

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,498.—VOL. XXIX. [Registered as] SATURDAY, SEPTEMBER 25, 1909. [a Newspaper.] PRICE TWOPENCE.
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Of the Members and Associates of the London Spiritualist Alliance
will be held in THE SALON of the

ROYAL SOCIETY OF BRITISH ARTISTS,
Suffolk Street, Pall Mall, S.W.,

ON THURSDAY, OCTOBER 7th, at 7 p.m.,

At which Clairvoyant Descriptions of Spirit People present will
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Music, Social Intercourse, and Refreshments during the evening.

SPECIAL NOTICE.

Members and Associates may have tickets for themselves and their
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visitors 2s. each.

To facilitate the arrangements it is respectfully requested that
Members and Associates will make application for tickets, accompanied
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surviving the change of death. It also provides opportunities of investi-
gation, and affords information by means of papers and discussions.

Social Gatherings are also held from time to time, of which due
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read the special journals and use the library of works on Psychical and
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Notices of all meetings will appear regularly in 'Light.'

E. W. WALLIS, Secretary.

HENRY WITHALL, Hon. Treasurer.

In accordance with No. XV. of the Articles of Associa-
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NOTES BY THE WAY.

'The Book of the Golden Key. An Idyll and a Revelation, being a Message from the so-called Dead,' Edited by Hugo Ames and Flora Hayter (Mrs. Northesk Wilson), is a highly-coloured whirl of exciting conversations, letters, messages and extracts from diaries, flung about by editors, spirits, mediums and authors in gorgeous confusion, with any amount of purple writing, passionate love-making, theosophic involvement and splendid slang. We do not profess to follow it all, or to understand it, but are perfectly willing to believe that a great many people will like it, believe in it, and be profited by it. The work is charmingly printed and bound, and contains several very curious illustrations of models in plasticine, and portraits of the editors. It is published by Kegan Paul, Trench and Co. Price 6s.

A book of an entirely opposite kind, now reappearing in a very pleasant form, is 'Ida Llymond and her Hour of Vision,' by Hope Cranford (London: Wm. Rider and Son, Limited). 'The Book of the Golden Key' might be the work of the Diakka. This might have been written by a spiritually-minded priest. The one is often tempestuous either with emotion or swagger; the other is always orthodox, sober and placid. The 'Hour of Vision' must have been a long hour, for the book is a record of things seen and heard, covering about two hundred and sixty pages of narratives and conversations, full of details of relationships and happenings. 'The Hour,' of course, may not be meant literally, but, in any case, it puzzles us to know how all could be remembered. There must be a great deal of composition of the ordinary kind in the book. Still, apart from its 'orthodoxy,' there is much in it that is very beautiful; and, certainly, the spiritual value of it is great.

We do not wish to touch that matter of 'orthodoxy,' but the record of being introduced to Jesus is not convincing. If it happened, the account of it does not appeal to us as veritable:—

Then he raised her, laid her head on the spot sacred to every beloved disciple, and rejoiced over her with joy. 'Come hither, my fair one, my dove, my undefiled, I was with thee from the beginning; with thee when thou wast forsaken and sad; when thy heart was broken and thy wings were soiled, thy wings of yellow gold; for the archers hit thee sore and brought thee low, even to the dust. Precious in my sight was thy death, my wounded dove, &c.'

That is the worst and most tawdry thing in the book, and it was certainly a pity to put it into the mouth of Jesus,

'The International: a Review of the World's Progress' (T. Fisher Unwin, London), gives us a Paper by Th. von Galetzki which intensifies the light we have concerning the new fervour for Buddhist Missionary efforts; and 'The Voice of Freedom' (Vedanta Society, San Francisco) presents us with a striking picture and description of The Hindu Temple, San Francisco, a magnificent structure. The Buddhist movement appears to have Japan (Tokio) for its centre, from which missionaries are pouring into China, to vivify and direct the old Buddhism already there. In the United States missionaries have been busy since 1893, and both India and Japan have supplied workers.

Japan has produced the most successful form of Buddhism for America, suited, that is to say, to American peculiarities. Mr. Galetzki says:—

For the better understanding of the Buddhist activity conducted from Japan it may be observed that the propaganda in America is carried on by the most influential Buddha school in Japan, the rationalist Shin school, to which more than half of all the schools in Japan at the present day belong.

The Shin school rejects all outward ceremonies and lays stress on the punctilious observance and fulfilment of all social and humanitarian duties and virtues—in other words, the fulfilment of all those demands which the Buddhist moral law makes on its lay adherents, . . . and everywhere seeks to permeate modern life with the Buddhist spirit.

It is, therefore, easy to understand why it is precisely this school that can claim such great success in America. The diplomatic skill of the Japanese is displayed in the unmistakable tendency to give a Buddhist significance to certain Christian notions, and now and then to present Buddhist truths in a Christian terminology. While the Asiatic Mahabodhi Society maintains an absolutely unsympathetic attitude towards Christianity, and will hear of no compromise, the American section adopts a far more conciliatory attitude. In the principles of the latter it is literally declared that 'the object of the foundation is to promote a sympathetic exchange of ideas between Buddhists and Christians.' 'The society desires a better mutual understanding between Christians and Buddhists, and by facilities being offered to Eastern Buddhists to study in Western universities wishes to transplant the advantages of modern science and the doctrines of Christianity into their native land.'

'The International Young Men's Buddhist Association,' having its headquarters in Tokio, recently sent forth a rousing appeal for militant missionary work all the world over:—

In an age when the more thoughtful portion of mankind has become weary of those evils which accompany a purely material civilisation, many are turning their gaze towards Buddhism as the most intelligent, philosophical and cosmopolitan religion which our twentieth century has inherited from previous ages, a religion which satisfies in the most perfect manner the spiritual cravings of a progressive humanity. In view of the present circumstances of the times we young Buddhists of Japan are animated with the profound desire of spreading the gospel of Buddha among all races and of imprinting the truth of his doctrines on the spirit of all the nations of the earth. The majority of Buddhist races are in a dormant state of helpless inaction and carried away by the glamour of superstition. The imperial island empire in the distant East regards it as its task to awaken the sleeping continent of Asia and is zealously striving to carry out its self-imposed mission. Therefore its Buddhist inhabitants must not be indolent. It is their duty to find their task in becoming the spiritual awakeners of the races of Asia and in simultaneously sowing the truth of Buddha far and wide over the earth.

Brothers and sisters ! wherever ye dwell, in Asia, America or other portions of the earth, come and prepare yourselves to join us ! Let us go hand in hand towards the consummation of our glorious hope !

After this, it is not surprising to hear that a Chinese paper drew attention to the necessity of sending Buddhist missionaries to London : but it may surprise some to be told that they have been here—not, however, from China or Japan. It is India that has, thus far, taken poor Pagan London in hand.

'Student' in 'The Century Path' (San Diego) writes with fine intelligence about Sympathy, which he says is more than an emotion, and which he takes to mean 'an actual perception of our inward homogeneity, rapport, continuity, with all beings.' 'All beings,' be it noted ; and all things. It is in truth a personal quality of fineness of receptivity and response.

Sympathy, he holds, is immensely more subtle and potent than most of us imagine. It is, in a sense, creative, by way of response. He says :—

Treat an animal like a machine and you will get a machine ; and might as well sell it and buy an iron one, which is more economical. But treat an animal as an intelligent soul, working its humble way up through the orders, and you will open out its nature as a green plant buds into flowers when it is watered. Many lovers of animals have found this out ; but there is much more to be found out. Even crops respond to intelligent sympathetic treatment, and probably half the effects of the new notions of growing them are really due to the human touch imparted by the tiller's thoughtful care. Nay, more ; with a sympathetic, reverential touch we may even learn to mould metals and minerals to new uses and re-discover secrets of ancient science ; for not even wood and stone are dead materials ; they are organised and sensitive, and even science is coming to recognise this. The one life that beats in our bosom pervades them too. Engineer on your pet engine, mechanic with your favourite tool, writer with a pen that you will not lend—you are no cranks. You have but mastered a little of the magic power of sympathy, by which Orpheus led trees and stones, the power that can evoke a response from 'dead matter'—matter that we have tried to kill. And who knows but, when we shall have acquired more of this magic power, we may find ways of getting along without doing so much killing ?

It is quite possible that there is a touch of over-emphasis in this ; but that will do no harm. All the harm is done by stolid isolation and the hard enclosure of the self within itself.

On another page, this same refined writer says of ancient Sparta and Spartan Art :—

We have been wont, from our histories, to regard Sparta as a handful of rude warriors who only succeeded in holding their own against their neighbours by creating an exceedingly warlike and ascetic mode of life. Previously to this, they were simply a wandering tribe. The Greeks themselves have left us stories of a more ancient renown ; but these stories are opined by the learned and clerical gentlemen who write histories to have been invented by the Greeks afterwards in order to give themselves a creditable history. It is, perhaps, natural that historians who are engaged in works of creative imagination themselves should suspect other people of the same thing ; and it is comprehensible that finding themselves unable to appreciate the motives and sentiments assigned by the ancients themselves, they should supply the deficiency by assigning motives out of the stock with which modern life has made them familiar.

But truth is noted for longevity and the hand of time never fails to discriminate the genuine from the false. We read that recent excavations in Sparta have established the fact that Spartan art was in its zenith in the 8th and 7th centuries B.C., and that probably militarism caused its decay.

MR. S. M. MITRA, M.R.A.S., the Yoga philosopher, lectured on 'Psychic Contagion' on the 18th inst., in the rooms of the 'American Register,' 32, Piccadilly-circus, and will again lecture there on October 2nd, on 'Our Mental Home.' Free cards of admission can be had from Mr. Mitra at 47, Warrington-crescent, Maida Vale.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL EAST, S.W.,

ON THURSDAY, OCTOBER 7TH, AT 7 P.M.

At which CLAIRVOYANT DESCRIPTIONS of spirit people present will be given by Miss S. McCreadie and Mr. A. V. Peters.

Music, Social Intercourse, and Refreshments during the Evening.

Members and Associates may have tickets for themselves and their friends on payment of the nominal charge of one shilling each : other visitors two shillings each.

To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than Saturday, October 2nd, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings :—

Oct. 21.—MRS. ANNIE BESANT, on 'Our Relations with Three Worlds.'

Nov. 4.—MADAME ALICE LE PLONGEON, on 'Dr. Le Plongeon's Discoveries concerning the Mayas and Egyptians and Atlantis.' (With Lantern Illustrations.)

Nov. 18.—MR. J. J. MORSE, under spirit control, will reply to Written Questions from the Audience.

Dec. 2.—MR. L. STANLEY JAST, on 'The Place and Purpose of Ritual in the Spiritual Life.'

Dec. 16.—MR. E. WAKE COOK, on 'The Purpose of Existence.'

At the meetings which will be held early in 1910, Addresses will be delivered by the Rev. T. Rhondda Williams, Mrs. C. Despard, Mr. J. W. Boulding, Mr. Angus McArthur, Lady Mosley, Mr. George Young, Mr. E. E. Fournier d'Albe, the Rev. J. Page Hopps, and Miss E. Katharine Bates, of which full particulars will be given in due course.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.,
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE AND PSYCHOMETRY.—On TUESDAY, September 28th, Mr. David A. Leisk, the Scotch-Californian medium, will give illustrations of Clairvoyance and Psychometry, 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. On Tuesday, October 12th, Mr. A. V. Peters.

MEDIUMISTIC DEVELOPMENT.—On Thursdays, October 21st, November 4th and 18th, and December 2nd and 16th, at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only. On Thursday, October 14th, the psychic class will be opened by Mr. E. W. Wallis.

TALKS WITH A SPIRIT CONTROL.—On Friday afternoons, commencing October 15th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions 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 inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality and influence.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d. ; course of three, 15s.

MEMBERS have the privilege of introducing one friend to the Friday meeting without payment.

In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1910.

MAN: HIS ORIGIN AND DESTINY, ACCORDING TO 'THE HARMONIAL PHILOSOPHY.'

BY MARGARET VERE FARRINGTON.

... 'Materially, man is the perfection of matter, the flower of creation, the lord over all animated things. Spiritually, he is the perfection of motion, or of the first great moving Principle of the Universe. He is the Wisdom of Love.'—'NATURE'S DIVINE REVELATIONS,' pp. 602, 604.

That a systematic order of higher truths is developed for mankind in the Harmonial Philosophy is one of its greatest attractions to earnest truth-seekers. It is claimed that by proving that Nature contains certain laws, principles, and compositions in all departments, we may arrive at an absolute knowledge of Nature's previous conditions and her future and transcending developments.

The unity of cause and effect, spirit and matter, in every kingdom and every development, has never been so fully established as by this philosophy, which interiorly solved the problem of universal relationships.*

To the external reasoner it is a devious journey from the present to the past: from the maturing of visible matter to the infancy of formation. The mind that is unassisted by interior wisdom loses itself in a labyrinth of apparently heterogeneous developments, but clairvoyance enables its possessor to recognise the constitution of all organised forms, and by the light of its invisible life to travel backwards through the otherwise trackless paths of time, and spontaneously discover the history that has been obscured by the successive ages. The seer finds the vast ocean of unparticled matter, and observes the elementary atoms gather around a nucleus whose inherent motion develops revolutions and determines its orbit and axes, its rarity or density. Through the ever progressive agency of vitalic principle, he beholds the emanations of heat, light, and electricity, and the formation of the new compounds which are to give definite form to successive circles of suns, till in the process and progress of the universe, the planets shall attain the equilibrium and maturity which will be favourable for the development of the endless chain of 'types' in organic and inorganic substances, the links in one system of cause and effect, until the grand end shall be accomplished in the unfolding of the human spirit. Dr. Davis says:—

† The human spiritual principle is eternally individualised through the instrumentality of innumerable suns and planets, and also through the regular progressive development of minerals, vegetables, and animals; all of which man represents and embraces in the energy, strength, symmetry, and structural beauty of his form, organs, and functions. The great mechanism of the universe is, therefore, adapted to the accomplishment of this glorious ultimate, and the myriads of suns and planets that inhabit the realms of boundless infinitude are subordinate in position and importance to the production and eternalisation of the human soul.

‡ According to the unchangeable working of divine law Nature arrived at a period when minerals were unfolded, at another when the vegetables burst forth, at another when animals were developed, and yet at another period when all conditions, elements, and essences conspired to the organisation of man. By a focal concentration of all essences, elements, and substances, under the most perfect conditions and influences which exist in Nature, man was developed.§

Although minerals, vegetables and animals lose their

identity in man, by the commingling of their living forces (as age after age they merged and unfolded new kingdoms), yet man never loses his identity in subordinate forms. Thus all forms are parts of him, consequently there is nothing new or strange outside man.

The whole use of Nature is to shape the spirit's body, or soul, by means of the physical organisation, and with the soul's formation the principle of organisation is exhausted. But the principles of mind are varied and endlessly perfected in the eternal operation of the immutable laws of association, progression, and development.

It is not possible for any organisation to be better or higher than the human, for man's constitution contains the ultimate of all organic nature. This explains our affinities for everything in the open world about us—our interior aspirations toward the source where spring all perfected principles and spirituality itself.

'The duality of man's physical constitution is traceable to the existence of a spiritual constitution. . . but the body is the house in which the spirit is individualised—and born. The principles of progressive development show that the superior is unfolded from the inferior—the germ is the undeveloped plant.' The dual principles are perfected in man. (This is the divine attribute of reciprocity that incarnates itself in the beautiful, twofold anatomical and physical peculiarities of the human constitution.)

Positive and negative powers are uniformly manifested in the physical economy, and express themselves in the external and internal functions of body and soul. The corporeal organisation gathers all the imponderables from the material substances, extracts the divine element, elaborates and refines this animating essence, dispenses it to the appropriate parts of the system, until, according to the progressive planes of manifestation, it in turn becomes the indestructible organisation which is destined to enter the spiritual country when its mission in the rudimental sphere has been accomplished. The body does not make this essence of spirit, for 'that is detached from the deific ocean of spirit previous to the birth of the child'; but the physical organism gives permanent form to the soul, which is the body of spirit.

'The spirit itself is *inmost* and intimately allied to the perfect and supreme.' The body of the spirit (the soul, or 'spiritual body') is material, yet it is unlike visible matter—it is unparticled, of the last degree of refinement, corresponding to the physical bone, and nerve, and muscle, and blood, and brain, which have been elaborating and yielding up to this spiritual formation the best and purest essences from all the nutritive and mental elements of visible Nature.

This spiritual body is beautiful in all its functions. It accumulates and unfolds. It is the central magnet which preserves individuality. It gathers to itself the thoughts, the loves, the motives that characterise the dweller of the natural world, and human souls will accumulate spiritual substance in harmony with individual aspirations.

All men begin with the same principles of existence, all are equal in the qualities of the germinal essence, but there is not the same quantity or amount of spiritual materiality in all persons. 'All persons do not inherit the same amount of spiritual property,' hence some natures are large and opulent, while others are born into unfortunate organisations, a set of circumstances traceable to heredity, conditions, and education.

But though man is born into his physiology, his phrenology, his society, his geography, his climate, into the various shaping and moulding influences of this world—yet they do not make the man! Spirit is in the centre! Man is capable of knowing the difference between himself and his circumstances! 'Fix your nature in its true orbit': become allied to principles, study the homogeneous tendencies of the soul: acquire wisdom as to the spiritual nature. It has been shown that the essence of the soul is love; that the neutral faculty is will, and that the governing power is wisdom.

Love and wisdom (the life of the soul) contain elements and attributes which environ the individual, and upon the recognition of which depends the individual cultivation—

* On November 24th, 1859—fourteen years after A. J. Davis' lectures on 'Nature's Divine Revelations' were given—Darwin's 'Origin of the Species' was published. In a letter to Asa Gray he says: 'I feel most deeply that the whole question of creation is too profound for the human intellect.'

In 1855 Wallace had come to the conclusion that the species were an evolution from a common source.

'Man's Place in Nature,' by Huxley, was published in 1877.

Tyndall's scientific books were not issued until after 1860.

Herbert Spencer's 'Facts of Organic Evolution,' 1887.

The Harmonial Philosophy teaches that the human race was started in the perfected spermatozoa of the highest animals, but not that the structures of the highest animals were modified and promoted to the form of man.

† 'Great Harmonia,' Vol. II., p. 304.

‡ 'Great Harmonia,' Vol. I., p. 19.

§ How these particles of life and matter in each kingdom develop, ascend, converge, and unite, and form new orders, is fully explained in 'Nature's Divine Revelations,' pp. 291-323.

regardless of the fact that he does not contain unqualified freedom.*

Through these *love* principles the soul is endowed with manifold sympathies and attractions. Each principle has its own law, its own needs, its own manifestation. When these are unfolded and developed harmoniously 'they move and blend in unbroken waves of progression, guided always by the highest attribute of the omnipotent faculties of the spirit, which is wisdom.'†

These principles of love and wisdom reveal the structure of the human spirit. In the sphere of love are the elements of self-love, conjugal love, parental love, fraternal love, filial love, and universal love. In the wisdom sphere, or the governing principles of these six loves, are their six manifestations: use, justice, power, beauty, aspiration, and harmony.

Obedience to these divinely originated commandments‡ results in the best and highest expression of the fulness of life and the attainment of the stature of a perfect man. All infringements upon these ennobling qualities of soul, all unequal development, results in corresponding mis-adaptation, deformity, injustice, and inharmony of the individual in his personal, social and governmental relationships.

Wisdom cannot unfold in a badly organised, wrongly situated, and mis-educated individual, for he will develop corresponding influences and situations, which will flow outward in all directions. 'The inequalities of the individual are reflected upon the family circle; and the social irregularities are impressed upon the national circle.' It is undeniable that the prevalence of passion forces over the attributes of wisdom, the disregard of individuals toward the rights and liberties of others, the antagonistic state of trades and professions, the theological assumptions, supernaturalism and machinery of error, have all retarded the spirit of truth, and the natural (or divine) development of the soul toward its full identification with pure principles. These inequalities and imperfections, however, tend towards correction and harmonisation. To this liberation of the inherent elements of the soul, the Harmonial Philosophy ever addresses itself. It calls upon men to redeem themselves through wisdom—or loving justice! It points to the road to the kingdom of heaven through the development of the twelve impersonal principles that constitute the life of the soul. It recognises the unvarying law of primates first, and then ultimates; or crude conditions that must progress step by step to higher expressions. It not only traces the material development from chaos to order, but finds the soul in 'Egypt's darkness' and accompanies it through savageism, patriarchalism, theocracy, monarchy, republicanism, democracy to the Promised Land of liberty, which leads to the Garden of Eden—Harmony!

(To be continued.)

'REASON' for August states: 'Last autumn we arranged for a series of psychometric readings to be given to subscribers of "Reason" who complied with certain conditions. Among those sending in questions and articles was Mrs. Sara E. D. Post, of Dunnville, Ontario, who was anxious to find out the whereabouts of a lost mortgage. The answer from Miss Jeurgensen (the psychometrist) reached Mrs. Post in due time and contained the information that the mortgage was in her lawyer's safe slipped inside another paper. Mrs. Post writes under recent date: "My object in writing is to acknowledge the exact truth of your reply, to my late inquiry as to the whereabouts of my 'lost' mortgage. I found it precisely as you 'saw' it, 'among other legal papers' at my lawyer's, in his safe 'slipped inside another paper.'"

* See 'Great Harmonia,' Vol. II., p. 135. Lecture VI., 'The Spirit and its Circumstances,' Vol. III., p. 70. Vol. IV., p. 72. 'Penetralia,' p. 399.

† All the signs of intelligence and instinct in the ante-human world are folded up and interlaced in the *cerebellum*. This represents the animal world, so far as instincts, attractions, and repulsions can be embodied in our structure. The *cerebrum* is the *positive* hemisphere of the human brain. Nature has perfected this double structure in man, and united it by the mental *arch*, which is the keystone of *impersonal* principles and elevates man above the animal creation. This completes the *golden tie* between the two hemispheres of the brain, making an indissoluble unit, which fixes man's immortality.

‡ See 'Penetralia,' pp. 49-69.

A PREACHER JUSTIFIES SPIRITUALISTS.

Some forty or fifty years ago our venerable friend, Dr. J. M. Peebles, expressed his belief that Spiritualism would be the religion of the year nineteen hundred. He was a little too optimistic, but at the present rate of progress it will not be many years before the actuality of spirit communion is generally accepted and cited as evidence of a future life by up-to-date preachers. In last week's 'LIGHT' we reproduced from the Chicago 'Inter-Ocean' (for which paper, by the way, we are indebted to Dr. Peebles) the account of how Bishop Fallows has startled Chicago by advocating Spiritualism, 'with the fake left out,' under the title of 'Immortalism,' and now, according to a report in 'The Truthseeker,' reproduced in 'The Progressive Thinker,' the Rev. John Emerson Roberts, of Kansas City, in a sermon on 'The Eternal Mystery,' frankly admits that he knows nothing about a life beyond, and that if he could find in the past or in the present a resurrection of someone from the dead that was satisfactory to him he would be more than glad, but he is one of those 'who simply cling to the old-fashioned hope without being able to prove it, or justify it to himself, or to anyone else.' He congratulates those who can believe without evidence and looks with great approval and sanction upon anything that tends to bless and strengthen the hopes, emotions, and belief of the human mind, but, as regards the resurrection of Jesus from the tomb he says: 'My impression is, judging from my experience and observation, that the fact is reasonably regarded with at least a moderate degree of incredulity.' He then refers to the people 'who seek evidence and base their hope on such as they find,' who are called Spiritualists, and says:—

They are the only people in the world who go about the question in a rational way. They seek evidence for their belief. They seek to prove what they believe, not founding their belief upon faith alone; and they seek to prove it in the only way it ever can be proved. We can never reason out a rational and satisfactory theory of immortality. We never can prove it by college or lecture or argument. It can only be proved as the early Christians tried to prove it, by the return of some one from the dead, who shall come back to demonstrate that man does live again. So I can see no reason to decry the Spiritualists. I know there is much of fraud and deception, I know too that many prey upon the suffering and sorrows of men and women in their hours of darkness and distress, and yet Spiritualist seekers adduce evidence as far as they can, and the evidence they find is sufficient for them—not for us, but for them—and that is something.

Moreover, their assumption that the spirits do return is, in my judgment, a rational assumption. Assuming that there are spirits, assuming that they do exist after we put the body down, where should a man go? The old idea has been that he was conveyed at once by attending angels away to some foreign place called heaven, or to some other place called by a different name. But why should a man, simply because he dies—why should he migrate? I say it without any disrespect to any of the dead. But if I were dead, as far as I know, the whole universe has no world so attractive for me as this round, substantial globe. I would rather be with those I love and those who love me than with any angels or spirits. I would rather be with my own folks than with the apostles. I would rather be with my children than with Jesus Christ. And I have not the slightest interest in making any search to find God. I might not understand His infinite intelligence, and all His power and mastery, His providence and His laws. I find here about us in Nature more than I am able to comprehend. Why then, if the dead live again, should they not return, and why should they not give some sign, some token, that they do live again? They never do to me; they never have in my experience, and I have sought long and longingly, with the bitterness of despair and the passion of hope, and sought all in vain. But others think they see and hear and find, and because they see and there is nothing for my eyes, where they hear there is to my ear only silence, is no argument that they do not hear and that they do not see. So I say to you that the sincerely liberal man is the man who does not decry the efforts of the Spiritualists, or the faith of the Christian, or the trust of the Pagan, or any religion in all of our human world, because some in each one finds some strength, some consolation, and in the darkness of his night of grief it sets a star. And I confess to a spirit of envy of the faith of the Spiritualist. I think I would have it if I

could. The reason, perhaps, we do not have it is because we are not fitted for it.

If there is such a thing as life beyond, it is not a matter of dogma or a matter of creed. It is a fact in Nature, and one destiny awaits us all. If we are to live again, it is because that is a part of the purpose and the plan of the great mother, Nature; and it seems to me more and more as the years go by that the world and life have been misunderstood when viewed simply from the material standpoint. We must accept facts, they make the world what it is: we are not responsible for them. One of the facts of our human life is the dream of immortality. We are not responsible for it. We do not have to account for it. It is here. Great Nature took upon herself some great and solemn obligations when she planted it here.

If this life ends all, then Nature is the infinite deceiver, the colossal liar. She has made promises to man's ear and broken them to his heart. For my part I cannot believe it. I contend myself that the great power which brought us into this world is able to take us out and lead us on. I think the mystery of life is not so great as the mystery of the union between the spirit and the flesh. I will hold to the old-fashioned hope of immortality. I believe in the dignity of human life, in the divinity of men, women and children. Part are they of Nature's intelligence, part of her purpose and her plan, part of her promise and her power, and though I do not know it to be a fact and cannot prove it, yet I will trust that when the world is old and the sun is cold and the infinite future is unrolled, man shall yet continue conscious, intelligent, aspiring, deathless, having life and having it more abundantly.

CONVINCING SPIRIT MESSAGES.

Dr. C. Prun Stringfield, who warmly supports Bishop Fallows, says, in the Chicago 'Inter-Ocean,' that some years ago he was professionally attending Charlie Fish, who at one time was the greatest bare-back rider ever known, and was in Barnum's circus when it toured the world. The Czar of Russia was so delighted with Fish's riding that he gave him the pick of his horses. Fish chose a beautiful black stallion for which Barnum later vainly offered him over a thousand pounds. Fish, however, seriously injured his back and left the show. His horse died and he lacked funds to secure the proper treatment for his back. When Dr. Stringfield called to see him he was in bed, in miserable lodgings in Chicago, sick with what was to be his last illness, although the doctor did not know it at the time. At the same time Dr. Stringfield was the family physician to a German carriage maker whose wife was a medium, and he was often invited to attend her sances, but he invariably declined. One day the medium sent him word that she had an important communication to give him, and on his going to her house she said:—

Doctor, you are now attending a man who is very sick. I cannot tell his name, but he was a circus rider and a famous man. He once appeared before a king, and the king gave him a beautiful horse. It seems to me the horse was black and that he died before your patient had owned him long.

Now this man is sick and he is going to die. I have seen his brother, who has been dead many years, and he has told me that he soon will see his brother.

In less than a week, says Dr. Stringfield:—

Fish had gone to join his brother in the spirit land. This woman could not have known I was attending him, as I had told no one. She was ignorant and uneducated. I doubt if she ever heard of Barnum and his circus, and she could hardly have known of Fish and his beautiful black stallion. I am convinced she did have a message from his brother telling her just what she told me.

Another experience reported by Dr. Stringfield is as follows. His college chum was wealthy and took his course in medicine to pass away the time for three years; soon afterwards his father died and he went into his father's business, in which he was successful. Continuing, the Doctor says:—

One night I attended a Spiritualist séance and was somewhat surprised when the medium asked if Dr. Stringfield was present. I told her I was Dr. Stringfield, and she said she had a message for me from a certain man. She named the father of my chum.

The message concerned an important business deal in which my former chum was about to engage. The spirit of his father gave me some important advice and asked me to communicate it to his son. I never did so, however, as the young man did not believe in Spiritualism or spirit communications, and I knew he would have laughed at the advice.

But here is the point: The medium did not know me, nor did she know my former chum nor his business. I am satisfied that the father of my friend really appeared to her with the message for me, and I later learned that my friend really did carry out the deal his father had mentioned.

A GHOST, BUT 'NOT A GHOST.'

Sir George Sitwell, who some years ago figured notably as a so-called 'exposer' of a medium, and has since been a confirmed sceptic on psychic subjects, writes to the 'Daily Mail' that he has excellent evidence that a ghost has been seen in his house—or rather, two ghosts. He explains them, however, as 'reversed impressions of something seen in the past, and now projected from an overtired and an excited brain,' as proved by 'the curious gliding movement, the absence of shadow, the absolute stillness of the figures, which moved neither hand nor head, and hardly seemed to breathe.' Sir George Sitwell 'solves the ghost problem' quite to his own satisfaction by saying 'Ghosts are sometimes met with, but they are not ghosts.'

These particular ghosts were seen by Lady Ida Sitwell and a guest, Miss R. Lady Ida, who had been at a ball the night before, and had only reached home that afternoon, was resting on a sofa after dinner, when 'she saw in the passage outside the figure of a woman, apparently a servant, with grey hair and white cap, the upper part of the dress blue, the skirt dark. The arms were at full length and the hands clasped. This figure moved with a very slow, furtive, gliding motion, as if wishing to escape notice, straight towards the head of the old staircase, removed twenty years ago.' At Lady Ida's request several persons went out to see who it was, but no one could be found in the hall or adjoining passages. They searched upstairs, and as they were coming down, Miss R. exclaimed, 'I do believe that's the ghost.' In the full light of the archway below, within twenty feet of her, she saw 'the figure of a lady with dark hair and dress, lost in painful thought and oblivious of everything about her. The dress was fuller than the modern fashion, and the figure, though opaque, cast no shadow. It moved with a curious gliding motion into the darkness and melted away at or within a yard of the spot where a doorway, now walled up, led from the staircase to the hall.' The staircase had been made in the space formerly occupied by a room known as the Ghost Room.

Lady Ida Sitwell, on being interviewed by a 'Daily Mail' representative, gave the following account of her experience:—

I saw the figure with such distinctness that I had no doubt at all that I was looking at a real person, while at the same time, although seated in a well-lighted room and chatting with friends, I was conscious of an uneasy creepy feeling.

I tried to see the features, but I could not. Even before I called out my friends noticed that I appeared to be following something with my eyes. The light in the passage was good, and I could see so well that I could distinguish the exact shade of blue of the dress. The figure was that of a woman of between fifty and sixty years of age, and her grey hair was done up into a 'bun' under an old-fashioned cap. I have never seen a ghost before, nor had I been thinking about ghosts.

Sir George Sitwell, as will be seen, ascribes the impression of seeing a ghost to the fatigued or excited condition of the subject. But neither fatigue nor excitement can create such sensations as are here described. Fatigue may dull the alertness of the physical senses, and excitement may bring the inward senses more strongly into play; in either case the psychic perceptions will overcome the repressive influence of the sense-consciousness, and render visible what would normally be unseen. We have no right to assert that there was no external cause for these visions, and it is more reasonable to suppose that a spirit form, 'seen' by the natural clairvoyance of the spiritual portion of the percipient, was able to emerge as a conscious perception and was referred to the usual channels for such perception, the eyes, as organs of normal vision. Otherwise we must suppose that the apparition was partly materialised, but as each figure was only seen by one lady, this can scarcely have been the case.

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SPIRITUALISM AND LAW.

An Address, given by Mr. A. M. Griffen, LL.B., at Chicago, and printed in 'The Progressive Thinker,' discusses the relation of Spiritualism to Law on somewhat novel lines; the conclusion being reached that, in Spiritualism, Law finds or will find at once its full justification and real consecration, although, at the start, Law is simply the outcome of reason based on experience.

Mr. Griffen clears the ground admirably in his opening statement:—

The great system of laws under which we live to-day is the outgrowth of human experience in organised communities, states and nations. Like everything else, law has been built up by processes akin to the processes of Nature, by evolutionary transformations and changes incident to the ever-changing states and conditions of mankind.

It is the province of law to deal only with substantial rights and wrongs, and to keep itself within the domain of the actual, the tangible, the real.

It is a commonplace to say it, but, to millions of persons, it is still necessary to argue for the sanctity of Law as the basis of Society. 'Of Law,' we say, not of laws. Particular laws may be bad, and worse than bad, unjust and tyrannical, in which case, resistance is not only right but a duty: but Law, as conveying the ideas of order, mutual consideration and protection, justice, personal rights and social duties, is beyond all question essential for a civilised community, and is the natural and inevitable outcome of experience which is the schoolmaster and drill-sergeant to bring us to Law, by the teachings and the discipline of suffering as the result of self-will.

Mr. Griffen puts it with commendable simplicity:—

It has been said that law is the perfection of human reason. This, referring to those fundamental principles of abstract justice designed in the scheme of the law to govern the conduct of men in their relations one with another, is quite true; but how far short men are of realising those principles in their every-day associated lives, the numerous and constant struggles in courts of justice amply attest. Until men themselves become perfect it would perhaps be too much to expect that they should be able to recognise fundamental principles and live perfect and just lives in accordance therewith.

It is just here that we get the hint of the possible relation of Spiritualism to Law. Experience shows that human nature wants some inducement beyond an abstract principle, or even beyond a concrete police constable: and originally it was so. The savage blended his Law and his 'Superstition,' as he does to this day. Even the much discussed 'Theocracy' of the ancient Hebrews, when

rationally considered outside the sphere of special revelations, is seen to belong to the category of human systems of government, though believed to be divine, by reason of sanctities supposed to reside in the priestly or other legislators.

In modern days, the two spheres of Religion and Law have drifted apart, and have but little to say to one another. Religion has set forth the claims of morality, more or less satisfactorily; and Law has, rather grudgingly, retained in its oath the recognition of God; but, apart from that, as Mr. Griffen says:—

Gradually the two systems, the religious or ecclesiastical government, and the secular or civil government became separated, until to-day in the United States we have as near as may be a complete separation of Church and State. Under this form of government every man is left free to choose his own religion, his own form and manner of worship, or to leave all religion and all forms of worship alone, so long as he does not infringe the freedom and rights of his neighbour, disturb the public peace, derange public morals, or endanger the public safety. The law does not undertake to decide what is true and what is false in religion, or whether or not any man is at fault because he claims adherence to this or to that form of religion or to no religion at all. It leaves all that for the individual to adjust for himself, and it protects him in the right to choose or not to choose between religions as he may see fit. There is no such maxim known to the law as 'Believe or be damned.' . . . The law covers the whole domain of ethics, or morality, so far as affecting the tangible world and the lives and conduct of men in aggregated association, and it asks no favours or privileges from religion with respect to its regulation thereof. Its maxims are founded upon fundamental conceptions derived from human experience and human insight, and those maxims are as broad, as just and equitable as any to be found in the domain of religion.

Mr. Griffen reminds us of the claim often made, that without Religion there would be no morality. He doubts it, and inclines to the belief that the reverse is more likely to be true—that Law is the foundation of morality: Law, that is to say, which is the community's collective conception of morals, growing out of the experience of mankind and forming the basis of the very structure of Society.

But, at this stage of the argument, Spiritualism is introduced, apparently carrying us back to the old connection between Religion and Law, but on an entirely different basis, and for the purpose of showing that Spiritualism has not only something to teach Law but something that might vitalise Law with new motives and sanctities. Man, in fact, has a spiritual nature, and has affinities with a spiritual order which still, for the most part, remains to be understood, especially in relation to religion. Religion and Law have drifted apart, but Spiritualism and Law will come together, and make a new world of it. Mr. Griffen, indeed, holds that Spiritualism *is* Religion, rightly understood. He says:—

To me religion is the living of a life in accordance with my highest ideals; a recognition that all truth is sacred; that mankind is a universal brotherhood in spirit and in truth, and that I as an individual owe such duty to that brotherhood collectively and individually that my endeavours should be for its highest interests and best welfare; . . . fundamentally, that the purpose of my life is the attainment of knowledge, that I may the more fully exemplify the moral law and render the greatest service to the brotherhood to which I belong.

It is precisely this that Spiritualism teaches, because it supplies the basis for a higher, a better, and a truer moral code or system of ethics, since it broadens and deepens men's views of life and destiny.

Mr. Griffen argues for this in a passage which we all the more gladly quote because it affirms a view of the philosophy of Spiritualism which we have all along been anxious to make prominent:—

Spiritual philosophy reveals the eternal aspect of man's nature and life and shows to him that the true object and

purpose of his being is a fitness for universal relationship, and not merely his own individual comfort and satisfaction. Hence, under the influence of this philosophy a more just and exact moral code, founded upon universal principles, is destined to be established in the minds of men, and from that superior moral code ways and means through the civil law of the land are to be found by which those problems affecting the rights of individuals, of classes and of nations, which have vexed mankind so long, will be solved and settled in the interests and for the good of all, instead of, as now, most generally for the selfish good of the few and to the injury of the many.

Law will harmonise with religion, the religion of Spiritualism, because that religion will be within the domain of the actual and the real, and it will so shape and mould the lives and characters of all men that its moral code will be the moral code of the law, and it will be one which shall secure to all regardless of race, colour, sex, property, or previous condition of servitude, equal rights and privileges before the law, in government, in politics, in industry, and in all the relations of life. The criminal and the outcast will be dealt with not so much as malefactors deserving of extinction, as weak, sick, deformed, crippled and undeveloped, while the stumbling blocks and occasions of sin and crime will be removed so that the criminal shall not first be made such by society and then afterwards be punished by society for having been made criminal by it.

For our own part, we hold that we have here the very highest practical use of Spiritualism. We shall never undervalue its use as giving us proof of life beyond the veil, but, after all, its revealing of the immense truth of human solidarity is its chief gift; the treasure hid in the field for the sake of which a man might well sell all that he hath.

PSYCHIC PHENOMENA AND ORTHODOXY.

The opening pages of Miss Bates' new book* suggest to us nothing so much as a friendly chat with a circle of acquaintances, and especially with members of the Church of England, who wish to remain as orthodox as they can, while yet taking cognisance of the latest discoveries of science, and the enlarged view of the constitution of the universe which they necessarily suggest. For the difficulties felt by the clergy, Miss Bates has a particularly tender sympathy, knowing from personal experience how embarrassing may be their mental situation, and how hard it often is for them 'to square their honestly held creed with their intellectual development.' Some she has found who forced themselves 'to remain perfectly satisfied with a narrow creed' which their 'intellect and scientific knowledge alike rejected.' She describes such a man as critical of his creed but never consciously disloyal to it, and continues (p. 30):—

The upshot is this: Evolution of the reasoning faculties cannot be stemmed by any broom yet manufactured in the Partington factory. These reasoning faculties may sometimes be found combined with the most narrow religious beliefs—that is often a question of circumstance or heredity. Some souls are of such a type, or rather have arrived at such a point of growth, that it is impossible for them to endure mental coercion. They break the bars of the cage at any cost. Others have not arrived at this point and are therefore content with the comforts of the cage, so long as they are able to make little excursions from it at times. Then they fly back to it as a refuge from the cold blasts outside.

Therefore the fact that large numbers of clergymen are working, and apparently are content to work, within the limitations of a specially cramping form of creed, is really no proof that they are mentally as well as outwardly imprisoned by their creed. It all depends upon their special point of intellectual development, and this is not by any means always indicated by their special form of belief.

Having inspected the birds in her cage, and fed them with a few grains of comfort and hope, reminding them that Jesus drew his lessons from Nature rather than from books or records, Miss Bates proceeds to review the bolder flights in the open, and especially refers to the fact that 'the last seven or eight

years have witnessed an enormous increase both in the amount of available evidence as to hitherto unstudied powers of the human race, and (what is still more significant) in the amount of interest shown in these researches by scientific men.' This changed attitude on the part of leaders of thought has naturally had its effect on the tone of the Press. The 'cheap sneers and silly jokes,' and the 'contemptuous, superior tone of only a few years ago' are now abandoned, and 'it is no longer considered "smart," but simply stupid, to attempt to win the cheap laugh of the ignorance of an earlier day.' The chief difficulty, as in the case of physical science, is to reconcile the new vistas of infinitely extended spheres of natural law and activity with the old conceptions based on a too limited view of the nature and consequences of a progressive revelation of truth to mankind.

Coming to the detailed teachings received through psychics concerning the condition and occupations of those who have passed into another sphere, Miss Bates refers to the 'extended and well-nigh creative power' of concentrated thought in moulding surroundings in the Beyond, and advises that this power be learnt even during this life, saying (p. 55):—

Concentration is one of the most difficult things for most of us to achieve. It needs much practice and patience, but it is good mental discipline here, and may prove of the greatest importance hereafter. The difference between arriving in the next sphere with some small power of concentration instead of arriving there, as so many must do, with their thinking untrained and chaotic process, may well prove to be as the difference between travelling on the Continent with some knowledge of the languages, and arriving there in helpless confusion and dependent upon the first good-natured stranger who will take pity upon our incapacity and ignorance.

Miss Bates makes short work of the theory of diabolic agency: 'those who should have been the first to open our eyes and bid us take heed to these things,' she says, 'have been the ones to try and screen us from the dawn of a better day, by telling us it all comes from the devil being let loose upon the world, and that we must resist him tooth and nail.' Science, she is sure, 'is not going to be frightened out of the evolutionary path by any such cry of "wolf," or rather of "roaring lions,"' and as no intelligent and unprejudiced man has investigated without eventually admitting the facts (however he has interpreted them), we are within measurable distance of the acceptance of these facts by science. Then Miss Bates asks: 'Are our spiritual pastors and masters content to lag behind as usual, until they are forced to step along by pressure from the crowd behind them? Is that a dignified mode of progression?' We agree that it is not, but we think that those who refuse to step forward in time with the march will eventually be dragged along on all fours, or left behind as having hopelessly fallen out of the ranks.

The remainder of the book is devoted to an exposition of Spiritualism, or rather of various forms of psychic phenomena, but always as indicative of something higher than the manifestations themselves. The peace of mind obtained within churches where individuality of growth is sacrificed to uniformity of belief is contrasted with the spiritual communion which forms a sort of mystic freemasonry between those who have experienced it; and in their ranks there are no sectarian labels and no limits.

As to the dangers of Spiritualism, Miss Bates shows that all these proceed from the abuse, and not from the use, of the channels of communication with unseen entities. If evil influences surround our path, Spiritualism is not responsible for them; it may make us aware of them, but it will also reveal to us the help and protection afforded by spirit friends and helpers, and enable us to join forces with them in resisting those 'malignant entities' who are 'eager to discourage all efforts towards a fuller comprehension of God's truth.' Against the abuse of mediumistic powers Miss Bates repeats her warnings recently given before the London Spiritualist Alliance, and she also tries to remove some misconceptions with regard to spiritual laws of action and consequence. She makes a little incursion into the scientific domain by way of helping to construct what she calls 'the bridge of ether—the bridge between physical matter and force—between the

* 'Psychical Science and Christianity.' By E. KATHARINE BATES. T. Werner Laurie, Clifford's Inn, E.C. Price 6s.

visible and the invisible in the higher physics.' We shall not attempt to test the strength of Miss Bates' bridge (though we are told that scientists *must* step over it), but we are interested in learning that a spirit friend on the other side is working on this same point, and is also 'tunnelling' in the manner suggested by Sir Oliver Lodge's recent allegory.

Miss Bates' book will, as usual, go right to the hearts of her numerous friends, for it is a book written from a full and sympathetic mind, without undue reserve or affectation of any kind, and is enlivened by stories which, while they may 'point a moral' useful to many, certainly 'adorn the tale' and bring the writer's contentions home to the minds of her readers.

ART MAGIC.

Readers of such works as Eliphas Lévi's 'Dogme et Rituel de la haute Magie,' translated by Mr. Waite under the title 'Transcendental Magic,' will welcome a sumptuous new work just published by Kegan Paul, Trench, Trübner and Co., entitled 'The Key of Solomon the King,' translated by Mr. S. L. MacGregor Mathers from seven manuscripts preserved in the British Museum. The treatise itself purports to contain the instructions given by Solomon to his son Rehoboam, and the translator sees 'no reason to doubt the tradition,' for magical works were attributed to that king as early as the time of Josephus and in the 'Arabian Nights.' Still, this is rather far-off testimony, and from the use that is made of the planetary rulership of days and hours, we should expect this branch of occultism to be connected at its base with Chaldean astrology, with which its details precisely correspond, though the Hebrew names of angels and archangels are substituted for those of Babylonian deities.

The treatise gives most elaborate directions for exorcising spirits and conversing with them, for which purpose it was held necessary to prepare a magic circle, after scrupulous personal purifications; in the ceremonial various instruments were used, each of which had to be prepared at appropriate hours and with a superabundance of ritual. When the circle was prepared, it was to be entered by the master and his disciples, who then uttered aloud certain long conjurations, which, if the spirits did not appear, were followed by others, each more potent than the previous ones, until the exorcist saw 'the spirits come from every side, and even were they bound with chains of iron, and with fire, they could not refrain from coming to accomplish his will.'

The whole operation depended upon the knowledge and use of the pentacles, which were made of metal, parchment, or 'exorcised virgin paper,' inscribed with many intricate cabalistic signs; for each planet there were seven pentacles, each having a different power and purpose according to the nature of the benefit to be obtained. The Hebrew inscriptions given for use on these pentacles and other magical instruments had become much corrupted, and an important part of Count Macgregor's work has been to restore them to their original form—a labour of no slight difficulty.

With regard to the more reprehensible side of magical practices, the translator sounds a clear note of warning. He says:—

In editing this volume I have omitted one or two experiments partaking largely of black magic; I must further caution the practical worker against the use of blood, which verges dangerously on the evil path; the prayer, the pentacle, and the perfumes, rightly used, are sufficient. Let him who, in spite of the warnings of this volume, determines to work evil, be assured that evil will recoil on himself, and that he will be struck by the reflex current.

After all, this superabundance of ceremony belongs to a bygone age. There are other and better methods of concentrating thought and training the will than by the preparation and ritual use of all these paraphernalia, and the spirits, good, bad, and indifferent, are ready enough to come when suitable conditions are afforded and there is someone at hand whom they can impress with a sense of their presence.

JOTTINGS.

Referring to Bishop Fallows' declaration of his belief in spirit communications, the Chicago 'Inter-Ocean' says: 'With the ice thus broken by Bishop Fallows and the many famous men who have announced their convictions, is it not possible that the study of immortality may become widespread among the clergy? Many have, no doubt, already studied it thoroughly, but have been afraid to declare themselves through the ever-present fear that any departure from orthodoxy may be misconstrued and severely criticised. With their constant, almost daily, association with kindred topics, their researches should bring to light some of the most important information to be gained on the subject.'

Continuing, the 'Inter-Ocean' says: 'Perhaps the most exhaustive study of the subject of supernatural phenomena made in recent years was that of Fremont Rider, who has made public his conclusions in his book "Are the Dead Alive?" Rider went thoroughly into the subject in all its phases and paid particular attention to the frauds of pretended mediums, and after all his investigations he announced that he agreed with the conclusions of the S.P.R., viz., that the existence of spirits and the occurrence of telepathy are scientifically proved.'

In his last essay Emerson said: 'Man is to live hereafter. That the world is for his education is the only sane solution of the enigma. The planting of a desire indicates the gratification of that desire is in the constitution of the creature who feels it. The Creator keeps his word with us all. What I have seen teaches me to trust the Creator for all I have not seen. Will you, with vast pains and care, educate your children to produce a masterpiece and then shoot them down?' Evolution is evidence of involution, and education is both preparation and guarantee of continuity and fulfilment. But spirit-communication gives proof of personal survival and supplies the missing link of evidence of the going on of individual consciousness.

The Roman Catholic attack on Spiritualism, recently referred to in our columns by Miss Bates, may be due to the fact that the 'authorities' are anxious because of the loss of former members who have become Spiritualists: at any rate, if we may judge by Mr. Joseph McCabe's book, 'The Decay of the Church of Rome,' that seems to be a probable explanation of the priestly opposition to our work. Mr. McCabe, who was formerly a member of the Franciscan Order, may claim inside knowledge, and he quotes Catholic writers of repute in support of his contention that, after making generous allowances for complex factors, the Church of Rome, within the last seventy years, has lost about eighty millions of members—not that so many individuals have formally abandoned the Church, but that the Catholic population of the world is to that extent short by leakage of what it might have been expected to be had its members and their children all remained faithful: and this 'after making allowance for its converts.'

Further, Mr. McCabe estimates that quite one hundred and twenty millions of members, or nearly two-thirds of the whole number, are illiterate, and that in Southern Italy, Spain and Portugal, where the population is almost wholly Catholic, 70 per cent. are illiterate. No wonder Spiritualism, which stands for light and knowledge and progress and liberty, is opposed by the upholders of this system, in which, according to Mr. McCabe, the clergy are 'coerced by an ignorant despotism and harassed by the spies of a modern Inquisition.'

Those who use wireless telegraphy to explain the process of telepathy will do well to remember that, as Dr. Hyslop points out in the 'Journal of the American S.P.R.,' 'the only resemblance between telepathy and wireless telegraphy is the fact that both are conceived to represent a connection between two points separated from each other and without the connection of physical media. This is a purely negative resemblance and not one that is qualified to make the two intelligible in terms of each other. The usual assumption is that they resemble each other in the "communication" of ideas. But the fact is that in all telegraphic "communications," as well as normal human intercourse, there is no "communication" of ideas whatsoever. There is only the transmission of physical motion, interrupted in such a way as to be interpreted as a symbol. . . . Telepathic transmission has no foundation either in physics or psychics for making the process intelligible in terms of the known. Telepathy is nothing more nor less than a name for certain co-incidences as facts that cannot be referred to chance.'

The following interesting prediction is given for May next, in 'Old Moore's Almanack' (Roberts and Co.'s edition) for 1910: 'The extremely fascinating problem of Spiritualism will enjoy a prominent position on the programme. As is well known, many of our most learned and scientific men fully believe that it is quite possible to communicate with the departed, and further to materialise their spirits into bodily and tangible form. Photos have been taken of these forms, with every show of honesty and without fraud. The Prophet has little doubt that in the near future great strides will be made in regard to spiritualistic manifestations, which will once for all settle the vital question of a hereafter.' Let us hope so. The picture heading of the page represents a man engaged in divination, showing also a crystal globe, and another man pointing a hand camera at a fleeting form.

The Paris correspondent of 'The Daily News' recently stated that M. Jules Bois, writing in the 'Matin,' gave a description of the séances held by the late Victor Hugo, whose son, Charles, and sometimes Madame Hugo, were his mediums. He says: 'At any rate, the spirit-talk sometimes excited laughter, and was sometimes sublime and beautiful, both in poetical and philosophic form. Sully-Prudhomme and Paul Meurice agreed with M. Jules Bois in pronouncing some of the spirit answers equal to Victor Hugo's finest verse. The noblest denizens of ghostland hovered in crowds about the little round table, where they rapped out their answers to the questions put by Victor Hugo and his friends—questions and answers written down by the poet himself, and by Madame Vacquerie.'

At first, in 1853, Victor Hugo was indignant when the subject was broached to him by Madame de Girardin, but on one occasion 'the table spelled out the name "Leopoldine."'; and, says M. Bois, 'the reply caused an indescribable emotion. Madame Hugo wept, for Leopoldine was her daughter but lately dead. Victor Hugo's grief for the loss of the daughter he worshipped lasted his life long. Now Leopoldine's brother Charles was the medium. Was he trifling? M. Jules Bois, M. Meurice, and M. Vacquerie rejected the supposition, for they knew that Charles was incapable of making sport of his dead sister, and playing with the feelings of the parents whom he venerated. Charles, says M. Bois, could not have cheated, for at least on one occasion he gave an answer in a language he did not understand—English. A young English visitor at Hugo's house "called up" Byron's spirit. But Byron "refused to speak in French." He stuck to his English. Charles complained, but got at the Bard's spelling. Then Walter Scott was "called up." And the Wizard's reply spelled itself as follows:—

Vex not the bard, his lyre is broken,
His last song sung, his last word spoken.

"I don't understand a word of it," said Charles the medium, when the spelling was finished.' We commend this to the notice of our correspondent 'Subliminal' and all who rely upon 'the sub-conscious mind' theory.

Some recent proceedings in the Supreme Court of Illinois, reported at length in the 'Progressive Thinker,' are interesting in view of the case of May Bangs and of the frequent contention in our courts that the claim to see and describe spirits is *ipso facto* fraudulent. The city of Chicago had indicted a man under the terms of a city ordinance which enacted that any person holding public or private meetings or séances in the name of Spiritualism, or any other religious body or denomination, and practising or permitting fraud therein, shall be deemed guilty of a misdemeanour. The city prosecutor held that the mere practice of spirit mediumship was in itself fraud and deception; the Court, however, held that the ordinance was not intended to prohibit Spiritualism, and that the word fraud might apply to 'any other religious body,' thus referring to Spiritualism as a religion; while even the city prosecutor was moved to blurt out, 'You cannot call it a religion and a crafty science both.'

The following passage at arms is significant; Mr. Seligman appeared for the city, Mr. Morris for the defence. The Court said: 'Many people of weak minds attend séances, and it may be your opinion and mine that most people that do are of weak mind, yet we cannot say that this is the case, because many of the brightest minds are believers in Spiritualism of some kind, in some form.' Mr. Seligman: 'That does not matter. The fact is that it is because there are many people of weak minds drawn to it, and they are the ones to be protected.' The Court: 'That same test could be applied to all religion. You or I may think, with good

cause, that only weak-minded persons, or mostly weak-minded persons, would believe in certain religious doctrines.' Mr. Morris: 'Yes, and there are men who think that we are weak minded when we believe in the hereafter. One of the strongest minds that ever practised law in Illinois was a Spiritualist.'

The psychical and spiritual qualities of music, frequently referred to in our columns, are brought out in an article in the 'Musical Times,' describing the work of Mr. and Mrs. Raymond Duncan in preserving the remains of ancient Greek music as found among the people of to-day. Mr. Duncan says that the Hellenic people have retained their music in very close relation with the natural laws upon which it is founded; 'it is not only nature music, but music of the highest culture, its theory and laws being derived from and common to the systems of Nature, while its practice has an exact physical [psychical?] and spiritual effect upon the performers and hearers.' Music, he says, appeals to all sensitive animals, and is the common language not only between man and man, but between man and Nature. 'Hellenic music is the result of a human attempt to express an appreciation of cosmic laws, design, and harmonies, and those human sentiments, aspirations, and states of mind which words are unable to express. As a medium for conveying and receiving impressions, music is far more expressive, and more important as a factor in man's development, than language, of which it may be regarded as the father.'

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.

An Oriental Spirit Identified.

SIR,—In September, 1905, an Oriental in spirit form appeared to me and said three words in some native dialect. On October 7th, 1905, in 'LIGHT' I asked your readers for a translation of them in order that I might see if the experience was more than a mere delusion. To my surprise someone wrote and told me that the words meant 'Oh man, thy coat (or covering),' and might be used in order to draw attention to a rug on the floor. I set it down as genuine but very trivial. For the sake of brevity we will call the Oriental a 'Guru' (teacher). Early in April, 1907, I was again visited by this Guru. He was accompanied by a majestic Oriental, over six feet in height, broad chested, well made, with a complexion as fair as that of a dark Englishman. He had a long white beard, and on his chest a mystic symbol. We will call him 'the Master.' He spoke to the Guru in reference to my health, saying, 'Life in the animal yet' (a sentence I had to get translated by an Anglo-Indian colonel).

I wondered why they came to me, a man likely to die at any moment. On April 6th, 1907, the description was printed in 'LIGHT.' Once or twice I have seen this Master since his first visit, and on one occasion (August, 1908) Miss McCreddie saw him in my drawing room but could say no more than 'Oh, what a man! Oh, what a handsome man!' A gentleman has also seen him with me. So far there is little proof that he is not a 'self-created delusion.' But on August 18th, 1909, nearly two and a-half years after his description was printed in 'LIGHT,' the Master was recognised from that description, with a few more details, by an Oriental gentleman (whom I met quite casually on a yacht) as having been his own great-grandfather, a distinguished military chief who is still venerated by his countrymen. On August 23rd, that gentleman, whom we will call Mr. X. (as his name must in no way appear owing to professional and family reasons), dined with me, and after some music we began to talk about the Master. I said, 'He rarely comes here, so don't be expectant.' However, the Master did come, and with him came the Guru. They spoke to me in their language, and I repeated it as best I could. To my amazement it was correctly given so as to be understood by Mr. X., and the words were quite to the point. The Guru gave his name and mentioned the place where he defeated the English troops and his body was buried. The connection between the Master and the Guru is that the latter was a pupil of the former's son, who was, of course, my Oriental visitor's grandfather. And what is more, they also gave a correct description of another relative and the native name of the military rank he holds.

In my letter in 'LIGHT' of October 7th, 1905, I stated that 'I know no language except English and schoolboy French.' I refer to that because if I said it now it might be considered

by the sceptic as 'said for effect.' I heard the dialect by clairaudience, and repeated it consciously, as I was not entranced.

I have sent you letters received from various people, showing that I have often had 'spirit visitants' come to me a day or two before their earthly relatives have received and recognised the description, either privately or at the hall of the local society. Some sceptics may say that the people knew they were coming to see me, and telepathed the descriptions to me in advance. This is absurd, for some of the people were entire strangers who had never heard of me, and if they had they could not be sure of seeing me on account of my precarious health. But this case I consider is a 'smasher' for telepathy, for the description printed two and a-half years ago in 'LIGHT' was not recognised until August 18th of this year by Mr. X., who had only recently heard of me. I admit that I took the Master to be still in the body; this I think is due to the fact that he was an Adept in his religion who frequently left the body while on earth, and therefore would be less likely to show signs of death than an ordinary spirit.

Mr. X. informed me that the native dress is much as it was two hundred years ago, that the people still worship at the Master's tomb, and that both Master and Guru are known throughout Islâm. This is not only a blow to telepathy but shows how much may arise out of a mere trivial sentence like 'Pick up your covering'; in fact, a proof of survival of bodily death.—Yours, &c.,

VINCENT N. TURVEY.

Bournemouth.

[We have seen letters confirming Mr. Turvey's statements as to spirit visitants in advance of sitters, the recognition of 'the Master' by 'Mr. X.' and the fact that Mr. Turvey first met the latter gentleman in August of this year.—Ed. 'LIGHT.']

Clairvoyant Experiences.

SIR,—A party of six persons, one being a seer, visited the Druid's Circle at Keswick on August 26th last, for the purpose of finding, if possible, what light from the psychic world could be thrown on its uses. At present it consists of one large circle of stones enclosing on the eastern side a rough quadrangle of stones. The seer declared that an outer ring of stones had existed, but these have probably been used in the erection of the dry stone dykes around. As far as we could judge by the setting sun the largest stone of all in the outer ring stood due east and had once been higher. The following details are transcribed from memory and confirmed by others of the party.

At one stone stood a tall, old man with long white hair and beard, crowned with rowan leaves and berries (mountain ash) and clothed in a red robe. In his hand he held a large bough from which he plucked leaves, giving one each to the members of a procession which, entering the ring from the north, passed behind him. They were clad in brown. As they passed another priest, who stood nearer the large stone, he touched each of them with a bough of mistletoe.

A sacrifice was about to be performed, and the willing victim, a young man, was placed faced downwards across a stone opposite to the tall, old man. The victim was entirely unclothed, as also was the sacrificing priest, both being washed extremely clean. The victim's hands were crossed behind his back and bound with a willow twig in the form of a figure eight. His ankles were also crossed and bound. The priest was armed with a stone hammer, and close by stood an attendant Druid with a bowl, hollowed from the root of a tree. The blow was struck on the back of the head, and the blood was caught in the bowl and carried by the priest with swift steps to the big stone. The bearer leaped on a projection of the stone and poured the blood on the topmost point. Then all the priests crowded to that part of the circle and gazed eagerly up the valley of St. John. They had green wands in their hands. Down the valley, riding tumultuously on bare-backed horses and holding on by the manes, came an army of men, apparently savage Britons. Their onset was suddenly checked, and they seemed utterly unable to advance further. It appeared as though the sacrifice had been made for the purpose of checking this army, either by invoking occult powers, or by impressing the superstitious minds of the invaders.

Another scene was then presented: the consecration of a priestess. A young woman, unclothed, was brought into the ring. A dress was made for her by the Druids of twigs and leaves which covered her from the neck downwards, a wreath of leaves was placed on her head and she was given a clean white lamb, having a garland round its neck and a lead of holly leaves. Accompanied by the lamb she walked round behind the second ring of stones and returned to the quadrangle.

The Archdruid showed a scroll on which were depicted symbols, including a bull, sheep, horse, dog, and a man and a woman both nude and clothed. Then a brown bull appeared in the midst.

The seer, who felt the influences of the place very strongly, retreated outside the quadrangle. He said that a man had died of exposure in one of the angles about fifty years ago. It may be said that the medium was not entranced and knows nothing of druidical ceremonies. He only reported what was presented to his clairvoyant vision.—Yours, &c.,

F. RIMINGTON.

A Weird Experience in Zululand.

SIR,—With reference to the 'Weird Experience in Zululand,' which you printed in 'LIGHT' of May 15th last (p. 233), I send you one of the bones of the woman—it appears to me to be the 'sacrum'—and in reply to your footnote I am able to inform you that I have lately seen the owner of the farm on which the occurrence took place, and he tells me that all the noises have now ceased.—Yours, &c.,

T. B. WOOLDRIDGE.

[We have duly received the package containing the bone referred to by Mr. Wooldridge, and are pleased to know that the disturbances have ceased.—Ed. 'LIGHT.']

Reincarnation and Theosophy.

SIR,—Mr. Bennett, on p. 370 of 'LIGHT,' takes exception to the views of 'E. S.' and says that the criminal and the average good man, if reborn on earth, may become worse instead of better, whereas 'under higher or superior conditions they must improve,' evidently implying that a criminal must be reborn a criminal *ad infinitum*, always living on earth in unhappy environments which prompt to evil. But the criminal is not necessarily devoid of good impulses and possibly, by some improvement in his life, he might provide for a better birth in his next incarnation, which would offer him 'higher or superior conditions,' when good influences might tend to eradicate his violent propensities. But if, after death, he be left in the state to which a criminal life must necessarily banish him, what opportunity, compared with another earth life, can he have of being trained on lines where his weaknesses are combated—because it is unthinkable that a man of criminal life here is transported after death to *spiritual* regions? What affinity has he with such planes, and how vastly unhappy would he be if by some magic he were placed there—it would be comparable with shutting him while on earth in a sacred temple where the very atmosphere would be antagonistic to every vibration of his being. Quoting Swedenborg Mr. Bennett says: 'Every man, although he is ignorant of it, is, as to his spirit, in society with spirits, even while he lives in the body. Through them as mediums a good man is in some angelic society, and an evil man in some infernal society; and each after death enters that very society with which he had been tacitly associated during life'; how, then, is it possible for a bad man to improve if after death he be still in the society of such as himself? Each fresh addition to this company of evil-doers does not act as an uplifting influence. Stimulus of an opposite sort is needed, and this is provided in repeated earth lives where conditions differ with each new birth, and there is thus a constant play upon the man of varying vibrations, wherein some must be good and so give the opportunity for the gradual elimination of undesirable characteristics.

Again, 'E. S.' is quoted as saying, 'Experience is the result of individual effort.' Were it otherwise, man's evolving from the human to the divine would partake of the nature of automatic progression. He must move from one degree to the next by deliberate effort, and each of these efforts provides him with experience for the next step onward, so that as he moves the ratio of power increases geometrically, as may be said, but still directed by his own will and from no compulsion either automatic or otherwise. He does not move through the spheres of being as a flower through its phases; he has passed beyond that method of development after entering the human kingdom. On becoming man he takes his destiny into his own hands, and may rise or fall in the scale of possibilities according as his efforts towards the higher are sustained or fitful; and it is upon earth that this wonderful drama of evolution is played out. It is only when man has evolved to the point of being more than man that higher spheres of activity are necessary for his further progress. To expect him to develop in worlds of finer stuff than earth before he has learned all that earth can teach him is like placing a child in the higher classes of a school before he has mastered the lessons of the lower.—Yours, &c.,

E. P. F.

The Immanent God.

SIR,—I should like to say, in reply to Mr. Joseph Clayton's letter in 'LIGHT' of July 24th, that the assumption that the spirit spheres are a sufficient substitute for earth has never been entertained by anyone as far as I know. As I understand the matter, the Ego incarnates in order to obtain individualised self-consciousness, or 'self-realisation' as Mr. Clayton calls it. Those who pass out young without having attained this end are brought into contact with suitable persons on the earth plane and learn what is necessary through their experiences. No one, surely, develops the *full* divine nature whilst on this plane; this life being merely a starting point.

It is generally allowed by up-to-date psychologists that the Ego is only partially incarnated during earth life (or, as Du Prel puts it, the Ego is not wholly embraced in self-consciousness), which seems another stumbling-block in the way of reincarnation, for if this earth life were the only one in which experience could be learnt and progress made, the whole Ego would surely be given the opportunity and discipline. It is significant that the Theosophical Society in this society has just published 'A Primer,' in which less than one page is devoted to the dogma of reincarnation. It is given in the form of a parable: a boy goes to school, learns one lesson, and is told to come back to-morrow to learn others, and so on. An altogether false analogy, as a boy after going to a boarding school does not return to a day school, nor after attending college does he return to a boarding school.—Yours, &c.,

A. K. VENNING.

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

Letter from Mr. W. J. Colville.

SIR,—Please accept my thanks for inserting in 'LIGHT' my last letter and furnishing me with copies of your paper, which is truly always a welcome guest. I have recently visited two of the largest summer resorts for visitors from far and near, where Spiritualism is promulgated—Onset (Mass.) and Lily Dale (N.Y.), and at both I found great general interest in all that can be embraced under the heading of Spiritualism and related philosophies. Although I cannot report *perfect* harmony or *entire* unanimity of sentiment, I can declare that there was more harmony than formerly. Lily Dale, which is more prosperous than ever, is preparing to enlarge its already extensive borders.

In New York City I find conditions favourable for every phase of propaganda. The immense distances and vast population make the general state of affairs similar to London, but there is no central Spiritualist Alliance, and no such headquarters as grace and edify the British Metropolis. Nevertheless, progressive movements are thriving here and psychical literature circulates freely. My present course of lectures at Studio Hall, 421, West 57th-street, is proving very successful, and I learn that all workers are finding an appreciative public. I have already received several friendly letters from England asking when I can return. To all such inquiries I must reply that until May, 1910, I am engaged definitely on this side the Atlantic. Boston has claimed my services for October next, and I shall begin my work in Washington on November 7th, and continue according to contract until the end of April.—Yours, &c.,

W. J. COLVILLE.

421, West 57th-street, New York.

Problems for Spiritualists.

SIR,—I am much interested in the letters which appeared on p. 442 in answer to my inquiry on p. 418 of 'LIGHT,' as it is clear from them that the point raised in connection with the ultimate tendency of Spiritualistic phenomena is apparent in one shape or another to many others.

I admit a large part of what 'Bidston' says, but I do not admit the inferences. The help which I stated I had received was not obtained from physical manifestations, but through a much deeper form of phenomena. I also agree that when the physical manifestations have convinced inquirers their work is done: all the more, then, do I ask why do we, when conviction is attained and these phenomena have reached a certain stage of development, in so many cases get no further? When all the members of a circle are convinced, why cannot they get beyond mere repetitions of the phenomena that convinced them?

No one would contradict more emphatically than I the old idea that just because a spirit is incarnate he must have all knowledge, power, and authority. The 'inspirers' certainly are often spirits of inferior intelligence, partly for the reasons given so cogently by 'Bidston,' but this again strengthens my

point; why is this so? Cannot inspirational speaking be developed and improved until it is of real benefit and spiritual help?

With regard to the incorrect delivery of messages, I know that there is in the majority of cases a distinct reason for this, and it is the same reason that causes the purposelessness of a great deal of clairvoyance, the obscurity of clairaudient messages, the stupidity of much automatic writing—in short, the general unsatisfactoriness of what we get. But are we to rest content just because Spiritualism is young? Is it not all the more necessary that we should start early in developing it in the highest form? Neither are patience and perseverance of any avail, if we are patient and persevering in any but the best and highest way.

'A. V.' shares my feelings more nearly, but I do not think we can *always* expect to be instructed in the details of spirit methods, seeing that in this world our understanding must be more or less limited by the needs of this world. Thus, when we come to inquire into spiritual matters, our own lack of comprehension, and the deficiencies of our language, will often put a barrier in the way of further knowledge. This kind of barrier, however, is different from the one raised by the receipt of ridiculous messages. The case of the spirit of Sir Isaac Newton quoted is an example of just the kind of thing to which I referred in my first letter.

Mr. May deals with a totally different point—that of faith. Faith after conviction is excellent, but surely the faith that accepts trivialities as important pronouncements is bad. I cannot believe that an intelligent and loyal desire to co-operate in the strengthening of communications between this world and the other spheres, so as to perfect every form of spiritual power and thus attain to the knowledge which the higher spirits are so anxious to impart, tends in any way to scepticism. Rather do I think that the unquestioning acceptance of everything we are told as true and of everything that we see and hear as genuine, irrespective of its origin, forms a serious hindrance to the spread of our belief among the large and, I hope, growing class of rational men and women who want to know what it is they are asked to give their allegiance to, before they give it. I know that people of this type are often turned aside from further inquiry by witnessing that slavish acceptance of every message, every phenomenon, and every marvel, which is so often shown by those who have faith and little else to support their belief.

In short—what are we going to do about it all?—Yours, &c.,
L. HALLIDAY.

Spirit Photography: The Wyllie Fund.

SIR,—Owing to the anxiety of many correspondents and the fact that several important societies have been waiting to arrange with Mr. Wyllie for his services, extending well into 1910, I regret to say that nothing further can be said and done in the matter until Mr. Wyllie actually arrives.

On the 6th inst. I received the following from your esteemed correspondent, Mr. A. K. Venning, dated Los Angeles, Cal., August 24th:—

'I wrote you on the 16th inst. acknowledging receipt of draft. Just a line now to relieve any anxiety you may be feeling at Mr. Wyllie's non-arrival. He found it took him longer to settle up his affairs here than he expected, and so had to put off his start until the 25th, and on going to see about his sleeping berth he found they could not give him one before Saturday, the 28th, on account of the press of travel. So he starts then, and should arrive at Liverpool about September 10th. I am sorry for the delay, not liking people to be disappointed, but it could not be helped.'

Although in a previous letter, dated August 16th, and quoted in a recent issue of 'LIGHT,' Mr. Venning intimated that he had 'paid Mr. Wyllie's fare out of it (the draft), and handed him the balance,' it was not stated by what route and by what steamer the fare had been paid.

I presume that Mr. Wyllie has merely been detained through causes over which he has no control, but in the meantime, in the interests of the cause and of subscribers to the Wyllie Fund, be good enough to insert the above in 'LIGHT.' I very much regret this delay and the unavoidable disappointment of many of your readers.—Yours, &c.,

JAMES COATES.

Glenbeg House, Rothesay.

September 17th, 1909.

[We learn by telegram from Mr. Coates, dated September 22nd, that Mr. Wyllie has arrived.—Ed. 'LIGHT.']

Spirits or Sub-conscious Mind: Which?

SIR,—It may, perhaps, interest 'Subliminal' to know that at meetings of the Manchester Psychic Research Society information unknown to any person present has been often

received from spirit communicators and has been afterwards verified, *e.g.*, names of the alleged communicators, their earth occupations, places of residence, their ages at time of decease and the dates of their decease. These details have been verified by the certificates (copies) of death furnished by the local Registrars in different parts of the country.—Yours, &c.,

A. W. ORR.

'Light' at Public Libraries.

SIR,—Now that 'LIGHT' has been on file at the public library here for over two years, I write to say how gratifying it is to notice the number of people who read it. Not only current issues but back numbers are studied, which shows interest in the subject.

If those Spiritualists living in towns where there are public libraries would make it a point of honour to interest themselves in the matter, and agitate until 'LIGHT' is subscribed for, the cause so dear to us would greatly benefit by it, to say nothing of the good which would accrue to their fellow townspeople.—Yours, &c.,

A. K. VENNING.

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

TO CORRESPONDENTS.

L. M. STOCKWELL.—We cannot spare space for the long quotation which you send.

A. L. POGOSKY.—Sorry that your letter came after the discussion on 'Non-Flesh Diet' was closed. Some other time.

A. BRITTLEBANK.—Thank you for the photographs, which duly arrived. Shall be pleased to receive the account of phenomena at Pretoria, to which you refer.

MRS. A. COOK, Cape Town.—Your MSS. duly arrived; we will look them through as soon as possible and will write to you.

MRS. A. T. VERRIER and LOUISA BIGG.—See the answer to C. Brown on page 456 in last week's 'LIGHT.' The discussion of the subject is discontinued for the present.

'SUBLIMINAL.'—When Dr. Hyslop admits the possibility and, as he does elsewhere, the reality of spirit communication, the main point is conceded. As to the frequency or fulness of such intercourse each one must decide for himself. No intelligent Spiritualist accepts *all* the messages as from discarnate beings, and it is equally unwise to attribute all the messages to the subconscious self of the mediums. Your object in writing, you say, is 'to induce the majority of Spiritualists to act in a more rational manner than they do at present,' but are you not too sweeping? Why not say *some* Spiritualists and not 'the majority'? What is rational, from your standpoint, may not strike other persons in quite the same light.

S. M. PUNITA, Bangalore.—Automatic writing is a valuable form of mediumship, but should not be employed indiscriminately. Make appointments with your friends on the other side to meet you twice or three times a week; do not write for more than twenty minutes at each sitting; do not expect remarkable tests or perfect communications at the outset; let your hand write freely, but afterwards read over what is written very carefully and estimate its worth on its own merits; do not regard any advice that you get as authoritative simply because it comes from 'the other side.' If you are cautious, patient, level-headed, exercise your own judgment, and decide for yourself, you should profit by your experiences. It would be well to 'read-up' on the subject of mediumship.

NEW PUBLICATIONS RECEIVED.

'A King of Mars.' By AVIS HEKKING. John Long, Norris-street, Haymarket, S.W. Price 6s.

'Re-birth.' By RATHMELL WILSON. Greening & Co., 91, St. Martin's-lane, W.C. Price 6s.

'Hindu Magic.' By HERWARD CARRINGTON. Annals of Psychical Science, 110, St. Martin's-lane, W.C. Price 1s.

'The Key of Solomon the King.' By S. L. MACGREGOR MATHERS. Kegan Paul, Trench, Trübner & Co., Gerrard-street, W. Price 21s. net.

SOCIETY WORK.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis delivered an effective address on 'The Ascent of Man in the Light of Spiritualism.' Mr. W. Tregale's solo was much enjoyed. Mr. George Spriggs presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. M. H. Wallis delivered an inspiring and enjoyable address on 'The Unity of the Spirit.' Sunday next, Mrs. Fairclough Smith.—67, George-street, W.—On Sunday morning last Mrs. M. H. Wallis, under control, gave lucid and helpful answers to questions. Sunday next, Mr. P. E. Beard.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. Twelvetees addressed a large audience on 'Some Aspects of Theosophy.' Sunday next, Mr. H. G. Swift on 'Can We Exist Outside Our Bodies?'—W. H. S.

KINGSTON-ON-THAMES.—24, MARKET PLACE.—On Sunday last Mrs. Fairclough Smith's address on 'Mediumship' interested a crowded audience. Sunday next, at 7 p.m., Mrs. Wesley Adams, address and clairvoyant descriptions.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. H. R. Abbott gave an uplifting address on 'Spirit Progression.' Sunday next, at 7 p.m., Mr. John Adams. Monday, 7, ladies' circle. Thursday, 8.15, public circle. October 7th, Mrs. Roberts, of Leicester, clairvoyant descriptions.—W. Y.

NORTH LONDON.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. A. Richardson spoke; in the evening Mr. H. Leaf gave an excellent address and clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. G. F. Tilby. October 3rd, Mr. J. Kelland.—S. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last a good morning circle was held; in the evening Mr. Kelland and Madame French officiated. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., harvest thanksgiving service. Thursday, 7.45, Mrs. Webster. Wednesday and Friday, 8, members' circles.—J. J. L.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Cousins spoke on 'God within Us,' and Mrs. Sixsmith gave clairvoyant descriptions. Sunday next, September 26th, Harvest Festival; at 11 a.m., circle; tea at 4.45 p.m.; at 6.45 Mr. Horace Leaf, address and clairvoyant descriptions.—C. C.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting on Sunday, October 3rd, at Manor Park, corner of Shrewsbury and Strone-roads, E. At 3 p.m., Mr. G. T. Brown will read a paper for discussion. Tea at 5 p.m. Speakers at 7 p.m., Messrs. G. Tayler Gwinn, R. Boddington, and G. Osborne.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Brown spoke on 'The Importance of Small Things.' Mr. Osborne gave recognised psychometric delineations. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. T. Olman Todd on 'The Symbols of the Infinite.' Monday and Thursday, at 8.15, public séance, Mr. Reason.—H. B.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mrs. Roberts spoke on 'Why Do the Spirits Come to Us?' and Mr. Roberts gave recognised clairvoyant descriptions. On Monday Mrs. Imison gave clairvoyant descriptions in aid of the funds. Sunday next, at 7 p.m., Miss F. Sainsbury, address and clairvoyant descriptions.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good public circle was held. In the evening Mr. F. Fletcher delivered an excellent address. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mrs. Fielding. 29th, at 3, Flora Hayter (Mrs. Northesk Wilson) on 'The Incoming Psychical Wave.' Silver collection. Mondays, at 8, and Wednesdays, at 3, clairvoyant descriptions. Thursdays, at 8, public circle.—A. C.

PECKHAM.—LAUSANNE HALL.—On Sunday last, morning and evening, Miss J. Morris spoke on 'Self-Development' and 'Symbols of the Infinite.' In the afternoon she addressed the Lyceum open session. On the 16th Mr. H. Leaf gave a splendid address and clairvoyant descriptions. Sunday next, at 11.30 a.m., Mr. David Leisk, psychometric delineations; at 7 p.m. he will speak on 'Signs of a New Era'; silver collections. 30th, Mrs. Beaurepaire.—C. J. W.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—On Sunday evening last Mr. D. J. Davis gave a delightful discourse on 'Spiritualism and Theological Reform' to an appreciative audience. On the 16th Mr. Blackburn lectured on 'Mental Healing.' On the 17th a successful healing circle was held. Sunday next, at 7 p.m., Mrs. Effie Bathe will lecture on 'Child Growth Beyond the Grave.' Hearty invitation to all.—C. W. T.

FUNERAL.—On Wednesday, September 15th, the mortal remains of Miss Rosa Green were interred at the City of London Cemetery, Manor Park. Mrs. Annie Boddington conducted an impressive service at the grave. Among those present were Mr. G. Tayler Gwinn, Mr. H. Boddington, representatives from Little Ilford, Manor Park, Stratford, and many sympathetic friends in the movement.—G. F. T.