

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOTHTH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

A correspondent writes:—

In your 'Notes by the Way,' August 16th, you ask, 'When will a Theosophist face what is really wanted—a courageous and explicit exposition of the process of a reincarnation? How is it done?' Surely, sir, this is begging the question. The question is, 'Is reincarnation a truth?' not 'How is it done?' Can you, sir, give an explicit exposition of the process of an incarnation? If you can, I venture to assert that you will have given the answer to your own query.

We hardly know what our friend means by an 'incarnation,' but presume he means the birth of a human being,—or, if it pleases him better to say 'the appearance of a human spirit in a human body,' we are willing to put it so. Now the fact is that, strictly speaking, we do not understand the inmost of any process, but we can give a fairly reasonable account of what happens in connection with any process which we know happens. That is all we ask for in this matter of reincarnation:—If it happens, give us some idea of the process. We can give a fairly reasonable account of the process of a birth, whether of a tadpole or of a human baby, and we very reasonably conclude, from what happens in the process, that the totality of the tadpole or the baby is a unity, as all included in the birth-process of a being which presents every sign of beginning at the beginning. But reincarnation, as we are assured, supposes the introduction into this human being, beginning at the beginning, of a being who has before lived, perhaps its three-score years and ten. That is a totally different affair. The homogeneous (more or less) conscious baby we can, on the whole, comprehend, together with the process of its production: but we are entirely unable to even imagine the process of crowding an old man into a new baby. We can, with a fair amount of clearness, explain the process of a baby becoming a philosopher, but, for the life of us, we cannot begin to see how the philosopher can be stuffed into the baby. We know how Brock makes his fireworks. He crams his explosives into a case. Is the baby only a case for spiritual explosives? If so, the parents are the parents only of a shell. If, on the other hand, they are the parents of a unity of body and soul, there appears to be no vacancy: or, if the old philosopher persists in attaching himself to the baby, this is surely not so much a case of reincarnation as of spirit-guardianship or attachment, which is old-fashioned Spiritualism after all.

And still Adam is troubling the waters in America,—the old-world worrying the new. The venerable Methodists

who ploughed the young ministers, and put them out, because of their doubts about Adam, show, we are told, no signs of relenting. 'The Christian Register' burns its boats, and turns round and rends these obscurantists: and it rends them by telling them what an ideal Board of Examiners would say. Here is a part of it:—

Dear brothers, we do not care whether you believe anything at all about Adam: we had much rather that you would believe in Ben Adhem; but, above all, believe in Jesus—not about him, but in him. We are all in love with Jesus as the one that most beautifully expresses to us the divine life. We hold him to be a brother, so helpful that we wish all the world to know about him. We hold that what the world needs is high ideals and noble companionship. This is just what we want you to believe in and to talk about. We do not care whether you have ever read the story of the creation and the Garden of Eden and the fall of man or not. You will not be worth a picayune more as a preacher if you have read it.

What we want of our candidates for ministering is that they shall be born again to higher purposing. 'Marvel not that I say unto you, Ye must be born again.' That is what is most needed—young men born over again from selfishness, not to legends and rubbish, but to the parables of Jesus and a readiness to work to lift the weak and the erring. We want you to be devout men; that is, devoted not to the notions of antiquity or mediævalism, but to the highest principles of the twentieth century.

'The Christian Register,' taking very high ground indeed, says finely:—

When our examining boards, of all sorts of sects and churches, can agree upon some such method of selection, we believe that we shall send out into the world a continuous body of young men who will do the work of the apostles of Jesus himself. We have never yet heard of any license compared to that which was granted by Jesus himself on the shores of Galilee. It was simply this, 'Simon, son of Jonas, lovest thou me more than these?'—probably referring to the fishes which Peter had caught. And, when Peter three times asserted his devotion, Jesus answered, 'Feed my sheep.' What more do we want of the candidate for the ministry? What less can we accept? We need shepherds of souls.

Our kinsman, 'The Humanitarian,' has a pretty paragraph on the semi-barbaric 'sport' of fox hunting. Here it is:—

We quote the following from an evening paper:—

Wolf breeding seems to be a profitable employment in Nebraska. In that country he who kills a wolf receives a bounty from the Government for his pains, so the farmers have taken to breeding wolves, which they subsequently slaughter, and receive payment at the usual rate per head. This reminds one of the 'cobra farms' which were started in India in order to reap the Government reward for the corpses of poisonous snakes. When the 'poor Indian' began weighing in a score of reptiles at a time, however, the officials soon got on the track of these institutions.

Whatever we may think of 'wolf-breeding' and 'cobra-farms' as a *reductio ad absurdum* of civilisation, such practices are really not more ludicrous, and far less hypocritical, than the sophism by which the English fox-hunter takes credit for ridding the country of a noxious animal, while he carefully 'preserves' the fox in order to derive amusement from hunting him.

The following has reached us in print. We do not

know the author, but thank him for it. Life is worth living when such happy thoughts are born :—

LOSS AND GAIN.

I sorrowed that the golden day was dead,
Its light no more the countryside adorning ;
But, whilst I grieved, behold ! the East grew red
With morning.

I sighed that merry spring was forced to go,
And doff the wreath that did so well become her,
But, whilst I murmured at her absence, lo !
'Twas summer.

I mourned because the daffodils were killed
By burning skies that scorched my early posies,
But, while for these I pined, my hands were filled
With roses.

Half broken-hearted, I bewailed the end
Of friendships than which none had once seemed nearer,
But, whilst I wept, I found a newer friend,
And dearer.

And thus I learned old pleasures are estranged
Only that something better may be given,
Until at last we find this earth exchanged
For heaven.

SPIRITUAL PRAYERS

(From many shrines).

Led by the spirit, may we become Thy true children,
O God, the all-merciful ! May neither death nor life, nor
angels nor powers, nor things present nor things to come,
nor height nor depth, nor any creature, separate us from
Thy love. And may our love be as Thine, unailing and
all-abounding. May we forgive as we ask to be forgiven.
May we abhor that which is evil, cleave to that which is
good ; be kindly affectioned one toward another ; not sloth-
ful in business ; fervent in spirit ; rejoicing in hope, patient
in tribulation, continuing instant in prayer ; distributing
to the necessities of our brethren, given to hospitality. May
we rejoice with those that rejoice, and weep with those that
weep. May we cast off the works of darkness, and put on
the armour of light. Awaken us, O Lord, from our sleep !
and help us to serve Thee with our bodies and spirits
which are Thine. Amen.

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tion, the subscriptions of Members and Associates elected after
October 1st will be taken as for the remainder of the present
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*Article XVIII. provides that 'If any Member or Associate
desire to resign, he shall give written notice thereof to the
Secretary. He shall, however, be liable for all subscriptions
which shall then remain unpaid.'*

REINCARNATION AND KARMA.

By W. EMMETTE COLEMAN.

A friend calls our attention to the following article
recently contributed by Mr. W. Emmette Coleman, of San
Francisco, to the 'Philosophical Journal,' and suggests that,
as we have given a good deal of space of late to communi-
cations in support of Karma and Reincarnation, we should,
in fairness, let our readers also know what an accom-
plished scholar like Mr. Emmette Coleman has to say in
relation to the same subjects :—

It has been maintained over and over again by many
Spiritualists, and by Theosophists generally, that under the
laws of Reincarnation and Karma the most exact justice is
secured, and that the seeming injustice of the world can
only be explained, and shown to be strict justice, by the
action of those laws (Walker's 'Re-incarnation,' p. 46). In
this connection it should be borne in mind that in Buddhism
there is no such thing as an independent entity, or
immortal Ego in man. But in Theosophy, the im-
mortal Ego, the Higher Ego, figures conspicuously.
According to Theosophy, man has seven principles. Nos. 1
to 4 form the quaternary, and constitute his personality
so-called ; these are non-immortal. Nos. 5, 6, and 7 are the
higher triad—the individuality, so-called, the immortal Ego.

The truth is, that the doctrines of reincarnation and
karma, as expounded by our theosophic brethren, embody
one of the most gigantic systems of injustice of which the
mind of man has conceived—the universal punishment of
the innocent for the guilty, and the reward of all persons
in the universe for deeds not performed by them. According
to Theosophy, it is the higher Ego which is periodically
incarnated on earth and in all worlds ; it is the lower
personality which is annihilated after each incarnation, and at
each incarnation a new personality is assumed, never in
existence before—each personality associated with the Ego
corresponding in variation of character to the variant
characters impersonated by an actor, being Romeo on one
evening, Othello the next, and so on.

John Smith was a very wicked man ; he dies ; his per-
sonality, which committed the crimes, is dissipated, forever
annihilated ; his Ego, which was innocent of the crimes
committed, reincarnates, and is joined to a new and different
personality, a personality never before in existence, that of
Mary Brown. The karmic effects of the misdeeds of John
Smith, who is annihilated, fasten themselves to Mary Brown,
and she suffers the punishment due to the evil practices of
John Smith. In her turn, Mary piles up a heavy load of bad
karma ; she dies and is annihilated ; another new personality,
Samuel Jones, is born, and the freshly created Sammy,
never existent before, is forced to bear the penalty of Mary's
criminality and vice. So with good karma : William Wilson
lives an excellent life on earth ; he is annihilated, and a new
being, distinct from him, is created, Clara Hill, who reaps
the reward of his good deeds. This is karmic justice !
The only thing in it simulating justice or equity is the
Devachanic bliss. The bulk of the personality is annihilated
in Karmaloka, but a small part of it, its aroma, so to speak,
journeys to Devachan with the Ego, and this shadowy
adumbration of the personality revels in ecstasy for
thousands of years as a reward for the good deeds of the
entire personality's earth-life, and as compensation for the
unmerited sufferings of the said personality in that life.
But even this is great injustice. James Page's personality
divides after death ; its better part goes to Devachan and
is rewarded in full for the good deeds done on earth ; the
Ego absorbs the higher James Page's personality and is
reincarnated as Ellie Harrison ; Ellie inherits all the good
karma of James, and she is rewarded on earth for all the good
deeds of James' past life. Thus we have each time a double
reward for all good karma, and two different personalities
reap the benefit of it. First, James reaps the full reward in
Devachan, and then Ellie does the same thing on earth—
two distinct persons reap the same reward for that which
was done by only one of them.

More than this, James is twice rewarded for his virtuous
acts. His higher personality, united to the Ego, is rewarded

in Devachan; that personality is not destroyed—it comes back with the Ego and is reincarnated with it, being incorporated with the Ego in some inexplicable manner. Hence, when Ellie is being rewarded for James' good works, James himself, as a part of the Ego, distinct from Ellie's personality, is also receiving reward therefor. So James is rewarded twice, and Ellie once, for James' goodness. Here comes in another curious thing. As a part of each personality in the long series of incarnations inheres in the Ego, and is rewarded in Devachan, it follows that each of these higher personalities, which does not perish but clings to the Ego, must not only receive its own fitting reward in Devachan, but must also be a sharer in the rewards of all subsequent personalities. Thus the first personality in a series will share in the rewards of all the subsequent personalities; the second one will share all except that of the first one, and so on—each succeeding one sharing in one less than its immediate predecessor. As we approach the close of the series, the number to be shared becomes fewer and fewer, the last personality receiving the reward of none but its own (in Devachan) and that of the one next preceding (on earth). In this we have injustice from first to last—all receiving more than their share, and each prior one getting more than the one next following. Verily, theosophic justice, as regulated by karma and reincarnation, is, in its every aspect, as ridiculous as it is inequitable.

Madame Blavatsky admits the double reward connected with each incarnation ('Key to Theosophy,' 154; new ed., 104). Karma, she says, after the reward in Devachan, 'never fails to reward them again on earth.' Not only this, but she further admits that the reward in Devachan is a hundred times more than is merited. Karma, she says, gives the soul a 'hundredfold compensation' after death (l. c., 141; new ed., 95). Such is karmic justice—first, the soul is rewarded a hundredfold in Devachan, and then it is again rewarded on earth.

One of the most objectionable features in this make-believe system of reward and punishment is that billions of earth's inhabitants from generation to generation are being punished for misdeeds of which they have no knowledge, and which they never suspect themselves or their predecessors in personality to have committed. Not a hint of their Egos' former lives, or of the deeds done in those lives, is ever vouchsafed them. Not alone are they punished constantly for what they personally never committed, but Nature, the great Parabrahma, and the Logos, or Eshwara, never tell them that their Egos have lived before, and they are now suffering for the actions of their discarded personalities. Is it not cruelly unjust to punish persons incessantly and never let them know for what they are being punished? Just punishment should be reformatory, but how can that be in any manner reformatory which gives no clue to the nature of the acts for which punishment is being meted? What mockery of justice is that which punishes one person for what another one did, and does not provide for the impartation, to the one punished, of the knowledge that he is being punished for certain past actions, together with the nature of those actions! If men and women, after reincarnation, were fully cognisant of the events of their former lives, and of the fact that they were reaping the fruits of those lives, there might be some justice in reincarnation, and some prospects of a reformatory tendency in the sufferings of their several incarnations. As it is, viewed in one light it is the veriest farce; in another, it is grotesque diabolism. If God and Nature cannot devise a better system of universal causation, so far as man is concerned, then folly, puerility, injustice and improbity are centred in the heart of being, and incompetency and infernalism rule the universe.

Which is it that is rewarded or punished, the Ego or individuality, or the lower personality? In Vahan, Vol. II., No. 11, p. 2, it is said that in Devachan 'that which enjoys is the purified or higher part of the personality, not the individuality.' But Madame Blavatsky contradicts this, when, in 'Key to Theosophy' (129; new ed., 88), she states that it is the Ego, the individual, not the personal I, 'which is rewarded in Devachan and punished on earth,' and in l. c. 184 (new ed. 125) we read that the Ego, the Manasic Entity, is held responsible for all the sins of the

lower attributes, just as a parent is answerable for the transgressions of an irresponsible child. As parents are not punished for the misdeeds of their children, as a rule, the simile is misleading and pointless. As it is unjust to punish the parents for what their child may do, so is it unjust to punish the divine Ego for the acts of the lower personality. But this is theosophic, karmic justice (?). As there is a double reward for good deeds done, so there is a duplex punishment for the evil. Not only is the new personality in the next following incarnation punished for his predecessor's faults, but the Ego itself, to which his personality is temporarily attached, is also punished at the same time. For what the personality John Smith did, punishment is accorded to Mary Brown, as well as to the immortal Ego, with which both personalities are associated. The Ego is divine, pure, sinless, an omniscient God, we are told; yet it is punished in every incarnation for that which it is incapable of doing and which is due solely to the imperfections of a temporary adjunct to the Ego—the personality. But although the individuality is punished for the misdeeds of the personality, as Madame Blavatsky tells us, it is never punished and cannot suffer at all. The individuality is the Higher Triad, and the personality is the Lower Quaternary. 'The Triad does not suffer; the capacity for suffering lies with the Quaternary,' says Madame Blavatsky's lieutenant, Stanley de Iastrzebski ('Agnostic Journal,' February 8th, 1890, p. 92).

Another difficulty presents itself here. The Ego in each incarnation is punished for the misdeeds of the personality in the last preceding incarnation. The sufferings endured by embryos before birth, as in abortions, accidents, &c., and by every infant and every young child, must be the result of the evil deeds of the personality in the last previous incarnation. But, according to Theosophy, the Ego does not ensoul the body of a child until seven years of age—until the age of seven the child has no Ego, no permanent individuality. How, then, is the suffering under that age to be justified? The old personality that committed the evil deeds leading to the suffering is dead, annihilated, and the new personality, as a responsible being, is not yet in existence—will not be until the child is seven. There is no Ego in the child to receive the punishment merited from the former life. This problem being presented to the 'Theosophical Forum,' its Editor answered thus: 'If the Ego is not present until seven, there is an obvious hiatus between the suffering and the being which deserves it. The body, in such case, is a separate thing from the being who is later to inhabit it, like a suit of clothes not yet worn, but only made ready for the future wearer. Why, then, should that body suffer? It does not seem easy, perhaps possible, to solve this difficulty.' ('Theosophical Forum,' No. 65, p. 8). One of the most honest and most sensible Theosophists in the world, Alex. Fullerton, here acknowledges that the reconciliation of this teaching with the fundamental doctrines of Theosophy seems an impossible task.

THE SEMI-CONSCIOUSNESS OF PLANTS.

Referring to the interesting letter from 'W., Ilfracombe,' in 'LIGHT' of August 23rd, p. 406, I think there can be little doubt that the care with which plants are tended has an action which leads to something very like reciprocity. If we note the difference of species brought about in the wild state, and the varieties produced by cultivation, we find that the more striking changes of colour and marking are almost always brought about under the influence of man. The survival of the least conspicuous in nature, protective colouring, and the like, may have something to do with this, but I think that even apart from this there is a human element in the production of ornamental varieties. This is more especially the case in animals, such, for instance, as the guinea-pig, which in the wild state is, I believe, quite a plain little animal of a dark fawn-colour.

With reference to the preparation of soil, I have no doubt that an exchange of magnetism takes place, and that personal magnetism conveyed to the soil may be one of the bonds of union alluded to by your correspondent.

The frequent reference to trees and bushes in narratives of psychic experiences (Biblical and other) suggests to me that the presence of vegetation may be helpful to psychic susceptibility and intercourse. This is a point I should like to see developed by some correspondent.

J. B. SHIPLEY.

THE GOAL OF HUMAN EVOLUTION.

The 'Bulletin de l'Institut Psychologique' has a beautifully written article on 'Le Mysticisme,' by M. Boutroux, being an address which he delivered at a conference in February last. It is not possible to give a *resumé* of it without spoiling it. There is, however, a passage at the end which will bear isolating from the context, and will give some notion of the character of the paper, which repays careful reading throughout. M. Boutroux says:—

'It seems that the idea of mysticism, in its essential signification, cannot be treated simply as a relative and subjective mental condition. The mere fact that it exists, with the characters we have indicated, the fact that a large number of people, and among them men of superior minds, have attached themselves to it and have lived by it, raises for psychologists and philosophers, among other problems, the following questions:—

'In the first place, does there exist for us, as conscious beings, in addition to the individual life, the possibility of a universal life, which is in some degree already actual? Our reflective and distinct consciousness by which we are external to each other, is it really absolute, or simply a phenomenon under which is concealed a universal interpenetration of souls in one unifying principle?

'In the second place, if there is thus for us a twofold mode of existence, the one developed and immediately apparent—an individual existence; the other as yet almost unconscious, but superior—an universal existence; what is the relation of these two to each other, and what means should we adopt in order to bring the second into full realisation?

'Many mystics hold to the ascetic method, that is to say, they consider the two modes of existence to be antagonistic to each other, and regard the abolition of one as a condition necessary for the development of the other. There is no community possible, in their opinion, except by the destruction of individualism: no divine city can be raised except on the ruins of the human and natural city.

'Mysticism, however, suggests the idea of another method. If, at the present moment, the egoistic, individual life is not the only one which exists in us, if already we are invisibly united one to another by our mutual participation in the life of the universal spirit, there can be no incompatibility between the individual life and the universal life. They are reconcilable, because in reality they are already, in a measure, conciliated. In this case it must be possible to surpass nature without evacuating nature. Individual consciousnesses might, without fracturing themselves, expand and become pervious to each other. And Humanity might become one without there being any necessity for the disappearance of individuals, families, nations, groups, which already possess a unity of their own which is beautiful and good. The idea of Pascal would thus be realised: "L'Unité et la multitude. Erreur à exclure l'une des deux."

'If the reflections which I have offered rest on a real foundation, it follows that a wide and complete examination of mysticism offers not only an interesting and curious, and even scientific study, but also one that very directly concerns the life and destiny of individuals and of humanity.'

The above suggestion gains in value when we recognise that serious thinkers, pursuing other lines of thought and study, have reached a similar conclusion as regards the ultimate unification of two modes of consciousness. To give but one instance. Joseph Mazzini's writings are pervaded by the same idea, which was to him a veritable faith, deeply rooted in his soul, ardently embraced by his aspirations. So assured was he that this unification is the true goal of human development, to which, without loss either of individuality or universality, life is tending, that he looked confidently to see the expression of this truth in the literature and art of Europe. He ventured to prophesy the advent of a new development in music; one which should embody this conception, and synchronise in one musical expression these two (seemingly opposed) principles. He traced in the Italian music of the past the expression of individualism; the Teutonic music he regarded as the exponent of a larger universalism. He expected that both these principles would find expression in the music of the future, because, instead of being mutually exclusive, both will be recognised as included in the possibilities of a complete consciousness, and it will be seen that the attainment of this complete condition of consciousness is the goal of human evolution.

H. A. D.

GROUNDLESS SUPERSTITIONS.

There is an article in 'Psychische Studien' taken from the 'Hamburger Fremdenblatt,' entitled 'Mysterious Animals and Superstitious People,' which is both amusing and instructive. The writer points out how many mysterious sounds and appearances, which are regarded by the superstitious as premonitory of death or disaster, are due to quite natural causes. The first of these which he mentions is called by the peasantry 'Bilmanschnitt,' and is a narrow path made through the growing corn by unknown means, the ears being cut off. As no amount of watching is sufficient for the discovery of the cause, these paths are considered to be the work of tricky spirits and are much dreaded. The writer, after discussing several theories, comes to the conclusion that they are made by the harmless hare—a very destructive little animal, by the bye, as everyone having a garden in the country adjoining woods or fields knows, to his cost! It is so shy and active that it is not likely to be taken in the act, which it would accomplish in the early hours before its enemy—man—was about; and the narrow lane thus formed would serve as a way of escape if it were pursued. The superstition of the so-called 'death-watch' is well-known: it is a ticking sound heard in the dead of the night, and is taken to forebode death. This, however, is caused by a tiny insect in decaying wood, forming what is called the 'dry rot,' and the sound is so faint that it is only perceptible in the deep silence of night to watchers by a sick, frequently a dying, bed; so that if it is sometimes followed by a death, that is nothing very remarkable. The death's head moth is also regarded as an omen of death; it is said that this large moth will sometimes fly in at an open window at night, attracted by a candle, which the flapping of its wings may extinguish, thus leaving the occupant of the room in darkness, while the poor moth in its fright makes a curious noise with its wings, something resembling a shriek, which it can only do when terrified. When the frightened occupant of the room is sufficiently composed to re-light the candle, the insect has probably flown out of the window, and the person thinks he has had some uncanny visitant, or, finding the moth, looks upon it as an omen of death. Several other insects, as well as birds, are described, mostly wanderers of the night, notably screech-owls, which are looked upon with horror, but whose presence and the noises they make are really due to natural causes. If some catastrophe occurs which can be in any way connected with them, it is duly recorded, but nothing is said of the innumerable cases in which nothing happens. This reminds me of a little recent experience of my own. Much has been written lately in 'LIGHT' about the visits of robins and other small birds as predicting death or disaster. About a month ago I went into my bedroom in the afternoon. It has two windows, one of which was wide open, the other only partly so; and on going to draw down the blind of the latter I was startled by what I thought at first was a large butterfly, but found was a tiny bird fluttering between the sashes. I succeeded after some time in catching it by throwing a towel over it, and, carrying it to the open window, I was much pleased to see it fly away uninjured, as I was afraid I might have hurt it. I made a note of this at the time, and if, say during the ensuing week, I had heard of a death in my family, or if anything had happened to myself, I do not say that I might not have connected it in some way with the little bird's visit; but nothing whatever occurred! I suspect many people might tell of similar little occurrences if they took the trouble, but they only note those cases in which some coincidence takes place.

M. T.

'The problem now confronting the scientific minds of the world involves psychical phenomena. It may be formulated thus: How far are the laws of psychics as theorised upon, to undergo a change in order to meet the requirements of advanced thought and investigation? When we see a piece of matter penetrate another piece of matter and come out on the opposite side without injury to either piece, we are at the end of physics. But we are at the beginning of something which opens up a boundless world undreamed of in the schools of philosophy. The testimony of eye-witnesses, of observers careful and non-committal, must have its weight ere long.'—'LIGHT OF TRUTH.'

KARMA.

(Continued from page 400.)

Another of the postulates from which the Eastern extracts his standard of probability in regard to reincarnation and Karma (doctrines of the Siamese-twin order, to separate which would be to kill both) is that the individual man is a fraction of a greater human unit or Universal Man, and that his continued existence as a human being is necessary for the integrity, or even for the continued existence, of this greater unit, which the Hindus name 'Manu,' and regard as what we might call a demi-god, and which is the Adam Kadmon or Universal Man of the Kabalists. This postulate is founded on the undeniable fact that the whole is composed of its parts. So long as the parts are only separately considered, it does not matter much what becomes of them, provided they are not injured; but, considered in the aggregate, it matters immensely. To each of a lot of loose bricks, it would not matter if it were removed to another locality, provided it were not broken on the way; but the moment those bricks are built into a house, to distribute them would be to destroy the building—a larger unit, in which they have become fractions. The Easterns have, in fact, recognised from time immemorial a most important fact which has only entered the heads of our Western scientists in recent times, namely, that the total amount of energy possessed by this globe is a definite, limited quantity. Western science has built on this fact its theory of the Conservation of Energy; Eastern Wisdom has based upon it its theory of reincarnation and Karma. We apply the idea only to the forces of Nature; the Eastern goes much farther, and applies it to vital energy or 'spirit,' of which the forces of Nature are but subordinate forms or manifestations; for he believes that the total amount of vital energy possessed by, or available to, this planet is a permanent quantity, and that its distribution among mineral, vegetable, and animal forms and kinds is a thing determinate, each kind of animal having a definite quantity of life-energy. The human race is no exception to this rule, the life of the individual being conditioned by the life of the larger unit which includes it, and which in turn it conditions. Thus, the orbit of each human being is contained within the body (so to speak) of the larger unit. Waking or sleeping, 'alive' or 'dead,' each human Ego is still a constituent part of Manu, sharing in Manu's karma, developing as Manu develops under the impulse of our Second Influence, and dying (or changing conditions of existence) when Manu does so—Manu himself being in a similar relation to a still greater, but to us with our present consciousness inconceivable, entity.

The analogy of a boy at school serves to illustrate this idea: The existence of a school depends on the presence of pupils. If no boy returned to school after the first day, but went off to Australia or to Canada instead, the supply of boys in the neighbourhood would soon be exhausted, and the school would have to be shut up. But what actually happens is that the boys come back to school every morning so long as they are boys; and those who object to reincarnation are precisely in the position of a truant boy, who would much rather go fishing or bird-nesting than return to school after one experience of it. The existence of Manu, as a reality, not as a poetical fancy, or a metaphysical figment, thus makes reincarnation a necessity, and the enlargement which this gives to the doctrine of Karma brings to light a most important consideration which our Western theories omit. Our theologians and our moralists occupy themselves only with the individual, and expect us, by our own exertions, to make ourselves so perfect as to be fit company for the angels; in fact, they consign us to eternal damnation if we fail in this, forgetting that to succeed in doing so would require us to extract ourselves from the conditions, and free ourselves from the influences, that now determine what we are—an utter impossibility, the attempt to accomplish which leads inevitably to insanity. Nor do they take into consideration the disastrous effect upon Manu, were the individuals who furnish him with a vehicle of manifestation to be able thus to transport themselves incontinently to higher

spheres. Were our brain cells or liver cells to migrate from our bodies in order to be rewarded or punished for being healthy or diseased, as the case might be, we should very soon have no brain or liver left. It is true that our tissue cells continually die, and we say that they are then absorbed and eliminated from our bodies, but their life-principles, Egos, or spirits are not absorbed and eliminated, but remain with us and are reincarnated for our benefit, precisely as our Egos or spirits remain in the body of Manu when our bodies are committed to the earth, and reincarnate again for his benefit—for the benefit of Humanity considered as a real entity or unit of life, just as St. Paul's Cathedral is an entity composed of the stones that form it.

Nothing surprises an educated Eastern more than that we in the West do not find it an *intellectual necessity* to postulate the existence of a Manu, or Universal Man, in whom we live, and who lives in us. We seem to the Eastern to see Manu without *perceiving* or *recognising* him. We see that there have been progressive ages, a stone age, a bronze age, an iron age, and a now anticipated age of aluminium; an age of man-power, of horse-power, of steam-power, and of electric-power; we recognise a succession of periods during which particular 'interests' prevailed, and governed our ideas and actions, periods during which religion, war, commerce, science were, one after the other, 'predominant interests.' In a hundred ways we notice and chronicle this progress, which is that of the race, not of the individual. We even acknowledge this racial progress in a puzzle-headed way as not dependent on ourselves, for, apart from religious beliefs, we say that such or such an idea is 'in the air,' and we speak of psychic 'atmospheres,' and 'psychological moments,' and of a 'collective consciousness,' and of an 'enthusiasm for Humanity,' and when we use those terms we mean something more than a metaphor. Again, we say that ideas 'come to us,' and no inventor can tell how he invents: he uses no exertion, but makes himself receptive, and ideas seem actually to come to him; and all the time we fail to perceive that all this could not be the case if there were not in existence some manifestation of consciousness, some unit of life, some actual Ego, larger than that of individual men, which is in a sense inclusive of man's Ego, and in which all these phenomena occur or have their 'seat.' For those phenomena cannot be brought into the chain of causes and effects which constitute the karma of any individual. None of us who enjoy what we call the benefits of civilisation have done anything to deserve the advantages we know so well how to appreciate, unless we allow the doctrine of reincarnation, and then the karma which results in this improvement in our lives is that of the race, not of the individual—it is Manu who is to be thanked. And it is Manu who is Nature's chief care. It is an old saying that 'Nature cares nothing for the individual,' but this saying, like the legal maxim '*De minimis non curat lex*,' is only partly true, for even the biggest things are composed of atoms, and both Nature and the law, in caring for the big things, have of necessity to care for the little ones, too. It is because we are integral parts of Manu that we are men. We would be but animals, thinking only of eating and breeding, were it not that we share in the karma, and in the development of Manu, and are carried along by him or in him, on the endless road towards perfection; for our Second Influence acts strongly upon the great entity which the Eastern calls Manu, but for which we have as yet no name, causing him to develop, in a certain way, according to fixed laws, which laws the Eastern understands to be the laws of Reincarnation and Karma.

LUX.

(To be continued.)

HAPPINESS is a sunbeam, which may pass through a thousand bosoms without losing a particle of its original ray.—SIR P. SIDNEY.

LONDON PSYCHO-THERAPEUTIC SOCIETY.—The winter series of lectures and meetings will commence on Friday next, September 12th, when Dr. J. M. Peebles, of Michigan, U.S.A., will give an address on 'The Phenomena of Hypnotism and Mesmerism,' at the society's rooms, 3, Bayley-street, Bedford-square, W.C.

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GOD'S HELL.

Is that a startling suggestion? We hope so. We want it to arrest attention and compel thought. Enough of trying to avoid the great inferences and the logical conclusions: let us be thorough: let us be honest: let us be clear. We must break with the old dissemblings: we must face facts.

One of the glorious old Hebrew psalmists sets us a good example. He bluntly said of God: 'If I make my bed in Hell, behold Thou art there.' He had less light than we have; but what he had he followed bravely to the outmost ray. His word, however, was 'Sheol,' and it is not quite clear what he meant by it: but his meaning could not have been far removed from our 'Christian' notion of 'Hell,' though, of course, the Hebrew poet saw his Sheol in a less lurid light, and kept it comparatively free from the horrors of a later day.

It was an intense expression of trust in the overshadowing, interpenetrating Presence, from which he saw no escape: but he desired no escape; he revelled in the thought of the all-pervading and ever-present Power, and dared to carry out his faith and logic to the end. He believed in an omnipresent God, just as the conventional Christian does, but he went all the way with his faith. The extent to which our phrase 'God in Hell' startles us, measures the extent to which we have failed in our grasp of the omnipresence of God: and many of our best-used phrases indicate this. We talk, and glibly enough, of 'the lost' being driven from God's presence. But how can one be driven from the presence of an omnipresent Being? And yet our conventional creeds and sermons rampantly assume it and enforce it; and thus make God a local Presence, an adored Ruler on a great white throne in Heaven. We stand for the omnipresence of God.

What follows? This; that He is in Hell just the same as He is in Heaven; that is to say, with all His infinite perfections,—perfect rectitude, perfect wisdom, perfect goodness, perfect power. If this were not so, He would either be imperfectly present or imperfect though present, which is not possible to an Infinite Being, to God. And this is true however we conceive of Him, whether as an Infinite Person or as Infinite Power. The notion of God carries with it certain essentials, certain responsibilities. He can no more be the King of the Universe without consequences than one of His creatures can be king of England without consequences. He cannot deny Himself: He cannot be absent: He cannot abdicate: in a sense, He has no choice, any more than gravitation has. With all that this involves, He is therefore in Hell.

'With all that this involves.' And what does it involve? Many things; but these two, above all,—that He must be in Hell, not only with all His infinite perfections, but with these in action. A quiescent God, a non-interfering God, a defeated God, is unimaginable. The familiar words, 'The Supreme Being,' 'The Almighty,' 'The Creator,' all indicate the vital concept of God, and all involve the boundless and ceaseless activity of His attributes. He does not, He cannot, share the Empire of the Universe with a rival, a destroyer, a tormentor. He is 'The Supreme.' Hell is therefore His; and there also He rules.

It follows from this that the entire tragedy of the theological dramatists of 'The Dark Ages' is based upon a tremendous and terrific error,—an error which logically leads to Atheism. Those old tragedians only intended to enthrone their despot and make Him triumphant over all His foes and theirs. They did not see that this dethroned Him as God, and, in fact, made Him only a sort of superior Satan after all. They were rough riders in rough times, and were neither very careful nor very logical in their militant raids. They fought to win: that was the beginning and the end of it all,—to win Heaven for themselves and to get the enemy into Hell: and in this enterprise they, like the ancient Hebrews before them, appropriated God and treated Him as a champion entirely on their side. How they managed with The Lord's Prayer we have never been able to understand.

Something else follows,—this, namely, that Hell must be the scene of the manifestation of supreme wisdom, righteousness, justice and goodness. We are, of course, aware that every one might, in a way, admit this, inasmuch as even the old mediæval tragedians talked about the 'justice' of God in sending His enemies (and theirs) to an eternal Hell: but this only helped to reveal their roystering recklessness both in thought and expression, especially when we remember who these 'enemies' were. They were often merely the theological opponents of these lurid tragedians, or their rivals in trade and in the robbery of other people's land,—as was the case with the ancient Hebrews and their 'enemies of God.' But, even taking the phrase 'enemy of God' in the very worst sense, surely no one ever deserved eternal misery inflicted by an unrelenting God. Any way, to call that 'justice' is an abuse of language which amounts to moral lunacy.

The action, then, of supreme wisdom, righteousness, justice and goodness in Hell can have only one object and one end,—the education, uplifting and restoration of 'the lost.' To inflict misery for misery's sake is the work of a demon. To educate, uplift and restore is the ceaseless mission of a God.

The message of our heavenly faith, then, is clear. To those, from whose souls perfect trust has not yet cast out fear, it says: Learn this, that the secret of all unrest is mistrust. Trust God, and you will then never be afraid of Him. Love God, and you will never want to escape from Him. Surrender yourselves to God, and you will not mind being sent by Him to Hell. Rest in God, and you will have no more anxiety about the Unseen than a tired child has when the good mother takes it up in her gracious arms. If you tremble to think of the future, cease to think of it. If you are afraid to lose your soul, let it go. If the next world troubles you, school yourself to be content with your daily work in this. Be not afraid to say with the grand old Hebrew poet, 'If I make my bed in Hell, Thou wilt be there': for He will be there to bless,—to lead forth the baffled spirit—out of its darkness into His marvellous light. Browning is right:—

I reach into the dark;
Feel what I cannot see; and still faith stands.

THE POET AND THE WORLD.

I.

Religion ought to be a training which brings about the harmonious working together of intellect and spirit. The minds of most men are ill-balanced. Some people lack beauty of character because they live too much for the intellect; others lack force of character with which to fight out the world's battle: and both sets of men are so painfully one-sided that it is difficult to say which is in the more deplorable condition. Unfortunately, present-day psychology has been thought out by men who belong to the former class, while religion has been taught by men who belong to the latter class. Hence both psychology and religion are quite unpractical and neither can help men to repair their lamentable defects. Thus we find ourselves, to-day, destitute of any practical science for the guidance of life, although progress will undoubtedly be retarded if we do not achieve such a science; for in the twentieth century evolution will come to depend more and more upon science and less and less upon unconscious effort. The need of the day is a philosophy which will embody all that is useful in both science and religion. Modern Spiritualism, perhaps, is the only thought-system which can fulfil these conditions. At any rate they can be admirably met by a scientific religion which is the definite and systematic communication with those who have cast off the carnal body through the change of death, and who are, therefore, living in a sphere, unlimited by time and space, for the experiences of which our thought-life here is only the imaginative preparation. There is no other system the doctrines of which are so broad and healthy. But Spiritualists fail in their mission because they seek temporal benefits from their religion, instead of setting themselves to find out the facts of mind for which the modern world is waiting.

Perhaps the just co-operation of intellect and imagination which this study would involve, cannot be secured until the better educated men of the community abandon the purely intellectual methods by which they seek to investigate spiritual problems, and take these dangerous questions out of the hands of the masses, who fly to Spiritualism because our social system has left them nothing to hope for in this world, and whose motives in giving their attention to spiritual things cannot, therefore, be disinterested enough to ensure good results. The attitude which cultured people, whether believers or unbelievers, assume towards Spiritualism is culpable, considering that their surroundings are much more favourable than are those of the humbler classes to the growth of the spiritual nature, which is so very finely sensitive. It is to be hoped that men of culture will awake to the opportunities of promoting enlightenment which Spiritualism offers. At present many thoughtful Spiritualists find that their work is almost at a standstill because they cannot meet with co-workers. So few people who are tolerably comfortable in this world think it at all necessary, or even interesting, to find out anything about the one to which they are travelling. There seems to be nothing for earnest workers to do but to point out the reasonableness of Spiritualism and suggest its vast possibilities.

Wordsworth's little poem in which are written those never-forgotten words,

'The light that never was on sea or land,
The consecration and the Poet's dream,'

forms a very good text from which to enforce the sanity of Spiritualism. The poet begins,

'Amid a world how different from this!'

and he dreams one of the loftiest and most glowing pictures that the most exalted imagination can shadow forth. The joy and light and peace in it are almost unsurpassed in all the beautiful creations of Wordsworth. But the mood of the seer changes. 'Such,' he says,

'Such, in the fond illusion of my heart,
Such Picture would I at that time have made;
And seen the soul of truth in every part,
A steadfast peace that might not be betrayed.'

He will not idly soar in the beautiful regions of imagina-

tion while his fellow-men suffer, and with manly resolution he turns once more to the world and says,

'A power is gone which nothing can restore,
A deep distress hath humanised my soul.'

Never were the tragedy and pathos of human life better expressed. Never did any man make a renunciation which meant such exquisite pain and such brotherly loving-kindness. No one but the poet knows the glory of vision and the magnitude of the sacrifice which living amid the sordid commonplaces of the world means for him who is sensitive to the highest beauty. Well may the poet who turns from his vision to

'This rueful sky, this pageantry of fear!' tell us,

'The feeling of my loss will ne'er be old.'

Willingly he subjects himself to the limitations of the world for the sake of his fellow-men, and for his own sake so far as the law of his nature dictates compliance with the conditions of the body as his proper work for the present. From the world in which, according to Milton, rhythm is the only kind of time which exists, he descends voluntarily to the little sphere of men where so much discord prevails, in order to fight with its problem,

'Cased in the unfeeling armour of old time,'

like the brave old castle, the grand resistance of which he pictures to us when he describes it as battling with

'The lightning, the fierce wind, and trampling waves.'

The words with which he seals his bond of love to men are so brave and noble that, familiar as they are, the quotation of them makes the fittest close which an examination of the poem can receive. They are words at once of renunciation and consecration:—

'Farewell, farewell, the heart that lives alone,
Housed in a dream, at distance from the kind!
Such happiness, wherever it be known,
Is to be pitied; for 'tis surely blind.

'But welcome fortitude, and patient cheer,
And frequent sights of what is to be borne!
Such sights, or worse, as are before me here—
Not without hope we suffer and we mourn.'

The tragedy of men's lives is that they are unpractical. Instead of repairing to the heights of imagination to get knowledge and strength for grappling with the problems of their daily work, they either soar far away from their fellow creatures and perhaps become so unfamiliar with the world's ways that they lose their reason, as many a poet has done, or else they deny their spiritual natures altogether and grope about in blind hopelessness. The great value of the Spiritist doctrine is, that it shows men how to reconcile the two sides of their nature. The present age cannot learn this great science and art from the simple teaching of such a poet as Wordsworth. It needs to have its lessons taught in a more scientific form. But Spiritualists cannot supply this need unless their study is directed by the highest motive and prosecuted with the steadiest patience. If only they realised the necessity of their work they would be much more ardent in its performance. Modern life is for the most part a feverish, nervous unrest, full of affectation and sentimentality, and even sensuality, from which the calming influence of the spiritual has almost been withdrawn. As a modern writer, in speaking of our slums, tells us, 'The curtain of the horizon has descended round the material things and the pitiful duration of human life.' This deplorable state of things cannot satisfy us, because the spiritual is natural and indispensable. It is the restful part of our lives, in the complete absence of which rational activity is impossible. If we do not let this quieting influence, which is the influence of the future, come into our minds, we are in great danger of being forced to do so. When the cares of this life press with unbearable weight upon us and we have no spiritual refuge, then madness darkens our minds and we cease to maintain rational relations with the world, although our bodies are detained here. We all have a tendency to seek rest in the spiritual, and if this tendency be thwarted, our whole minds become warped. But as a rule only men of genius are conscious of their spiritual inclinations, and perhaps only they realise how strongly a man may be tempted to dwell in the

land of rest and forget the world. It is in the spiritual that we enjoy our true natures, in the spiritual that our highest talents are developed and our fullest life experienced. It is in the spiritual sphere, too, that we realise those friendships which contribute most to our development, and which are warmest and most enduring. Robert Louis Stevenson was keenly alive to the influence of these friendships, and when he attributes them, in his 'Chapter on Dreams,' to what he calls his brownies, he very expressively describes the inward, all-pervading thought-harmony, the existence of which between man and man is almost impossible. These brownies of his know all his circumstances, they have followed the course of his mental development since childhood, they have shared in his training and made their work his work. Truly there is no world in which a man can enjoy such intense and inspiring life, such full and satisfying reality, as he knows in the spiritual experience that his imagination gives him.

M. E. R.

'PERPETUAL HEALTH.'

This is the alluring title of a little work by P. M. Heubner (published by the Modern Medical Publishing Company, 57, Chancery-lane). The author contends that the greater part of the diseases and health-troubles from which humanity suffers are the result of errors in eating and drinking. We habitually, he says, introduce excessive quantities of superfluous—nay, poisonous—substances into our bodies, with the result that the relation that should naturally exist between the absorption, chemical transformation, and elimination of the food matter is disturbed. The system becomes clogged, deposits occur in various parts of the organism; abnormal and injurious products find their way into the blood; functional activities are impeded, and aches and pains, discomfort and disease ensue. But the author has something more to offer than mere theory; he outlines a system of treatment, based upon the celebrated Cantani and Schroth cures, whereby the accumulations may be removed and the complete purification of the fluids of the body secured by natural means. The treatment calls for almost superhuman resolution and self-denial on the part of the patient, but, according to the author, its effects are so certain and far-reaching that it may be compared to rejuvenescence. The cure may be carried on at home without medical assistance. No drugs are needed, and when once undergone, an adherence to certain broad principles of living which are clearly set forth will ensure a continuance of good health, within constitutional limits, for an indefinite period. These are strong claims, but the author's statements appear so reasonable, and his methods so adapted to the end in view that we venture to call attention to them. For full particulars as to the cure we recommend a perusal of the book itself. 'Perpetual Health' is full of valuable hints, but we regret that want of space will not permit of more than a brief quotation. On page 91 we find the following: 'Perfect oxidation of the food ingested is the secret of health; the sugars and fats of the modern dietary are the squanderers of oxygen, and consequently health. The highest dietetic wisdom is summed up in the rule, eat as little of sugar and fat as possible.'

In these days of high pressure, artificial conditions, and failing health, the teachings of such a little work as the above have a peculiar value and significance. It is a book that should be carefully read and pondered over by all who wish to regain or maintain their health. It may be of use to add that copies of the work are on sale at the office of 'LIGHT.'

A. B.

TO CORRESPONDENTS.

Several articles and letters are of necessity held over for a future issue.

No communication can be published which is not accompanied by the name and address of the writer. These need not in every case be printed, but they must be given to the Editor as a guarantee of good faith.

"THE BLACK ART IN SCOTLAND."

Your correspondent, Mr. F. B. Sturm, inquires whether any initiated reader of 'LIGHT' has any experience of the effect of the Macrocosmic Star in symbolic evocations. In reply I would explain that I have used this cosmic symbol for protective purposes, but always in conjunction with other symbols bearing more directly on the special purpose held in view. The result of several experiments in ceremonial magic has been that, in the large majority of cases, the apparitions—mainly of the Elemental type—corresponded with the influences invoked. But though sometimes ugly and repulsive they did not, in any case, seem to be mischievous; and the beneficent results that accrued may presumably be attributed to the desire to invoke only what may be qualified as the forces of white magic, and to the use of the corresponding symbols, such as Solomon's Seal. Therefore I can answer Mr. Sturm's question by stating that, according to my experience, the employment of the Macrocosmic Star does seem to be of use as a protective and beneficent symbol.

To judge from the account given, though we do not know exactly what was in the Highland girl's mind, Mr. Sturm's experiment has this great advantage over mine, that there does not seem to have been any 'suggestion' given. Indeed, such 'suggestion,' mental or verbal, as may have arisen would, presumably, be quite in the opposite sense; for I suppose Mr. Sturm meant the pentagram to be worn as the symbol of white and not of black magic. Accidentally or through ignorance on the part of the wearer, it was displayed as the symbol of black magic, and the results coincided with what might be expected when practising black magic. Now this would tend to prove that there is a power in the symbol itself, quite apart from the 'suggestions' made; that is, independently of what may be in the minds of the persons concerned. This is all-important, for the great difficulty is to ascertain whether the apparitions seen are subjective or objective. In my experiments they may all have been subjective, for there was enough said, done, and thought to 'suggest' such apparitions. But Mr. Sturm did not know that the symbol of black magic had been exposed till after the experiment, and the only question that remains open is what the Highland girl herself thought. She might have imagined that she was carrying something connected with the black arts.

Now, if there is a real power for evil in this symbol, even when worn without understanding its meaning, how about the British troops who took part in the Egyptian campaign? They all wear a bronze pentagram with the head downwards and the legs upwards. I have often wondered who designed this war medal, and whether its wearers have had any special experiences, any marked success in evil doing, or if any of them have been troubled by apparitions such as those seen by the Highland girl. Again, there is an advertising tailor at Manchester who has a huge pentagram upside down to draw attention to the posters which he has put up in different parts of the town. The last time I was in Manchester, I felt very much inclined to call and question him, but was deterred by fear of ridicule. Perhaps someone bolder than myself might make the attempt, or this correspondence might be forwarded to him. It is always extremely difficult to get good test cases; that is, cases entirely free from the possibility of 'suggestion.' By 'suggestion,' even unspoken, that is by purely mental 'suggestion,' I have induced corresponding visions. Therefore I find it no easy matter to demonstrate that a vision is really objective and not subjective.

If any initiated readers of 'LIGHT' are acquainted with soldiers who wear the Egyptian war medal, they would render a great service by questioning them.

Fulham.

A. SMITH.

SPIRITUALISTS' NATIONAL UNION, LTD.—The Propaganda Committee invite applications from societies requiring assistance during the coming winter, with a view of arranging propaganda meetings in their respective districts. All applications to be sent to the secretary, Mr. J. J. Parr, at 227, Stanley-road, Liverpool.

PRESENTIMENT AND VISION OF MME. JULIETTE ADAM.

In the 'Eclair,' a Paris newspaper, appears an interesting account of a conversation with Madame Juliette Adam, the well-known editress of the 'Nouvelle Revue,' and the authoress of several works, among others, of the remarkable 'Rêve sur le Divin'; and whose salon in Paris is the resort of celebrities in science, art and literature. Madame Adam occupies, without question, a place among the first French prose writers of our day.

As this conversation relates to a realised presentiment, to an apparition seen by Madame Adam, and to the work 'Rêve sur le Divin,' which Madame Adam says was written by the inspiration of her deceased grandmother, I think it will be of interest to the readers of 'LIGHT.'

The account given in the 'Eclair' is as follows:—

'Shortly before the events of 1848, a little girl of nine left her home in Chauny, and went on a visit to her aunts in the little town of Chivres. These aunts were three maiden ladies of good family, but dressed as peasants. Their dwelling stood in a large garden, the flowers in which were cultivated by their own hands. They were women of leisure, and spent their time in quiet converse, surrounded by free and open nature. Aunt Sophie, who had herself some knowledge of Latin, was surprised and delighted to find that her little visitor was tinged with Greek, and could tell more about the heroes of antiquity than any other child, or, indeed, than most grown-up people. One day when they were all busy with sickles cutting grass for Rousot the donkey, the little girl informed the ladies that she considered herself a person of consequence. "I am a very important person," she said. "There are not many like me, and I shall be greater yet. I assure you, aunt, that I shall not stop half way. You know I am not to spend all my life in Chauny. I shall go to Paris, and I shall be somebody—something that everybody cannot be."

"You are going to be a celebrated woman?" observed Aunt Sophie.

"And how long," asked Aunt Constance, "will it be before you make your family famous?"

"Forty years," answered the little girl; and her prophecy was fulfilled almost to the letter. In less than forty years she was the most celebrated woman in Paris—famous both for her personality and for her intellectual power. She was the woman whose salon was to be the most brilliant and the most universally frequented; whose force of intellect was to open the doors of Assemblies and of the Academy; and whose noble enthusiasm was to make her the sponsor of the long-desired but short-lived Athenian Republic. For the little prophetic of nine, who aspired after glory while cutting grass for the donkey, was none other than Juliette Lamber.'

The conversation then turns on the part played by Juliette Lamber in the Revolution of 1848, and the article ends with the following:—

'About this time, urged by her romantic grandmother, Juliette Lamber married. Her husband, a sceptic and a Don Juan, sneered at virtue and flouted enthusiasm. When speaking on this point Madame Adam showed much agitation.

"I cannot and must not say much on this subject. What I suffered—the martyrdom I endured—this must remain my secret. My grandmother, who was responsible for the marriage, guessed my misery. She died of grief. One night, at about ten o'clock, I had just put my little Juliette into her cradle, and having lain down myself, was falling asleep, when by the faint glimmer of the night-light I saw my grandmother enter. Slowly she raised her hand to her eyes. Horror! the sockets were empty! I sprang out of bed and went towards her. She had vanished. The next day I heard that at that very moment she had yielded up her soul to God. When, later, I regained my belief in religion, this apparition was to me one of the most convincing proofs of the truths of the Beyond. The lifting of the hand to the eyes, or rather to the empty sockets, seemed to me to signify 'Blindness is death.' And my blindness lasted for a long time, during which I often saw my grandmother with that terrible movement of her hand to her empty sockets. Since I wrote my 'Rêve sur le Divin,' which I believe to have been inspired by my beloved grandmother, and which, in the gratitude of my heart, I dedicated to the dawning soul of my little Juliette, I have never again beheld that frightful vision.'

JOSEPH DE KRONHELM.

Gajsin, Podolia, Russia.

MR. J. J. MORSE.—We note in the Shipping Intelligence that the ss. 'Suevie,' in which Mr. J. J. Morse and family travelled, arrived at Adelaide on the 2nd inst.

'MINIMUM'S' AUTOMATIC COMMUNICATIONS.

The comments made by 'S. G.,' in 'LIGHT' of August 23rd, on 'Minimum's' automatic communications have much interested me as possibly correct surmises.

With regard to the word 'warte,' I am able, in a sense, to prove this, although the explanation is a little difficult.

It should be understood that, in this matter of reception of words, one word at a time only is 'heard,' as a *sound-term*, not an idea. This understanding is of consequence in its relation to the case in hand. The isolated sound-term 'warter' was preceded and followed by a pause; it gave me no such idea as 'water.' Five months elapsed before the script was published, and such idea never occurred to me until the word 'water' was suggested by a friend as a possibly helpful explanation of the incoherence.

Although 'water' is a familiar idea and is embodied in a sound-term very nearly resembling that of 'warter,' the impression of a familiar term did *not* reach me, but the unfamiliar and unintelligible sound-term did do so, with a distinct apprehension that it was unfamiliar. This fact seems to point to an exterior controlling force obliterating the interior personal sense of familiarity with a known word-term.

When going through the script on the following day, my own supposition with regard to the word 'warter' was that it was a German word, and possibly connected with the 'prayers' referred to following the second pause. Not knowing German, the explanation by the word 'warte' was not in my power to supply.

On looking again at this script I found there was an error in the repetition of this word twice, as published on August 9th, in 'LIGHT.' The second word is 'wenter,' and was so noted at the time when I went through the script the day following, March 15th.

I do not know if this was merely a second attempt at the first word, or has any further significance in itself as a German word.

'MINIMUM.'

A 'DOUBLE' AT A SEANCE.

At a recent séance there were present the following persons besides myself—the medium, who is clairaudient without trance; the spirit of my late wife, the medium's daughter, who acts as a sort of medium on the spirit side, and helps the other spirits to speak, as they do not always know how to get in touch with the medium; several other spirits wishing to communicate through her; and *the ethereal double of a gentleman living in the city* in which I also reside. This form appeared to the medium as distinct as the gentleman himself would have been had he been present. He was apparently sitting where he did when he last called on us, there being no chair in that place at the moment. His head was bent as though in deep thought, and he did not take any part in the conversation, as he usually does. My spirit-wife told her mother that she also saw the form so plainly that she thought at first he was really present; she saw him not as a spirit but as a man. Thus both the medium and the spirit agreed that the form closely resembled the physical body. The medium, however, became conscious that she saw him with her inward perceptions, not with her outward eyes. She sometimes sees spirit forms, but usually only imperfectly. Our spirit friends, however, see each other even more plainly than they see us.

A message to our friend elicited the fact that he had that evening retired about an hour before, with a bad headache, and was dozing and waking alternately. The subject of our last conversation was almost constantly in his mind. Later, during the same night, he had a vivid dream on this subject, but the details had no reference to his appearance with us. This experience confirms the idea that the 'etheric double' is more material than the spirit body, hence perceptible to a person of comparatively slight clairvoyant power.

J. B. S.

THE man who misses happiness, but leaves the world better than he found it, has achieved a nobler destiny than the butterfly existence which flourishes only when the sun shines.

THE IMMORTALITY OF INSECTS AND ANIMALS.

On looking over a file of 'LIGHT' for the last two months which I had not before had the pleasure of seeing, I find that both Andrew Jackson Davis's name and mine have been brought before your readers in connection with the hereafter identity and conscious immortality of insects and animals. This matter was freely discussed a few years ago in our Spiritualist journals of America. I then took the ground that I had no positive proof of their conscious progressive existence in that higher spiritual world. Hudson Tuttle, Mrs. Richmond, Dr. Babbitt, W. E. Coleman, A. J. Davis, and others took the same view of this subject.

Here follows a portion of a letter addressed to me by A. J. Davis when this discussion was appearing in our journals:—

'An inverted vision gives a seer the impression that the external world (the earth and all things upon its surface) is but a covering or materialisation of the spiritual world; thus making the spiritual world the cause of the external world—or, in other words, making the earth, &c., only an appearance or outer likeness of the internal, or causative spiritual world. Now to me, with the direct use of clairvoyance, all the foregoing statement is erroneous and misleading, and there are many (phenomenal) Spiritualists who allow their judgments to be correspondingly misled.

'Instead of the summerland (spiritual world) being the cause, and its inhabitants and living furniture being an image and likeness of the earth, &c., it is in reality as much unlike this earth as spirit is unlike what we call matter.

'The earth and its myriad organisations below man are only one of "God's mills" in the vast universe of similar worlds. The final work of this "mill" (the last grist, so to say) is man. Everything below man is tributary, subordinate, temporary, and must eventually pass away, like the evanescent "footsteps on the sands of time." By the workings of the law of progressive development (evolution) every inferior organism will become extinct. When the earth is more refined than the special forms you mention will be ground up by the mill and be no longer remembered. You probably understand this working of the law as well as myself, and, therefore, I need not add another word.'

It is admitted that certain psychic seers see animals and insects in the spiritual world; but when they learn to distinguish between independent clairvoyance, dependent clairvoyance, symbolic clairvoyance, psychic impressions, and psychological presentations, they will see less 'over there,' and philosophise more. Mr. Darwin, in his 'Origin of Species,' assures us that 'there is no evidence that any animal performs an action for the exclusive good of another.' I have no proof that animals are conscious of their consciousness, that they aspire to immortality, nor can I conceive of what possible use insects, reptiles, and brainless amoeba would be in those summerland homes of the blest.

J. M. PEBBLES, M.D.

8, Leinster-square, W.

'MORE MESSAGES.'

The 'automatic messages' received by Miss Katharine E. Bates, which have appeared in 'LIGHT,' have interested me very deeply, and have encouraged me in the hope that the following 'teachings,' written impressionally, without preparation on my part, may be of service to the readers of 'LIGHT.'

OPTIMIST.

Enthusiasm and impetuosity are natural to youthful minds, who, however, soon learn that extremes meet, and that it is as wrong to be intolerant in a good cause as in a bad one.

Prejudice for or against any particular idea or reform is always prejudicial. The ability to discriminate and to form impartial judgments is above all price—it is wisdom—the golden blossom of beauty that grows upon the topmost branch of the tree of Life.

You should be patient, for by impatience you tax the patience of others. And believe the best, for you claim forbearance and charity from others. You should decline to acknowledge, even to yourself, that you have enemies. Two persons at least are necessary to a quarrel, and you cannot have enemies if you think kindly and lovingly of all men.

Forgiveness is necessary to one's own spiritual comfort and well-being.

Has any man wronged thee, misjudged and condemned thee? Cherish not any feelings of resentment or anger; to do so were to disquiet and injure thyself and to destroy thy peace of mind. Thou canst not afford to be angry—even with cause.

It is not friendly, but selfish, for thee to expect thy friend to make common cause with thee in thy quarrels. It is no part of a friend's duty to uphold thee in strife or to take sides with thee against another; the evil would be augmented thus, not diminished. Thy true friend will endeavour to restore harmony and secure reconciliation.

Be watchful of thy thoughts and restrain thy feelings if thou wouldst be wise and happy. Men detect and condemn in others what exists in themselves. Remember, then, that those around thee are thy reflectors, and thou seest in them just what thou art able to perceive, or what thou lookest to find. Thy habits are a species of unconscious self-revelation. Remember, then, that a critical, cynical, condemnatory habit is most injurious to thyself, and that he who sees only sham and cant and hypocrisy in his fellows finds what he looks for, and thus confirms his own unhappy disposition. The habit of 'thinking no evil' is one which thou canst cultivate. Let the love of goodness so possess thee that thou wilt find it wherever thou goest. Remember that the object of life's lessons is that thou mayest learn to live. Sincerity is necessary, but let not thy consciousness of good intent make thee small, or angular, or opinionated. The sweetness and joy of life can alone be found by those who are spiritually alive; in whose whole-souled natures the Spirit of Love infuses tender compassion and sympathy, and leads them on to forbearance and generous helpfulness.

Spirituality is love and wisdom in operation. It is evidenced in the gracious quality of soul which, like a pleasant aroma, pervades the whole atmosphere with hope and cheer, until gladness becomes habitual and life is filled with charm, and all associations are sweet and harmonious.

How true it is, then, that each soul gets back what it gives. Give distrust and condemnation, give mastery and domination, give intolerance and discontent, and the world will rasp, and grind, and fret thee. 'The mills of God grind slow, but they grind exceeding small.' Give faith, and hope, and love, and cheerful sympathy, and service, and the world will be lit with glory, and thou wilt find good everywhere.

REMARKABLE CASES OF DEMATERIALISATION.

BY ROBERT COOPER.

In Colonel Olcott's book, 'People from the Other World,' there is the representation of a spirit, and of a lady, one of the spectators, holding up a shawl in extended form; but nothing is said of the disappearance. This was one of the shawls the spirit 'Honto' was in the habit of producing in a mysterious manner, which she would throw over her head, one shawl upon another, and carry into the cabinet. When I saw this, after the shawl had been held up to view 'Honto' turned round and wound herself in it, and looked like a dark pillar. The shawl gradually faded away and the form of 'Honto' became visible. Subsequently I had a still more remarkable experience in dematerialisation, the like of which I have never seen recorded. It occurred at a séance with a medium well-known to me. Spirits appeared in perfectly materialised form in a good light. One came into the room with a scarf over her head. This she took off and handing one end to a lady, walked backward, stretching it out in a horizontal form. We all, eight in number, got up and stood around it and examined it, feeling it, and closely observing its colour and pattern, red prevailing. A lady said it was an Indian scarf such as you would have to pay a hundred dollars for at a store. After duly examining it we took our seats, and the spirit commenced gathering it up lengthways, and, holding it up in her naked hands and arms above her head, stood about six feet in front of us. She stood quietly holding up the scarf, which seemed to glimmer with a light of its own. It appeared to get less in length, and the thought occurred to me, 'What a wonderful thing it would be if it disappeared.' It grew smaller and smaller, and in a few minutes the spirit took her hands apart and there was not a vestige of the scarf left. The scarf, I should judge, was 2ft. in breadth and 4ft. 6in. long.

LETTERS TO THE EDITOR.

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

'Asleep or Dreaming.'

SIR,—The theory advanced by your correspondent, 'H. H.,' that communicators from the 'other side' are either asleep or dreaming when they manifest to the dwellers on this side of the 'veil,' appears to me to be a peculiarly weak and erroneous one.

Even a cursory perusal of some of the standard works in the vast literature of Spiritualism will convey to the mind of the reader a distinct refutation of such a theory. 'Spirit Teachings' ('M. A., Oxon') 'Letters on Spiritualism' (Judge Edmonds), the writings of Hudson Tuttle, Peebles, Crookes, Wallace, and a host of other writers, both of the past and present day, could be cited as utterly demolishing what the most experienced Spiritualist will, I think, consider an entirely untenable theory. In regard to the letter in the issue of 'LIGHT' for August 23rd, in which 'H. A. D.' makes some quotations from Dr. Richard Hodgson's report on Mrs. Piper's mediumship, which he thinks affirm a 'partial loss of consciousness' on the part of the communicators, I would suggest that the first messages quoted therein strongly indicate the prevalence of unsatisfactory conditions for the receiving of spirit communications, whilst that from Mrs. Underwood's book, and the one from Mrs. Piper's control, 'Phinuit,' are, to my mind, not at all apposite to the theory propounded. And whilst venturing to express my great admiration for the consummate ability of Dr. Hodgson, I humbly submit that the published experiences of the many writers in the ranks of Modern Spiritualism, the accumulated experience of the many Spiritualists I am closely acquainted with, and my own personal experiences, scarcely coincide (to say the least of it) with much that has come from the pen of that able researcher. And so I would suggest that (1) a fuller investigation of the subject of spirit-communication; (2) the accumulation of evidence; and (3) the obtaining of the best conditions possible, will, with the added experience gained thereby, ultimately convince your correspondents that spirit people are *wide awake* when communicating under suitable conditions.

LEIGH HUNT.

Proposed Institute.

SIR,—In reference to my advertisement in your issue of August 23rd, will you kindly allow me space for a few further words? I am intending shortly, with other friends, to select premises in a central locality, where a few boarders can be accommodated and where one or two rooms can be set apart for an *Institute, for purposes of mental and spiritual education, on the lines of a true social order.* These rooms would be for the use of seekers after truth under whatever name, and Mr. J. C. Kenworthy (for whom I am doing secretarial work) would use them for his meetings, as well as others like-minded. Mr. Kenworthy's books are of special value as educational text books in the movement towards social reconstitution, and this place would be a centre for their wider distribution.

When a sufficient number of persons find themselves in agreement as to foundation principles, a 'League of Justice' might be formed (as one correspondent suggests). A first need, therefore, is that each of us come into right relation with the spirit-world, and know our place in this sphere; much waste of force and unnecessary friction in our activities might thus be spared.

Any suggestions, and help of all kinds, will be much appreciated, and I will gladly give further information to all who desire it.—Yours, &c.

ELIZA PICKARD.

53, Crescent-lane, Clapham, S.W.

The Credulity of Incredulity.

SIR,—A week or two since some correspondent wrote to the 'Spectator' inveighing against palmistry, fortunetelling, *et id genus omne*, in the usual intolerant fashion. I replied to his diatribe, defending the truth of these things, but of course the truly *impartial* (?) gentleman who edits the paper refused to insert my letter. Could anything be more pitiable and despicable? Yet, I was not one bit surprised, knowing, as I do well, how intolerant and narrow-minded unbelievers almost invariably are.

So much for the credulity of incredulity, and the readiness of people to believe in nothing, save some antiquated dogmas, it may be!

How does this sapient editor justify this injustice to himself, I wonder? That it is unjust must be clear to everybody.

Torquay.

F. B. DOVETON.

Reply by 'An Old Correspondent.'

SIR,—In reply to the letter signed 'Beatrice Owen' in 'LIGHT' of August 30th, I have to state that the portrait therein referred to was not that of her husband, but of another officer whose name I have herewith sent to the Editor of 'LIGHT.' Being at present on holiday, I am unable to go over the large number of military messages written in the notebook lying in my house in town, but will do so on my return in the end of September; and if there is any message to be found emanating from Lieutenant Owen I will forward a copy thereof to the Editor of 'LIGHT,' for transmission to the lady. My present impression is that the name of 'Owen' does not occur among these messages.

It has been matter of sincere regret to me that in the present state of public opinion on this subject, I have not *dared* to communicate with the many surviving relatives of these gallant soldiers, as I am satisfied (even after twenty years of bereavement) that several of the communications would have brought comfort to some sorrowful hearts. But having many years ago, and on two occasions, allowed 'my humanity to overcome my discretion,' and been profoundly humiliated, and indeed looked on by two families and their friends with grave suspicion as to my sanity, I have for several years kept my knowledge of spirit return (so far as individuals can be named or identified) entirely to myself, and only detailed in 'LIGHT' some reappearances as they occur, or communications as they come, for the benefit of the cause we have much at heart, viz., the proving (if possible) by cumulative evidence that spirit return and activity are not 'myths' but are absolutely true.

I am greatly obliged to Dr. Hansen, of Copenhagen, for the information he has given me as to the prescription and will communicate this to Dr. S., and when his reply is received will forward it to 'LIGHT.' Meantime, allow me to say that Dr. S., finding his prescription could not be understood by the two persons to whom we applied for information, advised me to get a supply of 'Rhus toxicodendron,' which we found to be efficacious for the spinal malady complained of.

'AN OLD CORRESPONDENT.'

Pre-Existence and Reincarnation.

SIR,—In regard to the article on reincarnation signed 'Mater' ('LIGHT,' of August 23rd), I should like to say that I consider the writer has given some hard nuts for the Theosophists to crack and exposed the fallaciousness of the dogma of reincarnation. I have never yet read or heard a good, clear, logical exposition of this Eastern teaching, the arguments for which are chiefly, I think, of a supposititious character altogether devoid of facts. There is an old Scotch saying which runs thus: 'Facts are stubborn chieftains that winna ding,' and if reincarnationists will kindly bring out an array of facts and clearly demonstrate their position, we shall be much obliged.

As an inspirational medium, I have received many messages from the spirit realms, but so far as I can discover none of the advanced intelligences bear testimony to the actuality of reincarnation, while many of them deny it *in toto*, saying, 'it was conceived in the darkness and mists of past ages.' I think that Theosophy is only a misdirected outcome of the modern spiritualistic movement, and I agree with Dr. Peebles 'that its supporters try to frighten mediums more than to help them.'

DAVID A. LEISH.

3, Viewforth-square, Edinburgh.

Automatic Writing.

SIR,—I should be glad if some of those who have had experience with automatic writing will tell me why the following so often occurs:—

I find nearly invariably when I make the attempt, that response comes, not from the Unseen which I am intent upon and aiming at, but from a living friend whom I never now see. This becomes at last provoking and tiresome; it is as though someone had possessed themselves of one end of a telephone, and would not let go. I have no reason to think but that, if the other person's mind is acting at all, it does so quite unconsciously. I always sit alone.

H.

False Messages by 'Planchette.'

SIR,—Some time since I discovered that I had the power of getting writing by 'Planchette,' and all went well until another person came to me and sat with the board; since that time there has been a bad influence in my home, and I have been able to get nothing but falsehood by the writing. Will any of your readers kindly advise me what to do to get rid of the bad influence? I used to be able to rely on all the messages I received through the 'Planchette.'—Yours, &c.,

'PLANCHETTE.'

Limelight Views—Winter Season.

SIR,—May I be allowed, through your columns, to again offer an evening, with limelight views, to the London societies upon very low terms?

I shall be prepared to undertake the exhibition, having no other object than to help forward the work of interesting and educating our friends during the coming winter evenings. I can offer a selection of 1,000 slides upon any subject, either for the amusement or instruction of children and others.

Will friends kindly address me as below?

ALFRED CLEGG.

9, Leslie-terrace, Pembroke-road,
New Southgate, N.

National Fund of Benevolence.—An Urgent Appeal.

SIR,—Will you kindly permit me to acknowledge, with thanks, the receipt during the month of August of the under-mentioned contributions to the National Fund of Benevolence? It would have given me greater pleasure had I been able to send a much longer list of contributions, as the fund is well-nigh exhausted.

To continue the regular grants at least £5 per month is required. This is quite independent of the urgent calls that are frequently being made on behalf of suffering and deserving Spiritualists, which, owing to lack of funds, have either to be refused altogether or can only be very inadequately met.

I would therefore earnestly and confidently appeal to the generous-hearted readers of 'LIGHT' to promptly send a subscription or donation, however small, to this National Fund of Benevolence, and can assure them that by so doing they will help to lighten the burdens and brighten the lives of some of their brother and sister Spiritualists.

All remittances should be sent to, and will be thankfully received and gratefully acknowledged by,

Yours sincerely,

(MRS.) M. H. WALLIS,

Hon. Financial Secretary.

62, Station-road,
Church End, Finchley, London, N.

Subscriptions received, with thanks, from: 'Old Marylebone,' 10s.; Mr. J. Garner, 8s. (being proceeds of a séance held by Mr. R. Davies); Miss E. L. Boswell Stone, 3s. 6d.; Mrs. A. A. Squire, 4s. (for July and August). Total, £1 5s. 6d.

SOCIETY WORK.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—On Sunday last Miss Porter gave an interesting address to a large audience. On Sunday next Madame Montague will speak at the Athenæum Hall, Goldhawk-road, Shepherd's Bush. (See special notice).—C. S.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last, Mr. D. J. Davis, who is always good, surpassed himself and delighted his audience. On Sunday next, Mr. R. Boddington will address the meeting; and on Friday, Miss Bixby will give an inspirational address and psychic phenomena.—A. J.

BRIXTON.—8, MAYALL-ROAD.—On Sunday evening last Mr. Macdonald gave an intellectual and spiritual address to an attentive audience. The after-circle was interesting and helpful to investigators, who continue to increase in number. On Sunday next, at 7 p.m., address and circle. On Thursday, at 8 p.m., public circle.—C.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—On Sunday last the morning circle was a great blessing to all. The series of addresses dealing with 'Prayers for the Dead' was continued. Many received a fuller light and clearer understanding of this problem of life. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., 'Prayers by the Dead.'—W. E. LONG.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, Mr. M. McIntyre, a local gentleman, made his first appearance on a Spiritualist platform, and we all extended to him a hearty welcome. His morning discourse on 'Natural Religion; or, the Worship of God the Spirit, in Spirit and in Truth,' was a noble effort; while that in the evening, on 'The Spiritual Religion,' entitled him to a high position among the workers in our Cause. G. F. D.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday last, a stirring, invigorating address was given by Mr. Bullen, the keynote of which was hope for every condition of life, and the natural tendency of man to rise. Mr. Bullen afterwards gave clairvoyant descriptions. Mr. Imison presided. On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meeting in Battersea Park; at 7 p.m., usual service. On Tuesday, at 7 p.m., Band of Hope; and on Thursday, at 8.30 p.m., public séance.—YULE.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last, Mr. W. Millard gave a trance address on 'Spiritualism: Its Beauty,' which was much appreciated. Meetings are held every Sunday, at 7 p.m., sharp; séance follows.—R. MATHER.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. Henry Brooks, our treasurer, chose for his subject: 'What the World owes to Spiritualism,' and his remarks thereon were listened to with interest. Mrs. Webb kindly gave clairvoyance after the address. Speaker on Sunday next, at 7 p.m., Mr. D. J. Davis.—H. A. G.

SOUTH TOTTENHAM.—SPIRITUAL PROGRESSIVE CHURCH, 193, HIGH-ROAD.—On Sunday last Mr. George Cole spoke on 'Love One Another.' After defining love as a correct habit of thinking, he asserted that the highest good will be found in the sacrifice of the individual for the good of all. On Sunday next Mr. Cole will speak on 'The Religion of Ancient Egypt.' A social evening, to commemorate our anniversary, will be held on Thursday, the 18th inst., when we hope to have a large gathering.—W. F. L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, before a large audience, the inspirers of Mrs. M. H. Wallis gave answers to nine written questions. The replies, which were both logical and philosophical, gave great pleasure to her hearers, and were followed by successful clairvoyance. Dr. Peebles ably fulfilled the duties of chairman, supported by Mr. G. Spriggs, vice-president of the association. On Sunday next, at 7 p.m., a trance address will be given by Mr. W. J. Leeder, of Nottingham.—S. J. WATTS, Hon. Sec., 26, Osnaburgh-street, N.W.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday evening last Mr. E. W. Wallis gave a splendid address on 'The Search for Truth regarding God and Man.' It may be questioned whether any finer address has been delivered at our hall. It should be possible to record all such addresses for publication and we have just issued two of Mr. Morse's addresses as a pamphlet, but are not prepared to do more single-handed. A feature of the service was Madame Cope's rendering of 'Abide with Me' (Liddle). On Sunday next Mr. Warner (Clarke pays a special visit; also on Wednesday, at 8 p.m. The flowers used next Sunday for decoration will be afterwards sent to the hospital. Who will send us some?—A. J. C.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last a good morning circle was held, and in the evening a large congregation listened to a vivid and cleverly-explained address, which was much appreciated, on the 'Immortality of the Soul,' based on the personal knowledge of the speaker, the hon. secretary of the mission, from his several years of investigation. We have now over one hundred members. The after-circle was very uplifting, and strenuous efforts are being made to open private circles in the vicinity. On Sunday next, at 11.30 a.m. and 8 p.m., public circles; at 6.45 p.m., a trance address by Mr. J. G. Huxley. Free seats and service books provided; unattached inquirers cordially invited.—VERAX.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last, after a humorous recitation by Miss Emery, Mr. and Mrs. H. Boddington continued the subject of 'After-Death States of Suicides, Malefactors, and Soldiers,' and showed how spirits who pass over before their proper time forge the links which bind them to the material plane. The states of unconsciousness and the means of quickening the spiritual faculties, and finally of breaking these fetters, were fully explained. A good after-circle was held. On Thursday next, at 8 p.m., Dr. W. Harlow Davis will give clairvoyance. On Friday, at 8.15 p.m., Mrs. Boddington will give psychometry. Silver collection or tickets of admission. On Sunday next, at 7 p.m., Mrs. J. Checketts.—B.

SPECIAL NOTICES.

UNION OF LONDON SPIRITUALISTS.—On Sunday next, September 7th, the monthly conference of the above Union will take place at Ilford. At 11 a.m., open-air meeting in Broadway. Speakers, Messrs. J. Adams, G. Taylor Gwinn, H. Brooks, and D. J. Davis. At 3 p.m., conference, at 121, Richmond-road, on 'The Future of Spiritualism.' At 7 p.m., open-air service; several speakers. The above is a new district; will any willing workers co-operate?—HENRY BROOKS, General Sec.

FULHAM SOCIETY OF SPIRITUALISTS.—The inaugural meeting of the Fulham Society of Spiritualists will be held in Colvey Hall, 25, Fernhurst-road, Fulham, on Monday next, September 8th, commencing with a tea at 6.30 p.m. Tickets 9d. each, to be obtained from members and friends; and at 8 p.m. a public circle will be held, when addresses will be delivered by Madame Katherine St. Clair, Dr. J. M. Peebles, of America, and Mr. J. Adams (president of the Battersea Society). Mr. H. E. Howes will preside. Collection in aid of the furnishing fund. —W. TURNER, Hon. Sec., 3, Bettridge-road, Fulham, S.W.