

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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PRICE TWOPENCE.

NOTES BY THE WAY.

We ought not to too narrowly scan what people say or write in the first moments of a great grief: but there are exceptions, and these relate to cases where grief is official or not nearest to the cause of it. Here is a case in point. The Queen, in telegraphing her sympathy to Mrs. Benson, said, 'I am stunned by the awful news.' Why 'awful'? Surely it was almost the very worst word to use. Here is a good man, close upon threescore years and ten, with a splendid record of work and life, passing on in an almost ideal way, 'in harness,' without the distresses of lingering disease: and that is called 'awful.' 'Beautiful' would have been more exact, though it would have been less conventionally acceptable. But probably the kind lady who sent the message did not stop to weigh her words. Probably, however, no Spiritualist would have been in the slightest danger of choosing the grim word which first occurred to her.

The explanation is that the old view of death, bound up as it is with gloomy notions of judgment and the possible terrors of hell, naturally suggests the word 'awful.' Alas! for what untold agonies is that old view responsible! But the days of release are coming. Death will die. The great transition will be seen to be very beautiful. Order, Law, Harmony, Progress, will be the great words of the future: and perhaps the time will come when the word 'congratulation,' in some tender and well-understood sense, will be used in place of 'stunned by the awful news.'

American Spiritualists are about to hold their Annual Convention at Washington. Their programme is enough to take away one's breath, or, let us say, to make us faintly blush:—

First.—Protection for genuine mediums from unjust persecution on the part of enemies outside of our ranks, and from competition with the frauds and fakirs who have attached themselves, like barnacles to a ship, to our movement, and are Spiritualists in name only. Second.—To assist our magnetic physicians in obtaining their rights in the forty-two States whose law-making bodies have decided that they have no right to heal suffering humanity. Third.—To provide homes, through a pension fund, for our aged and indigent workers and laymen. Fourth.—To provide sanitariums and hospitals in which those afflicted by all kinds of diseases can be placed and cared for by the most advanced methods of medical science, referring now especially to mental disorders. Fifth.—To establish schools of science and philosophy in which the laws governing mediumship and everything pertaining to psychology can be thoroughly taught to all students of occult lore, more especially our embryo mediums. Sixth.—To assist local societies in erecting temples and other suitable places for holding their meetings, to the end that our people will not be obliged to ascend to the fourth floor of an uncomfortable building, or to meet over a livery stable, a saloon, or a German soup-kitchen, as many of them are now doing. Seventh.—To provide for an active missionary service, by means of which the eager searchers for truth can be made acquainted with the fundamental principles of our religion. Eighth.—To provide suitable music for our gatherings of all kinds, in order that the dismal hymnology of two hundred years ago may hereafter be avoided

by us. Ninth.—To establish a National Library in Washington, D.C., where every book, newspaper, and periodical ever published in the interest of Spiritualism can be found for reference by the students of this great science. Also, every book ever published against Spiritualism, that a fair comparison of the merits of the arguments on both sides can be obtained. Tenth.—To establish and maintain, in every city, town and hamlet, Children's Progressive Lyceums, through the instrumentality of which the rising generation may be led into the light of Spiritualism.

'Occultism among the Tahitians' is the subject of a lively little Article in 'The Metaphysical Magazine' for October,—useful as helping to drive home the fact which will ultimately have great weight,—that the stamp of something like universality as to time and place is on the leading phenomena of Spiritualism.

The writer of the Article refers in the past tense to the Tahitians and their beliefs and practices, an indication, probably, of her opinion that the old religion is being swamped or undermined by western innovations, and made commonplace by Christian missionaries who are not at all likely to understand the beautiful old symbols and deep truths underlying 'gross superstitions.' The Tahitians were, in truth, a very religious people, best described, perhaps, as nature-worshippers, with a very considerable infusion of Spiritualism, pure and simple. They saw gods or spirits everywhere. Everywhere Nature was alive to them, and to put themselves *en rapport* with her was their one desire.

But the culmination of all was found in spirit-communication, always, however, barring out materialisations and the sight of spirits in any way. By the writer of this Article, the consultation of oracles is very properly identified with clairvoyance and trance-mediumship, and the uses of crystal-seeing are said to have been well known to the Tahitians, though water was used as a mirror. The following passage shows how near these 'pagans' approached to some of the finest insights of modern times:—

Prophets were supposed to speak under the influence of departed spirits, and these were thought still to retain the human form. At death the soul was believed to be drawn out of the head, whence it was borne away to be slowly and gradually united to the god from whom it had emanated. It had to pass through nine conditions in order to reach the tenth—everlasting rest. It is most interesting to know that the Tahitians had concluded that a substance, taking human form, issued from the head of the corpse, because, among the privileged few who have the blessed gift of clairvoyance, some affirm that, shortly after a human body ceases to breathe, a vapour arises from the head, hovering a little way above it but attached by a vapoury cord. The substance, it is said, gradually increases in bulk and assumes the form of the inert body. When this has become quite cold, the connecting cord disappears and the disentangled soul-form floats away as if borne by invisible carriers.

'The Metaphysical Magazine' also refers to the common error of attributing to theologians all the dogmatism that opposes new truths unveiled by science. It shows that scientific men have very frequently been the leading opponents of newly-discovered facts in science. It quotes

the testimony of men now living who heard a celebrated professor of mathematics declare, in a lecture at Yale College, that it would be impossible to build a steamship large enough to carry sufficient coal to cross the Atlantic. The writer of the Article says:—

A friend of mine, a civil engineer, declares that he received honours from Columbia College for a graduation thesis in which he set forth a mathematical demonstration that the New York and Brooklyn Bridge was an impossibility—because, if built, it would fall to pieces with the first frost on account of the violent contraction the change of temperature would cause in the great steel cable! In the course of the long and costly opposition in the courts on the part of the horse-car companies to the building of the New York elevated railroads, expert evidence was adduced to show that the iron superstructure would be disintegrated by the vibration of trains passing over it, so that the whole road would tumble down within a few months. That was nearly twenty years ago, and the structure is still standing. Instances of this sort might be multiplied indefinitely.

This is very encouraging.

In an excellent Article on 'Walk in the Spirit,' 'The Christian Life' kindly but powerfully rebukes the wordy sectarianism of our day. The ideal Christian, it says, places his entire reliance on 'the aid of the spirit above rites, records or organisations.' The kingdom of heaven is a kingdom of heavenly graces, not of doctrinal subtleties or worldly ecclesiastical splendours. 'That kingdom,' it says, 'is not a temporal kingdom of wealth or authority; it is within us all; the hidden man of the heart, cultivated in secret, nurtured by private prayer and meditation. How the influence and fruit of the spirit are seen across the lines of all our theologies! Sweet, holy, devoted souls, well pleasing to God, are found in all our denominations, amid our most conflicting creeds. The thought of this obvious fact rebukes our bigotry, and mellows our fussy sectarianism. The emotions and aspirations of the heart rise above all ritual, creed, or speculation. The theologian, like the logician or the philosopher, appeals chiefly to the reason, and ignores the sympathies and affections. He is more eager to refute error, or what seems to be error, than to awaken piety and love. His formulas and definitions divide rather than unite the Christian family. Hence so many of our churches have become mere rival shops, exponents of a Jigma rather than members of Christ's ideal body; theological schools rather than spiritual guides and inspirers.'

NEW PUBLICATIONS

- *'Lucifer,' for October. London: 26, Charing Cross, S.W. Price 1s. 6d.
- *'The Theosophist,' for October. London: 26, Charing Cross, S.W. Price 2s.
- *'The Theosophic Isis,' for October. London: 28, Trothy-road, S.E. Price 6d.
- *'The Mystical World,' for November. London: H. A. Copley, Canning Town, E. Price 1½d.
- *'The Prabuddha Bharata, or Awakened India,' for October. Mylapore, Madras, India. Price 4d.
- *'The Torch,' A Weekly Review. No. 1. London: W. J. Sinkins, 26, Paternoster square, E.C. Price 1d.
- *'The Child, The Wise Man, and The Devil.' By COLSON KEENAHAN. Author of 'God and the Art.' London: James Bowden, 10, Henrietta-street, Covent Garden, W.C. Price 1s.
- *'The Journal of Practical Metaphysics,' for October. Devoted to the Unification of Scientific and Spiritual Thought and the New Philosophy of Health. Edited by HORATIO W. DENKER. Boston, Mass., U.S.A.: 19, Blagden-street, Copley square. Price 10 cents.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.—The executive of this association are arranging private developing circles for members only. Each other must agree to attend the circle which he or she may join once a week for at least three months. Full particulars will be forwarded, on receipt of a stamped addressed envelope, by the Hon. Sec., Mr. Leigh Hunt, 82, East-street, Marylebone-road, W.

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STANTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stanton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPREER.]

No. XLIII.

OCTOBER 14TH, 1873.

Is that rap caused by the impact of a solid body on the table?

No. It is caused in a manner similar to all raps. No materialisation is necessary. Such raps are caused by will power, and the engine used is a modification of what you call electricity. This is directed by the manifesting spirit's will. Materialisation is only required in certain cases; not for rapping.

But we have found a hand materialised at times?

Yes, but rarely; and the materialisation was not for the rapping, but as an experiment.

Why are we told to join hands when objects are brought, and at no other time?

It is necessary to complete the circle, in order to increase the special power which enables the manifesting spirit to perform that special work. To attract an object from another room the circle should be complete by actual contact. To facilitate manifestation in the same room, it is at times desirable that the medium be isolated, and that power be generated by friction. The circumstances are not similar.

Can you give me any information as to the phenomenon of the passage of matter through matter?

None that would be intelligible or advance your knowledge. Your ideas of matter must be utterly changed before you can understand that what seems solid and real to you is not, indeed, any bar to our progress; and that we can reduce it to a fluid state under certain conditions. This is to you marvellous. Yet a little experience outside of the bodily senses would show you how false are the opinions which seem to you undoubtedly true. For this knowledge you must wait. Matter is but the phenomenal aspect of spirit. You will know more as you progress in knowledge. Cease now. Farewell.

DOCTOR, THE TEACHER

No. XLIV.

OCTOBER 17TH, 1873.

Mr. N. is very anxious for me to ask whether you can give him any advice as to sitting, development, &c.

As we do not know the special circumstances attendant on the case, we are not in a position to give you advice save in general terms. We are not able to give any directions save those which you yourself might advise. Care and moderation in the use of the gift, earnestness and sincerity of purpose, and an evenly-balanced mind are requisite. It is of the last importance that the mind be calm, impulsive, and at rest; that the thoughts be regulated with moderation, and that the body be kept in health, and nourished with temperance and sobriety. Mind and body,

to secure good conditions, should be alike in health, or danger may ensue. More especially is this the case in imperfect development, while the medium is yet unused to spirit influence. Development in mediumistic power is accompanied by risk as well as by blessing. And when a strong hand does not surround the medium the risk of invasion by undeveloped spirits is increased. Care and prayer are requisite.

Yes. He has already been plagued by an undeveloped spirit. And I, too.

You seek too persistently to evoke communications when you are not fit for them. Evil will ensue, as we have told you; and your object is defeated, for no trustworthy communication can be held with you when mind and body are alike prostrate. You will cut yourself off from us should you persist.

It is really very hard to know what to do.

You have no course but to be advised by those whom you have always found good counsellors. We tell you truth, and never a truer truth than this, that impatience and angry questionings and distrust effectually work their own care, in making your frame of mind such that we cannot reach you. You amplify our difficulties tenfold, and you make it in the end impossible for us to surmount them. For this reason we counsel reflection and patient waiting until the time come when you may progress further.

Yes; is the Chief at hand?

No; he is absent.

What do you say to the proposal I have had?

Use your discretion.

But I ask advice.

Take it. Accept. But do not blame us if you regret it afterwards. We cannot undertake to be responsible for the working of your mind, nor for circumstances which may ensue.

No. But surely Spiritualism and Science are strange bed-fellows.

Why? Only because science is ignorant, and spiritual facts are only now beginning to be recognised. They will soon be strange no longer. Meantime you will advance the day by patient thought, by reflection, and by recording convictions. Do that. Farewell. May the Supreme bless and keep you.

DOCTOR.

No. XLV.

OCTOBER 19TH, 1873.

I wish to converse with Imperator.

Friend, we have awaited this opportunity of conversing with you. Nor do we wish to discourse at great length. So much of what we can say has been said before: and you are so little fit now to hear what we should say that we defer long communications. We trust that you have decided to follow the advice which we gave long since: and to withdraw for a time from communication with us. You must perforce do so, for we have decided to withdraw from you the power of communing. It is well that it should be so, as it is in danger of being seized upon by the Adversaries, and you yourself are in risk of possession by them, should you continue to seek communing with the spheres. You have seen somewhat of this; you know not how dire is the risk. We save you from it in spite of yourself. Before we leave you we warn you that you ponder long and deeply on the events which have been connected with you. We need not insist on this, for we know that they will be much in your mind. Prayerfully and earnestly weigh them and their issue: and ask for yourself that wisdom which may guide you aright.

Do you propose finally to remove all power and all guidance?

No, no; assuredly not. But we propose to remove from you power of exposing yourself to risk. We shall guide you and guard you; but the band of spirits will be engaged in other work in our Divine mission. That cannot stand still. Though one branch fail, we must labour on in other quarters. Your guardians will be especially appointed for your protection, but you will not be permitted to communicate openly.

What if I refuse?

You cannot refuse. If you attempt to communicate you do so at your own risk, and in peril of harm.

What of the circle?

They, too, will be guarded and guided. They will be surrounded by the spirits who minister now. Charlton will be guided as heretofore, and round about the child will be shed protective influence. Their parents, too, will not be left; they will never be without protection. Our love for them will not diminish, because we wish to preserve them from harm. They will be withdrawn for a season from open communing in the hope that all may be reunited when the fitting season comes. It may come soon. It will come all the sooner if you all obey our words, and preserve complete isolation, and wait patiently for the time when we can progress.

We are none of us to sit then?

In proportion as you do, so do you defer the period of our return, perhaps indefinitely.

Do you absolutely forbid me to investigate? And Dr. S.?

We advise. We have no power to prevent you from harming yourselves; we can but warn you that if you desire to commune with us again, you delay the time by so doing.

Could no alteration or addition be made to the circle? Or could another be formed through which we might receive your teaching?

No; we will meet no other circle. We do but withdraw because it is not well for you all to seek further now. Such teaching as may from time to time be essential I myself will give you. But we trust that it may not be necessary to do more than impress you.

I should be sorry that you should go altogether. But I see the wisdom of not sitting. Indeed, I had not proposed to sit again this year.

You are well advised. Keep to your resolution, and we will endeavour to guide you.

Mentor, Doctor, and the rest—will they go?

All save the guides. Before we leave we will speak to you more fully. We cannot now. God guard you.

+ I. S. D.

No. XLVI.

OCTOBER 23RD, 1873.

We shall be prepared to speak with you anon. We have completed the plans, and have secured that Catherine should remain with the child, and that she should be assisted by a powerful spirit, who may protect her from harm, bodily and spiritual. Charlton, too, has fresh guides, save that M. remains, and is assisted by a powerful spirit, who may influence him much. But more of this hereafter. For you we plan much that we will tell you of soon.

Who is this powerful spirit?

B., who will influence him directly and principally through his master. He is a wise and potent spirit, more able than the others to influence and mould the character. Cooke will remain, and Nares, too. The rest will be removed.

Thanks—and the others?

We will tell you of our further plans hereafter. We do not now say more than that we counsel much, if by God's will we may protect you all.

+ I. S. D.

'THE CITY OF REFUGE.*'

I should like to say a few words about this audacious book; written, however, in the charming style of the author of 'All Sorts and Conditions of Men.' It approaches the phenomena of Spiritualism with a latent conviction of their truth—*somewhere*: but it begins by accounting for trances, and the clairvoyant and clairaudient states, by enforced meditation, after 'pork and beans, tough and thin steaks, pie open and pie covered, none too well cooked!' After this repast the eaters all

Sat with their backs to the tables: they folded their hands: they inclined their heads slightly backward, and the men stretched out their feet. A musician at the piano played softly and dreamily . . . then suddenly there fell, as it were, a veil: it wasn't really a veil, it was the sudden withdrawal from nearly every face of all the life and expression that lay in it; the face became vacuous; it became rigid; the people seemed to be all dead, to be suddenly killed: their open eyes saw nothing; through their parted lips there passed no breath.

'Good heavens!' cried the new comer, 'what are they doing now?'

'They meditate.'

'Meditate? They are fallen into trance.'

And the master of this gruesome company explains:—

'You have read, doubtless, or heard, of miraculous trances and raptures of saints in days gone by. You have perhaps scoffed at them. It is the fashion of the day to disbelieve what we cannot understand. But even the wisest man of science understands nothing; he only states a physical law and calls it a cause. Scoff no more at these stories. Here you behold a whole company of a hundred and more who can, at will, fall into this miraculous trance. There they sit, and there, unknown to each other and to you, they see visions, hear voices, and receive instruction. . . . As for me, I have reached to the level of the life above, the new life. I converse with the people whom I am soon to join. I see them with spiritual eyes. Is not this a great and wonderful gift? But to obtain it you must first forget the past.'

'It is indeed most wonderful,' the novice replies.

And it is, indeed, most wonderful that so accomplished a writer could conceive of such a misrepresentation, and present it to English readers as an account of 'how it is done':—not in India, nor in the Cannibal Islands, but in the United States of America.

The German musician went on playing as if he were himself in a trance.

His face, too, was fixed; he played louder and more inspiring music; a march; a war song; a hymn of triumph.

Then one of the brothers arose and stepped upon the platform; one of the sisters followed.

And so on until it becomes a

Kind of rhythmic walk round, true to time. The music grew louder and faster; the tramp of the feet grew noisier. . . . They were dancing themselves into a condition of complete trance. Then the musician changed his time. Heavens! he was playing one of Strauss's most delightful waltzes, a thing which made the senses swim. . . .

Then sprang upon the platform an interesting little character in this remarkable book, Cicely, born in this retreat, and a sensitive to psychic influences—as afterwards appears:—

Self-taught, with neither model to copy, nor master to teach, nor audience to applaud, she now performs a kind of skirt dance without the long skirts (she was in the short regulation dress of the Home).

The sight of her dancing was like the cool shadow of a great rock; like a long draught to a thirsty throat, like smooth water after a storm. . . . Suddenly she threw up her arms, and, with a cry, she whirled round with swiftly twinkling feet—faster, faster, faster. Then she stopped suddenly and became instantly entranced.

All this after pork and beans! And this is the way,

* By WALTER DEWEY.

in this City of Refuge, that they spent their evenings, and called it meditation! But Cicely, in her meditations after dancing, holds converse with her father and mother in the spirit-world. Clairvoyantly, too, she can read Gilbert's thoughts, which she tells him are gloomy—although he is not a bad man 'like that other; his soul is black through and through; yours is full of gleams.' At which Gilbert concludes that Cicely is a witch.

Notwithstanding the pork and beans, however, Cicely, as she terms it, 'laid her soul open to the light'; she attains spiritual levels. Guileless as she is, and brought up as she has been in this curiously conceived Home, she is not able to see its obvious defects; and what we see with our short sight is only a fragment of the vista opened to her view.

Cicely gets interesting. And when Gilbert, who is speaking with her, asks very naturally—as we should have done—'Well—but always the same world? Always pie and pork and beans?' she replies:—

'Don't look like that, Gilbert. It makes me feel ill; it makes your soul black when you mock. You must not think of things gross and material when your soul should lie open to the light.'

And thus the author rebukes himself for the framework of gross materialism and crankiness which he has drawn around some true germs of spiritual life.

Gilbert had obtained entrance to this Home meditating vengeance on a man whom all the police were after, but who was safe in this 'City of Refuge.' Here he thought he was lost, but Gilbert had found him. In fact, that was why he was there; and his study of the surroundings is supposed to be recorded in this book.

Cicely here has a message from her mother:—

'Brother Gilbert,' she said, 'not to-day—promise me not to-day.'

'What?' he asked, 'what am I not to do to-day?'

'Not to-day,' she repeats, and adds: 'I do not know what they mean. . . . They told me to make you promise—not to-day. It is my mother's order.'

'Your mother's order? Your dead mother's order.'

He hesitated. One look at her serious face determined him.

The master of the house also approaches him, with a message for his private ear from a person he knows not. It is:—

Tell Gilbert that what has to be done may be done without him. Tell him to wait; tell him to believe that what has to be done shall be done without him.

'That is the message,' said the Master: and Gilbert understood it, though the Master, who gave it to him, did not.

And yet a third message came to him, with a token which proved to him that it came from the beyond. It came through Cicely—this time when she was entranced. To Gilbert these things are astonishing; and so have they been to many. The only astounding things to us are the surroundings which the author places about them. They are impossible; and yet he seems to rely upon them as sufficient to account for what otherwise might be regarded as true to psychic life. In fact, much that subsequently follows in this remarkable book is true; but another author who understood more of psychic life and its surroundings and its conditions would have told a better story, and without the perpetual sneers at the occult which disfigure it.

The grossly materialistic exaggeration of cranks, in which the story is set, makes it appear as though it were written to order and to discredit Spiritualism; but the honesty of the author breaks through the tale, nevertheless. He finds, at last, that 'pork and beans' will not bear the strain. They have to be dismissed; and, while intending originally to curse, he is led on feebly to bless.

M. T.

A RATIONAL VIEW OF THE FUTURE LIFE.

One of Mr. M. J. Savage's lately published sermons gives an instructive summary of beliefs in immortality since Christ. After rapidly but clearly expounding the ideas of Paul, and the revision of them in the Roman Catholic Church, and afterwards by the Reformers, he comes to modern times and presents his own view in a very striking manner, as the following extracts will show:—

I do not believe that death came into the world as the result of any invasion of evil from outside. I do not believe that death is the result of human sin. I do not believe that it is any token of God's anger. I do not believe it is an after-thought, something that God did not originally intend. I believe rather that it is a part of the divine, the universal order, that it is as natural as being born, and that it is as much an indication of the love of God as is being born. Of course, I do not believe in any underworld. It is strange to me how long such ideas persist. All these conceptions of which I have been speaking belong to a Ptolemaic universe. There is absolutely no place for them in a Copernican universe. They are simply survivals of the world's ignorance, of the barbaric ideas of the past.

Death is simply a natural phase of life. For, though I cannot stop to give my reasons, I believe there are reasons, adequate reasons, for believing that what we call death is not the end of individual existence. I believe we pass through it and out and up and on. What are we? Where do we go? We do not go into any underworld. We do not ascend into any heaven just above the dome of blue; for we know that this dome of blue is only an optical delusion. It was once believed to be a solid dome which might be a fitting foundation for a celestial court.

Do we go out as disembodied thoughts? That I cannot believe. A disembodied thought is something to me utterly inconceivable. . . . I believe that the souls of those that we call dead are not unclothed, but, in the language which Paul used, are clothed upon. I believe that they possess bodies not as real as these, but unspeakably more real, thrilling with an intensity of life of which at present we are perhaps utterly unable to conceive.

I believe, then, as the result of our thinking and our feeling and our loving and our hating, that what may be called a psychical body is being built up in us, organised day by day. In the process of death we are released from this outward shell very much as the butterfly is released from its chrysalis. There has been going on through the whole length of life of the cocoon the organisation of another, and to us invisible, form within. By-and-by it breaks open; and the life comes forth, and enters upon another stage of its career. It is transformed, lifted, goes on to something finer and higher. I use this only as a crude illustration. I believe something akin to this is going on within us, and that death means the breaking open of the chrysalis and the escaping out into this larger life, and that we enter on that life—and here is the tremendous moral power of a belief like this—just the kind of men and women that we have made ourselves by our thoughts, our emotions, our actions here, only that there, as here, is infinite opportunity through suffering, if need be, through whatever experience is necessary, for study, for growth, for ascent towards the highest.

THE HUMANITARIAN LEAGUE.—Conjointly with the Leigh Browne Trust, this league has arranged an interesting series of five Humane Science Lectures, to be given at St. Martin's Hall, Trafalgar-square, W.C. The special aim of the course will be to show that 'an uncorrelated department of science tends to lose either life or balance.' In particular reference to biology, the promoters of the lectures, while holding no aggressive position, affirm that any blunting of the sense of sympathy or coarsening of the moral instincts must necessarily tend to deaden that response of the mind to the unity of Nature which is essential to the highest order of scientific insight. The programme is as follows: October 27th, 'The Need of a Rational and Humane Science,' by E. Carpenter; November 17th, 'Natural Selection and Mutual Aid,' by P. Kropotkin; December 8th, 'The Humane Study of Natural History,' by J. Arthur Thomson; January 19th, 'The Treatment of Criminals,' by Rev. Douglas Morrison; February 9th, 'Suggestion; Its Place in Medicine and Research,' by Mr. Milne Bramwell.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Building, Collins-street East.

ANCIENT ALCHEMISTS.*

Amongst the philosophers and sages of olden times the alchemist presents a dignified and interesting figure; and although some of us may not accept the idea that such of his writings as have survived possess more than an academic value, it were ungrateful to forget how much we owe him as a pioneer of modern chemical science. It is true that most of his discoveries were accidental, and his merits as a benefactor of chemistry consequently not very exalted; nevertheless, the conclusions of later science seem to show that his idea of the transmutation of metals was not such a chimera as it was once the fashion to suppose. Furthermore, amongst modern students of alchemical writings—and there are more of such students than is generally supposed—there is a growing conviction that the relationship between occultism and alchemy is closer than would appear at first sight; that under the cryptic phraseology of the alchemist is concealed a spiritual symbology of profound value and significance; that, in fine, the philosophy of the greater alchemists was a mystical and transcendental philosophy, in its essence; the 'Stone of the Philosophers' and the secret process of transmuting the baser metals into gold being but external aspects of the great arcanum to which their lives and work were devoted. It is not possible in this place to do more than touch upon this aspect of the matter; and, with the passing reflection that the high moral and philosophical character of many ancient works on alchemy seems to bear out this conviction, the question may be left for the consideration of others.

The 'Turba Philosophorum,' the latest of the various modernised works on alchemy which have made their appearance in recent years, is an ancient alchemical treatise translated from the Latin, and includes the chief readings of the shorter codex, parallels from the Greek alchemists, and explanations of obscure terms. Perhaps the most interesting fact about it is that it is the most ancient Western, *i.e.*, Latin treatise on alchemy extant, while it ranks with the works of Hermes Trismegistus in authority with all later writings. The probable date of the work is believed to be not later than 700 A.D. As most students of antiquarian literature know, the primary bodies of alchemical literature were the Greek, Syriac and Arabic, which were lately brought into the purview of modern savants by the important publications of M. Berthelot in France. That the volume under review connects with each of these three great cycles of alchemical literature, is shown by the copious marginal notes with which it is supplied, and the relationship thus indicated no doubt gives additional value to the translation; and probably forms a strong justification for its appearance, as an additional link in the chain of records left by the natural philosophers of the ancient world.

Turning to the book itself, it is seen to be an imaginary symposium of the Sages, in which Arisleus, Iximidrus, Exumdrus, Anaxagoras, Pandolfus, Lucas, Locusta, Pythagoras, and others hold forth to the assembled sages, each in turn delivering some weighty dictum concerning their 'most precious art.' After dealing with the marvels and mysteries of natural processes, the properties of fire, water, earth, and air—with much that cannot fail to be suggestive and interesting even to a modern sage—the wise men gradually proceed from the general to the particular, and the reader is treated to a bewildering maze of dicta regarding white magnesia, gum of gold, flower of copper, incombustible sulphur, the spume of Luna, the venom of the philosophers, and other mysterious substances, which have to be cooked, desiccated, humectated, cerated, cleansed, sublimated, and subjected to other processes too numerous to mention. To modern alchemists (and there appear to be no inconsiderable number) no doubt the book will be enlightening and helpful, while to the student of ancient literature or of the mystic sciences, it will probably also be fruitful in interest and information. Even the bibliophile may find some satisfaction in possessing a volume which, although in modern guise, has something unique in its character and in the antiquity of its source.

As for the editor and translator, Mr. A. E. Waite, the book bears many traces of the laborious character of the work he undertook in translating, revising, and collating the extremely ancient writings with which he had to deal. Certainly it is a task that could hardly have fallen into more experienced hands.

* 'The Turba Philosophorum'; or, Assembly of the Sages. By ARTHUR EDWARD WAITE. London: George Redway. Price 6s. net.

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AN IDEAL LIFE.

In lately considering the possibility of spirit-life everyday, we very freely looked around to see how everywhere flesh and spirit were separate or even opposed, and how everywhere spirit was deeper and higher and finer and more real than flesh. One need not be a Spiritualist, in the ordinary sense of the word, in order to believe that. It is a very homely fact, it is even a fact with a decided market-value in it. It is, moreover, on the minutest and on the most extended scale, a great fact concerning Nature, whose secrets never lie on the surfaces and who everywhere says,—The things which I show you and the creations which I evolve before you, they are spirit and they are life.

Now, what we want to insist upon is that all this is intensely practical. There is not a word of mere sentiment in it. Every human creature upon this earth is 'a living soul,' and all he can say about the body is, that he has a body. The flesh is the instrument; the master is spirit. This is why it is a deplorable or a shameful thing for a human being to be in bondage to the flesh, to be, as we say, 'a slave to his appetites.' We feel, we know, that this is somehow wrong: and so, as a rule, does the slave: or, if he does not, he does not only because he is so low down as not to know he is low down, and then the measure of his immunity from shame and remorse is the measure only of his degradation.

There is no more necessary act in life than this, that we should shake ourselves free from the delusion that God has yet made man. Man is not created: he is being created. It is probably the truth that there is not upon this planet a single perfect type of human being. But, God be praised! there is also probably not one human being who is not on the march and who may not contribute to the advance of the race; for even the obscene, by creating disgust and longing, may advance the race a trifle in purity, and dry unbelievers may deepen the longing for something better, and tyrants may help the peoples of the earth to pant for freedom, and teach them how to get it. So, by all processes and paths, the ideal may be approached—and possibly, ultimately, reached.

There is a sense in which it is true that every human being has an ideal—a most blessed and hopeful fact of human life! The desire may be very low, the ideal may be even contemptible, but the supreme fact is that it is there; and the immensely hopeful fact is that it can be used for anything. Caliban said that Prospero taught him language, and that the use of it was—he knew how to curse: but, in the end, we hear him say: 'I will be wise hereafter, and seek for grace'—a wonderful parable, finely setting forth the march of man! One of the secrets of life is to recognise this profound significance of desire, in its great march upward to aspiration and adoration. It is only a question of degree. The instinct is there: it only wants instructing and guiding. Low down, it is satisfied with savage tattooing of the skin: higher up it yields us the masterpieces of a Rembrandt or a Henry Moore. All

the way may we trace this idealism from a cannibal to a Christ.

But here and now, in relation to everything, we may truly say of ideals what we said of flesh and spirit—they vary enormously in relation to the same object or transaction. Take the common-place matter of running a business, whatever it is; there may be ideals as far apart as heaven and hell. One man may think of nothing but making money. He will do, for the people he employs, nothing that he can help doing; he will give them nothing he can withhold. Call him 'slave-driver,' 'sweater,' what you will; it is all the same to him. His one object is to make money; and every human being he hires he hires as one might buy an orange, to suck it, and pitch the exhausted skin away. Another man may have a keen eye for his work-people's comfort. Their work rooms shall be made as bright, as airy, as cosy as possible: the conditions of their service shall be made as free as possible from degradation and irritation: petty tyrants shall be watched and kept to their proper limits: he will be as much of a friend to his work-people as a master can possibly be. Is this mere sentimentalism? We are sorry for anyone who thinks so; for, in proportion as anyone does think so, he may know he is far away even from the average idealism of his day—poor and low as that is.

The time will come when men will run a business on a far higher level than that of money-making only. Mr. Stopford Brooke never spoke more sensibly than when he said: 'Men enter the industrial realm at present for profit, and the most successful are those who reap the largest profit. The nobler idea would be to enter the same realm for service, and the most successful would be those who rendered the largest service.' Why not? There are many men now who enjoy business as business. They take a pride in what they are doing. They know the feelings and ideals of a commander of forces. They want to excel: they want to win. That is a good stage higher than the mere desire to make money; for that must always be more or less tainted with something lower even than selfishness. Why, then, should not these 'captains of industry' rise to higher stages still? Why not mount up to this fine ideal of conducting a business for the good of everyone connected with it? How this might glorify the old foundries, pits, engines, sheds! What new light might shine in everywhere—ay! what new possibilities! It is even conceivable that the idealist might find himself on the track of a new, because untapped, source of wealth. We often ask for faithful servants. Suppose we talk about faithful masters—and mistresses. Let Stopford Brooke say it for us again:—

Whose mind is not lifted and moved to admiration, as he reads Orlando's words to Adam in 'As you Like it'!—

'O good old man! how well in thee appears
The constant service of the antique world,
When service sweat for duty, not for need!
Thou art not for the fashion of these times,
When none will sweat but for promotion.'

If this is an ideal for servants, why is it not one for masters! If we would have our workmen work for something else than hire, why should not we work for something different in principle, too? We blame working-men for demanding higher wages, when we are all the time striving and plotting for higher profits. We say they don't care for their work; it is their money they want. What do we want!

That is pretty plain speaking, but who can deny its truth! Of course the difficulties in the way are very great. The ways of the world are hard to set aside, and competitors who stick at nothing are as hard to beat. But what we have to see is that these difficulties only measure the smallness of the world's standard and the poverty of its ideal. He would, indeed, be but a sorry help who tried to make out that the ways of the world were all wrong, and that, for instance, money-making might be left out of

the question. That would be ridiculous. Money is necessary, and there is no reason why a man should not say grace after a profitable transaction as well as 'after meat.' But the true ideal brings in other considerations and finer motives and less sordid desires. It even promises to turn book-binding and building and cotton-spinning and shoe-making into real 'divine service,' and to reckon honest work amongst the sacraments of life.

And all this is just as applicable to any other sphere of life. What is true of business is true of home, school, church, club: and everywhere the ideal must come from within, for it is purely spiritual. It ignores or gently puts aside much that the world 'expects' of us: it is independent, self-poised, serene. It teaches the greatest of all lessons—*Know thyself*. It helps to the greatest of all victories—*Be thyself*. It makes possible the sublimest of all consecrations—*Give thyself*. And that will one day be the salvation of the world.

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on Friday, November 6th, at 7 p.m. for 7.30 p.m., when Mr. F. W. Thurstan, M.A., will give an address on 'The Reunions for Psychic Development; with a Report on the First Year's Experiences.' Mr. Thurstan, we believe, will have some interesting information to give—and also some valuable suggestions.

In accordance with No. 15 of the Articles of Association, the subscriptions of Members and Associates elected after this date will be taken as for the remainder of the present year and the whole of 1897.

DECEASE OF MR. THOMAS LINNETT.

The 'Northampton Mercury' has the following pleasant notice of a departed Spiritualist. It is evident that we are moving on, when the secular Press can speak of us without a sneer:—

Thomas Linnett, a well-known figure in Northampton, has passed away to the spirit world of which he was always so fond of talking, and from which he was never tired of saying he would return to urge on his friends the fight for the True Faith of Spiritualism. His has been a curious life. Born at Northampton in the late twenties, he had very little schooling, was soon set to work, and as he grew older was put to the shoe-making—hand-stitching. By some means he had managed to get to Liverpool, and thence worked his way across the Atlantic. He settled down at Newark in New York State, and found his new home, his new life, his new friends, much better than the old. His thoughts as he sat on his stool turned to matrimony and heaven. He found a lady who promised to make him happy in this life, and he found the newly-discovered Spiritualism, which promised to make him happy in the life to come. He was involved in the first general furore about Spiritualism in 1850, and accepting pretty well all he read—and he became a prodigal reader—he never for a moment let go his hold of his faith. He took part in the Slave War in America on behalf of the slaves, and twelve years ago he returned to Northampton after thirty-three years in America. The deceased was in his sixty-eighth year. He died peacefully and happily, after a short illness, at nine o'clock last Friday morning. The funeral took place at the Northampton General Cemetery on Tuesday afternoon. In accordance with the deceased's express wish, the coffin was white.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ _____, to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

'EN ROUTE' FOR ROME.

'En Route,' by J. K. Huysmans (translated from the French by C. Kegan Paul), is, from beginning to end, flooded with Mysticism and Spiritualism: but both present themselves in forms that will be little at home in England. The translator suggests that he has found it necessary to tone down some passages in the original—but there are passages left which he might with advantage have toned down still more. It is an intensely Parisian book, dealing entirely with the Roman Catholic Church, and from many points of view—picturesque in the extreme, but requiring some knowledge of the vast treasures of art, music, architecture and legend which the Roman Catholic Church, on its long journey, has absorbed.

There is no story in the book. It is almost a monologue, revealing the experiences of a brilliant Parisian sensualist who has become restless and ashamed, and who, alternately attracted and repelled by the splendours and the dulness, the pathos and the commonplace, of the Church, is gradually floated on, through art and music, architecture and mystery, disgust and longing, into a Trappist monastery, where he passes through some intense and somewhat sickening spiritual conflicts during the few days of a 'retreat,' and then returns to Paris and to—we know not what; for the book abruptly ends.

Incidentally, a great deal of Spiritualism comes to the surface. Indeed, the Church is represented as literally saturated with spirit-influences, old and new; and its devotees are described as finding protection and salvation by means of this special saturation. A conversation in the monastery yields a rich harvest of stories of the saints who, 'whether living or dead, exhaled powerful perfumes,' whose doubles were seen during their life-time, and whose very bodies emitted fervent heat, in consequence of the 'singularly energetic' 'action from on High.' In this same monastery, the person whose experiences are narrated undergoes severe trials of faith, one of which turns upon the Eucharist as understood by the Catholic Church. In soliloquy, he says:—

'I have been present at spiritualistic experiences, where no trickery was possible. It was quite evident that there was no fluid from the spectators, no suggestion of persons surrounding the table who dictated the responses; then, in giving its raps, the table expressed itself suddenly in English, though no one spoke that language, then a few minutes later, addressing itself to me, who was at a distance from it, and consequently was not touching it, it told me, this time in French, facts which I had forgotten, and I alone could know. I am then certainly obliged to suppose an element of the supernatural, using a table in guise of an interpreter, to accept if not the evocation of the dead, but at least the proved existence of ghosts.

'Then it is not more impossible, more surprising that Christ should substitute Himself for a piece of bread, than that a ghost should hide and brag in the foot of a table. These phenomena equally put our senses to rout; but if one of them be undeniable, and spiritualistic manifestation certainly is so, what motives can we invoke to deny the other, which is more-over attested by thousands of saints!

'After all,' he went on with a smile, 'we have already demonstration by the absurd, but this may be called demonstration by the abject, for if the Eucharistic mystery is sublime, it is not the same with Spiritualism, which is, after all, only the latrine of the supernatural!'

This is interesting enough, but the last lines are rather foolish. Spiritualism, like nearly everything else—certainly like the Romish Church—has its low and its high, its abject and its sublime. We do not deny, at this moment, the miracle of the Eucharist: all we say is, that if it is a reality it is on the same plane as the rapping which proved the 'existence of ghosts.'

The book is immensely rich in all kinds of references to Church music, architecture, and the literature of legends. It is published by Kegan Paul and Co.

WHAT IS MATTER?

Among the phenomena of Spiritualism, none are more wonderful and stupendous, and to the materialistic mind more absolutely incredible, than the accounts presented from time to time on trustworthy authority of the passing of matter through matter. A particle of what we in our pride of intellect denominate 'solid matter' to be made to actually pass right through another piece of 'solid matter'—Impossible! Nonsense! cries the Materialist. And yet this phenomenon is as well authenticated as can possibly be, unless we point-blank assert that those who declare they have seen it were in a dream. To this, however, it were easy to retort that our every-day life is but a dream. To solve the problem by concluding that it is merely a case of dreaming or hallucination does not, therefore, really help us very much.

Taking for granted that the passing of matter through matter has actually been done (to attempt to prove it to the sceptic would be impossible in a short article), is it possible to give any explanation that will convey to the mind an idea, however faint, of the actual *modus operandi*? By explanation I mean an elucidation in the terms of present actual knowledge. To say merely that there is no such thing as solid matter, and that it is only an idea in the mind is rather vague; at any rate it is impossible for the ordinary man to do violence to the evidence of his senses to such an extent as to believe that matter does not exist. In fact he can triumphantly demonstrate that, whether in reality an illusion or not, matter is solid enough for him. The Hindoo occultist looks upon the physical world as *maya* or illusion, which he is continually endeavouring to get rid of by fasting and magical practices. This is the advice given by an adept to a writer in a monthly magazine a few years ago: 'What you have to get rid of, in the first instance, is this fundamental delusion of matter. There is no such thing as matter. What you call the external world is no more real than the shadow of yonder rock. The things which you seem to behold around you are simply the products of your own mind.' This theory, of course, renders the passing of matter through matter perfectly easy to understand, for the simple reason that spirit, which is the only reality, can do whatever it likes with this unsubstantial shadow.

To call matter a 'shadow' seems to me to be rather hard on this beautiful world of ours, and I think we ought to look for another explanation, or, more correctly, since we must ultimately come back to the same thing, we should endeavour to put it in another way—a way that will allow for the 'reality' of 'solid' matter, and yet prove it to be very little more than a passing dream.

Can Science help us at all on this point? or is the scientific man compelled to look dreadfully askance at this talk of passing solid matter through solid matter? Science has now attained the point at which the wildest assertions of the Spiritualists can be shown to be not impossible, and it is a fitting rejoinder to the ridicule of Science to let the latter's own mouth condemn her for her former scepticism and intolerant self-assertion.

Open the pages of any text book of physical science of to-day, and you will find our old friend 'Matter' whittled away so fine that you lose sight of him very speedily. Even the most powerful microscope will not assist you in looking for the atom, rotating unceasingly on its axis and rushing here and there and everywhere with inconceivable speed. Push matter to its inmost haunts and you come in contact with centres of force which can neither be destroyed nor penetrated by other centres. Between every atom is a space which all the pressure in the world will not condense to such an extent as to make two atoms touch each other. 'Thus far shalt thou come, and no farther,' is the atom's watchword to his fellow. The most 'solid' marble, the most closely hammered steel, is composed of atoms which have never touched and can never touch each other. To a finer sight than our gross physical vision, marble and steel would present the appearance of a sieve with spaces between, and not with rigid bars as in the sieve, but constantly changing spaces which are acted upon by various forces such as magnetism, heat, will-force, &c.

What then is 'solidity'? It is nothing but the attractive force of cohesion round the centre of the mass. If you can overcome that attraction, you can dissipate this seemingly solid mass into 'airy nothingness,' or play upon it in any way you choose. Ah! you say, *If!* But the whole point lies here, for this is the contention of Spiritualism, viz., that spirit has the innate

power of manipulating 'matter' at will, directly and without any intervening instrument. Again, Science is now pointing to the time when the only realities in the material world will be recognised as Attraction and Repulsion, or the Law of Polarity. The natural world, whispers Science, is but the play of these two forces. Master them and you can play at will with 'matter.' A great step in advance is made when we habitually think of matter as force or energy temporarily held in equilibrium, and which can be disturbed by the application of force. It will be noticed that disembodied spirits seldom or never can give any explanation of phenomena produced by them, except the assertion that they willed it to be done, and behold it was done! That will soon be universally recognised as a scientific statement, and not as a vague, ambiguous assertion. Spirit acts directly by volition or will force. This is the source of energy, which acts upon visible aggregation of atoms by producing the required change of polarity, and thus modifying 'matter' in strict accordance with natural law. To talk of any phenomenon as being contrary to law is childish and absolutely meaningless. The ordinary meaning assigned to 'miracle' is the effect of a twofold fanaticism;—the fanaticism of a theology which claims to know all about God, and the fanaticism of a science which claims to know all about nature. Thank heaven! these two specimens will soon be as extinct as the dodo!

Science, so far from discouraging Spiritualism, has step by step paved the way to a thorough, a perfect demonstration of what a few years ago a few daring 'cranks' and 'fanatics' asserted as their belief in spite of the shafts of ridicule levelled at them by the respectable scientist who could 'prove' the absurdity of their position. Go to, thou foolish scientist! Leave thy petty theories alone, and stick to thy work of finding out the laws which enable spirit to sport at will with matter, and which render a mountain obedient to the faith that is even as tiny as a grain of mustard seed. Stick to thy task, and thou wilt astonish and delight mankind.

ARTHUR LOVELL.

FAREWELL TO MRS. BRIGHAM AND MISS CUSHMAN.

At a social meeting of the Liverpool Society of Spiritualists, held at the Daulby Hall, Daulby-street, Liverpool, on Friday, October 16th, 1896, in honour of Mrs. Helen Temple Brigham and Miss Belle Cushman, on the eve of their departure for New York, U.S.A., it was resolved:—

'That the members and friends gathered here desire to place on record their high appreciation of the important services rendered by Mrs. Brigham and Miss Cushman to the cause of Spiritualism and advanced thought in Great Britain during their visit, now being brought to a close; and that, in bidding them farewell and a pleasant voyage home, we sincerely hope that they may be able to renew their visit during the coming year, in which event they may be certain of a hearty welcome from their numerous friends and admirers.'

And it was further resolved:—

'That we request our esteemed visitors to convey to our sisters and brothers in America our fraternal regards and best wishes for the success of their efforts on behalf of humanity.'

(Signed)

EDWIN ALLEN,	President of the Liverpool Society.
JOHN LAMONT,	Hon. President of the Liverpool Society.
S. S. CHISWELL,	Secretary of the Liverpool Society.
THOS. EDGAR WALTERS,	Financial Secretary of the Liverpool Society.
JOHN R. DIBBLE,	President of the Bootle Society.
JOHN J. PARR,	Secretary of the Bootle Society.
E. W. WALLIS,	Editor of 'Two Worlds.'
ANN ALLEN,	President of Ladies Committee.
ANN J. MATHIAS,	Secretary of Ladies' Committee.
ISABELLA NOCK,	Ladies' Committee.
FRANCIS A. CHISWELL,	Children's Lyceum.

The Treasurer of the London Spiritualist Alliance, Limited, thankfully acknowledge the receipt of £s. from 'A.B.M.' towards the cost of Incorporation.

SPIRITUALISM AND OCCULTISM.

BY QUÆSTOR VITÆ.

(Continued from page 496.)

The primary life current transmitted from our macrocosmic centre 'induces' a secondary circuit in each recipient self-conscious relay, and thereby constitutes our aura, which flows out and returns in a circuit, as a radiated magnetic field, and thus constitutes the basis and process of relation and perception, whether of normal or intra-normal degrees. This vital aura has been experimentally proved to carry sentience, intelligence, polar-energy, luminosity, and colour, *i.e.*, vibration, and to interpenetrate other bodies. Its radiated field and pitch of vibration is determined by the pitch or number of undulatory vibrations and intensity inherent in the primary inducing circuit received from the prior converting-relay in the circuit, in inner plane, and cannot be determined by the recipient, consequently, who is acted upon or electrically induced. Different degrees or modes of perceptual relation are thus constituted by radiated vitality, carrying different notes or number of vibrations. These are included in and constitute the spectrum of consciousness pertaining to each relay-self; but the consecutive functioning of the included notes thereof and consequently the plane or planes of the universe with which we are consecutively related (and even so, as to intra normal relations, during this life) is determined by the stimulus inherent in the primary circuit of mediated vitality, which 'induces' relation in co-ordinate degree or mode.

Perception and relation in the intra-normal note or pitch of *re* (as compared with our normal state, which we may for convenience of illustration style that of *do*) are constituted by radiant or radiating vitality, carrying vibrations in *re*. No man, while occupying state *do*, can volitionally accrete and integrate vitality pertaining to state *re*, carrying *re* vibrations, thus constituting *re* responsiveness within himself. Consequently, when relations in *re*, *mi*, *fa*, and *sol* are established in sensitives occupying state *do*, they are produced by means of a stimulus, *i.e.*, of a primary circuit transmitted from operators in the correlative plane or state, which 'induces' a secondary radiating circuit in that pitch or mode in the subject acted upon. The operator may also occupy a higher state and act through intermediate living relays in the intervening planes (or notes), thereby converting the vibrations inherent in the circuit, down till they synchronise with the concordant perception of the human subject. The subject then perceives the 'suggestions' transferred, as clairvoyant visions or as communion; or relations may be established by the induced radiation; or his 'double' may be exteriorised and intromitted into the plane correlative to the pitch or note inherent in the inducing circuit.

An operator is, however, as much the pre-condition of such experiences as is the case in mesmeric or hypnotic phenomena, which illustrate the same process in subordinate mode. As the operator occupies and acts from a higher state or plane, he is invisible to the subject who, while sharing consciously in the experience, thinks that he himself is the operator when he is really the subject. Repeated transmission of a circuit of intra-normal pitch will unfold the equivalent percipience in the sensitive. But that unfoldment is due to action exerted by an invisible and transcendent operator, and not to the 'sublimation of his will' by the subject.

The stimulation and functioning or inducing of higher notes or 'pitch' of vibrations in our aura, with concomitant intra-normal relations with higher states or planes, is accompanied by the intensification of our induced auric circuit or 'magnetic field,' and entails expanded self-conscious inclusion or relation. In the dual Solar-Angels this aura, or secondary circuit, constitutes the solar-rays which are now known to include the force which produces not only sense-related light and heat, but the whole 'spectrum,' including invisible, chemical, Roentgen, and, it will be found, electrical rays, which radiate from their microcosmic centre (and concurrently our macrocosmic centre) to the circumference of our special universe, flowing through, interpenetrating, relating and including all their representative relay-selves, in intermediate and circumferential planes, whose states are embraced and cognised in the inflowing return circuit of vitality. It is this vital auric interpenetrating circuit which constitutes the basis of the conscious 'inclusion' postulated speculatively and logically by the idealists, and makes it possible for each unit to consciously

share in the experience of all, while consciously retaining his or her own distinct individuality and to perceive the relation of themselves to the whole and of the whole to themselves, and to realise the part they fulfil and have fulfilled in that whole, as a unitary integer.

Each originally dual-self when projected into personal states with the concomitant 'pairs of opposites' thereby entailed, remains noumenally connected with its complementary pole in transcendent planes, or Higher Self, by a vital circuit, though we do not perceive this fact. But when these divided selves are again re-united in higher states, the circuit which flowed between them, or within them, is then radiated outwards from them (as from a battery), and constitutes the process of interpenetrating, inclusive relation, as compared with 'relation in opposition' of the 'without,' occurring in personal or divided states.

The Manichæan and occultist's dualism with its fallacious conception of evil, or experience within the field of the 'pairs of opposites,' is thus transcended; 'opposition is converted to complement; otherness to oneness.' Each self knows and is known in its integral relation to all other selves in the same unity; each realises the special idea it has represented and represents, in its 'contextual relation' to the whole of the idea, and recognises that while all other selves have similarly expressed particular portions or 'words' of the whole idea, yet none other could have explicated the special idea it has itself fulfilled and fulfils; that all consequently through which each had passed and come in contact with, good and evil; ignorant and wise; high and low, had been necessary parts in the unfolding of the 'perfect whole' or total idea.

It will be seen that all relay recipients in a particular life current or circuit which flows from the macrocosmic centre, through the intermediate spheres to the circumference and back to the centre, are interrelated and bound by its reception and transmission into one harmonious whole, in which the state of each conditions the whole. But the determination is concomitantly with the transmission of the vital circuit from the centre to the circumference; from the supreme to the subordinate; while the return circuit from the circumference to the centre entails conditioning by the relative inferiority of those states, and this law applies in the unit as in the Universal. It is evident, therefore, that the external personality has no power but what it receives from within, and that the inner cannot be subjugated by the outer, as is taught in the occultism of both the Eastern and Western schools, or by theosophy and by Kabbalistic Hermeticism.

To the latter I would quote their own teachings:—

As above, so below. As in the outer, so in the inner (analogically or correspondentially). He that worketh is One. As the small is, so is the great, there is but one law. Nothing is small and nothing is great in the divine economy. Man, know thyself and thou shalt know all things.

Consequently, the process by which thought manifests within and through finited selves must be a minor illustration of the universal law under which the Universal Self-Conscious Life determines its individuations. The process of thought and life ultimatum within individual thinkers must be a representation of the law, prior in order, by which individuals are determined within their proximate universal: the solar system, *i.e.*, from the centre, or heart, to the circumference. Any teachings which come in contradiction with microcosmic illustration of universal law must be fallacious and inconsistent, because man is himself a manifestation of the Divine; the Divine communicating him-herself in self-constituted time, space, thoughts, matter, *i.e.*, appearances, or not-self.

It will be noticed that this presentation takes the reader from the circumference to the centre of our universe and of ourselves, and from the centre back to the circumference, the argument being throughout supported by analogical illustrations of universal law in process. It would be manifestly absurd to infer that the writer can have had any personal knowledge of such central states. To claim that this exposition is based upon teachings transmitted from transcendent beings occupying states represented, for convenience of comparison, by the notes *fa*, *sol*, and even *la* (which is beyond and antecedent to our solar system), which teachings have been confirmed by the intromission of the representative doubles of some sensitives into such states, would be to appeal to unverifiable authority and is inadmissible. The argument advanced must, therefore, rest essentially and entirely on its own inherent logical and

scientific or synthetic consistency, and stand or fall accordingly. The personality of the writer can make no claim with regard thereto except as far as the imperfections, blemishes, and limitations entailed by his instrumentality as a relay are concerned. Whatever new thought these letters contain are not of his origination, consequently he can make no claim thereto, and therefore remains studiously effaced.

LETTERS TO THE EDITOR.

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

Recognised Psychic Photographs.

SIR,—I have read with interest in your issue of 17th inst., the communication signed 'T.C.E.' in regard to recognised psychic photographs taken by the photographer known as 'Z,' in which it is said, 'there is no room for doubt, and, therefore, the impossibility of their being other than genuine spirit photographs.'

Will 'Z' not be prevailed upon to try to obtain such productions under what would appeal to all interested in this subject as test conditions, working with a small committee anxious to get an opportunity of demonstrating to the scientific world that what is here claimed is a proved fact, and thus secure £100, which is still offered, as formerly announced in my letter in 'LIGHT' of February 1st, 1896. TRUTH-SEEKER.

Premature Burial.

SIR.—Considerable public interest has been lately displayed in the question of burial while in a state of suspended animation, whether through trance, catalepsy, or other form of apparent death. An association is now in contemplation for the prevention of premature burial, and on behalf of the preliminary committee, presided over by Mr. William Tebb, who has all his life taken a leading part in hygienic reform, I shall be very happy to receive the names and addresses of any readers of 'LIGHT' who feel in sympathy with the movement.

ARTHUR LOVELL.

88, Hillfield-road, West Hampstead, N.W.

Advice Wanted.

SIR,—It appears that Dr. Alfred Russel Wallace has complained in the 'Echo' of the somewhat flippant treatment of a work of his by Mr. H. B. Samuels, a correspondent who admits that he has himself none but mere general impressions on the subject of Spiritualism. But Dr. Wallace goes on to ascribe all want of belief in spiritualistic phenomena to want of examination.

Now, I fully recognise that no sensible person can allow himself to denounce the belief in question without patient investigation at first hand. So much it is only fair to admit; though it seems to be not everyone who admits it.

Still, it is simply begging the question to take for granted the result of such investigation beforehand. As a case in point I venture to put before you my own experience.

Some years ago a dozen or so of inquiring spirits, of whom I was one, agreed to make a genuine effort to invite phenomena of this nature. We all met with perfectly neutral minds, so far as we were aware; that is, we were neither consciously biased in favour of the reality of these manifestations, nor yet against it. We were ready and desirous of being convinced, but resolved that there should be no element of imposture.

We assembled in no frivolous spirit, but in a serious mood; e.g., though we were all men, smoking was excluded; and I need hardly say that alcohol was out of the question. The greatest possible silence, too, was observed, and the light was purposely dim.

The meetings lasted for about two hours, and we adopted all suggested means of facilitating communication.

And what happened? Well, nothing. We were not discouraged all at once at our want of success, but continued to come together during a considerable series of evenings. But eventually, inasmuch as the spirits had never taken any notice of us at all, nor vouchsafed a revelation of any kind, our friendly attempts to meet them were bound to cease.

I will not deny that before the end of our sances a certain sceptical tone of badinage began to prevail; but then this was

fairly accounted for by the spirits' obstinate and protracted silence.

Now, what would Dr. Wallace have us do? Ought we still to go on suspending our judgment, or are we warranted now in adopting the premature criticism of Mr. Samuels, that 'Spiritualism is humbug'?

Of course it may pertinently be replied that none of us happened to be mediums. Professionally we certainly were not, though more than one of us exhibited temperaments generally looked on as favourable to mediumship. But as soon as 'Mr. Sludge' comes on the scene there is an end of all confidence in results. Can you, or anyone, tell us what to do?

The Rand Grange, Bedale, Yorks. W. ROUTH.

Higher and Lower Spiritual Spheres.

SIR,—Your correspondent, 'J.S.G.', has not succeeded in re-assuring 'E.H.' on the point of spirit testimony to the existence of God. May I, therefore, be allowed to suggest that 'E.H.' shall acquaint himself with 'M.A. (Oxon's.)' 'Spirit Teachings'? I will only quote one out of many passages bearing upon the subject. Speaking of God, 'Imperator' says:—

We have not seen Him, nor do we hope yet to approach His presence. Millions of ages, as you count time, must run their course, and be succeeded by yet again myriads upon myriads ere the perfected spirit—perfected through suffering and experience—can enter into the inner sanctuary to dwell in the presence of the All-pure, All-holy, All-perfect God.

But though we have not seen Him, we know yet more and more of the fathomless perfection of His nature, through a more intimate acquaintance with His works. We know, as you cannot, the power and wisdom, the tenderness and love, of the Supreme. We trace it in a thousand ways which you cannot see. We feel it in a thousand forms which never reach your lower earth. And while you, poor mortals, dogmatise as to His essential attributes, we are content to feel and to know His power as the operation of a Wise and Loving and All-pervading Intelligence. We love Him; we worship Him; we adore Him; we obey Him; but we do not question His plans, or pry into His mysteries.—('Spirit Teachings,' pp. 152-3.)

If 'E.H.' will bear in mind that these words were written by an advanced spirit, and that the majority of our communications are from spirits who have scarcely had time to advance at all—spirits around whom still clings much of the imperfection of humanity—he will, perhaps, agree with me that it would rather be an occasion for surprise and misgiving if all our visitors could talk to us of the All-pure, All-holy, All-perfect God.

BIDSTON.

A Curious Vision.

SIR,—In the early morning of Monday, October 5th, I had a vision—or perhaps dream would be the safer word—which may interest some of your readers. I write because I think that other people may have had at this time a similar experience, for as a student of the most ancient of the occult sciences, Astrology, I have reason to think that the influences at that hour may have been general and not peculiar to myself. For I found, on referring to the ephemeris, that the psychic planet Neptune (now in Gemini), which is believed to especially rule clairvoyance, formed about 3 a.m. the trine aspect, one of perfect harmony with Mercury, the mental ruler in Libra. Both planets were retrograde, and thereby intensified in their influence; they will repeat the aspect direct on the 29th inst. I may observe that the experience is unique in my case, and that with the exception of a very vivid symbolic and prophetic dream on the morning of August 26th, 1893, which preceded by a fortnight my beginning the study of Astrology, I have never had any 'phenomena' when alone, though greatly attracted towards mysticism like my mother (who was a Highlander) in the past. To return, however, to my subject, I was very sleepless that night, and at 2 a.m. by my clock I got up and had a meal, which I often find a partial remedy. On returning to bed, about an hour later I should say, I was suddenly conscious of a beautiful naked boy, like the classic Eros, standing on my bed on the left side next the wall. Very charming and debonaire he looked as he stood there luminous in the dark room. I sat up to admire him, and, fully conscious of the miraculous nature of the experience, I raised my hand and felt his fat little shoulders and arms, which were as firm and real as anything I ever touched in my life. I now became

conscious of the presence of another boy, his counterpart in every way. Both my visitors talked to me with a flow of charming gaiety; but, alas, I remember nothing they said, but a remark which preceded another manifestation. 'Oh, there's that woman again!' cried the first boy; and I saw with the utmost clearness—for I am very shortsighted in my normal state—the face or death-mask of a pale, rather unpleasant-looking woman, unknown to me, with dark hair and a sad expression, floating near the bottom of the bed. It came quite close to me, receded again and disappeared. I am sorry to say that my little friends vanished at the same time, and in their place stood two earth gnomes or cobbolds in dark brown hoods and coats falling to their feet. One addressed me in a deep gruff voice, and then they too vanished, and without the least sense of waking or transition, with the glow of surprise still on me, there was I in my bed pinching myself to be sure that I was wide awake.

Of course this had a meaning, an uncomplimentary one I imagine, but this can concern no one but myself—all I want to hear is of any similar experiences. I am inclined to think that the boys were the symbols or tutelary spirits of the sign Gemini, through which Neptune, the spiritual Venus, 'last, loneliest, loveliest, exquisite, apart,' the ruler of the Celtic race and temperament, moves slowly in his vast orbit on the borders of space. As a curious correspondence I would recall what Tacitus observes in his stately prose of the Celt: 'Proximi oceano Cymri, parva nunc civitas, sed gloria ingens.'

If it would interest any astrological reader I may state that I was born at Utacamund in Southern India, on July 9th, 1860, with the thirteenth degree of Virgo rising, the moon in the twenty-fifth degree of Pisces near the conjunction of Neptune, and Venus ruling the ninth house (dreams, visions,) in exact conjunction to the minute with Jupiter and trine to Neptune. This ought to give me splendid dreams, but I regret to say that with one or two exceptions it has not done so hitherto. I am informed by crystal seers and others, that my mystical number is thirty-one, my spirit name Pansy (!) and my stone the opal, 'because his thoughts are like flames,' or perhaps 'because there is fire in his belly,' as Carlyle would say. I give these for what they are worth, but I have found Astrology solid ground; in fact, the adamant on which what we call time and date build the lives of men.

My 'lunar direction' for this month is the Moon to the conjunction of the 'progressed' Venus, in Cancer, an occult sign,—the other two being Scorpio and Pisces. Perhaps this may partly explain my vision, though I sincerely hope it may be the beginning of a new faculty. I can only say in conclusion that I have not consciously exaggerated by a single hair's breadth.

MERCURY IN LEO.

Important Archæological Discoveries.

SIR,—As my Cape and South African friends, as well as many others in the United Kingdom and elsewhere, are deeply interested in my researches into Esoteric religion and Masonic scientific subjects, and would be pleased to learn of my doings since I last let them hear of me through the medium of 'LIGHT' of August 8th, I shall be pleased if you will find space for this letter, feeling sure that yourself and your numerous readers will be interested in the discoveries I claim to have made, because they all bear on *Esoteric* Freemasonry, Episcopal Christianity, Judaism, Egyptian Theology, Theosophy (not Re-incarnation, but the true science and wisdom of God), and 'the life beyond the grave': *Immortality*. As I hope to publish my discoveries at a later date, with copious illustrations and full details, my friends must be satisfied with a brief account of them.

Firstly, Stonehenge Druidic Temple, considered by many as the greatest archæological gem of England, I have—since my first visit (I have made several since), in September, 1895—proved to be nothing more or less than an ancient astronomical observatory; the *savants* in those days (possibly 2500 B.C., or before the erection of the Great Pyramid of Egypt, 2170 B.C.) being priests, were the sole custodians of religious and secular knowledge, educators of the people, and advisers of Royalty. Up to date, scores of writers have tried to fully explain the mystery wrapped up in the giant stones, and their quaint position or primitive form of architecture, but have only come to the conclusion that they constituted a religious temple of the Ancient British Druids, and scientifically recorded the summer solstice every year, certain stones acting as *gnomens* or points

for guiding the eye of the officiating priests when recording their observations. The summer and winter positions of the rising and setting sun were accurately observed, and the arrangement and number of stones forming the different circles, particularly the inner oval or horseshoe circle, were and are still considered to record what is termed the metonic system of time, or the different cycles connected with astronomical science. This, as far as I know—and I have read all the best (old and new) works on this ancient temple—is all that had been found out about it, before I was strongly *impressed* (students of Spiritualism, or spirit control, will understand this term) to go to the spot and try my hand (mind) in attempting to solve the mystery connected with it. The result is that I am now absolutely certain that it is an ancient Primitive Royal Arch-Masonic Temple, and incipient baptistry (*i.e.*, an eight-sided or octagonal church), one of the pioneers of the cruciform cathedrals, and a place for religious and secular instruction. The chief discoveries I have made are (a) the seven Zodiac signs forming the Holy Royal Arch Temple, such as can be seen in any Royal Arch Chapter Temple ('Lodges'—of instruction—are for Craft Masonry only; temples or places of *worship* are for Royal Arch Masons only, and absolutely unknown, I mean its ceremonies, to Apprentices, Craftsmen, and Master Masons); (b) the 'Holy Key Stone' to every Royal Arch Temple; (c) the pillars connected with astro-phallic worship; (d) why the central or largest trilithon (three stones grouped together) are the highest; (e) two more trilithon of a dwarfish size (three times as small as the central one), and why made so small; (f) the primitive symbol of the supposed mystery (†) of the trinity of the Indians, Egyptians, and Christians; (g) the symbols of the astro-phallic or ancient and modern so-called Catholic (universal?) Church; (h) the pathway for the 'Lord of Heaven' (God's 'Sun of righteousness'); (i) and the most profound fact of all, *viz.*, that in its original* or perfect state it actually represented (it is clearly seen when pointed out) a Royal Arch Masonic Temple—as seen in a miniature one which, in the form of a 'Royal Arch Jewel,' is worn on the breast of Royal Arch Masons, and on which are seen the Northern or Seven Signs of the Heavenly Arch, or Zodiac, the 'Key-Stone' of King Solomon's 'Holy Royal Arch Temple' the mystical three in one (trinity), and other esoteric Masonic symbols.

I almost omitted to state that the great puzzle of how the mighty stones (a few nearly 30ft. by 8ft. by 3ft.) were brought there, is easily solved, and I have already thoroughly convinced many intelligent sceptics of the fact, which will readily be comprehended by any one, who, like myself, has lived in the United States, and witnessed the raising up of immense buildings, and rolling them miles away—if needed—wholly and solely by means of a few dozen heavy, long rollers large levers, a levelled primitive trackway, the necessary human motors (strong and willing men), a supply of thick ropes, and a master mind, or intelligent 'overseer,' or director, to guide and superintend the operation.

With one hundred men, and ample finances—the sinews of war—at my disposal, I would willingly contract to make or construct a similar Temple, bringing the stones from near Avebury, about twenty miles away, where such stones are, or were, in abundance; as I saw myself on Monday and Tuesday, October 6th and 7th; and on other occasions when there trying to unravel the great mystery connected with what is called Aubury, or Avebury, Druidic Temple and Silbury Hill—the latter being the largest artificial mound, or 'altar of earth' (Exodus xix., 24), in Europe, covering nearly five and a-half acres, 600ft. diameter (it is an oblate spheroid, or flattened cone) at base, and 120ft. on the top, 170ft. high, and 370ft. slant from top to base.

This (Aubury Temple) I have also thoroughly analysed, and I *now* (having made three special visits, the last on Monday, October 6th) am in possession of scientific data and facts wrapped up in the stone and 'earth altars' still standing as *gnomens* which prove, at least to my critical mind, that the Ancient Druidic or Royal Arch (I mean the celestial vault) priests knew quite as much of ordinary astronomy as our present-day astronomers do, and that it (Aubury Temple) contains very many more important astronomical truths wrapped up in stone and 'earth altars' than what Stonehenge

* The demolition and carting away of almost half the stonework was caused—so the Rev. Duke (who wrote a grand work on this and other Druidic temples, 1843) thought, and I agree with him—indirectly by the Early Roman *Pagan*—and possibly Christian—priests, who considered the Druidic priests their rivals.

does, that it accurately records the meridian line, north and south, the equator, east and west, the solstices and equinoxes, and consequently may be justly considered the St. Paul's Cathedral or Metropolitan Temple of the Ancient British Druids, because our present St. Paul's Cathedral, built by a Royal Arch Mason, records these identical astronomical truths in connection with its eastern apse (sun dial), and nave, and transepts, &c. As *time* and *space* are limited, I must leave the rest of my discoveries and remarks for a future occasion.

BERKS T. HUTCHINSON, D.D.S., L.D.S.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last the service was conducted by Mr. E. Adams. Subject of address, 'Homes in the Hereafter.' Next Sunday, at 11 a.m. and 6.30 p.m., Mr. Walter Howell, of America. Also Monday, at 8 p.m.—E. A.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Thomson gave an interesting address to a crowded audience upon 'Heaven: Where is it and what is it?' followed by excellent clairvoyance by Mr. Walker. Next Sunday, at 7 p.m., Mr. W. R. Brailey.—A. W.

GLASGOW.—On Sunday last we had large meetings in the Blythswood Rooms. The president, Mr. Robertson, let in some light on the private experiences of certain 'preachers and poets' in connection with Spiritualism, and Miss MacCreadie, of London, gave a great many clairvoyant descriptions, a large proportion of which were recognised at once.—J. S., Sec.

STRAFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Ronald Brailey's guides gave an excellent discourse to a large audience on Spiritualism. Next Sunday, at 7 p.m., Mr. Ronald Brailey. Every Thursday, Lyceum. Public circle every Sunday and Tuesday, at 13, Fowler-road, Forest Gate.—THOS. MCCALLUM.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON.—On Sunday last Mr. Emms occupied the chair, and there was a good attendance. Mr. Brooks gave a reading, 'The Vision of Christian Naylor,' which suggested the subject of the spiritual nature in man to the various speakers who followed. Miss Emms, under the control of her spirit guide, who prefers to be called 'the unknown friend,' gave a good address.—T. B.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday last we were pleased to be able to offer our platform to workers from other districts. The speakers were Messrs. Jones, Payne, and Adams, and Mrs. H. Boddington. As next Sunday will probably be the last of the season, we have been trying to find a suitable meeting place in the district to hold our audience together through the winter, but up to the present have been unsuccessful. Next Sunday we hope to make the desired announcement.—H. B.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—Mrs. Spring begs to inform her friends that, unfortunately, she is suffering from a severe attack of bronchitis, and has been unable to leave her room for the last week, and fears it will be some time before she will be able to do so, but would be glad to give psychometry at home, and would be thankful for any assistance given.—Address to M. Rorke, Hon. Sec. Dawn of Day Society, 85, Fortress-road, Kentish Town, N.W.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—In the absence of Mrs. Branchley, who was announced to speak, Messrs. R. Boddington and Bell addressed a large audience upon 'I know that my Redeemer Liveth,' and 'Soul and Body,' respectively. Next Sunday, at 6.30 p.m., Mr. W. E. Long. Subject, 'The Church of the Spirit.' On and from Sunday, November 1st, the Masonic Hall will be open every Sunday for public service at 11.15 a.m., and 6.30 p.m. The after circle for members only at 8.15. The children's Lyceum will meet in the same hall at 3 p.m. All friends welcome.—R. B., Gen. Sec.

ABERDEEN PSYCHOLOGICAL SOCIETY.—On Wednesday evening, October 14th, we had the services of Miss MacCreadie and Mr. James Robertson, of Glasgow, at our first public meeting in the Round Room, Music Hall. There was a large audience, presided over by Mr. Bain, who, after explaining a few of the objects for which the society had been formed, introduced Mr. Robertson. In the course of an interesting address Mr. Robertson claimed that Spiritualism alone lifted the gloom from the grave; in this, orthodoxy had failed as thoroughly as it had done to give substantial ground for the hope of immortality. Miss MacCreadie's control, 'Sunshine,' gave a number of very vivid descriptions, and was fairly successful, a few being recognised by individuals in the audience. At the

close, Mr. John Longmore proposed a vote of thanks to the two strangers who had so ably entertained the meeting, remarking at the same time that he believed this was the first time an Aberdeen audience had been treated to clairvoyant delineations. It certainly was the first meeting of the kind he had ever attended. At a previous meeting of the Society on October 5th, the Rev. Alexander Webster (president) read an able, interesting, and instructive paper on 'Spirit: Its Relation to Modern Physical Theories.'—J. U., Sec.

MORSE'S LIBRARY, 26, OSNABURGH-STREET, N.W.—On Wednesday evening, October 14th, a very enjoyable social evening was held at the above address to commence the winter series of meetings. Considering the extremely unpleasant weather, quite a large number responded to the librarian's invitation. The musical programme consisted of a pianoforte solo by Miss Alice Hunt, and vocal solos by Miss Samuel, Miss Jessie Dixon, and Miss Florence Morse. In the course of a short speech, Miss Morse announced that it was the intention to hold meetings every Wednesday evening, from October 28th until December 16th. She had secured the services of Miss A. Rowan Vincent, Mr. E. W. Wallis, and Mr. J. J. Vango, and was arranging with several other well known mediums, so that the coming series of meetings would be as interesting as possible. Among those present were Miss Brinkley, Miss Florrie Cooper, Miss Corp, Miss and Miss Jessie Dixon, Miss Dickie, Mrs. Fell, Mr. Godfrey, Mrs. Gilbert, Mr. Leigh Hunt, Miss and Miss Alice Hunt, Mr. and Mrs. Mason, Mr. and Mrs. J. Parker, Mr. H. Rufford, Miss Samuel, Mr. J. J. Smith, Mrs. Treadwell, Mr. J. J. Vango, Miss A. Rowan Vincent, Mr. Willscher, Mrs. Swanston, Miss Cartiser, Mrs. and Miss Morse, &c. Next Wednesday, October 28th, at 8 p.m., Miss A. Rowan Vincent will deliver a short address on 'Mediumship,' followed by answer to questions.—L. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last a further proof of the widespread interest which Miss Rowan Vincent's able advocacy of the truths of Spiritualism has aroused was made manifest by the large audience which assembled at these rooms. It was impossible to find seating accommodation for all present, and many could not be admitted. After a greatly appreciated rendering of Piccolomini's famous song, 'Ora pro nobis,' by Miss Morris, who possesses a beautiful voice, Miss Rowan Vincent addressed the meeting on 'The Probabilities of a Future Life.' There was no uncertainty about Miss Vincent's utterances, no 'half-heartedness,' nor were conventionalities indulged in, but with conspicuous ability the facts and features of Spiritualism were portrayed and upheld. Miss Vincent referred to the correspondence concerning clairvoyance which has lately been carried on in the columns of 'LIGHT,' and narrated occurrences, in which she had been a participator, that neither mind-reading nor thought-transference could satisfactorily explain. At the conclusion of her address Miss Vincent gave twelve clairvoyant descriptions, nine of which were fully recognised. One of these descriptions was not recognised until a short time after it was given, when a gentleman most kindly acquainted Miss Vincent and the meeting that the lady sitting next to him had just recognised the description (the spirit person was described as standing near this lady). Next Sunday evening, at 7 o'clock punctually, Miss MacCreadie will occupy the Cavendish Rooms platform, and clairvoyance will be given. Soloist, Miss Samuel.—L. H.

TO CORRESPONDENTS.

COMMUNICATIONS reached us too late for this week's issue from 'Vir,' Mrs. Hardinge Britten, James Coates, 'Scotia,' W.R.T., and others.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.—A social gathering of members and friends of this above association will be held at the Cavendish Rooms, 51, Mortimer-street, W., on Friday next, October 30th, at 8 p.m. Music, refreshments, &c. Tickets, including refreshments, 1s. each. (members, half price), will be forwarded upon receipt of postal order and stamped addressed envelope.

VIOLINS.—A good Spiritualist, resident in Newcastle-on-Tyne, Mr. Walter Kerr, has become so noted as a maker of violins of the very highest quality, that the 'Daily Leader' of that town, in its issue of October 8th, has thought well to give a long report of an interview with him, by 'A Lady Correspondent.' Though the making of violins was taken up at first as a hobby for leisure hours, his success has induced him to devote his time exclusively to the art which was once but a pastime, and what he has to say on the subject is naturally full of interest.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.