

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

In Mr. Leadbeater's lecture, to which we referred last week, he deals at some length with the feats of Indian 'jugglers,' some of which he refers to 'glamour,' and some to the actual work of 'the astral coadjutor.' To this agent he seems to refer the following experience:—

The example of this power which was shown to me was quite conclusive. I went with the magician into a fruiterer's shop and bought a selection of fruit of various kinds, and had it laid aside for me until I should send to fetch it. All that was required was that the magician should see the fruit, so that he might know exactly what there was. Then driving directly home with my magician—of course leaving the fruit behind me in the shop—we asked whether he would be able to produce for us the various items of the purchase in any order that we required. He seemed quite confident of this, and indeed the result showed that his trust in his unseen friend was fully justified. The man belonged distinctly to the lower classes and seemed quite uneducated. He wore no clothing whatever excepting a small loin cloth, so that it would be utterly impossible to suppose that he had somehow concealed some fruit about his person. We sat upon a flat roof with nothing but the sky above us, and yet each fruit as we asked for it was instantly thrown down among us, as though it had fallen from that sky. In this way the whole of our purchase was duly delivered to us, in the order in which we called for it; and that although we were at a distance of some miles from the shop in which it had undoubtedly been left.

'The (American) Christian Register,' in its kindly notice of the deceased ex-President Krüger, said, 'May he rest in peace!' Upon this, the 'Sacred Heart Review' remarks, 'It is rather queer to find the Unitarian "Christian Register" using the Catholic Church's form of prayer for the dead in its comments on Paul Krüger. "Now that his labours are over," says the "Register" "may he rest in peace!"' Whereupon 'The Christian Register,' says, 'This comment, taken from the "Sacred Heart Review," shows that the editor does not know how catholic the "Christian Register" is. We take that which seems to us good, wherever we find it.'

But is, 'May he rest in peace' good? It has a kindly appearance, and is probably always kindly meant, but, all the same, it is nonsense. It is fairly certain that the phrase has its root in the old belief in the 'sleep in the grave,' and the anticipation of a bodily resurrection; but even so it is nonsense, unless the meaning is,—May no one disturb his body! The real man is not in the grave at all, and the strong probability is that, in this case, the liberated man is ten times more active than ever.

May peace be with him! is a good and reasonable wish, because that suggests an enfranchised life beyond the grave; but 'May he rest in peace,' with its suggestion as to burial of a sleeping or dead man, is very objectionable. 'Here may he rest in peace!' is always at least suggested if not meant.

Professor J. H. Hyslop, writing in 'The International Journal of Ethics' on the question, 'Has the Universe an Intelligent Purpose?' discusses human survival of death as largely determining the answer to the question. If the human being does not persist through and after death, the case for an intelligent purpose in the Universe largely breaks down. The survival of the fittest becomes a somewhat brutal affair, and man's position in the Cosmos becomes not cosmic but chaotic. Professor Hyslop justly says:—

There is no use to give the Cosmos any better character than it actually possesses, and, if you leave out the belief that it cares less for personality and its opportunities to develop than it does for inanimate matter, you have a sorry spectacle with which to move the average man to anything higher than a sensuous life. The survival of the fittest and the struggle for existence, as we see them egoistically carried out, are no models for our imitation. All our ethical progress has been made by putting limits to their operation, and trying to do something for the weak and unsuccessful. If the Cosmos does not have a policy for the care of this class, so much the worse for it in our ethical systems. The successful may very naturally think well of the Cosmos for their happiness and development, but the unsuccessful are within their rights and only apply the other side of the logic in the case when they complain that nature is not just; for their ideals are the same as those of the successful, and it was only the gambler's luck that kept them out of their winnings.

Of course the logical lowering of an Ideal Cosmos does not prove that that which lowers the Ideal is an error, but it does go against it in so far as one, on other grounds, accepts an intelligent purpose in the Universe. 'A philosophy which does not have a definite word to say on survival of death is not one with any very rational Teleology.'

We continue to receive, chiefly from America, printed proposals for the cure of worry. Thank you; we are quite well and calm! But we assume—indeed we are frequently told—that these publications are 'for review.' One of the latest is quaintly entitled:—

WORRY
HURRY
SCURRY
FLURRY } CURED.

By The Blissful Prophet and W. E. Towne: published by W. E. Towne, Holyoke, Mass.

The title is by no means as placid as the advice given in the booklet. It almost romps.

The writer bids us beware of reason. 'Reason and logic, when followed exclusively, shut off the light:' and 'You can never be entirely free from worry so long as you take reason for your only guide.' What is wanted,

we are told, is 'faith and intuition.' These will bring peace of mind. To speak frankly, the cure consists in making yourself believe that 'everything in the universe is friendly to you and working for your good, regardless of appearances.' 'Trust your faith.'

This looks uncommonly like nonsense, but there is sense in it; for, just as imagining that everything is against one is pretty sure to produce trouble and failure, so confidence that all things are working together for good will tend towards good, and do good—even to health. The following will give a fair idea of the contents of the little work:—

The wise man adapts himself to his surrounding circumstances and conditions and is thus able to alter, change, control and better his environment. By going with the laws of nature he understands her and with this knowledge he serves nature faithfully, honestly and properly, and in turn nature serves him bountifully. Nature is never in a rush and a hurry, and eternally teaches that she will only serve him who conforms himself to her eternal and fixed laws. All nature persistently and eternally tells man she will not be forced or rushed—Nature and the Great God are One. Man only reaches his highest when he is at-one, or in harmony, with God and Nature. The mortal who is in a stew, a rush, a hurry, or is troubled, worried, vexed and annoyed is one who does not understand, or who is not striving to understand the unalterable law of God and His Nature.

The Rev. C. F. Dole, a prominent minister in the United States, discourses thus sensibly of an ideal Church, a subject which has far more to do with Spiritualism than some Spiritualists think:—

The liberal religious movement is essentially progressive as regards all the great problems of our age. While we stand for an intelligent and conservative recognition of all the good in the past, we purpose to make connection with, and to bear a hand in, all the efforts by which humanity makes advance. We have an eye for the ideals of education, of good government, of temperance, of political and industrial democracy, of the fairer distribution of wealth, of the betterment of all oppressed people. The practice of the Golden Rule means nothing less than the widest sympathy with everything human. Our religion fades away unless it expresses itself in terms of human welfare. This is not saying that we of the free churches must agree as to practical methods, any more than we agree as to doctrines of philosophy. We do not insist that a man shall declare himself a socialist or a total abstainer or a free-trader. We only ask that he shall be thoroughly hospitable to every thought for human betterment; that he shall be modest, docile, willing and obedient, so far as any duty discloses itself to him. Will he utter the truth when he sees it? Will he do right as he sees the right? Will he seek to keep the temper of a just, human and friendly man? In this willing temper we find the basis for the most hearty respect and fellowship. The liberal churches have no higher object than to train men and women to such willingness as this. We hold this to be of the very essence of religion. Is any prayer more comprehensive than when we say, 'May the good will be done'?

Blessed are they who have had a real holiday—with quiet Mother Nature, alone with her restful benedictions, or in company with the 'laugh of a child';—all as pictured by 'A. E.' in 'The Divine Vision,' thus:—

I begin, through the grass, once again to be bound to the Lord;
I can see, through a face that has faded, the face full of rest
Of the Earth, of the Mother, my heart with her heart in accord.

As I lie 'mid the cool green tresses that mantle her breast,
I begin with the grass once again to be bound to the Lord.

By the hand of a child I am led to the throne of the King,

For a touch that now fevers me not is forgotten and far,
And His infinite sceptred hands that can sway us can bring

Me, in dreams, from the laugh of a child to the song of a star.
On the laugh of a child I am borne to the joy of the King.

DUBLIN.—A gentleman would be pleased to hear from those interested in Spiritualism in Dublin, with a view to commencing a small select private circle. Replies addressed to 'Dublin,' care of Editor of 'LIGHT,' will be forwarded to our correspondent.

MR. RIDER HAGGARD'S DREAM.

The curious dream of Mr. Rider Haggard reminds me of a rather similar one that I had in 1898, which it may interest others to hear again, though a short account appeared in two papers at the time.

I must begin by saying that I am very fond of all animals, and have kept dogs all my life; some of these are prize winners, as I have shown my dogs since 1896, and I am well-known in the dog show world.

In August, 1898, I was paying country visits. I came through town on August 14th, and stayed that night at home, going on next day to another country visit. I had a very bad dream on the night of the 14th to this effect. I dreamt I had a favourite dog, a bulldog, no beauty, but I loved him; he was a white dog with brindle markings, and one brindle eye, and to my great sorrow he died.

I dreamt I at once received a notice from the local authorities, officially, that my dog having died I was bound by the law to dispose of the body in one of three ways: 1. I might bury the body, but if I did so, I was to skin it first; 2. I might cremate it; 3. I might put it in deep waters. Whatever I did, had to be done *personally*; no proxy was allowed.

After some consideration, much as I disliked to do it, I came to the conclusion I would bury the dog, but I had to skin him first, which I proceeded to do, but when half through this grim process I thought I would go on no further with it, but drop the body into deep water; and having somehow packed my burden up, I carried it to a quay where there was shipping, and dropped it in, looking at the rings in the water as he sank like a stone.

Suddenly I saw, further on, little ripples, and to my horror, the head of the bulldog appeared, and there he was alive, and swimming hard to the opposite side of the quay! I was very much disturbed at this, because of his being half skinned, and so would be in dreadful pain, but on his landing at the further side of the quay, he shook himself vigorously, and trotted off, so far as I could see, in a whole skin.

That was the end of my dream; it was simply a very disagreeable one, and, had nothing further occurred, there would have been an end of the matter.

I went down to breakfast, and all my three dogs were in the room. I proceeded to open my letters. One of these, in an unknown hand, was directed to the right address, but instead of to 'Mrs. F. S.' to 'F. S., Esq.,' but as I have much correspondence of various kinds with strangers, I am quite used to this form of mistake. However, the letter itself was a complete puzzle. It was from a stranger, a gentleman living in Middlesex, to tell me that his gardener had picked out of the river (running at the bottom of his garden) *my dog, drowned*. It had been maltreated, and evidently 'half killed before being thrown into the river.' And he thought I ought to know of this, and would I like the collar? It was from the address on the collar that he had evidently got my name and address. I was much bewildered, as all my three dogs were there, looking at me. I then had a search through all my collars, which are carefully kept—show collars and exercising collars; not one of these was missing, and all my dog collars would have had 'Mrs. F. S.' on them. I could account for every collar with that address on it which I had owned up to that time. I had once owned a bulldog, but he was alive and well in the Midlands at that moment, and his collar had the name and address of my son on it. Another son had a small terrier in another county, also well, and name and address different. The three dogs I owned at that time were Dachshunds, and I had kept no other breed for some years. I wrote and inquired what kind of dog had been found, and was told it was an Irish terrier. I have never owned one of that breed, and the mystery has never yet been cleared up.

B. F. S.

ALL truth is safe and nothing else is safe; and he who keeps back the truth or withholds it from men, from motives of expediency, is either a coward or a criminal, or both.—
MAX MULLER.

MESMER'S PROPOSITIONS REGARDING ANIMAL MAGNETISM.

TRANSLATED FROM 'NEUE METAPHYSISCHE RUNDSCHAU.'

Friedrich Anton Mesmer was born at Weiler, near Stein, on the Rhine, on the 23rd of May, 1734. First he studied theology, then mathematics, physics, jurisprudence, and finally medicine. After many years' practice in Vienna he went to Paris, where he made a great reputation. He died on March 5th, 1815. To him and to the physicist, Baron von Reichenbach, is due the foundation of a system of healing which, in contradistinction to the materialistic systems, offers the means of real cure. In spite of the discredit cast upon it by the prejudiced medical profession, the so-called magnetic healing treatment is now becoming recognised by official science.

Dr. Mesmer embodied his re-discovery of so-called animal magnetism in the following propositions. This method of healing was almost universally practised in ancient times, especially by Paracelsus and Van Helmont. As healing magnetism, at the present time, is so unjustly attacked, it is thought well to direct attention to a branch of knowledge which is not only not disproved but is at the present time the subject of much inquiry.

PROPOSITIONS.

'1. Between the heavenly bodies, the earth and human beings, there exists a mutual or interchangeable influence.

'2. The medium of this influence is an universally distributed fluid, which suffers no vacuum, is of a rarity with which nothing can compare, and has the property of receiving and transmitting all impressions of movement.

'3. This mutual action is subject to mechanical laws, of which we are at present ignorant.

'4. From this force arise mutual effects, which may be said to ebb and flow.

'5. This ebb and flow, according to the different causes which call it forth, is more or less general, more or less particular, or more or less concentrated.

'6. This force (the most universal of any in Nature) decides the conditions of activity between the heavenly bodies, the earth, and their component parts.

'7. The qualities of matter and of the organised bodies depend upon this force.

'8. Animal bodies experience the mutual effect of this agent; because it penetrates the substance of the nerves and affects them directly.

'9. In human bodies especially there are qualities which correspond to the magnetic ones; in both we recognise similar negative and positive poles, which may be disturbed, changed, and strengthened.

'10. The peculiarity of the animal body, which renders it susceptible both to the influence of the heavenly bodies and to that of the surrounding bodies, and which is shown by the innate similarity with the magnet, I have, therefore, called "Animal Magnetism."

'11. The here specified action and power of animal magnetism can be communicated to both organic and inorganic bodies, which are more or less susceptible to it.

'12. This action and force can be increased and even transmitted to bodies.

'13. It is shown by experiment that a matter flows out so fine that it penetrates all bodies without apparently losing anything of its activity.

'14. Its action takes place also at some distance without the intervention of any medium.

'15. It is increased and reflected by a mirror, like light.

'16. It is transferred through the skin, communicated and increased.

'17. This magnetic force can be stored, concentrated, and brought from one place to another.

'18. I said before that human (*beseelten*) bodies are not all equally susceptible; even some—though very few—are of so repellant a nature that their presence is sufficient to prevent all action of this magnetism in other bodies.

'19. This repellant (*entgegengesetzte*) force likewise penetrates all bodies; it can likewise be communicated, transferred, stored, carried away, reflected by a mirror, and conveyed through the skin. This proves that it is not a negative but a positive repellant force.

'20. The natural as well as the artificial magnet is susceptible, like bodies, to the magnetism, and even to the

repellant force; without its effects in either the one or the other upon iron or the magnet needle suffering any change; a proof that the principle of animal magnetism essentially differs from that of mineral magnetism.

'21. This system will shed a fresh light on the nature of fire and of light, as well as on the theories of attraction, of the ebb and flow, of the magnet and of electricity.

'22. It will prove that the magnet, and artificially elicited electricity, as regards illness possess no other peculiarities than those common to other agents given by Nature; and that the healing effects which to some extent result from them are to be ascribed to animal magnetism.

'23. By the use of the practical rules which I shall publish later on, experience will teach that this system will exercise a healing influence on nervous diseases directly, and on other illnesses indirectly.

'24. Likewise, that by using this system the physician will be instructed in the use of medicaments; that it will assist their action and hasten the healing crisis, so as to bring it completely under his control.

'25. By the study of my methods I shall show the universal application of their principles through a new theory of illnesses.

'26. This knowledge will enable the physician to diagnose accurately the origin, nature, process, and even the development of the sickness; he will be able to observe the progress, and to cure without any dangerous after-result the illness of any persons, irrespective of age, temperament, or sex. Even females in their degree will enjoy this power of mastery over illness.

'27. Finally this system will render the physician capable of correctly judging the health of each person, and warning him of impending illness, and thus the healing art will reach its highest degree of perfection.'

[Dr. med. F. A. Mesmer. 1776.]

M. T.

'THE NECESSITY FOR REINCARNATION.'

In order to make out his case Mr. Parsons has to assume that when Jesus said one thing he meant another. What could be more explicit than 'This is Elias which was for to come'? Note the words 'which was for to come.' Unless John answered to the description of the Elijah that was to come, then the name Elias was wrongly applied to him. Now in Malachi iv. 5, we read, 'Behold I will send you Elijah the Prophet before the great and dreadful day of the Lord.' Here is no mere figurative Elias, no mere symbolical representation of the qualities of an Elijah dead and gone, but the actual personality of the man himself, 'Elijah the Prophet.' Mr. Parsons will hardly deny this. Well then, if John was merely like unto Elijah, he was not that Elijah that 'was for to come.' So that Jesus either meant to identify him with the Prophet or he applied the description falsely. Mr. Parsons will not deny that the Jews were anticipating the person of Elias, and it was to the multitude of these that Jesus declared that John was Elias. They were bound to understand Him literally, and as He was at no pains to explain that He was talking figuratively, we must conclude, unless we are to accuse Him of duplicity, that He found nothing to correct in the view they held.

I quite fail to see that the context of the text I quoted throws a different light on the point, or that my conclusion is weakened by the fact that the words were uttered shortly after an interview with the spirit form of Elias. Had John the Baptist been alive at the time of that interview, then, indeed, this controversy would not have arisen. We should have had proof positive that John was not Elias. But John had been dead some time when the Transfiguration happened, and assuming that the body of John the Baptist incarnated the spirit of Elias, what practical difficulty would there have been in the way of his manifesting as Elias? And with regard to its not being the spirit form of John, the disciples could hardly have been prepared for the disclosure that John was the Prophet had the spirit form of a young man of thirty appeared, instead of the venerable patriarchal Elijah of Jewish imagination and tradition.

The words in Luke i. have no authority whatever. They were put into the mouth of the angel Gabriel by one who was not a disciple and who was merely putting his gloss on the

prophecy. The disciples who were in immediate contact with Jesus and the members of his family were completely ignorant of such words having been applied to John by Gabriel, for they had no idea he was Elias until they were told so by Jesus thirty years after. This first chapter of Luke formed no part of the original document, and it was probably written by someone who had no belief in reincarnation, and who felt himself at liberty to interpret the Elias prophecy consistently with his own view. I submit that the particularisation 'the Prophet' leaves no escape from the conclusion that it was Elias the *person* who was to come. What applies to Luke applies with added force to John. Jesus said, 'This [John] is Elias'; John says 'I am not Elias.' Mr. Parsons' argument is that Jesus spoke metaphorically. In what sense did John speak then? If figuratively, he committed a *double entendre*, because he really was Elias in Jesus' sense, and he should have let his questioners know that there was no other person to whom the prophecy pointed, or could point, than he. But if he meant what he said without any mental reservation, then what right has Mr. Parsons to assume that the affirmation of Jesus had any other meaning than that which lay on the surface?

But why should not the truth be told? The fourth Gospel is a tissue of incongruities when compared with the Synoptics, and anything it says which conflicts with the sayings of Jesus as reported in the other Gospels may with perfect safety be dismissed as untrustworthy. Concerning the 'man born blind,' I take it that while the belief in reincarnation assumes that suffering and sorrow in one incarnation are in the main due to misconduct in a previous incarnation, I do not know that the doctrine excludes necessarily any interference on the part of the Supreme in the course of human development, or that just as there are post-natal causes of suffering, from accidents, &c., there may not be pre-natal causes at work of a purposive character. This man was born blind, according to Jesus, in order that God's power should be manifest in him, that is, that Jesus, who was represented as God, should show his divinity by endowing him with sight. Mr. Parsons thinks it would be natural in a non-believer in pre-existence to answer, 'Neither did this man sin that he should have been born blind.' I do not. A non-believer in reincarnation would have said at once, 'How could this man have sinned before he existed?' Mr. Parsons represents Jesus as a non-believer in reincarnation and yet not only failing to avail himself of the opportunity of correcting a mischievous error, but as so wording his reply as to confirm his hearers in their delusion!

Abstractedly considered, I suppose pre-existence would not necessarily connote reincarnation, but one incarnation of a pre-existent entity involves as much difficulty as a plurality. The reason Mr. Parsons gives for any incarnation at all is that a more or less differentiated portion of the divine substance should attain to reason and so become human. But an enormous proportion of human beings never reach an age of reason at all. Millions are still-born, millions die while infants, and millions more live and die as imbeciles incapable of reasoning at all. Surely this is a fatal argument on the part of Mr. Parsons? For if the reason for which souls were incarnated was not attained would not this necessitate a re-incarnation? Mr. Parsons tells us that nineteen centuries ago there were believers in the age-old theory of the pre-existence of human souls. He omits to state that these believers also held as the corollary of that belief—metempsychosis.

B. STEVENS.

Mr. B. Stevens, writing on this point, and referring to Mr. Parsons' use of the words which Jesus uttered about the man who was born blind: 'Neither did this man sin, nor yet his parents, that he was born blind,' says that he finds in the words a 'proof' (a 'suggestion' suits the fact better, I think) that the man in question was living a reincarnate life.

This reasoning is ingenious, and from the view-point of the Authorised Version is not unfair. But it is based, I feel certain, on a mistranslation. The Greek word here rendered 'sinned' equally may mean '*has sinned*,' and if we take it in that sense, the passage appears to imply: 'It is neither a sin

that this man himself has [in his present life] committed, nor one committed by his parents, that is the cause of his having been blind from birth,'—the idea implied being that some objector might think that the blindness had been inflicted proleptically, *i.e.*, before the commission of the sin which it was meant to punish.

Now, since the original bears this meaning equally with the other, we are bound, I submit, as men of impartial judgment (as also by the 'law of parsimony'), to prefer the interpretation which does not imply a much controverted and very doubtful doctrine to one which does, the doctrine in question being one which finds no other support (so far as I know) in the Bible, with the possible exception of two texts about Elijah.

Taking that point next, I cannot see that, even if we accept the view (endorsed, *e.g.*, in Wallis's excellent book on 'Spiritualism and the Bible') that John the Baptist *was*, virtually, Elijah, we are logically bound to admit the doctrine of reincarnation. The reference in that saying of Jesus, and in those words applied to John about his coming 'in the spirit and power of Elijah,' is surely to his mission and not to the whole of his life. No Spiritualist can feel any difficulty in admitting that in his ministry the Baptist was under the guidance and control of Elijah, and acted as his 'voice.' But temporary control by a given spirit, even if endured for years, would not prove identity with him, and all the less when, as Mr. Parsons points out, such identity was positively repudiated by one of the parties. It follows that this incident is no proof at all of reincarnation.

Sutton Coldfield.

E. D. GIRDLESTONE.

To other Scriptural testimonies lately adduced (not for the first time) in 'LIGHT' as to the old belief in reincarnation, may be added the following, which I give as cited by Glanville in his treatise, '*Lux Orientalis*' (1682):—

'One of the greatest Rabbins, Mr. Ben Israel, in his "Problema de Creatione," assures us that pre-existence was the common belief of all wise men among the Jews, without exception. And the author of the Book of Wisdom, who certainly was a Jew, probably Philo, plainly supposeth the same doctrine in that speech: "For I was a witty child, and had a good spirit, wherefore the rather being good, I came into a body undefiled." As also did the disciples in their fore-mentioned question to our Saviour; for except they supposed that he might have sinned before he was born, the question had been senseless and impertinent,' &c.

C. C. M.

When in your comment on Dr. J. M. Peebles' new book on reincarnation, in 'Notes by the Way,' on August 6th, you expressed the opinion that 'surely this generation has had about enough of it!' I exclaimed 'Amen!' and felt hopeful that we should, for a time at least, be spared further discussion of the subject. For close upon thirty years I have been reading in 'The Spiritualist' and 'LIGHT' and other journals the learned lucubrations of philosophers and others regarding 'the necessity for reincarnation,' but I have failed to find the slightest evidence of the *fact*. Suppose, however, that it is true, and that I am a reincarnated prince (or pauper, for that matter), doomed to my present state for my peccadillos in that former princely condition; as I have no knowledge of a former existence, I am, for all practical purposes, myself—a separate and distinct individuality—without memory or shame regarding pre-existence, and my present business in life is to be good and do good. Whether I lived before or whether I shall return here again makes no difference to my obligations to live rightly now; and, as no one can prove (or disprove) the fact of reincarnation, what is the use of all the learned argument regarding it? Surely Spiritualism is rational, practical and vital, and able to help us to live wisely, usefully and happily! If so, may we have more Spiritualism and less mystery?

LUX.

[Just so. We have surely had enough of reincarnation for the present.—ED. 'LIGHT.']

BRISTOL.—A lady residing in Bristol wishes to meet with other Spiritualists with a view to forming a circle. Address Mrs. Jewell, 58, Bishop's-road, Bishopston, Bristol.

'SELF-EFFACEMENT OR SELF-FULFILMENT.'

The September issue of 'Mind' strikes us as an unusually interesting number. The Rev. R. Heber Newton, D.D., in an able article on 'The Influence of the East on Religion,' says:—

'Some over-hasty souls, like our famous American Theosophists, not content to stand with the seer in the gate, have gone out into the East, to find there the religion of the future. They are finding, I fancy, that which a friend told me he had found for himself; when, driven away from the traditional Christianity, he had in the old world mastered the *Pali* tongue, that he might search among the sources of Buddhism for the higher light—only to come home again with the conclusion that, at least, there was nothing there higher than the truth which is found in Christianity. What we may reasonably expect is not the coming of a new religion from the East to supersede Christianity, but the coming of influences from the East to renew and restore Christianity.'

John Milton Scott deals thoughtfully with the alternatives, 'Self-effacement or Self-fulfilment?' and points out that:—

'In the logical test of its teaching, that the gain of peace is by extinguishing desire, Buddhism stands for the religion of self-effacement, the religion which discounts the individual, the religion that would help us to escape from and not fulfil our individuality, our individuality lost in the undifferentiated sea of the universal.'

'It was not self-effacement, but self-fulfilment, that gave us Jesus and all His great work in the world. He became so highly individualised in His religious nature, in His genius for loving and helping, for enchanting into His own heart the secrets of the Most High, that the world has gotten from Him its divinest aspirations in religion, in loving, and in helping, its most exalting visions of God.'

'To be as perfect a man as possible, to fill out the measure of one's manhood, heaped full and running over, was the ideal which Jesus set before Himself and before all men. To be able to sound all the notes of life and being in a perfecting harmony is to fulfil the universe and become "such child as God thought about when He invented us in the deeps of His Fatherhood."

'But you say He taught the doctrine of self-denial! Yes! but not the doctrine of self-effacement. His doctrine of self-denial was simply the doctrine of continuous growth, that we should not pause and waste our energies in the low leaves of our lives, but that we should build up the central stalk, throwing out new leaves, getting into the glory of our blossoms, deepening into the splendour of our fruits. He came eating and drinking, and His enemies said that He was a gluttonous man and a wine-bibber. Full as His life was of self-denial, full as His teachings are of self-denial, He never warrants any self-denial for self-denial's sake. No wound is to be given for the sake of the ache. In pain there is no glory. Joy is the ordered truth of the universe. All life is to be used, not abused by excesses; to be used in its moderate contributions to the growth and expression of the whole man, of the whole human life. So universal is the human life that it should enrich itself with all noble experiences, with all noble sympathies, with all noble joys, that so it may grow by the expression of itself, even as the growth of a tree is by the expression of itself in countless blossoms and measureless fruit.'

This is healthy, stimulating, spiritual teaching, and there is more of it than we can quote.

Although dealing with another subject, viz., 'Instinct, Reason and Intuition,' Axel Emil Gibson affirms that 'the soul's thirst for knowledge and wisdom is unquenchable,' and that, 'being an emanation of the Absolute, and subjected to the laws of Ever-Being, it must rise in consciousness from plane to plane till it reaches its spiritual level—the source "from which all proceeds and to which all must return." But to "rise in consciousness" one must first realise and then express his own nature.'

The words of Jesus: 'For their sakes I sanctify myself, that they also might be sanctified' were, in the opinion of Phillips Brooks—

'About the noblest thing, and the most comprehensive, that human lips ever said upon our earth. The whole of human life is there. Shall a man cultivate himself? No, not primarily. Shall a man serve the world, strive to increase the kingdom of God in the world? Yes, he shall, indeed. And how shall he do it? By cultivating himself. Instantly he is

thrown back upon his own life—"For their sakes I sanctify myself." I am my best not simply for myself but for the world. . . . The man who makes that the law of his existence neither neglects himself nor his fellow men, becoming neither the self-absorbed student and cultivator of himself on the one hand, nor becomes—abandoning himself—simply the wasting benefactor of his brethren on the other hand.'

In an Editorial on 'True Self-Denial,' Charles Brodie Patterson points out that—

'Very much of the so-called self-denial practised is of absolutely no benefit to its possessors, or anyone else for that matter. Analysed honestly, it is the quintessence of selfishness which, in its turn, becomes the seed of other vices. And it is just these masked vices—these wolves in sheep's clothing—that are the most insidious enemies of real development, of the well-rounded, efficient life.'

'The religion of asceticism, which only asks for "room to deny ourselves," is the religion of spiritual dwarfs—starved and mis-shapen souls—not the song of the sons and daughters of God. The voluntary, usually purposeless and uncalled-for, renunciation of the means of growth is the expression of a warped and near-sighted nature, a nature that needs to be "renewed in the spirit of its mind" before it can carry the message of the newer life, the life more abundant.'

'Self-denial in the truest, the interior sense, is only the losing of one's life that one may find it again—the merging of the individual life with the good of the common life of all. . . . Once a soul realises its true relationship to all humanity—that the part is just as necessary to the whole as the whole is to the part, that humanity's rights can never be conserved through the forfeiting of its own—the morbid fungus growth that passes for self-denial will disappear.'

'The love of self is as essential to the well-balanced mind as the love of others. The truly virtuous mind is the one that preserves its own integrity of thought and action. The great body of humanity is one. The strength and perfection of any part is essential to the completion of the whole.'

Self-denial is sometimes urged as a duty 'for the sake of others,' but, as Phillips Brooks wisely observed: 'You can help your fellow men, you *must* help your fellow men, but the only way you can truly help them is by being the noblest and the best man that it is possible for you to be.'

In the same spirit Mr. Patterson says:—

'In order to be truly of service one must first be a true man, a true woman. One must be carrying out God's plan, if he would bear a God-like message to his fellows. Common-sense, the same God-given common-sense that is efficient in the everydayness of our bread-and-butter lives, is, too, the hand-maid of the highest virtue. We can never hasten the growth or increase the efficiency of anything—in the spiritual world any more than in the physical world—by depriving it of the rational means of subsistence and development. Duties—real duties—can never clash. Nothing essentially good can be lost. Each action, as a stage of development, must, because of the unifying motive of the whole, lead fittingly and surely to larger development, God-glorifying growth; else the action was clearly not a duty, not good essentially; its motive, fearlessly analysed, will be found a purely selfish one.'

'Injustice to one's self, though frequently labelled unselfishness and self-sacrifice, is injustice all the same, and must of necessity work for inharmony in its final outcome. . . . Self-denial is a beautiful thing when it is true, but the self-sacrifice that is at heart self-seeking or morbid is, in reality, one of the most insidious forms of selfishness, and will never bring about a harmonious environment.'

THE UNION OF LONDON SPIRITUALISTS made another step forward on Sunday last, when at the invitation of the committee they visited the Church of the Spirit, Camberwell. At the afternoon meeting Mr. G. T. Gwinn read a paper on the work of the Union. An animated discussion ensued, participated in by Mr. J. Cheeketts, Mr. W. E. Long, Mrs. H. Boddington, Mr. Underwood, Mr. J. Adams, and Messrs. R. and H. Boddington. Tea was afterwards provided for a good company. In the evening Mr. W. E. Long presided, and after the invocation gave a hearty welcome to the Union, making sympathetic reference to its aims. Mr. G. T. Gwinn spoke on 'Whither, Pilgrims, are you Going?' Mr. J. Adams related his experiences, Mr. R. Boddington dealt with 'The Responsibility of the Spiritualist,' Mr. Brierley made some earnest remarks and gave a poem of some merit, and Mr. Mortlock's humorous remarks maintained the interest of the audience, which filled the room. All honour and thanks to those in the spirit who are bringing London Spiritualists together for united effort.

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LIGHT FOR BLACKPOOL.

The case of 'Bianca Unorna' at Blackpool stands alone, apart from the group of palmists drawn into the net by paid informers. The charge against her was not practising palmistry, but 'pretending to hold communication with the spirits of deceased persons.' The phrasing is ambiguous. It may mean that the lady was only pretending to be a medium; or that all mediumship is pretence, and that all testimony as to 'communication with the spirits of deceased persons' is a fraudulent lie.

We said last week that we held no brief for palmists; neither do we hold a brief for 'Bianca Unorna,' or for any other professed medium: but we tell the Blackpool magistrates plainly that they are centuries behind the times if they are so ill-informed as to believe that no 'communication with the spirits of deceased persons' is possible. 'Bianca Unorna' may have 'pretended,' but there are thousands of mediums who do not pretend, when they hold

An hour's communion with the dead.

But who shall judge when one is 'pretending'? The only answer is, 'When one, under any conditions, professes such a thing,' the assumption being that it is impossible, and that every professed medium must know it.

If that is the meaning of the Blackpool judgment, we recommend the Blackpool magistrates to send a deputation to 110, St. Martin's-lane for elementary instruction in one of the greatest and most important subjects of the day. Or, if they prefer it, doubtless the Society for Psychical Research would take them in hand. Failing that, we recommend them to read Sir William Crookes' scientific book on 'Researches into the phenomena of Spiritualism,' or Dr. A. R. Wallace's masterly book on 'Miracles and Modern Spiritualism.' Perhaps it would be too much to expect them to grapple with Mr. Myers' great work on 'Human Personality and its survival of bodily death,' in which they would find overwhelming testimony and evidence as to 'holding communication with the spirits of deceased persons.'

The Blackpool magistrates probably intended their verdict to mean: 'There is no such thing as communion with the dead, and therefore you who pretend to commune with them must be a cheat.' Did it not occur to these benighted persons that they, by direct implication, brand nine-tenths of the Bible as lies? The Bible is full of records of spirit-appearances, spirit-messages and spirit-

mediumship, and it is only arbitrary ignorance and prejudice which digs an impassable pit between Bible times and ours. The laws of all life and all worlds are the same now as they were then, and the testimony as to spirit-appearances, spirit-messages and spirit-mediumship is unbroken, all along the line.

We imagine that the Blackpool magistrates, in common probably with the majority of the Blackpool trippers, are ignorant of these things. There is some excuse for them in relation to modern mediumship, thanks to the silence or the silliness of their newspapers, but there is no excuse for them in relation to the Bible. That at least might have kept them from the ignorant assumption that all communion with the dead must be pretence.

But perhaps—though it is but a faint hope—perhaps the emphasis is entirely on 'pretending,' and the verdict only means that this particular person was a fraud. If so, the evidence was singularly inconclusive. In fact, we can hardly imagine evidence that would be conclusive: and certainly the Blackpool informer and the Blackpool magistrates showed no signs of possessing the faculty for reading the medium's mind, or judging of her sincerity. In truth, we enter upon an impossible undertaking when we set up 'pretending' as a crime. Even if all communion with the dead is impossible, a person might honestly think it possible and act upon that. Would that be pretending? It would require an omniscient eye to judge rightly as to 'pretending.'

But, even though pretending could be distinguished from error, are we entitled to punish pretence? Where should we stop? Are there no legislators who pretend to be actuated only by devotion to the country's good? Are there no clergymen who recite and only pretend to believe the Apostles' and the Athanasian Creed? Are there no newspaper men who only pretend to be actuated by the desire to serve the public, apart from mercenary aims? Are there not even magistrates who pretend to be without prejudice in judging things they ignorantly detest?

No; the only sane and serious interpretation of 'pretending to hold communication with the spirits of deceased persons' is that such communication is all and altogether a lie: and it is far too late in the day for anyone to say that and keep a good character for modern knowledge and modern sense.

When the telephone was first introduced, a story was told of a typical Blackpool Briton who passionately declared it to be impossible. At last, prevailed upon to go and try one, he got into a temper and swore that it was a trick, and finally ended by smashing the thing to bits. But the telephone survived the Briton. A little while ago, some of us were laughed to scorn for suggesting that electrical vibrations would pass, without wires, through hundreds of miles of sea, and even through mountain ranges. But they pass.

MADAME BIANCA UNORNA'S RELEASE.

Last week we published a communication from Mr. Gilbert Elliot suggesting that a subscription should be raised to pay the fine and costs of Madame Bianca Unorna, and thus obtain her release from prison—Mr. Gilbert Elliot himself commencing with a contribution of £1 toward that object. Unfortunately the response has not been so immediate or so generous as might have been expected. On the other hand, readers of 'LIGHT' will be glad to know that Madame Bianca Unorna has already been released through the generous interposition of a gentleman who advanced all the money required, in the anticipation that he would be recouped in a few days from the subscriptions contributed by sympathetic friends.

We had written thus far when—just as we were going to press—a handsome contribution reached us from an anonymous donor. Of this we shall probably have something more to say in our next; meanwhile it is hoped that other friends will not stay their hands.

A STUDY IN REALITY.

General Booth has been trying to awaken his hearers all along the countryside to the Reality of Sin. The Premier has been discoursing to the British Association on the truth or otherwise of our conceptions of Reality in general. Mr. Harold Begbie has made himself the interpreter of both.

Sin, as some would have us believe, is theoretically non-existent; that is, it is Evil, and Evil has no existence in itself, but is merely the negation of Good. But to work away from Good is a real action, and its results are real results, according to the reality of things in this world. Therefore in action and results Sin and Evil are realities to those who live amongst them.

Reality, after all, is a relative term; everything is real on its own plane. Matter is real to our natural sense-organs; sin is real to those who are under the dominion of sin, and Good is real to those whose spiritual senses are open to perceive it.

Dirt, we are told, is only matter in the wrong place; to those who know not cleanliness, dirt appears natural, inevitable, and the out-of-placeness is not perceived. We abhor it in proportion as our eyes are opened to the beauty of cleanliness. The two things go together; if we cannot all at once get people to see beauty in cleanliness, we may perhaps arouse this sense by showing them the ugliness of dirt. Then they will seek after something better, and having once learned what cleanliness is, and discovered it to be possible, they will then learn to love it for its own sake. This is General Booth's plan with regard to sin. It is easier to show people the repulsiveness of sin than the beauty of holiness; therefore he holds up sin before them, with the strongest epithets he can command, as 'beastly, and filthy, and devilish,' and so forth. By so doing, he hopes to lead them to seek after something that is fairer to look upon, to get their eyes gradually opened to the beauty of holiness, so that after learning to loathe sin for its hatefulness they may learn to love holiness for its beauty.

These two forces, repulsion and attraction, are almost equally potent in the world, but repulsion usually comes first. As necessity is the mother of invention, so discontent is the mainspring of reform. Man invented clothing and discovered fire in order to ward off the discomfort of cold. And herein is a parable. When we have succeeded in protecting ourselves against the outer cold, heat springs up within us by the natural warmth of our bodies. So when we have taken means to guard ourselves against evil, good springs up within us by the natural instincts and tendencies of our souls. But while we are surrounded by and immersed in evil, the good has no chance to make itself felt.

Our perceptions with regard to other realities follow much the same lines. The defender of Philosophic Doubt now appears as the mouthpiece of scientific discontent with material processes as self-explanatory. Matter cannot account for matter, nor can the forces which influence it give any direct reason for their own existence. Reason may investigate relationships, and formulate methods of expressing them; but it is all the while conscious that, though constantly seeking an explanation of phenomena, it only finds out how they interact, not why they appear. Every fresh phenomenon is examined to see if it contains a *why*, but only turns out to be another example of a *how*. The First Cause, the ultimate Why, is not to be found on the plane of matter, or of force as displayed in its action on matter. Laws may be discovered indicating the relationships of forces and matter, and principles may be inferred which connect the laws with one another, but how

did the laws come to be made, or the principles to be established?

As long as physical science was content to examine the laws and formulate principles it was satisfied, as a child is satisfied with its toys, or a savage is content to bask in the sun without troubling himself as to why the sun warms him. But the toys are not always sufficient for the child, nor unquestioning comfort for the man. It is a proof of a man's higher nature that he instinctively turns from that which does not satisfy him, and reaches out after something more substantial; he leaves the contemplation of a lower phase of reality and seeks to attain to a notion of a higher reality, even though the latter makes the former appear less real. Thus Science is, whether knowingly or not, working towards Religion.

For what is Religion? Religion means re-binding, and the first syllable of the word has a double meaning. In one sense it means unbinding, so that Religion means release from material conceptions. In another, it means re-connection with higher conceptions, which were unable to make themselves appreciated while we were under the dominion of the lower ones. In this sense Spiritualism is Religion, for it releases us from the delusion that matter is everything, and places us in connection with a sphere where matter is seen to be but a mode of manifestation of Spirit. The only Reality is True Spirit.

True Spirit is not manifested, because, being omnipresent, it is self-knowing without any part of itself being separate from, or external to, any other part; that which appears as an external existence is a manifestation only, and therefore not Reality. And it is only by distrusting the reality of any manifestation that we can get behind it and attain to a higher reality. By this means alone can we attain to a true spiritual realisation, just as by distrusting the reality of matter we attain to a conception of spirit, and by recognising the ugliness of sin we come to strive after the Right.

Here, again, we see that Reality has two meanings, a relative and an absolute. Evil is real on the plane of evil; matter is real on the plane of matter, but with a relative reality only. Sin is the tendency away from Good, Virtue the tendency towards the Good. The one is the voluntary turning from the higher to the lower, the other is the effort to return towards the higher. So also with matter and spirit. The lower thinks the higher to be unreal, an abstraction: the higher knows the lower to be but a temporary and imperfect, therefore in a sense delusive, manifestation of a more perfect Reality.

And as matter in evolution can never account for the higher instincts within the mind of man, not even for those instincts which led him to discover the laws of material evolution, is it not evident that we ought to follow the guidance of those instincts, even when they lead us to the conclusion that beyond and above material evolution there is an evolution of spirit which will lead us to heights from which we can perceive the nature and workings of the tendencies which have caused evolution, but which material evolution is powerless to explain?

MR. D. D. HOME.—We hear that, in 'The Romance of Royalty,' Mr. Fitzgerald Molloy's new book, which Messrs. Hutchinson will publish on the 20th inst., will be found a chapter devoted to a biographical sketch of Daniel Home, a wonderful medium to whom justice has never previously been done. A detailed account is given of his first séance in England, attended by Lord Brougham and Sir David Brewster, with a private letter from the man of science, which gives an entirely different account of it from that he afterwards gave to the public. Home's acquaintance with the Brownings, and the consequences that followed, are dealt with by a writer who knew Robert Browning; but the most interesting part of this chapter will relate the true version of the séances given by Home to the Emperor and Empress of the French, *à propos* of whom Home is introduced in the pages dealing with 'The Romance of the Second Empire.'

TWO IN ONE—SINNER AND SAINT.

Summary of a Trance Address by Mr. E. W. Wallis delivered in Cavendish Rooms to the Members and friends of the Marylebone Association of Spiritualists.

(Continued from page 425.)

As every human being displays such personal characteristics and peculiarities that it is impossible to regard anyone as entirely a saint, so, too, it is unjust to speak of anyone as a total and unredeemable sinner, and it is practically impossible to duly apportion praise or blame to another, as no one is fully acquainted with his circumstances, heredity, temptations, and educational bias. The fact is, every human being is a saint in the making—there are extenuating circumstances in every case of shortcoming or wrongdoing. We can all find excuses for ourselves and plead that we have been misunderstood and misjudged, although we are much less ready to admit the same pleas with regard to those who have trespassed against us! Condemnatory judgments of others will not make our own faults and follies any less, and it is well to remember the words of the Teacher, 'Judge not that ye be not judged: for with what measure ye mete it shall be measured to you again'—and also the old proverb which declares that 'Curses come home to roost!'

Spiritualism proves that there are infinitely varied states and conditions of life in the world beyond the tomb, and that each one goes to his own place, but if that be true, and all sorts and conditions of people pass through the death change in all states and stages of intellectual growth and moral and spiritual unfoldment, how, think you, is the race going to be accommodated in two recognised localities? How are they to be sorted out so that they shall be either consigned to endless, hopeless, useless torture, or elevated to the heights of absolute and perfect bliss? In the one case it would be manifestly unfair and in the other one might grow tired of the celestial perfections and be surfeited with holy idleness! The greatest charm of life is its variety and its compensations. There is always something to learn or unlearn, to do or to bear, to overcome or to utilise and enjoy; even pain and suffering stir the soul to desire peace and to love the good and beautiful. Bereavement, failure, loss, disease—all these have a wonderful reactive, refining, and stimulating influence upon character. Have you never met an invalid whom you felt you *could* not pity for his pain and deprivations, because, chastened, sweetened and strengthened, his nature has rounded out, and he has grown cheerful and resigned? He has found the soul of good in things seemingly evil. Have you never met the prosperous, self-made man who has been spoiled by success and who condemns others who have failed where he succeeded? It is not so much what a man has, or even what he does, as it is his motives in life and what he becomes as the result of his upward striving, that counts on the spirit side of life—for there a man's status is settled by his worthiness; he goes where he is fit to go.

We hear a great deal of complaint about the injustice of God because of the 'inequalities' of human life. If God interfered or governed arbitrarily, and if death ended all, there might be some justification for the indictment, but when we find that divine laws are universal and unvarying in their operation, that the results tend to the development of character, to the making of intelligent, self-reliant, and obedient men and women, and to the awakening and exercise of spiritual consciousness, so that men are stirred to seek the full exercise of their powers, and that life continues through death and afterwards, we fail to see that the 'inequalities' are more than surface differences; for although the pilgrimage may be painful, and its incidents varied, each pilgrim, although travelling by different paths, is enlightened and educated, and reaches the table-lands of wisdom, comprehension, and conformity at last.

What matter the temporary inequalities—which are in the main incidental and inevitable, and chargeable to man's ignorance, folly, selfishness, and inhumanity rather than to the direct action of the will of God—what matter these incidental

experiences, which are but the growing pains of the awakening spirit, in comparison with the delights of liberty, knowledge, power, wisdom, and love which are their outcome? When you reach the spirit side of life and look back upon your earthly pilgrimage, what will you then think of your rebellion against, and impeachment of, the Wisdom Supreme? When as a babe you stabbed your finger with a pin you cried as if your heart would break because of the pain, but when you grew to manhood you realised that it was a very small affair indeed, and that the pain was really a blessing, because it taught you to do yourself no harm. So, too, when you have been down into the depths of trouble and grief, you have felt inclined to 'curse God and die,' but in after years, when you have been able to look back calmly and see things in their true light, you have felt that the trials, bitter though they were, were beneficial, and you can now say, 'I would not have missed those experiences out of my life, for they taught me many necessary and useful lessons; they made a man of me and compelled me to take hold of myself and master my own destiny, and they taught me, too, to be sympathetic and helpful to others.'

The Spiritualist, basing his philosophy on his own personal experiences—both phenomenal and subjective—experiences which are similar to those attested by the world's advanced thinkers in all ages, concludes that man is neither a mere thinking animal nor a fallen angel, but partakes of the nature of both, so that he is two in one—human and divine. He knows that under certain conditions the so-called dead telegraph from the spirit side of life, and telepathically prompt, inspire, and transfer their thoughts to the people of the earth, and thereby settle the question, 'If a man die, shall he live again?' by proving that man does not die, and, therefore, does not live *again*, but goes on living naturally and sequentially. There must, therefore, be something inherent in his nature which qualifies him for continued conscious existence. What that something is we shall not attempt to define further than to say that for want of a better term we call it spirit, meaning that living energy which is self-conscious and possesses the power to express itself intelligently, manifest purpose and desire, and achieve definite results by the exercise of its own inherent, positive, causative will power.

Summing up the argument from the view point of the spirit, the speaker contended that the spirit, although hampered by the limitations of the body, is educated by the efforts it has to make to express itself; that it becomes self-conscious, self-reliant, and self-possessed, as the result of the power which it acquires by the discipline through which it passes. While it is true that in manifestation man frequently errs and falls short of his ideal, it is equally true that the spirit is essentially pure—'a repository of infinite possibilities'—which possibilities it is the business of his life to realise. But it is as foolish to expect to become a full-grown and perfect angel in a few years as to look for ripe apples on the trees in spring-time. It is unwise to expect that by an ascetic life one can reach the heights at a bound, without passing through all the intervening stages of development. Artificial and forced growths are unnatural and lack permanency. There is a normal life which is healthy, and the healthy man, physically, mentally, morally, and spiritually, is the virtuous man. Virtue does not consist in avoiding conflict, and for fear of falling refusing to move, but in the right use of all powers within the limits of natural exercise. The law of *use* is a divine law that cannot be evaded with impunity; sometimes the sins of omission are greater than those of commission, for it is better to try to do right and fail than never to have tried at all! One gains strength and rises by repeated effort. Pleasure is always associated with the Law of Use, and those who regard human nature as fallen, and imagine that its natural tendencies are depraved, and ought not to be temperately and healthfully exercised, take a very morbid view of life. The Kingdom of Heaven cannot be taken by force, or won by neglect, or exclusions. Spirituality does not mean non-natural morbidity, or selfish attempts to find short cuts to glory! The recluse who seeks sainthood loses touch with realities and cannot maintain the equilibrium which will enable him to judge correctly. While associated with, and expressing him-

self through, the physical body it is man's duty to recognise that *this* is God's world and that the body serves a purpose in his education—that it is to be used and enjoyed, not abused, neglected, and cursed. The Law of Use is the golden mean between the two extremes of neglect and intemperance, and this applies to mental and spiritual states quite as much as to bodily conditions. The purpose of life, as far as we can discover, is to develop consciousness and make strong, healthy, happy men and women; to teach them to think, see, feel, know, understand, use, and enjoy—to *live* through and through—spontaneously and buoyantly on all planes; to make men and women vigorous and healthy in body, well-balanced and resolute mentally, earnest and sincere morally, sympathetic and loving spiritually, so that, with cultivated psychical sensitiveness, they will realise and respond to inspiring influences from the higher life. By subduing the animal and developing the spiritual powers they will profit by life's experiences, grow wise and harmonious, clear-sighted, strong-willed, serene, and calm, and learn to trust the Life, Love, and Wisdom divine with intelligent and comprehending faith that all things work together for good.

When the snows of many winters have silvered the hair, when eyes grow dim, and feet grow weary, and the poor tired brain no longer responds to the indwelling spirit as of yore, then Death, twin sister to Sleep (the restorer) will come and the spirit, dropping its garments of earth, emancipated from the body, will enter upon its progressive experiences in the spirit spheres. Because this life was well and wisely used, its opportunities employed, humanity loved and served, character developed, and spiritual powers unfolded, the ascended one will enter into light and liberty, and find the after-death states a fitting sequel to the earth life; for there all dreams shall be realised, ideals attained, and in its endless progress the spirit shall draw nearer and nearer to God in conscious conformity to, and at-one-ment with, the universal principles of His government which are divinely beneficent and loving.

CHRISTIAN SCIENCE.

BY REV. CONRAD NOEL.

As our readers are already aware, the Rev. Conrad Noel has been giving a series of sermons on 'Saving Health,' at St. Mary's, Paddington Green. For the concluding one he took as his text the words, 'Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you.' (Matt. vi. 34.) He reminded his hearers that in the preceding discourses he had laid stress on the faith and philosophy that lay at the back of some modern movements, rather than on the alleged physical cures, and had tried to find what witness these beliefs bore to partly forgotten truths of the Catholic heritage, at the same time warning them against what must seem to Church people the errors and defects of these systems. In so far as spiritual healers had helped us to believe in men, and in God's seed of grace in all men, they had done well; it was, however, when some of them went on to deny sin altogether that we had to part company with them. Now, although the welfare of men's souls must be our supreme concern, the health of those bodies which we have been taught are shrines of the Holy Ghost can never be treated by us as a thing of no moment. Therefore, we should, at the very least, adopt a sympathetic attitude of inquiry towards people who professed, and apparently with considerable reason, to cure men of physical ills. God means the body, as St. Paul writes, to be our servant, and people who think that to be a servant implies anything contemptible or degraded, are far from the teaching of the Blessed Lord, who thought it not contemptible to take the form of a servant. Modern Christians have been apt to dismiss the physical realm as unimportant, because they forget that God clothed Himself in human flesh and tabernacled among us. Also they forget that God, who sympathises with all our sorrows, rejoices in our happiness. God has been preached, and rightly preached, as the Lord of tears; but who filled the

mouths of the Israelites with laughter and their tongues with joy? The psalmist sang, 'All my fresh springs shall be in Thee,' and we have a right to expect that our Blessed Lord, who went about healing all manner of sickness, desires that the normal state of men and women who are trying to live in accord with His law of service shall be one of health. That much we may affirm, although many of us might not like to dogmatise on the subject of all disease being against God's will. In so far, then, as the cures of the orthodox doctor, or the less orthodox healers of all schools, or of wonder-working shrines and holy wells, were genuine, they should be regarded as inspired by God, and as contributing to the eternal welfare of mankind. Because prevention is better than cure, much more should any teaching that encourages health, and that strengthens men to keep well and resist disease, be felt to be of genuine religious value. People felt, however, that such thoughts as these might tend to cast a slur on the sufferings of the saints in days gone by, or in our own time. The faith of these men was great; they lived far nearer to the heart of God than we, and yet their bodies were often racked with pain and a prey to disease. Might it not be that the actual manifestation of faith in this or that age was determined by its local and temporal limitations? The expression of that faith must vary from age to age, so far, even, that its good manifestation in one age may become a manifestation positively false in another. In early and savage times even human sacrifices may have been the highest expression of the will of man desiring union with the will of God; yet now, in the light of wider knowledge, human sacrifice is horrible and unthinkable. Faith is like the current of an ancient river, possessing enormous reserves of driving force, always the same in quality, but varying in position. It needs *direction* into this or that new channel, as our knowledge of spiritual irrigation increases. Mills are built upon the banks of this stream; new wheels are driven by its energy that before flowed in other ways, or remained unused. The Church's faith is in these days being directed back into an old channel that for years has been almost dried up; driven back into it with greater force, because with more intelligence and enlightenment.

The moral value of the lives of saints is the will seeking union with the will of God, and not the temporal manifestations or positions assumed by the will. Now, if we have come to feel that there is positive religious value in all curative work, does it not strike one as pitiable that so many healers ascribe the work of those who do not see eye to eye with them, to the devil, or to some evil agency?

It seems to me that the really dangerous point, where evil may enter, is not in the healer so much as the healed. Any sufferer, whether he goes for cure to doctor, or healer, or holy shrine, must take care that his motive be right. For there is one sense in which God undoubtedly sends disease among men: He is the author of all natural laws of health, and many people, as the Apostle Paul said to the Corinthians, are weakly and are sick, and die because they are living according to their own private and ephemeral pleasures (that being no pleasure) and refuse to live in accordance with God's law and God's revelation of 'common-wealth,' i.e., of the world as His Family, and of happiness only being obtainable when we have found our place in that family, losing ourselves in God's commonalty, and thereby finding our deeper selves, and our 'Saving Health.' How awful it would be if God should allow us physical health, while still our souls had not found their true life. What ephemeral pleasure would come, and what deep-rooted dissatisfaction, weariness, and disgust! Many people long to be rid of some bodily disease, incurred solely through a gross over-feeding, over-drinking selfishness, through grasping too much for themselves at the expense of badly-clothed, unhoused, and hungry folk, and long to be rid of the disease, that they may be the better equipped for their life of robbery, and may better enjoy the coarse fruits of extortion. Thank God, He allows these to feel the inevitable consequence that comes of defying the common health. Illness should be to them the bugle call to a radical change of life! Health is good, and cures are good, but they can be made devilish by being directed into anti-social channels. Do not worry about the morrow, do not be over-anxious about the body,

nor clothing, nor food, nor pains, nor pleasures, because God knows and cares, and will give to His family all physical necessities if His children will only love His law. 'Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you.'

LETTERS FROM MR. J. J. MORSE.

No. XVII.

In accordance with the promise contained in the final paragraph of my previous letter, I now send this, the concluding one of my round-the-world series, and trust my friendly readers have not been too much bored by the communications previously presented to them through the genial courtesy of the Editor.

CAMP MEETINGS REVISITED.

The past two Sundays were spent in revisiting the two largest and best known of the New England Spiritualist Camp Meetings, the first at Onset Bay Grove, fifty-one miles south of Boston, the other at Lake Pleasant, ninety-nine miles north of this city.

Onset has been established for over twenty-five years, or even longer, and is located on the shores of a pretty bay dotted with islands, and surrounded with long smooth reaches of sandy beaches. It is a substantial town, with well laid out streets, and all the conveniences of town life, and is only ninety minutes ride by rail from the city. The presiding officer is Dr. Geo. A. Fuller, M.D., himself a speaker and author of well-tryed powers and abilities. The president of the corporation is Mr. J. Q. A. Whittemore, a wealthy Spiritualist who owes his fortune to a particular sort of shoe polish, which enjoys a phenomenal sale. My labours were confined to one trance address, as it was impossible for me to remain longer than the Sunday. Dr. Fuller introduced to me to what he told me was the largest Sunday morning gathering of the season, and though I had not been present for sixteen years past my reception was as cordial and warm as if I had only been absent a year! 'Tien' gave an address which I heard was the talk of the camp for several days, and this I do know, that no stinted congratulations were extended to me at the close of the meeting. The 'Banner of Light' party included myself, our general manager, Irving F. Symonds, and Mrs. Minnie M. Soule, the message medium of the paper, and in addition Dr. C. E. Watkins, the slate-writing medium, spoken so highly of by Epes Sargent in his book, 'The Scientific Basis of Spiritualism.' I had a most enjoyable visit, and much regretted the necessity of so early a departure.

Lake Pleasant I also had not seen for sixteen years, and I was delighted to note the air of evident prosperity pertaining to this well-known camp meeting. The meetings are held in a beautiful temple, the very sight of which is an inspiration, for it is so clean and so bright. Here again all the time I could spare was for a morning meeting, and when my old and honoured friend, Judge A. H. Dailey, the president, introduced me every seat in the spacious building was occupied. Again dozens of old friends extended most cordial greetings, and at the close of the service I had undoubtedly added dozens of new ones to my list. 'Tien' spoke as only 'Tien' can, and evidently delighted his hearers. The judge is as earnest as ever in upholding a sane and sensible Spiritualism, and from his position in the legal world his services to our work are indeed helpful and valuable. Reluctantly I bade adieu to 'the Lake,' as the camp is familiarly called, and at 6.28 on the Monday morning left for Boston.

Other camps are being held in this State, Massachusetts, and in the States of Vermont, New Hampshire, Maine, New York, Pennsylvania, and more remote localities South, West, and North. Every one of the assemblies reports 'the most satisfactory season' of recent years.

AFTER TWENTY-SIX MONTHS.

It may be asked what are my opinions of the cause as I have seen it during my run round the world? That is too big a question to reply to now; later on, and in another form, it

may be possible for me to say something on the matter. As for my personal experiences during the past twenty-six months they have been numerous, varied, and interesting in all respects. Suffice it for me to say now that I have learned much regarding the cause, both in the lands I have visited and at home, and such learning has been for profit and edification, and future use. Now my face is turned to the East, and I am looking for the light of the faces of friends in the Homeland! Yet—so curious is human nature—I shall be loth to part with many dear friends here. Guided by the unseen, I have done my part so far, and, trusting to that guidance in the future, I am willing to be still led, and to fill my place at home, or elsewhere, as best I can serve the work to which I have been called.

In closing allow me to say that I sail from here on the ss. 'Saxonia,' of the Cunard line, on Tuesday, September 13th, and am due to reach Liverpool on Thursday, the 22nd. On the following evening the Bottle and Liverpool societies join in tendering me a welcome home, and I am to speak in the first-named society's hall on the Sunday. I now close my seventeenth and final letter of this series, and hope to make my next communication to my friends at home by word of mouth.

Boston, U.S.A.

DECEASE OF MR. JAMES ARCHER, R.S.A.

Another good friend of our Cause has passed to the higher life in the person of Mr. James Archer, who had been for many years a regular reader of 'LIGHT' and an Associate of the London Spiritualist Alliance. The 'Daily News' in recording his decease, says that 'by the death of Mr. James Archer, Scotland loses one of her best artists and portrait painters; a man whose work was admired not only in Great Britain, but in the United States and in India. Mr. Archer, who died at Haslemere on Sunday, was eighty-two years old. For some time past he had been resident there, but his early life was spent in his native city, Edinburgh. There he received his training, and there he received substantial honour in being elected (in 1850) an Associate of the Royal Scottish Academy, and (in 1858) a full Academician. He had indeed been for four years a Scottish Academician ere he left the northern city to take up his abode in London. But by that time he had achieved fame in England as well as in Scotland, and his work was well known at the Royal Academy. The "Mort d'Arthur," "The Mystic Sword Excalibur," and a series of pictures of children in costume, among them "Maggie, You're Cheating," were among his best efforts at this time. It was, however, as a portrait painter that Mr. Archer was to become most famous. The men whose portraits he has left have been among the most celebrated of their day, and include Professor Blackie, Mr. J. G. Blaine, candidate for the American Presidency; Mr. Andrew Carnegie, the Marchioness of Dufferin (during her late husband's Viceroyalty), Sir Charles Aitcheson, Lord Dalhousie, Sir John Leng, and Sir Charles Trevelyan. Subject pictures were not, meanwhile, neglected. A series of four, beginning with "The Worship of Dionysius," and including "Peter the Hermit Preaching the First Crusade," "In the Second Century," "You! A Christian?" and "St. Agnes, a Christian Martyr," helped further to establish his name. Of his later work, "Music in the Gloamin'" and "St. Bernard Preaching the Second Crusade," take, perhaps, the highest place. Mr. Archer's body was cremated at Woking, on Wednesday.'

Several other newspapers have appreciative notices of our departed friend, but every one of them, so far as we have seen, has failed to mention his devotion to Spiritualism.

TO CORRESPONDENTS.

No use can be made of any communication which is not accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Contributions of original poetry are respectfully declined.

'N. J. A.'—See Proverbs xxiii. 7.

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.

Madame Bianca Unorna.

SIR,—In regard to the ridiculous incarceration of Madame Bianca Unorna, I beg to say that I have not the pleasure of her acquaintance, but I rejoice that a lady of such good repute should be the martyr of the present absurd law. Our old friend the Witch of Endor had better luck, possibly because a King utilised her services. I know that a greatly-loved Queen employed Alexis Didier to discover for her what the police and detectives of her time had failed to do. For this he was not fined £25 or put into gaol; and (my father told me) that the 'Times' commented on the matter thus: 'If M. Alexis' theory is humbug, it is more clever still.' I reserve any censure on the police, who, like the magistrates, are bound in duty to carry out the law's unreformed ignorance. Having once received the light of my life, the greatest possible comfort, and probably rescue from suicide, through a gifted medium, who has never accepted payment for her services, I feel the deepest sympathy with Madame Unorna and her suffering husband, and I hope you will accept the enclosed mite towards a fund which I trust will soon be formed, not only for her rescue, but for compensation, and also to give her (Madame Unorna) a cordial welcome on her release.

A GRATEFUL SPIRITUALIST.

The Case against Palmistry.

SIR,—By Section 4 of the Act of 5 George IV., cap. 83, it is enacted that 'Every person . . . pretending or professing to tell fortunes or using any subtle craft, means, or device by palmistry or otherwise to deceive and impose on any of his Majesty's subjects . . . shall be deemed a rogue and vagabond within the true intent and meaning of this Act; and it shall be lawful for any Justice of the Peace to commit such offender (being thereof convicted before him by the confession of such offender or by the evidence on oath of one or more credible witness or witnesses) to the house of correction there to be kept to hard labour for any time not exceeding three calendar months.'

According to the interpretation of this section, *intent to deceive* is alone necessary to gain a conviction, and evidence of the practice of palmistry is sufficient to show intent. Whether it is done for gain or gratuitously does not enter into the question.

Nor are palmists the only class who are hit by this. In the case of 'Monck v. Hilton,' a spiritualistic medium was convicted for professing to tell fortunes and answer questions by the aid of spirits. The evidence shows that this was done by means of raps and knocks. An astrologer was also convicted ('Penny v. Hanson') on the evidence contained in one of the usual circulars with which astrologers usually advertise themselves, containing such information as will be found in the advertisement columns of any occult or spiritualistic journal, with a list of fees appended. This pamphlet was sent to a detective at his request.

In the face of the above, and of the recent prosecutions, the outlook of those practising occult sciences seems to be very black indeed. The Occultists' Defence League are, I believe, in a measure, attempting to modify matters somewhat, but there seems a great lack of unity amongst the occultists and mediums themselves. As far as I can judge, it is the minority who are members of the League, and many of these do not adopt the necessary precautions advised for their safety.

Quite apart from this, however, where is our boasted power as Spiritualists (and the majority of occultists, &c., are Spiritualists) to allow this condition of affairs to exist? If we believe that thought is power, and each single thought a point of force, why do we not combine and concentrate our forces and have the law altered? Or do we think to ourselves that this may sound very well as a theory, which may be brought out on every possible occasion and shown to our friends, but we really have not sufficient confidence in it to put it into practice?

There seems to be too much theory and too little practice amongst the general body of us Spiritualists. We are too fond of directing others where we are not prepared to go, and giving advice which we ourselves would not follow. Spiritualism is above all things truly practical; why, therefore, do we not act up to its teachings and carry them into everyday life in a practical manner?

T. RUTHERFORD EDWARDS.

40, Deveraux-drive,
Seacombe, Cheshire.

Confirmatory Evidence.

SIR,—I read the following words in a newspaper report of Professor Bonney's sermon delivered at St. Mary's, Cambridge, in the presence of members of the British Association:—

'We grant that we cannot appeal to either experimental tests or investigations in the natural order for confirmatory evidence. We freely admit the event [of the Resurrection] to be without a parallel, but maintain the occasion and Person to be alike unique, and in so doing venture to ask whether any recent advances of science, great as they have been, have increased our difficulties in believing that story to be true?'

In 1898 Dr. Bonney had preached:—

'In regard to our race we believe death to be no more than the passage from one mode of life to another, without any real interruption of the continuity. Here we pass outside the sphere of demonstrable knowledge.'

Then he was sustained by faith alone in our continuity. Now he seems to give out a note of doubt, and 'ventures to ask whether any recent advances in science have increased our difficulties in believing the story of the Resurrection.'

If Dr. Bonney would deign to inquire, he would find ample 'confirmatory evidence' in the 'natural order' which he says we cannot obtain.

In these days there is a tendency to shrink from the acceptance of 'miracles' and to appeal to the historical influence of Jesus Christ in the world as sufficient. Why? Because of the physical difficulties that 'science' meets with in accepting those many and various miracles recorded in the Bible.

But the Spiritualists know there is proof of continuity if one 'appeals to experimental tests.' There is confirmatory evidence of appearance after death; not of the unique character of Jesus Christ during the forty days, but analogically sufficient for the purpose to help our unbelief.

I am more than ever confirmed in my opinion that we too much neglect the phenomenal side of our researches on the natural plane.

Preaching alone will not bring conviction to the faintest doubter.

J. FRED COLLINGWOOD.

5, Irene-road, S.W.

'Arise, Shine, for Thy Light has Come.'

SIR,—Your habit of recording the transition of friends has often made me desire to express the feeling that such should very properly be the occasion for all who will, to consciously utter a wish of blessing, to really send a thought of love or a hearty 'God-speed' to the dear one who is no more visible to you, in such words as these: 'Arise, shine, for thy Light has come. Speed thee ever onward on thy path of blessedness.'

No doubt this is the thought that comes to many of us on such occasions. Certainly it is more in keeping with the great and beautiful doctrine of life which our science enshrines than would be the practice to sit down to a (Ouija) board and seek curiously a communication from the departed. This is only a less objectionable way of working than the practice of actually seeking to enter into communication with the departed by a determined invocation. This latter is a spiritual wrong than which nothing can well be more exquisite in its iniquity, it being a forcing of the law of life and a violation of the rights of spirits, whose right to privacy or quiet is as sacred as ours.

For although the aspirant to spiritual knowledge must at the early stages of his investigation be of necessity a student of necromancy, he cannot, inasmuch as he is of a spiritual mind, abide in such a degree. He must pass into the apprehension of spiritualistic science as a knowledge or contemplation of the ways of life, and not of death. And so it is that he comes to live with the arisen as realising that they now indeed live, and his attitude towards them is not one of reverence for their memory, but is of a tender, and sweet, and vital actuality. He breathes to them thoughts of love, and gentleness, and holy companionship, just as he does to the loved one in the body from whom he may be parted by only a few miles.

Indeed it is a blessed knowledge, and they who know it best and longest love it the most, and would give it as their best gift to those whom they would bless.

JAMES L. MACRETH BAIN.

The Brighton and Hove Society.

SIR,—Seeing the report in 'LIGHT' of the summer gatherings held on the 'Riverfield' houseboat by Mr. Thurstan's friends, I think it only right to report a picnic to Sedlescombe enjoyed recently by the members and friends of the Brighton and Hove Psychic Society. As no report has appeared in your paper permit me to take upon myself the

pleasant task of supplying one. We met at the Central Station and there took train for the Devil's Dyke, whence we had a delightful walk over the Downs to Sedlescombe. After a pleasant tea, which was spread in the open air, Mr. George Russell-Davies took what afterwards proved to be a most excellent photograph of us all. We then went to a little Mission Hall which was near and held a séance, which was indeed a great treat, Mrs. Russell-Davies being controlled by a Druid High Priest who gave us a most interesting address, in the course of which he told us that we were then holding our séance just within what was originally their circle of worship, and that we were the first Spiritualists who had ever met there and held a séance since the old days when the Druids worshipped there before the Romans came to lay waste their lands and scatter them. As the sun was sinking behind the hills we made our way back to the station, feeling much happier for a day spent with Mother Nature and all being united by that brotherly love and perfect peace that can only truly come to those who have the knowledge of spirit return,

Brighton.

FLORENCE E. F. DAWSON.

National Union Fund of Benevolence.

SIR,—With your kind permission I wish to gratefully acknowledge, on behalf of my committee, the following subscriptions to the Fund of Benevolence, received during August.

I regret to state that the amounts received during the last three months have been much below the amounts expended; as in June we only received £2 17s. 3d., and disbursed in thirteen grants £8 7s. 6d.; in July we received £4 4s. 9d., and disbursed in eleven grants £7 2s. 6d.; in August £2 10s. was received, and £6 12s. 6d. disbursed in eleven grants. All the recipients are extremely grateful for the help afforded them, and to render it possible for this good work to be continued allow me to appeal earnestly to your generous readers for their practical assistance, as funds are urgently needed. Subscriptions and donations should be sent to, and will be thankfully received and publicly and privately acknowledged by

Yours faithfully,

(MRS.) M. H. WALLIS,

Hon. Financial Secretary.

'Morveen,'

6, Station-road, Church End,
Finchley, London, N.

Amounts received: From 'W. S. D.,' 2s. 6d.; Miss E. L. Boswell Stone, 2s. 6d.; Mr. Francis Truman, 5s.; Mrs. S. E. Coates, £2; total £2 10s.

SOCIETY WORK.

SPECIAL NOTICE.—Reports of meetings intended for this column must reach us by the first postal delivery on Tuesdays, otherwise we are unable to make use of them.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Maryon gave an address and clairvoyant descriptions to a large audience. On Sunday next clairvoyant descriptions by Mrs. Atkins; and on Thursday, at 8 p.m., public circle.

BATTERSEA PARK-ROAD, HENLEY-STREET.—(On Sunday last an inspiring address on 'Christianity and Socialism,' by Mr. Phillips, was much appreciated by a good audience. On Sunday next Mr. H. Fielder, president, will deliver an address entitled 'A World's Tragedy.'—N. B.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—(On Sunday last Mr. J. W. Boulding delivered an excellent and brilliant lecture on 'A Study on Saul, the first King of Israel,' to a large audience, who showed their great appreciation from time to time. On Sunday next, at 7 p.m., Miss MacCreddie will give clairvoyant descriptions. On Friday, September 30th, at 7 p.m., social gathering to welcome home Mr. J. J. Morse.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On September 1st Mr. Mayo addressed a good audience on 'Spiritualism: Its History and Mystery.' On Sunday morning last Mr. W. Underwood gave many tests. In the afternoon, on Peckham-rye, a large and successful meeting was held. The evening service was well attended, and our president gave an uplifting address. On Sunday next, at 11 a.m., public circle; at 7 p.m. Miss Bixby will give clairvoyance.—C.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last a crowded audience listened to Mr. Ronald Brailey's short address upon 'The Mastery of Fate' and clairvoyant descriptions. On Monday last Mr. H. Towns occupied the platform. On Sunday next, at 7 p.m., friends having experiences to relate will be heartily welcomed; at 3 p.m., Lyceum. On Monday next, at 8 p.m., Miss Bixby will give clairvoyant descriptions.—K.

HACKNEY.—YOUNG'S ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last our speaker, Mr. Robert King, addressed a large and attentive audience on 'Psychic Powers,' and ably answered questions bearing upon the subject. On Sunday next, at 7 p.m., Mr. Ronald Brailey will deliver an address and give clairvoyant descriptions.—H. A. G.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last the inspirers of Mrs. M. H. Wallis gave a discourse remarkable for its eloquence, practical utility, and beauty of thought, upon 'The Judgment Day in the Light of Modern Spiritualism,' and 'The Need for Spiritual Knowledge,' these subjects being selected by the audience. On Sunday next Mrs. J. Checketts will give inspirational addresses at 11 a.m., on 'From Darkness to Light,' and at 7 p.m. Silver collections.—A. C.

WEST LONDON SPIRITUALIST CLUB, 61, BLENHEIM-CRESCENT, NOTTING HILL.—On August 30th, Mr. Peckham kindly gave his services, for which he has our best thanks.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered a fine trance address on 'Spiritualism: Its Prospect,' and Miss Ashdown's clairvoyant descriptions were appreciated by a good audience.—R.

PLYMOUTH.—BANK-CHAMBERS, BANK-STREET.—On Sunday last Captain Greenaway gave an eloquent address, and Mrs. Ford gave excellent clairvoyant descriptions and spiritual advice.—E. M.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On August 29th and 31st Mrs. Granger and Mrs. Short gave good psychometrical readings. On Sunday last Mr. A. W. Clavis spoke on the 'Law of Growth.' Mrs. Pollard's clairvoyant descriptions were very good.—A. W. C.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—Our week-night meetings have been successful and well attended. On Sunday evening last Mr. Lashbrook gave an instructive address on 'The Spirit within us our Life's Star.' Many friends stayed to the after-circle.—J. G. W.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last, after a reading by Mr. G. W. Lear, Mr. F. Cecil delivered a stirring address on 'Professional Mediumship,' and pointed out both the dark and bright sides of Spiritualism.—W. H. S.

TOTTENHAM.—193, HIGH-ROAD.—The anniversary of this society was celebrated by a flower service on Sunday last. The hall was prettily decorated with the floral offerings, which were afterwards sent to Tottenham Hospital. Our late esteemed leader, Mr. G. Cole, gave an address on 'The Ocean of Life,' which he dealt with in his usual able manner.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Thursday last our president conducted the circle for psychometry, assisted by Mrs. Place-Veary, of Leicester. On Sunday last Mrs. Boddington dealt ably with the question submitted by a member, 'Will Evolution extinguish Evil?' A large after-circle.—H. B.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last, Mr. Jones chairman, Mrs. Roberts, of Manor Park, gave a spiritual address on 'God is Love.' Mrs. Jones spoke of the many unseen ones present; Messrs. Jones, Hewitt, and Baxter also gave expression to kindly thoughts, and Mr. Roberts gave clairvoyant descriptions.—F. B.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last we had the pleasure of a visit from Mrs. Jessie Crompton, of Bolton, who was greeted by crowded audiences, morning and evening. She spoke with her usual force and ability on 'Spiritualistic Phenomena' and 'Let there be Light,' and gave clairvoyant descriptions successfully.—E. R. O.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On August 30th Mrs. Preece gave a powerful trance address on 'The Demarcation between Good and Evil,' and on Sunday last Mrs. Bewick spoke well on 'The Land beyond the Sea.' Very good clairvoyant descriptions were also given by the mediums at these meetings.—D. M.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last we were specially favoured by Mr. Howell, of Birmingham, who talked to us about 'Punishment and Progress' and 'The Image of God in the Likeness of Man,' in a manner that showed him as a worthy teacher of men. Mr. Howell will carry with him the love of many to whom he held the torch of truth.—M.

GREENOCK SPIRITUALISTS ASSOCIATION.—On Sunday, August 28th, Mrs. Crompton, of Bolton, showed the reasonableness of our philosophy, and by the exercise of her powers as a clairvoyante she showed that 'not all of man shall die.' On Sunday last Mr. Sharp, of Glasgow, spoke ably on 'The Coming Religion,' with special reference to the present Church Crisis, and his instructive paper was much appreciated by a good audience.—W. S. H.