

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,224.—VOL. XXIV. [Registered as] SATURDAY, JUNE 25, 1904. [a Newspaper.] PRICE TWOPENCE.

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SPECIAL NOTICE.

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

NOTES BY THE WAY.

We are sorry to see, in 'The Independent Review,' a Paper by Mr. Podmore on 'The Newer Spiritualism':—sorry, not because we think the Paper can, in the very slightest degree, injure us, but because its appearance in such a Review shows that this tiresome cheapener of precious things is not yet entirely found out by responsible persons. It is a pity. Mr. Podmore is not an inquirer: he is only a 'devil's advocate' whose vocation is to rake up all he can against the proposed saint. The only difference between a devil's advocate and Mr. Podmore is that the latter probably believes that his slanders are truths.

Even now, all he can say about the wonderful mediums of Hydesville is that they 'produced raps on their wooden bedstead, in the first instance, doubtless, by the time-honoured method of scratching it with their toes. Later, more subtle methods were introduced.' He ignores the experiments and testimony of thousands of persons in America and in this country who were at least as keen as Mr. Podmore, and much more in earnest.

But what are we to say of these two lines,—his very first words; 'The belief in intercourse with the spirits of the dead may be said to begin with Swedenborg'? 'May be said' is thoroughly characteristic of Mr. Podmore. Anything 'may be said' by him, in order to wriggle out of a fact or to round a theory. But, as to 'belief in intercourse with the dead' beginning with Swedenborg,—has he ever looked into the Bible? If so, what 'may be said' about that?

Mrs. Towne's 'Happiness and Marriage' (Holyoke, U.S.), we suppose, had to be written: and, having to be written, it is perhaps as well written as we ought to expect. Indeed, we ought, perhaps, to like it; but, somehow, we do not.

Marriage ought to be like a garden of flowers and fruits; and we do not care to see flowers and fruits tumbled about, criticised, or even dug up and examined and put in again. The best thing we can say of the little

book is,—we are sorry for those who need it. Those who *do* need it ought to read it as nearly as possible on their knees,—if they can do that without laughing at the odd blending of grave counsel and flighty nonsense. Mrs. Towne's two preliminary mottoes, however, suggest the useful intentions of her book. They are these:—

The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about,
And always wear them inside out—
To show the lining.

—JAMES WHITCOMB RILEY.

And I will show that there is no imperfection in the present, and can be none in the future,
And I will show that whatever happens to anybody it may be turned to beautiful results.

—WALT WHITMAN.

If we are not careful, the noble word 'heroes' will suffer fatal degradation, and will be lost for all the higher uses. It must not be allowed to apply only to soldiers. In very truth, we need to be chary of applying it to soldiers at all. A countryman of that fine prophet, Emerson, lately said well,—and it was fittingly said in Emerson's country:—

Truly, there is a large place for our non-military heroes. Emerson says: 'Times of heroism are generally times of terror, but the day never shines in which this element may not work. The circumstances of man, we say, are historically somewhat better in this country and at this hour than perhaps ever before. More freedom exists for culture. It will not now run against an axe at the first step out of the beaten track of opinion. But whoso is heroic will always find crises to try his edge. Human virtue demands her champions and martyrs, and the trial of persecution always proceeds.'

Here, then, is the test of the true hero. Business man, soldier, statesman, reformer, educator, poet, whatever, if he lives to a higher end than merely self, and is true to the best that is in him, whatever the cost, we may have him for a hero, and try to find for ourselves the source and inspiration of his greatness. And it may be we shall find him in none of these open and public walks of life. It may be he will prove to be none other than Ernest, the simple husbandman, who has been with us all the while. It may be that the nearest likenesses to that face in the mountain, which was at once grand and sweet, will be found among those we have never understood sufficiently to know them for the heroes they are, and who, as a part of their very heroism, would reject the name.

The value and the power of concentration are strikingly illustrated in a story lately told by Colonel Olcott respecting Sir Edwin Arnold, who told him that one of the most touching parts of 'The Light of Asia' was written in a compartment of a railway carriage, in the company of salesmen belonging to Billingsgate market, who were loudly discussing the price of fish. But perhaps the contrast helped him. Is it not a fact that some of the most pathetic songs about home have been written by wanderers, and that some of the loveliest descriptions of natural beauty have been penned in attics and city-streets?

An American minister, reminding his countrymen of General Sherman's fierce saying '*War is Hell*,' quotes from a letter sent by the great General to the President of the Western Sanitary Commission, in which he said:—

I confess without shame that I am tired and sick of the war. Its glory is all moonshine. Even success, the most brilliant, is over dead and mangled bodies, the anguish and lamentation of distant families appealing to me for missing sons, husbands, and fathers. It is only those who have not heard a shot, nor heard the shrieks and groans of the wounded and lacerated (friend or foe), that cry aloud for more blood, more vengeance, more desolation.

The time has, alas! once more come for recalling these inexorable words.

'The Essence of Ecclesiastes: in the metre of Omar Khayyám' (by Alastair Buchanan. London: Elliot Stock) is creditably done: but why do it? Nothing could possibly be better than the straightforward, simple and most pathetic rendering in the authorised or revised version of the Bible itself.

The following beautifully spiritual poem, by Dr. Henry van Dyke, has in it the soul of all our teaching, and the loveliness of all our hope; and is a true summer poem:—

Only a little shrivelled seed,—
It might be flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window-ledge;
Only a few scant summer showers;
Only a few clear, shining hours,—
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom-wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears of rain;
Warmed sometimes by a wandering gleam
Of joy that seemed but a happy dream;
A life as common and brown and bare
As the box of earth in the window there.
Yet it bore at last the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

A STRANGE DREAM.

There have been several references from time to time in 'LIGHT' to the inadequacy of spoken words to convey thought; but does not this depend upon the condition of the percipient mind? May I record the following dream experience, which is peculiar? I am a constant dreamer, and my dreams are, as a rule, very pleasant and interesting and often very amusing, so that frequently I wake laughing; but it is only occasionally that I can recall them.

I give the dream so far as I can remember it, but much of the detail has escaped me. The whole play was carried out in an unknown language; at the same time I seemed to know intuitively the meaning of the words used. Two foreigners, dressed in embroidered cloaks and broad-brimmed hats, were playing a game of cards at a small round table; first one lost all he had, even to his cloak; then the luck changed and the other lost everything, even his cloak, hat, and long, flowing black ringlets. All these details were mentioned by their foreign names—the cards, the different kinds of money used, the counting out of the coin, and the voluble, excited words—and yet I, looking on, seemed to know what everything meant, and yet at the same time was aware that the language was an unknown one.

The dream has no basis in my conscious existence; I have not played any game of chance for years, not even whist for love. It should seem that there is a sense which sees through and comprehends all word symbols!

A. K. VENNING.

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

THE SALVATION OF SERVICE.

'Righteousness and Peace have kissed each other.'

Righteousness—Peace; Virtue—Happiness; Service—Salvation; this, and this only, is the order of evolution, the evolution of a consciousness variously described as being 'saved,' 'in the Kingdom,' on the 'Path,' 'Nirvana,' or 'Salvation.' The name differs, but the state, the attitude of mind, the transcendental psychological life attained, is the same everywhere and always. For what is salvation but freedom from all that binds and fetters the soul? What is moral salvation if it is not liberation from enthralling sensual thoughts and passions? And this spiritual salvation we hear so much about—the salvation of the soul, of such vast importance that if a man gain 'the whole world' and fail in securing this 'pearl of great price,' it shall profit him nothing—is surely not an *unnatural* state, a condition of mind, of heart and life opposed to the order and beauty of natural law.

By nature a man cannot be sinful. It is only by perverting his nature, missing the mark, the ideal Nature has set before him, a man develops evil tendencies, and so violates the physical, moral, and spiritual laws of his being. Not to be saved means that a man is still in the condition of sin, that is, he sins and constantly feels an impetus to sin; and the more he sins the intenser grows the inclination to sin, until he finds himself in that most hopeless mental and spiritual condition mentioned by Paul: 'When I would do good, evil is present with me.' At this stage a man verily feels it to be true, according to exoteric religious teaching, that his nature is indeed sinful; that everything in the Universe is topsy turvy; that to do evil is the easiest thing in the world, while to do good, to develop the pure and beautiful qualities latent in the soul, is about as difficult as for a camel to pass through a needle's eye. And yet if this were so (I know *apparently* it is so); if in very fact it were easier, sweeter, and better to do evil than good; to live sensually than graciously; to be false than true, how many of us who dare think on these matters at all could bear the thought for a single moment? Nay, I know that almost every individual experience seemingly goes against the theory that

'The Heart of Being is celestial rest,
The Soul of Things is sweet.'

Even more. Have not we, who may be said to have passed from darkness to light, have not *we* had a difficulty in freeing ourselves from the great heresy:—

'That the Heart of boundless being is a curse,
The Soul of Things fell pain'?

Hardly a minister of the Gospel can be found who does not preach from his pulpit every Sunday the doctrine of inherent perversity, of 'natural depravity,' of an inward impulsion to sin. It is needless to point out the baneful effects of this hopeless pessimistic teaching. For what effort will a man put forth to better himself if what he recognises as his Self, or nature, is inherently bad, degraded, sinful? Instinctively he feels his case to be hopeless. As well try to change the colour of his skin as change the nature of his constitution. No one is responsible for his nature. It is a fixed and unalterable quantity. And as a matter of fact men know it and act upon it. Being told they are sinful creatures by nature, they remain sinful. But sin does not belong to our nature. Sinning may be a habit we have contracted, a habit that has crystallised into a state of sin, so that regarding any particular sin it may seem quite natural for us to commit it. Nay, we may have repeated it so often that at times we find ourselves guilty of it almost unconsciously. It may be a train of thought, a word or act; in any case it is always a specialised thing—a something to which we have directed some part of our being.

And this brings me to a statement of the true nature of sin. It is not a cause inherent in nature but a misdirection of natural forces. It is not natural to lie, to steal, to murder, to commit adultery; but when a man has *once* lied or committed adultery, when he has first overcome the opposition of his

conscience, then sin becomes comparatively easy. Let him repeat the sin, and it becomes easier still. Nay, every time he commits sin he weakens his conscience, the resisting force of his nature, to a corresponding degree, so that, ultimately, the state of that man's nature is indeed sinful. But note—while it is possible for the last stages of sin to become identified with our very nature, a law working against the law of conscience, the identity is only *apparent*, not actual, is illusion and not reality. The man has made that condition for himself by his own conscious act—an act against which his very nature cried out in thunderous tones.

Now, when a man finds himself in this condition of sin; when he observes in his mental or spiritual organisation certain tendencies decidedly evil or objectionable to his higher nature, which obviously is *himself*, what is he to do? This intolerable wretchedness which comes over him as a necessary result of a consciousness of sin—his true nature reawakened—how shall he get rid of it? What shall deliver him from that 'bond of iniquity,' that 'gall of bitterness'? There is only *one* remedy, albeit this remedy has many names. 'Righteousness and Peace have kissed each other!' That is its blissful culmination. Righteousness! What is that? Is it not right action, right word, right thought? Peace! What is it, if it is not that sweet and beautiful calm which steals over the soul when conscience testifies to a man's character? It is a sense of freedom, of joy and gladness, a self-realisation which is a foretaste of the glory which hath not yet entered into the heart of man to fully conceive, but which is nevertheless laid up for all who 'love God.'

But do not let me be misunderstood. I do not mean to say that righteousness will ever atone, or blot out unrighteousness; that good will obliterate evil. No! every act, as well as every thought, will produce in each one of us its own appointed result. We cannot escape it. Moreover, when a man receives into his soul the light of truth, when he knows the true nature of things, he has no desire to escape. He joyfully accepts the inevitable. If he does what is right he knows nothing but right can result. And the more he strives to think, to speak, and to act rightly, the more is his soul filled with that 'Peace which passeth all understanding.'

Moreover, righteousness in its spiritual aspect is true service. There is not a single thought vibrating through the soul that has in itself the least beauty or purity, no kindly word or loving deed, but is, in a measure, a service to mankind—a helpful, ennobling, beautifying influence. And this service, wherever and by whomsoever rendered, brings in its train salvation. It promotes Peace, liberates from ignorance, sin, and folly. It is Truth that makes for freedom. This is the religion which all the great masters have taught. Christ laid special emphasis upon it. 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.' The Law and the Prophets teach it. 'What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God.' Conscience bears witness to it. For what shall a man fear who preserves a good conscience? 'Righteousness and Peace have kissed each other.' Truly a beautiful metaphor, a picture of the soul embracing truth and realising itself one with the Divine, one with the Father, working out His will, evolving according to His Law of Beauty and Love, until the 'perfect state of things is come.' Then we shall no longer see things as in a mirror, a mere reflection in dense, physical matter, but shall see 'face to face.' In the meantime let us be content to serve, for only in serving can we save ourselves, and thus, saving ourselves, be better able to shed abroad an influence of good, beauty, and love—things which always purify and bless.

J. M. NUTTALL.

MRS. ANNIE BESANT IN LONDON.—The many friends of Mrs. Annie Besant will be pleased to know that she will lecture in the Large Queen's Hall, Langham-place, W., on Friday evening, July 1st, on 'Is Theosophy Anti-Christian? An Answer to the Bishop of London.' Admission free, by ticket only. Reserved seats, 5s., 2s. 6d., and 1s. Applications for tickets should be made to the Theosophical Publishing Society, 161, New Bond-street, W.

DR. BABBITT'S SPIRITUAL EXPERIENCES.

Dr. E. D. Babbitt, the well-known author of a valuable work on 'The Principles of Light and Colour,' is writing a series of interesting articles in the 'Light of Truth,' entitled 'Steps of Spiritual Progress and Experience,' in the first of which he narrates how he visited Mrs. Staats, of New York, the favourite medium of the late Judge Edmonds. Mr. Babbitt says:—

'When I called upon her, she said she was not feeling well, and couldn't well sit for me, realising that I was sceptical and somewhat critical. Are not all mediums somewhat frail in health and subject to hallucinations, thought I? I did not then know of the gigantic E. V. Wilson, one of the best mediums in the United States, or of many others who had gained strength and health through mediumship. Finally some power seemed to compel Mrs. Staats to sit for me.

'The first thing she did was to pronounce the name William, remarking that she thought he was my brother. A good guess, thought I, but this name was so common that she might easily have caught on to it. I said: "Please write your whole name." He wrote William Smith Babbitt. That was quite startling, for no one in this State knew his middle name, and the medium had not before heard the name Babbitt. But to me the overwhelming thing was when she asked him to write his name again and write it better, for then he wrote it in the same tall and peculiar style that no one on earth but himself could have imitated. At last it was proved beyond guess work that a dear brother had survived the death of the body, and could communicate with me. He wrote a beautiful letter, showing that the loved ones were all there to greet me with an undying affection, and had been watching over me to bless me and shield me at every opportunity. He explained the beautiful world in which he dwelt, gave me as strong meat as I could endure to start with, and signified that I was to be developed to perform an important work in the world.

'Mrs. Staats then said that back of my brother stood a bright spirit, whom she thought to be my mother, meantime writing out the name Elizabeth in the old-time style, and back of her was her father, Abner Smith, with his white necktie to signify his clerical life while on earth. The facts were astounding. I visited her once more. She gave me many excellent things, but when I asked my grandfather to give his name, he was unable to do it. What! thought I, here is one who pretends to be my grandfather, and yet he cannot give his own name. He must be practising deception, thought I, in my pride of opinion. The medium perceived my thoughts, and never more would sit for me. She served me right. I had made a fool of myself just as thousands of others have done in this wonderful communion between worlds, before any proper knowledge has been acquired concerning these subtle forces. I should have realised that a spirit, using a foreign brain and a foreign aura, cannot always give so arbitrary a thing as a name.

'But a mighty change was going on in the whole structure of my mental life. I sought out medium after medium, and became overwhelmingly convinced of the wonderful possibility of spirit communion. This communion satisfied two great aspirations of my nature: First it brought back my beloved friends, whom I so longed to know about, and, second, it opened up the future destiny and abiding place of the human soul. For years I had possessed an insatiable longing for a knowledge of celestial life. I had searched the Bible repeatedly, and found almost nothing therein on the subject. Such mottoes as, "Live right here and all will be well hereafter," "One world at a time," argue to my mind a spiritual stupidity on the part of those who proclaim them. What a marvellous, what a sublime thing is the eternal life which every human being must ere long enter upon! We do not know fully how to live in this world if we do not heed the light from the higher life. It seems to me that every thoughtful mind should feel like raising heaven and earth to learn whither he is tending—to what world, to what condition of the everlasting life. He should seize all high-grade spiritual literature, books, papers, and if not able to commune directly with the ascended ones, find that gateway to celestial life—a good psychic.'

MISS CHAPIN.—We understand that Miss Chapin, the blind medium, who is now located at 7, Darnley-road, Mare-street, Hackney, will be leaving for America at the end of July. (See advertisement.)

DR. JOHN HUNTER.—On Sunday evening next Dr. John Hunter, who is about to return to Glasgow, will lecture at the King's Weigh House Church, Duke-street, Grosvenor-square, on 'The Teaching of Tennyson's "In Memoriam"; the Life Beyond Death; the Inter-Communion of the Two Worlds,' which will doubtless prove of much interest to Spiritualists.

THE WORLD'S NEED OF SPIRIT PHENOMENA.

Human nature has needed more than aught else those objective manifestations of spirit action which were first recognised as a code of signals in America over fifty years since; those vibrations from 'over there,' where our beloved dwelt, which have supplied conclusive proof of a state of existence where consciousness, memory, and love are retained by those we call the dead. Surely this was the brightest and most valuable revelation that could reach the souls of men!

We were at sea without a rudder when we first heard the bold assertion by Modern Spiritualism that immortality had been demonstrated. No one could say that the spirit of expectancy was in the air, as was said at the advent of Jesus, nor did we anticipate that knowledge of such import would dawn upon mankind and be accepted through the same faculties with which we observe other matters in our physical life. Less than sixty years have passed, and now we hear of Spiritualism receiving the attention of scientific and scholarly men and women in all lands, some of whom admit that its evidences go far towards solving the great and perplexing question of human immortality; that not all is fraud or delusion, and that there are solid facts which point to a realm of soul or spirit.

The manifestations called spiritual have awakened new thoughts in men's minds, and have helped them to realise that the spiritual marvels of the past were part of Nature's modes of expression; that the discoveries of to-day in the physical realm are as much divine as turning water into wine or walking upon the sea; that the life and power observable in the natural world are but counterparts of the realities of the unseen realm called the spiritual. It seems blasphemous to some minds to link modern spiritual phenomena with those recorded in so-called 'Holy Writ,' and yet the likeness is so close that all might recognise a relationship. If the miracles related of the past were associated with the name of religion, and had some message for the world, then the present occurrences have a similar mission; not a distant murmuring, needing to be sounded through many interpreters, but a clarion note ringing from heart to heart. A modern religious poet intuitively grasped the truth which modern spiritual phenomena demonstrate, when he exclaimed:—

'Dare I say
No spirit ever brake the band
That stays him from the native land,
Where first he walked when claspt in clay?'

The essential want of modern times has been of a revelation to pierce the darkness of the tomb, so that

'No visual shade of someone lost,
But he, the Spirit himself, may come,
Spirit to Spirit, Ghost to Ghost.'

There are many expressions in the writings of great thinkers voicing their heartfelt longings for knowledge of that other world to which death is said to be the avenue. Robert Burns asked:—

'Can it be possible that when I resign this frail, feverish being I shall still find myself in conscious existence? Ye venerable sages, is there probability in your conjectures, truth in your stories of another world beyond death, or are they all alike baseless visions and fabricated fables?'

What Burns felt and expressed was no isolated emotion, but one which has found utterance in every quarter. His soul cried out for this evidence to make life more complete; and neither Nature, whom he loved with a full heart, nor the creeds could satisfy his soul-hunger on the question.

The inner spiritual sense, which is sometimes sneered at as a relic of superstition, is to many as real as their physical senses. It has been speaking out from human hearts to God in prayer for 'light, more light'; for such light as man's natural faculties might see; and in response has taken place this drawing aside of the veil which reveals our departed. Many have had a feeling that some such knowledge could be found. Dr. Johnson all his life searched for it, and believed in the fugitive stories which were current as to the reappearance of the dead. While making his tour in Scotland he continually sought to

interview those persons who were said to have 'second' or spirit sight. He did not 'tap on coffin lids,' as Carlyle says of him, 'to look for an authentic ghost,' but rather investigated all stories of spirit appearances, believing that beneath them was to be found some basis of fact. He needed, as did Robert Burns and others, the *objective evidence* to strengthen and give rest to his spiritual nature.

There is little doubt that this craving for information regarding the spiritual world has been universal, though few have cared to express their inner desires lest they might be considered superstitious. Clear-headed, manly thinkers have not been satisfied with what the Church had to offer as evidence of a future life, and though they might feel that no solution could be gained, yet the unquiet heart and brain would ever question why this aspect of life should be hidden from view, if it had an actual existence!

It was no doubt a fair dream to contemplate humanity marching into an unknown heavenly realm and plucking its secret out. Yet few would ever have imagined that through the avenues of sense—by trance, writing, and clairvoyance—those we had loved and thought were lost would stand revealed! Though there are some who will not examine the proofs, yet all who have done so with open minds have caught a glimpse of spiritual verities which satisfy all the faculties of their being. One cannot deny that there have been some natures which were instinctively religious; people who never had to face a doubt, and who lived in an atmosphere which, to them, was redolent of spiritual influences. They did not seek to analyse their feelings, their critical faculties were closed; for them to question would have seemed impiety. Doubt to them would have been truly devil-born, for they believed the Holy Ghost spoke to their inner selfhood. The awakening of the intellect was not encouraged lest they might lose the stranger altogether who waited at their gates. To live in the vague was the highest expression of their piety. They would have said they needed not any open manifestations of spirit power; what they believed was sufficient for all their needs. But that this emotional form of religious life will bear the test of all circumstances is doubtful. When we stand by the grave of wife or child the soporific faiths are not enough; the heart will cry out for knowledge to heal the wounds. It longs for

'The touch of the vanished hand,
And the sound of a voice that is still.'

Without spiritual facts which can be cognised by the senses, humanity cannot rely on subjective experiences. The spectre of doubt will cross the pathway, and if there be not open avowal there arises a hidden scepticism which is as real as that expressed by the open scoffer. A clear knowledge of the facts regarding spirit communion would not lessen the glow of inspired feeling, and the sense of the Holy Spirit dwelling within us would not be lost. Were our eyes opened to see and our ears to hear the messengers from beyond there would come to us a rounded joy; a new soul, born with a larger, fuller trust, would spring up when once we reached the kingdom of fact and blended it with our faith, which would then become veritably 'the substance of things hoped for and the evidence of things not hitherto seen'! The flesh and the spirit, mind and conscience, heart and soul, would walk side by side, free from conflict, and draw down the fullest trust in the workings of the All-Good!

'TALES OF THE WONDER CLUB.'

We have received a second series of these thrilling tales by M. Y. Halidom. The meeting place of the club is, as before, a certain old hostelry in the Midlands, and the tales, with which the members entertained themselves, are of the same 'creepy' character as those contained in the first volume, a notice of which appeared in our issue of November 28th, 1903. These tales are not for readers with weak nerves. The first of the present collection, entitled 'Buried Alive,' is a particularly gruesome one; another, a morbid study of murder, in which witchcraft figures, is called 'The Waxen Image.' They are either fantastic or weird experiences told in circumstantial detail, and appropriately illustrated by John Jellicoe and Val Prince after designs furnished by the author. The publisher is Thomas Burleigh, 376, Strand, W.C. B.

THE MASTERY OF FEAR.

II.

There is one aspect of the injurious effect of *fear* which Spiritualists might well consider. Every now and then one reads some tirade against Spiritualism in which its 'dangers' are painted in lurid colours, and efforts are made to frighten the reader away from the subject. We are sometimes assured, in sepulchral tones, that to submit to spirit influence is to commit a 'great psychological crime.' Warnings, red flags, danger signals—call them by whatever name may be preferred—they are all appeals to *fear*, based upon ignorance, prejudice, or misconception.

In a certain sense it may be true that the people who will be deterred by such sensational appeals from following up their investigation in this realm, are just the people who should let it severely alone, but we are not very sure even on that point. The fact that they can thus easily be frightened off indicates their liability to respond to 'suggestion' and to be too easily dominated by assertive minds, and a steady course of study of Spiritualism would do them good.

We read from time to time of the lamentable results which are said to have been experienced by inquirers who, without proper forethought or care, desired to become mediums, and, in their enthusiasm, took every opportunity to render themselves passive and to respond to influences from the other side, until they became 'obsessed'—or believed that they were, which, in effect, amounts to pretty much the same thing. Hudson Tuttle, like many other experienced mediums, believes there is far less spirit influence in these alleged cases of obsession—certainly, far less *intentional* and malicious exercise of power by spirits of an evil disposition—than is commonly supposed. In many cases the explanation will undoubtedly be found in the ignorance of both the sensitive and the operating spirit, and their mutual misunderstandings; while in not a few instances the trouble is due to the inquirer's excess of zeal and the influence of fear upon his mind.

It is a well-known fact that human beings are subject to wayward impulses and intrusive thoughts and feelings which have to be thrust aside and ignored. It was once the fashion to teach children that these naughty thoughts and feelings were the temptations of the devil, but nowadays we realise that they are of more mundane origin and are due to physiological changes and conditions. The relics of the old fear remain, however, and many people seek for causes outside themselves and, being on the alert to find some scapegoat as an excuse for their own weakness or folly, they lay the blame upon evil spirits.

Sensitives who become unstrung as the result of too frequent indulgence in circle-holding, and attempts to develop and exercise psychic powers, are liable (like other people who overtax their energies) to become morbid, pessimistic, and neurotic, and in that state to surrender to their fear-thoughts and imagine that they are obsessed—beset by evil spirits who tempt them and seek to possess them. In all probability they yielded indiscriminately to the first impulses that arose within them, and, believing themselves to be spirit-guided, enthusiastically followed up their inquiries at every possible opportunity, regardless of the need for good conditions and ordinary precautions. As a consequence their inspirations, or supposed 'controls,' may have had no other source than their own unfettered imagination and sub-conscious mental activity, and when they found that they could not obtain definite or satisfactory evidence of the identity of the alleged spirit they became alarmed. Thinking of what they had heard regarding the wiles of the devil and the power of 'seducing' 'satanic' spirits, they—instead of trying to understand the cause, or causes, of the unsatisfactory results, and studying how to improve the conditions so as to secure success—too readily jumped to the conclusion, and tormented themselves with the notion, that they were beset by evil spirits, who prompted their thoughts, and exerted an almost irresistible impulse to unwise or improper courses of action; whereas, by their own injudicious conduct, they induced a species of psychological exaltation and intoxica-

tion, which was followed by the inevitable *re-action* and depression. It is at such times of weakness that the wayward impulses of passion are strongest, and the sufferer's alarm is followed by worry, nervous dread, and sleeplessness. When fear-thoughts possess the mind it turns inward and exaggerates the danger. The sufferer loses confidence and self-control, and, instead of resolutely maintaining a level head and a self-possessed, cheerful frame of mind, dwells upon his troubles and runs great risk of becoming a mono-maniac. In such cases Spiritualism is unjustly blamed for the weakness and folly of the victims, who, had they been patient and careful, would have avoided the mistakes which caused them so much unnecessary distress. Those who would tread the path of mediumship and win psychic unfoldment should learn to banish fear, and by concentration and self-possession gain such self-mastery that they can render themselves *positive* to all unworthy or undesirable influences from spirits both *in* the body and out. Those who are high-principled and pure-minded cannot be obsessed for any length of time, but those who are timid and afraid should undergo a course of self-study and discipline before they attempt to respond to the thought impulses of unknown spirit people.

Here, as elsewhere, order is heaven's first law, purity and strong purpose, confidence and love are safeguards against evil, and those who are well-informed and honest need never fear the threats or influences of those of lower spiritual conditions. The Sister of Mercy, intent on her errands of love and altruistic service, can pass fearlessly through the hells of the slums, uncontaminated and unmolested; so, too, may those who possess their souls in peace and good-will join hands with the angels of light without fear, in loving service to suffering humanity.

ANTI-FEAR.

COMMUNION WITH THE UNSEEN.

Professor Henry Melvill Gwatkin, of Cambridge, speaking in the Edinburgh University, delivered his fifth Gifford Lecture on 'The Knowledge of God,' and made good use of 'the belief in communion with the unseen' in support of his contention that God is revealed in life, and that religion should not be hastily condemned. We quote from the report of the address in the 'Scotsman' of June 15th, according to which Professor Gwatkin said:—

'There is strong evidence that the belief in communion with the unseen is not all illusion. Hardly any belief which is not absolutely universal is confirmed by so vast a convergence of sober testimony. It takes a colour from everything that influences life, yet seems always essentially the same. No fair-minded student can mistake its general and normal tendency to an intense and vivid life of purity and kindliness. Any attempt to explain so general a fact by partial causes is plain trifling. Morbid conditions, for example, are natural enough in a trying time of moral unrest. But further evidence is needed to show first that morbid conditions originate the new life, then that they sustain its later growth; and yet further evidence will still be needed to give us reasonable assurance that this is as commonly a fact. Can they be suggested in the case of John Wesley, of Newton and Faraday, of Butler and Lightfoot? So likewise of countless common men. We can rule out this evidence if we start from the axiom that personal conviction of religion is of itself morbid, but hardly in any other way, and that way is begging the question.'

MITCHAM.—A lady, whose daughter is mediumistic, has recently removed to Mitcham, and would be pleased to meet with Spiritualist friends residing in the neighbourhood, with a view to forming a 'home circle.' Letters should be addressed to T., care of Editor of 'LIGHT,' 110, St. Martin's-lane, W.O.

THE UNION OF LONDON SPIRITUALISTS will hold their annual camp meeting on Sunday, July 17th, at Chingford, Epping Forest. General assembly and reception at 12 noon; mass meeting at 3 p.m.; tea at 4.30 p.m.; experience meeting at 6 p.m., under the presidency of G. Tayler Gwinn, Esq.

TRANSITION.—Mr. William Harris Phillips, the beloved father of Mr. W. Phillips, Editor of the 'Two Worlds,' has passed to spirit life, aged seventy-one. We sympathise with the relatives of the departed in their outward loss and trust they will receive many comforting assurances of his presence and unflinching love.

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

SATURDAY, JUNE 25th, 1904.

Light,

A Journal of Psychical, 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.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE REWARD.

In our late discussion of the great mandate of the Master, to seek first the Kingdom of God, we may have seemed hard and uncompromising: but the mandates of all the great Masters have always been hard and uncompromising,—from Moses to Mohammed. Besides, the mandate to seek first the Kingdom of God takes precedence of everything; and, as we all know, it has led His strong sons to the den of lions, the judicial poison, the cross, the scaffold and the fire. But there are compensations. Even he who said 'Seek first the Kingdom of God' said also 'and all the other things shall be added': the other things being nothing less homely than clothing and food.

Is there any sense in this? or was it merely a sentimental pious platitude? At first sight, it looks both unlikely and untrue. Seekers after the Kingdom have ended their search, as we have said, at something equivalent to a cross. The old Hebrew poet said, 'I have been young and now am old, yet have I not seen the righteous forsaken nor his descendants begging their bread.' He must have had a singular experience, or the people of his neighbourhood must have been exceedingly fortunate. And yet who knows? Even a righteous man may fail to seek first the Kingdom of God. In fact, it is probably an excessively rare thing that anyone should do that. Perhaps no one ever did, unless it was the Master: and, for all we know, it may be literally true that if anyone could really and truly seek first the Kingdom, all other necessary things would come to him, and not supernaturally either, but only as the working out of natural law: for seeking first the Kingdom would mean the sinking of self, the absence of provocation in relation to one's fellow creatures, and, in fact, a perfect life: and the effect of that would probably be to win the sympathy, goodwill and helpfulness of everyone, and thus make 'all other things' certain to be added. And yet there are exceptions—as Jesus knew. But what if he did get all 'the other things' for which he cared? The world has never sufficiently valued righteousness as an asset in human happiness. Evil temper has prevailed over the heavenly possibilities; and, as this has been so generally, mankind has been ceaselessly engaged in grabbing and

guarding, simply because it sought first, not service in the Kingdom of God, but self-gratification in the kingdom of Man.

The world calls this 'preaching,' all very well on Sundays, from a man who knows next to nothing beyond his papers, his books and his dreams; though, all the time, this is the one thing that is most clearly demonstrated in every department of human life: only we must be careful to bear in mind that seeking first the Kingdom of God means seeking righteousness first, and all the tempers and actions that correspond. Given this, we contend that the peaceful enjoyment of 'all those other things' will be likely to follow, simply because of the absence of provocatives to strife.

True of individuals, it is even more true of nations, though perhaps no nation ever tried it thoroughly or for long. The nations of the earth are but little farther on than the denizens of the jungle, after all. We can polish up the doorplate and the knocker, and can observe certain formalities, but the jealousies, envyings, snarlings and conflicts of the nations are not essentially different from those of the jungle: and the cause of it all is selfishness blinded by ignorance and bad temper,—a ghastly waste!

If only as a curious experiment, it would be interesting to see what would happen to a nation that, for once in the world's history, sought first—actually put into the first place—the Kingdom of God and the righteousness of it. To say nothing of Czars and Emperors and Kings and the like of them, was it not a great English bishop who told us that no nation could be steered, with, for its compass, the Sermon on the Mount? That was and is quite true as things stand, and if a nation puts its 'dignity,' its ambitions and its 'prosperity' first.

But, here again, we hold that even as 'a paying game,' Christ's way might be more profitable. What does a nation really want? It wants, or ought to want, respect, peace, confidence, open markets and the world's goodwill,—a precious asset! Well, how are these to be secured for a nation? Assuredly, just in the same way that they are secured by a man. He who would have friends must be a friend. We say to the high-spirited young fellow just entering into the arena;—'Do what is right; be just; be as generous as you can; make yourself useful; make yourself a necessity; be not too stiff; be flexible and brotherly, and don't mind a little sacrifice; and you will see that all necessary things will follow. No one will want to hurt you.' Precisely the same law of life applies to nations; and, but for our tempers, everybody would see it and prove it. There is nothing arbitrary, then, in this law of life, which is based upon a profound spiritual truth as to the very make of man and the trend of the subtle laws that govern him, whether he understands and believes or not.

Then there is another way in which this law of life works. The absence of anxiety about one's life tends to sustain it; and the spiritual atmosphere of the Kingdom and the havening peace of its righteousness help a man (as it might help a nation) to a freer mind, a broader view, a sunnier cheerfulness, and a braver resolution, all of which are conducive to health and to the attracting and winning power of the selfhood. Yes, as usual, Jesus was very wise. Be anxious to save the life, and the life will be in peril. Be willing to lose it, and it will be saved. Worry enough about food, and it will cease to nourish. Be ready to take a crust and an old coat into the heavenly Father's Kingdom, and the sunshine and the music of it will bless every road. Yes! 'The Master' was right. He always was.

THE ROTHE TRIAL.

A pamphlet entitled 'Un Récent Procès Spirite,' has lately appeared at Bordeaux. It is by the author of 'Phénomènes Psychiques' (a work recently reviewed in our pages), and in it Dr. Maxwell deals with the trial of Anna Rothe in his usual admirably fair and impartial manner.

We do not, however, refer to the *brochure* in order to give a *réchauffé* of his opinions on the vexed question of Frau Rothe's mediumship, with which he mainly deals in the first part of the pamphlet, but to draw attention to the second part, in which he breaks a lance with those scientists who make themselves the exponents and champions of the materialistic philosophy of the day. There is something delightfully breezy and bracing about the way in which Dr. Maxwell exposes the fallacies which lie in the arguments by which this philosophy is supported; more particularly as represented by men like Professor Haeckel. 'To-day,' he writes, 'Professor Haeckel, in spite of the immense services which he has rendered to science, represents a retrograde stage in scientific evolution. It is true that the majority of *savants*, particularly those of the German school, agree with Professor Haeckel, but their belief is not the result of direct observation of facts; it is rather the childish interpretation of facts. This word may be startling; it is, however, emphatically true.'

It is, indeed, a daring statement—a courageous challenge from one who recognises that he, the challenger, forms one of a minority. It is to such daring minorities that the world owes its progress. Dr. Maxwell then proceeds to deny that Haeckel's thesis, viz., that the soul is a collective term, merely designating the sum of cerebral functions, can be logically deduced from the physiological facts which are supposed to demonstrate it. 'A man must indeed have strange notions of logic,' Dr. Maxwell argues, 'if he maintains that, if two facts are concomitant, they are necessarily related as cause and effect. . . . Let us at least do Haeckel the justice of recognising that in logic he retains his youthfulness.' The brain is a machine certainly, but so is a locomotive. 'The integrity of the form of these organs is necessary in order that they may function; this integrity is only the condition, not the cause of their functioning, however. If steam is not introduced into the pistons the locomotive does not move.'

Moreover, Haeckel builds his theory on certain facts only, omitting those which are opposed to his conclusions. There are facts of pathology, facts of telepathy, cases of apparitions inexplicable by chance-coincidence, and other occurrences of the same nature. 'The significance of these facts,' says Dr. Maxwell, 'may be open to question; but any one who ignores them is singularly behind the times.'

Dr. Maxwell also points out how entirely inadequate were the arguments used by Dr. Dessoir in relation to the Rothe case. 'How could he have affirmed that the possibility of spiritistic phenomena in general is contrary to the past experience of humanity?' he asks. 'Nothing is further from the truth. Up to the close of the eighteenth century, humanity believed in the possibility of communication between the living and the dead. Greek and Latin historians give recognised instances, and accounts of apparitions are found in most memoirs of great persons.'

The fact that Dr. Maxwell has not only qualified as a doctor of medicine, but is an experienced member of the legal profession, entitles his opinion to special consideration both when he expresses himself on the arguments based on physiology, and on those resting on the question of the value of human testimony. Dr. Maxwell maintains that the 'inaccuracy of human testimony is only relative. The statements of witnesses are generally correct as to the

main character of a fact. . . . It is therefore a mistake on the part of Dr. Dessoir to deny all value to facts established simply on testimony. The details may be incorrect, the interpretation of a fact is so still oftener, but the fact itself has probably occurred. Apparitions have been affirmed by so many witnesses that the fact of their occurrence seems certain.' To explain all this testimony as due to illusion is, in his opinion, simply childish.

With the plea that a valid argument against spiritistic phenomena may be found in 'the conception at which science has arrived on the subject of the essence of matter,' Dr. Maxwell makes short work. 'How can any one appeal to such an argument as this? What does Dr. Dessoir know about the essence of matter? Nothing, absolutely nothing; for the excellent reason that no one knows.' It seems a particularly unfortunate moment in which to appeal to the 'credo' of science in relation to matter, since the discovery of radium is causing the wisest to lay their hands upon their mouths, and ask themselves secretly whether even the law of the conservation of energy is as unquestionable as was formerly supposed.

It must not, however, be supposed that the tendency of the pamphlet is in defence of Anna Rothe; such a supposition would be quite erroneous. Although he expresses himself with caution, Dr. Maxwell's opinion is far from favourable with regard to her mediumship. But he wisely sees that the genuineness or falsity of this particular medium is not the question of main importance in relation to the trial. If her mediumship was simulated and therefore her punishment not wholly unjust, it is none the less true that the manner in which the trial was conducted, the arguments used to determine her condemnation, and the attitude of her accusers towards the class of phenomena which she claimed to have produced, were radically defective. It is possible, as we know, to be unjustly just. Whether the sentence on Anna Rothe was deserved or not we are not in a position to determine, but the importance of the trial for the world lies in the adjective '*unjust*' by which the proceedings may be characterised. Unjust, for the sentence was largely determined by the mistaken ideas and shallow arguments of men who were too prejudiced to be able to estimate fairly the worth of testimony or to recognise the existence and importance of a vast mass of well-attested facts, past and present.

It is against the tyranny of this false orthodoxy that Dr. Maxwell directs his attack. Those who most bitterly resent the dogmatism of theologians are themselves frequently very intolerant of those who question the dogmas of scientists. This intolerant orthodoxy will die hard, but die it must. '*Magna est veritas et prævalebit.*'

ELEANOR KIRK'S IDEA.

In an interesting reply to the question, propounded by a correspondent, 'As long as the inevitable has sooner or later to be met, why not face it bravely at the moment of its appearance and have done with it?' Eleanor Kirk, in her 'Idea,' affirms her own knowledge that the dead, so-called, are still alive. She says:—

'The inevitable is very much mitigated by the knowledge that those who have "passed on" are still alive somewhere. The thing we called death has not really killed them. It has separated them from their loved ones and removed them from an environment in which they gladly would have stayed. So their inevitable matches ours, and they are compelled to brace up and meet it just as we are. But they are no more forgetful than we, and the most intelligent and persistent among them often find ways to assure us of their love and their nearness—nearness, mind you. Just turn this word over in your minds occasionally and see what it means to you.'

'With me this is not a matter of speculation. I know that they live and love just as I know that I live and love. My proof of this has been ample. My gratitude for this surety is beyond expression. Without this practical knowledge of the continuity of life there would be nothing in the universe worth a moment's consideration.'

WHAT HAVE SPIRITS REVEALED?

Feeling that the questions raised by Dr. Washington Sullivan, and referred to by 'Inquirer' in 'LIGHT' of June 4th, are so important that they should receive the close attention of Spiritualists, I desire to present a few thoughts regarding them. Dr. Sullivan asks: 'Do we really know anything of the after-life beyond the bare fact of its existence?' Surely the 'bare fact' referred to is the essential affirmation which Spiritualists have been making, and for which they have so long, and so vainly, struggled to obtain a general recognition. To really *know* that there is personal survival after bodily death one must enter into communication with the people of the after-life, and be convinced of the fact of their existence by evidence of their identity; hence the first object of spirit people has been to compel conviction on this all-important point.

Dr. Sullivan's subsequent inquiry as to what account the spirits 'give of themselves, of their mental condition, of their occupations, of the object they have in living,' covers a wide field, and his further statement that nothing he had read or heard threw light on the problems of 'the moral and spiritual life of departed souls,' renders it difficult to know quite how to answer him. I should like to ask Dr. Sullivan to read, if he has not already done so, 'Spirit Teachings,' through 'M.A. (Oxon)'; 'Death and the After Life,' and 'Views of our Heavenly Home,' by A. J. Davis; 'Life Beyond the Grave,' by 'A Writing Medium'; 'Immortality: or, What a Hundred Spirits Good and Bad, say of their Homes and Dwelling Places,' by Dr. J. M. Peebles; 'Heaven Revised,' automatically written by Mrs. Duffy, and 'Through the Mists' by R. J. Lees. These are a few of the books which might be of service if Dr. Sullivan is anxious to pursue his inquiries in this direction, and I believe he will find them all in the library of the London Spiritualist Alliance. But my own experience has taught me that nothing in the way of reading can compensate one for the lack of actual intercourse, and continued personal association with intelligent spirits through developing, or developed, mediums. I hope some other and abler correspondents will deal with these questions, but judging from my own intercourse with different spirits I find the moral and spiritual states of individuals differ on the other side as here. Each one goes where he is *fit* to go and continues to express himself, and manifest his predominant loves, much as he would do here.

'The continuity of spiritual life' surely implies, nay necessitates the recognition of the continuity of consequences and character, and therefore the sequential nature of the after-death world. Spirits tell us that they have to *unlearn* many things as well as learn new lessons; that they remain themselves and are active, purposeful and comparatively free or fettered according to their degree of spiritual unfoldment; that they enjoy many social pleasures and spiritual privileges which we on this side cannot understand. So far as I am aware, although they differ upon many points—especially on matters of opinion and doctrine—they are practically unanimous in declaring that theirs is a *real* world; that they wear garments, live in homes, hold intercourse with others, and can follow their natural bent as students, scientists, artists, musicians, teachers, reformers, &c. They affirm that they find greater scope for effort and take fuller delight in living and in being of service to others than they did when here. Each one goes to his own place, not as a punishment or reward but as the inevitable result of the motives and loves, the thoughts and actions, of his past life; consequently the educational value of experience for the formation of character and the progressive evolution of consciousness, both here and hereafter, cannot be over-estimated. The spirit world, I am assured, is adequate to afford to every one who enters it, all the opportunities, incentives and conditions necessary for the evolution of his spirit and the ultimate attainment of its destiny.

E. F.

THE REV. J. PAGE HOPPS will conduct the services to-morrow (26th) at 'The New Gravel Pit' Church, Chatham-place, Mare-street, Hackney. Services at 11 a.m. and 6.45 p.m. Evening subject: 'Pioneers for God.'

THE TEN COMMANDMENTS.

The Ten Commandments as given through Moses and as amplified and spiritualised through the teaching of Jesus Christ:—

I. Thou shalt worship the One and Only True and Holy God, the Creator and Upholder of the visible and invisible universe of mind and matter. And thou shalt love this God with all thy heart and mind and soul and strength, as the Hearer and Answerer of prayer, Who is not far from any one of us, for in Him we live and move and have our being.

II. Therefore thou shalt not make unto thee, in thought or dogma or act, the image of any other God.

III. Thou shalt, in that love and awe which is the beginning of wisdom, worship this One, only True and Living God, and take heed that ye take not His Holy Name in vain, in folly or in anger, or in irreverence or in blasphemy.

IV. Remember the first day of the week to keep it holy, as the day on which our Lord Jesus Christ rose from the dead, and 'thus brought life and immortality to light'; and sanctify it as a day to be received with reverence and thanksgiving and rest and re-creation, for the Sabbath, as our Lord says, 'was made for man.'

V. Honour thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee; and revile not in envy the rulers of the people: 'And ye fathers provoke not your children to wrath,' but in love bring them up in the reverence and the love of God and of mankind as the children of God.

VI. Thou shalt do no murder, and 'he who hateth his brother is a murderer,' but thou shalt love thy neighbour as thyself, for Christ says this is the whole of the moral law. Therefore, be ye pitiful and tender-hearted, 'in honour preferring one another.'

VII. Thou shalt not commit adultery nor any uncleanness in thought or word or deed, but thou shalt love thy brother and thy sister as thyself, for 'the temple of God is holy which temple ye are,' and, 'he that soweth to the flesh shall of the flesh reap corruption, but he who soweth to the spirit shall of the spirit reap the life eternal.'

VIII. Thou shalt not steal, nor use a false balance or a false measure, but deal justly and kindly one with another, for 'with what measure ye mete it shall be measured to you again.'

IX. Thou shalt not bear false witness against thy brother or lie one to another, but thou shalt ever 'speak the truth in love one to another.'

X. Thou shalt not covet thy neighbour's wife or house or lands or anything that is his, but 'thou shalt rejoice with those who do rejoice and weep with those who weep,' for the love of money is the root of all evil, and 'how hardly,' Jesus says, 'shall they who have riches enter into the Kingdom of Heaven.'

Thus in love to God and love to man, as Jesus says, 'is contained the whole of the law and the prophets'—that is, the whole of religion and morality.

Tunbridge Wells.

G. WYLD, M.D.

'THE EXERCISE OF JUDGMENT.'

Writing in a recent issue of the 'Banner of Light,' Mr. William Emmette Coleman dealt with 'The Exercise of Judgment,' especially in relation to spiritual phenomena. Mr. Coleman said:—

'In John vii. 24, Jesus is represented as saying, "Judge not according to appearance, but judge righteous judgment." This is a very sensible and excellent precept, and it is just what the friends of truth and honesty in Spiritualism endeavour to do. When purported spiritual manifestations are presented to them, they endeavour not to judge by the superficial appearance of things, as so many Spiritualists are inclined to do (accepting as genuine that which is spurious), but they search deeper into the matter, in order that they may give righteous judgment. Paul says: "Prove all things; hold fast to that which is good." In order to prove the character of spiritual phenomena, it is absolutely necessary that we use our judgment. In fact, a good judgment is the crowning attribute of human nature. "Reason is the flower of the spirit," and judgment is simply the exercise of reason. God never intended anyone not to exercise his best judgment. The fact that man is endowed with the capacity of judgment, and that a man without judgment is perforce a fool, proves that it is no usurpation of the Almighty's prerogative to judge others, evil-doers as well as the righteous.

'It is our duty to judge and condemn vice and crime, and to do all we can to suppress it. It is our bounden duty to aid

in preventing our brothers and sisters from being preyed upon and swindled by knaves and charlatans; and no sentiments of false or mock charity should swerve us from the straight line of duty. True charity does not require us to aid the vicious and criminal by silence concerning, or approval of, their misdeeds. That is true charity both to the evil-doer and to his victims which does what it can to check the wrong-doer in his or her course, and prevent the victims from being increased in number or from being further preyed upon. Justice and Charity should go hand in hand. So-called charity without justice is productive of much evil in the world; and so-called justice exercised independently of the consideration of charity is in itself often rank injustice, cruelty, oppression.

'Rash, hasty judgments, whether of a favourable or unfavourable character, should ever be avoided. In all cases, "judge not according to appearance, but judge righteous judgment." Be careful and cautious, avoiding prejudice on either side. Seek honestly and candidly to know the exact truth. Be neither quick to condemn nor quick to approve. Search for the facts. Examine all the evidence in any given case, and let reason, unbiassed and untrammelled, be the arbiter. If convinced of wrong-doing being practised, let no false charity excuse or condone it, unless there be extenuating circumstances calling for the exercise of charity. True charity must never be lost sight of even with the vilest wretches. No motive of vengeance or vindictive retaliation should mar our justice to the wrong-doer; but the love of the supremacy of right, the welfare of humanity, and the protection of society demand that the criminal should be exposed and restrained; and no false charity should interfere with the exercise of "righteous judgment," to the suppression of evil and the advancement of the good and true.'

ANIMALS IN THE SPIRIT WORLD.

Although the question as to whether animals live after the dissolution of their physical bodies has been discussed by Spiritualists for many years, we seem to be no nearer a definite understanding concerning this subject than at any time in the past.

One of our well-known philosophers advances the opinion that 'the death-struggle breaks the connection between its (the animal's) material and spiritual; and its ethereal atoms not retaining sufficient attraction for each other, they, as vapour, diffuse themselves into space until drawn to their appropriate spheres.' I, however, have always understood that life and spirit are synonymous terms; that it is the spirit that prevents the disintegration of the physical body, and not the body that prevents the disintegration of the spirit; and furthermore that the life manifested by the animal is just as much an expression of spirit as is that manifested by man.

The statement that 'the spirit of the animal is so imperfectly organised that it will, immediately after death, be resolved back into its constituent elements, its identity destroyed; and that the substance of which it is composed will form the life-principle of other material forms, perhaps animal, perhaps human,' to my mind destroys the permanency of spiritual existence; making spirit as transient, as evanescent as matter, and thus renders the perpetual existence of the human soul extremely doubtful. The inference that the spirit of the animal is incapable of continued spiritual existence finds no support in fact or analogy, and every indication leads me to believe that if man lives after death, animals will do likewise. The spirit of the animal often retains possession of the physical organism for just as long an interval of time as the human spirit, and it will also survive just as great a shock to the physical body. The animal's spirit shows no likelihood of being very easily destroyed while retaining possession of its physical body; and I fail to see that we are justified in assuming that when death intervenes the spirit that has tenaciously retained its individuality throughout a long earth-life, regardless of the shocks and vicissitudes to which it has necessarily been subjected, will at once disorganise and lose its individuality.

But there is another and greater difficulty to be overcome by those who deny the animal a spirit life. The human race has descended (or ascended) directly from the animal world. If we trace the history of the race back to remote antiquity we necessarily come to the point where man blends with the higher animal forms. We are then brought face to face with the profound and unavoidable problem: At what point in evolutionary

progress does spirit become sufficiently developed to withstand the shock of death? If we grant that animals do not exist after death, and that a certain stage of unfoldment becomes necessary before spirit can survive death, then all below that point must perish at the death of the physical body, while all above it will live in spirit. It rests with those who deny animals a spirit existence to inform us what stage of growth is necessary in order to produce a spirit that can withstand the destruction of the physical body. There are tribes of savages but slightly more advanced than the animals among whom they live; they have no comprehension of, nor desire for, progress and civilisation; they are lacking in nearly all the moral, mental, and spiritual faculties that distinguish us from the brute creation. They are scarcely any more capable of progress than the animals around them; and it is a logical conclusion that if one exists only while in possession of the physical body, the other also stands but a precarious chance of surviving death.

GEORGE B. FERRIS.

Grand Rapids, Mich., U.S.A.

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.

Jacob Boehme and Reincarnation.

SIR,—It ought not to have escaped the notice of your correspondent, 'Vide et Crede,' whose letter appeared in 'LIGHT' of June 18th, and who is 'thoroughly conversant' with Boehme's 'Three-fold Life of Man,' that the very first paragraph of that work sufficiently explains the great mystic's position with regard to the idea of reincarnation, for in it he says: 'When we consider the beginning of our life, and compare the same with the eternal life, which we have in the promise, we cannot say nor find that we are at home in this life. For we see the beginning and the end of the outward life, as also the total decay and final corruption of our bodies, and besides we see or know of no returning into this outward life, neither have we any promise of it from the high and eternal Good.'

Boehme is thus not entirely silent on the subject, but he has no commission to speak of it, either affirmatively or by way of categorical denial. He only says that we see or know nothing of it, and have no 'promise' of it. He repeatedly assures us that he says nothing from his own understanding, and his office as an exponent is concerned only with the scientific mysteries of religion. Now reincarnation is not a religious mystery, but belongs to the conception of the circularity of Nature, of which, indeed, Boehme does say much. It is a legitimate and even necessary inference from the doctrine of Nature which he metaphysically expounds, but it is not one of the eternal verities with which his inspiration was engaged. For what religion tells us of one earthly life is equally true of all repetitions of it. It is summary in its statements, and the sub-divisions of the one time to which they apply only become practically important elements of our knowledge when we mistakenly insist on limiting the teaching to a particular minute scale of our experience. Just so, we must appreciate the importance of diligence in relation to the present day, before we console ourselves for neglect by the reflection that there may be many future days for repair and completion. As to the other authors mentioned by your correspondent, with no pretension to extraordinary illumination, it must be remembered that the loss of the tradition would naturally limit their conceptions. Their being 'mystics' would not certainly help them to recovery of the idea. That might rather be expected from a natural philosopher of sufficient genius for generalisation.

C. C. M.

Information Wanted about Radium.

SIR,—Having seen it stated on more than one occasion that the discovery of radium has caused scientific men to abandon positions which they had until then considered unassailable and final, I used this assertion in an argument recently with a friend, by whom it was questioned, and I was challenged to give a concrete example, but was unable to do so.

As I think this matter is one of general interest, I shall be much obliged if you or some of your readers will assist me.

GEO. E. GUNN.

'Pearls.'

SIR,—In reply to the question about 'Pearls,' in 'LIGHT' of June 11th, the disappearance of the pearls is owing to a large quantity of uric acid or other acid in the system; this, mixed with the magnetic or electric currents passing through the system of the wearer, causes the pearls to 'sweat.' As these gems are made on the same plan as an onion, fold on fold, the sweating causes these layers to drop off one by one. If the wearer could carefully examine her ring all the time, she would see for herself little drops forming either on the pearl or in the corner of the setting. I have known large pearls disappear in the same way in damp, humid places, under peculiar electric effects.

In one of these cases the pearl was of a pear shape, and it sweated in such a way that small pearls appeared at the pointed end of the large one, causing the owner to inquire if small pearls could be produced from large ones.

M. W.

SIR,—With your kind permission, I would like to give my views on 'pearls' to your correspondent 'E. C.,' who makes an intelligent inquiry about them, in your issue of the 11th inst. From the remotest antiquity pearls have been the subject of much interesting study, not only on account of their beauty and symbolism, but also because of the peculiarity observed by your correspondent. Pearls seem to belong to the organic world, for they are susceptible of growth and decay, and in some instances, as in the one in point, waste away altogether. The owners of valuable pearls constantly watch their variations, and are frequently obliged to return them for a time to their native element, the bed of the ocean, where they regain their former lustre, *health*, and brilliancy. Certain acids can dissolve them, and we all remember how Cleopatra, Queen of Egypt, melted her pearl earrings in a drink.

There are emanations and radiations from invalids which eat up, absorb, or dissolve, substances even harder than pearl; consequently, the vanishing of the lady's pearls is a natural sequence of the condition of her health.

FLORENCE MONTAGUE.

Abbas Effendi.

SIR,—I read with pleasure your sympathetic review of Mr. Phelps' book, 'The Life and Teachings of Abbas Effendi,' but I would like to make one correction in what was written, namely, in regard to the statement that Abbas Effendi, the last, is also the greatest of the three Manifestations which have appeared in the East in these latter days.

I think Mr. Phelps hardly intended to give this interpretation in his book, for he cites the present Master's own words, that his position is but one of servitude; that his name Abdul Beha, which he has assumed, means only the servant of Beha, and that his mission is to explain the writings of his father, Beha-Ullah, and spread his teachings throughout the world.

This question of the station of the three Manifestations, the Bab, Beha-Ullah, and Abbas Effendi, is really a very important one, and if you will give me a little space in your valuable journal I will explain briefly why.

The success of Behaism is due not only to the fact that its broad teachings, its high conceptions of love, brotherhood, unity, &c., have appealed to the world, but also to the fact that it fulfils prophecy.

The aim and ideal of Behaism is to bring unity and harmony, and knit together into one perfect whole the many different religions now unhappily divided. This can only be done through the fulfilment of prophecy, since the adherents of every religion, Christian, Mohammedan, Jewish, Parsee, &c., have their written prophecies, which they are expecting some day to be fulfilled. Can those who believe in and hold strongly to such prophecies be expected to cast them aside utterly and accept a new Revelation without satisfying themselves that the Revelator speaks with Divine authority, and that he is indeed the Promised One that should come?

A religion, to be universal, must be all-inclusive, and must embrace the cherished hopes and dreams of the many millions of souls of all religions. Now we know that there is a prophecy, a tradition, a dream, a universal longing, found in every religion under the sun, for what is generally known as the Millennium—a day when a mighty manifestation of God should appear upon earth, and when in reality God's kingdom would be established amongst us, and love, fraternity, good-will, and peace be the general rule, not the exception as now, among men.

It is a remarkable fact that the different great religions find the realisations of their prophecies, hopes, and dreams in this very time, and in the appearance of those three great lights, the Bab, Beha-Ullah, and Abdul Beha, the Moham-

medan, the Christian, the Parsee, the Jew, finding their prophecies fulfilled in the coming of these three, believe.

As we are more particularly concerned with Christianity, let us see how the Christians have been assured that this is indeed the Truth for them, and that this time is the time of the end of the world prophesied by Christ, meaning by this the end of the reign of the world of materialism, the beginning of a new age of spirituality.

The forerunner, the Bab, was as the spirit of Elias announcing the coming of the day and preparing the hearts of the people; Beha-Ullah was the mighty Manifestation of God, who revealed Himself as God the Father, the Blessed Perfection of the attributes of the Divine Godhead; and as the highest conception of God is as a father, so Beha-Ullah, to bring about the perfect unity and to establish the fraternity of God and the fraternity of men, manifested himself under the greatest names of God, those foretold by Isaiah the prophet, 'Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' He has established upon earth a spiritual family, wherein all men have become in reality brothers, and all differences of race, colour, nationality, and religion become obliterated for ever.

Now when Beha-Ullah departed this life, he threw upon the shoulders of his son his spiritual mantle, as did Elijah upon Elisha of old, and called him the 'Centre of the Covenant,' the One who should reveal his teachings to all the world. To the Christians, Abbas Effendi is the Branch so often spoken of by the Israelitish prophets, 'raised up by God to execute judgment and righteousness in the land,' 'the one who should build the temple of the Lord, for the counsel of peace should be between them both.'

He is also the spirit of Christ, though not the personality Jesus, returned to earth, living amongst us, and showing us by his beautiful life, by his sublime love for mankind, by his tender, helpful words, how the attainment of perfect joy, peace, and love may be had.

In conclusion, in regard to the station of Abbas Effendi, and also as to any other questions which may arise in one's mind, the Master is on earth with us now, and it is possible for all who will to put themselves into communication with him and learn from his own lips the truth of things.

Hoping you may find space in your journal for this letter.

SYDNEY SPRAGUE.

67, Rue Madame, Paris.

'A Triple Existence.'

SIR,—I regret that the interesting article entitled, 'A Triple Existence,' which appeared in 'LIGHT' of May 28th, beyond a passing inquiry has been left severely alone. Possibly some light may be thrown upon the psychological problem involved in that and similar cases by the curious experiences of a highly intellectual but slightly sceptical friend of mine, whose name and address I am willing to place in your hands. About three months ago this friend had a stroke of paralysis which left him, five minutes after, dumb, and useless on the right side from head to foot. He has since made considerable progress towards recovery, and can use his arm as well as his leg a little, but the power of speech did not return as rapidly as I hoped, and it must be understood that he had to learn how to pronounce words just as a child would. On my last visit I found him much improved in speech as well as in the use of limbs, and now I will give you the gist of our conversation regarding his peculiar experiences, for which I offer no explanation—at least, not just yet. For weeks my friend saw and listened to the conversation of two gentlemen. What they conversed upon he could not tell, but evidently the subject was himself. One of the gentlemen was a total stranger to him, of whom he assured me he could not even recall the appearance, but the other was quite a familiar personage, although he did not know his name. He was a tall man, with a long black beard, and he talked to my friend freely upon his affairs, private and business; and also told him to lie quiet and not to worry, as all things would come right in time. But of late my friend has been losing sight of this gentleman, who visits him less frequently than before; and, to make matters more complicated, my friend tells me that, although he can swear to the presence of the gentleman, he himself at times is not quite clear in his own mind whether the gentleman is a distinct and separate personality or a part of himself!

As far as my time allows me to do so, I am watching this case closely, and shall endeavour to induce my friend, when better, to state his experiences in his own words, which will no doubt be very interesting reading. But the question arises: Is the bearded gentleman a reality, or simply the imagination of a disordered brain? I should very much like to know if any of your readers have met with a similar case. Have any clair-

voyants observed any entities near persons similarly afflicted? If so, I shall only require some more evidence that similar gentlemen or ladies attend us in our childhood, and I shall then have another link in the chain of the reincarnation theory, which is now well-nigh complete.

A. A. MAY.

Vivisection: What it is.

SIR,—The translation from the Russian of a remarkable book entitled 'The Confessions of a Physician,' by Dr. V. Veresaëff, has just been published. While defending the practice of physiological research, known as vivisection, the author declares that in order to practise it, one must 'stifle the reproaches of conscience, choke down pity, and close one's eyes to the living agony of the animals sacrificed.' Chapter X. relates the story of a vivisected monkey, which, after its spleen had been removed, was inoculated with typhoid. Previous to the operation the monkey is described as abounding in a joyful life, 'one might have passed whole hours in his company without being bored,' and the author adds how a bond of sympathy and mutual understanding had been produced between them. After the vivisection all that remained was an obscure martyr to science—'he lay a corpse before me; I gazed upon that pitiful little body, upon that pretty, naïve little face, from which the death agony even had been powerless to efface its serio-comic expression, and experienced a most unpleasant feeling. To tell the truth, at heart I was a little ashamed of myself. When I recalled all his engaging little tricks and funny ways, I could not drive away certain vague misgivings as to whether my crime had been, after all, so very many times less grave than if it had been perpetrated upon a child.'

It is to be hoped that the author of these 'Confessions' will no longer soil his conscience by practising and defending such atrocities. There is a growing belief that the men whose consciences are unmoved by the torture they inflict upon intelligent, sensitive, and defenceless animals, are unfitted for the sympathetic duties of a physician, and the time is probably not far distant when they will find their occupation at the bedside much less in request. Thanking you in anticipation,

Belmont-avenue,
Lower Edmonton, N.

JAS. R. WILLIAMSON.

'Lyceum Work.'

SIR,—I was greatly interested in your account of 'Lyceum work' in England in 'LIGHT' of the 11th inst., and am wondering if it could not be copied in Scotland. I am unable to travel at present, and so do not meet many Spiritualists, but should be glad to assist in such a much-needed effort, both for the young and the grown-up. To make a pleasant afternoon in our often dreary, dull towns, is a great help to keep people sane, but to give them a 'saner Sunday,' such as the Lyceum evidently *can* do, would be a public benefit. We have got most of the public parks open now, and some of the libraries and museums for a few hours, and we hope to have all public picture galleries and museums and libraries open all Sunday very soon, but we have to fight and be called 'names' even for this; so if we tried for any broader way of spending a saner Sunday we should only be sent to Jericho, with the merciful door slammed in our faces. But if the Spiritualists will lead the way in this, and do it tactfully yet courageously, I feel sure many of the churches would soon catch on, with a great and happy result:—

'This is Sunday, Sabbath-day.
This is why we must not play,
Nor run about, nor make a noise,
Like the naughty girls and boys.'

That is what many were, and still are, taught in childhood! but I can see that parents do not teach that as soon as they get their eyes open a bit to the fuller Gospel of light and love. I remember when it was a crime to whistle, or sing anything but a psalm tune. Thanks to the Evangelicals, hymn tunes cured that, and now one can hear harmoniums and organs, and other musical instruments all over the land; even tambourines, and drums, and 'stringed' instruments, and brass bands. It depends who leads the way whether you get a vote of thanks for your heavenly music, or are stoned out of the place for 'desecrating the Lord's Day.' Our thanks are due to the Salvation Army for their bright, stirring music, and hearty appeals to the Divine in man. They are trying to live up to their light, and are obeying the injunction of their Lord and Master—'Go ye out into the highways and byeways and compel men to come in!' If we, as Spiritualists, consider ourselves a bit above the Salvation Army and its doctrines, let us at least show as much earnestness to save men from their

hell upon earth, even if we do not believe in the Salvation Army hell of fire for ever and ever, Amen. If they bring men to Christ—the Truth—they may rise to higher and higher planes of life; and surely such a means as the Lyceum may start many on the way.

Zetland House,
Bridge of Allan, N.B.

A. S. HUNTER.

A Timely Note of Warning.

SIR,—In 'LIGHT,' of June 11th, you published, under the heading of 'A Timely Note of Warning,' a communication from 'Watchful,' in which he states 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.' As far as I understand the case, it seems to me that what the Union is striving for, earnestly and honestly, is the consolidation and upliftment of the movement. That this is urgently required will, I think, be patent even to 'Watchful,' particularly if it has been his lot to listen to some of the utterances which I have been compelled to hear. It is not the 'prophets' or the 'instruments of the spirit world who speak forth for God' who require restraint, but those to whom the spiritualist platform is merely the means to an end. When a medium gravely states that the 'moon is the back of the sun,' or under the euphonious appellation of 'medical psychometry,' tells a person to get a 'pen'orth of camomile flowers and a pint of quinine and take a teaspoonful,' then, I contend, it is time for something to be done. This is a crying grievance in the movement, and if left to riot unchecked can only end in one way. If 'Watchful' agrees with this kind of thing, well and good; but if not, may I suggest that his place, along with many other critics, is not *outside* the Union, but *inside*. All true reform springs from within, and unless the Union is supported by all true Spiritualists, how is it possible to accomplish the work which lies ready to hand but, owing to the petty jealousy and carping criticism of those who grumble and will not work, has to wait until Spiritualists are ready to practise the principles they are so fond of preaching. We want more unity, and if the Union is not making for the best interests of Spiritualism, who is to blame? Is it those who are doing their best to purify the movement, who sacrifice time and money to help on the Cause, or is it those who stand outside and grumble? Let us have the courage of our opinions, and if we think anything is detrimental to the Cause we love, then let us try to put it right. If 'Watchful' objects to the certification of mediums, let him attend the Conference, and when the matter comes up for discussion let him give his fellow workers the benefit of his advice and counsel. By all means let us have liberty, but not license.

UNIONIST.

SIR,—Allow me to express my deep appreciation of the remarks of 'Watchful,' in 'LIGHT' of the 11th inst., on the certification of spiritualistic speakers and mediums.

I do not enter into any detailed criticism of the way of working of the Spiritualists' National Union in this matter, although the very serious nature of the errors in its proposals was felt by me from the first. The spiritualistic speaker, as a kind, pertains to the prophetic and not to the priestly order, and the very life of Spiritualism is a protest against all forms of sacerdotalism.

Surely Spiritualists know better than to return to the weary régime of the Churches, who really pretend to bind or to loose the ways of the spirit by presuming to be able to 'license' a man 'to preach the Gospel'!

The prophet of God needs no ordination other than that of the spirit of truth, nor will he seek other; and all true Spiritualists have evolved beyond the need of the use of the beggarly elements of the sects, inasmuch as they are Spiritualists. It is with regret that I have observed some of our speakers wearing the white tie. Why even the emancipated among Nonconformist ministers have already discarded such badges of office, and they do not care to allow themselves to be addressed as 'Reverend.'

JAMES L. MACBETH BAIN.

Chiswick Spiritualist Society.—Sale of Work and Bazaar.

SIR,—Kindly permit me to invite your readers to be present at the opening, and on subsequent days, of the sale of work and bazaar, which will be held on Tuesday, Wednesday, and Thursday next. Arrangements have been made for pleasing and bright entertainments, afternoon and evening, daily, and Spiritualists, inquirers, and their friends will be made very welcome. The proceeds are to be devoted to a building fund to extend the cause here. (See advertisement.)

PERCY SMYTH, President.

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.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday, the 26th inst., at 7 p.m., Mr. D. J. Davis, address; Lyceum at 3 p.m. No meeting on Monday, the 27th. Bazaar and sale of work on the 28th, 29th, and 30th (see advertisement).

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last Mrs. Roberts, of Manor Park, delivered a very earnest address, and Mr. Roberts conducted the after-circle. Speaker on Sunday next, at 7 p.m., Mr. Huxley.—W. T.

HACKNEY.—YOUNG'S ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last our speaker, Mr. H. Boddington, dealt ably with the subject 'Healing the Sick' to an attentive audience. Mrs. Weedemeyer gave clairvoyant descriptions of a convincing character, and many friends stayed to an after-circle held by her. On Sunday next, at 7 p.m., address by Mr. D. J. Davis.

CLACTON-ON-SEA.—A series of séances for the summer season was inaugurated on Sunday last at Crayon House by Mr. Ronald Brailey, morning and evening. His excellent inspirational addresses were followed by illustrations of psychometry and clairvoyance. Meetings on Sunday next, at 11 a.m. and 6.30 p.m., Miss S. Todd. Silver collection.—M. ROBINSON.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last we had a delightful time with Mr. Colville, whose discourses were very instructive and enlightening. Miss Louisa Stacey also spoke in the afternoon. A solo was sweetly rendered by Miss Brown. Miss Stacey will lecture at 3.30 p.m., on the 25th (admission 1s.), and on Sunday next, at 11 a.m. Mr. Colville will give addresses at 3 and 7 p.m., also on Monday, at 8 p.m. Silver collection.—S.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last, at the public circle, Mrs. Ridley gave good clairvoyant descriptions. A large meeting was held on Peckham Rye in the afternoon, and addresses were delivered by Messrs. Ray, Priddle, and Clarkson. At the evening service Mr. Claireaux presided, and Mr. Huxley gave an uplifting trance address. Mrs. Dupée's solo, Mr. W. Webb's violin solo, and the selections by the string band were much appreciated by a large audience. At the after-circle Mr. Huxley gave good tests. On Sunday next, at 11 a.m., Mrs. Ridley, clairvoyant descriptions; at 7 p.m., Miss Jenny Lynn, trance address and clairvoyant descriptions.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last a large audience listened attentively to a trance address by Mr. E. W. Wallis on 'What do we Know of the Life after Death?' The control treated this subject in a masterly manner, which appealed to all present. Prior to the address Mr. Wallis gave a reading entitled 'Guardian Angels.' A welcome addition was a solo, 'Beloved, it is morn,' very ably rendered by Miss Florence Morse, who received a great reception from the friends present to welcome her return to Cavendish Rooms. Mr. H. Hawkins, vice-president, officiated as chairman. On Sunday next, Mr. W. J. Leader, of Nottingham. Will friends please note the change in the address of the hon. secretary, Mr. Stanley J. Watts, which is now 18, Endsleigh-gardens, W.C.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. Millard delivered a fine trance address on 'Spiritualism: Its Power for Good.' A good after-circle was held.—L.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD.—On Sunday last Mrs. Atkins gave excellent psychometry to an appreciative audience, and a good after-circle was held.

GLASGOW.—2, CARLTON-PLACE.—On Sunday afternoon last Mrs. Aird, after an uplifting address on 'Make your Heaven Here and Now,' gave a number of clairvoyant descriptions.—M.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—On Sunday last Mrs. Canswick's instructive address on 'Spiritualism: Its Use and Abuse,' was much appreciated. A good after-circle was held.—J. G. W.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last one of our workers gave an excellent address. Mrs. Boddington presided. The Thursday public circle for psychometry was well attended, and excellent results were obtained by Mrs. Boddington.—B.

BRIXTON, S.E.—FAITHIST COMMUNITY.—On Tuesday, the 14th inst., our leader warned us against 'Principalities and Powers,' and in our developing circle beautiful messages on the higher life were given. On Sunday last Mr. Davis addressed us on 'Some Aspects of Spiritualism.'—W.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last Mr. George Cole gave valuable instructive addresses on 'Some Religious Ideas of Ancient India' and 'Spiritualism a Religion of Happiness in this Life.'—E. R. O.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last an interesting and instructive address by Mr. H. Brooks, on 'The Need of a Spiritual Church,' was much appreciated. Mr. H. J. Abel presided, and a good after-circle was held.—A. J.

BELPER.—JUBILEE HALL.—Mr. and Mrs. Boddington have just concluded a ten days' mission in Belper. On both Sundays, morning and evening, forcible and practical addresses were delivered. On Wednesday an open-air meeting was held in the Market-place. Three public meetings for psychometry were held, and the interest was well sustained throughout.—B.

PLYMOUTH.—BANK-CHAMBERS, BANK-STREET.—On Sunday, the 12th inst., and following evenings, Mr. Warner Clark delivered delightful addresses, which gave great pleasure to his hearers. On Sunday last Mr. Phillips gave a very impressive address, and Mrs. Trueman gave several clairvoyant descriptions, which were all recognised.—M.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On the 15th inst. the address and clairvoyant descriptions were very good, and on the 17th inst. the table movements and other phenomena were very interesting. On Sunday last Mr. Blamey's address and Mrs. Pollard's clairvoyant descriptions were much appreciated.—C.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday last Miss A. V. Earle paid us her first visit as a speaker, and both as regards the address and her zither solos she made a deep impression and exerted such a good influence that we trust she will come again. Mr. Belstead presided and two songs were given. Members are requested to attend the annual meeting on Sunday next, at 3 p.m. (See advertisement.)

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last both services were well attended. In the evening Mr. W. E. Long, in an eloquent address upon 'Prayer and Trance,' lucidly compared the experiences of the early Christians with those of the present day, and pointed out the numerous instances of entrancement recorded in the New Testament.—J. C.

EDINBURGH.—UPPER QUEEN-STREET HALL.—For the past month this society has been very active. Its mutual improvement association meets once a week and is well attended. Five excellent speakers have occupied this platform in succession: Mr. Yates, of Bradford; Mr. E. W. Wallis, of London; Mr. W. Howell, of Birmingham; Mr. Young, of Glasgow; and one of our own gifted members, when the hall was crowded. A good many books are being sold to strangers who come.—G. B.

CLAPTON ADULT SCHOOL, PEMBURY-GROVE, CLARENCE-ROAD, HACKNEY.—On Sunday last, at 9 a.m., Mr. G. E. Taylor read a paper entitled, 'Spiritual Manifestations, Good and Evil.' Mr. Taylor had no knowledge of spiritualistic phenomena or of spirit presence, yet he declared that Spiritualists were entirely in the wrong. If he wished for any communion he would go direct to Christ. Good discussion ensued, Messrs. Mackenzie, H. Brooks, Cash and Emms taking part. A paper will be given by Mr. Mackenzie on July 24th, at 9 a.m.—H. B.

DUNDEE.—GREENLAW-PLACE, CLEPINGTON-ROAD.—On the 14th inst. Mr. J. Murray spoke on 'Healing Mediumship' and read extracts from an 'Interview with J. J. Moss' which appeared in 'LIGHT.' On Sunday morning last Mrs. Donaldson, president of the Dunfermline Society, was warmly welcomed at a members' meeting. In the evening, after an impressive invocation by the guide of our president, Mrs. Donaldson gave a really fine address on 'Personal Responsibility.' Mrs. Ogilvie, Mrs. Inglis, and Mrs. Odhner gave good clairvoyant descriptions at these meetings.—M.

NEW PUBLICATIONS RECEIVED.

- 'A Primer of Clairaudience.' By J. BARKER SMITH, L.R.C.P. 4, Holmdene-avenue, Herne Hill, S.E. Price 1s.
- 'Eleanor Kirk's Idea,' for June. 59, 89th-street West, New York, U.S.A.
- 'The Review of Reviews,' for June. London: Mowbray House, Norfolk-street, Strand, W.C. Price 6d.
- 'Theosophical Review,' for June. 161, New Bond-street, W. Price 1s.
- 'The Phrenological Journal,' for June. London: Fowler & Co., 7, Imperial-arcade, E.C. Price 6d.
- 'The Hypnotist,' for June. 13, Howard-road, South Norwood, London, S.E. Price 2d. monthly.
- 'A Treasury of Consolation.' Poems selected by Albert Broadbent. Manchester. Price 3d.