

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.

We have had before us for some time a remarkable Article from 'The Wall Street Journal,' a New York paper which, before evidence to the contrary, would be thought of as concerned only with the gambling and the legitimate share business of that world-famous locality: and, any way, it is about the last paper in which one would look for an intensely grave study of the effect upon life and business of a decay of belief in a future life. But this is precisely what the Article before us is.

It is by the editor himself, who has serious thoughts upon the subject inasmuch as he fears that the decline of belief is very real, and that this will involve a decline of public morality and private honour. He asks whether this decline of faith may not be responsible for the special phenomena of our time,—the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, the misuse of swollen fortunes, the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagoguery, the advances of Socialism, the appeals to bitter class hatred. In any case, says 'The Wall Street Journal,' there is no one who would not prefer to do business with a person who really believes in a future life.

This is certainly an unlooked-for deliverance from the swirl of the dust and the stir of the clamour of Wall Street, and it merits special consideration, especially as, from that observatory, this responsible writer appeals, half helplessly, for someone to take immediate steps to check a development that has within it the seeds of a national disaster. 'The supreme need of the hour,' he says, 'is not elastic currency or sounder banking, or better protection against panics, or bigger navies, or more equitable tariffs, but a revival of faith, a return to a morality which recognises a basis in religion and the establishment of a workable and working theory of life that views man as something more than a mere lump of matter': and we, from our serenely point of observation, perfectly agree with him, and invite him to look our way for what he wants.

We are by no means in love with the rush of modern life: perhaps because we do not care much for the things rushed after, but we are not inclined to join in the outcry that the rush is likely to be disastrous to bodily health and mental stability. The human race has behind it a history, and its history bears witness to vast adaptations to varying paces.

Man began with an inability to count half a dozen—or less; and the pace involved in one section of the multiplication table would have maddened him. But we have marched on to some very notable feats in mathematics, and are still marching on. It is all a question of progressive adaptation; and what we appear to lose because of stress as we go on we gain in the ease with which we do things that once meant stress.

This reminds us of a highly instructive Paper read, in the early part of the year, by Dr. W. J. McGee, before an Anthropological Section of an American scientific association. The writer of the Paper dwelt upon the vital fact that the Americans are a highly composite race, a fact which tells enormously in favour of their versatility and staying powers. He predicts that the coming American will be, for all actively intellectual and business purposes, a more highly developed athlete. He is often described as an excited and insatiable money-grubber; but Dr. McGee thinks that is an error. He says:—

I think it is wrong to accuse the American of being engrossed in money-getting. He is filled with the desire of achievement, but he does not work with feverish activity for the sake of the dollars. Take the case of John D. Rockefeller. To my mind, he is the incarnation of concentrated effort. He strove to accomplish along a relatively narrow line, and it was a mere incident that that line brought him great wealth. If he had taken up anthropology with the same single-mindedness he would have been a great scientist.

I do not think that the struggle for existence is getting relatively harder. We are much better fitted to struggle hard than were our forebears, and I am inclined to think that the struggle is now not relatively so hard as it was a few generations ago. We walk three and three-quarters of a mile an hour, when our fathers walked three and a half. But it is in us to walk that fast, and there is no harm done. When Herbert Spencer was here he declared we were rushing ourselves into our graves. That was a good many years ago, but we are still surviving.

The 'Century Path' is a smart and readable weekly illustrated paper, edited by Mrs. Tingley, of Point Loma, California. It is announced as 'A Magazine devoted to the Brotherhood of Humanity, the promulgation of Theosophy and the study of ancient and modern Ethics, Science, Philosophy and Art'; a big profession; and, in a chatty scrappy kind of way, the profession is justified.

A late number contained a Paper which specially interested us. It is entitled 'Sin and Selfishness,' and is signed 'A Clergyman's Son.' Sin is treated as a damaged and ineffective word, and 'selfishness' is preferred. The writer says:—

It is strange that a word associated with religion should so fail in its effect that when we want to appeal to a man, we have to appeal to some quality not specially associated with religion. Call a man wicked and you do not rouse him; you may even flatter him. But call him a coward or say he is not a gentleman, and you have touched his conscience. So with sin and selfishness. It is no slur to call a person sinful; he will only reply that we are all sinful but that the grace of God will save us, and so forth. But call him selfish and you have touched a sore point and impugned his honour. Honour

does not seem to be an ecclesiastical conception; it is a chivalric conception; wherein it seems as though the former had indeed failed of its true mission.

The word 'sin,' he says, is one of the *mantrams* by which the self-reliance of Man has been charmed away: but the word 'selfishness' implies something we can get rid of, something to be ashamed of, something mean and unsocial. He drives this home by slightly altering passages from the Book of Common Prayer, thus:—

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold *selfishness* and *unbrotherliness* . . . to the end that we may obtain freedom from the same.

Almighty God . . . who hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, *the means whereby they may remit and absolve themselves from their selfishness*. (Original: the absolution and remission of their sins.)

Deliver us from *selfishness*. (Lord's Prayer.)

Grant that this day we fall into no *selfishness*.

O God, the Father of Heaven, have mercy upon us, miserable *self-seekers*.

O Lamb of God, that takest away the *selfishness* of the world, grant us thy peace!

There is, at all events, food for thought in this bold little Paper.

C. W. Wendt is one of America's most spiritual and yet one of its most rational thinkers (how often the two characteristics go together!), and he is especially luminous and lucid concerning the relationship between struggling Man and the Inspiring God. The centre of his thought is that Man, for his own good, has to find his own way and bear his own burdens, as a seeker after the true and the good. The following, from a Bible study, only anticipates by a little the conclusions of all thinkers on the subject:—

History is the record of God's dealing with man, evolving order and progress out of the chaos of human passions and deeds, impressively teaching the supremacy of His laws, and enforcing obedience to them on the part of individuals and peoples. . . . We do not believe that God discloses His purposes here and there to a favoured individual or nation, carves His divine commandments with His own finger on two tables of Arab granite, or seals His message to humanity within the lids of a single book. We do not believe that He has revealed Himself but once, and then for all time. . . . From monad to man the series ascends; from atom to angel the chain is unbroken. The clod beneath our feet thrills with germinal impulses, 'the earnest expectation of the creature waiteth for the manifestation of the sons of God,' and of mankind it is written that 'it doth not yet appear what we shall be.' The material universe, thus conceived, is an eternal and glorious revelation of God.

'The World and the New Dispensation' (India), under the heading, 'The Silent Pastor,' gives a series of beautiful, devout and penetrating reflections on 'Absorption in God,' 'Life in and with God,' 'The Daily Utterances of Devotion,' 'Speech Passing into Silence,' 'Rapt Love and Mystic Thought,' and 'The True Test of a God-life.' We thank the writer, and pass on the first and the last to our readers:—

ON ABSORPTION IN GOD.

My son, believest thou in the doctrine of absorption, of submergence in the Spirit of God till not a trace of the sense of an alien self remains behind? Or believest thou in the critical metaphysics of certain religionists who must interpose a wall of assertive self-consciousness between the Spirit of God and the spirit of man? What communion between the Infinite and the finite is possible, between the flowing stream and the shoreless sea, if the one does not receive, enclose, overspread and hide the other? How will communion be possible without union? and what is union between thee and thy God but thy own self-forgetfulness in the blessedness of His being?

THE TRUE TEST OF A GOD-LIFE.

Speech, thought and devout emotion are all internal and subjective. Life is most of it action. Can a man act while immersed and absorbed in the Spirit of God; can he earn and spend, work and watch, serve and fight, bless and

warn, nay, declaim and denounce, filled with the Spirit of God? Certainly he can, and he shall. The true test of a man's relations with the Indweller is in his life; the genuine evidence of his faith, devotion, pure thought, and pure self-consecration is his life of daily duty. God is not only the Master of thy activities, but their motive, the only motive of thy doing whatever thou doest. If all thy acts are not so many sacraments of thy life-long worship, thou art neither an accepted devotee nor a chosen servant. My son, all the countless inconsistencies of a man's spiritual life are to be found in his acts, the motives, the tastes, the conducts which mark his character; his works follow him even to the inner presence of the all-holy. If, therefore, the life which he leads before the all-seeing Judge, before all men, and before his own conscience, is not a perpetual immersion in the obedience and communion of God, he shall undo the very best part of his spiritual life. And if the acts of his life be a service of observances to testify, intensify his oneness with God, verily his is God-life, his is true absorption in the Supreme Blessedness.

SPIRITUAL PRAYERS

(From many Shrines.)

O Lord, the eternal life-giver, who liftest out of death and shame all godlike sufferers for Thy truth, and settest even their humanity on high, making it glorious in men's thoughts, by its partaking of Thy Eternal Spirit; give us grace to contend always for the right, and, if needs be, to suffer for it; and give us not over to any death of the soul, but rather lift us into newness of life, and let us love Thee and dwell with Thee for ever. Amen.

EXPLANATIONS OF MEDIUMISTIC PHENOMENA.

Two articles in 'The Annals of Psychical Science' for July, from the pen of M. Césaire de Vesme, editor of the French edition of that review, are devoted to a discussion of the extent to which spirit communication is proved by mediumship. The first is headed 'The Spiritistic and Spiritualistic Explanation of Mediumistic Phenomena,' and in it M. de Vesme examines the pretensions of recent scientific investigators to have accounted for all such phenomena by naming them 'manifestations of psycho-dynamism' or forces controlled by some phase of the medium's own consciousness.

M. de Vesme very rightly calls the investigators to account for using such phrases as: '*the medium* consented through the table, which rapped three times'; '*seven raps* informed us that *the medium* wished to terminate the séance.' He truly says: 'This language is quite as *a prioristic* in character as that used by Spiritists,' and even more so, because the Spiritualist may allege that he uses the term 'spirit' to simplify language, meaning 'the Intelligence which purports to be a spirit'; and he further admits that:—

'the muscular contractions of the medium, while accompanying the phenomena, prove absolutely nothing, because they would exist even if the phenomena were directed by a "spirit," since, in any case, according to the spiritistic hypothesis, the medium contributes to the production of the phenomena, by her nervous, fluidic, and other forces.'

M. de Vesme goes on to show that 'mediumistic phenomena gradually tend to suggest the existence of "spirits" and of fluidic bodies'; in view of the observed apparitions of living persons at a distance from their physical bodies, he sees no impossibility in this fluidic body surviving the death of the physical body and communicating with the living; but he blames 'Spiritists' for wishing to see the work of spirits in all phenomena which they cannot otherwise understand, and for accepting, with blind credulity, all communications professing to come from the great departed. Now here M. de Vesme is unjust; it is by no means an article of belief among leading Spiritualists that all these messages are necessarily from the distinguished personages whose names are given as their authors or inspirers. On the other hand, M. de Vesme very fairly sets forth the instance narrated by Judge Edmonds, in which a Greek gentleman received long and veridical messages in Greek through the Judge's daughter, who was unacquainted with the language, and asks how psycho-

dynamism could have enabled Miss Edmonds to speak a language that she did not know.

On the whole M. de Vesme concludes that the spirit hypothesis is not to be ignored, at least as regards intellectual phenomena; it is a legitimate working hypothesis, to be examined, like others, in the light of results: 'if its well-foundedness has not been proved, neither has this been done with regard to the other hypotheses; on the other hand, discussion has not disproved it.'

In the other article referred to, M. de Vesme considers Professor Hyslop's recent summary of communications purporting to be from Dr. Richard Hodgson; and if he is not very explicit in accepting them, he at all events does not dispute that Professor Hyslop may have obtained evidence that the discarnate spirit of Dr. Hodgson has really communicated with him.

SPIRIT PRESENCE PUBLICLY RECOGNISED.

Mention has previously been made in 'LIGHT' of the Japanese custom of paying honour to the spirits of the departed, and addressing them as being actually present at the ceremony. A letter from Tokio, Japan, published in the 'Progressive Thinker,' describes the annual festival recently held at the Yakusuni shrine, at which 'the phantom army of those who gave their lives to their country's cause in the late war with Russia, summoned by the Emperor in his capacity of High Priest of Shintoism, heard the nation's voice lifted up in praise of their deeds and in solemn prayer that for ten thousand years—ever hereafter—they watch over the fatherland.' Among those publicly remembered were the English officers and crew of a ship used as a transport, who went down with it when it was sunk, though they might have escaped. 'By this act,' we are told, 'they won a place in the Japanese heart and the Japanese religion on the same plane with that occupied by the nation's own heroes. The Emperor himself decreed that posthumous honours were to be paid to them.' The account continues:—

'There are twelve recognised sects of Shintoism—all with ancestor worship as their cardinal principle.

'The belief of the Japanese is that the disembodied spirits acquire the powers of deities and possess supernatural attributes. They become potential for good or evil, and they exercise their potentialities in the same mundane sphere upon which their interests and affections centred during life.

'They are, in short, guardian divinities, and as such the object of the ceremonies in their honour is, on the one hand, to convey to them thanks for their services while on earth, and, on the other hand, to solicit a continuance of these services beyond the grave.'

The same number of the 'Progressive Thinker' contains a letter calling attention to a recent utterance of Archbishop Ireland when laying the foundation-stone of the new Roman Catholic Cathedral at St. Paul, Minn., on June 2nd. 'It sounds to me,' says the correspondent, 'like Simon Pure Spiritualism.' The Archbishop said, as reported in the Minneapolis 'Tribune':—

'I shall not leave without a salute to the spirits of the departed, who, I am sure, are with us at this moment in mysterious whisperings—messages of love and benediction. They—who built the olden cathedrals of 1851 and 1856—they who worshipped and prayed around the olden altars, to-day rejoice with us that the city of St. Paul has so grown, that the Church has so grown, as to merit a new home of religion, sumptuous and splendid beyond their brightest hopes. . . . Cherished spirits, the new cathedral is yours—bless it with your prayers.'

'East is East and West is West'—but we can no longer say that 'never the twain shall meet,' for on the ground of salutations and addresses to spirits of the departed, East and West seem to be thoroughly in unison.

TRURO.—'A Truro Spiritualist' would be pleased to meet Spiritualists, or inquirers, residing in Cornwall with a view to forming a circle. Address W. E., care of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

EXPERIENCE OF A JOURNALIST.

BY T. ROSTRON HEWART, B.A.

Spiritualism has, naturally, an attraction for everyone who has friends and relatives in 'that undiscovered country from whose bourne no traveller returns,' and in times of hardship and adversity one longs to communicate with them; and although I had been taught from childhood's days to scoff at Spiritualism, I determined, one Sunday evening recently, to attend a séance—more, I confess, out of curiosity than anything else. Several people of both sexes and various ages assembled, and it was easy to distinguish the 'believers' from the 'sceptics.' The latter, I regret to say, had, for the most part, come in a spirit of levity, and had not the common decency to restrain their idiotic giggles. An elderly gentleman, with the calm, grave face of one who lives in perfect peace, asked us to follow him into the next room, where we found that dull red curtains hung from ceiling to floor, and, when the door was closed, we saw that that also was covered by a red curtain. There was a cluster of electric lights in the centre of the ceiling, above a table, by which sat an elderly lady—the medium. Arranged in a semi-circle facing her were chairs for the audience. Hardly were we seated when the order 'Lights out' was given, and the room was plunged in impenetrable darkness. 'Please hold hands,' said the elderly conductor, who sat next to the medium, and we obeyed the command. After a time lights floated through the air—strange, phosphorescent-looking flames—having no special course but floating hither and thither. These were followed by mysterious chords of music, apparently produced from a mandoline or similar instrument by unseen hands. Soon both the lights and the music ceased, and ere long my right-hand neighbour gave a start, and I distinctly heard the slap of a hand on his leg. Immediately afterwards I felt a hand placed gently on my own knee and then removed. I thought that it was the hand of a child, and a moment afterwards the elderly man asked 'Is that Nellie?' 'Yes' came the answer in the voice of a little girl. Several members of the audience asked questions, to which the spirit-voice replied satisfactorily, and the conductor asked if anyone in the circle desired to speak to a departed relative. Hidden by the darkness I replied that I should like to communicate with my father. Shortly afterwards the silence was broken by an asthmatic cough and a hoarse 'Yes? who is that?' To my dying day I shall never forget that moment. The cough and the voice were both unmistakable—they belonged to my father! I replied that I was his youngest son, and a short conversation followed which cannot very well be set down in cold print.

I went to the séance a sceptic, and I came out doubting—I am puzzled still—but of this I am certain, no one in that audience knew my name or the town where I was born, and none of them knew either of my parents, yet all these particulars were given during this brief interview, and no 'code,' such as is sometimes used on the music-hall stage, can explain this experience.

[As our readers know, 'LIGHT' is opposed to promiscuous dark séances, and Mr. Hewart's description of the séance he attended shows that it was held under conditions which rendered trickery easy; but, as our contributor assures us that he is satisfied that he heard the voice of his father, and that he received other proofs of his father's identity, which, in his opinion, could not be given by an impostor we print his communication.—ED. 'LIGHT.']

THE ESSENTIALS OF RELIGION.—The Rev. John Page Hopps has just published a booklet containing two recent articles from 'The Coming Day,' entitled: 'A Meeting Place for All—a Study of Essentials' and 'The Religion of a Busy Man.' The latter article was quoted on p. 244 of 'LIGHT,' but no doubt our readers will be glad to have it in large-print form, along with the no less illuminating Study which precedes it. In this, Mr. Hopps says: 'The broad and secure rock on which we can all stand is—that the universe is sane, intelligent, just; and that the evolution of the human race is, for us, the highest expression of this central sanity, intelligence and justice of the universe, whoever or whatever may be within, behind, or above it.' Out of this conception of Nature, as Mr. Hopps shows, arises the splendid truth of the ultimate purpose of God, which 'explains all.' Copies may be had at the office of 'LIGHT,' price 3d., post free 3½d.

THE PROBLEM OF A DREAM EPISODE.

I have to thank 'E. P.' ('LIGHT,' p. 323) for his suggestion that dreams of the nature I related in 'LIGHT' of June 29th are occasioned by reminiscences going on in the mind of a spirit who, at the moment, had interblended himself in the sensorium of the dreamer by a sort of 'control.' I was quite aware of that explanation. Did not Swedenborg first expound it as a theory? But the questions of value to us in this problem are: What is the actual cause of these dreams that bring us new ideas, new inventions, new solutions, new creations of music and art, new experiences of dramatic personal crises, and so forth, and how far can we of ourselves set that cause in motion?

As our case stands there are two distinct explanations before us: on the one hand that of Swedenborg, that the dream is caused by a spirit thinking in us at moments when we ourselves have more or less vacated the thinking-stool; and on the other hand, the one which I referred to: that it is the result of our soul or impersonal self having gone into the hive of some common world-store and having sipped of the honey brought to that common store by some other returning bee—the taking on of the feelings and thought-form of another being, by a species of faculty latent in the sub-conscious soul, a faculty which shows a glimpse of itself in the inrush of psychometrical and sympathetic sensings experienced by psychic natures.

There is, again, the explanation of Du Prel, that it is caused by an exalted momentary insight into the causal chain of links between things, this exalted insight being due to the soul attaining to the state of consciousness known as the transcendental or 'eternal life' state, that is, the state where time and space no longer modify relations of separate personality, but cause the individuality to blend in some higher combinations of unity called identity. Du Prel, of course, derives his notions from Kant's school of thought. Kant says: 'All substances, in so far as they are co-existent, stand in a common relation to one another, one of mutual action and reaction.' Also: 'All substances, in so far as they are perceived as co-existing in space, are subject to mutual interaction.' ('Critique of Pure Reason.')

The following remarks by Kant are also to the point; they are found in his 'Dreams of a Ghost-Seer Interpreted by Dreams of Metaphysics':—

'The difference in quality between the representations of consciousness going on in the spiritual plane and those which belong to our bodily life must not, however, be regarded as making it impossible that we should be sometimes conscious, even in this life, of influences from the spirit world. For though they cannot pass immediately into the consciousness of man, yet, according to the law of associated ideas, they can excite related images and awaken those analogical representations which are their symbols. For the "subject" (or inner conscious Ego) belonging to this mundane world, and to the other or spirit world, is one and the same individual; and, therefore, to this "subjective Ego" belong the respective representation of both which, through it, are connected together.'

I am inclined to think that all three explanations may be right and co-existent, the phenomena of dream inspiration resulting sometimes from one cause and sometimes from one of the others; still, I should like to know which of the three is the most practical to work on if we want to set the cause working upon our dreaming selves by our own deliberation and wish for inspiration. For it seems to me that this is a most important obscure point, awaiting discovery. Some future generation of the human race may, by this discovery, attain to sources of knowledge now unemployed by us. I feel, somehow, as if at my bedside I have discovered a tap which connects with some reservoir of the waters of life, but I cannot turn that tap myself, I must wait for someone else or for some accident to turn it. Meanwhile, until I discover the secret, or the knack, I must go, like the rest of us do, with my little bucket to a distant well.

With regard to the philosophical, poetic fragment that came to me so accidentally in my dream, my mundane waking

self has since elaborated a completion of the fragment. Possibly it has been helped in this by some latent memory of the sub-conscious self or by some suggesting spirit friend repeating himself to my deaf ears. At any rate, I complete the fragment thus:—

'Whether we travel in the East or West,
Or push to oceans from the wind-swept shore;
On Libyan deserts weary ply our quest,
Or reedy banks of Eurotas explore;—
All routes are ours, by ways we trod before.'

FREDERIC THURSTAN.

EARLY SPIRITUALISM IN INDIA.

'The Hindu Spiritual Magazine' for June, after giving an account of the discovery of the possibility of spirit communication at Hydesville in 1848, proceeds to show 'how light came to the public in India in 1485.' The processes of developing psychic gifts and spirit control are called in India Yoga and Tantra; the latter is very similar to the practices of Spiritualism in England and America, and is thus described:—

'Men and women sat at night to invoke spirits and also to practise hypnotism and other cognate sciences. They sat in *chakra*, which means a "circle." The medium of this circle was called the *patra*, and would be controlled by spirits or develop clairvoyance and other occult powers, so that he could diagnose diseases, and discover hidden or lost articles. Sometimes this *patra*, or medium, held converse with invisible intelligences, sometimes he would write, and sometimes speak as they do in the West in spiritual séances. Unfortunately no attempt was made to open communications with the dead or inquire into the conditions of the spiritual world in a systematic manner, or if this were done no record was kept.

'These circles were held generally to serve petty purposes. Thus the spirits were asked how to convert base metal into gold, how to discover hidden treasure, how to cure incurable diseases, and so forth. So usually the lowest spirits came to these circles. Sometimes, of course, the highest spirits also came, and then the medium usually became the founder of a new religious sect. It was thus that innumerable sects were founded in India.'

This account of what took place 'while India was being desolated by conquering hordes, and the people had scarcely time to pay attention to such subjects,' contains a lesson for those who complain of the trivial nature of many spirit communications at the present time. There is a great tendency to ask questions relating to purely mundane and commonplace interests, but we cannot expect highly developed and advanced spirits to concern themselves with personal every-day matters, and if they find that their teachings are not wanted, they naturally leave the field to others who, perhaps, affect more knowledge than they possess, and give misleading answers. If circles will resolutely discourage trivial questions and invite higher teaching, they will attract those who are able to give it, provided that the medium be responsive to these higher influences.

The article goes on to describe the early life of Kapila, who was born in 1485, and who, from his infancy, 'was accompanied by supernatural incidents; he was seen surrounded by illuminated figures at night. This wonderful child was subjected to a course of discipline by unseen and unrecognised intelligences, so as to fit him to be able to act as a post office between this and the other world.' At five years of age he frequently went into trance, and 'would utter words of highest wisdom; sometimes in this state he would personate others,' and remember nothing when he came to himself. His body is said to have been elongated, sometimes to the extent of several feet, but these external symptoms were accompanied by still more extraordinary internal developments. The account is to be continued in another issue.

A WEATHER INDICATOR.—Mr. Philip Wellby, of Henrietta-street, W.C., has issued a large sheet (price 1s.) containing 'Sepharia's Perpetual British Weather Indicator,' with rules for its use, showing the kind of weather to be expected in winter and summer respectively, according to the hour at which the change of moon takes place. We have not tested it, but to judge by the weather of the last three months the moon must have been keeping most unearthly hours.

WHAT IS TIME ?

In messages from the Unseen World it is frequently remarked that the conception of time is different there to what it is with us ; and it may be interesting to notice how far the speculations of non-spiritualist philosophy accord with or throw light upon this idea of a different view of the succession which we call time.

A writer in the Italian review, 'Il Rinnovamento,' recently analysed the idea of time by saying that 'time' had three different meanings, and that some philosophers tried to explain one, and some another, of these, and therefore their explanations appeared not to agree. Time is our name for a cosmic order, which is not fully perceived on the material plane ; it is our name for the appearance presented by successive aspects of reality on our plane of experience, and it denotes, thirdly, the measure of succession of these aspects. If we have no consciousness of succession of mental states, as during dreamless sleep, we have no idea of time ; but when strong emotion causes intense mental action, we seem to live a lifetime in a few seconds ; thus our experience of time may be quite illusory. The measure of time is taken by regarding regularly recurrent or cyclical movements, such as the astronomical ones producing the day and year ; but the true *conception* of time, the writer thinks, is based on change which is not recurrent, but permanent ; the growth first, then the decay, of our own bodies ; the changes produced in the landscape by art or by natural events ; the rise and fall of nations and civilisations ; these are what constitute to us the proof and index of the passage of time, for if the events of our lives recurred with the seasons, there would be nothing in our minds to mark one summer or winter from another.

In the 'Hibbert Journal' for July Professor Josiah Royce, who holds the chair of Philosophy in Harvard University, discusses the great question of 'Immortality,' and treats it as relating to the continuance of human life in time, after death, and therefore as presupposing the conception of time, as well as involving that of human personality. Time has a different import for the surviving man to what it has for us in this mortal life. He says, partly quoting Professor Münsterberg :—

'Revise your view of time. See how time is but an appearance belonging to the world of description, that is, the conceptual clocks and calendars, and then the real man is known to you, not as temporally outlasting death, but as, in his timeless ethical value, in the world of appreciation, deathless. The real man whom you estimate and love is not the phenomenal man in time, but the man of will and of meaning, of ideals and personal character, whose value you acknowledge. The real man does not come and go : he is. To say that he is immortal is merely to say that he has timeless value.'

Though this might be taken in a sense contrary to our idea of immortality, we may regard it as a reminder that the idea of the *existence* of the soul can be held altogether apart from the notion of time, although it is something of an effort to discard the time notion. Still, we think of God as *being*, independently of time ; therefore, as Professor Royce says :—

'God's relation to time cannot be merely our own present human relation. We expect what is not yet. But if God is God, he views the future and the past as we do the present. The lasting or passing away of things does not express the whole divine view of them. What has passed away for us, is not lost for the divine omniscience. What is future to us, is, from the divine point of view, a presentation.'

Time, in Professor Royce's view, is 'an essential practical aspect of reality, which derives its whole meaning from the nature and from the life of the will.' We recognise the reality of the past in history ; we recognise the reality of the future when we make a plan or a promise ; while the present is merely the vanishing point where past and future meet, the doorway through which the future flashes by us into the past. In that doorway we stand, our will moulding as far as it can those elements which it sees approaching, and which it grasps as they pass. Our will is a part of the world-will, says Professor Royce, but this does not deprive us of individuality.

The world-will needs our variety, and we need its unity and its fertility of suggestion. The world-will may be viewed also as the divine will, if taken not merely as an infinite sequence of will activities, but as an eternal unity of finite processes, visible to God as a totality. Then in a fine passage the professor says :—

'If one hereupon asks why there should be finitude, variety, imperfection, temporal sequence at all, we can only answer : Not otherwise can true and concrete perfection be expressed than through the overcoming of imperfections. Not otherwise can absolute attainment be won than through an infinite sequence of temporal strivings. Not otherwise can absolute personality exist than as mediated through the unification of the lives of imperfect and finite personalities. Not otherwise can the infinite live than through incarnation in finite form, and a rewinning of its total meaning through a conquest of its own finitude of expression. Not otherwise can rational satisfaction find a place than through a triumph over irrational dissatisfactions. The highest good logically demands a conquering of evil. The eternal needs expression in a temporal sequence whereof the Eternal is the unity. The divine will must, as world-will, differentiate itself into individuals, sequences, forms of finitude, into strivings, into ignorant seekings after the light, into doubting, erring, wandering beings, that even hereby the perfection of the spirit may be won. Perfect through suffering—this is the law of the divine perfection.'

Briefly stated, the connection between this idea of the necessity for a time-sequence and the notion of immortality is, in the writer's view, that man is what he purposes to be, as far as his purpose is expressed. 'So far as his will is not yet expressed, his life belongs to the future. His worth lies not in the extent of his knowledge, but in the seriousness of his intent to express himself.' His dissatisfaction with his present imperfect expression is his link with God ; his need of further accomplishment is God's need in him and of him. Seen, then, from the eternal point of view, man's personal life must be an endless series of deeds, since no finite series of deeds can express the insatiable demand of the ethical individual for further expression. This need for endless opportunity for increasing perfection of self-expression is the writer's conception of the warrant for the doctrine of immortality.

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MRS. M. H. WALLIS.

Questions from the audience in relation to the phenomena, philosophy, and religious aspects of Spiritualism, to mediumship, and to life here and hereafter, will be dealt with, and those who attend are requested to be prepared with written questions of general interest to submit to the control.

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A paragraph in a recent issue of the 'Progressive Thinker,' which deals with an important matter—that is, important to newspaper publishers—is worth reproduction here. It is as follows : 'Those persons who fail to receive answers to letters inquiring the address of publishers of books, &c., and who omitted to enclose a stamp for reply, should know the reason without further inquiry. Those who ask for letters on their own business should always enclose a stamp, or better still, enclose a self-directed envelope, stamped, then they can safely count on a prompt answer to inquiries.' We make it an invariable rule to reply to inquirers, whether a stamped envelope is enclosed or not, but some of our correspondents will perhaps take the hint given by the 'Progressive Thinker.'

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

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THE SOUL OF CHRIST.

The second Essay in the little work we lately noticed, by Harold Monroe (Samurai Press), has for its title 'The Soul of Christ.' With this writer, the highest conceivable Reality is Soul. He goes so far as to say that there is no omnipotent godhead; there is only an ever-working Soul; and of this Soul we are a conscious part. This Soul is the Ideal beyond all ideals. It is man's salvation that he is so made as to need ideals, but his ideals are always limited by his ignorance, his prejudices, his passions or his fears. Everywhere, says Mr. Monroe, always beyond man's reach, shines the Ideal. It fills the sky of his thought as the sun does the sky of his material world; and in the night time of his life it fills his dreams. But it is always relative—relative to his powers of perception; and powers of perception vary: hence clashings and terrors and passions and martyrdoms.

It is ironical, says Mr. Monroe, that man, the steadfast advancer, should ever be such a stubborn opponent of his own advancement:—

It is taking him a tediously long while to get accustomed to the lofty position of consciousness into which he has gradually forced himself. He has a way of lopping his own fresh branches. Until quite recently he burned, hanged, or in some way tortured everything out of the common of his own species. The spirit of perversity is terribly strong in him. Often he will lavish a lifetime striving to see truth naked, but, at the first white glimmer of its beauty, he will imagine he has seen something false, or else pretend he never strove for it at all. He loves to slay, and then weep for what he has slain. He loves whatever he has not. It is in this spirit that he slew Jesus of Nazareth: it is in this spirit that he mourns for him.

Hence the slowness of the evolution of the soul: but the evolution is secured. At intervals, certain great spirits arrive who give an impetus to the process, 'men with perceptions of truth acutely out of proportion to those of their contemporaries,' men who are charged with the fate of the world as pioneers and uplifters: and, 'of all these,' says this writer, 'I think the greatest was Christ: the greatest, that is to say, as the revealer of the Soul, the Ideal, the God.'

Jesus was a pure spirit in a pure body, a real child of earth but also a citizen of heaven,—the heaven hidden in the earth,—the divine at the heart of the human. He 'spoke with the authority of a universal genius,' who, by

some heavenly magic, had absorbed all that the human race had accumulated and who, in addition, held quite naturally the clue to the higher reaches of spiritual life. Mr. Monroe goes so far as to say that in him, it would seem, the soul of man, emerging from long stages of evolution, was first established and revealed. This is probably an excessive generalisation, involving an ignoring of the great souls of the Jewish and 'heathen' world, but it is an exaggeration that is pardonable, and one that will do no harm.

Mr. Monroe asks the incisive question, 'In what does his wisdom consist?' or perhaps the question, 'In what does his luminous greatness consist?' might better express his meaning. His answer is a startling one. 'From the churches we certainly shall not learn.' Here and there, he says, a preacher may help us, but, on the whole, the dogmas hide and crush the Christ:—

One is sometimes apt to wonder why that personality and teaching have so permeated the soul of the world, and those words of his, in spite of endless, stereotyped, usually unseasonable repetition, lost little or none of their freshness and intrinsic charm. Jesus still exists for us, in spite of Paul and the early and thousands of later commentators, in spite of governments and political parties and sects, in spite of Popery and the Inquisition, of martyrdoms and massacres, the Athanasian Creed, articles of religion and other perversions, relics and spurious miracles, simony and the sale of indulgences, Dr. Paley, and all other corruptions—finally, in spite of the Church itself. From the turmoil and ruin of centuries Jesus arises humble and untainted with his 'Which of you convicteth me of sin?' and—alas! 'If ye love me ye will keep my commandments.'

Even in the midst of his disciples he was half the time misunderstood,—the poor lonely Jesus! What a revelation of crude and foolish misunderstanding is there in that fussy and self-seeking question of the disciples about who would be the greatest in the kingdom of heaven! and what a world of pathos and weariness as well as of gentle patience there is in the Master's reply:—Let him who is the greatest be as the youngest: and let the chief be as one that serves. I am in the midst of you as one that serves!

Many are the theories about the identity of Jesus, says Mr. Monroe, but no theory as to his person ought to affect the beauty or wisdom of the philosopher and dreamer presented to us in the Gospels. Even if Jesus never existed, he says, his soul, as here portrayed, remains none the less an existent fact. That is a cryptic utterance which challenges doubt or questioning, but it is made clear in the light of what follows, for this 'soul' is an ideal, and the ideal is positively here on the spiritual plane and is operative, and the ideal is this: the development in man of a soul-self that shall be conscious of its supremacy, in relation to which all voted doctrines, all formulated creedal schemes, all priest-made rituals, all enforced authorities, all threats of punishment, shall be mere impertinences or simply irrelevant. It is here that Jesus has been such an immense help—or might have been; and yet it is here that we discover how his emancipation of us emancipates us from him as a finality; as Mr. Monroe says: he emancipated the psychological faculties; but the moment we attribute anything specially or divinely infallible to him or his teaching, he no longer figures as the soul's liberator but as a taskmaster; and the development of the soul-self is arrested. 'He taught the establishment in the soul of a kingdom, self-contained, but in perpetual harmony with the sublime outer God—the ever-working Soul. In whatever sphere the individual soul found itself it was to be its own light unto itself in the light of its God. He spoke with absolute authority, from an innate knowledge of that which he called God. He stated the truth concisely and clearly when he said: "Verily, I say unto you, He

that believeth hath eternal life": and that 'eternal life' is, not as many suppose, heaven (and as the reward of believing,—think of it!) but the attained higher life of the soul which is ever being won by realisation of itself, and its upmounting to divinity by faith in the divine.

SPIRITUALISM: ITS VALUE FOR THIS LIFE.

On Tuesday afternoon, the 16th inst., a large number of the Members and Associates of the London Spiritualist Alliance assembled at 110, St. Martin's-lane, and after an hour had been pleasantly spent in social intercourse, Mr. H. Withall, vice-president, after a few appropriate words of welcome to Mrs. Cora L. V. Richmond as one of the oldest workers in the movement, and one who was worthy of honour, invited that lady to speak for a short time on 'The Practical Value of Spiritualism for this Life,' a subject which was not made known to her until that moment.

In the course of her eloquent address, Mrs. Richmond mentioned that the present was her sixth visit to England, and that, with the exception of the first, she had been accompanied on each occasion by Mr. Richmond. They had come from America as message-bearers of peace to the World's Conference at the Hague, and were pleased to meet so many old and new friends in London. Continuing, Mrs. Richmond said that there were neither time nor space in spirit life; by recent scientific discoveries those limitations were being rapidly overcome on the physical plane. The inner and outer worlds were being brought closer together, and in the realm of thought a growing bond of telepathic sympathy was uniting thinkers of all shades. Although she had commenced her work of teaching the gospel of Spiritualism when she was but a child, she had met with very little opposition, and since those early days the knowledge of spiritual truth had spread far and wide. Many of the workers with whom she had been associated on former occasions had 'passed on,' but they were present in spirit, as many were aware, and the truths for which they laboured and suffered were winning recognition everywhere. It was true that psychic perception was no *new* faculty, but the new-old powers of the spirit came into prominence when and where conditions were favourable. Spiritualism was being generally accepted as a theory of life, and thinkers were recognising that the life of the spirit is all the life there is. Man was a spirit now, and if the spirit was permitted to govern, then life became fuller, and richer, and more beautiful. Spiritualism was of value in this life because it depended upon the point of view whether labour was regarded as drudgery or service, and when performed in the right spirit every act became sacred. Unfortunately, the spirit had too often been neglected and starved, and it was a matter of daily-life importance that it should receive sustenance, and be developed by the exercise of spiritual gifts.

The constant ministration between the two worlds was not new, although it was being newly acknowledged. There never was a time when the hosts in the unseen did not seek to bless mankind, and the 'spiritual gifts,' enumerated by St. Paul, were synonymous with modern mediumship. If one turned to Theosophy he found that its substantial philosophy had been taught for nearly sixty years in Spiritualism; and if he turned to psychical research he was surprised to find how slow the researchers were in arriving at the truths which Spiritualism had always proclaimed. Mrs. Eddy (who obtained her insight through mediumship and had tried to make a monopoly of healing), and 'New Thought' teachers generally, had failed to realise that the sweet star of spiritual truth had been shining through all ages, and they needed to be reminded that the newest things are the old things—but not until there are prepared intelligences can truth be perceived or received.

Referring to those who asked for 'practical' Spiritualism and desired advocacy of temperance, women's suffrage and other reforms, Mrs. Richmond said that her every lecture was a proclamation of the benefits of temperance, and that Spiritualism had practically aided the woman's movement because a

large number of its advocates, from the beginning, had been young girls and women; but truth had no sex, no party, and whosoever bore the message of life in such a way as to help another, that one was doing valuable service.

Although there may not to-day be large meetings, such as used to be held in the early years, that did not show that Spiritualism was losing ground; on the contrary, it was the natural result of its widespread diffusion. The old elements of surprise and curiosity had disappeared; the truth was more generally accepted, and there were now *many* centres of spiritual activity which, in the aggregate, totalled up a great strength, far exceeding anything in the past. It was better so, for every one could thus have the bread of life administered according to his need. Every heart could understand when a message of love was given, for, after all, the universal key to all mysteries and problems was affection. It was Love which opened all doors and all hearts.

Spiritualism was valuable not only because it lessened reliance on physical things and taught the right attitude towards life and duty, but because it lessened fear of death; for its great knowledge should make one ready to take the next step when necessary. 'That next step,' said Mrs. Richmond, 'is the best, when you *have* to take it, but you must not hasten it; otherwise it is not the *best*. When you *do* take it, in due course, then it is a step into the larger and more perfect life, in which you draw nearer to causes, and it opens up for your comprehension the great realm of causation which is here comparatively unknown.

"How young, how happy you look!" is an exclamation which frequently greets the Spiritualist, and no wonder, for there is no age to the spirit, and when *feir* is conquered, all things become possible. Spiritualism bridges the gulf between the two worlds, banishes fear, and enables those who know its truths to recognise that they must make this daily life a more perfect existence and establish the Kingdom of Heaven within and around themselves.'

As to the 'practical' aspect of Spiritualism, the speaker said that she did not know a more practical people than Spiritualists, because they recognised their responsibility—they were taught that consciousness would continue throughout eternity, and that each one would have to face the consequences of his own motives and actions, and work out his own salvation, which was after all a privilege and a blessing. This view she regarded as much more ethical than the traditional one that the wrongdoer can shift his responsibility upon another, and that the innocent will suffer in the stead of the guilty. Spiritualism proclaimed that the Kingdom of God was here and now; that there was no need to migrate or change environments; that what was required was that each one should assume the right attitude, and, in the right spirit, move steadily and hopefully forward, letting the present be brightened by the thought that by living wisely and happily, profiting by the experiences and opportunity of each and every hour, his future well-being would be assured. Too many persons were chained to the past—afraid to be free and joyous, while others looked ahead too eagerly and wanted at once to take *all* the steps to the ideal life, but it was better to recognise that the living present was the only time for action and realisation. 'The past,' said the speaker, 'is your mother and what you inherit is just what you are ready to receive.' Spiritualism had prepared the way for recent scientific discoveries, many of which had been foretold through mediums, and she affirmed that the solar engine and the airship would soon be accomplished facts—for use for peaceful and not warlike purposes, she hoped. Spiritualism was of practical value in the world as a solvent, it was removing barriers, it was 'in the air,' and good spiritual teachings were being given from the pulpits, while all literature was filled with intimations and hints of the spiritual life behind the Seen; in fact, people everywhere were absorbing the truth—the great message—that life will go on for ever. The facts of Spiritualism—such as the psychical researchers are supposed to seek—were valuable, but prepared intelligence was more important as then the manifestations fell upon prepared minds. Too few inquirers approached the investigation in the spirit of

the student who asked, 'What am I to expect?' and a little preparation of that sort would have greatly aided the psychical researchers.

In closing, Mrs. Richmond said: 'There are two ways in which progress and peace can be secured: First, men fight for freedom—and warfare is now rapidly becoming impossible because people are getting afraid of annihilating each other—and then men grow to peace by being more fraternal, more spiritual. When the world realises that this is the more excellent way, then it will know that it is the *only* way, the way by which the spirit rises into liberty, peace, unity and loving fellowship.'

Mr. Morell Theobald expressed the pleasure he felt at meeting Mrs. Richmond and hearing her once more. After referring, with regret, to the absence of the president, Mr. E. Dawson Rogers, who, he said, was doubtless present in thought and sympathy, he proposed a hearty vote of thanks, which was warmly seconded by Mrs. M. H. Wallis and carried unanimously. Mrs. Richmond then gave a beautiful impromptu poem on 'Living in the Spirit,' a subject submitted from the audience.

A lady member, who at the last social gathering kindly decorated the platform with flowers, on this occasion gave a large basket filled with beautiful roses, which she had tastefully arranged, and at the close the flowers were distributed. Many of the Members and Associates were presented to Mr. and Mrs. Richmond, who were much pleased with their cordial reception and the harmonious and happy spirit which pervaded the meeting.

A DYING DOG'S FORM SEEN.

General John Charles Thompson relates, in the 'Swastika' for July, a remarkable apparition of a dog, with every mark of reality, at the time when the dog was killed in a city more than a hundred miles distant from the place in which its form was seen. General Thompson says:—

'Jim, the dog whose ghost I refer to, was a beautiful collie, the pet of my family, residing at Cheyenne, Wyoming. His affectionate nature surpassed even that of his kind. He had a wide celebrity in the city as "the laughing dog," due to the fact that he manifested his recognition of acquaintances and love for his friends by a joyful laugh, as distinctively such as that of any human being.

'One evening in the fall of 1905, about 7.30 p.m., I was walking with a friend on Seventeenth-street in Denver, Colorado. As we approached the entrance to the First National Bank, we observed a dog lying in the middle of the pavement, and on coming up to him I was amazed at his perfect likeness to Jim in Cheyenne. The identity was greatly fortified by his loving recognition of me, and the peculiar laugh of Jim's accompanying it. I said to my friend that nothing but the one hundred and six miles between Denver and Cheyenne would keep me from making oath to the dog being Jim, whose peculiarities I explained to him.

'The dog astral, or ghost, was apparently badly hurt; he could not rise. After petting him and giving him a kind adieu, we crossed over Stout-street, and stopped to look at him again. He had vanished. The next morning's mail brought a letter from my wife saying that Jim had been accidentally killed the evening before at 7.30 p.m. I shall always believe it was Jim's ghost I saw.'

This story, circumstantially narrated by an American general, recalls Mr. Rider Haggard's celebrated dream that he saw his dog, Bob, in a dying condition, probably about three hours after the dog's death (see 'LIGHT' for 1904, p. 364). In the present case the form of the dog was seen in the street by two persons simultaneously, and recognised by its master, to whom it gave characteristic evidence of its identity; a minute or two afterwards it had disappeared. This apparition was apparently tangible as well as visible, for the General says he 'petted' the dog, presumably touching it with his hand; moreover, this manifestation was coincident in time with the dog's death, a hundred miles away. It would seem from the general trend of evidence as to 'apparitions at death,' that these usually occur almost simultaneously with decease, while dreams of a corresponding nature may take place with considerable latitude in point of time, either before or after the actual occurrence.

LEISURE.

Of all the many blessings within the reach of humanity leisure is one of the greatest, and at the same time, one of the least appreciated—leisure to think, and to cultivate the higher faculties of the mind and heart. Surely leisure rightly used is one of the loveliest things in life, and the present-day hurry-scurry, money-making, commercial phase of existence one of the ugliest!

Ask the majority of so-called practical business men why they do not cease from their efforts and give a little time to the graces of life, and they will probably reply that without their business they would not know what to do with themselves. Exactly! And when they depart from this life and enter another where there is no business to attend to, what then? Will they not be very like fish out of water? Will they not regret exceedingly that they had not been a little less falsely practical and a little more truly practical in preparing themselves for what they must have very well known, if they had had time to think, awaited them? Others, again, will tell you that they do so-and-so in order to pass the time, as if time were something unpleasant and to be got rid of as quickly as possible. To kill time is a common expression! If these thoughtless people only realised that they were killing the best opportunity they could have for advancing their own spiritual interests, and that instead of killing time they were killing or retarding the development of their own natures, how foolish they would look!

Leisure, after all, is only a synonym of time, and is as much wasted by those who spend it in money-making after having a competency, as it is by those who drink or gamble it away. Those without some hobby will find it at first very unpleasant to be without something to do, but let them take heart; by interesting themselves in what goes on around them, their natural bent will soon assert itself, either in some line of study, or investigation of nature, or useful employment, and they will gradually find themselves far happier and more contented than ever before.

One of the most important things that anyone can do here is to learn how to live rightly, in perfect harmony with one's surroundings; this is one of the best uses to which leisure can be put, and in learning it one will learn how to live hereafter. All that has been said puts the use of leisure upon the lowest foundation, the perfecting of one's self; there is a far higher sanction, the perfecting of one's self for the use of others. Man is such a god-like creature that to occupy one's self in developing one's latent, potential faculties is a great privilege, as it is also one of the greatest sources of happiness; mental pleasures, again, being so much more lasting and exquisite than any others known here.

A. K. VENNING.

RELIGION—AND RELIGIONS.

A writer in 'The Mountain Pine' (Denver, Colorado) says:—

'So much has been written upon the origin and philosophy of religion that few are unfamiliar with the theoretic relation and difference between the organised bodies of doctrine termed "religions" and that inward principle which, impelling men to aspire and to worship, has taken a concrete form suitable to time and place, in creeds and liturgy. Many, indeed, now practically realise the truth that these forms are all but different expressions of the same internal impulse, whether the latter is born of a sense of responsibility or dependency, or is, according to the writer's own conviction, the striving for a conscious freedom which Divinity seeks to achieve for every atom of being through the experiences of human life.

'We bestow names and attributes upon the Deity, but it is the idea alone lying back of them which determines the exaltation or otherwise of our conceptions. To us, here on earth, Divinity manifests itself through humanity, either present or translated, and the most angelic teachings can have significance only as they come within our own experience. To all else we are truly windowless and without a point of contact.'

THERAPEUTIC VALUE OF CHEERFULNESS.

The attitude of the mind, the inner disposition, the 'set of the soul,' steadily and inevitably produce effects from which one cannot escape. It is what we are, and not what we say or do, that really affects and influences and convinces those around us. He was a wise man who said: 'What you *are* speaks so loudly that I cannot hear what you say.'

Cheerfulness gives strength—real strength—physical, mental and moral. Cheerfulness is a cleansing stream—as purifying and reviving as the sunshine; indeed, it is that which the sunshine symbolises. We may speak true words of hope and healing, and that is better than to give voice to doubt and discouragement, and may help some weary soul, but if we are naturally cheerful and have drunk deeply of the springs of eternal comfort, our presence can refresh and restore human hearts. If we can persuade anyone to be more cheerful he will then be more religious, and the religion of cheerfulness is a good religion to live by, for a truly religious person *lives* while he lives, and lives on after bodily death in the lives and conditions of those whose lives he brightened and made better by the happiness he generated.

'You have employed another physician for your son, I see,' said one friend to another. 'Do you think Dr. B. is a man of superior skill?' 'No,' replied the mother of the invalid, 'but Dr. B. comes so cheerily and smilingly into the sick room, always, that he seems to carry health with him. My son has been distinctly and rapidly growing better since his first call.'

It is harder to be cheerful when you do not feel like it than when the feelings of joy well up within your heart, but it is more important. It is not hypocritical to be cheerful under adverse circumstances—it is practising what you preach and believe, if not what you feel; it acts reflectively and helps you to be bright and sunny, and clears away the clouds of worry and fear and despondency.

Remember, your attitude towards life has a very positive influence on the health and happiness of others as well as upon your own.

A lady had been suffering from nervous depression, and one day a sunny-hearted friend came to see her, and she realised a sudden and continued strength of courage and of body. 'You gave me a mental treatment, did you not?' she questioned her friend. 'No,' was the reply. But she had unconsciously 'treated' her in the truest way. 'The joy of the Lord is your strength'—not a tonic to give you strength, but strength—genuine and primal.

Maeterlinck says: 'Between sorrow and joy the difference is but between a gladsome, enlightened acceptance of life and a hostile, gloomy submission—between a large and harmonious conception of life and one that is stubborn and narrow.' Wherever you are, in whatever circumstances, whenever you can—be cheerful! Do not try it fitfully and with only a portion of your powers, but with all there is of you, be steadily, seriously cheerful. If you perseveringly and intelligently wear the armour of cheerfulness nothing can hurt you. The stings, the disappointments, the antagonisms, the bereavements of life may cast themselves against you but you will be proof against them. Cheerfulness is a religion because it is inseparably bound up with the idea and exercise of trust—with that faith which confides in the whole good order of the universe, in the wise Love that guides and permeates all things. We cannot be trustful without being cheerful, and we cannot be unfailingly cheerful without being trustful—and trust is the corner stone, the basic principle of all true religion.

The foregoing is a summary of an Address delivered by Mrs. Mary Russell Mills, and published in the June number of 'Fellowship.'

TO CORRESPONDENTS.—Several communications intended for this issue are unavoidably held over until next week. Will 'H. M. D.,' Norwich, kindly send us his name and address?

JOTTINGS.

At the recent annual meeting of the Psycho-Therapeutic Society, referred to on p. 334 of 'LIGHT,' Miss McGrigor gave a brief account of some of the cases successfully treated by the Society during the year, and this statement is printed (along with the Society's report) in the 'Health Record' for July. Miss McGrigor sums up the results by saying: 'One hundred and ten patients have left completely cured, or sufficiently benefited to have no need of further treatment. All of these were suffering from more or less serious maladies, some of them of very long standing; the majority had been under treatment in hospital without obtaining any relief, and had come to us as a last resource, having been pronounced incurable.' Insomnia, nervous collapse, fits of various kinds, neuralgia and severe headaches, have been treated with marked success, and in several instances the cure has been greatly aided by Mr. George Spriggs' diagnosis, which was more correct than that of the doctor.

Two cases in particular are authenticated by letters published in the same number of the 'Health Record'; one is from a gentleman whose daughter had been removed from a hospital, where she was reported to be suffering from delusions, and afterwards treated at the Society's rooms. In five months she was sound in body and mind, and able to undertake a journey to Scotland. The other patient, who narrates his own cure, had been laid aside as a cripple for four years, and was for three months in a hospital for paralysis; he had sciatica in both legs, and pains all over his body. After the first few treatments by the Society's workers he was able to rest comfortably, and after sixteen treatments he could walk a considerable distance; he now enjoys gardening, and playing bowls at a green three-quarters of a mile from his house.

On Sunday last Archdeacon Colley made the following announcement from the pulpit at Stockton, Warwickshire: 'Divine service will be held in this church on Thursday evening next, July 25th, at half-past seven, when a Spiritualist society visiting the rectory will attend. Spiritualist hymns will be sung, and there will be a sermon on "Bible Clairvoyance or Seership" (I Samuel ix. 9), which is insight into the spiritual world corrective of modern Christian Sadduceism. All parishioners are invited who may be able to attend this service without neglecting the better practical service of their daily life of duty and necessary work; for *Laborare est Orare*—To Labour is to Pray.'

The outcome of Miss Lilian Whiting's past winter in Rome is a new book, 'Italy, the Magic Land,' which presents a living panorama of the comparatively modern art of Rome, from Canova and Thorwaldsen to Vedder and Franklin Simmons, in which the writer depicts the Rome of the Hawthornes and the Brownings, the Rome of that intense artistic life attracted by the stupendous works of Michael Angelo and the galleries of the Vatican. The work will be a delightful companion book to 'The Florence of Landor,' and will include several pictures from scenes and photographs not heretofore reproduced; its chapters are: The Period of Modern Art in Rome; Social Life in the Eternal City; Day Dreams in Naples and its Environs; A Page de Conti from Ischia; Voice of St. Francis d'Assisi; The Glory of a Venetian June; and The Magic Land. The Theosophical Society in Rome and the increasing interest in the things of the spirit are discussed in this book.

Triumph over and loss of self are said to alone bring peace. A peace which seems to us to be analogous to the calm which follows a storm in which a vessel has been lost 'with all hands on board.' The goal of life is not won by freezing out all natural sentiments and, in icy superiority, dwelling in cheerless isolation in a realm of barren abstractions. Lacking the warmth of love, sympathy and spontaneous kindness, life loses all grace and beauty. The chilling grandeur of the iceberg is not permanently attractive.

If one would find 'the way' through the maze of circumstances to the centre of all, he must by concentration and will-culture gain self-mastery and self-possession, until, guided by his intuitive consciousness and led by the spirit, he enters into light and freedom. The flowers of beauty and happiness blossom by the wayside of righteousness and service. By binding hearts together in love the truest wisdom is displayed. Blessedness and peace are assured to those who, warned by love, delight in the happiness of others.

A correspondent, who signs himself 'Bewildered,' says that he has found that teachings regarding reincarnation, purporting to come from spirits of high planes, and given through different sensitives, are directly opposed to one another. He thinks that the teachings only cause confusion, unsettlement, and bewilderment, as the spirits seem no more agreed than the teachers of the various sects and creeds of this sphere. In that last sentence he has hit upon the cause of the divergence of which he complains. Spiritualism has proved that death does not transform the individual or usher him into a realm of perfect knowledge and absolute unanimity. Each one goes to his own place, and for a season retains his old ideas. Some advance more readily than others, some cling tenaciously to their past views and are content—and these are just the people (both here *and* over there) who are most confident and dogmatic. When they communicate they do so with an air of authority, and we are always chary about attaching importance to statements from 'great,' 'high,' and 'advanced' spirits.

We must always bear in mind the difficulties and limitations associated with mediumship—even if a really advanced spirit communicates, it is well-nigh impossible for him to get his message through without its being affected to some extent by the mental conditions of the mediums and the sitters.

'Bewildered' further says: 'It is staggering that the Great Creator of the Universe has not seen fit to transmit to humanity some definite knowledge as to what becomes of the spirit when it "shuffles off this mortal coil," although He permits spirit communications.' We do not see anything staggering in the fact that we are left to find the truth as best we can. We regard it as a privilege and a blessing. If any one spirit could give complete, definite, authoritative knowledge we should all have to sit and listen and accept. We should not be learners but believers and followers. Independence would be impossible and private judgment would be a thing of the past. No, we prefer the difficulty of finding truth, and judging for ourselves—for if we make mistakes we have opportunities for further research and can enjoy the privilege of growing in knowledge, power and grace, instead of merely echoing what a spirit pope proclaims.

But why should we expect that all spirits will agree in their descriptions of experiences and in their teachings regarding philosophical and religious matters?

This world is small, yet so varied are its conditions, so diverse are the mental states of its inhabitants, that we have room for all kinds of minds and opinions. Life on the other side is surely more varied, infinitely more complex and interesting! Spiritualism shows that men and women there are at first unchanged in character, tendencies, idiosyncrasies and real possessions from what they were here; that advancement is a matter of desire and endeavour; that knowledge must be acquired by observation, study, application and persevering effort as in this world. Consequently we must not expect authoritarian utterances, or accept unquestioningly the teachings which are given by spirits through mediums. People differ—many men, many minds—and it is good for us that they do. Variety is the charm of life, both mentally and physically; and if there were no diversity we should have no choice. As it is we can try the spirits—or submit what they tell us to our own judgment; if we feel convinced then we can agree—until we see reason to alter our opinions. Let us see to it that we keep open house to truth; but be sure that it is truth that we welcome as our guest.

There is a timely hint in the following lines:—

'When the weather suits you not
Try smiling.
When your coffee isn't hot
Try smiling.
When your neighbours don't do right
Or your relatives all fight,
Sure it's hard, but then you might
Try smiling.
'Doesn't change the things, of course,
Just smiling;
But it cannot make them worse—
Just smiling.
And it seems to help your case,
Brightens up a gloomy place;
Then it sort o' rests your face
Just smiling!'

LETTERS TO THE EDITOR.

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

Spirit, Soul, and Body.

SIR,—I notice, recently more than formerly, a confusion arising in many writers as to the meaning of these terms, or of the limits of the action of each in the trinity of man and nature.

Spirit is the originator and maintainer of all manifestations, whether to the outer or inner senses. The term soul indicates the medium of communication between spirit and body. If spirit were fully manifested, it would then have no further use for either soul or body, which are only temporary expedients of manifestation and evolution.

There is no such thing as immortality of the soul or body. The immortal part of man and nature is the spirit, which is one with the Eternal and Universal Spirit, and could only cease to be if God ceased to be. Like the universal spirit, it is the cause of evolution, but is not itself subject to, or in any way affected by, evolution. The spirit never sins or makes mistakes; the soul does both.

During the earlier stages of man's progress there is a duality of consciousness, the spirit acting on the soul and producing the higher consciousness, and the soul acting on the body and producing the lower or physical consciousness. The inharmony resulting from the conflict of these two consciousnesses is what men have called Hell. The harmony resulting from the perfect, or nearly perfect, agreement between these two consciousnesses is what men call Heaven.

These ideas are stated intentionally in a dogmatic form. If interest should be shown by readers of 'LIGHT,' the logical reasons for these conclusions can be given.—Yours, &c.,

VIR.

Shakespeare and the Marionettes.

SIR,—I do not know what is meant by 'spirits who in themselves have taken residence,' but that all beings are 'as marionettes on wire' is surely not a Shakespearian sentiment. The writer of the 'Notes by the Way' ('LIGHT,' p. 338) has inadvertently attributed the lines beginning 'All the world's a stage' to Hamlet, whereas both these and similar ones in 'Macbeth' are put into the mouths of men who have made a bad use of life, in the one case Jaques, the profligate worldling, in 'As You Like It,' and in the other Macbeth, the murderer. Even had Shakespeare been expressing his own view of life, there is a great difference between an actor and a marionette. But for Shakespeare to be claimed as an unconscious exponent of the Hindu philosophy of necessity—Shakespeare who said men are at some time masters of their fates; Shakespeare who said the fault is not in our stars, but in ourselves; Shakespeare who said our wills are gardeners (not spades or pruning knives in the hand of a higher power)—seems to me to do him greater wrong, a wrong which he would care more about, than to give all the credit of his plays to 'Lord St. Alban,' or, that Mr. Udny may not call me narrow-minded, if the real author be Lord St. Alban, I might say more than that so many people, myself included, should still persist in giving the credit of them to the Stratford actor.

In the Greek drama the tragedy consists in the helplessness of man in the grip of an awful and inexorable Fate, but in the Shakespearian drama the tragedy is brought about by man's own sin or folly. Hamlet's irresolution was, no doubt, the result of his poetic and philosophic temperament, but I think the tragic note is deepened by our feeling that he might have done what he failed to do.

Dr. Carus claims not only Shakespeare but Kant, but if Kant 'uttered many Hindu ideas,' this was certainly not one of them, for no philosopher has put the doctrine of free will on a firmer philosophical basis. I thought it was the glory of Spiritualism to teach that man has it in his power to make or mar his own fate, and have seen the revival of Hegelianism in our midst with some regret. A distinguished writer of this school owns that for the sake of general morality it is best to leave the common herd under the delusion that they can choose between right and wrong, and to let them feel sorry for their sins instead of teaching them prematurely how irrational remorse really is, and so I am reminded of Mrs. Finch and her friends who say, 'Let us pretend to be Spiritists or we shall get no good results.'—Yours, &c.,

C. JESSIE VESEL.

Mrs. Boddington at Clapham.

SIR,—I have just returned from attending a service at Gauden-road, Clapham, conducted by Mrs. H. Boddington, and I should like to say how very much I have appreciated my experience. It is not the first time I have been to Gauden-road, and I hope it will not be the last. Mrs. Boddington delivered an eloquent, inspired, and inspiring address. She afterwards gave clairvoyant descriptions, and concluded by singing a solo, 'Something sweet to think of,' so sweetly that it was well worth the journey to Clapham to hear that alone.

I understand that the institute at Clapham has a hard fight to hold its own. I am sorry for this, for Mr. and Mrs. Boddington are doing noble work for the cause there, and are worthy of all the support the cause can give them.—Yours, &c.,

R.

A Press Correspondent.

SIR,—May I ask your kind assistance to inform readers of 'LIGHT' that the executive of the Union of London Spiritualists have appointed me as their 'press correspondent' to deal with any misstatements, &c., appearing in the public press in reference to Spiritualism? Having had some experience whilst secretary of the International Corresponding Society, I venture to ask your readers to kindly forward to me marked copies of any journals which may err in this respect, so that the misstatements therein contained may be dealt with as seems necessary. Any suggestions which your readers may feel desirous of communicating to me shall have careful consideration, and for such, as well as for reports of judicial decisions in cases of dispute concerning Spiritualism, I shall be thankful, as they will be the means of helping me in the work.—Yours, &c.,

PERCY SMYTH.

25, Homefield-road, Chiswick, W.

Spiritualism : Is it Satanic?

SIR,—I have lately had many talks with several Seventh Day Adventists and they all, while admitting Spiritualism to be a reality, claim that it is the work of Satan; as it was foretold that it should be in the 'latter days,' &c.; and this they claim to prove by many Bible texts. I have not the necessary time at my disposal to search through the Scriptures for the truth, and so I wish for the verses and chapters in the various books, dealing with this vital question, so that I can at once place my finger upon them. In the quietness and loneliness of my own room I have had an unsought-for experience which makes me more than eager to know whether this thing is of God or of the Devil.

Not anything will be of any use to me except the bare, unvarnished Bible statements. Can any reader of 'LIGHT' help me?—Yours, &c.,

C. E. S.

Western Australia.

Selfishness and Progress.

SIR,—I quite endorse the statement made by Mr. Venning in 'LIGHT' of June 29th, as to the prevalence and usefulness of selfishness. Speaking from a worldly point, which affects most people, selfishness has done more for society than either humanitarianism or love, particularly for the working man. Jesus did not condemn selfishness, but encouraged it in his parable of 'the talents.' The men who received one, five, or ten talents could not make them more except by employing labour, by which a profit could be made for the master to satisfy his selfishness or individual benefit. Suppose X., by being careful, saves £100 and puts the money into hiding against a time of need, and suppose Y. also saves £100 and, being of a money-making and self-seeking turn of mind, goes into business and employs two men—which does the most good to society, X. or Y.? My answer is, Y.; and yet he is actuated by selfishness, and not by a love of his men. After a few years Y. may be employing a thousand men, and thus keeping four thousand persons, all through love of self, not from love of man. But self-seeking will not enable Y. to make money except by employing labour. Y. is thus of much benefit to society. Suppose that Y. becomes dominated by the notion that, as labour has helped to make his money, therefore labour ought to share it, and having saved £1,000 in business he divides it among his workpeople, and the next year, through bad trade, &c., he experiences a loss and has no capital for another year's trading, will his men subscribe towards his need, or can they? I say, No—their bonus has gone. The result is failure and a stoppage of the works; the men being

thrown out of employment. This means many weeks' loss of work to the men. If Y. had not acted foolishly, if he had given his men a bonus, and reserved enough money to carry on his business in spite of bad trade, he might have weathered the storm and have kept his men employed. Selfishness is not bad in itself, nor is altruism good in itself, for society. It is the excessive use of either which is bad to the soul or society. If a man is so selfish that his god is gold, then his soul suffers, but society is benefited, if only labour will so combine as to demand a living wage, because selfishness cannot become rich except by means of workmen. No human motive has benefited society to the same extent that selfishness has. Love has not. If I love my family I cannot benefit it unless I work for its individual benefit, which is selfishness, being a love of myself as represented by my family in opposition to society at large. For years I have looked upon an employer's selfishness as being a blessing to working men. Let the working men unite for their own benefit, and thus preserve a beneficial equilibrium. Forethought, insurance, and benefit societies are only different ways of spelling selfishness, whereby a man provides for his individual benefit.—Yours, &c.,

JOSEPH CLAYTON.

'No Dogs in Heaven.'

SIR,—If I may reply to T. May, in 'LIGHT' of the 20th inst., I should say from my personal knowledge of India and Egypt, where I have lived, that the dog without the city is the poor pariah, the hunted lean hound with jackal blood in him who lives on the offal of the cities, driven here and scouted there. He is not the same dog who is our faithful companion and loving friend—loved, if I may say so, into a higher state of consciousness. Let us love our dear dumb friends well. Lazarus had his sores licked by dogs. Probably the literal Hebrew and Eastern translation of dog is something quite different, and not our canine friend who shall see Heaven in the guise given him.—Yours, &c.,

FLORA NORTHEK WILSON.

SIR,—I cannot imagine that T. May seriously believes that the 'dogs' mentioned in Revelations xxii. 15 and elsewhere are of the canine species. If he should take the word 'dog' literally, the text in Revelations proves that the friend of man does survive, as he is spoken of as 'without the city,' not as non-existent.

'C.' confidently asserts that man 'alone has gained the power to live as an entity,' but what proof is there of this theory? I read in no sacred record that heaven is offered as a prize for intellectual ability. Those who love animals and understand them cannot doubt that they possess individuality, reasoning power, intelligence, gratitude, memory, and love, that first of spiritual gifts, in overflowing measure.—Yours, &c.,

L. BIGG.

[This discussion is now closed.—ED. 'LIGHT'.]

'Reincarnation an Unproved Theory.'

SIR,—It is curious what a fascination this subject seems to exercise over certain minds. 'Imperator' in 'Spirit Teachings' (p. 78) says: 'Of the distant hereafter we say nothing, for we know nothing'; and in speaking reverently, as he always does, of what Jesus preached, he proceeds to say: 'It throws a veil over the unknown, and refuses to substitute speculation for knowledge.'

I am a Christian Spiritualist. As such I am in accord with 'Agnostic' ('LIGHT,' p. 347). To agree with Mr. F. J. Johnson (p. 348) it is necessary to suppose that our individual spirits have had a previous existence. Of that there is no proof, unless we take the incarnation of Jesus Christ as applicable to all men. In this matter, which is entirely speculative, I prefer to follow the poetry of the book of Genesis. There we are taught that God created man after His own image and breathed into his nostrils the breath of life; male and female created He them. God then blessed them and said, 'Be fruitful and multiply, replenish the earth and subdue it.' Not a word of previous spirit existence.

But the life of the Great Spirit, once infused, has been continuous. And so, birth after birth, we are able to trace characteristics and idiosyncrasies of the parents in their children. Not a trace anywhere of the reincarnation of a former life, except as what we call heredity. Reincarnation appears to me absolutely inconceivable; of no value if personal memory is absent; and not a single trustworthy case of this kind has ever been adduced.

As Spiritualists, we profess to rest upon proved facts. We have proved, as a fact, the future individual life. Further, our experience has been, I think, pretty general that we have

communion with loved spirit friends *for a time*, and learn that theirs is a life of progress. For, after a time, we lose their frequent visits, to which we had become accustomed; and are told that they have advanced in spirit life, and have higher occupations, such as becoming ministering *spirits* to necessitous ones on the earth plane. But it is always a life of progression, and ascension from glory to glory.

So far have facts led us, and they indicate continuous spirit life and ministries, not a hint of reincarnation; that is a modern theory, based upon the older one of transmigration of souls, without a scrap of proof. With 'Imperator,' I refuse to substitute speculation for knowledge, and with Jesus Christ's teaching I believe in the 'many mansions' prepared for those who love him. The problem of suffering and evil here is another question entirely, not to be solved by speculation, rather by Faith. As Tennyson says:—

'Oh yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;
That nothing walks with aimless feet;
That not one life shall be destroy'd,
Or cast as rubbish to the void,
When God hath made the pile complete.'

—Yours, &c.,

MORELL THEOBALD.

Handen-road, Lec, S.E.

Battersea Lyceum Children's Treat.

SIR,—Permit me to acknowledge with sincere thanks the following donations, received in answer to my appeal for the children: 'A Manchester Friend,' £3 10s.; Mr. G. Spriggs, 5s.; Mr. C. G. Rickards, 5s.; Mr. J. G. Hale, 2s. 6d.; 'J. S.' (Peckham), 2s.; 'G. T.' (Manor Park), 2s.; 'F. M. H.' (Gainsborough), 1s. Total £4 7s. 6d. This splendid response enabled us to give the children one of the best outings they have yet had. On Saturday, the 20th inst., we journeyed by train to Ashted Woods, and after the children had had lunch, and a plentiful supply of fruit, they spent a happy time, games and races, after tea, being greatly enjoyed. All those who have assisted us in any way to thus brighten the children's lives have our grateful thanks.—Yours, &c., J. MORRIS.

SOCIETY WORK.

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

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Murray, of Glasgow, spoke on 'Man's Conception of God,' and Mrs. Murray gave recognised clairvoyant descriptions. On Sunday next Mr. J. Imison, address, and Mrs. Imison, clairvoyante.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Imison delivered a practical address on 'Mediumship,' and Mrs. Imison gave successful clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Monteith.—W. T.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mr. Frederic Fletcher gave a fine address on 'The Psychic and the Spiritual,' and his answers to questions were keenly enjoyed. On Sunday next Mr. Fletcher will continue the subject.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday evening last Mr. Adams' interesting address was much appreciated. Miss Johnson gave clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. J. Lobb, also on Monday, at 8 p.m.; silver collections.—E. S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Ronald Brailley gave an interesting address on 'The Proofs of Immortality,' followed by clairvoyant descriptions and psychic drawings. On Sunday next Mr. D. J. Davis, address; Mrs. Webb, clairvoyante.—H. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. E. Burton's address was full of elevating and inspiring 'Higher Thought.' Mrs. Atkins conducted the after-circle. Sunday next, at 7 p.m., Miss Violet Burton; Thursday, at 8 p.m., public meeting.—E. T. A.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington gave a fine address to an appreciative audience, and convincing clairvoyant descriptions. Selections were played by the band. Sunday next, at 7 p.m., Mr. J. Adams. Thursday, at 8.15 p.m., Mrs. A. Boddington's circle for clairvoyant descriptions, at 17, Ashmere-grove, Brixton. Tickets 1s.—H. Y.

ACTON.—PEMBRIDGE HOUSE, HORN-LANE, W.—On Sunday last Mr. Abbott's fine address on 'Great Expectations' was much enjoyed. Sunday next, Mr. J. Macdonald Moore. August 4th, Mr. Peters, clairvoyance; 5th, tea and social evening, psychometry by Mr. Peters; tickets 1s. inclusive.—H.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Wesley Adams delivered an impressive address on 'Work in the Spirit Spheres.' Miss F. Shead sweetly rendered a solo. Mr. G. Tayler Gwinn presided. Sunday next, Mr. H. S. Leaf.—W. H. S.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last a reading by Mr. Davies was discussed. In the evening Mr. Bridger spoke upon 'The Greatest Need of Present-day Religious Thought,' and Mr. H. Weiss gave clairvoyant descriptions. Services are held for Faithist teachings on Sundays at 11.15 a.m. and 7 p.m., and on Wednesdays at 8.15 p.m. Questions invited.—W. E.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis, after a helpful reading, delivered a logical and lucid address on 'The Essentials of Spiritualism,' which gave much pleasure to a large audience, as also did a solo finely rendered by Miss Lorimer, of Edinburgh. Mr. W. Laughton presided. On Sunday next Mr. A. V. Peters will give clairvoyant descriptions; silver collection. Soloist, Miss C. B. Laughton; violinist, Mr. Moss.—A. J. W.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday last, at the morning circle, several mediums addressed the meeting. In the evening Mr. H. Wright's interesting address on 'Christianity or Spiritualism, which is the Better System?' was instructively discussed. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. S. Keyworth, on 'The Scientific Value of Spiritualism.' Monday, at 8.15 p.m., Mrs. Atkins, psychometry.—H. S.

READING.—CROSS-STREET HALL.—On Sunday last Mr. P. R. Street spoke ably on 'There must be a Cause,' and answered questions.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Mr. Cockren's instructive address on 'Spiritualism' was much appreciated.—F. A. H.

WISBECH PUBLIC HALL.—On Sunday last Mr. D. Ward gave a good address on 'What is Prayer?' followed by good clairvoyant descriptions.—H. S.

CROYDON.—128A, GEORGE-STREET.—On July 16th Mr. D. J. Davis gave an interesting and instructive address on 'The Ethics of Spiritualism,' and answered questions.—F. K. G.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Flood, of Fulham, gave an address on 'Spiritual Life and a Spirit's Idea of Happiness.' Mr. Stebbens presided.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. Ball gave an earnest discourse on 'Spiritualism in Relation to so-called Religions,' and satisfactorily answered questions.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Miss L. Brown gave a good address and remarkable clairvoyant descriptions, and on the 22nd conducted a mothers' meeting.

NORTHAMPTON.—ST. MICHAEL'S-ROAD.—On Sunday last Mrs. Jessie Crompton, of Bolton, delivered intellectual and spiritual addresses to large audiences. On Monday she gave well-recognised clairvoyant descriptions.—G. T. R.

BRADFORD.—WESTGATE NEW HALL.—On Sunday last Mr. Joseph Kay, of Keighley, gave a sound spiritual address on 'Abide with Me.' The after-circle, conducted by Mr. A. Walker, Mr. A. Moulson and Mrs. Russell, was well attended.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. Nicholls, of Portsmouth, spoke from the words 'And He shall give His Angels charge concerning thee.'—S. A. D.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Clavis spoke on 'Right Thinking and Living'; Mrs. Short gave clairvoyant descriptions, and Miss V. Greenaway sang a solo.—F. T. H.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last Mr. Spence delivered sympathetic addresses to good audiences. Mrs. Ferguson gave fine clairvoyant descriptions, with messages. Solos were sweetly rendered by Lyceum children.—J. M. S.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday evening last Mrs. Morrell, of Derby, delivered an appreciated address on 'The Cloud of Witnesses.' Mr. Morrell also spoke at the after-circle, and Mrs. Ridgley gave well-recognised clairvoyant descriptions.—F. T. B.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On July 17th, at the members' quarterly meeting, new officers and committee were elected, the secretary being Mr. C. J. Williams, and the treasurer Mr. F. J. Ball. On Sunday last Mr. Waters held a good morning circle. In the evening Mr. H. Boddington gave a splendid address and answered questions. Mr. Williams presided.—C. J. W.