

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

'Borderland' for the current quarter is perhaps chiefly noteworthy on account of a fresh batch of 'Julia' letters. Of these, Mr. Stead says, 'The letters will, I doubt not, be as curious and interesting to my readers as they were certainly to myself. For, as I need hardly repeat, I had not the least idea what my hand was going to write when I resumed automatic writing.' These letters are simply intense in their energy and anxiety, presenting poor Mr. Stead as a sort of half-jaded horse bestridden by a lightning spirit. Her subject is, 'How to widen the chinks.' The whole thing is almost as pathetic as it is marvellous.

Other specially noticeable Articles are Miss X.'s 'St. Columba, the Father of Second Sight'; an extremely varied and keenly enlightening Article on 'Suggestions from Science for Psychic Students: Useful Analogies from Recent Discoveries and Inventions'; a continuation of the very useful summary of Spiritualism in the Bible, and a curious glimpse of spirit photographic experiments with and without the camera. But we find it difficult to make a selection. It is like ladling a cupful from a cataract.

'Borderland' refers at some length to the Incorporation of 'The London Spiritualist Alliance,' and says:—

By consenting to become a limited company, the Spiritual Alliance is now a body corporate, empowered to hold property and take such action as may seem good to its members. Our excellent contemporary, 'LIGHT,' evidently hopes that the incorporation of the Alliance may be the beginning of great things in Spiritualism. I hope I may not be misunderstood when I say that one of the first objects to which the Alliance might with advantage address its energies would be to make some adequate provision for treating persons who, after attendances at séances, become what is called obsessed, which, for all practical purposes, is the same thing as becoming more or less seriously deranged in their wits. These sufferers can often be helped, and if the Alliance could provide a good exorcist or healing medium it would be a great relief.

We are thankful for the advice, but we hardly think this is our first work. In fact, we want a little more of the malady which Mr. Stead wishes to cure; and our next business is to encourage and arrange for séances under good conditions.

We notice with satisfaction that the brutal custom of duelling is becoming somewhat discredited in Germany. It surely belongs to a very low stage of human development. The opinion is gaining ground that the Emperor himself is getting rather ashamed of it. The Rhenish Provincial Synod has just passed the following resolution:—

The Provincial Synod requests the General Synod to use its influence in forming Church laws against the practice of duelling, and requests the spiritual Court to give orders how the Church is to act when the burial of persons who have been killed in a duel takes place. The Provincial Synod begs the General Synod to request his Majesty to forbid duels by a Royal order, and that lawful means may be found, such as a court of honour, which would defend any man's honour as effectively as it would deprive that man of his honour who made ruthless attacks on anybody. In this way the nightmare of the duel which

oppresses the moral and Christian feeling of the people would be done away with without fear of any person's honour being damaged.

Many seasoned Spiritualists will welcome the information that our good old friend, Thomas Shorter, has published another little volume of poems. It is entitled 'Later Autumn Leaves,' and is published by Allman and Son, New Oxford-street. The poems are all very short, and are described as 'sketches of character, chiefly from our village and neighbourhood.' All are pleasant, some are decidedly clever, a few are quite in Oliver Wendell Holmes' vein; 'Aunt Deborah,' 'Our Village Hampden,' 'The Squire,' and 'Our J.P.,' for instance. These are all humorous; but, as a rule, the spirit of the book is a genial and hopeful pensiveness. We should like to present a specimen, but the difficulty is choice: we solve it by selecting the first, the book's dedication to 'A Lady':—

A few more faded leaves I bring—
Poor withered leaves from withered tree;
The latest and the last till Spring
Shall set the joyful captive free;
The old must die, the new succeed,
The rose will bloom above the mould;
All winds that blow will scatter seed,
And summer breath new life unfold.
The picture-parable we read,
Its mighty import few discern;
Yet surely some the truth will heed,
And all may here a lesson learn.
Poor withered leaves a hint may prove—
A hope, a power the heart to move.

On the sixth floor of one of the dismal but convenient Victoria-street houses, we lately listened to a discourse by Swami Vivekánanda—one of a long series on the Hindoo Religion and Philosophy. The lecturer is a distinctly interesting personality; in the prime of life, vigorous and suggesting a vitality brimful of health, with a handsome face, splendid eyes, and a good voice. His English is admirable, his flow of thought and facility of expression remarkable, his field very broad. For an hour and a half he spoke, without a note. It is true that the discourse was rather a flow of remarks than a connected study, but it was all keenly interesting.

The subject, in the main, was the Vedas, but we got excursions upon Evolution, Modern Science, Idealism and Realism, the Supremacy of Spirit, &c. On the whole, we gathered that the speaker was a preacher of the universal religion of spiritual ascendancy and spiritual harmony. Certain passages from the Vedas—beautifully translated and read, by the way—were charming in their bearing upon the humanness and sharp reality of a life beyond the veil. One longed for more of this.

We were much impressed with the admission that in the Vedas there were many contradictions, and that devout Hindoos never thought of denying them nor reconciling them. Everyone was free to take what he liked. At different stages and on different planes, all were true. Hence the Hindoos never excommunicated and never

persecuted. The contradictions in the Vedas are like the contradictions in life—they are very real, but they are all true. This seems impossible, but there is sound sense in it. At all events, as regards excommunication and persecution, we only wish the Christian could make the Hindoo's claim.

The concluding sentence of 'Scriba's' communication, two weeks ago, well deserves recalling and pondering. Referring to certain homely and very human communications, he says: 'Some aspects of these communications seem to hint that we ought to anticipate a future life and state much more commonplace than what is expected by the orthodox for themselves, though very desirable in comparison with the orthodox estimate of the destiny of heretics.' We greatly relish that suggestion. Even many Spiritualists have not yet got rid of the terrible solemnities and awful stilts of old orthodoxy. What we call 'death' is only packing up and going out of an old familiar house: but the essential being is unchanged. The fool is still a fool, and must begin housekeeping again as a fool, and so on through all the grades of mental, moral, and spiritual being, up to the wisest and the best.

How fond people are of talking about what is too 'undignified' and 'nonsensical,' for immortal spirits! Immortal fiddlesticks! We are all immortal *now*: and nothing is too undignified or nonsensical for some of *us*. We are inclined to think that the very strangest discovery on the other side will be the discovery that it is hardly strange at all, and that the greatest surprise will be that there is very little there to excite surprise—beyond the discovery that some who are first now will be last.

The International Congress of Psychology at Munich seems to have been, on the whole, a brilliant affair. Three years ago, the Congress was held in London, and the year after in Paris. This year, at Munich, the number of members was greater than at London or Paris. The English contingent, however, was not large, and we regret that Mr. Myers, who was down for a Paper 'On Certain Phenomena of Trance,' was unable to attend. Everything passed off well, or the reporter was excessively amiable or easily pleased, for he says, 'Even the almost unceasing rain had one advantage for us, as it kept the well-thronged rooms agreeably cool.'

The meetings were held in certain fine rooms lent by the University of Munich, and the municipality itself entertained the members at supper in the hall of the old Rath-haus. There was an enormous array of papers on a vast range of subjects, but prominence was given to various means of social intercourse—a vital feature in all well-arranged Congresses. More is really done in conversations than in discussions.

Incidentally, in the report we have seen, it is stated that an American inquiry confirms the English Psychical Research conclusion that the number of alleged death coincidences cannot be accounted for by chance.

The next Congress will be held in Paris in the year 1900.

We hear that the spirit-healer, August Schrader, is or very lately was in New Orleans. The following legal notice was, however, served upon him:—

ALLOPATHIC STATE BOARD OF MEDICAL EXAMINERS v.
AUGUST SCHRADER.

You are hereby commanded, enjoined and restrained, in the name of the State of Louisiana and of the Civil District Court for the Parish of Orleans, from practising medicine or pretending to practise medicine, or from prescribing or directing for the use of any person or persons, any drug or medicine or other agency for the treatment, cure, or relief of any bodily injury, infirmity, or disease, or deformity, by writing, print or other

methods, professing to cure or treat disease or deformity by any drug nostrum, manipulation or other expedient, in this State, without first having passed before the said board of medical examiners the satisfactory examination required by law, after presenting a diploma from a medical college in good standing, and without first obtaining and recording, as required by law, said certificates.

We were brought up with a profound belief in the truth of a song, whose refrain was something like this:—

To the West, to the West, to the land of the free.

But, truly, America seems in some respects to be a long way behind the old mother, in this matter of freedom.

The amazing document just quoted is worth recording. The time will come when it will take its place with the thumbscrews of the old 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 next*, 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.

'LATER AUTUMN LEAVES'; OR, 'THOUGHTS IN VERSE'

BY THOMAS BREVIOR (THOMAS SHORTER).

It is with equal sentiments of admiration and interest that I call the attention of true Spiritualists, no less than that of earnest life students, to a little work, cheap and unpretentious as it is, which cannot fail to lift up the spirit, gladden the heart, and amuse the wearied mind of all who peruse its interesting but peculiar pages.

Interspersed with some of the most elevating and inspiring pictures of the real life hereafter, and reviews, presented in the most philosophical terms, of the meaning and purpose of suffering in the life present, are sketches of men and character, the all too realistic traits of whom are written in a vein of humour which cannot fail to amuse the reader, as well as to depict the author's keen and world-wide apprehension of human foibles and some human characters.

Rarely may we meet with a work—especially one so small and unpretentious as this—in which such noble and elevating thoughts are contrasted with the keen, though good-humoured, sketches of one-ideal politicians and worldly-minded present-day humanity.

It will be no news to the Spiritualists of this country to add that the sobriquet of 'Thomas Brevior,' the excellent poetic and prose writer, modestly veils the real name of Thomas Shorter, the highly-esteemed Spiritualistic writer and indefatigable worker in the early days of London Spiritualism, as well as having been the Secretary of the Working Men's College, Bloomsbury. The irreparable affliction of blindness which has fallen on the estimable author of 'Later Autumn Leaves,' although it has forced its victim into the retirement of home-life, has in no way diminished either his noble views of Divine Providence here and hereafter, or rendered him insensible to the puerilities and meannesses of a humanity grovelling alone upon earth and earthly things.

This notice would not be complete did I not refer to the excellent biographical sketch of good Thomas Shorter appearing in one of the recent September numbers of the Manchester 'Two Worlds.'

EMMA HARDING BRITTS.

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

CLAIRVOYANCE—OR MIND-READING?

Finding a long and exceedingly irrelevant letter, by J. H. Sankey, in 'LIGHT' of 17th inst., containing a challenge to me, I respond at once.

All the instances of spiritual phenomena (except the two cases of successful predictions) are quite familiar to me, and as to these two cases, I do not see what clairvoyance has to do with them. Mr. Victor Wyldes foresaw certain events as likely to happen, and these predictions were verified by results. That is all. There is nothing in this to show that Spiritualism, according to the definition of the Faith Spiritualist, had anything to do with the matter, and certainly nothing to connect them with clairvoyance.

This definition of Spiritualism is the parent source of all the misunderstanding of which Mr. Sankey's letter affords such a glaring example. The Faith Spiritualist's definition of Spiritualism is:—

1st. Belief in certain phenomena as proving the existence of man after the change called death, and belief that there is no other proof.

2nd. Belief in a system of religion that is mainly concerned in opposing the orthodox Christian theology.

3rd. Belief in spirit guides and teachers, and apparently in man's total incapacity to know by his own reason what is necessary for his salvation; also that all inspiration is spirit control.

4th. Belief in eternal progress as a natural (? spiritual) law for bad and good alike.

5th. Belief that we can see spirits clairvoyantly, and therefore that spirits have forms like as we have; also that spirits have the power to materialise when conditions are favourable.

This might be increased by a dozen or more other propositions which form the dogmatic creed of the Faith Spiritualist. The Philosophical Spiritualists' definition is at any rate simpler and less dogmatic. It is this: Spiritualism is the study of spirit in man and Nature. Of course this implies that the latter believes in spirit, either from evidence in himself or through phenomena.

The Faith Spiritualist is engaged in setting up a system of religion which he supposes comes from a so-called 'spiritual world,' whereas any person of even very limited education must know that these so-called religious truths are really speculations of purely mundane origin, and have been well known to all persons of philosophic mind any time during the last five hundred years, and to many for at least three thousand years.

Consequently, when anyone who is a good Philosophical Spiritualist sees reason to doubt the interpretation of any phenomena, be it either platform clairvoyance, materialisation, or trance platform speaking, he is irrelevantly replied to by a defence of Spiritualism, which has never been impugned. True Spiritualism is undermined and weakened to a terrible extent by the omnivorous belief, or rather fanatical credulity, of the Faith Spiritualist. He must have belief in every single phenomenon of his creed, or the inquirer is stigmatised as a non-Spiritualist. And the most amusing thing about these Faith Spiritualists is that they oppose everyone else who has a creed, while they themselves are the victims of the most dogmatic creed in existence.

My position is that if we find that platform clairvoyance of spirit forms is really mind-reading, then we will have found a truth that will support, and not be a hindrance to, real Spiritualism; obviously this must be so, if Spiritualism means what its etymology implies—the study of spirit. Mind-reading or telepathy is Spiritualism. What are all the communications from the so-called dead but telepathic communications? The difficulty is that in each case and on each particular occasion we have to determine whether the telepathy comes from the departed or from the friend present in the body, and we are obliged to confess that in ninety-nine cases out of a hundred no evidence is forthcoming to show that the former interpretation is to be preferred to the latter.

Hence the obvious moral obligation on the part of all Faith Spiritualists to withdraw all platform clairvoyance from their public meetings, as tending to create superstition, i.e., non-reasonable and hurtful beliefs. I can even see good and reasonable grounds for State interference to prevent simple-minded persons being deluded by the claims of clairvoyants to be able to foretell future events, and to make money by so doing, as Slater did. I think the suppression by the law, or any other means,

of this gross superstition would undoubtedly be a great gain to true Spiritualism. Running through Mr. Sankey's experiences—

1 and 2 I have dealt with. They are prophecies (?), not clairvoyance.

3. The case of Mr. Jabez Perkins. Not clairvoyance at all, unless he thinks the wooden pointer and board were clairvoyants.

4. All about his house and the spiritual denizens thereof, but not a word about clairvoyance, except in another paragraph.

5. J. C. Macdonald had a communication, afterwards confirmed, with an alleged male spirit who formerly owned and occupied Mr. Sankey's house. Victor Wyldes had a communication from him later on, and both agreed that he, the said spirit, had died from drunkenness fifty-nine years previously. This may be a case of telepathy from the dead to the living, but is more likely to be psychometry. If a sensitive can see the surroundings of 3,000 years back from a small piece of stone put into his hand, as I have seen done, what is to hinder him from seeing the events of fifty-nine years back, when actually in the very house in which the events took place? The statement as to the verification I accept. I have no desire to impugn the good faith of the mediums.

6. The next experience is telepathy from his living brother in Melbourne to himself in Harley. I have had a great many similar experiences, but I quite fail to see what relevancy they have to the subject of platform clairvoyance.

7. The case of 'Jim.' Obviously not clairvoyance.

8. Mr. Richard Judd leaves the body when asleep. So have I over and over again, but how does this touch on clairvoyance, platform or private?

9. This is the only relevant case amongst all Mr. Sankey's described experiences. He is telling a sensitive something about a man he knew, when the sensitive stops him and describes the man. He admits this was mind-reading. Well, I see no difference between this and platform clairvoyance, which is always of persons dead or living that the inquirer knows.

As the introduction of this paragraph there is this extraordinary sentence: 'Now if spirits still attached to the body can and do communicate, as in the cases above, then it is not unreasonable to believe that they show themselves to clairvoyants for the purpose of being described and recognised.'

Spirits in the body can communicate with sensitives also in the body by telepathy, and if they can form a clear mind-image of themselves they can convey that mind-image to the mind of the sensitive. Only a very small percentage of persons either living or dead can do this. Still, it can be done, as I have proved. It is, however, very rare. Moreover, when living persons show themselves to clairvoyants, it is necessary that these persons be asleep or in a trance. But the living persons seen are known in nine cases out of ten not to be asleep or in a trance, and, moreover, are seen at the same time as deceased, and wholly imaginary persons—all three classes—the deceased, the living, the wholly imaginary—being often seen at the same time and in the same way.

In order to escape from this difficulty Mr. Sankey says: 'If spirits can transfer scenes to the sensitive minds of their mediums, as is quite common, why not transfer the likeness of the person, even if the said person never had an existence other than in their minds?'

The answer is quite obvious. The inquirer or observer is a spirit, and he has constructed and pictured the imaginary individual, and it is necessarily from his mind that the picture is taken; and there is no need for it taking the roundabout and unreasonable course of passing through an immaterial spirit's mind. At all events, we are justified in saying, 'in each case we must have proof; we will have no "ifs."' A thousand cases of proven clairvoyance would not prove the case of the thousand-and-first, and the same is true of trance-speaking and other so-called spiritual phenomena. Every case can only be believed on evidence given at the time. Hence the absolute impossibility of Faith Spiritualism, which is content with superstition rather than verified knowledge, which the philosophical Spiritualist demands.

VIA.

P.S.—I had forgotten the instance of moving a table by will power, which Mr. Sankey accomplished at the first trial, if his narrative is correctly stated. Does he give this as a case of clairvoyance, and if not, how is it relevant to the subject under discussion? However, waiving this objection, what is Mr. Sankey's inference? It seems to be something like this: If it

took me such an expenditure of 'vital energy' to move this table by my will power, then how can you suggest that mediums get from my mind and will images of deceased persons? The stating of the proposition, although a negative one, annihilates it at once. If Mr. Sankey would like to know why such an expenditure of energy was necessary, let me remind him of the well-known story of the youth who, when asked if he could play on the violin, said, 'I don't know. I never tried.' If this youth had tried he would have found that it would take as much brains and energy as he could summon to get the instrument into the right position for playing. That Mr. Sankey succeeded is almost beyond belief. If he had spread his efforts over say two hundred trials and then succeeded, his expense of energy might have been as great, but it would have been unobserved and perfectly harmless.

The greatest medium for slate-writing told me it took him *two years, with several sittings per week*, to learn how to accomplish this phenomenon. Even then it was pretty hard work, but not injurious to his health, at least in an obvious way.

We are all very sorry that Mr. Sankey should have injured himself in his heroic effort, but surely he has himself to blame. Perhaps he will know better the next time.—VIE.

[This discussion must be brought to a close with our next issue, and any further communication on the subject must reach us not later than Tuesday morning.—Ed. 'LIGHT.']

DEBATE ON SPIRITUALISM.

By a courteous invitation from the Pembroke Literary and Debating Society, Liverpool, of which the Rev. C. F. Aked is president, an opportunity was afforded for the discussion of the question 'Is Spiritualism True?' on the evening of October 19th, in the large hall adjoining the church, every seat being occupied, and also every inch of standing room. The chair was occupied by the pastor of the church, the Rev. C. F. Aked, the most popular preacher at present in the city. In opening the proceedings the chairman said he hoped the opener (Mr. E. W. Wallis) would state what he meant by Spiritualism—as in a sense they were all, or nearly so, Spiritualists.

Mr. E. W. Wallis, who was solicited by the Liverpool Society of Spiritualists to read a paper in the affirmative, occupied half-an-hour in doing so, the address calling forth the applause of both sections of the vast audience. Indeed, all present seemed satisfied with its matter and the manner of its delivery.

The negative found a champion in Mr. Messenger, one of the officers of Pembroke Church, who did his best to refute the position taken by the opener, that Spiritualism is true; but the gentleman was placed at a disadvantage by the fact that he had no knowledge of the subject except that obtained by a familiarity with conjuring; but he strongly asserted that he could produce all the phenomena claimed by the opener to be of spiritual origin. Mr. Messenger also quoted copiously from Miss Florence Marryat's 'There is no Death,' evidently to show the absurdity of the claims put forth by the Spiritualists.

The supporters of both contestants were limited to five minutes each. This, of course, was an equal disadvantage to both sides, but the debate was carried on with good temper from beginning to end, Mr. Wallis being followed alternately by supporters of the negative and the affirmative. His position was ably defended, first by Mr. Bibbings, succeeded by Mrs. Wallis, whose earnest and clear testimony to what she conceived to be the truths of the spiritual philosophy elicited great applause. Mrs. Wallis succeeded in due course by the writer, and by Mr. Maginn and Mr. Chiswell; Mr. Messenger being supported by Messrs. Lawson, Higgins, Buck, Arnsburg, and others. The principals were to be allowed ten minutes to reply, but at twenty minutes to ten, when the time arrived for the replies, so keen was the desire of the audience to hear more that an extension of time was proposed and carried.

Mr. Messenger, in his closing speech, complained that Mr. Wallis failed to give his personal experiences, whereupon Mr. Wallis offered to discuss his experiences, or 'The *Case Book* of Spiritualism,' or 'Spiritualism and the Bible.' This declaration seemed to afford great satisfaction to both sides.

I cannot close this imperfect account of one of the most interesting and best-conducted debates that I ever attended without alluding to the most impartial and courteous conduct of the Rev. C. F. Aked in the discharge of his duties in the chair. A cordial vote of thanks to him, proposed by Mr. Wallis, seconded

by Mr. Chiswell, and supported by others, was carried with acclamation.

I ought to say that a vote was taken at the close of the debate, when the chairman declared that the affirmative had it 'by an overwhelming majority.'

JOHN LAMONT.

THE GROWTH OF THE SOUL.*

(Continued from page 497.)

Mr. Sinnett devotes his seventh chapter to 'the Seven Principles.' These 'vehicles' 'are all involved one within another' on the physical plane. Each plane is constituted of a more refined kind of matter than that below it, and the corresponding 'Principle' is in harmony with its plane. Inside the physical body is the Etheric Double, and inside that again the Jiva:—

The Etheric Double guides the actual deposition of the physical molecules as the body grows, growing with it indeed, but always one step in advance; and the force which circulates through the nerve system of the Etheric Double is that Jiva which constitutes the physical life principle. . . . The Jiva itself is primarily a force which pours into this plane from the sun. It has a multitude of tasks to perform connected with organic nature.

We constantly give off healthy or unhealthy emanations of Jiva, and absorb those of the people in our vicinity.

Still deeper within us is the 'Astral Body,' which, when it escapes at death into the region of 'Kama Loka,' 'includes the whole man *minus* the physical body.' While we are living in the Astral Body we feel desires of various kinds, but after a time the 'three higher Principles' escape, carrying off our consciousness, and leaving the Astral Body behind, a shrivelled corpse. For the adventures of 'Manas' in its search for 'Buddhi' and 'Atma' we must refer the reader to Mr. Sinnett's book, in which he will also find much curious information about the various 'auras.'

Chapter VIII. treats of the 'Astral Plane.' This region is co-extensive with the material plane, and it is commonly regarded as 'the other world,' whereas it is but the antechamber to the world in which we spend the immense periods between our incarnations. The Astral Plane is inhabited also by various races of elemental beings, some of whom are very inimical to men, and those who enter that region in an undeveloped state are apt to be carried helplessly here and there in the astral 'currents.' It is by the aid of man's 'spiritual soul' that these blind currents and sub-human entities are to be conquered. The inhabitants of the Astral Plane 'create for themselves dwellings, churches, entertainments, music and instruments, and social surroundings of all sorts, in the midst of which they pass their time in a state of placid contentment.' The predominant characteristic of the higher sub-divisions of the Astral Plane is intellectual activity; and the inhabitants of this level seek out people still in the flesh whom they are able to impress with their ideas. They have libraries and laboratories, and obtain 'the counterparts of new books and new instruments of research.' In fact, this is the 'Summer land' of the Spiritualists, which would, Theosophists seem to think, be a charming place did its seductions not make it harder to reach the still more heavenly joys of Devachan.

The Elementals form the subject of the next chapter. The concurrent testimony of all seers, we are told, bears witness to the existence of astral counterparts of everything physical; and if we have astral matter we must have astral forces corresponding to that astral matter. The peculiar thing about these astral forces is that they are moulded and guided by the human will; and they form the 'elemental essence' out of which the human thought and will fashion, for a time, an 'Elemental' proper:—

The will which moulds it (the Elemental), or the thought-energy, operative, perhaps, without any conscious will being at work in the transaction at all, may invest it with very considerable tenacity of separate life and tendency, easily mistaken for inherent purpose. Its very shape may be enduring, unless it comes in contact with some will force that breaks it up, and thus we are presented with all the external characteristics of a living astral creature.

These astral 'creatures' may even be beautiful and beneficent, if their creator is well disposed, but in the end they, too, sink back again into the 'elemental essence,' and become again

* 'The Growth of the Soul' is a sequel to 'Esoteric Buddhism' by J. P. SENEZAR, Vice-President of the Theosophical Society. London: Theosophical Publishing Society, 1896. Price 6s. net.

an undivided part of the intelligent forces of Nature, for Mr. Sinnett allows no 'blind' force in the universe. 'In its lower manifestations natural force may seem blind—may be pressing along definite channels of activity regardless of impediments in the way; but the original existence of the force is due to an intelligent will.' Sylphs, undines, gnomes, and salamanders are figurative ideas, for there are no ready-made elementals living in a ready-made world of their own. Elementals are the foundations or substance of the world; the minute cells of which the animal and human bodies are built up are evolutions of elemental agency. Matter and force on the physical plane are elementals condensed—materialised. Elementals as seen on the astral plane are matter and force etherialised.

Mr. Sinnett next treats of Devachan; and it would seem that it is when we have cast off our Astral Body and got into our Mayavi Rupa, that we may be said to have spiritually 'tumbled into honey.' Of the Spiritual Plane (as distinguished from the Astral) we are told that 'within its beneficent atmosphere there is simply no room for unhappiness of any sort or kind':—

Devachanic existence may, therefore, be thought of as partaking to some extent of the nature of a vision, but the vision is one as vivid—all assurances, indeed, lead us to believe more vivid—than the illusion by which we are surrounded on the physical plane of life.

Each one gravitates to the heaven which is fitted for him, creating the surroundings that please him best, for on the Spiritual Plane the creations of the mind are alive. There are four divisions in the lower or 'Rupa' Theosophical Heaven; in the lowest the affections are gratified and cultivated; in the second and third the religious emotions are satisfied and developed; in the fourth the artistic faculties are cultivated along altruistic lines. The Ego casts off its Mayavi body and dons its 'Karana Sarira' to enter the 'Arupa' or formless levels of Devachan; but as this 'body' is an ovoid mass of heavenly aura, by 'formless' we suppose that no particular form is meant.

In Chapter X., on 'The System to which we Belong,' Mr. Sinnett goes over the ground covered by Esoteric Buddhism; but as our readers are probably sufficiently acquainted with the theory of the passage of 'the life-wave' round seven globes seven times, we shall merely quote the author's prophetic description of man's condition when the goal of our race has been reached at the end of the Seventh Round:—

The final example of perfected humanity will use whatever body he then retains as a mere instrument of his convenience, to be worn or left aside at pleasure. The higher realms of Nature of which I have been speaking in endeavouring to describe the course of human experience between death and rebirth, and others again immeasurably transcending these, will be accessible to him as readily as the various rooms in the house in which he lives may be accessible to him now. From any one globe of the chain to another he will be able to pass as freely as within the various phases of each. Forces of Nature as far transcending any with which modern science is acquainted as these transcend the resources of the African savage will lie within his reach and command.

In his next Chapter Mr. Sinnett tells us about 'The Elder Brethren of Humanity'—the far-famed Mahatmas. He says:—

There are men now living on earth who, belonging to our own human family, have already attained the maximum point of development and exaltation which I have just been endeavouring to describe as that belonging to the final culmination of the progress on which the whole human family is launched.

According to Theosophy, the period (of enormous duration) occupied by a 'Manwantera,' or time of cosmic activity, is divided evenly into a 'descending' series of ages during which spirit is involved in matter, and an 'ascending' series of ages during which spirit is again evolved out of matter, carrying with it all the lessons that material existence has to teach. It is only when the middle point has been passed that anyone can take a short-cut to the 'sublime heights' where Mahatmas dwell; but, after the turning point has been reached, Egos who have progressed in former Manwanteras may incarnate in human bodies, bringing with them the fruits of former efforts. The present Mahatmas derive from both of these sources apparently; and the process is still going on by which, in a few incarnations, anyone whose Karma permits it may attain Mahatmaship. What the Mahatma actually does, how he spends his time (if such lofty beings can be supposed to do anything so common as to 'spend time'), it is not given us to know. Each Great

One has got his particular duty in the economy of Nature, Mr. Sinnett says. Perhaps some of them are occupied in causing the sun to shine, and others in making the winds to blow, or the trees to grow—we can only wonder and guess! At all events, Mr. Sinnett says that things would be very much worse than they are on earth but for the efforts of the Mahatmas; and he answers at some length those who argue that if such beings exist they ought to do something perceptible for us. But his answer is only the old excuse that 'they must not interfere with Karma'—which might, apparently, be pleaded with equal effect by a person who calmly witnessed without interfering any enormity he might have prevented. The reason why Karma is supposed to prevent Mahatmic interference is that sin and suffering have an educational effect:—

To the true Master of Wisdom the spectacle of human suffering, however completely that suffering may have been earned by the sufferer's own action in the past, is one evoking acute and tender-hearted sympathy. But this sympathy cannot but, in their case, be associated with and qualified by the lofty powers of vision which may look back to the causes in the past by which the suffering has been brought on, and forward to the results that may be hoped for as regards the future by the exhaustion of those causes.

(To be continued.)

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.

A social meeting of the Members, Associates, and friends of the London Spiritualist Alliance 'for refreshments, music, and talk,' was held in the French Drawing Room, St. James's Hall, on Friday evening, 23rd inst. The gathering was very largely attended, and all formal speeches being interdicted, the occasion was one of a purely social character. The following programme of music, under the direction of Miss Butterworth, R.A.M., was given during the evening: Pianoforte duet, 'Spanish Dance' (Moskowski), Misses Butterworth and Corp; song, 'Story Land' (Mattei), Miss Samuel; song, 'Robin Hood's Song' (from 'The May Queen'), Mr. W. J. Lucking; duet (violin and pianoforte), 'Sonata in E Minor' (Corelli), Mr. Rosoman and Miss Butterworth; song, 'Pack Clouds Away,' Miss Florence Morse.

Miss Rowan Vincent afterwards kindly acceded to a request that she should exercise her clairvoyant and psychometric powers for the entertainment of the company, and gave a series of delineations which were received with great interest. As is frequently the case with clairvoyance, descriptions which were not recognised at the time were afterwards acknowledged to be correct, and as a consequence Miss Vincent may be said to have achieved a gratifying success.

The assembly broke up at about ten o'clock after an evening of that social harmony which it is one of the aims of the Alliance to promote amongst its members.

SINGULAR PROPOSAL AT A CLERICAL CONFERENCE.

We learn from the 'Northern Daily Telegraph' that at the annual Conference for the diocese of Wakefield, held at Halifax, on the 21st inst., the Rev. Canon Bardsley (Huddersfield), in the absence of the Rev. Canon Lowther Clarke, moved, 'That the Lord Bishop be requested to appoint a committee of Conference to consider the tenets of modern Spiritualism.' Dr. Milligan, of the Dewsbury Deanery, regretted that it should go forth to the public that a number of educated and intelligent gentlemen such as were at the Conference should think of committing themselves to the appointment of such a committee. The persons who had taken most interest in finding out what ordinary popular Spiritualism was had come to the conclusion that it was humbug. (Laughter and applause.) Mr. W. C. Barber (Halifax) said if they appointed a committee to consider the tenets of modern Spiritualism, what was to prevent others from proposing to inquire into thought-reading, astrology, theosophy, and a variety of other subjects? (Laughter and applause.) The discussion ended by the withdrawal of the resolution.

It is not true that the persons who have taken the most interest in finding out what ordinary popular Spiritualism is—whatever that may mean—have come to the conclusion that it is humbug; but it is true that Dr. Milligan, in making such an assertion, has given abundant evidence of his ignorance.

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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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PRICE TWO PENCE WEEKLY.

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SPIRITUALISM, A TRANSFORMING POWER.

At the late Church Congress, some very startling Papers were read by leading Churchmen on 'The bearing of the Theory of Evolution on Christian Doctrine.' This is a veritable sign of the times, not only because of the recognition of the vital fact that a modern scientific doctrine is modifying—perhaps transforming—Christian Doctrine, but also because of the valuable suggestion that doctrines which were once regarded as final and inspired are liable to be forced into revision by the advent of new light. One of the readers of Papers on this subject, Archdeacon Wilson, went over the whole ground, from the personality of God to the immortality of man, and, at every step, he showed the enormous influence of this fierce light of Evolution—once derided, then denounced, and now admitted to a great Church Congress as a transforming Time-spirit.

Now, what the Church Congress has done for Evolution, we should like a Spiritualists' Congress to do for Spiritualism. It will not be very difficult to go over the whole ground, to track the silent but forceful march of this mighty transformer, and to show how it is making all things new. Science itself is very slowly but very surely yielding to the pressure of the mountain of evidence accumulated by Psychical Research, always backed by our huge Sybil behind; and Psychical Research was suggested by Spiritualism and grew out of it, just as, in time, it will be superseded by it. It is inevitable. Evolution itself will work its will with Psychical Research, as it does with everything else: and not all the doubting Thomases in the world can prevent it. Science itself, through all the range of its subjects, not excluding even anatomy, will be influenced by the subtle suggestions of Spiritualism. The old knife or scalpel, indeed, will not be able to find its way to the seat of life and the secret of the soul, but, on finer planes, the anatomist will have to pursue the traces suggested by some wondrous hieroglyphics which even now are discernible. Then, passing from these outer to the inner gates of the temple, the physiologist, along all his paths of research, the physician, the ethical teacher, the minister to the mind diseased, will all have to revise their conclusions, to relearn old lessons or learn new ones at the bidding of this irresistible power. This is not assertion only. There is not a man who knows what is going on behind the scenes who doubts it, though, at present, many of the 'great' men in the world of science can only say, 'I see men as trees walking.'

If we press on farther still, we may see, and even more clearly trace, the influence of Spiritualism upon the whole area of Religion and Theosophy. And by 'Spiritualism' we do not mean any particular presentation of it. Spiritualism is nobody's freehold. It is, as we say, 'in the air.' It is exactly what Jesus said it was when he uttered the remarkable words, 'The wind bloweth where it listeth, and

thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth. So is every one who is born of the spirit.' Like the wind from the great mountains of the mighty seas, which sweeps along or softly breathes across the vast spaces, and everywhere enters wherever the slightest crevice makes it possible; so is it with this latter-day revelation of the Spirit.

Think of its influence upon what is called 'Revelation.' The old theory, and the once almost universal theory, was, that God, long ago, inspired men to produce a book—the solitary revelation of His will. What religious leader, really a leader, believes that now? We have recovered the living God, the ever-present and ever-creating God, the God who speaks to us as truly as He ever spoke to any, whose inspiration is still the breath of our spiritual life, and whose revelation is discovery in every field of research.

Think of its influence on all the creeds. There is not one of them that is not hopelessly damaged; there are few of them that are not palpably bankrupt. They are all based upon crude commercial and materialistic notions of God and His dealings with the human race. They are all 'of the earth, earthy.' They proceed upon the assumption that God is a kind of Eastern despot—as grossly personal, as arbitrary and as earth-bound; that man is a material being, whose very body will be raised again in order that it may go to heaven or hell; and that salvation is a gross transaction, which secures pardon on the payment of a barbaric 'price.' During the past forty years there has been a revolution in relation to all this, and a revolution at the back of which Spiritualism has been an important re-creative power. In truth, wherever Spiritualism comes, these gross and earthly notions are bound to be transformed or to disappear.

Think of its influence on the Church. Here the traces are not very marked, on the surface. There is a sense in which Spiritualism has given new life to the occult claims of the Roman Catholic Church and, therefore, to the so-called 'High Church' of England. But there is really transforming value in this, as against the old materialistic notions of Calvinism. Besides, if we can succeed in manifestly making Church-values turn upon spiritual causes, the battle is won. In time, the spiritual centre of gravity will shift from forms and ceremonies to the great realities of mind and soul.

Then, last of all, think of the influence of Spiritualism upon the anticipation of a future life. Here the influence is enormous. The transformation is nearly complete. The grasp of the great truth that man is a spirit is fast becoming all that is needed, where immortality is believed in at all. The idle impertinence of a resurrection of the body is virtually given up: and the reality of spirit life has been brought immeasurably nearer, as an object of mental contemplation. There is, alas! a very wide-spread alienation from the idea and hope of immortality altogether; but where the faith in that survives, the whole prospect has become more simple, real, clear.

These are delightful consolations, and such reflections and outlooks might well encourage us to attempt great things to help the glorious process on.

THE MYSTERIES OF MEDIUMSHIP.—We hope next week to give a portrait of Mr. F. Craddock, together with a history of his mediumship, from the pen of Mr. H. Llewellyn, who has had the advantage of his close personal acquaintance.

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.

SPIRIT TEACHINGS.

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

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton 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. SPEER.]

No. XLVII.

OCTOBER 24TH, 1873.

I have had Mr. — with me. His spirit-guides have told him several things: among the rest they have reiterated that which all seem to say as to your name. You have given me another; I need not ask you if it be true. But is it real? I mean is it symbolical in any way? There is so much symbolism in spirit teaching.

No, friend, it is not so; what has been said is real and not symbolical. We have no claim to the name that deceiving spirits would force on us. We are what we have said.

Then they are deceiving spirits?

Assuredly they are, in that they have said what is not true.

But they may be mistaken?

Not in such a case. They do not know, and have falsely stated what they have but imagined.

Then they are not to be relied on?

They are false, as we believe from what you say.

I should like to relieve N. from what I am sure is bad for him.

It is bad in all ways. He will receive no good from such; none, none. We will strive to help you in a work so good. We will fight with you against the evil. Cease now, lest the black cloud overshadow you.

Did you ever know a case of a spirit lately passed going to the Seventh Sphere in a few years?

Never. It may not be. It is deceptive throughout. Flee such. + I. S. D.

No. XLVIII.

OCTOBER 25TH, 1873.

There seemed to be an inclination to manifest last evening. Might we have had a sitting?

Assuredly not. We will inform you when we wish you to commune with us in that way. We have specially wished that such should cease for some time, longer or shorter, according to events, the issue of which we cannot judge. Retrospect is the present business: and will be until, in due course, you have gathered up what has been given, and are prepared to advance. We shall decide for you what may be given of Divine Truth. Your judgment in such matters must perforce be guided by us. This is inevitable, and operates when you little think. It has operated in your case throughout your earth life, and will continue to operate even though you may defeat our endeavours by rejecting the full measure of our desires towards you. That will but show that you are unfit for the higher progress which was destined for you. It will not, as you may see, demonstrate our weakness, but your unfitness. Consider the past, and view from your present

standpoint of knowledge the days of old. Trained in early years within the rigid confines of the narrowest orthodoxy, you imbibed, at first, views of God and His dealings which you early learned to shun. It was our guidance that led you to believe and to trust your God as a Father rather than to dread Him as an Almighty Avenger. We led you, step by step, to mistrust a theology which converted God into a monster, peopled a fancied Hell with victims, and exalted a favoured few, for no deserts of theirs, to a fabled Heaven of dreary idleness. We led you to frame for yourself juster notions of that organised society which, under the name of the Christian Church, has been, for good and ill alike, the channel of Divine grace to a large section of mankind. Casting aside sympathy with those who would cut off all from Divine sympathy save themselves, the while with unctuous persistence they proclaimed themselves the favourites of the God whom they had imaged, you turned, still under our guidance, to make a more intimate acquaintance with that body of theological thought which, within the bounds of the Church of God to which you were joined, was the reverse of that in which you had been brought up. You studied deep and long the records of patristic lore, the works of those who reflected as in a mirror the lineaments of primitive theology, ere the defacing touch of time had blurred the outline that was once so pure and chaste in its severe simplicity. You read and imbibed the spirit of reverence and ceremonious respect which was absent from the theology of your youth. God became to you a Mighty Monarch, Potent Ruler, Puissant King, instead of the petty jealous despot, contemptible in weakness, and horrible in meanness, whom the teachers of your youth had pictured. He ceased to be contemptible, and became an object of awe, to be approached with fear, with reverence, with the ceremonial of earthly courts, with offering of incense, and ritual of elaborate and gorgeous splendour. Aloft on His throne the King of Heaven sat, and to the faithful came, in measure according to their faith, the favours of their God: while the rest of the world, for no fault of theirs, were deprived of even a crumb of Heaven's bounty. The narrow, dishonouring, debasing view was still upon you: but you had at least gained so much as this: you had exalted God from a Being calculated only to inspire disgust into one who called forth sentiments of reverence and awe. Viewed in respect of your daily life you had gained so much as this: you had ceased to believe in the nauseous doctrine whereby God was made to choose His favourites from those who possessed no other claim to His grace than self-righteousness: and if you still confined your belief in His love to a few, you did at least recognise in the few a duty to labour and to pray, to strive for the good of others, and for their own, instead of resting in Pharisaic ease, and dwelling in complacent self-opinionated righteousness. And of the future you were beginning to gain a feeble, faint idea. One ray of light from the Sun of Truth dawned on your soul when you learned that the dead, as you thought them, could be helped by the prayers of the living, and that purgatorial punishment was something more than a theological figment. You learned a fact when you took in that truth. You became a greater power, a truer exponent of Divine truth, when your heart first prompted and your lips syllabled a prayer for a departed soul. The guardians drew nearer, and the Angels rejoiced. It was during this phase of your religious belief that we directed your study to the records of that body of Christian believers who falsely arrogate to themselves the title of the Church of God, and call themselves Catholic and Universal. You read their books, you knew their creed, you learned from them much that was real and true: and if you learned naught else, at least you unlearned that chilling, heartless bigotry which would identify Catholic belief with universal damnation, and would make Rome synonymous with Hell.

Another ray dawned on your soul when you learned to believe that a Catholic might be saved, and that God might even look with favour on the ignorant prayer to the Virgin, which comes warm from the heart of the fanatical peasant, who had no knowledge but his faith. But, indeed, you learned more. You learned of Angel Ministry, of Saintly Intercession, of the Power of Prayer. You gathered the good, and under our guidance still, you rejected the cold exclusiveness, the dogmatic shallowness, the hard, unyielding changelessness which stereotyped religion and degraded man into a puppet of a Priesthood. You saw dimly enough, but you saw the evil, and you turned away the gainer for the experience. You were led by us then as ever, though you knew it not. God led you by our inspiration. The thoughts you framed, the words you spoke, they were of us and of our God. We continue hereafter. Cease now.

+ I. S. D.

No. XLIX.

OCTOBER 26TH, 1873.

Will you continue what you are saying?

The blessing of the Supreme rest on you. We are endeavouring to point out to you the steps by which we have guided you. We have shown you how Evangelic exclusiveness gave way to High Church self-righteousness, and how in the study, long drawn out, of Catholic teachings you were guided to refuse the evil and to choose the good. Your labours amongst a poor and ignorant population made you acquainted with that phase of religion in which the ignorant grope after God for themselves in their desire to seek upwards towards the Supreme. Breathing an air heavy with dogmatism and bigotry, precluded by ignorance from a plane of knowledge to which light can penetrate, these benighted peasants cultivate the enthusiasm of their own hearts, and picture for themselves a God and a theology which is satisfying for them. The ravings of a fanatical revivalist were at all times little in accord with your sympathies. But you learned at least this truth—that man may have a heart filled with enthusiastic love to God and man, albeit the God is a creature to you repellent, and the outgoings of love to man be ill-regulated and unprofitable. Though you saw it not then, you were learning the lesson which has since been brought home to you, namely, that God regards with favouring eye the groping efforts of all who yearn after Him, and that honesty and sincerity are with Him of more account than faith and creed. You would fain have taught these ignorant ones what you knew to be a more excellent organisation for worship: you would have taught them the Creed of the Catholic Church, and have paralysed their devotions with decorous ritual: you saw not that such teaching was too high for them, that the heart, not the mind, was to be reached, that ceremonious forms were to them the fetters which would hamper and bind, that their rude ravings were but the heart's expression of its needs and aspirations, and that man's ritual may not come between the heart and the God. We led you to speak to those poor blind ones that which was profitable for them; and there live in many a heart now words which we have prompted, and in uttering which you were, unknowingly to yourself, the vehicle and channel of spirit teaching. But we must not forget that we had previously directed your attention to the writings of philosophic truth. Aristotle and Plato, and Seneca and the great teachers were familiar, and from them, and from one especially, who even then was near you, your guide and friend, you learned much of Divine truth, and drank in speculations and unravellings of difficulties which opened in your mind wider and truer views of God and His dealings with mankind. You learned to know that God spoke

to man elsewhere and otherwise than in your Bible: elsewhere in that He spoke to Greek, and Arab, and Egyptian, and Hindoo, and to all His children. Otherwise, according to their several needs, yet not otherwise than as a Father addresses His children in words of love and pity. You were learning then the correlative truth—correlative to that which we have pointed out—that God accepts the heart and the intent rather than the creed: you were learning, we say, that God has spoken to man in divers ways at divers times in such measure as he can bear it. Plato grew into your being, and his words lived again in your mind. Yet you knew not that God's word, whether revealed to Plato or to Jesus, is of equal value. You had still the Christian type strongly before you: and you cast about for the purest form of Christian truth. There was a branch of the Christian Church which was unknown to you; and to it we directed you. A book which casually, as you thought, reached you, fired your mind with desire to know more of that Eastern Church whose history Stanley wrote, and you had just read. We guided your steps, and enabled you to penetrate the full depth of that changeless, stereotyped primal Church whose boast is true, that from the first it has neither grown nor developed, that it remains the transcript of the first age, and has in naught progressed. You saw what were the teachings, the beliefs, of those who were the Fathers of the Christian Church. You saw, and you turned aside. The mind had outgrown the theology of the first Christian ages. The spirit had soared to a higher plane than that which was satisfied with a stereotyped theology and could rejoice in the curses of an Athanasian Creed. The shock at first was rude, and the recoil sent you to study the speculations of German thought, and the writings of your own teachers, Maurice and Robertson, and afterwards of Seeley and Stanley, men heaven-directed and angel-guarded. You read their wonderings, and you found in them food for thought and meditation. We desired so to stir the slumbering fire within, and to allow the result of so much reading and experience to eventuate in thought and resolution. You wrote and thought on freer lines. You dared to cast aside that which was irrational and anthropomorphic. You dared to place reason on the throne which revelation and faith had so long usurped. You thought, as you would say, for yourself. Nay, friend, but we thought for you first, and guided your mind, and moulded your conclusions. You were passing through a phase of existence which required anxious tending, and we judged it wise to withdraw you in time from the public position of a teacher in a Church which no longer represented your intellectual and religious plane of thought. You knew it not; you wished it not. It was by agency external, from causes uncontrolled by you, that we withdrew you from a place where your work was done: and prepared you for another phase of your earth life. The tempering effect of bodily illness had been in all your life an engine of great power with us. We have maintained a wholesome control thereby.

(To be continued.)

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.

MISS MACCREADIE.—As will be seen from the report in another column of the very successful meeting held at Cavendish Rooms last Sunday evening, Miss MacCreadie has now returned to town after her Scottish tour. At her request, we have pleasure in announcing that she is resuming her professional work as a clairvoyant and psychometrist at her private residence, as shown by her advertisement on our second page.

DR. J. RODES BUCHANAN AND 'PRIMITIVE CHRISTIANITY.'

The statement made, on the authority of Dr. Peebles, in a recent number of 'LIGHT,' is very misleading. I do not doubt that Dr. Peebles acted in good faith, but Dr. Buchanan, I am happy to say on the very best authority—namely, his own—so far from being in indigent circumstances and suffering from the want of the common necessities of life, is comfortably off, and has a pleasant home in Vine-street, San José, California, where a good and sympathetic wife looks after the old man's comforts.

The Doctor has been for many years a vigorous contributor to the spiritualistic Press, to the 'Arena,' and other well-known publications. But being now over four-score and four years of age, he has been compelled to reduce the number of his contributions to the Press, and he does not take such an active part in teaching as formerly. Outside of pure professional work, he has been engaged for several months on his last written work, called 'Primitive Christianity,' which deals with the lives of Jesus Christ and the Apostles; whose true history is said to be recovered and Christianity restored in this Gospel of St. John, &c. This work, our friend's latest production, will show that however old his arms, and physically feeble his hand to write, his intellectual fire is unabated; and that his faith is as sublime as ever in the reality of the world of spirit and its nearness to our world of sensuous or nerve consciousness.

Some tell us that there is no spirit world or condition in which disembodied spirits dwell, and that all our faith in them and in their conditions is only 'faith,' and poor faith at that, for it is founded on the reflex of our own stupid imaginings. It is contended that clairvoyants who see spirits, do not see them, but only see the pictures of the thought concerning such spirits, held either consciously or unconsciously by ourselves and others; that the clairvoyant perceives, in some way, these images, and tells us about them, and we go away delighted and deceived by our own fancies; that, in short, there are no spirits, and there is no spirit world; it is but a mirage which as assuredly forecasts our coming misfortunes and bitter disappointment as the mirage in the sandy deserts of Africa the hopes of the doomed traveller.

The old Doctor, with the ripe experience of a life-time, in which he has exposed and unearthed more shams in connection with Spiritualism than any man I know, and who has made the nature and the character of man a more profound study than any other living man, I believe, has, in consequence of his investigation, become a notable example of a 'Faith-Spiritualist' (I thank 'Vir' for that word. Faith is omnipotent in spirit), and all his books overflow with reasons for the faith that is in him; and now the old veteran is calmly looking forward to the change which will pass him out of the limitations of the present, into the glorious activity of spirit and of spirit existence. It is refreshing to find this abiding faith at the end of a long career, and to behold this patient looking forward to the great change which will usher him into the glorious liberty of the children of God. Faith lies at the foundation of all great things, whether as the forerunner of science, or as the mainstay of a good life amid the temptations of an age which cries out 'a fig for to-morrow; eat, drink, and enjoy yourself to-day, if not at your own expense, why, at the expense of somebody else, for it will be all the same in a thousand years.' Dr. Buchanan has none of this philosophy in his nature. He has lived in this world in touch with the next, which, if not real to others, is very real to him indeed.

Dr. Buchanan, notwithstanding his Spiritualism and his sublime faith in inspirational influences direct from the individual spirits in the higher life, has been all his life a most apt and keen student of scientific subjects, and indeed has been in advance with many discoveries which are now accepted by the world of science. He is, probably, not so widely known to the present generation of Spiritualists as his early advocacy and deep interest in the movement, and as a reformer and humanitarian, justly entitle him to be. He is prominently known in the States as a Professor of Medicine, having been Dean of four medical universities; as an advocate of medical reforms; and as a lecturer and teacher of Psychology, in special relationship to the reality of soul, and its powers in man. In this country he will probably be best known by some as the discoverer of Psychometry (in 1843). Psychometry was popularised by Professor Denton, the geologist, whose wife and married sister were remarkable psychometrists. Psycho-

metry has made considerable strides in Britain. Certain persons undoubtedly possess 'the psychometric faculty.' It is even possible that all persons possess it, but that, as they are unaware of the possession, it is difficult to say, until tested, to what degree they possess it.

We British Spiritualists are practically indebted to Dr. Buchanan for the discovery of the psychometric faculty in man. It is one more link in the chain of evidence that man is 'A Living Soul.' Psychometry throws considerable light on the vexed subject of clairvoyance, lately discussed in your columns, and is well worthy of study on that account alone. Psychometry is an indirect phase of clairvoyance—distinct from mind-reading. This in passing.

The Doctor was for several years editor of the 'Journal of Man.' He also published, besides the 'Manual of Psychometry' (which can be obtained in Britain from most booksellers of occult and spiritualistic literature), 'A New System of Anthropology,' 'The New Education' (these two valuable books are out of print), and a very large work entitled 'Therapeutic Sarcognomy.' This imperial octavo volume of 690pp. is devoted to the exposition of the Soul, the Brain and the Body, and their interrelations, and to new views of their therapeutic treatment. This is truly a remarkable work, and since its publication it has received support from many cultured minds, including medical men, both in America and this country. Judging from the originality, power, vigour, and freshness which run through all his known works, and the power of his pen in the Press of our movement, I have no doubt—being a Faith Spiritualist—that although this last work of his, viz., 'Primitive Christianity,' has been written in his extreme old age, it will contain much which will arrest attention and promote thought at a time when the Sacred Books of all nations are undergoing critical examination.

Dr. Buchanan, like many others in this Spiritualistic movement—and his sincerity I have never for a moment doubted—believes in inspiration and that he has been kept alive, and been inspired for the purpose, by early Christian spirits, to write this work. I cannot pronounce an opinion as to its merits till I see and read it. It will, I understand, be on the lines of 'Higher Criticism,' but with a difference. Higher Criticism eliminates most carefully the miracles and all supposed supernatural occurrences from the Bible. Dr. Buchanan will not do this, or else I have been seriously mistaken in his record.

'Primitive Christianity' claims to give the true history of Jesus Christ, and the origin of Christianity, free from the interpolations, corruptions, and alterations made (in the early Gospels), principally in the second century, by certain priests, chiefly for sectarian, churchianic, and political purposes. Laying aside for the moment the Doctor's claim to inspiration, we will credit him with the honesty of that great host of noble men and women in all ages who sincerely believed themselves inspired, and who have acted up to their inspirations, regardless of consequences. I can say from what I know of the Doctor, and from what those who have read his works must, in a measure, realise, that 'Primitive Christianity' is likely to be a most readable and an acceptable contribution to modern Biblical criticism.

The Doctor, instead of being in indigent circumstances, and compelled to bring out this book by subscription, is only old, and will never reap any financial benefit from the book. So instead of having it published in the ordinary way, he adopts the wise plan of getting those interested in himself, and in the announcements of this work, to share the responsibility of its publication by subscribing for it. The ordinary price will be 8s., or two dollars, but to those who remit now 6s. I am advised by a letter dated October 2nd that this work has been handsomely subscribed for in the States. English admirers can write direct to Professor J. Rodes Buchanan, M.D., Vine-street, San José, Cal., U.S.A., from whom fuller particulars can be obtained if desired.

JAMES COATES.

MRS. D'ESPERANCE, a highly intelligent English lady, long resident in Sweden and now in Germany, has recently made two or three calls at the office of 'LIGHT,' and thus afforded us the gratification of some interesting talks with her. She is, as many of our readers are aware, a very remarkable materialising medium, who gives her services gratuitously, and sits under such perfectly satisfactory conditions that the genuineness of the phenomena which occur in her presence is beyond question. We hope to give some particulars of her mediumship very shortly.

SEANCES WITH MR. F. CRADDOCK.

The readers of 'LIGHT' may be interested in a short description of Mr. Craddock's mediumship. I attended a séance of his at Brixton the other day at the house of Captain Molison, who was then his host. There were fourteen persons present, sexes about equal. The hour notified was seven, and at half-past seven we took our seats, after examining the room and cabinet (if a pair of light curtains hung across a corner of the room can be so called). At eight o'clock the medium came in—a good-looking young man, with an honest and pleasing expression. After being introduced to the company, Mr. Craddock sat down in front of the cabinet, and was soon under control by 'Monsieur Grahame.' Thereupon he walked round the circle (or rather 'horse-shoe'), and re-arranged some of the sitters. Then he retired to the cabinet, and after a prayer from Captain Molison to the Father of Light to give us a good séance, the lights were put out. 'Monsieur Grahame' spoke for a few minutes about the conditions, and then some of the usual séance hymns were sung. Presently a small cardboard cross with luminous paint on it was taken up and carried about the circle and waved. Then a zither, which, with other musical instruments, stood on a little table beside the cabinet, was also carried about, its strings being twanged with great force, but sometimes most delicately. Then the musical box was wound up, but not carried about. Presently a whispering voice was heard, which was recognised as that of 'Rosetta,' one of the 'cabinet spirits.' Rosetta produced a luminous slate, and went round the circle, showing her white drapery against the slate, and the silhouette of a prettily-shaped small hand and arm. She also placed the slate on the ground, and put a pretty naked foot on it, coquettishly telling the gentlemen that they must not look. By the feeble light of the slate she also showed her form and features; and, later on, she made a 'spirit light' of about equal power, and showed her face with that. While 'Rosetta' was manifesting, the cross and zither were continually operated in other parts of the room; and occasionally loud raps came on the table, or the musical box was wound up and played. All this time we distinctly heard the medium breathing heavily in the cabinet, and making 'passes with contact' over himself (or else being patted and rubbed by the spirits). The door had been locked, and there was no room for anyone to pass from behind into the horse-shoe, as the chairs touched both walls and we were all holding hands. After about an hour and a-half of these manifestations, varied by hymn singing, 'Monsieur Grahame' allowed us to break the chain and straighten out our cramped fingers. On resuming the chain, the Indian chief, 'Red Crow,' came and walked about and talked, but did not show himself. He said that in fifty years there would be no Red Indians left, as the white man's vices and diseases were fast destroying the remnant of his race. He also told us that on one occasion, when an epidemic had killed all the other chiefs of his tribe, his 'squaw' died, too; and he thereupon wrapped himself up in his blanket and lay down beside her, and died on the ninth day. Then 'Rosetta' came again.

During the séance Rosetta distributed flowers to the sitters, and went round the circle conversing with each. The lady on my left held whispered conversations with two spirits, whom she appeared to recognise; and two or three of the other sitters were similarly favoured, but 'Rosetta' was the only form that showed itself. The 'power' was chiefly manifested in the continual manipulation and operation of the musical instruments during the whole three hours the séance lasted—this, of course, in addition to the forms. We broke up at eleven o'clock, not because the power was exhausted, but because some of the sitters had imperatively to catch a 'last train.'

Were I asked my opinion, I should say that Mr. Craddock is a genuine medium, and that the manifestations were throughout perfectly *bona-fide*. The identity of the forms is another matter. I should ask for some evidence that the control is a Frenchman, also that the Indian is an Indian. 'Rosetta,' however, is a non-committal name, and doubtless that graceful form was a real 'Rosetta,' not a masquerading spirit.

Mr. Craddock is, I hear, in process of development, and he will, I think, become a powerful materialising medium if he is properly protected and handled. He is, no doubt, in excellent hands with Captain Molison; but his guides, it is said, object to 'test conditions,' and therefore the forms run a very good

chance of being grabbed; for it is not enough to ask intending sitters if they are Spiritualists or earnest investigators, since it is precisely by describing themselves as such that grabbers always gain admission to séances.

It seems a pity that a medium showing so strong a power should develop as a medium for dark séances, which are never very satisfactory. A quarter of his power, in the light, would have been four times as convincing to the sceptical; and I have heard more than one dark-séance medium express regrets that he had not developed his mediumship in the light. When once the control understands that the medium really wants light, he comes round to that view, and gets quite pleased to increase it. I have been told by 'spirits' that it is the fault of the sitters that the light is so bad at séances; for if there is any delay in the manifestations the sitters jump to the conclusion that there is too much light, and immediately lessen it, and when the spirits have become accustomed to operate in the gloom, the former amount of light does really become 'too much' for them. I once, by coaxing and gradually increasing the light, got the forms, in a few months, to come out under two flaring gas jets. I do not say all this to criticise Mr. Craddock, but to encourage him, for he seems to me well worthy of every encouragement.

RICHARD HARTE.

P.S.—I may add that my daughter, who was present also at a subsequent séance, tells me that she then distinctly saw 'Rosetta' dematerialise 'into the floor.'

SIR,—I have always heard that you will not accept any reports of séances except they are conducted under test conditions, but I suppose you will accept a light séance as a test condition. I have been holding some semi-private séances for materialisations at this address with a young medium from the Midland counties, Mr. F. Craddock. Five of the sittings were held as dark séances, when the spirits on each evening materialised in full form, and walked about the room, carried flowers to the different sitters from a vase on the table, and answered all questions addressed to them and talked to the sitters, their forms and faces being shown by means of a luminous slate; but on two occasions a female spirit who is known by the name of 'Rosetta' brought her own spirit light, which she held in her hand, and illumined her face and figure without the aid of a luminous slate at all. On October 21st, when Mr. Grahame, the medium's chief control, was speaking, he said 'he hoped to be able to allow us a little light at the latter end of the séance'; but through some alteration in the conditions he was not able to do so. Before leaving the medium, however, he told me that he would allow us sufficient light on the next occasion to see each other distinctly, and he requested me to darken the room in the afternoon before the next séance and try the light, which I accordingly did, using a photographic lamp with a Price's night-light inside. Instead of the usual red glass, it was replaced by a pale green one; the light being moderated by a single sheet of white tissue paper folded over the glass. On opening the séance on the 23rd inst., which was the last one of the present series, the control informed us 'that we might have the green lamp during the whole of the séance, but at the same time we must remember that, light being detrimental to the production of the phenomena, it required more power to produce them, so we must put up with less pronounced phenomena.' We were then requested to sing 'Abide with me,' when the voice of the female spirit 'Rosetta' was heard accompanying us through each verse. After waiting a little while we were requested to sing 'Sun of my soul,' when another spirit accompanied us on the cornet, an instrument which I am certain was never in the house since we occupied it. After a short interval we saw a white form come from between the curtains of the cabinet, but it did not then appear to have strength to venture far from the medium. After returning to the cabinet she was enabled to do so, and walked twice round the circle; then, going to the table, she brought flowers from the vase there to the sitters, speaking to each as she presented them; and taking three rings from one lady's hand she placed them on her own fingers and showed them to several sitters. She placed flowers in her hair and moved about the circle for upwards of an hour; the light being strong enough for each one to see his neighbour distinctly. She then fetched the luminous slate and showed her face to the sitters by its aid, when requested to do so. She then went back to the cabinet and showed the medium sitting there entranced by the

means of her own spirit light. The control then said he did not like to keep the medium under control any longer, as he had been giving so many sances during his stay in London. All the sitters afterwards signed a statement that they had seen the spirit form in light.

Brixton Hill, S. W.

D. D. MOLISON,
Manager for Mr. Craddock.

LETTERS TO THE EDITOR.

Is it Possible?

SIR,—I wonder whether any of your readers could tell me whether it is possible to convey an impression to the mind of another person who is *absolutely incredulous* as regards anything spiritual. My object is to destroy a false impression and *force* the person to believe the truth. All other means having failed, I should be most grateful for suggestions.

Hotel Meurice, Paris.

ALMA.

Mrs. Mellon.

SIR,—I was glad to see in 'LIGHT' of October 17th an allusion to Mrs. Mellon's late sances in Melbourne while sitting outside the cabinet. Mrs. Mellon has been lately staying in the country with some near relations of my own for between five and six weeks; and a very amiable and highly appreciated guest she proved to be. During that period her control, 'Little Cissy,' took occasion to send me an especial message, to correct some observations I had made concerning herself in 'LIGHT' of April 4th last. I there observed: 'For five-and-twenty years she (Cissy) has been seen materialised by thousands of persons; and yet she is still a child in size, manners, and inclinations—when one reads of so many children dying young, who are said to grow to maturity in the spheres both in size and intellect.'

I have now received the following message: 'Cissy wished us to tell you that she is a woman, or is grown up in the spirit world; but that, when she materialises, she takes earthly conditions, and comes as a little child.'

WM. R. TOMLINSON, M.A.

'A Curious Vision.'

SIR,—I have read with some interest 'Mercury in Leo's' account of his dream or night-vision of October 5th last. As a student of astrology, he should observe that the figure of the heavens at the estimated hour of the dream (if in this country) was 'radical'; i.e., the same sign, and nearly the same degree, occupied the Ascendant as at birth. It should, therefore, be studied according to the rules of 'horary' astrology. The sign of the 'Twins' was just culminating, which is, at least, a curious coincidence. The Moon in Virgo was nearly rising. Venus in Scorpio ruled the 9th, the house of dreams, &c., and her astrological description in that sign seems to agree with that of the woman who scared away the boys, or rather converted them into the gnomes. The influence of the Moon in an earthy sign may also be apparent in this transformation. It may also be that the meal of which your correspondent had just partaken had something to do, in an astrological sense, with the effects. All the creatures and substances of Nature being classed according to their qualities under astral rule, probably all common dreams and so-called 'nightmares' are influenced, if not altogether produced, by foods in the body which happen to have their qualities excited by the ephemeral domination or strength of their astral rulers. For this reason, as 'Mercury in Leo' is doubtless aware, the ancients refused credit to dreams not obtained fasting.

'MOON IN 26DEG. PISCES.'

The Late Archbishop.

SIR,—Among the many letters of interest relating to the late 'beloved Archbishop,' Dr. Benson, perhaps you will kindly find space for these few lines.

My father and grandfather were Bishops of the English Church, and Archbishop Benson was an old and personal friend of my father. In the days when he was head master of Wellington College, two of my brothers attended his school as boarders, and we were on most friendly terms with him and Mrs. Benson. Years afterwards, on my return from very distant lands, I was at a large gathering at Lambeth Palace. The Archbishop recognised me, spoke most kindly, and immediately inquired after my brother, who had been with him at Wellington College. On the Friday and Saturday nights before his lamented death I had two distinct warnings of it. About eleven o'clock at night a loud rapping was heard at my bedroom door, repeated

several times. On opening the door there was nothing to be seen. This was on October 9th, 1896, and the same thing occurred on the night of the 10th also. I spoke of this to my friends the next morning, and later on we heard of the great calamity which had befallen the Church.

I may add that I am in the habit of getting these warnings when the death of any very important personage is about to occur, or of any near and dear friend or relation. OUIJA.

Is it Faith Healing or What?

SIR,—Ireland is one of the last strongholds in which legendary lore has found refuge from the attacks of realism and materialism, and more's the pity! There, fairies, the banshee, the seprechaun, and the phooka can still be heard of and obtain credence. But the belief in the supernatural dies hard, and in the form of Spiritualism and its kindred phenomena a revival has taken place which has forced a reconsideration of the whole subject. As 'LIGHT' is the leading organ of occultists in England, it may interest your readers to hear of a case of the unexplained, to the exact truth of which I can vouch, and which has reference to the 'charm doctors' of Ireland.

During a visit made some three weeks ago to my married son, Mr. Claude Coghill, who resides at Athboy, in the County Meath, he showed me, as a great pity, that one of my little grand-daughters was greatly disfigured by an unsightly crop of warts on both hands, some fifteen or sixteen in number, and which all attempts to remove had utterly failed. He added, laughing, 'I have a great mind to take her to an old man in this neighbourhood who is said to be able to charm away warts. The fellow is a mere ignorant peasant, but I have heard wonderful accounts of his powers.'

To-day I have heard of the result of the visit. He tells me that every wart has disappeared, the sole treatment being the placing of the charmer's finger on each wart, accompanied by a mumbled prayer or incantation. They seemed to become flat under the pressure of the finger, and in a few days no mark was left. Three only resisted for awhile, but now these have gone too, leaving only a very faint trace, which he expects will disappear in a week or so, following the course the others took. The man asserts that he has had several hundred similar cases, and has never once failed to effect a cure.

Trivial affair as the removal of warts may be, as compared with accounts one hears of the marvels of 'faith healing,' its cause is quite as inexplicable, and it seems to be worthy of being recorded as a case easily verified. My son, Mr. Claude Coghill, Athboy, County Meath, has no objection to his name being given, and will be ready to answer any questions.

Glen Barrahan, Castle Townsend.

J. J. COGHILL.

The True Mission of Spiritualism.

SIR,—Your columns have lately been extensively used to demonstrate that clairvoyance is mind-reading and mind-reading alone. I am not going to enter the list, but I note with satisfaction that in a recent issue you insist upon living the 'Spirit life every day.'

It seems to me that much valuable space and time are lavishly expended in beating the air. It is the fate of all movements to be hampered with faddists who love to air their erudition, and, alas, too often their crass ignorance. The great question to my untutored mind is this: Is Spiritualism true? If so, what message does it bring to down-trodden humanity? If its mission is only to enable us to analyse subtle niceties of hair-splitting logic; to distinguish between clairvoyance and mind-reading; to denounce all 'isms' but 'Vir-ism' and the multitude of other 'isms' which are tacked on to this, the greatest of all themes, then I say that the sooner we relegate Spiritualism to the world's lumber room the better for us and mankind as a whole.

I notice, in this month's issue of the 'Lyceum Banner' that Lyceums have to be closed for lack of workers, and yet after nigh fifty years of communication with the spirit world, the most solemn duty of life, the education, the true education, of the young, has to begin in reality, while we are lost in the cloud-land of metaphysics. Where, I ask, are the Spiritualists? Alas! I am afraid that they are few. Phenomenalists we have in abundance, but of the spiritual-minded—who are alone entitled to the name of Spiritualists—we have few indeed.

We have in the past, as Spiritualists, been too prone to cater for the vulgar crowd (not that I deem the lowest of mankind outside the pale of Spiritualism), but what I do mean is this—

we have made the spiritual rostrum an exhibition to every curiosity monger, by trotting out and puffing up undeveloped clairvoyants, who have been clogs and obstacles to the progress of the cause. Better make one true Spiritualist than a thousand pseudo ones.

Twenty years ago there were enthusiastic workers in the cause. The mantle of the spirit world robed a Morse and a Wallis, who, for a pittance, travelled widely as earnest missionaries to spread the gospel of Spiritualism; to-day we have 'Professors' and 'Madames' who, for half-a-crown, will tell you whether your latest speculation is going to prove a success, and then coolly advertise themselves as spirit mediums.

I began this article by asking what message Spiritualism has to mankind? I answer: First, to demonstrate to a materialistic age that there is no death; and, secondly, to educate mankind so that they may anticipate the advent of the 'Coming Day,' when the will of the 'All Father' shall not be any longer a meaningless phrase but an accomplished reality. Spiritualism, rightly interpreted, means social emancipation, as well as spiritual enfranchisement, and I rejoice that in this dual capacity Spiritualism will be the religion of the future; for it is the open and avowed enemy of tyranny, despotism, and wrong, and the champion of truth, freedom, and equality. This is its mission.

SCOTIA.

SOCIETY WORK.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. R. Brailey's guides dealt in a masterly manner with subjects chosen by the audience, viz., 'Earthly Duties and Heavenly Joys,' and also gave some distinct clairvoyant descriptions, the whole of which were recognised. Next Sunday, Mr. and Mrs. Barrett.—A. W.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. A. Lovell, of Hampstead, gave an interesting lecture on 'The Kingdom of God and Where is It?' to a fair audience. Next Sunday, 'Evangel.' Mr. Ronald Brailey on Thursday. Lyceum and public circle every Sunday and Tuesday at 13, Fowler-road, Forest Gate. A committee meeting next Sunday at 10, Keogh-road, Stratford.—T. R. McCALLUM.

ABERDEEN PSYCHOLOGICAL SOCIETY.—The ordinary meeting of the society was held on October 19th, in 1, Crown-place (permanent room). Mr. Bain, who presided, read a very interesting paper on the 'Advent of Modern Spiritualism.' To many of us who are beginners in the study of Spiritualism this proved, from its singularly lucid and careful treatment of the subject, an exceedingly helpful address. Several new members were proposed, and others will shortly be admitted to membership. Our next meetings will, I trust, be large ones, to meet Mr. Howell, who is to lecture on Sunday and Monday, November 1st and 2nd—two addresses on Sunday and one on Monday. The subjects will be: 'Modern Spiritualism as a Science, Philosophy, and Religion,' 'The Answer of Spiritualism to the Question of Job, "If a man die shall he live again?"' and 'Death and Afterwards.'—J. U., Sec.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last we enjoyed the privilege of listening to the inspirers of our excellent brother, Mr. Walter Howell, whose addresses really merited the general verdict of 'grand.' The subjects were: Morning, 'Spiritualism: What is the Use of It?' evening, 'Man's First Experiences in the Spiritual World and his Relation to Environment.' The latter was a brilliant effort, being lucid, graphic, and comprehensive in treatment, impassioned and eloquent in delivery. At its conclusion many testified to its impressive nature, which left a strong sense of appreciable elevation above the things of materiality. It is to be hoped that Mr. Howell will meet with that hearty support from societies which will enable him to realise his desire to settle down to a lengthened period of service to the Cause in the 'old country.' Speaker, November 1st and 8th, at 11 a.m. and 6.30 p.m., Mr. G. Horatio Bibbings, B.A.—E.A.

SURREY MANIC HALL, CAMBERWELL NEW-ROAD.—The guides of Mr. W. E. Long continued their series of addresses on Sunday last, upon 'Jesus: His Life and Mission.' With persuasive yet insistent eloquence the speaker applied the explanation of the Spirit both to the things of the past and the present. Taking as the basis of his remarks Ephes. iv., the lecturer dwelt in glowing words upon the 'Church of the Spirit—the Ideal, that is, the Real.' To listen to the simple yet complete explanation given by the speaker to many difficult passages in the Old Book made one wonder why such an explanation had not occurred to us before. On and from November 1st the Manic Hall will be opened every Sunday for public service at 11.15 a.m., when a brief address on a definite subject connected with spiritual teaching will be delivered, to be followed by questions from and discussion by the audience. An equal opportunity will be allowed to all who care to attend and discuss or question. Opponents specially welcome. At 3 p.m. the children's Lyceum will be held in the same hall. At 6.30 p.m. the usual religious service will be held. At 8.15 p.m. the members'

after circle will be conducted in the same building. All communications, either for the leader, Mr. W. E. Long, or the secretary, should be addressed to 12, Louth-road, Camberwell.—R. BODDINGTON, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie, who had just returned from Scotland, received a warm welcome from her many friends and a splendid reception from the crowded audience. We feel sure that this expression of goodwill is an earnest of the wish of both Spiritualists and inquirers to do all in their power to support this devoted worker and much-needed medium. The singing of 'The Better Land' by Miss Samuel, whose ability as a singer was once again spontaneously and gratefully recognised, was followed by some remarks anent Spiritualism by the chairman (Mr. Everitt), after which Miss MacCreadie, under influence, spoke for a few minutes—a message of thanks for the kind feeling shown being conveyed to the meeting. 'Sunshine' then took control of her sensitive, and quickly got into harmonious relationship with the audience, her quaint and kindly manner and expressions contributing much to this end. This Indian spirit-friend has fitted herself and her medium admirably to the public platform, and on this occasion she gave twenty-two clairvoyant descriptions, seventeen of which were fully recognised, two partially so, the remaining three not being remembered at the time. Considering the exceptional number of people present, the locating of the spirit people who were described was deftly managed, and the great success of these descriptions was most gratifying to all concerned. The appreciation of the audience throughout the meeting was very marked, and at the close many evidences of earnest inquiry were manifest. Next Sunday evening, at 7 p.m., Mr. Arthur Lovell has very kindly consented to deliver an address at these rooms, the subject being 'Science and Spiritualism.'—L. H.

BATTERSEA.

OPENING OF A NEW CENTRE OF WORK IN BATTERSEA.

Our open-air work having been brought to a close, it has been thought inadvisable to permit the work in this district to lapse after presenting such favourable promises of good results. Our audiences in the park have averaged from one to two hundred people, many of whom attended regularly week by week. Three to four hundred copies of 'LIGHT' and 'Two Worlds,' kindly sent by Mr. Dawson Rogers, Mr. E. W. Wallis, 'Bidston,' Mr. Macdonald, and others, have been distributed weekly, with 'M.A. (Oxon.)'s 'Hints to Enquirers' enclosed. We believe that these leaflets, which were gratuitously printed by Mr. Dawson Rogers, containing the addresses of all the London meetings, have brought a large number of inquirers to every meeting-place. Mr. Ray, of Battersea Rise, being the nearest, naturally felt the effects most, and has been so seriously inconvenienced by the ever increasing throng of inquirers that he proposes discontinuing his meetings. Our opening of a new centre of work is, therefore, opportune. We have secured the Temperance Hall, Doddington-grove, Battersea Park-road, with a seating accommodation of about two hundred and fifty. We shall commence work on November 1st. Sunday mornings, at 11 a.m., will be devoted to debates and discussion. In the evening the usual service will be held, interspersed with musical selections. On Thursdays, at 8 p.m., we shall conduct a public séance. Several well known mediums will not permit fuller work. Should Dame Fortune smile upon us, it will not be long before rooms are taken in the immediate neighbourhood for the conduct of developing circles, healing, and general séance work. A choir is already in course of formation, and assistance in this or any other department will be welcomed. Mr. Hodder will take charge of the musical arrangements. Our present greatest need is financial assistance. Our hall, inside and out, requires attention, and as fast as means will permit these matters will receive consideration. Our treasurer, Mr. Adams, of 10, St. Luke's-road, Clapham, will be pleased to receive contributions. Inquiries, applications for membership, &c., should be made to H. Boddington, hon. sec., 30, Upper Tulse-hill, S.W. I shall also be pleased to hear from speakers and mediums, stating terms and open dates. Mr. Wyndoe will have charge of the private circle work. Mrs. H. Boddington, as president of the Battersea Society of Spiritualists, will direct our course. Permit me, in closing, to thank all those who have so kindly assisted in the park, and I trust that in our newer sphere of labour we shall again be encouraged by their presence. A balance-sheet will be forwarded to those who contributed to our out-door propaganda, all of whom, I hope, will be with us on Thursday, December 17th, when we shall hold our first social meeting.—H. BODDINGTON.

TO CORRESPONDENTS.

SEVERAL COMMUNICATIONS are necessarily held over till next week.

BROAD OAK, SUSSEX.—Thanks; but the book to which you refer was noticed in 'LIGHT' of February 29th of the present year.