

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

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NOTES BY THE WAY.

A writer in the Toronto 'University Magazine' applies a wet blanket to the belief in Immortality. He thinks that mental processes turn upon nervous changes, and that physical changes determine consciousness. He is a pure materialist in making everything depend upon experience through a material organism. He cites Newton's dictum that 'in experimental science, propositions obtained from the phenomena through induction must be considered as established, or at least as probable.' (Good: but is not that our case?)

The writer in 'The University Magazine' ought to be a hopeful subject for Toronto Spiritualists. If he wants experiment and phenomena and induction, for goodness sake give him plenty!

An American minister, the Rev. A. W. Wishart, comes out strongly against 'revivals.' He thinks that we ought to concentrate upon teaching and work which help to give the people 'an opportunity to be healthy.' He refers to Institutions which stimulate ambition and open doors of hope, and specially denounces the modern vulgarity of celebrated revivalists, the real tendency of which is to cheapen and degrade religion in the end.

Mr. Wishart pleads for a more truly human outlook upon this scene of earthly struggle and says:

God's kingdom of love is an all-inclusive kingdom. His true followers are numbered among Jews and Gentiles. Catholics and Protestants, rich and poor, learned and unlearned. Let us broaden our outlook! Let us look deeper into life! Let us see how true religion is a bigger thing than a narrow orthodoxy! Let us fight against the real hells of everyday life! Let us make heaven here on earth and in our hearts! God will take care of us in the future. But while we do live here we will have the supreme delight of living in terms of fellowship and sympathy with men and women of every creed. We will enjoy the knowledge that the true friends of man and the true believers in God are all around us.

'The Dial' ought to know, but we hope it is not as bad as it reports. Perhaps it is thinking of the 'yellow' Press. This, anyway, is what it says:

The policy of journalism is as definite a thing as the policy of diplomacy, or of monarchy, or of ecclesiasticism. It is bound at all costs to maintain the efficiency of the institution, and holds itself exempt from considerations that would be binding upon the individual conscience. Just as a king, or an ambassador, or a bishop will commit himself in his institutional or representative character to a course of action which would be impossible to a morally-minded individual, so an editor will do many things which would be abhorrent to him as a man conscious only of his personal relation to his fellows. In his private

intercourse he may be the soul of truthfulness, but when he dons his robes the truth is no longer in him; he becomes the partisan of a policy, and is prepared in its interests to resort to the *suppressio veri* and the *suggestio falsi*, and to aid his cause by downright falsehood as far as the employment of falsehood seems reasonably safe.

The sacred word of the editorial calling, as of the other callings we have grouped in the same category, is 'prestige,' and nothing short of the danger of an impaired prestige will keep the representatives of either of these callings near the line of scrupulous conduct. The prestige of the State must be preserved, even at the cost of immoral treaties and unrighteous wars; the prestige of the Church must be maintained, even at the cost of suppressing free inquiry and condoning obvious guilt; the prestige of the newspaper must be guarded, even at the cost of betraying the public and defeating the ends of justice.

'A Spirit Message from Robert Burns' (London: Kegan Paul and Co.) is just one of those queer things which creep through the chinks in the curtain and simply puzzle us. We need not doubt the veracity of the earthly scribe: but we may very much doubt the authenticity of the 'Message.' What does the 'gentle reader' think of this as from Robert Burns?—

To tell of Love Incomprehensible!
Infinite mercy brooding over all!
A peace that passeth the understanding.
When, from the silence, hark! the Master's call.

Poor Burns! If he tried to get a bit of poetry through, we are sorry for him, especially if he has seen the product. But it is not all as bad as that. In fact there are a few good things in the little collection of what we suppose we must call 'poems.' 'The Orphan' is deliciously simple, tender and pretty: but by far the greater part of these jingles are commonplace and thin; and ought not to have been published, except as curiosities and with a warning.

The conspicuous experiment now being carried out in Boston (U.S.), in the matter of a Church, one of whose functions is to be a centre of practical healing, is worth watching. One of the pastors, the Rev. S. McComb, D.D., director of a Circle for the Moral treatment of Nervous Disorders, has lately written on the subject. He hits out at 'scientific materialism,' especially in the sphere of medical practice, though he congratulates the modern physician on at last perceiving that much can be said for mind-cure.

Along these lines the Church in question is working. Dr. McComb says:

The Church is Protestant Episcopal, but the work it is seeking to do is human and universal, knowing no distinction of creed or social station. This effort may be described as an attempt to weld into friendly alliance the most progressive neurological knowledge of the schools and a primitive New Testament Christianity as scholarship has disclosed it, with a view to the relief of human suffering and the transformation of human character.

In the first place, the effort is scientific. It was initiated with the approval of some of the leading neurologists of New England, and has been carried on not without their advice and co-operation. Hence it differs from the various mental-healing cults by freely acknowledging that if the mind exercises a profound influence over the body, the body no less really affects

the mind. This commonplace is ignored by the quasi-theosophical systems at present in vogue, and men and women are treated as if they were disembodied spirits, instead of being, as they really are, very much at the mercy of physiological processes.

This, of course, is intended as a reproof of 'Christian Science' to which, in another part of his Paper, he refers even more critically :—

Men are everywhere asking : 'What new thing did Christ bring with him into the world?' and are convinced that in the answer to this question there are healing and reconciling forces strong enough to overcome all the maladies of life.

To the mind of the judicious, the forms which this new manifestation of religion is taking are bizarre and grotesque enough, implying, as they often do, a kind of crazy idealism, as though philosophy, flinging off all restraint, had suddenly gone mad, and an uncritical conception of the Bible framed in defiance of all the painful travails of theological scholarship for the past century ; nevertheless, tens of thousands feel that at last religion has become a reality, and the optimism of Emerson and Browning is no longer a mere philosophical doctrine or a bold flight of poetic fancy, but is the deepest truth of experience, a light that transfigures the world.

The following is a translation from a passage in the Zendavesta describing a beautiful angel who is wafted on a fragrant breeze to meet the soul of a good man who asks, 'Who art thou?' The answer is :—

I am thyself,
Thy thoughts, thy words, thy actions glorified
By every conquest over base desire,
By every offering of a holy prayer
To the Wise Lord in Heaven, every deed
Of kindly help done, and the good and pure,
By these I come thus lovely, come to guide
Thy steps to that dread Bridge where waits for thee
The Prophet charged with judgment.

SPIRITUAL PRAYERS

(From many Shrines.)

O God, of unchangeable power and eternal light, look favourably on the whole body of those in whom Thy Holy Spirit dwells, and by Thy perpetual providence carry out the work of man's salvation ; that all manner of tyranny and wrong may be cast down, and things which had grown old be made new, and all things return to perfection, through Him from whom they took their origin ; even through the Word of Thy Counsel and the Breathing of Thy Life, who art the living God. Amen.

HONOURS FOR MR. HERBERT BURROWS.

The many friends of Mr. Herbert Burrows among the readers of 'LIGHT' will be pleased to know that, as reported in the 'Morning Leader' of April 30th :—

On his retirement from the Inland Revenue Department, after forty years' service, Mr. Herbert Burrows, the well-known social reformer and humanitarian worker, was the recipient on April 29th of some valuable presents from his colleagues in the service. The gifts consisted of a marble clock, a complete set of the 'Historians' History of the World,' and a cheque for £200.

Sir Charles Dilke made the presentation, paying tribute to the high ideals, the enthusiasm, the level-headed common-sense, and the honesty which, he said, had been the distinguishing feature of Mr. Burrows' work for the unfortunate, the poor, and the oppressed.

Testimonies and good wishes were sent by men of such divergent types as the Rev. Stopford Brooke, the Hon. Claude Hay, M.P., the Rev. Dr. Clifford, Mr. Walter Crane, Sir W. Randal Cremer, Canon Scott Holland, Mr. George Cadbury, and Mr. A. G. Symonds.

Mr. Burrows, replying, said his career was not yet ended, and it was possible that in years to come he might 'come into closer relation with Parliamentary life and institutions.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, MAY 14TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MISS E. KATHARINE BATES,

(Author of 'Seen and Unseen'),

ON

'PSYCHIC FACULTIES AND PSYCHIC EXPERIENCES.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

THE LAST MEETING of the present Session will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East (near the National Gallery), on Thursday, May 28th, when MR. GEORGE P. YOUNG, President of the Spiritualists' National Union, will give an Address on 'The Physical Phenomena of Spiritualism : Are they Natural or Supernatural?'

FOR THE STUDY OF PSYCHICAL PHENOMENA the following meetings will be held at 110, St. Martin's-lane, W.C. :—

CLAIRVOYANCE.—On *Tuesday next*, May 12th, Mrs. Inison will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, May 13th, at 6.30 p.m., Mrs. Fairclough Smith, on 'Spiritualism the Inspirer.' Admission 1s.* Members and Associates free. No tickets required.

PSYCHIC CULTURE.—On *Thursday next*, May 14th, at 4.45 p.m., Mr. Frederic Thurstan, M.A., will conduct a class for *Members and Associates* for psychic culture and home development of mediumship.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, May 15th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.* ; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

* MEMBERS have the privilege of introducing one friend to the *Wednesday and Friday* meetings without payment

SPECIAL NOTICE.

To meet the wishes of a number of Members and Associates a special *Evening Meeting* for

TALKS WITH A SPIRIT CONTROL, through the mediumship of Mrs. M. H. Wallis, will be held on

FRIDAY, MAY 29TH, AT 6.30 P.M., in place of the usual meeting at 3 p.m., and the above gathering will be the last of the kind this Session.

SPIRITUALISM IN DUNDEE.—The Dundee Spiritualists' Progressive Association held its second annual business meeting at Camperdown Hall, Barrack-street, on April 7th, when the treasurer's report showed a good financial condition. On April 17th a well-attended and highly enjoyable social gathering was held in the City Assembly Rooms, to celebrate the second anniversary of the association. Mr. James Inglis presided, and a programme of songs and music, contributed by various members, was heartily appreciated.

MORE PHENOMENA IN SWEDEN.

We have received from Mr. E. O. Rudebeck, of Askersund, Sweden, some further narratives of psychic events in that country, mostly taken from authentic historical records. We give a summary of those which appear to be of the greatest interest.

The following event is related in the church books of Sorunda, in Södermanland. About 1630 a pastor named Tesserus had re-married, and his second wife made a plot with a servant to kill the pastor's son, Erik, aged twenty, in his sleep; they also killed a horse, and threw both bodies down a well, so as to make it appear that Erik had gone to join the army of Gustav Adolf in the Thirty Years' War, in accordance with his desire to be a soldier. After this deed, noises began to be heard in the yard; the cattle were loosed by invisible hands and driven out at night. The pastor had prayers read in all the churches of the province, and asked help from the Bishop and Archbishop. One night (it was the ill-fated November 6th, 1632), when the pastor was walking in the back-yard, there issued from the mist a soldier, with uniform and accoutrements, who gave a military salute, and, in answer to the pastor's question, said he came direct from the army in Germany. The pastor asked if he had a message from his son, who (as he supposed) had joined the army about two years before. The soldier replied: 'Yes, I have, but about that later; the most important news I can tell is that at 8 o'clock this morning our great King, Gustav Adolf, fell on the battle-field, at Lützen in Saxony.' The pastor asked the soldier how he could have come from Saxony in a few hours, and the soldier assured him that he would, in due time, learn that the tidings were true. The soldier also asked for a lodging for the night, which pastors were bound to supply to travellers; on meeting with a harsh reception from the pastor's wife he said, 'You will hear of me again,' and vanished.

The disturbances continued and grew worse, and at Christmas the Bishop and Archbishop came and took up their quarters in the guest-room, which seemed to be the centre from which the noises proceeded. At midnight they awoke and saw the soldier standing before them. Being adjured to say why he disturbed the pastor, he replied: 'Because I am sent to bring to light an awful crime committed here.' The Archbishop promised to obtain justice, and the soldier described the murder of Erik, then vanished for ever, while (it is said) his uniform and accoutrements fell in a heap on the floor, and were preserved for a long time. The authorities were called in, the bodies were found in the well, and the guilty persons suffered the penalty of their crime. This account, taken from the church books, is published in an old work entitled 'The Memorials of the Pastors of Strängnäs Diocese.'

Another story of a murdered man's ghost being seen is reported from an estate on an island in Lake Wenern, where a figure was observed by many persons, walking from the end of the garden to the family tomb, where he stopped, leaning his head on his hands. The new owners, on enlarging the garden, found the body of the same man, which had been hastily buried and the spot hidden by piling brushwood and rubbish over it. After the remains had been interred in the family vault the apparition was no longer seen.

Dr. Afzelius, in his 'Tales from Swedish History,' relates that Field-Marshal Banér, celebrated in the Thirty Years' War, fell from the fifth storey of his parents' castle, when a child, and was found playing in the sand, unharmed. He said that he had been caught in the arms of an old servant, who had died some time previously.

Dr. J. Sundblad, in his book on 'The Spirit World,' relates an instance of precognitive vision, told to him by his friend Dr. Bruhn, reader in philosophy at the high school at Strängnäs. After visiting a friend in the country, twelve days before the end of the vacation, Dr. Bruhn was driven back to the town, where he stopped his carriage because he saw a funeral procession, the coffin being borne by eight students, all of whom he recognised, and followed by a

number of clergymen and teachers at the school, among whom he saw himself; then came a long array of townspeople. The coachman saw nothing, and wondered why his master had ordered him to stop. On reaching home Dr. Bruhn found a card informing him of the death of the Bishop, and inviting him to attend the funeral a few days later. On the day of the funeral he found that the coffin was borne by the eight students whom he had seen in his vision, which occurred while they were still at their homes for the vacation; the coffin and its adornments, and the funeral procession, were also exactly as he had seen them several days beforehand.

Some 'poltergeist' phenomena occurred at Malmö about two years ago, when pieces of coal were thrown by invisible hands through glass windows without breaking the panes, and the support of a coffee pot was repeatedly thrown up into the air, even after it had been secured by nails, and it passed through the ceiling and back again without leaving any mark on the plaster. In this connection Mr. Rudebeck quotes from a book by Dr. Gerstäcker, who travelled in Java with a Government subsidy. The throwing of stones by invisible hands, he says, is an occurrence so generally known in Java that the natives have a special word in their language to denote it. The Governor was childless, and had adopted a native girl about ten years of age. One day, when this girl was walking in the garden, stones began to rain down out of the air. She fled into the palace, which was at once surrounded with soldiers, but the rain of stones continued, passing through the roof, so that many basketsful were carried out. The stones seemed to come out of the air; they were as large as lemons, and among them were fresh mango-fruit. Soldiers were sent to search for the trees from which the fruit came, and the broken stalks were found, with juice still dripping from the ends.

Sweden has many stories of elves and fairies, wood and water nymphs, as well as industrious goblins, and there are tales, too, of trees which have died when families connected with them have died out. Thus, there was a certain linden tree with three stems from which three families took their names; as these families died out, so also the stems died, in the same order; one of the families was that of the great botanist Carl af Linné (Linnaeus); on his death it became extinct, and the corresponding tree-stem is said to have perished.

FRUIT IN SICKNESS AND IN HEALTH.

Mrs. Florence Daniel, the versatile 'Editress' of 'The Open Road,' tells us in the May issue that 'while there is fruit there is hope,' and gives some rather impressive facts in support of her contention. She says: 'It is almost incredible to the uninitiated what may be accomplished by the abandonment for a time of every kind of food in favour of fruit. . . . I have myself known wonderful cures to follow on the adoption of a fruitarian dietary in cases of cancer, tumour, gout, eczema, all kinds of inflammatory complaints, and wounds that refused to heal.'

With regard to the common notion that fruit acts injuriously on the teeth, Mrs. Daniel says that for ten years, before she became a vegetarian, she used to visit a dentist regularly, until nearly every tooth had its gold filling. When she told the dentist that she had become a vegetarian, he replied that her teeth would probably decay faster. But from that day, she says, 'now nearly six years ago, to the present time, I have never been near a dentist. My teeth seem to have taken a new lease of life. It is a fact that the acids in fruit and vegetables, so far from injuring the teeth, benefit them. They are antiseptic, and do not attack the enamel of the teeth, while inorganic acids do.'

Alluding to the recommendation that disease should be treated by fasting, Mrs. Daniel says that she knows an elderly man who fasts for a fortnight every spring, and gains, not loses, weight during the process. But she thinks that 'an excellent and safe substitute for a fast is an exclusive fruit diet.'

INTERESTING ANSWERS TO QUESTIONS.

The following are some of the more important replies which were given by Miss Florence Morse to questions put to her, while under spirit control, at the afternoon social gathering held at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on April 9th:—

QUESTION: What are Spiritualists doing to help reform movements for the betterment of the conditions of humanity in this world?

ANSWER: For individual Spiritualists we cannot justly speak, but from what we see of the Spiritualist movement in general, it seems to us that Spiritualists are doing a great deal towards improving or reforming human conditions, and, in a variety of ways, to influence human beings in their natures, characters, and homes. Before anyone can work wisely for the uplifting of others, it is surely necessary that he should have done whatever is in his power to uplift and strengthen his own nature, morally, mentally, and spiritually! Through the teachings of Modern Spiritualism, through the information that is given to mankind concerning the conditions of the other life, there is a stimulating moral power at work within the individual's own mind and consciousness. In the more general sense there is the training of the children in the truth and knowledge of spiritual matters. There are more efforts now being made to teach the children and to reach out into the general community than was the case, perhaps, in the past. In the early years of Modern Spiritualism it was necessary to fight for the right to be heard, in order that spiritual things should be understood, that Spiritualism should be established in human thought, and should take its place among the great religious movements of the world and strive to do its part in uplifting human thought and life: but, now that the first struggles and difficulties are over, Spiritualists are realising their duty to the world and taking active part in movements for the betterment of the conditions of human life. We look forward confidently to the near future when it will be plainly seen that Spiritualists are fully prepared to do their utmost to secure the well-being of all.

QUESTION: Are good spirits prisoners and evil spirits free to work injury to mortals? Father Vaughan says Spiritualism is Satanic—if so, it would seem that the good spirits are powerless.

ANSWER: Does the reverend father know anything about Spiritualism? We think that if he did know he would say that Spiritualism is certainly not Satanic, and that the greatest power for good in the world is not imprisoned so that the evil influence may be let free to work its will and wreck human life and happiness. Rather is it that the wicked (we use the term in the conventional sense), being usually also ignorant, are, to a large extent, deprived of the power to hurt human beings with whom they may come in contact on the spiritual side. There is always the open door between the two states of existence, and, as we have not chains or bars or prison walls in our life, the good and the bad, the developed and the undeveloped, the ignorant and the wise—in a word, the men and the women whom you send into the other life—come back through that doorway; but when ignorance is coupled with wickedness, then, although they return to the earthly conditions, they lack the power to harm because they do not know or understand how to come into touch spiritually and mentally with those who are still tarrying in the earthly life. On the other hand, goodness in the spirit world usually implies some degree of wisdom, knowledge and intelligence and, as these are developed, with them comes the broader knowledge of how to influence those on earth; and if you set your minds firmly and clearly on the side of goodness and truth and try with all the will at your command—and it is surprising how much will each one has—to close your own minds and thoughts against evil influences, then you run little or no risk of receiving harm either by thought or suggestion from the wanderers on the other side of life. But is there not a *duty* in connection with the evil influences of the world that you as men and women should face? A duty that should make each one of you a centre from

which goodness and truth should radiate, so that you may influence your fellows in both states of being, quite apart from any influence that we in the spirit world may be exerting, along those lines of purity, goodness and truth that you would desire the world to travel. Take this thought into your hearts; realise its meaning, and we think you will see how that duty may be done, how you may work hand in hand with the influences of good, truth and happiness upon the other side. After all, what matters it if someone says Spiritualism is Satanic, even though he may occupy the position of the reverend father mentioned in the question? If he does not know the truth, *you do*, and by its influence in your lives by the life you live, by your attempts to radiate truth and goodness, are you proving the falsity of that statement.

In reply to a question arising out of this answer, Miss Morse's control said:—

There are many who, ignorant of spiritual and psychical matters, rush into the investigation of such things without guidance, without counsel, without anyone near from whom they could seek knowledge or even some little hint that would act as a safeguard to them. To those who thus rush too eagerly forward we say, what you are seeking to know it is your right to know, but go on cautiously in the spirit of reverent inquiry and earnest desire for the truth, and then you will receive helpful influences. When weakness of will and lack of knowledge are coupled together there is a certain amount of risk, but the risk is not so great, the danger not so terrible, as those who know nothing of Spiritualism would lead many to believe, for the influences that come to you from the other life, whether they be good or evil, are but the influences of human beings like yourselves; and even in the worst man or woman there is the germ of goodness that can be appealed to and reached by kindness and firmness and prayer, so that with a little caution, a little care, and seeking of advice from those who know, the danger almost entirely disappears.

QUESTION: Is it wise to sit *daily* for the development of mediumship?

ANSWER: Most decidedly *no*, unless the individual so sitting is exceptionally strong, physically, mentally and spiritually. We would say to those who are seeking to develop mediumistic powers that, at the outset, once, or at the utmost twice, in the week is sufficient, because the practice of sitting daily, at first, is likely to result in a weakening of physical power, and, if persisted in, is sometimes injurious to the nervous system. Remember, you seek to use powers within your nature which, in the ordinary course of your life, have never before been touched or stimulated, and it is just as unwise to over-exercise the spiritual powers as it is to strain the physical powers; but by gradual cultivation these powers gain the strength that you desire. When a high state of development has been reached it is quite safe and wise and permissible that the powers should receive daily use. Set aside a certain definite time on an appointed day, keeping always to that day and time, with the thoughts centred upon the desire for truth and goodness, with the mind open, receptive and passive, so that the higher influences may be felt within it, and sit quietly with one or two congenial friends, so that the higher psychic and spiritual powers may receive use according to development.

QUESTION: Is pain necessary for, or beneficial to, the human being?

ANSWER: We do not see that pain is strictly necessary to human existence, and we think that it is largely caused by misunderstanding and disregard of Nature's laws. It serves its purpose, of course, in the physical sense by giving the warning that something is wrong physically—that something is disturbed, out of harmony—but we cannot see that it is really a necessary part of human experience. We know that many attach a moral value to it. Some there are who say we can only grow through suffering, through painful experiences, but if you live in harmony with all, and try to come into that at-one-ment with the divine spirit, pain and its attendant discomfort would gradually be eliminated from the ordinary experience of human beings. We can look forward to the

time, perhaps not far distant, when, through a better understanding of the conditions of the physical life, through a better understanding of the requirements of the mental life and the development of the spiritual nature, pain will almost entirely disappear from human experience, and only harmony, happiness, and peace reign in human life.

QUESTION : What incentive to a pure and spiritual life can Spiritualism offer to those who are ignorant and depraved ?

ANSWER : One incentive may be that by doing good, by being better, such people will gain more happiness in this world, and will secure more happiness, brightness and peace in the world beyond. We fully recognise that to the class of persons mentioned in the question, the promise of future happiness after the death of the body would be of little use, until the nature has expanded and unfolded somewhat. By the teachings from spirit life that each one is capable of growth, is responsible for his actions and reaps the results of his own efforts, even the most ignorant and depraved may be reached ; and as this knowledge is more generally widespread, as an understanding of the purpose of life becomes more general, there will arise the instinct towards goodness and truth which is within each one, even if it may seem to be dormant or entirely out of sight. It is a gradual process, a very gradual process. The world moves forward, even if it be but slowly, and spiritual influence directing rightness of thought, and life moving forward irresistibly, though slowly, will achieve the desired result.

THOUGHT-TRANSFERENCE DEMONSTRATED.

For upwards of sixty years Modern Spiritualism has demonstrated, through spirit control, the important part which well-directed thought plays, and is destined to play, in influencing man for good or ill. We first think and then proceed to objectify our thought in matter, and thus we produce a house, a watch, a ship, a motor-car, and hosts of other things.

It has been truly said, 'A word is but a clumsy attempt to present a mental picture. We do our best thinking in symbols, and then, according to the needs of the physical plane, laboriously and imperfectly summarise the symbols into words.' Misunderstandings are usually due to failure to present mental images in comprehensive word pictures, and we all know how people vary in ability to express their thoughts. One person, in a few words, clearly sets forth his thought, but another is at a loss for words, and exclaims, 'I know what I mean, but I cannot explain myself.' In regions where mind speaks to mind, however, there is perfect expression and reception of mental impressions.

In 1883 Sir Oliver Lodge conducted a series of experiments which placed thought-transference upon a scientific basis as an accomplished fact, and proved that thought as a mental image has actual form ; that the thought existing in the mind of the thinker, the 'castle in the air,' is a reality existing in matter of a highly tenuous order. The experiments were conducted in the following manner :—

One person was told to keep in a perfectly passive condition with a mind as vacant as possible. This person was called the 'subject' or 'percipient.' Another person placed near the subject without contact—space intervening—was told to think of a particular thing, a place, a name, a picture, or an object such as a spoon or a letter. As a proof of the fact that thoughts possess actual form, Sir Oliver Lodge drew things without a name—'perfectly irregular drawings.' They were reproduced, as were the other things with names. So accurately received by the percipient were the thoughts transferred, that horizontal objects were never described as vertical, or *vice-versa* ; and slanting objects were usually drawn with the right slant. Certain persons were found to possess the faculty for receiving the impressions better than others, some not at all. In the experiments for transmission some subjects were found to be much more capable than others, but none failed entirely, thus supporting the spiritualistic teaching of differences in the qualities of mediums.

It appears to be by a similar process of thought-transference that mediums receive impressions from their 'guides,' except in cases of deep trance when the medium's body is apparently taken possession of by the 'control.' The 'guides' of mediums are often spirits who sympathetically attach themselves to the medium and undertake the tedious task of developing his powers for higher spirits to make use of him.

The following interesting answer to a question referring to the difficulty of a spirit communicating what it desires through a medium, and supporting thought-transference as the means of communication between mediums and their spirit assistants, was given by a control of an unusually intelligent and exalted nature : 'There are laws on the earth side and on the spirit side that must be observed or there is a constant danger of injury. It is with great difficulty that we put ourselves into physical contact with mortals, and we can only do this through a sensitive, that is, through a mortal who is so negative as to respond easily to thought waves. There is an ocean of what we call thought-ether, as there is an ocean of matter-ether. In the thought world there are far more subtle waves than the subtlest of matter waves.'

To the investigator who complains of the meagreness of the phenomena and their uncertainty, we may reply that although comparatively few they are far from being indefinite, and have called forth the unhesitating testimony, as to their importance and reality, of some of the highest intellects in every department of learning, including the greatest scientists of the day, and when they are more thoroughly understood and the conditions of harmony, so necessary for their production, are more carefully observed there will be no lack of evidences of the existence of incarnate thinkers, and of their power to transfer their thoughts to responsive minds on this side of the veil.

H. F. LEAF.

VICTORY.

Life is often regarded as a battle, and the desire for victory seems to be implanted in every one of us, but the spirit of emulation will not lead to bitterness, or strife, or heart-burning, or injustice, if it finds expression in winning the height of self-control and self-possession, as suggested in the following lines which were quoted recently by Mr. B. Fay Mills, and were printed, by request, in the April issue of 'Fellowship.'

When you are forgotten, or neglected, or purposely set at naught, and you smile, inwardly glorying in the insult—that is victory.

When your good is evil spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in patient, loving silence—that is victory.

When you are content with simple raiment, plain food, any climate, any solitude—that is victory.

When you cheerfully bear any discord, any interruption, any annoyance, any irregularity or unpunctuality (of which you are not the cause)—that is victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and, endure it all as Jesus endured it—that is victory.

When you never care to refer to yourself in conversation, nor seek after commendation, when you can truly love to be unknown—that is victory.

TO CORRESPONDENTS.—Several communications intended for this week's issue are unavoidably held over.

MR. W. P. SWAINSON, in the 'Open Road,' for May, sets forth the following conception as blending the conflicting ideas of God as personal and impersonal : 'If we think in pure reason we must conceive a boundless invisible Essence, limitless in every sense, having neither beginning nor ending, permeating all, which Essence may be called Being. We must also conceive this boundless Essence as gathering itself up, so to speak, both for manifestation and operation, becoming a Focus, or Logos. This Focus, or Logos, may be looked upon as the personal, positive, or active side, the substantiated reality, of the impersonal, negative, or passive Essence upon which it operates, quickening it, as it were, into vitality ; both the Focus, or Logos, and the Essence, or Being, being self-existent, co-existing together throughout eternity. Each is the complement of the other, and both are illimitable. . . . The Absolute holds both states, personal and impersonal, as complementary in Himself.'

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A BISHOP'S THOUGHTS.

The Bishop of Durham's new book, 'Christ's Witness to the Life to Come, and other Sermons' (London: Seeley and Co.) is a somewhat miscellaneous gathering of Discourses, taking us all the way from 'Christ's witness to the life to come' to 'The Postponed Coronation' and 'The blessing of the nets.' Four of these eighteen Sermons bear upon the main subject, the life to come, but not one of these goes the slightest step beyond the closed record of the Bible. There is in them hardly a word for the millions who have drifted away from the final authority of the book: but, even so, it will profit us to listen to what this highly placed State witness-bearer has to say.

Where so much is hazy and so little is consecutive, it is difficult to fix upon any central point that might hold the rest together, but we will try the idea that somehow God and mankind are vitally related. Christ on the cross, he says, 'was all the while revealing to man man's own mysterious and infinitely sacred import to his God,' and because in him God and Man met, 'the Jesus Christ of Resurrection lives, at this hour, as the central fact of the complex universe.' Surely this is a pulpit exaggeration. The good Bishop, in his drawing-room, would hardly argue, for instance, that this fact is the central astronomical fact of the universe.

But the Bishop is inclined to exaggeration. He tells us over and over again that the story of the resurrection is the best attested fact in history, and even suggests that, as history, it has equal validity with the Treaty of Berlin. We need not recount the single proofs: all we need is to see the multitude of them. Look not upon the trees, he says, look at the forest. The resurrection 'is the most historical thing in history.' 'It stands before us, the most solid rock in all the mountain-chain of history.' 'By every law of historical evidence it is certain that Jesus rose.' We are afraid that these vehement exaggerations greatly discount the value of the Bishop's testimony, especially when it is fairly plain that by the resurrection he means the resurrection of the physical body. Referring to Christ's citation of a sentence from the Old Testament, he says that he finds in it 'immortality not for the soul only but for the body too'—a dangerous assertion: and, when applied to the resurrection of Christ, perilously invalidating

when we follow on to the 'ascension' and draw the inference, or try to draw it, concerning the passage of a physical body into the spirit world.

This ardent 'defender of the faith' does not seem to be affected by the tremendous difficulties connected with the persistence of such a body in the world of spirit, or of the body's resurrection at some future 'judgment day.' But we are very anxious to find or make a way of escape for him. He says that God is the God of Abraham, Isaac and Jacob, and the inference is that they are immortal with Him. If that is so, surely they will never want their bodies again: and if they did they would never be able to find them. Then, of Christ, the Bishop says, 'Jesus lived, to die no more. Transfigured, yet the same; embodied as truly as ever, in a body none the less real because now the perfect vehicle of His Spirit. He walked and talked with His own again': and thus 'embodied' he ascended. That gives us the necessary opening. The physical body, we may assume, was 'transfigured.' Were the bodies of Abraham, Isaac and Jacob transfigured? If not, will the Bishop quietly consider the possibility of a body which is not the physical body at all; and also the possibility of that kind of body being the body which Jesus had in his resurrection, and that will be ours when we march out of this earthly tabernacle? That would make all clear, and would make the resurrection of Jesus really significant as to ours. This would give force and meaning to a great deal which is very uncertain in these sermons.

The Bishop tells us, for instance, that the early disciples, because of the ascended Jesus, 'could think of the dread Unseen with thoughts of glowing cheer. To die now was not to stumble down into the sepulchral shadows of an underworld. To "depart" was "to be with Christ."' Of course, but how could that be unless what happened to Christ after death would happen to them? But if what happened to Christ would happen to them, it seems to follow that they would no more want the physical body than he did; and that he would no more want it than they did. That seems unanswerable.

But the Bishop, though he half sees it, is uneasy. He wants that old body back. He bids his hearers ascend in imagination 'to the heaven of to-day, where Christ sitteth, where "in their quiet chamber safely resting" the spirits of the just, full of the beginnings of the eternal joy, await their consummation.' What 'consummation'? What other than 'the resurrection of the body'? Are Paul and John and the heroic victors of old all incomplete and unclothed, waiting for a 'consummation'? But, in his concluding remarks in this sermon, he promises his hearers who are Christ's modern disciples that they shall 'fall asleep, to awake satisfied, in the light now invisible, received by the ascended Master, to be with Him, where He is':—no room and no need there for the poor earthly body.

To one other subject we must just refer. The worthy Bishop quite naturally magnifies his office and glorifies his master, but, as in the case of the historicity of the resurrection, so also in the matter of the sole saviourhood of Christ, he exaggerates. It is the Briton's way. He backs his own reliance against all the world. He says, 'It is He who is the one real giver to woman of her dignity, her prerogative, her glory.' 'His followers look upon men, women, children, with eyes perfectly human in their perception of common needs, and sins, and tears, and joys; but they see those things all the while with the sky of immortality above them, and so with a patience, a tolerance, a reverence, a love, a call to serve, which only Jesus Christ can teach.' Did the Bishop ever hear the truth

about Buddha and even Mohammed? and does he know the history of England apart from the cloisters and the courts of kings? 'To Him,' he says, 'the very stones indeed cry aloud in testimony; for what arch or pillar of this great temple, for example, would ever have been reared but for a triumphant Jesus?' And to what do the glorious temples of India bear witness?

Ah, no! we honour Christ wrongly, and we try to honour him in a way he would not have liked, when we isolate him from his brethren and endeavour to thrust him upon a solitary throne.

AURAS, HALOS, AND COLOURS: THEIR OCCULT SIGNIFICANCE.

By MR. JAMES I. WEDGWOOD.

There was a very large attendance of Members and Associates of the London Spiritualist Alliance at the Salon of the Royal Society of British Artists on Thursday evening, April 30th, when an Address was delivered by Mr. James I. Wedgwood on 'Auras, Halos, and the Occult Significance of Colours.'

Owing to an unavoidable accident, the lecturer was somewhat late in arriving, and Mrs. Wallis kindly assented to the suggestion that she should sit for control, that her spirit friend, 'Morambo,' might answer questions before a larger audience than usually assembles at the Alliance offices on Friday afternoons, at the regular 'Talks with a Spirit Control.' Mr. H. Withall, who presided, said he had learned more about Spiritualism at those Friday afternoon meetings than from any books he had read. A question was asked upon the substantiality of the spirit world, which, together with the answer, will be given in a future issue.

MR. WITHALL, in introducing the lecturer of the evening, said that many were acquainted with the name of Hensleigh Wedgwood. He was a distinguished member of a distinguished family, through whose artistic ability and scientific research the homes of England have been considerably beautified. Spiritualists, however, knew Mr. Hensleigh Wedgwood chiefly from his advocacy of their cause, and in this advocacy he did not hesitate to jeopardise his position in the social and artistic world. He had transmitted his love of psychical research to his grandson, who was devoting his time and labour to the study of occult science, both in connection with the theosophical and spiritualistic societies, and he, Mr. Withall, had much pleasure in introducing him to the audience and calling upon him to deliver his address.

MR. WEDGWOOD, who was accorded a hearty welcome, after apologising for his late arrival, said: In this country, when we have taken stock of the physical body of a man, we are apt to think that we have taken stock of the man himself, and to regard those functions which we speak of as emotion, mind and intelligence as due solely to the working of the physical make-up of the man. Spiritualists will not fall into such error. They realise that man is something very much more than the physical body, that he is, indeed, in his essence a spiritual being, part of that great Divine Over-Soul, a spiritual being who uses certain bodies or vehicles as instruments of consciousness, the lowest of these bodies being the physical body which we see with our ordinary physical eyesight. Now the higher bodies of the man—the emotional body, the mental body, and so on—are accessible to the vision of the clairvoyant seer. They are seen to express themselves in that rate of vibration which shows itself forth as colour, and these different colours which surround the man we speak of as the human aura.

First of all a few words as to the nature and working of this clairvoyant or psychic faculty. We know that in the case of everybody around us the faculties which each one possesses and shows forth differ very considerably. Some people are gifted with greater power of vision or hearing. If a ray of ordinary white light passes through a prism, that ray will be split up into its constituent colours. Whenever a ray of sunlight falls on a cut glass tumbler, and in the colours at the edge of opera glass

lenses, we have other instances of this phenomenon of white light being split up into these rays. If this spectrum be cast on a piece of paper and spectators be asked to mark the limits of the various colours it will be found that the limits marked will differ considerably. Some persons will be able to see further on one side and others on the other side. The same thing happens with regard to the power of hearing sounds. Some individuals are quite unable to hear the shrill cry of a bat or the squeak of a mouse. I have met many persons who are unable to hear the high pitched pipes of an organ. Again, suppose you were to take the case of an ordinary peasant and a great artist like Turner, who saw the most wonderful colours in Nature, and you set these two men to look on a sunset and say what they saw. The peasant would regard the sunset primarily from the point of view of his crops and the weather; the beautiful, subtle shades of colour which would appeal to the artist would be unobserved by him; yet precisely the same vibrations are impinging on both these men. Extend that analogy a little further and you have the difference between the person who is clairvoyant and the one who as yet does not see the things of the invisible world. Clairvoyance is a power latent in all men, but is variously developed; to a considerable extent in some, to a slight extent in others, and practically undeveloped in the vast majority of people. So much, then, for the rationale of clairvoyance. It is a power which may be developed to a greater or less extent by everybody practically if they like to work hard. There are various methods of development advocated at the present time, but the very best method of all is meditation, strenuous contemplation, together with strict control of the thoughts and feelings and the physical body—general refinement of all the different bodies of the man, the refinement of the thoughts and emotions and of the physical body; and by this method of gradually tuning up all the different bodies, the man gets to a stage when he will possess the power of responding to those higher and finer vibrations in Nature. When this power of clairvoyance develops, it will show itself in different ways according to different temperaments. It will probably come in a totally unexpected way.

Clairvoyants, so far as I have been able to find out, do not actually see the phenomenal sights of the invisible world with the ordinary eyesight. These things are sensed or felt, rather than actually seen. It seems most probable that the vibrations in the case of astral clairvoyance, or clairvoyance on the psychic plane, impinge on the astral body and are transmitted down to the waking consciousness of the physical brain by means of two little organs—the pituitary body and the pineal gland. If one sets oneself to concentrate very strenuously on anything it is often possible to feel these two little organs vibrating. That curious little vibration has been described as analogous to the tickling of an ant, and probably it is by means of these two small organs in the brain that the knowledge gained on a higher plane is transmitted to the waking consciousness in the physical brain.

When a man begins to see on a higher plane, the clairvoyance opens up in different manners. Some people will begin, just before passing into sleep, to see visions of landscapes and beautiful colours floating in front of the eyes; other people will become conscious of the presence of the forms of spirits, and the inhabitants of other planes. Others will become conscious of the brilliant translucent flashing colours of the human aura. With most people the process is a very gradual one, and consists in a slow increase in their sensitiveness to influences from the higher planes. There is a real truth in that old couplet:—

I do not like thee, Dr. Fell,
The reason why I cannot tell.

As persons get more and more sensitive they begin to feel the influence of those around them; to sense the influence of the aura, rather than actually to see it; and the reason why we do not like a particular person is that his aura, the influence which we sense around him, is not harmonious with our own aura. It does not necessarily follow that that person is a bad person. There have been instances of individuals having

been repelled from persons who are known to be exceedingly advanced in the spiritual life; the reason for such repulsion being that the vibrations are too strong for the one less advanced to bear.

The aura is a subject which serves as a very convenient introduction to the study of occult matters, for the reason that the power of glimpsing it is one which requires only a limited degree of clairvoyant development, and also because the knowledge of the aura has come down to us from various sources in tradition. If we turn, first of all, to the Bible, we shall find there many passages which are best explained on the hypothesis of the aura. There is the case, for instance, of Moses coming down from the mount after the tablets of stone, on which were written the Ten Commandments, had been given to him. It is narrated that his face shone so brightly that the children of Israel were not able to look upon it. There is the case of St. Paul's vision at the time of his conversion, when an exceedingly bright light shone round about. There is the standard instance of the transfiguration of our Lord upon the mount, when his raiment shone so brightly that no fuller on earth could whiten it. There have been people also who have tried to explain the passage relating to Joseph's coat of many colours upon the hypothesis of the aura, but the text as it stands will not bear such interpretation, because it is said that Joseph's brethren took the coat and dipped it in blood. It may have been that the passage originally related to the aura, and has become corrupted as so many other passages have been corrupted.

In Christian art it is common to find the halo or nimbus portrayed around the head of the saints and sacred characters of the Bible; sometimes a luminosity is shown around the whole of the body as well as the head, when it is known as the *aureola*, or glory. It is often asked why, if this luminous painting round the heads of the saints is supposed to be a representation of the aura, a relic of the knowledge of the aura, it is that it is so often painted only round the head. That objection may be met along two lines. First of all, the head is the centre of the greatest activity. When a person is lecturing, or preaching, or engaged in hard thinking, the greatest disturbance takes place around the head, the seat of the brain activity, and, therefore, the colours of the aura would, for the time being, be accentuated in that portion of the body, and be more readily visible for those who do not normally see them. It is often the case that people see colours round the head of a preacher or lecturer and are not aware that they are seeing anything unusual. It has fallen to my lot to speak a good deal on the subject of the aura, and it has been quite a common thing for some member of the audience to rise after the lecture and say that he has often noticed these colours round people, but never knew it was anything uncommon or in any way singular. Again, in mediæval paintings and stained glass representations, the colour of the body or clothing is conceivably meant to represent the colouring of the aura. Quite recently, I am told, there has been discovered in some Eastern monastery an old manuscript laying down the most definite and categorical directions to the painters as to what colours they were to employ in depicting certain typical scenes. In paintings of the Nativity it was laid down that the Virgin Mary was always to have a blue gown and another garment with a touch of red; St. Joseph was always to be clothed in yellow. These colours were rigidly adhered to. Yellow is the colour which signifies intellect or reason, and St. Joseph is always depicted as drawn apart a little from the group in contemplation. The Virgin Mary, on the other hand, with the blue robe, represents more the emotional or feeling side of things, blue being the colour which corresponds to devotion. In places like York Minster, where there are preserved some of the most wonderful collections of stained glass, we find that the colours which are allotted to the bodies of the different heroes and saints correspond roughly, as far as one can judge of these things, with the colours we should expect to see in their auras.

In addition to this line of tradition, witness of Christian art, we have very likely a survival of the knowledge of the aura in the crowns and distinctive head-dresses which were

worn by the kings and priests of antiquity. There was a time when the nations were governed by a theocracy and the offices of king and priest were one and the same. In those days the priestly office was distinguished by the greatest spiritual knowledge, the priest was the most advanced member of the community, and it is therefore fitting that such a person should be depicted with a crown of glory about his head—gold being the colour which corresponds with what we know as spirituality. And in Eastern countries there have come down to us from prehistoric times, and in many of the sacred books, representations of the great teachers and the holy men of antiquity with the aura extending round the whole of the body. It is a common thing in those Eastern paintings to find the aura round the whole of the body. In the Japanese Buddhist books, for instance, in the temple caves of India, Ceylon, Yucatan, and in Egypt, Greece, Peru and Mexico, these representations are to be found. Many of them show little ray-like projections from the body which correspond very tolerably with what we speak of as the health aura. In the South Kensington Museum there are to be found some small images with the rays of the health aura painted round the body, known to date from at least 300 years B.C. There has been an attempt to refer the halo and nimbus to a protection which was originally put on statues to keep them from the influence of the weather. I beg to submit that this is rather a far-fetched sort of explanation, especially in view of the fact that not only is this luminous appearance portrayed round the head but round the body. How you are going to put a protection round the whole of the body is a thing which passes my understanding.

In the case of many of the mediæval saints also it is related that on certain occasions they would be seen surrounded with a cloud of light. It was said of St. John of the Cross that a certain brightness darted from his face when at the altar or engaged in prayer. St. Philip Neri was constantly seen enveloped in a cloud of light, and levitated as well; and he, too, saw St. Ignatius Loyola, the founder of the Jesuit order, and St. Charles Borromeo, similarly illuminated. All this is, of course, readily intelligible, in view of the fact that when a subject is engaged in lofty thought or high spiritual aspiration, the auric colours become for the time being more luminous and translucent, so that they would more easily be discerned.

The tradition of the aura is also an old one in occult literature. Paracelsus, who flourished at the beginning of the sixteenth century, speaks of the aura. Towards the beginning of the last century a certain Baron von Reichenbach conducted some experiments in this subject, and found that certain sensitives were able to see luminous rays emanating from his finger tips when he was subjecting them to mesmeric influence. In recent times also there has been much talk of certain N-rays which have been investigated at Nancy and in Paris, some of which were seen to emanate from human figures, and whilst some doctors in Paris were readily able to see them, others were only able to do so after having shut themselves up in a dark room for three or four hours.

The other day I had the privilege of meeting Dr. Baraduc, a well-known investigator into the photography of thought, and he showed me some exceedingly interesting plates which he had exposed. In one case he photographed some stones which were said to have been used, or suspected to have been used, in the initiation rites of pre-Christian religions, and the stream of rays emanating from these stones was distinctly visible. He photographed some holy water at Lourdes, just after a miraculous cure had been effected, and there again the influence was strong. He photographed, with similar result, the sacred wafer during the moment of elevation in a Roman Catholic church. He also photographed both his son and wife, the one four minutes after death and the other twenty-four hours after death, and in each instance there was seen stretching from the lifeless body a great stream of force which extended right up to the summit of the room and then turned down again. In the one case, the face of the son could be recognised by anyone who had known him, and could be seen close to the body, looking on some sacred pictures. In the

other case the profile of Dr. Baraduc's wife was to be seen about half-way up the room. I presume that Dr. Baraduc must himself be a medium to some extent, and have furnished some of the etheric matter necessary for influencing the photographic plate. Another medical man in London, Dr. Stenson Hooker, has made a large number of investigations into the human aura. His collection is very interesting, and if he is at any time showing his lantern slides I am sure it will be worth anyone's while to go to see them.

(To be continued.)

SPIRITUALISM AND BUDDHISM.

INTERVIEW WITH THE BHIKKU ANANDA METTEYA.

In company with a member of the Council of the London Spiritualist Alliance I spent Sunday afternoon in an interesting and profitable manner with the Bhikku Ananda Metteya, who has just returned to London, after an absence of nearly nine years, in order to present the principles of Buddhism, stripped of Oriental terminology, to his fellow countrymen.

Picture, if you can, a clean-shaven man, thirty-six years of age, 5ft. 10in. or 11in. in height, clothed in a robe of bright yellow, of great intellectuality and scientific attainments, endowed with intense earnestness and the strongest desire for missionary enterprise, and you have a word-picture of Allan Bennet MacGregor who, however, prefers to be known by his adopted name of Ananda Metteya. The term 'Bhikku' is a title and signifies that the holder is a mendicant monk of the Sangha.

'Is Buddhism in conflict with Spiritualism?' was one of the questions asked.

'By no means. Buddhism asserts the existence of a ghost-world. Our doctrine of transmigration, termed sometimes reincarnation, declares for the immediate re-birth at what is called death into one or other of the six kingdoms recognised by Buddhism, of which the ghost-world is one. We complain, however, that Spiritualists are in error in the deductions they make from this fact; they do not go far enough.'

'But does not the Buddhistic belief in transmigration imply the possibility of re-birth into what is known as the animal state of existence?'

'Certainly. It would be more than probable that if a man became sufficiently degraded in type he might be re-born as an animal and not as a human being. The whole of the being's past lives, not one particular existence, operates at re-birth. If the bulk of his tendencies were animal, though he might push his head above the surface, so to speak, the animal influence would predominate. We, of course, do not believe in any intermediary stage between birth and birth.'

'Buddhism does not, I believe, recognise the existence of a Supreme Being?'

'No. Buddhism has no God, either in the anthropomorphic or spiritistic sense. There are the Brahmaloeka beings, and Mahabrahma is the greatest of them all, because of the vast realm of consciousness open to him; but any human being, by interior development, can rise to any particular plane whilst in this life. From the Buddhist point of view this Brahma, devoid of characteristics and limitations, imagines that he is God, imagines he is eternal, that all this universe emanated from him.'

'But does not Buddhism hold that the highest state of all is extinction of individuality?'

'Yes, but not annihilation. We cannot say what it is positively, and can only make vague analogies. It is possible to rise to a conception of it within one's own consciousness if one goes the right way about it. The Buddhas are those who after death are not re-born in a human world, but in a higher world.'

Will the propagation of Buddhism in this country be successful? is a question which cannot easily or readily be answered. The Bhikku has high hopes of founding the Sangha of the West. This is his self-imposed task, undertaken from the loftiest and purest motives, and may indeed be regarded as his ordination vow. Those who may differ from the views which he holds will recognise in the exponent not only a charming, intellectual, and spiritual personality, but one burning with a love for truth and of his fellow men.

DUDLEY WRIGHT.

JOTTINGS.

We are pleased to learn that the Marylebone Spiritualist Association, which holds its meetings at Cavendish Rooms, Mortimer-street, and has been in continuous existence for thirty-six years, is still flourishing. The annual report for the year ending March 31st shows that the Sunday meetings have been well attended, and that the audiences have shown their appreciation by generous contributions to the collections. This society has done splendid service in the past, and is to be congratulated upon its long and honourable record, as well as on its recent successful work for Spiritualism.

It is announced that there is to be a 'Hall of Religions' at the exhibition at the Agricultural Hall which is to be called 'The Orient in London.' This 'Hall of Religions' is to show, 'amid surroundings which recall their original setting, objects, books, and devices by which man has sought, the world over, to give expression to his innate aspirations to worship.' We always understood that man was 'innately and totally depraved,' according to traditional theology, and the above admission that he possesses 'innate aspirations to worship' shows how the broader and truer thought regarding man is spreading.

It is pleasant to think that Spiritualism is spreading in Spain, where such knowledge as it affords is surely greatly needed. 'Luz y Union,' in a recent issue, states that a great 'Spanish Spiritual League' has been organised, embracing nine important societies in various parts of that country. It says of Spiritualism that 'It constitutes a positive and experimental science; it has the contemporaneous form of Revelation; it marks an important stage in human progress; it solves the most arduous moral and social problems; it purifies the reason and sentiment and satisfies the conscience; it imposes no creed and invites study; it realises a great aspiration which responds to an historical necessity.'

A correspondent takes exception to several statements in the report of 'A Haunting Spirit at Work' in 'LIGHT,' of April 25th, especially to the 'smell as of a charnel house,' which it is said accompanied the spirit whenever it appeared, and suggests that 'possibly an inspection of the drains would clear up the mystery. As regards the facts of this particular instance we are in the dark, as we merely reproduced what appeared in the 'Daily Chronicle,' but we do know that odours, agreeable and otherwise, have been experienced at sances, and commented upon by the sitters. If 'scents' can be produced by spirit operators, why not unpleasant odours by spirits who are earth-bound? In reply to other objections, if a returning spirit can at times make itself visible, why not at other times audible and tangible, even though invisible?'

It appears from the annual reports in 'The Lyceum Banner,' for May, that there are no less than one hundred and eighty-six Children's Progressive Lyceums in the United Kingdom, and of these one hundred and seventy-three are federated with the British Spiritualists' Lyceum Union. These Spiritualist Sunday Schools have a total of nearly nine thousand officers and children connected with them. All honour to the fifteen hundred workers who devote so much time and thought on Sundays to the rising generation. The Lyceums are doing a good work in a quiet way, and the methods of education which are employed cannot fail to be of benefit to the children, and through them to the race, physically, morally, and spiritually. Readers who would like to know more on this subject should send 1s. 3d. to Mr. A. Kitson, the Secretary of the Union, at Bromley-road, Hanging Heaton, near Dewsbury, for a copy of the 'Lyceum Manual.' It will be money well spent.

The New York correspondent of the 'Daily Telegraph,' says the 'Manchester Guardian,' reports that 'A movement originating in Philadelphia is rapidly extending throughout the United States, to set aside May 10th each year as "Mothers' Day." Every man, woman and child is pledged to wear a white carnation on that day in honour of the best mother who ever lived. President Roosevelt and most of our leading men have declared the idea of a Mothers' Day to be splendid, and in New York the Women's Club is promoting the movement.' A correspondent writes: 'A tribute so graceful to "Mother Individual" and to "Motherhood Universal" might well become a universal observance, and I am sure that lovers of spirit teachings, did they know of such a pledge, would be amongst the foremost to propagate an observance so unique.' The suggestion seems to be a good one, and we hope there will be a widespread and a large demand for white carnations on Sunday.

We have received a communication from M. Emmanuel Vauchez, of France, regarding 'A campaign for the purpose of stimulating the researches of scientific men towards discovering new apparatus or chemicals for obtaining direct photographs of spirit forms and radiations, without the aid of a medium.' We understand that an international fund is being organised 'for the purpose of giving a large prize to the inventor who discovers the means of photographing directly the beings of what we call the invisible world.' The object is commendable, but we are inclined to doubt the wisdom of the method suggested. It is, perhaps, possible that spirits may yet be photographed 'without the aid of a medium,' but, judging from past experience, it does not seem very probable.

Telepathic relationships are by no means new or uncommon, but many of those who have experienced them failed to understand their value or significance. A subscriber to the 'Harbinger of Light,' who lives in a bush township, recently wrote to the editor of that Journal, saying: 'I have received telepathic signals from one person only for about fifty-three years and answered them without knowing the meaning. They were received at long intervals, and I at length got a glimmer of light on the subject when I took the "Harbinger" and found the meaning of telepathy. My telepathic correspondent, a lady, died, or rather went to spirit land, in February this year, but the telepathic signals continue unbroken to date.' Commenting on this the editor says: 'My friend's experience is like that of Mr. F. W. H. Myers, who says "telepathic action was traced across a gulf greater than any space of earth or ocean, and it bridged the interval between spirits incarnate and discarnate, between the visible and the invisible worlds."'

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.

Cremation.

SIR, -I should very much like to know upon what grounds Mrs. Fairclough Smith's control, 'White Dove,' based her disfavour of cremation, as it appears to me to be a great improvement upon the old practice of burial. Does the objection of the spirit people arise from their knowledge that cremation is in any way painful or injurious to the spirit, or is it only a matter of sentiment?—Yours, &c.,

D. HANNEFORD.

SIR,—When I read Mr. Stephen Parker's letter in 'LIGHT' of April 25th, in which, as a result of a 'brief' reply by 'White Dove,' regarding cremation, he asked if we are not committing a serious error in permitting cremation, there came to my mind the common-sense advice given through another medium: 'Remember that the spirits are not infallible; therefore do not accept as true everything that you hear from our world, but inquire with a broad, open, receptive mind, and use all your power of judgment and reason, and if found acceptable digest it right well.' Accordingly I put a question upon this subject to another well-known medium, whose control stated that whether the body is destroyed in one way or another the progress, development, or evolution of the spirit is not affected. He asked: 'What does it matter to a mortal what happens to his worn out and cast off coat? Similarly what does it matter to the spirit what happens to the worn away and thrown off body? If it concerns him at all, his progress and evolution will be much more facilitated by destroying the body quickly, and thus breaking the earthly link, than by putting it underground to be slowly decomposed.' Finally, in reply to another question, he advocated cremation as 'decidedly the best method for disposing of the earthly remains.' This represents the other side of the question. But surely 'White Dove' must have some reasonable grounds to support the brief answer 'No,' which I, and perhaps other readers, will be anxious to know.

This letter does not express my views at all. As a follower of the great mystic, sage and prophet, Zoroaster, the views that I hold do not affect the question of cremation; but given a choice, I should certainly prefer the quickest and best way calculated to give the utmost facility for the soul's onward progress towards the Path of Light, Knowledge, Truth, Unity, and Love.—Yours, &c.,

K. M. DALAL.

Determinism Explained.

SIR,—Under the above heading in 'LIGHT' of April 11th, Mr. Harry Pye says that none of your correspondents has answered the argument he has brought forward. He quite fails to see that there was no argument to answer. Determinists simply say, but do not prove, that man is the creature of heredity and environment. If he is, then man is a purely material being, and Materialism is true and Spiritualism entirely false. I have read Blatchford's 'Not Guilty,' and indeed all that he has written on the subject of Determinism, and I am entirely unconvinced that any argument can be advanced in favour of it, that a reasonable mind can accept.

Mr. Pye says, on page 178, 'It will be noted that the men of whom "Vir" is speaking require certain conditions to improve their moral characters.' I said exactly the reverse, viz., that all conditions were subject to the power of the spirit. Then Mr. Pye asks, Why are people in a low condition of evolution? and says, 'I claim that they are in this condition because of their heredity and environment.' Well! what Mr. Pye claims does not disturb me or even interest me, what I want to know is, how does he prove it? No amount of assertion either by Mr. Blatchford or by Mr. Pye will avail for this purpose.

Now I do not know whether Mr. Pye understands Latin or not, but if he does he must know that Evolution means unfolding *from within*. Also that Education means (from *e*, out, and *duco*, I lead) a leading out of that which is within. That is to say, in their true sense these two words have absolutely nothing to do with either physical heredity or physical environment. Mr. Venning is quite right in saying that if a man can choose either of two roads to the Bank, he can choose either of two moral courses, and neither choice is the result of heredity or environment; each is the independent action of his mind, and may be in direct antagonism to all he has derived from his ancestors or his surroundings. All that Mr. Pye says about men of different experience or different attitudes of mind being thereby obliged to take certain roads to the Bank is manifestly illogical and untrue. I may have the experience and either or all of the attitudes of mind, and I can defy them all; I may have had the experience of going by a bus, and may decide to go by a motor car; or, defying all experience or attitude of mind, I may decide to go by an aeroplane.

Mr. Pye (on p. 179) says, 'Determinism does not mean that a man has no opportunity of choice. It means that according to the heredity and training so will his life, thoughts, and actions be.' These two sentences are mutually destructive. If a man has a power of choice then he is not governed absolutely by heredity and environment (training). On the other hand if his life, thoughts and actions are entirely the product of heredity and environment, he can have no independent power of choosing.

With extreme simplicity Mr. Pye says, 'If a man is immoral there must be some cause.' Of course; it is to be found in the state of the soul, and when that has evolved by the power of the spirit acting on it, a gradual improvement takes place. All these motives are from within, none from without. Mr. Pye says, 'Determinists recognise that everything which affects a man is caused or controlled by what he is when born (or heredity), and his training, teaching, surroundings (environment). Why is he at so much pains to exhibit the unreasonableness of this belief, and his own, and for that matter Blatchford's, utter incapability to find even one solitary reason or argument in favour of it? Even the men who say that the earth is flat and not round have some show of reason for the fallacy they hold, but this fallacy of Determinism has not even a show of argument in its favour. It depends on mere assertion. Determinism is 'a horrible doctrine,' because it teaches that a man cannot by his own native spiritual powers determine his own life. Now upon that depends all his future progress; if you could make all men Determinists they would soon descend to the condition of the brute.

It is one of the oddities of Determinism that it appears to its votaries to be a gigantic system of philosophy requiring volumes to explain and very acute minds to understand; whereas it is a fallacy of the baldest description, requiring neither great capacity nor mental alertness to understand; and one that can easily be explained in three or four sentences. It is true that it would take a lot of writing to prove that it had any basis in fact, but that has not even been attempted.

There is nothing in the doctrine of Determinism to favour the promulgation or advancement of the 'Brotherhood of Man' or the uplifting of the unfortunate. On the contrary, its effect is all the other way on the unfortunate and unhappy beings who can believe it. They are in the miserable condition of believing that they are separate units governed by two powers (heredity and environment), and that they can practically have no independent life of their own; con-

sequently Brotherhood of Man and help to the needy would be engulfed in a pessimistic despair of all progress. Spiritualism, on the contrary, points to a union of all mankind and all Nature, that has existed from all eternity and will endure forever. It is a union of spirit (the Reality) which governs and creates all growth and development, whether in man or Nature. All surroundings are governed by it, and none given to it. It is a unity, and although it allows endless differentiation in manifestations, in itself it is one and indivisible, linking together in one eternal and unchanging bond of righteousness, justice and truth, all mankind and all Nature.—Yours, &c.,

VIR.

SIR,—‘Vir’s’ occasional articles in ‘LIGHT’ always appeal strongly to some inner chord of my being and cause me great pleasure and interest. His masterly article on ‘Determinism’ on p. 137, which seems to me to be unanswerable, is a case in point.

Man is a spirit—in essence he is a spark of the divine Being, perfect and indefectible and all-wise as ‘Vir’ says—individualised and clothed with a substantial body, or instrument, of varying density according to the plane upon which he is functioning, in order to evolve a self-reliant, self-conscious, responsible individuality, strong enough in disciplined experience and moral achievement to stand upon his own feet and face the universe, having learned, by hard experience, the vanity and evanescence of the lower pleasures as compared with the enduring realities of the mind and spirit; and these results are achieved by the exercise of will power against opposing forces.

It is conceivable that Man might have been created upon ‘determinist’ lines, a mere machine, governed by external conditions and bound to act in accordance therewith; or he might have been created perfect, without the necessity of undergoing the personal experiences of evil and suffering which tend to the formation of character; but innocent perfection is a very different thing from experienced knowledge!

If all men were idiots it might be true that they were not responsible for their actions, but just in proportion with the reasoning powers of the mind the moral responsibility increases. Are Determinists prepared to say that the old maxim, ‘Where there’s a will, there’s a way,’ is false? The fact that the will is capable of being educated and strengthened by one’s own well-directed efforts, seems to me proof enough that it is a sovereign power. When men are properly educated, that is, developed in moral consciousness and character-forming power of self-expression, we shall no longer inflict punishment upon a moral invalid, a creature already a victim, but create an environment about him which will tend to lead him back to the paths of morality and self-government—in short, cure him; not because he is an irresponsible creature of circumstances, bound in iron chains of unalterable fate, but because he is a responsive and a responsible being who, unfortunately, has not learned how to make use of his inherent powers. But what would be the use of attempting to teach a person who was a mere mechanism, incapable of acting but in one pre-ordained fashion?

I have no wish to dogmatise, but the foregoing seems to me to present a rational and spiritual theory of philosophy and religion, or the relationship of man to God; and that Spiritualists should be led into the arid and fruitless deserts of Determinism and necessity is, to me, as it is to ‘Vir,’ ‘amazing, almost incredible!’—Yours, &c.,

A. K. VENNING.

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

A Child Cured by Spirit Influence.

SIR,—From birth to three months of age my baby boy suffered from what the medical attendant termed a ‘very severe nervous disorder.’ It caused his father and myself much anxiety, as it was alarmingly affecting his general health and retarding his growth. At that time, now six weeks ago, Mrs. Fairclough Smith suggested to us that we should have him baptised at the ‘Spiritual Mission’ by her control, ‘White Dove,’ saying that she was sure ‘White Dove’ could alleviate the trouble. We gladly availed ourselves of the suggestion, and the baby was baptised at 67, George-street, Baker-street, on Sunday, March 22nd, and from the hour of his baptism he has been a different child; there has never been any sign of the old disorder since, and his health has immeasurably improved. I feel that this direct evidence of what spirit friends can do cannot be too widely known.—Yours, &c.,

FLORA M. QUINTON.

157, The Broadway, Cricklewood.

The Eucharist.

SIR,—I wish to thank Messrs. Corney and Hutchinson for the information so promptly and kindly given in ‘LIGHT’ of March 28th, in answer to my inquiry regarding the Eucharist. Would it be considered presumptuous on my part if I came to the conclusion, from the evidence advanced, that the Church has been in the wrong all along in refusing communion in both kinds?—Yours, &c.,

A. K. VENNING.

Thought-Transference or Clairvoyance: Which?

SIR,—I have received an interesting letter respecting the exhibitions of M. and Madame Zancig (‘LIGHT,’ p. 195). My correspondent writes:—

‘I feel very sure that it is not a case of thought-transference, but that the phenomena are accounted for by Madame Zancig being a good clairvoyante, either normally, or when mesmerised by her husband. I will give you my reasons. I went to one of their exhibitions last September. I was keenly critical, because of the correspondence in the Press about their powers. (1) I noticed that occasionally Madame Zancig began to describe an article before her husband had had time to examine it—she forestalled him; (2) In one instance she suddenly said, about a brooch which her husband was handling, “She received it as a present from her father.” This information had not been imparted to M. Zancig by the wearer of the brooch.’

It would be useful if experiments could be carried out with a view to testing this theory. It is conceivable, and not improbable, that if Madame Zancig is clairvoyant, she may also be a good recipient of thought, and the success in these exhibitions may be due sometimes to one cause and sometimes to another; for if it were due to clairvoyance alone, why should it be ever necessary that M. Zancig should see the object?

If the fact of the existence of supernormal faculty were once established in the case of M. and Madame Zancig, attention could be devoted exclusively to endeavouring to discover what faculty or faculties are in operation, and how they work.

The fact that they are so persistently successful, whilst it has, of course, given rise to scepticism, would render them very valuable to science if once that scepticism could be set at rest and if they were willing to submit to scientific investigation. If this is a case of clairvoyance, we want to know what part M. Zancig plays in it.—Yours, &c.,

H. A. DALLAS.

[We fail to see how the remark about the brooch having been a present from the wearer’s father can be considered as an evidence of clairvoyance; it looks rather as though it were a case of psychometric perception, or one in which the wearer’s thought had been transmitted to the sensitive. It is reasonable to suppose that any thought-transference referring to the shape and form of an object will be received by the percipient in the same form as a clairvoyant perception; the special feature of ‘thought-transference’ is that it involves the sensing or ‘seeing’ by the percipient of some object which is at the moment actually seen or thought of by some other person; usually, but not invariably, in this case, M. Zancig. On p. 579 of ‘LIGHT’ for 1906, Miss E. Katharine Bates describes some experiments in which she succeeded in transferring her own thoughts to Madame Zancig.—ED. ‘LIGHT.’]

Biblical and Modern Spiritualism Identical.

SIR,—The issue of ‘LIGHT’ of January 25th, containing criticism of an article of mine in the ‘Progressive Thinker,’ summarised in ‘LIGHT’ of January 11th, came to hand while I was away from home, and I could not attend to it until my return.

Mr. C. E. Hutchinson, in criticising my article, says: ‘The definite article prefixed (in the Greek) to “God” shows that *that* word, and not “spirit,” is the subject of the sentence.’ If Mr. Hutchinson’s rendering of this is correct, how does he render II. Cor. iii. 17, ‘*O de kurios to pneuma estin*’? Here *to* holds the same relation to ‘spirit’ that *ho* does to ‘God’ in the sentence under discussion. But our translation renders it ‘the Lord is that spirit,’ and correctly, as I think.

The context supports my view of the matter. The woman raised the old contention with regard to the dwelling-place of Jehovah, that had been under discussion from the time when Solomon built his temple at Jerusalem. She says, ‘Our fathers worshipped in this mountain (Mount Gerizim), and ye say, that in Jerusalem is the place where men ought to worship.’ Her argument was based on the personality of God,

He could not be in two places, though Solomon had said in the prayer of dedication that He filled immensity (I. Kings viii. 27). Instead of defending the position of the Jews, Jesus disputes the personality of God. He disputes the claims of both the Samaritans and the Jews. The Hebrew Gods were all personalities. (I use the word 'Gods,' because of the plurality—the Elohim, Jehovah, and Adonis.) These were generally confined to some locality, and knew but little going on outside of their immediate neighbourhood. (See Gen. xi. 5 ; xviii. 26, 28, 30.)

Solomon recognised the temple as His dwelling-place, and the only place from whence He would hear prayers (I. Kings viii. 30, 33, 35, 38, 42, 44), and Daniel prayed with his 'windows open toward Jerusalem' (Dan. vi. 10).

If Jesus had said, 'God is a spirit,' it would have been no reply to the woman, for, as we have seen, these individual spirits were confined to their respective localities, but he intended to show that He was the Universal Life Principle, otherwise his argument would have had no relevancy. The intention was to show that all places were acceptable where the worship was 'in spirit and truth,' or sincerity, as is really the meaning of *aletheia* in this passage. The expression most appropriate, then, in this conversation is, 'Spirit is God'—spirit standing for the universal principle of life.

The criticism on II. Tim. i. 10 is well made. I am unable to tell how I came to substitute the word *parousia* for *epiphania*. It must have been by a slip of the pen. I certainly knew better, for I have many times quoted the passage in discussions and extemporaneous lectures, and always for the purpose of showing that the resurrection of Jesus was not physical, but spiritual.—Yours, &c.,

DANIEL W. HULL.

Olympia, Washington State.

[The matter appears to us quite simple. Jesus was not speaking either Greek or English, but Aramaic, and used a word, probably *ruach*, which meant Spirit as universal essence, not a local 'spirit' or 'god' of any particular sanctuary. Thus what he said to the woman was 'God is Universal Spirit.' The passage from II. Corinthians iii. is scarcely germane to the argument. Paul has been speaking (verses 3-9) of the working of the Spirit: then he indulges in a parenthesis, in the course of which he uses the term 'The Lord,' and in verse 17 resumes his argument and tells us that the Spirit is the same as the Lord, after which he uses the phrase, 'Spirit of the Lord,' as combining both forms of expression.—ED. 'LIGHT.')

Spiritualism in North London.

SIR,—On p. 209 of 'LIGHT' it is stated that Mr. and Mrs. Creasey desire to form a society at Tollington Park. May I remind both Mr. and Mrs. Creasey and your readers that there is already one Spiritualist society in that district, the 'North London Spiritual Association,' which was formed just over a year ago, and is making favourable progress. I think all good Spiritualists will agree that it is a mistake to have more than one society in this district, especially so when it is known that the room of the 'North London Spiritual Association' and 'The Limes,' Tollington Park, are not more than a three minutes' walk apart! With an unpopular cause like ours, and at a time when our opponents are most active, it surely behoves Spiritualists to *unite and work together*. I trust, therefore, that our friends will give up their idea of forming a new society and unite with us in the great work of capturing North London for Spiritualism.—Yours, &c.,

HARRY PYE.

18, Oakley-road, Southgate-road, N.

National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge receipt of the following donations to the National Fund of Benevolence during April, and to thank the donors for their kindness and generosity to the distressed workers of the movement: Mr. G. Smith, 2s. 6d.; 'E.', £2; Mr. J. Fraser Hewes, £1 1s.; 'J. B. S.', £1 1s.; 'Friends', £5 5s.; Mrs. Kate Taylor-Robinson, proceeds of sale of lilies on Good Friday and Easter Monday, 5s.; sale of purses (given by Mr. and Mrs. Goodwin) at the Manchester Good Friday celebration, 7s.; sale of purses (also given by Mr. and Mrs. Goodwin) at Princess Hall, Manchester, on Easter Monday, 3s.; per Mrs. Kate Taylor-Robinson, sale of books and pamphlets, 3s. 8d.; total, £10 8s. 2d.

I have several of Mr. Macbeth Bain's books left, to dispose of for the benefit of the fund, and hope that some kind friend will purchase one or more. Mr. J. Lingford, of Leeds,

has also generously given fifty copies of Mr. Colville's 'Mental Therapeutics,' and I will send one post free on receipt of 1s. 2d.—Yours, &c.,

A. E. BUTTON,
Hon. Financial Secretary.

9, High-street, Doncaster.

Help for a Worthy Couple.

SIR,—Permit me to state that in my letter in 'LIGHT' of last week the kind contribution from 'Kaye' was acknowledged as £1, when it should have been £1 1s.—Yours, &c.,
(MRS.) M. H. WALLIS.

'Morveen,' Mountfield-road,
Finchley, N.

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.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mrs. Baxter, Mrs. Jones, and Mr. Emms spoke. Sunday next, Mr. T. O. Todd on 'Spiritualism from the Poets.' Come early for a seat.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. Snowdon Hall's interesting address on 'The Cultivation of Spiritual Gifts' was much appreciated. Sunday next, Mr. A. H. Sarfas, address and psychometry.—W. H. S.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mr. Abbott's stirring address on 'Spiritualism and the New Theology' was much enjoyed. May 10th, at 7 p.m., Mrs. Wesley Adams. May 12th, at 7.30 p.m., social evening, various attractions; admission 6d.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last Mrs. Effie Bathe delivered an address on 'Psychometry.' Sunday next, Mr. T. B. Frost; collection for National Fund of Benevolence. On the 17th, Mr. D. J. Davis; 24th, Mr. Haddock.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Roberts gave an address on 'The Work of the Angels,' and Mr. Roberts clairvoyant descriptions. Sunday next, at 7 p.m., Mr. W. S. Johnston, trance address on 'My Spirit Life and Work, by a Priest,' and clairvoyant descriptions.—N. R.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. E. W. Wallis gave an excellent address on 'Is Spiritualism a Bane or a Blessing?' On Wednesday Mr. Abbott continued his lectures on 'The Apostles' Creed.' Sunday next, at 7 p.m., members' night. Wednesday, at 8 p.m., Mr. Abbott, on 'The Apostles' Creed.'—W. T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good public circle was held, and in the evening Mr. F. Fletcher gave an excellent address on 'Messages from the Unseen.' Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis, trance addresses. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyance.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. E. Long delivered a brilliant address on 'The Resurrection of Man' to a large and appreciative audience. Miss Simons ably rendered a solo; Mr. W. T. Cooper presided. Sunday next, at 6.30 for 7 p.m., Miss MacCreadie, clairvoyant descriptions. Silver collection.—A. J. W.

BRIXTON.—8, MAYALL-ROAD.—On Sunday evening last Mr. D. J. Davis gave a fine address on 'When a Man Dies, shall he Live Again?' On April 30th a well-attended social evening was much enjoyed. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Miss A. V. Earle, trance address. Monday, at 7 p.m., 'Faithful Sisters.' Thursday, at 8.15 p.m., circle.—O. W. B.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last 'Spiritualism's Rock Foundation' was considered. In the evening Mr. J. H. Pateman's address on 'Sanctification' and his replies to questions were much enjoyed. On Monday Mr. Snowdon Hall lectured on 'Astrology, a True Science.' Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Miss Violet Burton, trance address. Tuesday, healing.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. M. H. Wallis was warmly welcomed and her address on 'Spiritualism a Power for Good' and helpful answers to questions were much enjoyed. Sunday next, at 7 p.m., Mrs. Fairclough Smith, trance address.—67, George-street, Baker-street, W.—On Sunday morning last Mr. H. G. Beard spoke effectively on 'A Sure Foundation.' Sunday next, at 11 a.m., Mr. E. W. Beard on 'Spiritualism and the Greatest Mystery,' and clairvoyant descriptions.