeated; and we should all bear in mind, too, that whether a man is educated or not, whether he holds a high position or not, whether his character is good, bad, or indifferent, his opinion has no value upon any subject which he has not carefully studied or investigated.

Letchford, Warrington.

W. CHRIMES.

## ‘Modern Art.’

SIR,—While there is much that is true in Mr. Wake Cook’s indictment of Modern Art and its tendencies, and the need of a more spiritual direction of it, I notice in ‘LIGHT’ of May 28th, that he makes the bold assertion ‘that it needs more inspiration in the landscape painter than in the figure painter to reach the highest expression.’ But I can mention two figure pictures that have more inspiration in them than in all the landscapes that were ever painted. The first picture is the ‘Creation of Adam,’ by Michael Angelo, on the Sistine roof, and the other, Tintoretto’s ‘Crucifixion’ in the Scuola di San Rocca. The landscape painter has a real landscape before him, and he only needs his feeling, taste, and artistic power to reproduce it. Whereas, in the figure pictures I have mentioned, the subjects, the scheme of colour, and the effect had to be evolved wholly from the painter’s imagination and invention, and they are much higher qualities than feeling and taste. Ruskin, who knew what he was talking about, says that the ‘Crucifixion’ is ‘beyond all analysis and above all praise.’ Now, of what landscape could this appreciation be expressed?

Haslemere.

J. A.



### The Mediumship of Mr. Craddock.

SIR,—Mr. Hamilton's letter in 'LIGHT' of May 28th is a re-hash of matter which has already appeared elsewhere. It forms a case which I demolished when it was originally presented, and Mr. Hamilton has not again ventured into the same court with it. He now brings it before your readers—a different tribunal—and I will deal with it once again.

In making his original charges against Mr. Craddock, Mr. Hamilton omitted the fact that on one occasion, as he now concedes, the apparatus gave a result favourable to the medium. In admitting that much, however, and to get out of the awkward position in which the admission places him, he alleges that the apparatus was 'not working properly.' As it was working properly both before and after the manifestation in question, it is curious that it should be out of order just for the few minutes when its results were favourable to Craddock. It appears to have gone out of order for a short time in order to help Mr. Hamilton and then to have put itself right again.

A second omission from Mr. Hamilton's presentation of the facts was the seeing of spirit forms clairvoyantly by a lady in the circle during the whole of these sittings with Craddock. Challenged on this point, and shown by me that, if he denied the appearance of the forms, he involved the lady in a charge of falsehood, Mr. Hamilton was driven to admit the fact which he had suppressed. But, says he, the lady could have seen the spirit forms equally well 'had there been a monkey in the cabinet instead of Craddock.' The suggestion that spirit forms, and their possessors, lent themselves to the operations of one whom Mr. Hamilton declares to be a fraudulent medium, and the elegance of the metaphor which Mr. Hamilton employs, may be left to speak for themselves. They are eloquent of a losing cause.

Mr. Hamilton's statement of what took place when the lights were turned up is quite inaccurate. The medium was in a state of complete trance, and the 'linen' displayed the remarkable characteristic of fading away as the light fell on it. But the main facts, after all, are that (1) Mr. Hamilton suppressed the favourable result of the test till I compelled him to admit it, and then offered a painfully clumsy explanation to get rid of it; (2) he omitted all mention of the appearance of indisputably genuine spirit forms in the circle till I forced him, by the offer of a fatal alternative, to admit the fact. That is what I have in my mind when I say that Mr. Hamilton is neither a fair nor an impartial investigator.

I note that 'other facts in connection with Craddock's mediumship' have come into Mr. Hamilton's possession, and that he proposes to 'deal with them.' Let me counsel Mr. Hamilton to 'deal with them' fairly, and to state the whole truth, not half of it, as in the case I have been considering. Even then, perhaps, I may ultimately have an opportunity of pointing out that Mr. Hamilton only presents the second case when the first has been exploded: and doubtless when the second has shared its fate he will have a third and a fourth.

Rosedene,  
Bromdesbury Park, N.W.

ELLIS T. POWELL.

SIR,—So far as I can see Mr. Hamilton imagines that he has proved fraud because on a certain specified occasion the medium was discovered to have left the cabinet and appeared, more or less altered in appearance, in the circle. What does this prove? Nothing. Mr. Hamilton adduces not a tittle of evidence to prove that when the medium was out of the cabinet he was conscious, or acting in any way but automatically. Mr. Powell's account of the same incident, indeed, tends to show that the medium was unconscious. Moreover, it is well-known that under certain circumstances a medium may be used in such a way as to necessitate his leaving the cabinet.

When the 'conditions' are bad and the 'power' weak, full form materialisations are impossible. One of two methods is then employed to supply the deficiency. Either the medium is 'transfigured' (compare St. Matthew's Gospel, xvii., 1-3), or a *partial* materialisation is accomplished, and this is moulded on the medium's form, which acts, so to speak, like a lay-figure and supplies the necessary locomotive power.

Of my own experiences while sitting with Mr. Craddock I will say nothing now, but I may add that more than once I have seen a materialised form and the medium at the same time and side by side; and, moreover, on two occasions I have entered the cabinet and found the medium deeply entranced, rigid, and pulseless.

'M. D. (Oxon).'

SIR,—Although there have been some reported cases of gross fraud practised by genuine mediums, I have never seen it stated whether the phenomena so produced bore any resemblance to those witnessed under test conditions. For this reason I

think it would be very interesting to have replies to the following questions in regard to the Craddock case:—

1. When the light was turned on and Mr. Craddock found personating 'Abdul,' did the latter present his usual appearance and talk the language which he generally used?

2. Was the usual 'rubbing' sound heard in the cabinet while the medium was in the circle?

3. Did the 'nun' appear at the same séance?

4. Were the materialised forms of 'Abdul' and the medium ever seen simultaneously?

As I only attended one séance given by Mr. Craddock, and considered that it would only be waste of time and money to go to another under similar conditions, I do not consider myself entitled to give an opinion in the matter. Of one thing, however, I am positively certain, and that is that the statements of some who had attended those séances dozens of times could not be relied upon as correct representations of what really took place.

M. KELLY.

1A, Paulinen Strasse, Wiesbaden, Germany.

[We have other letters on the question of Mr. Craddock's mediumship, but the above must suffice.—Ed. 'LIGHT'.]

### 'Wonderful Tests.'

SIR,—I would like to say a few words regarding the wonderful tests that a relation of mine has lately received. He arrived in London about a fortnight ago, knowing nothing whatever of the truths of Spiritualism, and there certainly was 'a naughty little twinkle in his eye' when I first broached the subject to him. I saw he was utterly sceptical, though he listened patiently to anything I had to say.

One Sunday night we went to Blenheim-crescent, and there Mr. Vango's control described an aunt who had passed away some years ago. As some true personal incidents were related, my cousin now began to feel as if he would like to fathom the mystery. He went to Clacton (Mrs. Robinson's, Colne-road) with me at Whitsuntide, and though we were both, as it were, 'outsiders,' yet we were welcomed very cordially and kindly by all the friends there. On the Saturday night Mr. Vango held a séance, and I was simply astonished at the (to me) marvellous tests which my cousin received. Several of his old shipmates came and controlled Mr. Vango. Persons and incidents were given in a very realistic manner; but what astonished me as much as anything was the fact that the correct names were given—in two cases both Christian and surname. One friend repeated correctly the last words he had uttered to him when dying. My cousin was an utter stranger to all present, and therefore I knew there could be no trickery in it. I think seven different spirits came and were recognised. It seemed as if all his old friends had banded together to thoroughly satisfy him and give him a cordial welcome. The following night Mrs. Fairclough Smith held a séance and gave excellent tests to all present.

I am sorry I have taken up so much space, but I thought I would like to add my testimony to what has already been given.

J. P.

### Battersea Spiritualist Lyceum.—An Appeal.

SIR,—Will you kindly grant me a small space in your valuable paper to make an appeal on the children's behalf? We are desirous of giving them their usual day's outing into the country, and are in need of funds for this purpose. I feel sure there are many Spiritualists in London who, although not actively engaged in Lyceum work, yet have the welfare and happiness of the children at heart, and would be willing to assist us in our endeavour to brighten their lives, even if only by one day of happiness and freedom in the country. To those friends I appeal. Donations will be gratefully received by Mr. J. Adams, 105, Cheapside, E.C., or Miss J. Morris, 122, Walworth-road, S.E., and will be duly acknowledged in the columns of this paper. Thanking you for your courtesy,

(Miss) J. MORRIS,  
Conductor Battersea Lyceum.

### Pearls.

SIR,—Will you kindly permit me to ask if any reader of 'LIGHT' can give a reason for pearls wasting.

An invalid lady has a pearl-ring which she constantly wears. Some years ago one of the pearls gradually wasted away. She had it replaced, and now, for some weeks past, she has noticed another one growing smaller and smaller until last week, when it entirely disappeared.

She would be glad to have an explanation.

E. C.



### The Great Differences in Humanity.

SIR.—I often see the question of reincarnation as taught by the Theosophists discussed in your pages, and I gather that Spiritualists in general are opposed to it. But, I find that Spiritualists believe in the law of progress and evolution, and I am puzzled to know how they account for the great differences in humanity here and now.

Will some of your readers tell me how Spiritualists explain this? I mean, do they think that human beings are originally made so enormously different if they are born on earth for a first and only time, or do they hold that we have already lived in other worlds, and hence become different? I do not remember reading any explanation, and would be grateful for some information from those who are so much more widely read than myself.

EARNEST INQUIRER.

### SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday next, at 7 p.m., Mr. D. J. Davis. On Thursday, June 16th, at 7.30 p.m., grand concert under the direction of Mr. Pennacchini.—W. T.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last the subject of teaching was 'Jesus and the Atonement in the Light of Christian Spiritualism.' At-onement is reconciliation by repentance unto remission, and is personal, attained by, and in, life, not by death. Of vicarious atonement there is none; of vicarious suffering and sacrifice there are plenty and to spare in the world to-day. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., 'Dreams and Visions,' by Mr. W. E. Long. Christian Spiritualists are very heartily invited.—L.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On June 1st Mr. W. J. Colville addressed a good audience on 'The Law of Prophecy.' On Sunday last Mr. E. W. Wallis very ably and effectively dealt with the subject, 'What is Man? a Spiritualistic Reply,' in his evening's trance address, a good séance having been given by him in the morning. On Sunday next Professor R. Dimsdale Stocker will lecture on 'The Sweets of Solitude.' Hall open every Tuesday from 3 to 5 p.m., for inquirers, reading, &c. Mr. W. J. Colville will speak on the 18th and 19th inst.—A. C.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last Mr. J. W. Boulding gave an excellent address upon 'The Story of Job: Its Spiritualism and Spirituality.' Job's trials, their influence upon the world, and their influence upon himself, were beautifully illustrated by scenes from the invisible world. The address was enthusiastically received by all. We were glad to again welcome our president, Mr. T. Everitt, who made, as usual, an ardent chairman. All friends regretted Mrs. Everitt's absence, through illness, and sent out their loving thoughts for her speedy recovery. On Sunday next Miss MacCreadie will give clairvoyant descriptions; doors open at 6.30 p.m.—S. J. WATTS, Hon. Sec.

NORTH LONDON SPIRITUALIST SOCIETY.—On Sunday last, Mr. Jones, presiding, gave a parable, showing that as the organist controls the organ, so must man control his organism ere he can give forth the divine harmonies. Interesting speeches followed from Messrs. Emms, Thompson, Hewitt, and Brooks. Mrs. Jones, under influence, spoke upon 'The Simplicity of Spiritualism,' and how prone men were to load it with mystery. Clairvoyant descriptions were given by Mesdames Emms, Garlick, and Jones. An open-air demonstration of Spiritualism was arranged to be held in Finsbury Park on the first Sunday in July. Will speakers kindly send their names to Mr. Brooks, 54, Elgin-road, Ilford, so that a programme may be printed?

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last a brilliant flower service was held. In the afternoon at a special session of the Lyceum, solos and recitations were given, Mr. J. Imison conducting. At the evening meeting the hall was crowded. The lesson was on 'Historical Spiritualism.' Solos were rendered by Master Hugo Smyth and Mrs. Brailey, which were much appreciated. Mr. Ronald Brailey's inspirers discoursed upon 'The Beauties of Spirit Life.' On Monday last, in the absence of Mr. Clegg, a successful meeting was held, Mrs. Clowes kindly giving clairvoyant descriptions. On Sunday next, at 7 p.m., Mr. Robert King, address. On Monday, at 8 p.m., Dr. Berks Hutchinson on 'Some Spiritual Experiences, and how to Overcome Difficulties,'—S. P.

CLACTON-ON-SEA.—A series of Sunday séances, open to the public, is being arranged for the summer season at Crayon House, Clacton-on-Sea, which will be inaugurated on Sunday, the 19th inst., by Mr. Ronald Brailey, of London. Silver collection.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last a telling address by our vice-president, Mr. John Adams, on 'Theology: Ancient and Modern,' was much appreciated by an attentive audience. Mr. W. P. Slaughter presided. The invocation was given by Miss Rhodes, and the band ably rendered musical assistance. On Sunday next, 12th inst., Mr. Gerrans will lecture on 'Heaven and Hell,' and Miss Grace Whiteley has kindly promised to sing.—W. P. S.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. Fielder, after reading an original poem, gave a fine address on 'Spiritual Scenery,' showing how much we are indebted to the 'visionaries and dreamers,' so-called, past and present, for our knowledge of some of the beauties of the spirit world. He emphasised the creative power of thought, and urged the necessity of right-thinking. Some questions were ably answered. Miss Morris presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., speakers, Mr. Adams and Miss Morris. Instrumental duet by Mr. Fielder and Miss D. Greenman.—M.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. Millard delivered a trance address on 'The Divine Attitude of Spiritualism,' and an interesting after-meeting was held, which was much appreciated by a good audience.—R.

BRIXTON, S.E.—FAITHIST COMMUNITY.—On May 31st, all members being present, our leader spoke on 'Self-Examination.' In the development circle various phases of mediumship were manifested. A new member was admitted and welcomed.—W.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—The meeting on the 1st, and the members' circle on the 3rd, were very good. On Sunday last Mr. W. H. Evans delivered an excellent discourse on 'Whence and Whither.'—C.

PLYMOUTH.—BANK-CHAMBERS, BANK-STREET.—On Sunday last Captain Greenaway's earnest address on 'Death: Its Meaning and Power,' was much appreciated. Mrs. Trueman gave clairvoyant descriptions, which were recognised. Our numbers are increasing.—T. M.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last the London Union of Spiritualists paid us their first visit. Great interest was shown at the afternoon open-air meeting. In the evening Mr. Gwinn gave a telling address on 'Spirit Creed' and answered questions. Mr. Wright also gave a short address. Our hall was crowded.—A. F.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last the public circle was well attended, and Mrs. Ridley gave good clairvoyant descriptions. Good work was done in the afternoon on Peckham-rye. At our evening service Mr. J. A. Butcher gave a very inspiring address on 'The World and its Saviours.'—VERAX.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On the 1st inst. Mr. Wrench's 'Personal Experiences in Spiritualism' were much appreciated, as also were his illustrations of psychometry. On Sunday last Mr. Cecil gave an intensely interesting account of how, as a spirit, he had visited the spirit world, and what he saw there. He kindly conducted the after-circle.—A. J.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE THE TECHNICAL INSTITUTE).—Owing to Mrs. Heigham's absence, Mrs. E. M. Walter very kindly gave an interesting account of the remarkable phenomena which occurred at some séances at the house of Mrs. Robinson, Clacton-on-Sea. Mrs. Robinson followed with a short inspirational address, and Mr. Day, of Forest Gate, and a gentleman from Palace Gates, related their spiritual experiences. Mr. G. W. Lear presided.—W. H. S.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday morning last Mr. R. King visited the Young Men's Association and gave an interesting and instructive address. In the evening Mrs. M. H. Wallis was at her best in dealing with her subject, 'Being Dead, yet Speaketh.' Several clairvoyant descriptions were afterwards given. Madame Cope and the choir gave of their best in the musical portion of our services. We hope to augment the choir shortly, and any suitable help will be welcomed.—A. J. C.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last Mrs. Macdonald gave a very fine address on 'The Office of Consoler.' Our duty as Spiritualists to offer our sympathy to the weary and heavy-laden, was vividly delineated. In the evening our president, Mr. Young, in a brilliant address, reviewed the scientific world of the past and present, and pointed out the remarkable change of thought which had been necessitated by recent discoveries. He felt that, ere long, Modern Spiritualism and modern science would become one.