

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Adelle Williams Wright gives us, in 'Mind,' a useful Paper on 'Spiritualism, old and new.' A sharp distinction is made between 'Spiritism' and 'Spiritualism': the first, meaning only the dealing with the phenomena of spirit-return; the second, indicating a longing for the development of the spiritual nature by their help. Spiritists, it is said, have been too strongly inclined to take the whole thing as a mere post-office established on the border: but there have always been those 'who discerned in it something more than a mere connecting link between the inhabitants of the seen and unseen worlds—something that held in store for human souls an incentive to continued effort, and promised infinite revelations of Truth.'

This writer looks for a still greater advance, and says:—

The New Spiritualism differs from the old in that it accepts most strongly the doctrine of the Universal Selfhood, and is able to reconcile spiritualistic manifestations with the theory and practice of divine self-realisation. Although fully believing that all persons are aided in their search for truth by those living in another state of consciousness, the New Spiritualists recognise this truth as coming from *within*, and deny the power of outside intelligences to do more than assist in unfolding it and bringing it to our conscious perception. They believe also that *all* persons are possessed of the higher mediumship, which renders them susceptible to the influence of outside intelligences to a greater or less degree.

The phrase 'the Universal Selfhood' is rather beyond us, but, on the whole, we see what is meant, and agree.

Referring to 'spirit-messages,' a remark is made that is of some value. We know it is true:—

That communications of the greatest value spiritually, giving evidence of a high degree of intellectuality and couched in language of such dignity and eloquence that it bears no more resemblance to that of the ordinary 'spirit messages' than these do to the writings of Emerson, are being received to-day through sensitives unknown as such outside the precincts of their own homes, is a fact well known to many advanced Spiritualists.

From 'The Oxford University Press' comes a reprint of a quaint old book, 'Manchester Al Mondo: a contemplation of Death and Immortality.' The book was written by Sir Henry Montagu, first Earl of Manchester, and this edition is reprinted from the fourth impression (1638-9), with the addition of an adaptation of a curious 'Table' of contents from the edition of 1676.

A wise and gentle wit shines out through all the grave thoughts here brought together, as if to make death seem friendly, or to soothe and balance the mind of him who contemplates it. There is a great deal that is old-fashioned here, with much quoting of Latin, but only in short sentences; and, all through, we find the refreshing, sedate and simple style of that old world of the 'green pastures' and 'still waters,' where George Herbert sang, and Bacon philosophised, and Thomas Browne spun his 'Religio Medici' with such rare humour and serious grace.

Here is a paragraph which perhaps includes as well as any other all the characteristics of this little book:—

But however thou entertainest life, use it as a traveller doth his lute, for a night, and away: *Heri appulisti, Cras decedes*: And in thy Journey follow not the common tracke, *Nam ad Deum faciens iter per trita si itur, longius abitur*: But doe as a doubtfull Pilgrime, aske questions of every one you meet, to set you on your way, lest; as Saint Paul saith, *A promise being made us of entering into rest, we come short of it*. Herein bee as great a questionist, as were those religious Ladies of Rome, who never let Saint *Hierome* rest for questions, which was the readiest way to heaven: The world is full of questions, but the best question in the world is that of the young man in the Gospell; *Good Master what shall I doe that I may have eternall life?* Some mens Questions are instructions, and are meant to teach rather than to learne. Yet in any case bee none of those Querists, who must have a reason for every thing in Religion, who thinke to come to God by cunning, and by reason, not by Faith. As if none but good wits could ever come to God. But this is true, Humane reason well improved makes us the more capable of Divine. Therefore it is an ignorant conceit, that skill should make men *Atheous*, when we finde it in the Gospell, that no men were so apt to see the Starre of Christ, as those wise men, the Disciples of Philosophie.

Dr. Peter Davidson, author and publisher (Loudsville, Ga., U.S.A.), sends us a curious book of about 140 pages, with the following feeding title: 'The Morning of the New Age, or the advent of the Christ and his kingdom, explaining who and what is a Messiah; the signs preceding such; the New Humanity, &c.: to which is added many remarkable Prophecies collected from numerous sources regarding the coming King of the world and his glorious Reign upon Earth.' The title very well indicates the book, which will probably be interesting to students of the Signs of the Times in connection with the expected coming of Christ. It is rather beyond us.

Helen Wilmans, still strident, says:—

All prayer is answered; the very deafness of God is its answer. It speaks in unmistakable language. It says, 'Help yourself if you want help. All power is in *you*; bring it forth by your own effort.' Surely this is an answer worthy of a God. How grandly comprehensive it is. 'You are the God to whom you are praying; you are all; I have nothing more to confer than you already possess; trust yourself; learn to unfold out of yourself into the wisdom you ascribe to me. The power you

perceive in me is in yourself or you would not perceive it ; no one can see more than he himself is.

There is a great truth here, and perhaps, at the present moment, it is necessary to exaggerate it. But again the German proverb applies ;—In throwing out the bath-water it is not necessary to pour out the baby.

The following regiment of 'Don'ts,' it is said, was lately marshalled by Dr. E. B. Andrews in the course of a lecture at the University of Chicago :—

Don't teach your children to fear God.

Don't make your children memorise long passages of scripture.

Don't teach them the doctrine of eternal damnation.

Don't muddle their brains with the theory of original sin.

Don't scare them with the devil.

Don't worry them about baptism.

Don't discuss with them whether they are to be justified by faith alone or by faith and works.

Don't puzzle them with the doctrine of predestination and free will.

Above all don't teach them that they have any better chances of heaven than the little Baptist children or the little Methodist children or the little Presbyterian children—which ever the case may be—across the way.

The following is very simple but wonderfully suggestive. We take it from 'The Christian Register' :—

Dr. Weir Mitchell says that once at a death-bed, as the man ceased to breathe, the surgeon said, 'It has stopped ; the engine has ceased to go !' His senior, an old man, replied, 'No : the engineer has left.'

A LITANY.

O God, our heavenly Father, from whom cometh every good and perfect gift, we call to our remembrance Thy loving kindnesses and Thy tender mercies which have been ever of old, and with grateful hearts we would lift up to Thee the voice of our thanksgiving ;

For all the gifts which Thou hast bestowed upon us and our race, for the life Thou hast given us, and the world in which we live,

We thank Thee, O our God.

For the work we are enabled to do, and the truth we are permitted to learn, for whatever of good there has been in our past lives, and for all the hopes and aspirations which have led us on toward better things,

We thank Thee, O our God.

For the order and constancy of nature, for the beauty and bounty of the world, for day and night, summer and winter, seed-time and harvest, for the varied gifts of loveliness and use which every season brings,

We thank Thee, O our God.

For all the comfort and gladness of life ; for our homes and all our home-blessings ; for our friends and all the pure pleasures of social intercourse ; for the love, sympathy, and goodwill of men,

We thank Thee, O our God.

For all true knowledge of Thee and the world in which we live, and the life of Truth and Righteousness and Divine Communion to which Thou hast called us ; for Prophets and Apostles, and all earnest seekers after truth ; and for all lovers and helpers of mankind, and all godly and gifted men and women,

We thank Thee, O our God.

For the sacred and tender ties which bind us to the unseen world ; for the faith which dispels the shadows of earth, and fills the saddest and the last moments of life with the light of an immortal hope,

We thank Thee, O our God. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWING ROOM MEETING.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend evening meetings, a DRAWING ROOM MEETING will be held in the French Room, St. James's Hall, Piccadilly, on the afternoon of Wednesday next, February 11th, from 3.30 to 5.30, for conversation and the interchange of thoughts upon subjects of mutual interest. Afternoon tea at 4.15 p.m. Admission will be by ticket only. Tickets are sent to all Members and Associates.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (entrance from Regent-street), on the evening of

THURSDAY, FEBRUARY 19th,

WHEN

MR. HERBERT BURROWS

WILL GIVE AN ADDRESS ON

'The Borderland between Physical and Occult Science.'

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

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

The Subscriptions of Members and Associates are payable in advance, and become due on January 1st.

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.'

SPECIAL NOTICES.

CLAIRVOYANCE.—Mr. Alfred Peters gives illustrations of clairvoyance at the rooms of the Alliance every Tuesday, at 3 p.m. No one will be admitted after three. Fee 1s. each to Members and Associates ; to friends introduced by them 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs gives his services in the diagnosis of diseases on Thursdays. Hours from 1 to 4 p.m. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.—A meeting (for Members and Associates only) is held every Thursday afternoon, conducted by Mr. E. W. Wallis. Hours from 4.30 to 5.30. No person admitted after 4.30. There is no fee or subscription.

TALKS WITH A SPIRIT CONTROL.—Members and Associates of the Alliance who find it difficult to gain access to private séances will be glad to learn that arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These séances will be held every Thursday, and will commence at 3 p.m., prompt. The fee will be one shilling each, and any Member or Associate may introduce a friend at the same rate of payment.

CORRECTION.—Our esteemed correspondent 'H. A. D.' writes : 'Will you make a correction for me ? I misquoted E. B. Browning in my last communication to "LIGHT." The words written automatically were "Listen to our loving," which is a line of her poetry, and not as I wrote, "Listen to our singing."'

'THE TEACHING OF SPIRITISM.'—If by important communications from the other life it is meant that no high and fine ethical and spiritual teaching is received, then the statement simply is not true. If anyone will take the trouble to make himself acquainted with the best literature in this direction, he will find that there is no nobler religion, no grander morals, no sweeter humanities, no more hopeful outlook for the world to be found anywhere on earth than is to be found here.—REV. MINOT J. SAVAGE in 'Can Telepathy Explain ?'

SOCIETY FOR PSYCHICAL RESEARCH.

ADDRESS BY SIR OLIVER J. LODGE, F.R.S.

A meeting of the Society for Psychical Research was held on the evening of Friday, January 30th, at 20, Hanover-square, when the President, Sir Oliver Lodge, F.R.S., delivered an address before a large audience.

Sir Oliver commenced by saying that in giving this, his third presidential address, he thought it desirable to treat the subject from a business point of view and to consider on what lines the Society might work profitably in the future. We reproduce what appear to us to be the most salient points in his remarks:—

The Primary Aim.

‘It must be remembered that our primary aim is to be a scientific society, to conduct our researches and to record our results in an accurate and scientific manner, so as to set an example of careful work in regions which were unaccustomed to it, and to be a trustworthy guide to the generations of workers who shall follow. To be scientific does not mean to be infallible, but it means being clear and honest, and as exact as we know how to be. In difficult investigations pioneers have always made some mistakes; they have no immediate criterion or touch-stone infallibly to distinguish the more true from the less true, but if they record their results with anxious care and scrupulous honesty and painstaking precision, their mistakes are only less valuable to the next generation than are their partially true generalisations; and sometimes it turns out, after a century or so, that mistakes made by early pioneers were no such thorough errors as had been thought; that they had an element of truth in them all the time, as if discoverers were endowed with a kind of prophetic insight whereby they dimly glimpsed theories and truths which it would take several generations of workers to disencumber and bring clearly to light.

Hard Knocks for Pioneers.

‘The Royal Society is among the dignified institutions of our land, taking all branches of natural philosophy and natural history—the physical sciences and the biological sciences—under its wing. Us it does not recognise, but then neither does it recognise mental and moral philosophy, or ethics, or psychology, or any of a great region of knowledge which has hitherto been regarded as outside the pale of the natural sciences. It is for us to introduce them within that pale, if it turns out that there they properly belong; and if not, it is for us to do pioneer work, and begin the establishment of another society, or group of societies, for recognition and promotion of work in the mental, the psychological, the psychical direction, until the day for unification shall arrive.

‘Remember that the term “science” was not always respectable. To early ears it sounded almost as the term witchcraft or magic sounded; it was a thing from which to warn young people. It led to atheism and to many other abominations. It was an unholy prying into the secrets of Nature which were meant to be hid from our eyes. Very well, the time is not yet quite ripe for our subject; pioneers must expect hard knocks; the mind of a people can only change slowly; and until the mind of a people is changed, new truths born before their time must suffer the fate of other untimely births, and the prophet who preaches them must expect to be mistaken for a useless fanatic, of whom every age has always had too many, and must be content to be literally or metaphorically put to death, as part of the process of the regeneration of the world.

An Endowment Fund.

‘I have had the pleasure of communicating to the official general meeting of the society this afternoon that a few friends who desire to remain anonymous have started an endowment fund amounting at present to £2,000, in order to begin to set the society upon a sound and permanent basis, and in order to provide the material means of attacking the problems which the future may bring before us. As soon as a capital sum of £8,000 has been attained it is proposed to offer a research scholarship in psychical science, to which a holder, irrespective of sex or

nationality, may be appointed for one year, and from year to year as may seem good, his or her time to be devoted to the work of psychical investigation. If we had more means more might be done, but this is to be the beginning.

Why Investigate?

‘The question is often asked, Why investigate that of which some of us are sure? Why seek to confirm that of which we already have conviction? There is a quite definite answer to this question, which I wish to commend to the consideration of those who feel this difficulty or ask this sort of question. The business of science is not belief, but investigation. Belief is only the prelude to knowledge. If a fact or a theory has had a *prima facie* case made out, subsequent investigation is necessary to examine and extend it. The object of investigation is the ascertainment of law, and to this process there is no end. . . . And why should not psychical investigation lead to practical results? Are we satisfied with our treatment of criminals? Are we as civilised people content to grow a perennial class of habitual criminals, and to keep them in check only by methods appropriate to savages: hunting them, flogging them, locking them up, and exterminating them? Any savage race in the history of the world could do as much as that; and if they know no better they are bound to do it for their own protection. Society cannot let its malefactors run wild any more than it can release its lunatics. Till it understands these things it must lock them up, but the sooner it understands them the better. Force is no remedy: intelligent treatment is. Who can doubt but that a study of obscure mental facts will lead to a theory of the habitual criminal, to the tracing of his malady as surely as malaria has been traced to the mosquito? And once we understand the evil the remedy will follow.

Hypnotism and Telepathy.

‘Already hypnotic treatment, or treatment by suggestion, occurs to one. The fact of imprisonment ought to lend itself to brilliant attempts at reform. It is a great advantage to doctors to have their patients collected compactly in a hospital; and without it medical practice would languish. It ought to be a similar advantage to have criminals herded together in gaols, and lunatics in asylums. It is unwise and unscientific to leave prisoners merely to the discipline of warders and to the preaching of chaplains. That is not the way to attack a disease of the body politic. I have no full-blown treatment to suggest, but I foresee that there will be one in the future. Society will not be content always to go on with these methods of barbarism; the resources of civilisation are not really exhausted, though for centuries they have appeared to be. The thing demands careful study on the psychical side; and it will be a direct outcome of one aspect of our researches. The influence of the unconscious or subliminal self, the power of suggestion, the influence of one mind over another—these are not academic or scientific facts alone; they have a deep practical bearing, and sooner or later it must be put to the proof.

‘Another thing on which I should value experiments is the detection of slight traces of telepathic power in quite normal persons, in the average man for instance, or rather, more likely perhaps, in the average child. The power of receiving telepathic impression *must* be a rare faculty existing only in a few individuals, and in them in a developed form; but it is equally possible, and, if one may say so, more likely, that what we see in them is but an intensification of a power which exists in everyone as a germ or nucleus. If such should be the fact, it behoves us to know it; and its recognition would do more to spread a general belief in the fact of telepathy—a belief by no means as yet universally or even widely spread—than almost anything else.

‘The Science of Theology.’

‘I find I have omitted to say anything on one topic which I hinted at in an earlier period in my address, viz., the bearing of our inquiry on religion. It is a large subject and one too nearly trenching on the realm of emotion to be altogether suitable for the consideration of a scientific society. Yet every science has its practical applications; they are not part of the science, but they are its legitimate outcome, and the value of the science to humanity must be measured in the last

resort by the use which humanity can make of it. To the enthusiast science for the sake of knowledge without ulterior ends may be enough, and if there were none of this spirit in the world we should be poorer than we are; but for the bulk of mankind this is too high or too arid a creed, and people must see just enough outcome to have faith that there may be yet more. That our researches will ultimately have some bearing, some meaning for the science of theology I cannot doubt. What that bearing may be I cannot tell. I have indicated in an article in the "Hibbert Journal" for January something of what I feel on this subject, and I have gone as far in that article as I feel entitled to go. We seek to unravel the nature and hidden powers of man; and a fuller understanding of the attributes of humanity cannot but have some influence on our theory of Divinity itself. If any scientific society is worthy of encouragement and support it should surely be this. If there is any object worthy the patient attention of humanity it is surely these great and pressing problems of *whence, what, and whither* that have occupied the attention of prophet and philosopher since time was. The discovery of a new star, or of a marking in Mars, or of a new element, or a new extinct animal or plant, is interesting; surely the discovery of a new human faculty is interesting too. Already the discovery of telepathy constitutes the first fruits of this society's work, and it has laid open the way to the discovery of much more. Our aim is nothing less than the investigation and better comprehension of human faculty, human personality, and human destiny.'

NOTES AND QUERIES.

III.

J. S. Mill, in his 'Essays on Theism,' is not the only thinker who has felt the difficulty of reconciling human life and environment, as these are known to us, with the belief in a Providence of a morally perfect nature, *i.e.*, as judged by our own ideas of moral perfection. And the point raised by Mr. Gilmore is but a single instance coming under that general head.

Now there is, as it seems to me, a single hypothesis—only one, however—by which the actual experience of man in the past and present, and the diversity observable in human characters and earthly destinies, and also those facts and laws revealed to us by Spiritualism, can be reconciled—only one hypothesis that appears at once to be capable of solving all the difficulties, and to be worthy of discharging the supreme function of explaining the Universe.

This hypothesis, whose truth does not, I admit, seem at present demonstrable, and which for its full verification may have to wait through millions of millennia, embraces, as its main constituents, the following concepts:—

1. That there is One Eternal Cause, Root, and Origin of all creation, perfect at once in power, wisdom, and goodness—what theologians entitle 'God.'
2. That, as the Sun is to the Planets and other bodies of his system the source (as it is supposed) of all the forms of material energy available for earth-life, so is God the source of all mental, moral, and physical energy to be found in any of His creatures.
3. That His motive—His only motive—in both the creation of mankind and in all the existing arrangements by which men's lives are affected, was, and is, the loving desire—instead of keeping the joy of living to Himself exclusively—that a race of other beings should become sharers with Him of both the joy of living and His moral and mental perfections.
4. That into each human body (itself the result, it may be, of a long and gradual evolution from, and through, lower types) He has—if I may so mix metaphors—breathed a spark of Himself—of spirit—which thus insulated and individualised, has become a human spirit, possessing in germ all those qualities which are in their Source infinite and flawless, and capable also of being developed into a divine spirit.
5. That as He Himself is free to choose His own actions, so, in order to make man in His own image, He has invested him

with the power of acquiring, under suitable conditions, similar moral freedom, including the ability to raise himself to a noble ideal, and to release himself—I will not say from the influence, but—from the tyranny of the motives, however strong, which compete for the dominion over him.

6. That in order to develop in the being thus made capable of moral freedom, a strong and godlike character worthy of his destiny, it became needful to subject him to a searching moral discipline, this in turn involving the setting before him moral evil as well as moral good, moral good being summed up in devotion to love, and moral evil in its want, or in the opposite disposition.

7. That, similarly, it was arranged that, in order to the testing and training of man's intellect and affections, obstacles should be placed in his path—a hothouse atmosphere never favouring the development of any sort of human excellence.

Now the corner-stone of this hypothesis, namely, that men live under a *régime* of love unadulterated with any trace of anger or menace, is, of course, quite inconsistent with the old Church doctrine of the never-ending torment of the disobedient.

Equally is the belief that a man's time for education and probation ends with the grave incompatible with the conviction that man's Creator always aims at perfecting all human characters.

The same hypothesis, again, removes the difficulty some feel about prayers addressed to the Supreme, as to whether their effect is subjective alone, or is objective as well. For though, as above-said, God appears to deal with men, as a rule, by laws of an unvarying and cast-iron character, there seems nothing to exclude, but rather everything to encourage, the idea of His also at times interposing, at the request of one of His children, so as to prevent, say, some unpleasant event occurring which otherwise seemed imminent. We, at any rate, often act on a similar principle. For instance, if a schoolboy—the owner of a watch, but ignorant of its mechanism—comes to one of us complaining that his watch is going too slowly, while his escaping punishment depends upon his reaching school in time, we shall perhaps set the hands right for him, and touch the regulator, and so effectually save the lad from the dreaded risk of punishment, and yet we shall not commit any breach at all of mechanical law. And may it not be that man's Creator, if He has, as assumed, a father's heart, alters the course of Nature at times, at the request of one of His children, and yet without any need to suspend even one of His own 'laws,' as we designate them, although to Him there may be, for all we know, nothing at all in them of a Medo-Persian character?

This hypothesis, finally, makes it easy and natural to believe in the doctrine of the Incarnation. For, if even Chaucer's 'poore parson of a toune,' was not content with preaching his 'religioune,' but first 'folwed it himselfe,' so we might, if we reflected, almost anticipate that man's Creator, if He be Love, and prescribes love as the universal duty of His children, would not content Himself with prescribing it, but, instead of driving, would lead—Himself setting man the example of a

'Love Divine, all love excelling.'

The gist of the hypothesis I have thus very imperfectly sketched is to be found neatly framed in the following triplet by an old poet of our own:—

'God never does, nor suffers to be done,
But what thou wouldst thyself, if thou couldst see
Through all events of things as well as He!'

Diverse as the roads may be by which, both here and in the spirit world, we seek our final home, and great and prolonged as may be the sufferings which some of us are called upon to undergo upon the road to it, when we all meet at last and compare notes as to our several experiences *en route*, there will not be one of us, I believe, who will not then acknowledge the absolute and literal truth of the above lines—at least in his own case!

What ascertained fact or law is there that is logically incompatible with this hypothesis? And is there any other hypothesis which fits all the facts so well as this one does?

E. D. GIRDLESTONE.

Sutton Coldfield.

SPIRIT CONCEPTIONS OF SELF AND SPACE.

A SIDE-LIGHT ON REINCARNATION.

BY JOHN B. SHIPLEY.

Our notions of time and space are dependent on the fact of our functioning in a corporeal frame, which on the present physical plane we call our body. Ignorant and unthinking persons regard the body as the ultimate expression of their own selves, and deny that they have any proof of the existence of any other self, or of any other possible body. Spiritualists know better, and recognise that the real Self, after it has cast off this body, continues to live in the full enjoyment of its faculties—fuller, indeed, than was the case when, on earth, it was imprisoned in a maimed, diseased, or merely heavy and intractable material casing.

Some forms of philosophy teach that ultimately the particular Self will be merged in the still higher life of the Universal Self. Whether this is so or not we cannot tell, but certainly such is not the case with those who have passed on in comparatively recent years—the friends who manifest at our circles, whose forms are seen, and whose voices are heard by those in whom the psychic senses have become sufficiently unfolded. Nor do our lately departed friends themselves always know what may await them in a state of further development; they often regard their present state as a permanent one, and look for neither death nor change.

From these friends we learn that in certain respects their world is surprisingly like our own; that although they find on first arriving that they have a vast amount to learn as to its resources and possibilities, its laws and modes of action, even as regards their daily life there, and although they enjoy many powers and faculties that are a great advance on those we possess, yet in certain fundamental respects the two worlds do not greatly differ.

As regards Self, the freedom from material trammels permits the fuller realisation of the self-hood, which, however, is raised to a higher plane, in which it is converted into an incentive to work for others rather than for its own apparent needs, which are supplied in proportion as this work for others is accomplished. Hence it is a self-hood that radiates rather than one that absorbs, and affords a glimmering of the Universal Self-hood to which I have referred.

Next, the idea of space is as clear as on earth, though to spirits space is differently divided; that is to say, solid, liquid, and gaseous matter are distributed in a manner that bears no definite relation to our physical distribution. Our solid matter forms no barrier to them, nor theirs to us. But the ideas 'I am here,' 'I am going there,' are as concrete as with ourselves, although the act of passing from place to place is performed with far greater facility. Time, also, forms a definite factor in spirit conception, though they may not always take strict account of it, any more than men do who let the days slip by without specially counting them.

Without the sense of time and locality there would be no possibility of engaging in any work or activity of a kind even remotely comprehensible to us. But under the conditions named, spirits can, and do, engage in work and occupation of every sort, with social amusements thrown in. Therefore the spirit sphere (I am speaking of that to which ordinarily good spirits go immediately after their death to this world) is a condition of activity comparable with our own, although we may not be able fully to understand the nature, methods, and purpose of much that is done by them.

I have referred to spirit substance as being the counterpart of our own, though imperceptible to our ordinary senses. To spirits this substance appears very much as earth-matter does to men; they have their earth, water, and air, their houses, and *their own bodies*, which appear as real to them as ours do to us, and much more serviceable, being free from disease and deformity, although subject to weariness from prolonged exertion.

With a well-defined though unselfish Self, contained in a body formed of the substance or 'matter' proper to its sphere,

surrounded by objects also of that class of matter, and with work and scope for its renewed and healthy energies, the spirit liberated from terrestrial matter has every opportunity to learn, to advance, and to perfect itself in the order of Progressive Being.

One of the great differences between Theosophy and Spiritism (though both conceptions ought to be included in the larger term Spiritualism) is, that, while Spiritism takes account principally of the spirits of the recently departed, in various grades, Theosophy passes over this portion of the subject, the nearest and most vitally interesting to so many, with a general remark that the spirit has to remain on each of the lower planes until it can escape from the body belonging to that plane, which then becomes disintegrated like the mortal body in similar case. It is the province of a true and comprehensive Spiritualism to embrace all sides of the question; to take account of all periods and stages of the life history of the individual Self, and not to neglect the general in considering the particular, nor yet to slur over the transient or temporary stages in order to fix the attention on the ultimate destiny which may (according to Theosophists) take countless ages to accomplish.

This brings us to what I believe to be a great point of contention between Spiritists and Theosophists, though one that is scarcely ever definitely formulated in words. It is no less than the question as to *when* the next stage of progress begins.

The Theosophist gives what, to him, is a sufficient reason for passing lightly over the period intervening between successive incarnations, and for insisting on the necessity for these to occur, by asserting that it is only during these successive incarnations that the Self is able to make progress. The Theosophist thinks, therefore, that reincarnation is a necessity; that the intermediate periods are of small account; and that we do wrong to disturb the rest of the soul by bringing it back here to remind it of those mundane elements in its composition which its higher interests demand that it should get rid of as quickly as possible. Excellent reasoning, if the hypothesis and application be sound. But are they so?

The confusion arises from the fact that the doctrine of reincarnation has been taken by these Esoteric Buddhists in a purely exoteric sense. The Bhagavad-Gita, if rightly read, agrees with St. Paul, for it says: 'As we leave our worn-out clothes to put on new ones, so the soul leaves its worn-out bodies to put on new bodies.' St. Paul says: 'It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.' (These words suppose *two* bodies besides the material one; the Greek says a Psychic Body and a Pneumatic Body. Paul has just established a *triad* in the words Sun, Moon, and Stars.)

Returning spirits tell us that they have a body already—not, of course the body that 'lies mouldering in the grave,' but a body formed of spirit matter, as real and as palpable to their senses functioning on the spirit plane as ours are to our senses on the earth-material plane. Our loved ones, therefore, do not need to wait fifteen hundred years or so to reincarnate in this gross form before they can progress, any more than the mature man needs to go back to the infant school before he can learn anything more. *They are re-embodied already*, they are progressing already, and if they come back to us it is as though a parent visits his children at their school, not with any thought of relapsing into childhood's illusions, but to see how his darlings fare in their temporary surroundings, and what progress they are making in their early lessons; to hear them prattle of their joys and griefs, and to speak words of encouragement and incitement towards a higher conception of the ultimate duties of life.

Then let us think of the next future life as a life higher and nobler than this one, with extended sphere of influence, higher ideals and standards of duty, higher incentives to work and usefulness, yet one lived under similar conditions as regards personal identity and self-hood, and with analogous notions of corporeality, time, and space. 'Then shall be brought to pass the saying that is written, *Death is swallowed up in Victory.*'

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A SPLENDID PAGAN.

The average unspiritual Christian needs above all things the grace of travel, either in fact, in imagination, or with the help of books: and for this reason—that travel not only broadens the mind but assuages its conceit.

The high and mighty average Briton usually thinks there is no one as venerable as himself, and is easily persuaded that the centre of the planet is the City Temple or Bloomsbury Square. Mohammed he knows only as 'The False Prophet,' and he sends young men to India to learn a bit of the language and save her millions from 'heathen darkness' and from Hell. He will not believe you when you assure him that there are religions older than that of the Established Church; and if you tell him that the Bible is not the only Revelation from God he is as likely as not to make a note that you, at all events, are never to be asked to his evening parties or to dinner.

The impression, indeed, is nearly universal in this country that when Christ came the world was 'plunged in spiritual gloom'; and that, in fact, it was religiously and ethically dead. It is one of our duties, as Spiritualists, to dissipate this delusion.

The spirit of man is 'the temple of the Holy Ghost,' and through it all Revelations come. No age, no people, ever existed without inspirations from on high: and The Logos of God 'enlighteneth every man that cometh into the world,'—of course in ever varying degrees. Long before Christ came, and far beyond the reach of anything Hebraic, in India, Egypt, China, Persia, Greece and Rome, the Spirit of Light shone upon the children of the day and led them forth as teachers, prophets and saviours;—Christ in their way, too: and, in our Christ's time, the world was by no means without its enlightened teachers of the laws of life and the ways of peace.

We have been led to these reflections by pondering a book by Dr. John Oakesmith, and just published by Longmans, Green and Co., on 'The Religion of Plutarch: A Pagan Creed of Apostolic Times.' This famous old 'Pagan' we all know well through his 'Lives,' but very few know anything about him as an ethical teacher: and yet his life was filled with the service he rendered to the world in that capacity. Still fewer will be prepared for the statement that to this great writer nearly two hundred works are attributed, some fourscore of which have come down to our own day. 'Among these surviving essays are to be found contributions, of a surprising vitality and

freshness, to the discussion of Education, Politics, Art, Literature, Music, Hygiene; serious and studied criticisms and appreciations of the great philosophical schools of Greece and their founders, short sermons on minor morals, &c.' Above all, he discussed religious subjects with singular insight, breadth and charity, not only as abstract questions but as subjects bearing upon life and conduct. His main object seemed to be to find in the wisdom of the past sanctions and inspiration for conduct, and to give guidance both to philosophers and practical doers, amid the perplexing duties and trials of life. And this man, be it remembered, was doing his noble work, 'round the corner' as it were, in the time of the Apostles, weighing the thoughts of men, and feeling even then after some of the results sought for by our modern students of Comparative Religions.

We have not space to give any account of his conclusions but, in the book before us, they are set forth and deftly interwoven or compared with the teachings of other great thinkers of his or of an earlier day. The reader will find Dr. Oakesmith's book interesting and enlightening in a very high degree.

On our own subject, however, we may say that Plutarch was somewhat cautious and cool. He inclined to belief in the immortal soul, but only as a deduction from his belief in the Providence of God. He 'cannot believe that the gods would show so much protective care for man—would give so many oracles, enjoin so many sacrifices and honours for the dead—if they knew that the souls of the dead perished straightway, leaving the body like a wreath of mist or smoke, as the Epicureans believed. . . . If there is a Providence, there is existence after death; and if there is existence after death, then there is stronger reason for supposing that every soul receives its due reward or punishment for its life on earth.'

One thing we note with satisfaction,—that Dr. Oakesmith brings out the delightful breadth and magnanimity of this great teacher, surpassing even some of the finest Christian teachers in his splendid generalisation respecting the worship of the Gods. The Gods, he says, are all the same everywhere. We think they are different, just as we might think, before knowledge, that worship in one place is different from worship in another. But 'just as the sun, the moon, the earth, the sky and the sea are common to all, but receive different names among different peoples, so likewise are different honours assigned and different invocations addressed to the gods in different places according to the customs there established. Yet is it one Reason which admonishes, and one Providence which directs, while subordinate powers have been appointed over all things.'

Noble and enlightened teaching this which, though given more than eighteen centuries ago by a 'Pagan,' might be profitably pondered by the Christian Bench of Bishops to-day.

TO CORRESPONDENTS.

'WATCHER.'—We thank you for your kind expression of solicitude on our behalf. We cordially reciprocate the feeling. The 'concern' is mutual.

Communications from 'G. E.,' 'B. T. S.,' 'J. T.,' 'Astra,' 'D. R.,' 'J. P.,' 'A. L.,' 'D. G.,' 'L. H.,' 'H. N.,' and others, are unavoidably held over for a future issue.

'CONCENTRATION.'—We understand that the second edition of Mr. Arthur Lovell's book entitled 'Concentration,' enlarged by a new chapter, 'Matter and Force,' is now in the press, and will be ready in a week or two.

DECEASE OF THE HON. ALEXANDER AKSAKOF.

We learn with regret of the decease of the Hon. Alexander Aksakof, which took place at his residence in St. Petersburg on January 17th, at the age of seventy-one. For many years Mr. Aksakof had been not only a warm supporter of Spiritualism but also an intelligent student of its various phases, one of his latest labours in that direction being an exhaustive investigation of the circumstances attendant on a remarkable séance given by Mrs. E. d'Esperance at Helsingfors, Finland, in December, 1893, when half of the body of the medium was for a time dematerialised. The result was that he was fully convinced of the reality of the alleged fact, and in 1895 published a full and critical report of the evidence in its support. An English translation of the book, entitled 'A Case of Partial Dematerialisation,' is in the library of the London Spiritualist Alliance.

During the last few years of his life Mr. Aksakof had been in failing health, but the immediate cause of his decease was an attack of influenza, to the effects of which his already enfeebled frame speedily succumbed. He was fully conscious to the last, and passed away happily. His body was removed on January 20th to Moscow, and was interred there on January 22nd, beside the remains of members of his family.

As we go to press a letter reaches us from Mrs. d'Esperance, who is now in Saxony, in which she says ;—

'I wish very much that English Spiritualists could know what a friend they have had in Mr. Aksakof. I am very sad for myself, for he was one of the links which held me to Spiritualism in the early days of my first struggles to understand its mysteries. Our friendship had extended over thirty years, and never during all that time did we lose touch of each other. Many times I should have given up in despair but for the encouragement, sympathy, and support by which he, together with Mr. Fidler, helped me to fight on. So, though I am glad for his sake—for myself I cannot but be sorry—that he has passed on.'

An exhaustive review of Mr. Aksakof's life and work appeared in 'LIGHT' of March 24th, 1894. We hope to publish his portrait in our next issue.

A PROBLEM FOR MATERIALISTS.

The following record of experiences in connection with psychical subjects is absolutely true, and may be valuable to readers of 'LIGHT,' and to inquirers seeking knowledge and confirmation.

Some years ago, I was suffering from a severe and persistent pain in the top of the head, which defied domestic treatment. I then went to Manchester to stay with a medical relative, for rest and change, and to be made the subject of medical skill. The medicine prescribed failed to touch the disorder. Acting under a sudden impulse, I went, as an entire stranger, to one of the weekly meetings held at the house of our friend, Mr. E. W. Wallis; and being late, had no opportunity of making myself or my trouble known. The doors and windows were heavily curtained, and no draught was possible, but suddenly, while listening to a very interesting and philosophical trance address, I became aware of a strong, cold wind blowing over me. Not a soul had moved, and neither door nor window had been opened. In a few moments I was surprised to find the pain slowly but surely moving towards the back of the head; it then descended as far as the neck and vanished. It has never returned. As soon as the pain departed the cold wind ceased.

Will any materialist kindly explain this phenomenon? Did the medicine previously taken suddenly act? If so, why at that particular moment, in that peculiar manner, and in association with the sensation of the cold wind, which is so widely known as one indication of a spirit's presence and operation? It should be noted that I went to the meeting without even the remotest intention of seeking cure, and the experience came as a total surprise—not as a possibility, but as an object of thought. My sole purpose was to secure an intellectual change. The cure was the result of neither auto-suggestion, neurotic change, nor faith.

G. H. LOCK.

Manchester.

SPIRITUALISM AND THEOSOPHY.

A NEW DEFINITION OF SPIRITUALISM AND A NEW COMPARISON BETWEEN SPIRITUALISM AND THEOSOPHY AS A MEANS TO SPIRITUAL PROGRESS.

BY MR. FREDERIC THURSTAN, M.A.

An Address delivered before the Members and Associates of the London Spiritualist Alliance, in the Regent Saloon, St. James's Hall, on the evening of Thursday, January 22nd, 1903; MR. W. J. LUCKING in the chair.

MR. CHAIRMAN, LADIES, AND GENTLEMEN,—I think it is time that Spiritualism had a new conception of itself. The definite place which it has among the advanced-thought movements of the day is only gradually coming to be recognised. A clear realisation of its speciality, of what it is doing towards the advance of spiritual culture that other movements cannot do, would infuse new life and energy into its growth; it would give it a new consecrated banner to follow.

All great movements that have begun from small beginnings, to spread enlightenment over the world, have had their periods for new conceptions and consequent outgrowth. Christianity had such successive rings of expansion, century after century, when its centres shifted from Jerusalem to Antioch, Alexandria, and Rome, and there are those amongst us who think it has yet to see new meanings in the outer expressions of its faith.

There are vast potentialities for spiritual culture in the truths we profess, which, owing to their want of general recognition, have, as yet, not been operative. The movement of Spiritualism is now emerging from its rudimentary stage. At first, to win its way against the prejudices of a thousand opposing creeds, it had to confine its definition to the mere intellectual acceptance of its one central dogma. This was, for instance, the definition officially put forward at the time of the late International Congress of Spiritualists: 'Spiritualism is the belief that the real self is a spirit-self which leaves the body at what we call "death," and which in certain circumstances can afterwards communicate with the so-called "living."' So, too, Mr. Epes Sargent, one of the leading pioneers of the movement, gave a similar intellectual definition of our movement as 'simply the science of continuous life in which the incident called death is a mere shedding of the outer envelope.'

Mr. Morell Theobald, in an address before this Alliance in November, 1888, affirmed that Spiritualism was merely the discovery and acceptance of a scientific fact about the future life in its relations with the present one, and as such did not imply, or look for, any profound moral change in the character of its adherents any more than the acceptance of any other scientific fact, such, for example, as one in political economy or chemistry: and so, he argued, a Spiritualist, if immoral or unprincipled before, might remain such inasmuch as Spiritualism was no religion.

And he was right— if this intellectual conception of Spiritualism is all that we can put forward in our cause.

True, our President, Mr. Dawson Rogers, has pointed out that the acceptance of our central fact is of two kinds— an intellectual one which does not reform or inspire us, and an emotional one which does effect this. Also, long ago, Andrew Jackson Davis pointed out that a Spiritualist goes through phases: at first he has a half-intellectual acceptance, then a deep conviction, then a moral enthusiasm, and finally becomes truly a Spiritualist; he commences to spiritualise himself. But neither of these two has put forward those essential factors of our belief that at once cause in its followers the emotional conviction and make practicable and easy the spiritualising process.

This is what we want: without it no movement can be vitalising or spread rapidly. It was the admission of this need which led Dr. Peebles and others in the last decade to put forward another public definition of Spiritualism which, admirable as an emotional description, is in reality no definition at all— viz., 'that it is the science of all that spiritualises man.'

Spiritualism was similarly defined by a writer in the 'Harbinger of Light,' in 1889. 'Spiritualism,' said he, 'covers the whole field of religious, philosophical, metaphysical, and scientific inquiry, being, in fact, an inquiry into the inner nature of man, and of Nature itself.' No wonder that writers in theosophical publications at the time called this 'a cool appropriation of all the world's religions and philosophies.'

This so-called definition, as I have said, is no definition at all, for a true logical definition must do two things: it must define the class or genus to which the thing belongs, and it must also define the essential difference which demarcates that thing from all other species belonging to the same class. But this so-called definition does only the first. Spiritualism is certainly one of the class of organised spiritual movements, but not the whole class in itself. We must discover what there is in its essence which does for its followers what no other spiritualising movement or philosophy does. To accomplish this we must first carefully consider what Spiritual Progress implies, and then determine the respective spheres of work in this field occupied by Spiritualism and its brotherly rival Theosophy.

Spiritual Progress, or the progress from the human to the divine consciousness, is very imperfectly understood. Most people see but the half of the field in which they chance to find themselves: few people see that since everything from Substance to Divinity has two fringes, two sides to its nature, Spiritual Progress also must necessarily have two fields, two opposite paths of approach. Let us consider more fully this opposite double nature of everything. To begin with substance; its ultimate analyses are now discovered to be not atoms but electrons, half energy and half matter; that is to say, energy and matter are the opposite fringes of substance, which unites them. Philosophers of Hindustan said this three thousand years ago, when they divided substance into the 'formless' and the 'form-bounded.' Each of these two they again sub-divided into two opposite fringes, the formless substance or energy into the 'inert' (Muláprakriti) and the formative (Mahat), equivalent to our latent and actual energy, or possibly more correctly to our mechanical and vital energy. Form-bounded substance they divided into the gross (Mahabhutas) and the subtle or ethereal (Tanmatras), equivalent to our physical atoms and spirit, psychic or astral matter.

Now reflect on this. If there are actually two grades of formal matter there must be actually two worlds of forms, two planes of the Universe corresponding with the gross and the ethereal—not separate worlds but always united by the substance of which they are the fringes; just as water and oil in one bottle have each its plane, though at times they may be shaken up together. Bear in mind this conception of the two substantial worlds or planes interblended and super-imposed; for my argument for the special function of Spiritualism, as introducing us into converse with the inhabitants and scenes of the ethereal world, will depend on it.

Let us now consider the middle distance between substance and divinity, namely, consciousness or mind. The two opposite sides of this are, of course, the Objective and the Subjective (Buddha and Chitta, in Hindu phraseology). The first is the consciousness made by impressions of forces from without, the second of forces from within. Now what are the places we think of as without and within? surely nothing but the regions of space in which the two material worlds we have just spoken of are posited. Between these two planes, as between two substances of different electric tension, there are always two currents running opposite ways. What we call consciousness is but the field of warmth and luminosity caused by the resistance of our mind-stuffs interposed between these two currents, and we call one line of impressions real and outer, and the other illusory and inner, according to the plane on which we are. We call the spirit plane subjective, but to beings on that plane the consciousness is reversed, and the mundane plane seems subjective. You can prove this for yourself by detaching spirit from body in hypnosis or trance.

We are now beginning to see that not only are there two worlds of substance interposed but also that consciousness on

each plane is always interposed. Therefore, every being who lives actually on one of the planes lives at the same time potentially on the other. We live potentially on the spirit plane: spirits live potentially on the earth plane.

Let us now pass on to a step higher, to Self-consciousness, or that of the human observer of his own consciousness—the Lord of Attention, the selector of observations and actions. The Hindu distinguished the two opposite fringes of this as the self-consciousness of existing in the Universe, or over-soul (Purusha), and the self-consciousness of existing in the world of sense, of Society and Nature (Ahamkára), equivalent to our Individuality and Personality. The Christian Scientists distinguish these two more definitely as the Divine and the Carnal consciousness. In the New Thought movement, Horatio Dresser has very well expressed the opposite qualities of these two sides of our nature. He says: 'There are two planes of the consciousness of self, the eternal and the temporal; the first is the feeling of standing in the divine mind for a particular fact, to be inseparably one though not identical with the whole of Divine Consciousness; the second is imagining oneself to be something of ourselves and distinct from the universal consciousness.'

This distinction of self-consciousness helps us to realise the possibility of the existence of two opposite sides in that which transcends us, that to which self-consciousness is always progressing yet never reaching—Divinity. If God can be proved to be of two opposite natures, then religion, which unites us with God, must also have two opposite characters, both of which are equally real and holy, and we may find that Theosophy and Spiritualism belong to opposite religions of these two.

This essential dual nature of the universal over-soul is but dimly recognised in the West; there is ever a fight going on as to whether God is personal or impersonal; it does not seem to occur to most people that He, like ourselves, may be both. Deism, Theism, Pantheism recognise one of the sides only. Christianity theoretically recognises God both as universal, undivided, pervading conscience, and also as a personal Father, watching over and working through His sons. But, practically, the latter aspect only is kept in mind. As for the East, it is a mistake to suppose that the people are all Theists or Deists. However true this may be of philosophical Buddhism or practical Mohammedanism, it certainly is not true of Hinduism. The teachings of the Vedantists are most clear. The one God is distinguished on one side of his nature as a changeless, all-pervading unity called Parabrahm; on the other as Maheswara, Lord of Lords, he is an infinity of individualities, who are the atoms which compose him. Similarly our bodies are a unity from one point of view, and a collection of units from another. Each of these two sides is constantly sacrificing its nature to become the other. The individualities which compose God, say they, range from Eswaras or Lords of the highest plane to Avatars, Rishis, Devas (Gods of elements, principles, and associations), spirits and humans, corresponding to what the Christian Church calls archangels, angels, powers, principalities, and so forth.

This right conception of the opposite sides of Divine Nature is being very distinctly enunciated by New Thought writers. Horatio Dresser perhaps makes the distinction best when he says, 'There is an ever-becoming God, and an ever-remaining God, the ever-changing one, and the unchangeable one. The two are different, yet the one is completed only by the other, and in their association lies the totality, the meaning of life. In thought they seem two, in feeling they are one.' Elsewhere he says: 'The centre of Absolute Being is in each individual. Each soul is, therefore, as real as the over-soul, and from each soul-centre the whole is differently perceived and differently served.'

I have dwelt on this dual aspect of God because it makes clear to us that, Spiritual Progress being the progress from the 'present self which displeases us to the ideal self which seems one with, yet not identical with, God,' the paths of progress can approach God from two different sides. Exactly in this difference of approach lies the difference between Theosophy and Spiritualism. Theosophy is the approach to God on the path of absolute consciousness, where, free from time and space,

and sense of distinctions, we conceive the ideal as an unchanging unity, a rock in the midst of an ocean of change. Spiritualism, being the extension of individualism to the more refined interblended world, is the approach to God on the path of ideal individuality, where we conceive the ideal as infinite diversity, an ocean of unnumbered waves of impulse, pushing forward in countless individuals and associations of individuals to higher and higher expressions and accomplishments. To see this more clearly let us examine definitely the essential nature, first of Theosophy and afterwards of Spiritualism.

Theosophy is a term much misapprehended by the popular mind. Many people seem to think that it is identical with Colonel Olcott's Theosophical Society. They might as well think Christianity identical with Quakerism. Theosophy as a term means the religion of Divine Wisdom: its teachings can be traced back to an ancient esoteric religion called the Wisdom-religion. In the days of antiquity the mass of people had the conception of Deity only as individual and personal. Every race had its personal God—even the Israelites had their Jehovah, the personal God of Abraham, Isaac, and Jacob, who blessed his friends and cursed his enemies. But, all this while, there was the opposite conception of God, taught in secret schools, and some three or four thousand years ago the teachings of the secret Wisdom-religion, as it was called, began to be published exoterically; in India first, by the schools of Brahmins, in writings called the Vedas, where this Wisdom is called Gnyana (knowledge); afterwards by the school of Hebrew prophets, who were in intimate touch with the Brahmins. They embodied the Wisdom teachings in the Psalms, the Wisdom of Solomon, and more or less in the books of the Prophets, so much so that the Wisdom conception of resting in 'the Lord,' or in the 'Law of the Lord,' or the 'Temple,' or the 'Mount of the Lord,' is often called 'Hebraism' as opposed to the anthropomorphic conception of the Gods and the deification of Individualism by Hellenism.

But Hebraism is nothing but the ancient Wisdom-religion, the teachings of which have been summarised as follows by the Theosophical Society: That the spirit in man was the only real and permanent part of his being, being part of the permanent universal divine or cosmic consciousness; that the rest of his nature was only a temporary illusion of separateness, a dream from which it was his duty to awake himself; and further that, the universe of spirit being one thing and not diverse, every atom of individual spirit within it was connected with the whole and with every other, and therefore on the plane of spirit there is perfect knowledge and illumination of everything as one and permanent; and that no act or thought occurs without each portion of the great whole there perceiving and noting it. Hence not only were all humans inseparably bound together by a tie of Brotherhood, but it was the duty of each man to endeavour to detach himself from the illusion of the sense-world which gave the illusion of separateness and to identify himself as a part of the Absolute Universal Spirit.

This, then, is the essence of Theosophy. Consequently all the sects that have put forward as their chief tenet the duty of man to detach himself from the outer objective world, the world of sense-knowledge and separateness, and attach himself to the inner universal cosmic consciousness, the world of transcendental illumination and unity, are Theosophists, whether they call themselves so or not. Thus the Yoga philosophies of Hindustan preach Theosophy when they reduce the method of this detachment and re-attachment to definite practical rules. The Buddhists are Theosophists when they preach withdrawal from the world and aiming for the cosmic consciousness of Nirvana. The teachings of Plato and Pythagoras, and those of their followers, the Neo-Platonists of Alexandria, and the modern Platonists and Quietists, are Theosophists who call the inner unity the ideal or the illuminated self. The hermits of Christendom are Theosophists, with mistaken notions as to asceticism, calling the outer-self sinful and trying to attach themselves, to unite themselves with God, by seclusion and contemplation. The metaphysical philosophers of Germany are Theosophists in essence, calling the inner over-soul the transcendental life. And lastly, the Christian Scientists, Mental Scientists, and New Thought followers are preaching the

ancient Wisdom-religion when they affirm the duty of getting out of the illusions of the human mind into the unchanging perfection of the divine mind. Here, for instance, is a quotation from Horatio Dresser: 'When at last one penetrates beneath the illusion of sense to find life all of one piece within, one really recognises self as the all of being. In the ecstasy of the higher self one knows God by becoming God. The spirit speaks only in silence in the inner centre.'

What is this but the pure Wisdom-religion, pure Theosophy? I could match it exactly by quotations from Sankaracharya, the Vedantist.

A wrong idea has come about—chiefly through the monastic element in the Middle Ages—that this path of spiritual progress is the only true path, and that the world of sense and practical life is not divine, but human, and therefore sinful. The ancient Wisdom-religion did not teach this; the ancient Vedas did not teach this; it is a corruption that came in with Monasticism.

(To be continued.)

PREVISION.

Regarding the recent communication by Dr. A. Wallace on this subject, I think that, no doubt, much more useful results would be achieved if students of psychic phenomena were to work scientifically for the solution of special phases of them.

If the two following cases are those of prevision, and not coincidences, it seems that the realisation of visions is not limited by time—as it is known to us here.

The first was that of a then non-existent doorway in the material form, from a drawing-room to a conservatory, being seen in a vision by my wife. It related to a cottage in Sussex which none of us had either seen or heard of, and which I afterwards visited (through an advertisement of its being for sale), bought and occupied—as also foreseen in the vision. The cottage and its surroundings were accurately described, and flowers seen through the glass upper portion of a door opening into a large conservatory, about a month prior to their existence in that form. On my seeing the occupying owner of the cottage there, he told me that the alteration should have been done some time before as one of the improvements he intended to make, and which he did independently some weeks before I bought the property.

The second case is based upon a remark apparently made to my wife in a vision by a landlady we previously had at Upper Norwood: 'Where are you going to now, Mrs. S.?' and my wife answered, 'We are off to Haslemere'—realising at the time a state of removal. In the morning my wife asked me if I knew of such a place as Haslemere, and I then did not, and was not even aware that I had ever heard the name. Thirteen years afterwards the aforesaid landlady met my wife in the Crystal Palace, and reminded the latter of her vision by asking, 'Where are you now, Mrs. S.?' and she answered, 'At Haslemere.'

Need I ask if the foreseeing of events necessarily requires them to have been involuntarily predetermined? And does it follow that time, and the human consciousness in relation to the past and future in the next state of being, are realised as they generally are by us here now? Whatever may be the change in capacities and otherwise, following the physical demise, have we had from the inner plane philosophical explanations of crucial and other questions of notable interest—or even the *why not*, where we fail to see? Still the identity of communicating relatives and friends from the spirit-realm is a reality as absolute as the existence of the human soul.

A. C. SWINTON.

BIRMINGHAM.—We learn, with regret, that Mr. Thos. Hands, after many years of faithful service to the Birmingham Spiritualist Union as hon. secretary, has been compelled to retire owing to failing eyesight. We trust that Mr. Hands will be greatly benefited by this much-needed rest. All communications intended for the Spiritualist Union must in future be sent to Mr. Charles Watson, 10, William-street, Lozells, Birmingham.

DR. ALFRED RUSSEL WALLACE.

The 'Westminster Gazette,' of January 29th, published the following appreciative remarks concerning our good friend Dr. Alfred Russel Wallace:—

'Dr. A. R. Wallace has this month contributed a profoundly interesting article to "Black and White" (January 17th)—interesting because we have here from the lips of the veteran an account of one of the most extraordinary coincidences in the history of science. The story has been told and retold, but it reflects such a light on the spirit which animates the true savant that it will bear telling again and again. It is also a matter for rejoicing that the first Darwin medallist of the Royal Society has been spared to see his eightieth birthday; and we will venture to say that no pension awarded by a Prime Minister was ever more appropriately bestowed than that conferred on Alfred Russel Wallace by Mr. Gladstone some two-and-twenty years ago. His "Darwinism," which appeared in 1889, well illustrates his points of difference with the friend of more than a quarter of a century. What will probably be considered the greatest of his contributions to the history of natural phenomena is the "Geographical Distribution of Animals," which was published in 1876. Dr. Wallace has always been a man of many-sided activity. He is well-known as a formidable opponent of the orthodox views with respect to the value of vaccination. Before the English public had heard of Henry George, Dr. Wallace had been convinced that one of the great remedies for the social evils from which we suffer is the nationalisation of the land. His views on Spiritualism have been before the public for many years. He is one of the scanty band of prominent scientific men who have been undeterred by the fact that their contemporaries were on the whole inclined to let this subject severely alone. He has been well described in a recent biography as a "non-theological *Athanasius contra mundum*," with "the truest missionary spirit, an intense faith which would seek to move the mountains of apathy and active opposition" ("Encyc. Brit."). There is plenty of room in this world of ours for men of this type. Whatever may be our views on Spiritualism in the days to come, we can never forget the debt that modern science owes to Alfred Russel Wallace.

STRANGE—IF TRUE ?

In the January-February issue of 'Realisation,' the Editor, Joseph Stewart, LL.M., asks:—

'What is the source of that intelligence which, under special conditions, and operating independently of human purpose, moves physical objects in such ways as to evidence human thought?'

In illustration, the Editor gives the following statement by a correspondent, who is, he says, 'a gentleman of veracity, one prominent in business and a student as well':—

'My two sons once poised a piece of common window glass, about sixteen inches by twelve, upon the points of their fingers, while I, standing at the opposite side of the room sixteen feet away, mentally asked a question of the glass, and it immediately veered toward a bookcase, with an alacrity that almost carried it off the fingers that sustained it. The boys followed its traction to the bookcase. It tapped three or four times upon a book. Another person took out the book. The glass actually forced its corner between the leaves and opened them, and tapped them down so that the book remained open. Then the corner of the glass sought out and rested successively upon letters, thus answering my question. The glass was not a mere copyist of my mental processes. It originated a reply and cunningly devised a means of expressing it. I did not resort to the spirits nor do anything like invocation, excepting that every question is in itself an invocation—a supplication for something not at hand.'

'THE PSYCHOLOGICAL MOMENT.'—'It is just when the storm winds blow and the clouds lower and the horizon is at its blackest that the ideal should shine with divinest radiance, bidding men trust the inspiration of the poet rather than the mutterings of the pessimist.'—'Fabian Essays.'

IS IT THE PORTRAIT OF A SPIRIT ?

Kindly allow me to thank your correspondents Jas. Robertson, H. Blackwell, and 'A Practical Investigator,' for their sympathetic letters in reply to my questions regarding the 'psychic' photograph of my old friend, John Lamont, but I must confess that they do not help me very much. The suggestion that it may be 'a thought-projection from the memory of the spirit,' and the claim that 'spirit operators can and do reproduce pictures and portraits at will,' assumes the very point at issue, viz.: Are these appearances due to fraudulent preparation of already existing portraits, or are they genuine psychic productions due to spirit action? Your three correspondents admit the duplication, blemishes, and defects which look so much like fraud, and further admit that they are of frequent occurrence; under these circumstances what am I to think? I have no wish to draw hasty conclusions or impute trickery, but the issue is so important that I feel justified in asking, is it not probable that the 'test conditions' instituted by the sitters were faulty and incomplete, owing to their want of practical knowledge of the resources of the photographer? Mr. Gambier Bolton, in a letter to 'LIGHT,' which appeared in your issue of June 7th, 1902, set forth a number of 'precautions' which should be taken by the investigator in dealing with this branch of inquiry. Those precautions, he affirmed, would 'render fraud impossible'—may I ask your correspondents if the 'test conditions' to which they refer included the whole of the precautions suggested by Mr. Bolton? And further, I should like to ask Mr. Bolton himself if he has obtained psychic photographs under the stringent conditions which he suggested ought to be imposed? Have any of your readers been permitted to conduct the process themselves throughout without the photographer having an opportunity to determine the position of the camera, to touch the plates, or to develop them? Permit me to say in conclusion that I am anxious to discover the truth, and shall be delighted if evidence is forthcoming which will prove that this portrait of John Lamont is really a genuine spirit picture; but at the present I must sadly sign myself,

STILL 'PERPLEXED.'

EMANUEL SWEDENBORG.

Thursday, January 29th, was an anniversary of some religious significance, being that of the birth of Emanuel Swedenborg in 1688. He was born in Stockholm, being the son of the Bishop of West-Gothland, but some of the most important crises of his long life were connected with London. The 'Arcana Celestia,' which contains the gist of his religious philosophy, was published in London anonymously, and the proceeds of its sale went towards the propagation of the new faith. Swedenborg died in London, and there is a curious story that before the end he wrote to Wesley that he had learnt in the spiritual world that Wesley had a strong desire to see him. Wesley replied that this was true, but he must defer his visit till after his return from a missionary tour. Swedenborg replied that it would then be too late, as he should go into the world of spirits on the 29th of the next month, never more to return. And on that day he died. The new faith has not made rapid progress, but there are seventy-five congregations in Britain, and over a hundred in the United States.

AT SET OF SUN.

If we sit down at set of sun
And count the things that we have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine when it went—
Then we may count the day well spent.
But if through all the livelong day
We've eased no heart by yea or nay;
If through it all
We've done no thing that we can trace
That brought the sunshine to a face;
No act, most small,
That helped a soul and nothing cost—
Then count that day as worse than lost.

—ELLA WHEELER WILCOX.

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.

Words of Gratitude.

SIR,—It gives me much pleasure to mention in your valuable publication, that through Madame Montague's mediumship my life has been brightened and my troubles made lighter.

The loss of my beloved son, a lad of eighteen, had left my life bare and colourless, till I met Madame Montague, two years ago, in this city, when by her inspired communications she opened a new world to me, and I have been a different and happier woman ever since.

God bless her and the cause she represents, which must be good and holy; for it does not take away my religion, but, on the contrary, it helps me to understand it better.

(MRS.) K. E. LIDDELL.

Halifax, Nova Scotia.

Spirit Photography.

SIR,—May I ask a little space in your very interesting paper 'LIGER'? Some months ago, anxious to see what spirit photography would do for me (an appointment having been previously made), I paid a visit to Mr. B., who gave me four sittings. At each of these sittings a spirit photo was produced, viz., an old man, a middle-aged woman, a young and beautiful girl, and lastly a very old woman. I regret to say that I did not recognise any one of these, notwithstanding my persistent attempts to try to trace some resemblance to a departed relative or friend. Although I was rather disappointed, I understand enough of Spiritualism to know that there are laws that govern the spirit world, and that the conditions are not always such as to enable our relations and friends to get near to us. But what struck me as being particularly strange was that while the portrait of myself was left in a thoroughly rough state, the spirit forms, with all their semi-transparency and filmy draperies, appeared as artistically finished pictures! Of course I am not taking into account the attitudes or positions, for, I suppose, the spirits 'pose' themselves; at any rate Mr. B. makes no pretence at posing *his* sitter. Still, when I compared the extremely crude photo of myself with the delicately finished forms and features—seen through the diaphanous draperies—of the spirit photographs close at my left side, I felt puzzled and doubtful. If any kind reader will enlighten me on this point I shall be very grateful.

BRIGHTONIAN.

Dr. Joseph Parker.

SIR,—Having read somewhere, in January, 1902, that Dr. Parker is reported to have said that his departed wife visited and assisted him, I wrote to the doctor and gave him some of my experiences, as I had been a member of the Congregational body. I told him of my mother coming and talking with me at times by my bedside, as well as some others from the spirit world, and that I was a little alarmed at first—in fact frightened—as people to whom I had spoken on the subject had assured me that I was being deceived by the devil; and I thank God that good Dr. Parker did not tell me it was the devil. I subjoin his reply, dated March 18th, 1902, written by his secretary:—

Dr. Parker is not well enough to attend to his correspondence. I am sorry to have so long delayed to reply to your letter dated March 9th. Dr. Parker desires me to say that he has not had any experience that in the least degree agrees with yours. All angels are ministering spirits sent forth to minister to those who are heirs of salvation.

Bow.

JOHN OSBORNE.

After Death: a Buddhist's View.

SIR,—Mrs. Stannard's quotation from the 'Metaphysical Magazine' in your last issue is disquieting. May I ask whether the experience of our mediums coincides in any way with the statement of the Buddhist that there is an after-death state in which the objective mind of man remains chained in the brain cells until their final decomposition, and is fully alive to its awful condition, namely, that of interment! The statement is too horrible to be calmly contemplated. If there is any foundation for it, will Mrs. Stannard kindly tell us how we may escape a doom so awful?

London,

F. E.

Mr. Alfred V. Peters.

SIR,—I have been consulting Mr. Peters concerning a law case which has extended over a period of some months. At every séance I have had with him I have taken notes, and I should like to say that I have found him to be correct in every point, and the advice I have had from him has been invaluable to me. I wish this fact to be made known through your paper, as there may be others in the same difficulty as myself, who could be helped by this straightforward and capable clairvoyant.

'HELPED.'

'The Celestial Telegraph.'

SIR,—Can any of your bookish correspondents kindly inform me if there is known to be obtainable any work published before 1848, containing method of working and results, identical with the lines laid down in Cahagnet's masterpiece, 'The Celestial Telegraph,' and which I embodied so far as was practicable in my 'John Yarker, Esqre's,' admirable abridged translation of 'Magnetic Magic,' by the same author?

Bath.

ROBERT H. FRYAR.

Some Thoughts on Spirit Photography.

SIR,—Judging from what I have seen and heard, I think that most people look upon spirit photography as a fraud. Of course this is a very easy way of explaining it, and the next easy way is to say it is due to spirits.

In science and life the easiest explanations invariably turn out to be wrong, for what appears to be is most often not so. The sun does *not* go from east to west, the earth is *not* flat, the sky does *not* touch the horizon.

I think it is generally conceded that the Subjective Self never forgets what it has once seen, heard, read, felt, or imagined, although the Objective Self does so. When the objective mind is asleep or somnolent, or, as in the case of Stainton Moses, occupied with some other matter, the subjective mind works.

The best way to have a certain desired manifestation is *not* to think of it. What you say you are *not* thinking of will most likely occur.

Invariably you hear people say, 'It was so-and-so, and I was not thinking of him in the very least.' Precisely, and this is the ideal state for the Subjective to work in. Spirit photography only occurs when one or more of the persons engaged in the operation possess materialising substance. Is it too wild a suggestion if I say that possibly the Subjective Self moulds, out of this materialising substance, shapes in accordance with what has been suggested to it?

As a rule a person tries spirit photography at the suggestion of some person or book. He goes with a general idea of being photographed with some person or persons who have passed away. The more general the idea, the better the result. If he goes to be photographed with one definite person he will be disappointed. He sits down quietly and thinks of nothing in particular, or of some one thing—which he will not obtain—and the Subjective does the rest.

Why is it that invariably heads, and perhaps hands, alone are distinctly shown in spirit photography? Because these are the only two portions that sink into the Subjective Mind by its study through the Objective Senses. Unless the Subjective has, through the Objective, learnt the accurate shape of the figure, it will never build it up either for photography or in spirit drawing.

If figure artists took to Spiritism we should have correct and complete spirit renderings from head to foot, and not mere heads and hands, the only parts studied consciously or unconsciously by the man in the street.

No medium, unless he has studied, so far as I know, has ever drawn an accurate nude figure, or for that matter, anything that requires accuracy. The same applies to spirit photography; the result depends entirely upon what the Subjective Self has read or heard, seen or felt, consciously or unconsciously, to the Objective Self.

Taking all this into consideration, and also that a person must possess the physical matter to build up the spirit form, I am led to believe that the whole thing is of one's own creation.

This point of view enhances the dignity of our own individual spirit in its august power to create, shape, and animate thought, makes the Ego more self-possessed and reliant, and tends to confirm the idea that within, *not* without, is all that one needs.

'The kingdom of God cometh not with outward show; neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you.'

W. T. HORTON,

42, Stanford-road, Brighton,

National Union, Ltd., Fund of Benevolence.

SIR,—Kindly allow me on behalf of my committee to acknowledge with sincere thanks the following subscriptions and donations to the Fund of Benevolence received during January, and to report that, owing to the increased support which the fund has received, we have been enabled to respond more effectively to the appeals which have reached us on behalf of the suffering and needy, and we confidently anticipate, through the continued generosity of your readers, to accomplish a much larger work in the future.

The various recipients of grants from the fund desire that their heartfelt thanks be conveyed to all whose kindly help has rendered such assistance possible.

Yours, &c.,
(MRS.) M. H. WALLIS,
Hon. Financial Secretary.

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

Amounts received: From Mr. J. Diston and Mrs. K. T. Robinson, Stella Circle, 10s.; Mr. A. Janes (half-yearly subscription), 15s.; 'W. S.,' Manchester, per 'Two Worlds' (two donations), 5s.; Mr. J. Kay, Lancashire Mediums' Union, collected at Wood-street, Bolton, for the Fund of Benevolence, 8s. 6d.; Mr. Bertram, 5s.; Plymouth Society, per Mr. J. Evans, 3s.; Mr. J. Trego Gill, per Mrs. Kate Taylor-Robinson, in lieu of diamond brooch, £1 1s.; Mrs. R. Beaman (annual subscription), £2; Mr. Hogan, per Miss MacCreadie, £3; Rev. Adam Rushton, £1; Miss Wormall, 5s.; 'W. G. D.,' 2s. 9d.; 'N. H.,' 5s.; Mrs. A. A. Squire, 2s.; W. C. Derby, 10s.; 'E. M. H.,' 2s.—Total, £10 14s. 3d.

SOCIETY WORK.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last an instructive trance address was given by Mr. W. Millard, who took for his subject 'Spiritualism: Its Teaching and Adoption.' Meetings on Sunday, at 7 p.m.; followed by séance.—A.G.A.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—Mr. Seddon gave a splendid address on Sunday on the subject of 'Scriptural Proofs of Spiritualism,' which was listened to very attentively by a large audience, and was heartily received. A very large and successful after-circle brought the proceedings of the evening to a close.—T. B.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mrs. Boddington answered questions given by the audience in her usual brilliant manner. She also sang a solo which was greatly appreciated. Mr. Adams presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. R. Boddington; on Tuesday, at 7 p.m., Band of Hope; on Saturday, at 8.30 p.m., social evening.—B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On January 29th Miss Bixby gave excellent clairvoyance, many strangers being present. On Sunday last Miss Dupuis gave an interesting paper on 'The Value of Life,' at the close of which many questions were asked. Thursday, at 8 p.m., public circle. Sunday next, at 7 p.m., Mr. Adams.—P. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mrs. M. H. Wallis occupied this platform on Sunday last and delivered an inspirational address on 'Immortality, Knowledge, and Theory,' which was much appreciated, and was followed by successful clairvoyance. Mr. T. Everitt, president of the association, ably presided. Next Sunday, Miss MacCreadie will give clairvoyance.—S. J. W.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. G. Cole gave a luminous review of the various schools of thought regarding the personality of Christ, and urged his hearers to unfold the Christ possibilities within them. Our veteran member, Mr. Darby, aged seventy-eight, sang in an enthusiastic manner a hymn of his own composing entitled 'An Emancipation Ode.' Next Sunday Mr. R. Bullen.

CAVERSHAM.—31, CAVERSHAM-ROAD, N.W.—The Investigators' meeting on Sunday was poorly attended—perhaps Spiritualism needs no investigation! We had a good Lyceum as usual. Mr. Bishop gave addresses on 'Religion and Reason' and 'Death and After: Early Christian Dogma and Modern Spiritualistic Truth.' At the evening meeting Mrs. Bishop gave some convincing tests to strangers.—G. E. B.

WOLVERHAMPTON.—CLEVELAND-STREET.—The members of this church wish to thank Mr. Bibbings for the benefit they received, through his recommendation, by the visit of Mr. A. Meakin, Edleston-road, Crewe. The morning address was entitled 'A Peep into Spirit Land.' It was a fine address, as was also that delivered in the evening. The body with which Mr. Meakin was connected as a local preacher has sustained a great loss which is truly our gain.—J. D.

WISBECH PUBLIC HALL.—Mr. D. Ward gave a beautiful address on Sunday on a subject chosen by the audience, and which was treated very ably, followed by convincing clairvoyance.—H. H.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—A well attended and successful circle was held in the morning, after which the Union of London Spiritualists took charge of the Mission. Sunday next, at 11.30 a.m., public séance; at 6.45 p.m., service with address by Mr. A. Claireaux on 'Quo Vadis'; at 8 p.m., public circle. 'LIGHT' may be always had.—VERAX.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last our speaker, Mr. Alfred Peters, gave an interesting address on two subjects chosen by the audience, 'Mediumship' and 'Imagination.' The feature of the evening was Mr. Peters' remarkable clairvoyance. Christian and surname, coupled with messages of a helpful nature, followed descriptions of spirit presence that brought conviction to all. On Sunday next, at 7 p.m., Mr. Ronald Brailey, address and clairvoyance.—H. G.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last Mr. Robert King gave a highly instructive and interesting lecture on 'Ghosts,' and at the close, answered questions bearing on his subject. We were glad to note a strong plea for the abolition of capital punishment, and that on other than sentimental grounds. On Sunday next Mr. D. J. Davis will speak on 'A Biblical Séance,' and on Sunday week Mrs. M. H. Wallis will answer questions, give clairvoyance and name an infant. Early attendance is requested.—C.

DUNFERMLINE.—The Dunfermline Society of Spiritualists, along with a few friends, met in one of the committee rooms, St. Margaret's Hall, on Sunday evening, when Mrs. Inglis, of Dundee, delivered a short address, and gave seventeen clairvoyant descriptions, of which fourteen were recognised. Her psychometry of character was also excellent. The first public meeting of the society will be held on March 5th, in the lecture hall, when Miss Cotteril, of Manchester, will be the speaker.—Mrs. DONALDSON, Sec.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday evening, January 28th, Mrs. Graddon-Kent occupied the platform and answered written questions. The answers were clear and concise and it was apparent that the speaker had studied the points raised. Last Sunday we had Mrs. Roberts, of Leicester. The attendance was excellent and the clairvoyance remarkable. On Sunday next, at 7 p.m., an address will be given by Madame Katherine St. Clair entitled, 'The Mystic Seven.' Service every Wednesday, at 8 p.m.—J. T.

DUNDEE SOCIETY OF SPIRITUALISTS.—On January 11th, an interesting and friendly exchange of speakers took place between the Glasgow Association and our society, when our president, Mr. J. M. Stevenson, visited Glasgow, and Mr. Geo. Young, one of the Glasgow vice-presidents, was with us. Mr. Young's visit and services were highly appreciated by us, as were, we believe, Mr. Stevenson's by the Glasgow friends. On the 21st ult. Mr. J. W. Boulding was with us for the first time, and his forenoon address on 'A Sermon from Shakespeare' was a literary treat; while his evening address on his personal experiences was intensely interesting.—J. MURRAY.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—The morning public circle on Sunday last was well attended, and excellent clairvoyance and much helpful advice were given by Mr. W. E. Long. At the evening service Mrs. John Checketts gave an inspirational address upon 'Guardian Angels and Spirit Guides.' While pleading for their recognition, and for gratitude towards these spirit-helpers, the speaker earnestly adjured her hearers to resort to prayer in order to raise themselves nearer to God, the Great Guide of all here and beyond. On Sunday next, at 11 a.m., public circle, and at 6.30 p.m. Mr. Long will give an address upon 'To Live is Christ, to Die is Gain.'—J. C.

CARDIFF.—QUEEN-STREET LESSER HALL.—On Sunday evening, February 1st, the resident speaker, Mr. E. S. S. Mayo, delivered a remarkable address on 'A Study in Spiritual Bacteria.' The effort was directed against those who, through lust of power, undertook society work in order to gratify a passion for self-aggrandisement, the result being that real workers were hampered, and the cause suffered accordingly. The cure, Mr. Mayo said, lay in isolation of the patients until mental disinfection had been carried out, and all danger of contagion was at an end. It is gratifying to be able to say that 1902 was a record year in every respect in the history of the movement in Cardiff. A very fine balance-sheet was produced at the annual meeting, showing a great advance on any previous statement of accounts. Although £60 more was expended in 1902 than in 1901, a substantial sum remained in hand at the close of the year.—J. H.