

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Faust.

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## NOTES BY THE WAY.

'Merlin,' in 'The Referee,' discourses of 'A physical basis for Astrology,' and cites Mr. G. E. Sutcliffe's 'Modern Astrology' argument, to which we drew attention last week. Mr. Sutcliffe is a member of the Leeds Astronomical Society and bases his argument upon the latest notion, that the electric eon is at the heart of everything, and that its thrills of attraction and repulsion explain the rotary movements of the planets. 'Merlin' summarises the argument thus:—

Mr. Sutcliffe's suggestion is that each one of the heavenly bodies is charged with magnetic and electric forces, the one attracting and the other repelling, and in the exercise of these forces he finds an explanation of the planetary rotation. He imagines an eternal discharge of these forces and an eternal reception of them from and in all heavenly bodies; the eonic streams of attraction and repulsion permeating space and acting in infinite gradations of power as a result of comparative nearness or distance, and of the unceasing permutations brought about by the constant changes in the astronomic aspects of the worlds to one another throughout the Cosmos. This is interesting if only as affording an intelligible reason for the rotary movement of the worlds, for which until now no adequate explanation has been found, but it grows fascinating to the speculative mind when it is once recognised that the eonic streams—supposing their existence to be accepted—must necessarily exert an influence on every object with which they come into contact, whether it be sentient or inanimate. Thus literally, and as a matter of scientific fact—may the influences of the entire universe be raining upon us in perpetuity.

This leads on to the suggestion that what is happening to stars and suns is happening to man, who also may be supposed to be giving out 'eonic discharges' in every thought and in every pulsation, and drawing such discharges or thrills of the universe as he is able to receive; one man being more sensitive than another to certain influences. It is argued that the starry influences may vary in intensity in proportion as the bodies which create them are massed or scattered, or brought nearer or drifted away.

'We are coming nearer and nearer,' says 'Merlin,' 'to the certainty that thought and feeling are endowed with the faculty of locomotion, that they travel by other than the material courses of which we are commonly conscious. For ages men have accustomed themselves to say that at such or such a time a thought was "in the air." A figure of speech may yet prove to embody a literal fact, and we may learn to believe that a dream may result from the joy or the terror of a stranger far removed.'

'Public Opinion,' which has a character to lose, is risking it by the publication of a series of papers by a Mr. J.

E. P. Muddock who is true to the first half of his name. The following, for instance, is all mud:—

Notable among other impostors who trade and flourish on the credulity and fears of their fellows are so-called Christian Scientists and Spiritualists. The people who are influenced by the quackery of Christian Science are generally of peculiar, hysterical temperaments; but Spiritualists are dull unreasoning beings who are impressed by blasphemy and the lowest form of imposture. . . Never yet has Spiritualism stood the test of scientific investigation, and yet it numbers in its ranks hundreds and thousands of weak and foolish people who are content to be bamboozled by charlatans and knaves who grow fat and wax rich upon the folly of fools. Of course, I do not ignore the fact that the Psychological Research Society has had for its presidents such able men as Professor Henry Sidgwick, Sir William Crookes, Sir Oliver Lodge, and Mr. Frederic W. H. Myers, who has recently been succeeded by Professor Richet. But these gentlemen have approached the subject from the psychological point of view, and not one scrap of reliable scientific evidence has ever been brought forward to establish the contention of the Spiritualists that the dead return to earth.

We wonder whether this boisterous bully has ever read Mr. Myers' testimony. We doubt it, and we quote him only as one more 'awful example' to illustrate the fact upon which we often insist, that we are needed to give elementary education to such benighted creatures as this Muddock. They do not deserve it, but their ignorance pleads for help.

The Rev. George Batchelor, in a 'Christian Register' series of Papers on 'The Religion of Experience,' ventures upon one on 'The Divine Personality.' He is quite right in saying that at this stage it is hardly possible to speak of that subject, and be understood. If the speaker 'affirmed in distinct terms the personality of God, he will be understood by many to assert that God has a form like our own, with senses corresponding to those by which the human mind maintains its communication with the external world,' reminding us of the pictures of certain old masters who were content to depict God as a venerable old man seated aloft on a cloud. 'If, on the other hand, one who has felt after God, if haply he might find in Him the infinite spaces of eternity without our human limitations, asserts his belief that God cannot be a person in any sense in which we use the word concerning human beings, he is understood to deny not only the personality of God, but the being of God Himself.'

But the risk of misunderstanding must be faced, for it is of the very highest importance that we should rid the mind of the God of the 'old masters,' and accustom it to the thought that an all-immanent, all-pervading, God is the greatest of all realities, the greatest of all necessities.

Dr. Batchelor does not go quite deep enough, but his concluding sentences indicate the road along which we shall all have to go:—

The chemist will find in the physical universe no God, no life, no divineness except that of physical law and molecular action, but we need not be discouraged by the failure of the adepts in physical science to find any trace of spirit in the universe. They have never been able to find any soul in man; and, if we were dependent upon their resources, we should

never dream that human brains or anything connected with them could produce phenomena described in the books of the Bible or recorded in the plays of Shakespeare. If the method that fails in the case of a single human being does not lead us to success in the case of the infinite life, why should we wonder? We know that what chemists cannot see looking into our brains from above we can experience from within. A consistent denial of all life in the universe above and beyond the limits of our human life may furnish a temporary resting-place for those who are weary of thinking; but, when religious life awakens in any human soul, when divine passions are excited, when aspiration is full and strong, when the beauty of the world makes every fresh morning a delight, when the impulse to make the earth a heaven for the human being that dwell upon it impels to action, then human beings begin to think of themselves or of their fellows, at least, as divine personages, and the human relations which are the source of the greatest happiness, the homes, out of which come all the joy and delight of life, impel ardent spirits to believe, with logic or without it, that the universe is a home, and that the life that pervades it is a quickening spirit, full of everything which illuminates and adorns the life of mankind.

Comparisons, if not 'odious,' may easily be unkind, so we will avoid them, but we may innocently say that 'The Harbinger of Light' (Melbourne), under its new editorship and management, is full of vigour and animation. We always welcomed 'The Harbinger' for its sound knowledge, its high character, and its good sense; and these excellent characteristics are fully maintained, with the addition of a certain indefinable thrill which probably only the womanly temperament could contribute. Any way, Mrs. Charles Bright deserves recognition and support, and we wish her happiness and success in her important undertaking.

'The Harbinger of Light' is published monthly, price 6d., and will be sent to any address in Great Britain for 6s. a year. Address, Austral-buildings, Collins-street East, Melbourne, Australia.

At Chicago University Session of 'The Congress of Religion,' a Pastor of a Congregational Church contributed a remarkable speech on one of the Congress subjects, 'The greatest need of Religion to-day.' This 'greatest need' is, in his opinion, 'a quest for the God of the world as it is.' He said, 'Not of the first importance just now is it to know the God of the world as it was, the God of history; nor the God of the world as it is to be—the God of prophecy; nor the God of the world as it must be—the God of metaphysics; nor even the God of the world as it ought to be—the God of ethics; but just the God of the world as it is—the God of experience.' Everywhere this is the word for the hour,—Give us a Religion that shall be a reality, that shall be spirit and life. How we Spiritualists ought to rejoice in this! 'We need,' said this good pastor, 'we need to find the God of real men, with the real issues and problems of their lives pressing with tragic intensity on every side—living, toiling, struggling men. We need to find the God of the men of the stock yards, and of the coal mines, and of the Seventeenth ward, and when we find him we shall discover that he is also the God of the men of this Congress, and of this University, in whose beneficent shadow we are tarrying awhile to-day. But what we most need just now is not a conception that will satisfy the intellect, but a spirit that will fill the life.'

This is, indeed, a bold application of the Bible phrase, 'the living God,' the God who has been always revealing Himself, 'living and loving Himself into human experience,' says this wise man. Here is our hold upon Christ and Christianity. The Unseen Presence has been realising itself in the Christ-like: 'As if God Himself were stepping out of the shadow and saying, "This is what I have been trying to say to you and your ears were dull; this is what I have been trying to show to you and your eyes were

holden; this is what I have been trying to be in you and your spirits were recalcitrant and unsubmitive." Here is God's purpose concerning us in concrete self-realisation and self-expression. The Christ is the ideal.'

'The Occult Review' for September discusses the unpleasant subject of Demoniacal Possession, a subject about which we can be too anxious. The instances given are quite ugly enough, but the less said about them the better. We are prepared to agree that a vast amount of the crime and lunacy at all times prevalent may be due to evil influences; and we may admit that a knowledge of this would help us to comprehend certain unwholesome happenings, and would guide us in dealing with them, but the chances are that, by the law of suggestion, our attention to that dark side of life might tend to aggravate it. The best safeguard against obsession or possession is the development of a pure and orderly nature, self-possessed, courageous, well-occupied, and rightly instructed in the sane and sweet laws of life.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

### A CONVERSAZIONE

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

IN THE THRONE ROOM OF THE

HOLBORN RESTAURANT, HIGH HOLBORN  
(Entrance in Newton-street),

ON THURSDAY NEXT, OCTOBER 4TH, AT 7 P.M.

Short Addresses at 8 o'clock.

Music, Social Intercourse, and Refreshments during the Evening.

The Music by Members of Karl Kaps' Viennese Band.

#### SPECIAL NOTICE.

Members and Associates may have tickets for themselves and members of their families on payment of one shilling each, and for friends at the rate of two shillings each.

It is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than October 1st, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1907.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon next, October 4th, and on the 18th, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. As Mr. Spriggs can see no more than eight persons on each occasion, arrangements must in all cases be made beforehand. 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.

TO CORRESPONDENTS.—'H. T.'—Yes. The subscription to the London Spiritualist Alliance commencing on or after October 1st will hold good until the end of 1907. Tickets for the meetings at which Addresses are given are sent free to Members and Associates, but for the *Conversazione* at the Holborn Restaurant on Thursday next, October 4th, a charge of 1s. each is made, as last year, to Members and Associates for tickets for themselves and for the members of their families, and of 2s. each for their friends.

## SOME UNPREMEDITATED SÉANCES.

I was privileged last month to have a visit from Miss McCreadie, and though she had been sent to me for perfect rest, yet her life consists in giving rather than getting, and while we sat quietly discussing various questions in the twilight, or under the 'incandescent,' we were always surrounded by a band of bright, loving spirits of all degrees of development. On evening my friend began to fidget. 'I am not to do any platform work,' she said, 'but I must tell you what I see here. There are three children playing around you, and one of them has her hands full of lovely flowers which she wishes to give you. There are a boy and two girls, and all are dressed in Chinese dress and wear a flower in their hair.' Then I remembered three children, born in China, and whose graves are there, and I asked for their names. These were correctly given, and then I said, 'I wonder if they could write me a letter?' 'Yes, they are delighted at the idea,' was the reply. So I got paper and pencil, and the medium (who was not under control) held the pencil. This was not at first easy, being unaccustomed to this mode of communion, but soon we had a childishly worded and written letter from one of the children, ending with a promise to come again as the boy wished to write a letter. Next evening we had a visit from the trio again, and the pencil was called for. They each wrote a few lines—just such as one would expect from young children; indeed, I wondered, as it seemed as if they had not grown up very much, but this was explained to us—the writing experience was new to them, and 'Uncle Doctor' was helping them. They were at a Lyceum, and the elder ones were preparing to join a band of spirits who have some plans to help humanity. These plans have to be worked through us on earth, and by means of this work these young children gain experience denied to them by their early removal from this world. Every night these children came; one night the youngest, whose hands were full of flowers, was busy putting them on my head 'to make auntie sleep,' she explained (and certainly I did have the best night's sleep I had enjoyed for long). But there were other spirits who seized the pencil and wrote their messages. One of them, however, did not write but was seen clairvoyantly, and described as an oldish woman in old-fashioned dress, and looking very cross. 'She says she knew you long ago, but you did not know her except by sight; she had a little garden, and children used to come and steal her fruit.' Then, in a flash, I remembered such an old neighbour, of whom my little sisters were frightened—she was so sulky and cross, as she stood at her gate and shook her head at them, if they but looked at her. I asked if her sons were with her, and what she wanted of me. She had come to see if I could help her to understand where she was; for she had expected to come to heaven, and she could not find anyone to tell her, and she was so terribly lonely. Then I asked her to remember how unloving she used to be to the children, and I told her that she must try and find someone to help, and then the good spirits would come and assist her: she must begin to love people or she would never find heaven. She went away, and then a different spirit was with us, who used the pencil with vigour. This is what he wrote: 'Alexander Thomson, was near you in Greenock; passing you I saw a light and followed you here; I am in a strange place, neither heaven nor hell. Can you help me? I want you to help me to see and understand where I am.' Here Miss McCreadie inquired if he did not know of such matters before he left this earth sphere, and did he not believe in God? 'Yes, that is the trouble,' he said. 'I believed, but I do not see what I expected and, therefore, do not now believe that there was any truth in all the minister's preachings. May I come again? I am looking' (this in reference to the medium's advice, which I forget). 'Thank you for your kindness; good-bye.' In answer to an inquiry he wrote, 'Captain, merchant vessel, Greenock.' In answer to the question how long it was since he passed on, he replied, 'I don't remember.' Another wrote, 'Mary Gibson, Glasgow. My dear friend, I came over here two months ago. You will hear the truth of this soon. . . Maggie is in bed dying

of consumption. Make it your business to see that I have told you the truth.'

I may say that I cannot, so far, find out this friend, being unable to travel at present, nor do I know the friend who wrote this message.

Another came, and from the pain the medium experienced for some minutes, I suspected it to be one of two sisters who both died of cancer. The elder was able to write and announce that her sister was not yet able to write; indeed, was still in a semi-unconscious state and did not know where she was; and yet this younger sister had sat with me about a year before she died and got a message from her sister, which appeared to give her great comfort. But now it is the weaker-minded, less educated individuality who is caring for the stronger spirit. 'A little child shall load them!' Next night the sisters both came, and Miss McCreadie bore the burden of the experience of the other in great pain in her shoulder (the result of an operation), but the elder wrote the message for both. Then at the end of a sweet message from another friend came one word, 'Robert,' and no more. I could think of no one of this name, but the medium got an impression, and looked at a portrait on the wall. 'Who is that?' she asked. It was my grandfather's photograph, but his name was not Robert. Yet I had got the clue. 'Why, that was my husband's father's name,' I said. 'And was he fond of music?' 'Yes. I have heard he was a beautiful tenor singer, and all his family were more or less musical.' Then I remembered how the three children had told us they were learning harmony, for their intended work required this. So it may be that this dear old man is now with his beloved son, helping the children in their Lyceum classes.

But your space and my strength will not permit me to give you a tenth of the beautiful and helpful messages I received during that week of peaceful and joyful communion with these spirits, and many more of my 'own folk.' Nor can I tell you how 'Sunshine' and 'Alice Ann' (†) came and controlled their medium, and treated me to quite a long earnest talk about her and myself, for which I shall ever feel grateful.

One item more to round up the story. One who wrote to me was unknown, but another whose word is reliable wrote that this was a sister who died in infancy, and who had appeared to me some years ago, and now was guide to a dear friend of mine to whom she wrote a warning message.

Now, if these young children gain their earth-experience by working with and through us, it may be unnecessary for them to reincarnate again—at least, not for a long time. I suppose there would be no degradation in any one of us coming back—say a few hundred or a few thousand years hence—if we desire to gain a richer experience. Immortality may not be what most of us think it, but rather may be many lives, linked one to another by intermediate periods of spirit life, in which we rest, and develop some other part of our humanity than the mere animal life. But what I desire to remind your readers is that such gifted incarnate spirits as we find with us and willing to share their gift with those who need comfort and help to see 'through the mists,' should be cared for and watched over as very precious in the sight of heaven. Are we not apt to neglect them and treat them with cold indifference and even cruel suspicion, when conditions do not permit them to satisfy our eager curiosity for phenomena? It may be, nay, I am assured it is often, impossible for them to see, or to hear, or to say what they see and hear, because those around them are not in harmony with love and truth and at peace with each other. Let us think of these things and try to deserve their blessed work.

(Mrs.) A. S. HUNTER.

MISS FLORENCE MORSE.—We have received a letter from Miss Florence Morse, dated August 29th, in which she gave us the welcome news that she arrived safely in Cape Town the previous day.

CHANGE OF ADDRESS.—Mr. E. W. and Mrs. M. H. Wallis desire to inform their friends, and the secretaries of societies, that they have removed from G, Station-road to 'Morveen,' Mountfield-road, Finchley, London, N.

## THE WISDOM OF THE EGYPTIANS.

One of the most debated questions in connection with the history of religion in general, and of Christianity as the prevailing system of modern times, is whether the Christian doctrine is to be regarded as a separate and unique revelation, or whether it incorporated, vitalised and explained the truths contained in the various systems which preceded it. If the latter view be held, then Christianity is itself to some extent to be explained by those systems on which it is supposed to be founded, and whose modes of expression it adopted. Just as it has recently been discovered that the peculiar form of Greek used by the New Testament writers is that which was commonly employed in contemporary documents as a means of intercourse between the various parts of the ancient world, so it has been found that many ideas formerly supposed to be distinctively Christian had community with other systems of religious thought. Mr. Mead has already called attention to this in his elucidations of the Gnostic and other ancient writers (see his 'Pistis Sophia' and 'Fragments of a Faith Forgotten'), and he has now published, in three volumes, the result of an immense amount of patient labour bestowed on the translation and criticism of the Hermetic Books of the Greco-Egyptian Wisdom.\*

Mr. Mead calls this special literature 'Trismegistic,' to distinguish it from other writings often styled 'Hermetic,' such as ancient scientific and magical treatises, and the works of the mediæval alchemists. He gives us the 'Corpus Hermeticum,' or main body of discourses attributed to Hermes, preserved in a manuscript found in the eleventh century. This main collection is sometimes called the Poimandres, or Pymandar, from the name of the first 'sermon' or discourse. Then we have the Perfect Sermon, or the Asclepius, extant only in an old Latin version; twenty-seven excerpts from otherwise lost discourses, preserved by John Stobæus, a Pagan scholar of the end of the fifth century; short fragments (paraphrases and quotations) preserved in the writings of the Church Fathers, and similar references by the early philosophers. With all this Mr. Mead tells us that we have 'only a fraction of the Trismegistic literature—the flotsam and jetsam, so to speak, of a once most noble vessel that sailed the seas of human endeavour, and was an ark of refuge to many a pious and cultured soul.'

The Hermetic literature in its present form probably came into being when the ancient Egyptian philosophy was revealed to the inquiring minds of the Greek conquerors of Egypt under the Ptolemies. 'Hermes' is not the infant thief of the classic mythology, but is a Greek substitute for the name of one of the Egyptian gods, Thoth, the instructor of souls. It is he who is the 'Poimandres' or Shepherd of Men, a term reminding us of expressions in the Gospels and in Psalm xxiii. This title was 'colourably imitated' in a later Christian counterblast or antidote to the Hermetic teaching, the 'Shepherd of Hermas,' which must not be confused with the Trismegistic Hermes-teachings. Thoth, who is represented in hieroglyphics under two forms, as the ibis and as the dog-headed ape, both signifying wisdom, is stated to have been 'master of the heart and reason in all men,' and 'the heart of the world, whose life directed and permeated all things.' He is the representative of the Spirit, the Inner Reason of all things; the protector of earthly laws and the regulations of human society; the mediator through whom the world is brought into manifestation; 'the Source of Speech, the Vehicle of Knowledge, the Revealer of the Hidden.' Thus Thoth embodies the conception of the Logos as the Creative Word and also as the Revealing Word, 'who in his relation to mankind becomes the Supreme Master of Wisdom, the Mind of all Masterhood.'

The Egyptian religion was one of spiritual illumination, and laid great stress on initiation, that is, on the gradual preparation of the mind and spirit for receiving the truth by direct revelation. 'The end set before the neophyte was illumination, and

the whole cult and discipline and doctrines insisted on this one way to Wisdom. The religion of Egypt was essentially the Religion of the Light.' The Hermetic treatises or 'Sermons' are intended, through the mind, to assist the Soul to place itself in communication with the Source of Illumination. From 'The Secret Sermon on the Mountain' we learn of the Rebirth or opening of the inward senses, to acquire which the pupil must 'become a stranger to the world' by making 'thought in him a stranger to the world-illusion.' The Rebirth comes from Wisdom that understands in silence; the True Good is the seed and the Will of God the sower. Knowledge is described as a remembrance of what the Soul knew before it entered the body: 'this Race, my son, is never taught, but when He willeth it, its memory is restored by God.' Of the Rebirth it is said, 'Withdraw into thyself and it will come; will, and it comes to pass; throw out of work the body's senses, and thy Divinity shall come to birth.' 'The natural body which our sense perceives is far removed from this essential birth. The first must be dissolved, the last can never be; the first must die, the last death cannot touch.' (Vol. II., pp. 220, 221, 223, 228.)

This rebirth in Mind, by which the soul sees the Simple Vision ('simple' as opposed to the bodily nature, which is regarded as compounded), is the theme and object of all the instruction given by Hermes to Tat. These two characters bear the same relation, of teacher and taught, as Krishna and Arjuna in the Indian wisdom-dialogues. Tat is the soul who is seeking personal illumination; when he receives it he will be the 'Hermes' who imparts the elements of wisdom to a future generation of Tats. There are other pupils of Hermes: Asclepius, who is in some ways more advanced, but who appears, Mr. Mead thinks, to represent the practical exponent of the scientific side of Wisdom in its relation to life; and Ammon, a royal initiate, who applies Wisdom to the right ordering and government of the country.

As regards the development of the Hermetic Wisdom, it would appear that Hermes (or rather the Egyptian equivalent) is regarded as the name of a most ancient Master of Wisdom, anterior to Plato and Pythagoras, and in this respect parallel with Buddha or Zoroaster. It is not the Wisdom itself, but only the literary form of it, which dates from the era of the Ptolemies. 'Hermes' is, in short, only another name, and the Hermetic writings only another form, of the Mystery Teachings of all ages, the One Religion which shines through the heavy veils with which Ritual and Dogma have loaded it. Manetho, the Egyptian priest and historian, writing to Ptolemy Philadelphus, prior to 250 B.C., says: 'According to your commands, the sacred books written by our forefather Thrice-greatest Hermes, which I study, shall be shown to you.' A passage from an author who had seen a book written by Manetho also speaks of the first and second Hermes, and of the books written by them, the same which Manetho promises to show to the King. The first Hermes may refer to the original tradition preserved on stone monuments, and the second to the mystery-school which arose for its exposition. From the middle of the first century B.C. we have other references to the Books of Hermes or of Thoth, but Mr. Mead does not profess to decide how far the earlier writings are represented in our collection. All that can be gathered as to the date of composition of the existing writings is that it must have been before the beginning of the second century, and 'how much earlier it goes back we cannot at present say with any exactitude.'

It follows from this that 'to seek for traditional Christian thoughts in this document is henceforth deprived of any prospect of success.' Mr. Mead traces the Mystery-idea back to a Prayer to Ptah, of the time of Ramses III. (about B.C. 1233), and to a later description of the same god from an inscription of B.C. 800, which copies a much older text. There have also been numerous mystery-wisdoms, some preserved in writing, others never transmitted except orally, and therefore no longer extant. Attention may be called to the Naassene document preserved by Hippolytus, and given in *extenso* by Mr. Mead in his first volume. Its foundation is a document of pagan origin, probably pre-Christian, setting forth the Egyptian mysteries of the constitution of man, and declaring them to be in accordance with the Greek, Assyrian, and Phrygian

\* 'Thrice-Greatest Hermes: Studies in Hellenic Theosophy and Gnosis, being a translation of the extant Sermons and fragments of the Trismegistic literature, with Prolegomena, Commentaries, and Notes.' By G. R. S. MEAD. London and Benares: The Theosophical Publishing Society. Price 30s. net.

Mysteries. A Jewish commentator has worked in scraps from the Old Testament, and a Christian Gnostic has added what he considers to be parallels from the Fourth Gospel. Philo of Alexandria has many points in common with both the Mysteries and the Johannine exposition; and Plutarch, in the latter half of the first century, sets forth the Mysteries of Isis and Osiris. We thus see that the Trimegistic doctrine is of ancient date, and exercised a wide influence on the thought of the first centuries of our era. Mr. Mead says:—

'In the "Prolegomena" we have established an unbroken line of tradition in which Gnosis and Mystery-teaching have been handed down through pre-Christian, Pagan, and Jewish, and through Christian hands. We have further shown that the Gnosis of our Trimegistic documents is a simpler form than that of the great doctors of the Christianised Gnosis, Basilides and Valentinus, who flourished in the first quarter of the second century. The earlier of our sermons, therefore, represent one of the main streams, perhaps the main stream, of the un-Christianised Gnosis. We have further shown that, together with many other schools, both our Preambularists and the writers of New Testament documents use a common theological or theosophical nomenclature, and have a common body of ideas. What is clear from all this is that there was no plagiarism, no deliberate copying, though there was the freest drawing on a common fund. There was as yet no divorcement between Gnosis and Faith even in Christianity itself, and therefore the canons of judgment erected in later times by ecclesiastical self-limitation cannot be held to apply.' (Vol. III., p. 323.)

In fact, as Mr. Mead elsewhere shows (Vol. I., p. 45):—  
'the Church Fathers accepted the Trimegistic writings as exceedingly ancient and authoritative, and in their apologetic writings quote them in support of the main impersonal dogmas of Christianity. . . They appealed to the authority of antiquity and to a tradition that had never been called in question, in order to show that they taught on main points as Hermes had taught. Gradually, however, it was perceived that, if the old tradition were accepted, the fundamental originality of general Christian doctrines could no longer be maintained. It therefore became necessary to discredit the ancient tradition by every possible means.'

It is this tendency to discredit all ancient traditions not expressly adopted by the Church that renders Christianity so hostile to everything outside its pale. Yet the one essential fact of all gnosis, of all true religion, Indian, Chaldean, Greek, Egyptian, Jewish, or Christian, is the necessity for the natural man to be enlightened, and to give place to the spiritual man under the influence of the Light which lighteth every man coming into the world. This is the doctrine of Krishna to Arjuna, it is the doctrine of Hermes, it is the doctrine of the Logos of the Gospel of John. Although Hermes, in the Trimegistic Sermons, speaks as a man, and was represented by tradition as a former teacher of his fellow men, yet it is abundantly evident that the view of Hermes really held by initiates was that he was no human instructor, but 'a teaching Power or Person who taught from within spiritually'; in other words, the Logos, the Comforter, the Spirit of Truth, who, it was promised, should guide the disciples into all Truth. 'There is but one Religion,' says Mr. Mead, 'its Great Forms are many, the forms of these Forms are innumerable, as many as are the individual minds and hearts of men, and the many hearts and minds of individual man.'

In steering us through the mazes of Egypto-Greek fancy, metaphor, and word-play, while keeping before us the central idea which these mysteries show forth, Mr. Mead has done a remarkable work, and these volumes are monumental also in presenting us, for the first time, with a consistent and critical translation into English of the complete remains of the Trimegistic Sermons, to which the early Christian writers are so largely indebted for their presentation of the inner mysteries of the Faith.

MRS. ELLEN GREEN'S RETURN.—We have been favoured with a communication from Mrs. Ellen Green, stating that she left Durban, South Africa, on September 6th, and expected to arrive at Southampton on September 20th. Correspondents are kindly requested, after this notice, to send their letters to her home address.

## THE MISSION OF EVIL.

Writing on 'Evil' in the 'Metaphysical Magazine,' Dr. Alexander Wilder points out that though all mythologies have personified evil as a power opposed to the divine, and usually as one which had been previously revered as a deity, having been the god of some former faith or alien people, yet evil is not really a positive counterpart of the Supreme Right. 'From its peculiar nature as a non-enduring and destructive agency it is not an end, and so of necessity it can only be a means.' It is the negation of the Supreme Right, intended to bring us to a clearer knowledge and better appreciation of the Right. Dr. Wilder says:—

'In order to know ourselves more fully and rightly, and in order to know more perfectly what is right and just, and what is to be discarded, we require a course of training and exercise indefinitely long, which it is the office of evil to afford. It is accordingly a necessary part of our education. Without this experience many of our faculties and qualities would remain dormant and in abeyance. Many advantages are thus presented which otherwise would not have existed for us. Because of untoward adventures and unfortunate experiences in various forms and particulars, we each of us have become what we are. An agency which is necessary for these results cannot belong outside the pale of the Divine Goodness. Its place is clearly within the number of instrumentalities by which the world runs its course. There is injury in one direction but benefit in another, which is resultant from it. It may seem to be malignant impulse, sometimes from angry Providence, sometimes from human malice, and in the latter case may even be from design to do harm, yet benefit is certain to be the ulterior result which it produces and promotes.

'Perhaps the hell which has been so assiduously described and threatened as a place or state of endless punishment for the impenitent, is happily passing out of belief. It seems like a sacrilegious libel upon Divinity to declare that he is persistently angry, that he has an attitude of justice which demands expiation by hopeless torments, or that he can find his justice met by any inflictions upon an innocent person, human or divine. We have good reason to believe otherwise, that however heavy may be the load of guilt in any case, there is a way of reforming. A Hebrew psalmist acknowledged having been delivered from the lowest hell. Nevertheless it may be accounted certain that there is hell, and that it will continue as long as human beings exist. It pertains to every individual, and everyone is certain to have a taste of its fire and anguish. The whole story is told by the Oriental poet:—

"I sent my soul into the Infinite,  
Some lesson of that life to spell;  
And presently my soul returned to me  
And said: Myself am heaven, myself am hell."

Evil, concludes Dr. Wilder, is 'simply the reverse side of the world-picture, the opposing pole, and its office is to incite the human soul to activity and thereby eliminate its defects and impurities.'

## 'MERLIN' ON CONTINUED EXISTENCE.

Writing in the 'Referee,' of the 16th inst., on 'Before this Life and After,' 'Merlin' suggests, as an 'imaginable postulate, that 'as the physical man is built up of a wholly incalculable number of physical units, it is conceivable that in like manner the intelligence of man—the vital and inspiring essence—may be built up of an equally incalculable number of the units of intelligence which have aforetime served to animate other forms.'

Dealing with 'the continuance of the Ego,' he says:—

'All reason and all analogy point to the continuance of the individual man—not as part of a general essence or spirit of life, but as an entity in which the moral components, the experiences, the results of earlier stages of existence are all bound up. The evidential value of the intuitions to which such frequent appeal is made is not of itself great. Yet it may at least be accepted as a partial corroboration of the reasonable probability of a most salutary creed, which leads us to believe that we are—and always must be—precisely what we have made ourselves; that on our conduct here depends our condition hereafter; and that we carry with us into new spheres of duty precisely such an equipment of wisdom, knowledge, and self-control as we have accumulated in the past.'

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### WAYS OF PLEASANTNESS AND PEACE.

We have been looking again at that unspeakably lovely book by Fielding Hall on 'The Soul of a People' (London: (Macmillan and Co.). There is hardly anything like it elsewhere; for the gentle pathos of it, the gracious sympathy, the keen but tender insight, the delicately beautiful style, revealing one who must be a lover of all sweet and simple things and people.

The 'people' referred to in this Study are, of course, the Burmese, and Mr. Fielding Hall, not as fighter, but as administrator, had his share in their annexation. We believe he thinks that annexation was necessary, but we often detect the sigh which suggests regret if not remorse; and very often, reading between the lines, we are conscious of a certain shrinking from the vulgarity and pushing masterfulness of the conquerors. Again and again we are tempted to feel as sorry for Mr. Fielding Hall as for the Burmese: he seems so mournfully to regret the passing away of the beautiful customs, superstitions and waking dreams of a simple and happy people before the conqueror's noise and drink and drum.

We have been specially reading again the touching chapters on 'All life is one' and 'Death, the deliverer.' We cannot be quite sure how far our sympathy is due to our capture by the magic of Mr. Fielding Hall's exquisite style, but we confess to so far yielding to it as to long for the transfer to London of 'the soul' of the Burmese people. Mr. Fielding Hall is something of a poet, a mystic and a seer, and is the happy possessor of a little window which looks out upon spirit-land and the land of the spirit's dreams. So he thus begins the Chapter on 'All life is one': 'All romance has died out of our woods and hills in England; all our fairies are dead long ago. Knowledge so far has brought us only death.' Because we have lost our belief in fairies, he says, because there is for us no longer a spirit in the winds, we have come to think that the trees and the rocks, the flowers and the storm, are all dead things. They are made up, we say, of materials that we know, they are governed by laws that we have discovered, and there is no life anywhere in Nature. 'And yet,' he says, 'this cannot be true. Far truer it is to believe in fairies and in spirits than in nothing at all; for surely there is life all about us. . . . When you are alone in the forest all this life will come and talk to you, if you are

quiet and understand. . . . Fairies and goblins, fauns and spirits, these are but names and personifications of a real life.'

It is this real life which he finds at the heart of the Burman's wonderful belief in spirits who live in the mountains, the rivers, the trees. They live, so they say, all about us, and are immensely concerned in all we do, and can easily be disgusted with us. They have a special dislike to vulgar noises and banalities of manner, and the Burmese have learnt to become very considerate and nice in their behaviour where they live. Of course, as Fleet-street will say, both their belief and their behaviour are silly, but, as Mr. Fielding Hall would say, their belief and their behaviour are, at any rate, nice: and if the spirits are only imaginations and symbols, they are imaginations and symbols of nice states of mind.

The story goes that there was once (and not long ago) a spirit who lived in a grand fig tree in a certain village, and so nice and particular was this spirit that everybody behaved himself in the neighbourhood of that tree. No one might injure it or any living creature near it: and the villagers built a little nestling place for the spirit, and offered water and flowers! But, alas! the spirit has gone away. He did not care to stay, said the headman of the village to Mr. Fielding Hall. The English officials came and camped there, and killed fowls, and shot the pigeons and little doves who nestled in the tree, and they sang and shouted, all which things were abominations to the spirit, who hated loud rough talk and abuse. So he went away, where they knew not. But 'he has gone somewhere to get peace,' said the headman, and the people grieved. And so, says Mr. Fielding Hall, besides dethroning the Burmese king, and occupying his golden palace, we are ousting from their pleasant homes the guardian spirits of the trees. They flee before the cold materialism of our belief, before the brutality of our manners. All the spirits everywhere seem to hate our presence, and to earnestly desire our absence.

All this may be regarded as only the 'poetry of superstition,' and perhaps that is all it is: and the spirits, as the Burmese picture or imagine them, may be all moonshine, but, as Mr. Fielding Hall says, it springs from their innate sympathy with Nature and recognition of the life that works in all things. So far as we can trace it, then, their belief in the spirit people indicates a refined, gentle and poetic spirit. 'When you find that a people make their spirits beautiful and fair, calm and even-tempered, loving peace and the beauty of the trees and rivers, shrinkingly averse from loud words, from noises, and from the taking of life, it is because the people themselves think that these are great qualities. . . . There is no truer guide, I am sure, to the heart of a young people than their superstitions.'

We intended to dwell upon that other lovely chapter, on 'Death, the deliverer,' but our space is nearly gone. It is indeed a chapter of pathetic beauty, and if anything could reconcile one to death and make it an incident of peace, that would. The last five pages of it are unspeakably tender, with heavenly music in the very simplicity of the words. They tell the story of how, not a monk or priest, but an old man of the village goes to sit by a dying man, to soothe and reconcile him. He reminds him of all his acts of kindness. 'Remember how you worked and saved to build the little rest-house in the forest where the traveller stays and finds water for his thirst. . . . Remember your brother, how you helped him in his need, how you fed him and went security for him till he was able again to secure his own living. . . . Remember when the squall came up the river and the boat upset when you were crossing here, how it seemed as if no man could live alone in such waves, and yet how you clung to and saved the

boy who was with you, swimming through the water that very nearly drowned you. The boy's father and mother have never forgotten that, and they are even now mourning without in the veranda.'

And so, the gentle old man tries to steer the poor soul over the dark waters, and to give him light and peace: and there is no light like the light of good deeds, and no peace like the memory of a useful and kindly life. There are those who say otherwise, but we side with the old Burman, who learnt it from Buddha; even as we might learn it from Christ.

#### MORE PHENOMENA AT MENTONE.

Mr. Reginald B. Span, who related his experiences at Mentone in 'LIGHT' of December 17th, 1904, and March 18th, 1905, describes, in 'Broad Views' for September, some further manifestations at the same place. After mentioning the extinction and relighting of the electric lights by unseen agency, the sound of a 'spirit bell' proceeding apparently 'from the bare solid wall,' the disappearance of billiard balls which afterwards 'dropped one after the other at each end of the room, apparently from the ceiling,' *apparitions of flowers and coins*, and other phenomena similar to those mentioned in the articles referred to, Mr. Span narrates some occurrences which took place last winter. One of the spirits who communicated—good-natured, harmless intelligences who played all sorts of lively pranks to show what they could do on the material plane—was that of a young Frenchman who had been killed in a bicycle accident, and was a friend of one of the party. Mr. Span says:—

'It was marvellous what these spirits could do. Heavy articles were carried from one end of the building to the other in a few seconds. On one occasion we had just entered the billiard room and turned off the electric lights to see if anything of a psychical nature would happen, when there was a noise on the billiard table, and we at once switched them on again, and there, on the green cloth, beside the billiard balls, were *five large French croquet balls*. In the few seconds that the lights had been out, everything in the room had been visible by the light from the three large windows, there being bright moonlight outside, so none of our party could have approached the table without being seen, and besides no one could possibly have carried those five balls into the room unnoticed. They had been brought from a box in the entrance hall at the far end of the building, down an unusually long corridor. A few seconds after that occurrence something fell with a rattle under the table, and proved to be my walking stick, which I had seen in the hall shortly before.'

Mr. Span also describes the vanishing of a young lady, who for more than five minutes became invisible. The party sat in the billiard room, illuminated only by the moonlight, and presently one of them was called from the room, followed by others, so that two young ladies, French and Scotch, were left alone.

'Miss L. complained of feeling very drowsy and a queer sensation stealing over her; and Mlle. B. laughed and said perhaps she was going into a trance. (Miss L. knew nothing of Spiritualism or occult subjects, and had only just come to the Riviera.) At that moment the electric light in the corridor, outside the glass doors of the room, went out, and Mlle. B., thinking that it had been turned off as a joke to frighten them, left her seat and went into the corridor. She found no one there, but noticed others of the party entering the other end of the long corridor from the hall. They joined her outside the door and entered the billiard room together, Mrs. M. calling out to her niece, Miss L. (whom she supposed to be sitting in the room): "I say, Frances! aren't you afraid of being in there in the dark all alone?" adding laughingly: "Suppose a 'spook' were to come in and carry you off!" There was no reply, so Mlle. B. said, "Perhaps she is asleep," and turned on the lights. To their surprise there was no one there. They searched the room, but as she was certainly not there, they went into the corridor and an adjoining room and called her, leaving Mlle. B. alone in the billiard room. Mlle. B. had full view of every corner, and was positive there was no one in the room, and yet Miss L. suddenly appeared in the middle of the floor as though she had dropped out of space. She was in a very dazed condition, incapable at first of speaking, but looking around her with wide open eyes, as a somnambulist might.

The others then entered the room and wanted to know where Miss L. had been to, and were astounded to hear what had happened.'

Miss L., a strong, healthy, matter-of-fact girl, with no knowledge of occult subjects, was so weak and ill that she had to go to bed, but the next day she had quite recovered. Mr. Span says: 'Spirit friends told us later that they had carried her into the Fourth Dimension sphere, which lies close around this material sphere—the conditions having been exceptionally favourable for that manifestation.'

#### A 'NEW THOUGHT' TEACHER.

MR. CHARLES BRODIE PATTERSON.

Among the writers in the 'New Thought' movement Mr. Charles Brodie Patterson, the Editor of 'Mind,' takes deservedly high rank. Thoughtful, broad-minded, and kindly, he always has something helpful and hopeful to say, and his optimism is based upon a clear perception of the truths of the spiritual philosophy, as the following extracts from one of his contributions to a recent issue of 'Mind' will show. He says:—

'The state of a man's own development determines his view of the outer world. It is well to read, to listen, to question others of the way, but we must always remember that the vital, creative impulse of each life comes from the centre of each. As we grow, new illumination comes. It is not by thinking or reasoning that we can understand the deepest in any life. Every true life contributes a fresh standard and higher ideal to the world. Now sin is failure to follow one's own ideal. That is all the sin there ever could be in a human life. The Master said, "If I had not come, ye had not had sin." He set a new standard—gave a new ideal, and in their failure to meet it they convicted themselves of sin.'

'The darkness of ignorance is not evil, it is merely the lack of illumination—a lack of adjustment. There is harmony when the mentality serves the soul, for this is the true relation. There is nothing that we do not at first discover in ourselves. Otherwise we could not understand it. Man's inner life transcends anything he can think or reason about. Thought and reason have to do with the outer life. Consider the truth of this—a man who had never known hope, or joy, or love, how could these experiences be explained to him or be made clear to him through his reason? He must feel them to recognise them intelligently or associate and relate them to the outside world.'

'It is only when we know peace in the inner life that we can be "temperate in all things." There is no other way—realisation of the inner life is the only way to any lasting achievement or vital happiness.'

'By degrees we realise that what seemed evil was only good in the making—in our own minds evil is overcome with good, we cease to waste our forces in resisting evil, the psychic powers begin to unfold in a perfectly normal way—we have glimpses into the unseen land, we know at last that the outer life is a symbol only and we begin to live the real, the inner life for ourselves. Of two people looking at the same tree, one sees strength and beauty and fruition while to the eyes of the other only the outer form is evident. It all depends upon the individual development. Not even the clearest sighted among us, I suppose, sees a hundredth part in any landscape or scene of what there really is in it. As we unfold to the inner beauty we know more and more of the outer.'

'Consciously or unconsciously, the deepest desire of mankind is to realise this inner life in all its truth and fulness. St. John clearly tells us that the "Word" is the will of God written in the soul (or spirit) of every man. It is written in the constitution of all things—is bound up in the fibre and life of every created thing, and there is no possibility of ever losing or escaping it. It must "become flesh"—must become manifested, realised, to the uttermost in the outward man, the outer world. When this "light that lighteth every man" seems obscured it is because of the dimness and darkness of the mentality. The divinity that we call the Christ is potentially in each one of us. There is no quickening of the body without this indwelling spirit working from the centre outward throughout the whole life. This is the true Christian doctrine—the true Christian method. It was also understood and taught ages before Jesus by the seers of those times.'

'As I see it, the chief lesson we are to learn from all we get from others, or from the work of others, is the basic truth

that "we are members one of another"; that at heart we are all one, and what is truth to one may call to the truth in another and wake that other's soul to a realisation of its own inner powers. Any work into which the worker has put his own soul's message will speak to the soul of every beholder who is in the condition to respond. This is why we should never try to imitate. If we have any message let us give it. No copy can hold the vitality of the individual word. We can learn much—or rather we can have the comfort of corroboration—from the experiences of other souls since every soul must travel the same way, but the vital, creative impulse ever comes from within our own awakened and aspiring spirit, and all good comes through the free outflowing of the soul's forces through every avenue of life.'

### ONE HALF OF THE PROBLEM.

A long, narrow little book, by Bedford Pollard, entitled, 'Angel Terror, or Beyond the Threshold' (London: The Open Road Publishing Co., 11, Cursitor-street), reminds us forcibly, on ascertaining its scope, that the problem of conscious survival of bodily death presents itself in different ways to different minds. As Spiritualists, we are apt to take the fact of survival as almost axiomatic, and to concentrate our whole attention on the further question as to whether the individual surviving in the spirit spheres can communicate with those other individuals who survive on earth. If communication is proved to our satisfaction, then the question of survival is necessarily answered at the same time.

But we must not forget that to many the question of survival of bodily death, irrespective of communication between the spheres, is itself a debated problem. Mr. Pollard does not go into the question of messages from the departed, but he is very clear on the point that they still live and preserve their individuality. He says:—

'There are four highways leading up to the stronghold of faith. If we reach it by one, it is still the highest wisdom to know them all. Let us call them—the Witness of Nature, the Witness of Reason, the Witness of Rerelation, and the Witness of History.'

It will be seen that Mr. Pollard has nothing to say as to the Witness of Experience.

Taking up the Witness of Nature, Mr. Pollard points to the indestructibility of matter and the conservation of force, and says:—

'The great forces which control the material universe are as indestructible as the elements, and among these forces must be classed the mental and spiritual powers of man. And if any would contend that thought and intelligence are merely manifestations of cerebral activity, and cannot survive the body, it is a position which has yet to be demonstrated. In so far, indeed, as mere physical sensation is concerned, it is reasonable to concede such limitations. But that the higher conditions indicative of mental and spiritual phenomena, all the noble qualities which go to make the perfect man or woman, that these should be dependent upon brain function, is a claim without justification. The conclusion of Kant and others that the body is not the cause of our thinking, but merely a condition and restriction thereof, seems at least a more reasonable hypothesis. . . . Surely, in the light of what we know and observe of processes going on all around us, it needs no mental acrobat to see for man, whose progress upwards has been so continuous and wondrous, a higher existence in the world to come, and that from the putting-off of the frail shell or tenement the real Ego will rise ennobled and glorified.'

In the next chapter, 'The Witness of Reason,' the theme is continued with regard to the higher activities of the soul:—

'The infinite aspirations of the soul after knowledge, the infinity of that Ocean from which it is drawn, point unmistakably to the reasonable deduction that "the glory of going on and still to be," still to learn, still to aspire, is no vague and foolish dream. . . . The energy of the spirit which is in man, or to speak from the materialists' point of view, the energy of individual vitality, must go on for ever. . . . The consciousness of personal identity has a very close relation to the conservation of force.'

We need not follow the writer into the Witness of Revelation and the Witness of History, but in summing up he asks and answers three questions:—'Is the future state progressive? What is the divine purpose in man's life on earth? Is the

individuality maintained?' The first he thinks must be true by logical necessity; as to the second, he says that the divine purpose is 'not failure, we may be sure,' but rather 'the rounding off of an individual personality, a glorious formation and uplifting of character through eternal ages'; and as to the third question, he cannot distinguish between annihilation and the loss of personal identity in the other world; he 'longs to clasp hands with those who have gone before, and to hear angel voices of the loved and lost uttering sweet welcomes in his ear.' But to us they are not even lost, only passed out of sight for a time.

### SHAKESPEARE AND THE BEYOND.

Our friends in Milan have taken up the excellent plan of holding lectures on subjects connected with Spiritualism, just as we have our Addresses before the London Spiritualist Alliance, but, more fortunate than ourselves, they have their own lecture-hall. The addresses are published in separate form, nominally as supplements to the periodical 'Luce e Ombra,' and we have received a copy of Signor Luraghi's lecture on 'The Beyond in Shakespeare's Plays,' delivered on the eve of Shakespeare's birthday in this year.

Signor Luraghi draws a parallel between Shakespeare and Dante, saying that they supplement each other. Dante shows the universe as represented in man, Shakespeare ascends from man and nature to the Universal. In Shakespeare's analysis of man and the universe, human passions and the mysterious forces of nature are faithfully mirrored. The constant appearance of influences from the Beyond is not to be set down to superstition, for the sixteenth century was the dawn of scientific enlightenment, and Signor Luraghi thinks that:—

'From the superstition of past ages Shakespeare only took that which had been the belief of thousands of years, born with the birth of humanity, the belief in an extra-terrestrial life, in phantoms of the dead appearing to the living, in the influence of the unknown forces of nature. These beliefs he analysed and presented as only a great genius could do. He could not fail to recognise the importance of these universal beliefs, nor did he reject them because they were distorted by popular imagination. Penetrating everywhere by the power of his intuition, he went far beneath the surface of things. Where others see nothing but forms, genius perceives the substance; in the spark unheeded by the vulgar eye, genius sees the coming conflagration.'

'Hamlet' and 'Macbeth,' in Signor Luraghi's opinion, are intended to combat the idea that evil can be finally triumphant. With regard to the ghost in 'Hamlet,' it is argued that it cannot have been merely a product of the thoughts and suspicions of those who saw it, for it gives the actual clue to what were previously vague doubts, and leaves Hamlet in a changed frame of mind, with new resolves and motives. Signor Luraghi continues:—

'In my humble opinion, this apparition has a deep philosophical and moral significance. In "Hamlet," as in "Macbeth," a profound problem arises which the English Æschylus fully solves, namely: Is it possible for evil to reign victorious and unopposed? Shakespeare endeavours to show that this is not possible, and that in the eternal struggle between good and evil the latter is always overcome in the end. Evil may delude men by false shows and evade human justice, but there is something above man which is on the watch, an unknown force which at the supreme moment intervenes to defeat it.'

MRS. ELLEN GREEN'S MISSION. — The 'Cape Daily Telegraph,' of Port Elizabeth, published, on August 21st, a long account of Mrs. Ellen Green's first meeting in the town hall of that place, which, it says, was absolutely packed, and many people failed to gain admission. A second meeting for holders of special tickets was also filled ten minutes after the opening of the doors, and it is stated that Mrs. Green 'has succeeded in arousing interest and exciting discussion to a degree hitherto unprecedented.' The chair was taken by Mr. D. M. Brown, and Mrs. Green's address on 'The Continuity of Life' was followed by clairvoyant descriptions, several of which were recognised by prominent citizens, so that, as the report says, 'there could not have been any collusion whatsoever in the matter.'

## THE NEED OF THE HOUR—MORAL EDUCATION.

About twenty-five years ago, when in America, I listened with great interest and pleasure to an address by Dr. Joseph Rodes Buchanan, who is well-known among Spiritualists as the author of the word 'Psychometry,' if not actually the discoverer of the facts for which that word was used. The address in question was one of a course on 'Moral Education,' and the lecturer subsequently published a book on the 'New Education,' in which he embodied his main arguments and ideas. During the recent animated discussions regarding 'the education problem,' my mind has frequently reverted to Dr. Buchanan's thoughtful and suggestive address, and I have felt that a great deal of the difficulty could have been overcome if the various disputants could have read his work and caught his large-minded spirit. It is not so much creedal instruction that the child needs as it is moral education. Honesty, truthfulness, purity, and goodness, these are of paramount importance in this world and the next. Morals and manners are closely allied, and it cannot be denied that in almost all our schools there is too little opportunity for the direct exercise of the personal influence of the teacher over the scholar, both as regards manners and morals.

Some one has said that boys are 'young barbarians,' and the true teacher has to represent that 'divinity which shapes our ends,' for which purpose time and opportunity are needed. Under our present system teachers are taxed to the utmost to drive the children on, and to drive some sort of knowledge into them—instead of helping them to unfold naturally and thus educating their powers and stimulate their higher faculties.

It may be said that *example* is one of the most potent influences, and there are doubtless many teachers who have that personal charm of manner which gives them power over their charges, and whose moral characteristics are insensibly felt by their scholars; but the system, as at present conducted, does not tend to the discovery of competent *educators* any more than it gives the teachers the requisite personal relation to the individual scholar. Kindliness counts for much, but the over-taxed, worried, and exhausted teacher has neither the time nor the spirit to be patient and kindly. The child is the machine to be driven, and he drives!

These thoughts have been aroused in my mind by the reading of a thoughtful article in the August number of the 'Harbinger of Light,' in which the writer, 'W. H. T.,' deals with a letter of Archbishop Clarke's, which was published in the Melbourne 'Argus,' in which the Archbishop lamented the moral stourge of the people. He said that 'no section of the community is free from the vice of gambling,' and declared that 'the large sum of money spent by the State for the purpose of education is largely wasted by the false and dishonest ideals in which each rising generation is trained and taught in a universal school.'

Commenting upon the Archbishop's letter, 'W. H. T.' says:—

'There is indeed a need for the rectification of the methods of education. Moral Education, which is the primary need for the evolution of noble men and women, has hitherto been subordinate to Intellectual, with the result that whilst aptitude and cleverness in the various occupations and professions of the people have increased, morality, and the finer feelings that it involves, have not only been at a standstill, but—by the stress of competition in trade and the mistaken idea so prevalent that wealth can purchase happiness—has declined.

"It is not a debatable question," says Professor Buchanan, "whether a man's moral or intellectual life is of the greatest value, for happiness is as high above intelligence as the heavens above the earth"; and happiness is built upon Truth, Justice and Love. Ignorance is a trivial matter in comparison with crime, and intellectual shrewdness is no compensation for the loss of virtue. There is not a child born that could not by moral culture and favourable environment be made a good citizen and a gentleman in the true sense of the term.

'Moral Education should commence in life's earliest stages; indeed, it may with propriety commence some months before birth, for the mother's thoughts and actions during the period of utero-gestation are impressed upon her offspring, and a realisation of this important fact by prospective parents would do much towards the evolution of a good mental conformation.

In its first years, however, before it is handed over to the schoolmaster, a child can in the home be impressed with the ideas of truthfulness and kindness, and the ground prepared for the more systematic seed-sowing to follow. No young child's intellect should be called upon to learn even the alphabet unless it takes a pleasure in doing so. The Kindergarten system of Friedrich Froebel is the most pleasing and natural for young children. Their intellects should be fed with good thoughts in some simple form illustrative of good actions and their relation to happiness, the beauty of truth, and the repulsiveness of falsehood. Special teachers, who love children, would be most fitted for this first course of education. Froebels and Pestalozzis are rare in this generation, but the moral education suggested would in a few years bring forth many counterparts. Flowers and other beauties of nature should be shown and illustrated to the children. Pretty little songs with one distinct idea in them should be often sung, and sweet music should be a feature in the exercises. All the teaching should be optimistic. The world is a beautiful place if rightly seen, and its ugly spots should not unnecessarily be exhibited to the simple mind. All these things would tend to create moral cells in the brain which would leave no room for the intrusion of evil thoughts. With kindly teachers and endorsement in the home, these teachings would do wonders in the evolution of morality and would prepare the intellect for the reception of natural religion, whilst the brain would be healthfully developed for the intellectual course to follow. But whilst undoubtedly this would be the thorough method, moral education may, with success, be initiated and substantial results obtained under favourable conditions, as illustrated in the "Rauhen Haus" School, Hamburg, when under the management of Mr. Wichern. The place was a prison when he took it, the children mostly waifs and strays, some of them the offspring of criminals, but he made the children love him and he converted them into estimable characters. Horace Mann says, in reference to this school: "The effect attested the almost omnipotent power of generosity and affection. Children from seven or eight years to fifteen or sixteen years of age, in many of whom early and loathsome vices had nearly obliterated the stamp of humanity, were transformed not only into useful members of society, but into characters that endeared themselves to all within the sphere of their acquaintance. The children were told at the beginning that labour was the price of living and that they must earn their bread." Similar results are reported by Dr. Buchanan as having been attained at Lancaster School, U.S.A., and at Hofwyl, in Germany. Gambling, drunkenness, brutality, and other vices may be curtailed by repressive measures, but the only radical cure for glaring social evils is the raising of the moral tone of the people by rational, moral and harmonial education.'

The Spiritualist Children's Progressive Lyceum is a laudable attempt to embody the ideal form of education so ably expounded by Dr. Andrew Jackson Davis, Dr. Buchanan, and by 'W. H. T.,' and where properly carried out by competent and kindly 'conductors' these Sunday schools are exerting a very potent influence for good, but there is great room for improvement in our public schools. If those who are anxious for the welfare of the rising generation would set a good example and cease to squabble over non-essentials and, in the spirit of love, unite on the fundamental need for growth in goodness and worth, purity and honour, the world's progress would be accelerated and the happiness of all would be increased. W.

**NATURAL TREATMENT.**—Mr. R. J. Ebbard, whose books on 'Mental Depression' and 'The Bedrock of Health' we have already noticed, has published, through L. N. Fowler and Co., a treatise on 'Dyspepsia and Costiveness,' the causes of which he assigns, as in the case of other affections, to poisons in the blood, the effect of which is to impede the normal function of the brain in preserving health. The treatment, as before, consists in carefully selected diet, compresses and whey. Mr. Ebbard considers that certain otherwise valuable foods, such as peas, beans, eggs, cheese, and tomatoes, tend to form poisons in the blood; on the other hand, he strongly recommends spinach, watercress, small radishes, celery, cabbage, Brussels sprouts, cauliflower, green or French beans, and fresh green salads. He tells us that the peel of French beans eliminates uric acid, and an extract called Sorol forms a valuable remedy for accumulations of this poison. Apples, eaten with the peel, grape fruit, melons, and grapes, are also valuable for dyspeptic disorders, while other fruits only hold a secondary place, and bilberries should be avoided altogether. Figs, prunes, peaches, and bananas are also recommended, and the book contains many valuable hints for those whose digestive clockwork goes slow, even if they do not need to follow the rather rigorous treatment prescribed for severe cases.

## A SPIRIT'S PREDICTION FULFILLED.

Mrs. A. C. Littlefield, of 1287, Commonwealth-avenue, Boston, Mass., writing in 'The Light of Truth,' says that from childhood she has habitually seen and talked with spirits, and that some years ago she and her mother, whose health was as good as usual, settled down in Bonham, Texas, to spend a southern winter. In a few weeks, however, her mother grew weak, and an experienced doctor who was called to see her said it was only a 'little weakness which would soon pass away.' On the evening previous to the doctor's second visit Mrs. Littlefield saw a spirit standing by her side. She recognised him as an old friend, a Dr. Moore, of Boston. This spirit seemed very much in earnest and, looking at her with a sad face, he said: 'I came to tell you to make preparations to leave this place in April, six weeks from now. I came so that you would not be unprepared. Your mother will pass to spirit life on the 7th day of April. There is no power which will keep her longer here. She will grow weaker every day until she passes from the body. Everything is being done right for her, but this is the end of her life.' The next day Mrs. Littlefield told the doctor that her mother was not going to get well and burst into tears. The doctor was very impatient and again asserted his belief that her mother would soon be well and strong, but in spite of his faith in his ability to cure the sufferer, she passed away on April 7th—the very day specified by Mrs. Littlefield's spirit visitor.

## THE RESULTS OF CIVILISATION.

We learn from 'The Literary Digest' that Mr. W. J. Bryan, the Democratic candidate for the United States Presidency, has written a reply to an anonymous book, published a few months since by McClure, Phillips and Co., of New York, entitled 'Letters from a Chinese Official.' This book has been on our table awaiting a suitable opportunity for review. The 'Chinese Official' acknowledges the progressive character of Western civilisation, but thinks that it is largely futile because conducted on the wrong basis. The antiquity of Chinese institutions has guaranteed a stability for which he searches in vain among the nations of Europe, and he proceeds:—

'But not only is our civilisation stable; it also embodies, as we think, a moral order; while in yours we detect only an economic chaos. Whether your religion is better than ours, I do not at present dispute; but it is certain that it has less influence on your society. You profess Christianity, but your civilisation has never been Christian; whereas ours is Confucian through and through. But to say that it is Confucian is to say that it is moral; or at least that moral relations are those which it primarily contemplates. Whereas with you (so it seems to us) economic relations come first, and upon these you endeavour, afterward, to graft as much morality as they will admit.'

The absence of the moral system which ought to result from religion is the theme of the book; and the author is merciless. 'Among you,' he says, 'no one is contented, no one has leisure to live, so intent are all on increasing the means of living. To us of the East all this is the mark of a barbarous society. We measure the degree of civilisation not by accumulation of the means of living, but by the character and value of the life lived.' Confucianism, says the writer, is 'the exponent of the ideal of work' based on spiritual principles. 'By labour, incessant and devout, to raise earth to heaven, to realise the good that as yet exists only in idea—that is the end and purpose of human life; and in fulfilling it we achieve and maintain our unity each with every other, and all with the Divine.'

The author of this book is stated by the 'Literary Digest' to be Mr. G. Lowes Dickinson, but Mr. Bryan was not aware of this when he wrote his answer, entitled 'Letters to a Chinese Official.' Mr. Bryan, in his defence of Western civilisation, has practically to admit the charges made against it, for after defining civilisation as 'the harmonious development of the human race, physically, mentally, and morally, the full and well-rounded development of all in body, mind, and heart,' he has to confess that 'we have permitted the heritage of the whole family to be

monopolised by comparatively few; we have allowed capital to absorb more than its share of the products of human toil.' But he maintains that Western nations have a mission, and therefore Western civilisation has spread; and that 'the man without a mission—well, if he has no mission at all, he is not a man, he is simply an animal, content to eat and drink and die.' But 'the man with a mission is in earnest, he has a purpose and he accomplishes it.' Probably the 'Chinese Official' will retort that the mission should begin at home.

## 'A VEDANTIST'S FAITH.'

'Prabuddha Bharata,' for August, publishes an appreciation of its late Editor, Swami Swarupananda, who died on June 27th last at the early age of thirty-eight. He was a pupil of Swami Vivekananda, and a practical mystic, a believer in work as well as in meditation, recognising labour as a necessary factor in the uplifting of man. He took as his model the creed formulated by Vivekananda:—

'In Whom is the Universe, Who is in the Universe, Who is the Universe; in Whom is the Soul, Who is in the Soul, Who is the Soul of Man; knowing Him—and therefore the Universe as our Self, alone extinguishes all fear, brings an end to misery, and leads to Infinite Freedom. Wherever there has been expansion in love or progress in well-being of individuals or numbers, it has been through the perception, realisation, and the practicalisation of the Eternal Truth—the Oneness of all Beings. Dependence is misery, independence is happiness. The Advaita (non-dualism) is the only system which gives unto man complete possession of himself, takes away all dependence and its associated superstitions, thus making us brave to suffer, brave to do, and in the long run attain to Absolute Freedom.'

As 'Prabuddha Bharata' says, 'this is a prodigious conception, if one keeps in view from the beginning the threads of a most varied design which is yet intrinsically One.' The Swami caught the fire from his teacher, and went heart and soul into the enterprise of realising his vision; he bought a printing press, established his paper, trained teachers for the spread of Vedanta, and started a charitable dispensary for the relief of suffering around him.

## LETTERS TO THE EDITOR.

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

## Why 'Misfortunes' are Foretold in Dreams.

SIR,—In reply to 'T. S. C.'s' letter in 'LIGHT' of the 15th inst., I would say that dreams, although sometimes approximately fulfilled, seldom altogether coincide with realities foreshadowed in them, the reason being, I think, that they are not entirely the product of one mind. In the semi-conscious state of unsound sleep, the mind acts in an irresponsible manner, wandering from one subject to another, and making a whole of, perhaps, quite unconnected incidents, some of them, it may be, the unconsciously imparted thoughts of a spirit, or spirits, in attendance. We know that a mind must be quite unoccupied with thoughts of its own in order to receive unmixed the thoughts of another mind, and that, probably, seldom occurs.

The discarnate mind would naturally dwell with intensity of sympathy upon misfortunes which it regarded as imminent in the life of its incarnate friend, and that would account for the foreshadowing of 'unhappy events.'—Yours, &c.,

E. P.

## Appearances of Christ after the Crucifixion.

SIR,—As the accuracy of Mr. R. J. Lees' control in referring to the twelve separate occasions on which Christ appeared after the Crucifixion has been called in question, I should like to say that the control was quite correct. The twelve times were briefly: 1st, to two women; 2nd, to Mary; 3rd, to two disciples; 4th, to Peter; 5th, to the apostles in the evening of the same day; 6th, to five hundred disciples in one place; 7th, to His brother James; 8th, again, eight days after His resurrection, to the apostles; 9th, to seven disciples when fishing; 10th, His final appearance to the disciples at Galilee; 11th, after this He was seen by James; 12th, and again by all the apostles at Jerusalem.—Yours, &c.,

Elm-crescent, Kingston.

C. BROWN.

## 'Pitifulness.'

SIR,—A correspondent, 'H. Y.,' writing to me on the 11th inst., said: 'Having read in "LIGHT" of September 1st the article entitled "Pitifulness," and thinking it an exceedingly good one, I lent it to a friend to read, as he holds a very poor opinion of the paper, being, in fact, much prejudiced against Spiritualism; he was obliged, however, to acknowledge that the article was a good one, but he wanted to know what it had to do with Spiritualism, and as I was rather at a loss how to answer him, I thought perhaps you might kindly give me an idea how to put it.'

Perhaps my reply to 'H. Y.' may interest other readers of 'LIGHT.' If you think so, I shall be pleased if you will publish it in your columns.—Yours, &c.,  
W.

'DEAR SIR,—The article on "Pitifulness" in "LIGHT" of September 1st, seems to me to embody the spirit of the revelations and messages which we receive from the other side, and to be in accord with the principles of the spiritual philosophy. Our Spiritualism is based upon the evidences of spirit presence and identity; but it is more than those evidences—for they constitute the foundation only. In the larger sense Spiritualism is the science of Life, in all its manifestations, both here and hereafter. It follows, therefore, that when human survival of bodily death has been established, the significance of that fact and the influence of the revelations regarding the state of the departed, have to be considered. All the "teaching spirits" who return to us teach that pitifulness, righteousness, worth, and unfoldment of the spirit in love and goodness are not only good for this world, but are our passport to the more free, pure, and happy conditions of spirit life in both worlds—the here and the hereafter. For the past sixty years spirit visitants have taught consistently that it is "character, not creed, that counts in both worlds." Consequently the true Spiritualist is eclectic, and everything true, good, helpful, and beautiful is acceptable to him and becomes part of his Spiritualism. His outlook upon life is that of the lover, who finds graces, charms, sweetness, and beauty where others who are not "in love" with life and truth fail to see them. The Spiritualist can look below the surface and see "God in man"—in all men—and grow pitiful, and helpful, and optimistic because he knows that life lasts and that good comes uppermost eventually—for God (the Divine Spirit, the All-Father) is in all, working through all, to bring all into harmony with Himself. God is never defeated; the education may be delayed and the process may be slow and painful, but here or hereafter every wayward child of His will be gathered home in the unity of the spirit, and enter into intelligent and joyous realisation of its divine heritage and relationship. It is, therefore, our privilege (by pitifulness, patience, and helpfulness to man) to co-operate with God and do His will.'

## Premature Burial a Real, but Neglected, Danger.

SIR,—Some medical men are sceptical as to the occurrence of premature burial, because they have not personally met with a case. They ignore the fact that others in their profession have carefully investigated such tragedies from time to time, and become so convinced of their truth that they have written learned treatises on the subject in order, if possible, to arouse their fellow practitioners and countrymen to a sense of the reality of the peril, and the need for making absolutely sure that life has ceased to exist before signing a death certificate. A remarkable bibliography of works on this important question, which have been handed down from generation to generation, will be found in the second edition of 'Premature Burial and How it may be Prevented,' edited by Walter R. Hadwen, M.D., &c., and constitutes one of the most convincing proofs that many people have been, and are, consigned whilst living to the grave. Quite recently a valuable treatise, entitled 'La Mort Réelle et la Mort Apparente,' has been published and translated into several languages by the Rev. Dr. G. B. Geniesse, of Rome, with the object of stirring up the public to demand such reforms in the burial laws as shall put an end to a system which the erudite author considers to be perilous to life and a disgrace to modern civilisation. Even if the tragedy of burial alive were only a mere possibility, instead of an ever present danger, it ought to be made impossible. No one could engage in a more beneficent work than to prevent their fellow creatures from experiencing the nameless horrors of such a fate as living sepulture, yet there is no movement in the interests of humanity that receives such scant recognition and so inadequate support, and reform is, therefore, retarded and rendered doubly difficult to attain. A Bill is now in the hands of several influential members of Parliament for death verification before interment, with the establishment of waiting mortuaries as adopted at Frankfort, Munich, Weimar, Vienna, and other places. A small medical treatise on the

subject will be sent on receipt of a stamped, directed envelope. Thanking you for your kindness, in the interests of humanity.—Yours, &c.,

JAS. R. WILLIAMSON.

100, Chedington-road, Upper Edmonton,  
London, N.

## A Warning Five Hours before an Accident.

SIR,—On September 4th, before retiring, I sat, as is my custom, hoping to see clairvoyantly or to hear from the spirit world, and I saw my American Indian guide looking very seriously at me. I asked him if there was anything the matter, and he answered by showing me a blood red light about the size of a sixpenny rubber ball. This vision made me feel very uneasy, and I tried in vain to shake off the feeling of impending danger which came over me, and went to bed to see if that would ease me, but I rolled about the bed, tossing to and fro as though battling with the billows of danger, until I became exhausted and knew no more until my wife called me to get up. When she looked at the clock, however, she found that we were an hour and ten minutes behind the time when I should have gone to my work. As I awoke I saw a 'cage' accident at the coalpit where I am employed, and I related what I had seen to my wife and to a young lady who was staying at our house. I then took my little daughter, intending to go into the village close by, but had not gone many yards before a man shouted to me, saying that the cage, with sixteen men in it, had gone down the pit shaft with a crash. I took my daughter home at once, and went to see what had happened, and was glad to learn that, although all the men were seriously injured, there were no fatalities, but the cage was splattered with blood, which corresponded with the colour of the light I saw before I went to bed. My vision occurred five hours before the mishap, and I am inclined to think that my spirit friends must have kept me from going to my work that morning and thus saved me from what might have been a serious, if not a fatal, accident.—Yours, &c.,

INVESTIGATOR.

## 'Cui Bono?'

SIR,—As 'there are as many minds as men,' please accept the following as the mind of the writer upon the question, 'What Good is Spiritualism when Proved?' I think that the benefits are, or will be: First, a check upon the growing materialism of the age, proving to man that there is a future life when this physical life is over. This will come as a great blow to many scientists who are under the temptation to grip that elusive something, *Life*, and to consider themselves the summit of all intelligence, wisdom, and power. Second: When Spiritualism has thoroughly seized hold of the churches, it will compel the ministers of these churches, pecuniary circumstances permitting, to modify their present theological creed and teaching, forcing them to declare that 'every man must reap his own sowing either here or hereafter,' and that no one can bear the penalty of another's sins, while the sinner escapes that penalty. The second point shows the greatest good which Spiritualism can confer upon society. I hold that the present immoral state of Christian civilisation is due to the teaching of the churches, Greek, Roman, Anglican, and Dissent, that a man can escape the penalty due to his sins by simply verbally believing in the death of Jesus; that all the man's good works and best endeavours are filthy rags, and of no avail; and that the vilest sinner, who professes to repent, is as certain of eternal life as the most saint-like, square-dealing man.

When Spiritualism has thoroughly permeated the churches, then our young people will be taught that they must inevitably reap the results of their own thoughts, words, and deeds; that their future life depends on the way they spend their present life. Then will society consist of men who will strive to keep the Decalogue, follow the Sermon on the Mount, and be a credit to their Master—Jesus. At the present time the Decalogue and the precepts of Jesus are ignored, the people being practically taught their uselessness. The 'communion between the two worlds,' which Spiritualism opens, is of little value compared with that of the second point named above.—Yours, &c.,

JOSEPH CLAYTON.

## 'Automatic Writing in Latin.'

SIR,—May I be allowed to endorse Mr. Thurstan's translation of the Latin words under discussion, and to question whether either *parvo* can be used for *parum*, or the latter to qualify *bene*?—Yours, &c.,

E. D. G.

## 'A Bereaved Parent's Appeal.'

SIR,—In response to my letter, in 'LIGHT' of August 18th, headed 'A Bereaved Parent's Appeal,' Mrs. Fairclough Smith very kindly offered to give me a séance, and I am happy to say that when I visited her last week I received much comfort from the communications which were given to me through her. I should like also to thank the ladies and gentlemen who have kindly written to me in reply to my appeal.—Yours, &c.,

Lewisham.  
September 10th.

A. H.

## The Divining Rod.

SIR,—I gather from your remarks in 'LIGHT' of the 15th inst. that the power to use the divining rod successfully is supposed to reside in the person who carries it. But I have been told by a spirit friend that the water is found by spirits, to whose search the earth is no barrier, and who manipulate the rod at the proper moment. Presumably the diviners are suitable mediums for the purpose, though usually unconscious of this fact.—Yours, &c.,

E. H. CORNEY.

89, Copleston-road, Peckham, S.E.

## Good Hypnotist Wanted.

SIR,—I shall esteem it a favour if you or any of your readers would give me the address of a good hypnotist and also the usual fees charged. I have a friend suffering from a certain failing, and he is most anxious to be cured, and this I know can be done, the great question being to know to whom to go and the amount to be paid, my friend being a very poor man.—Yours, &c.,

FREDERICK CHARLESWORTH.

Smyrna Cottage,  
St. Albans, Herts.

## SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. R. Abbott delivered an interesting address on 'Usefulness.' On Sunday next address by Mr. J. Conolly. On October 7th, 8th and 10th special anniversary services. Public tea on the 8th, at 6 p.m.—D. G. M.

ST. LEONARD'S-ON-SEA.—109, LONDON-ROAD.—On Sunday evening last Miss Chapin gave an interesting description of spiritual work in Germany, and the deep spirituality that pervaded all the meetings she attended in that country. Subject on Sunday next, 'God's Purpose in Adversity.'—W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Conolly gave a fine address on 'Universal Life,' which was attentively listened to by a large audience. The after-circle was well attended. On Sunday next, at 11.15 a.m., public circle. Speaker at 7 p.m., Mr. A. Card. Thursday, at 8.15 p.m., psychometry. Silver collection.—H. Y.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mrs. Imison gave excellent clairvoyant descriptions, and in the evening Mr. Imison read a good trance address which had been given through her previously. On Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington. Meeting for healing on Friday, at 8 p.m.—A. C.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mr. Love took charge of the morning circle. In the evening Mr. Ball presided, and Mr. T. B. Frost gave a splendid address on 'Environment,' and several clairvoyant descriptions. A successful after-circle was held. Sunday next, at 11 a.m. and 7 p.m., Mrs. A. Webb, address and clairvoyant descriptions. Sunday, October 7th, Mr. John Checketts.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King lectured on the 'Occult Significance of Gems,' and replied to questions from the audience. Madame Cope kindly sang a solo. On Sunday next, at 7 p.m., Mrs. Roberts, of Leicester, will give an address and clairvoyant descriptions; she will also give clairvoyant descriptions each Wednesday, at 8 p.m., at 50, Avenue-road.—N. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters gave some excellent clairvoyant descriptions of twenty spirit friends, seventeen being recognised. Some of the descriptions were splendid tests, and greatly pleased the recipients. Mr. F. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mrs. M. H. Wallis will give inspirational replies to questions from the audience.—A. J. W.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Westley Adams' trance address on 'Harvest Home' was much enjoyed, and a good after-meeting was held. On Sunday next Mrs. Fairclough Smith will give a trance address and clairvoyant descriptions. Early attendance desirable.—J. P.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Phillips gave a short address and Mr. Pearson clairvoyant descriptions. Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Hewitt. Thursday, at 8 p.m., investigators' circle.—A. G.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference will be held at the Manor Park and East Ham Society's Rooms on Sunday, October 7th, at 3 p.m.; speakers, Mr. J. Adams and others; and at 7 p.m., Mr. J. Adams and Mr. P. Smythe.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. A. McLellan gave a fine address on 'The Development of Mediumship' to a crowded audience, and on the 20th inst. Mrs. Podmore gave excellent psychometrical delineations. On Sunday next, at 11 a.m., circle; at 7 p.m., Mr. R. Brailey. Thursday, October 4th, at 8 p.m., Mrs. Gore, psychometry.—E. A.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday last, at the morning circle, a little Indian girl control gave descriptions of spirits, which were recognised, and another control spoke on 'Scatter Seeds of Kindness.' In the evening, Mr. John Adams gave an interesting and enjoyable address on 'The Psychic Experiences of Jesus.' Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. George Tayler Gwinn, on 'Christ and Redemption.' Public week-day meeting, October 5th, at 8.15 p.m.—P. S.

OXFORD CIRCUS.—22, PRINCE'S-STREET.—On Sunday last the Harvest Thanksgiving Service was an unqualified success, the amount of gifts far exceeding the expectations of the committee. The hall was filled to overflowing, and the service was thoroughly enjoyed. The controls of Mrs. Fairclough Smith spoke with great power and feeling. Mr. Patterson Parker played with his usual wonderful expression and feeling, and the organ solo was much enjoyed. Sunday next, Miss McCreadie, clairvoyant descriptions (see advertisement).—B.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. E. Frankish gave a fine address and was well received.—S. H. W.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last Mr. Fletcher delivered an enjoyable address on 'Folklore' at a well-attended meeting.—J. M.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mrs. Webster gave some excellent psychometrical delineations, all of which were recognised.—W. H. S.

PORTSMOUTH.—LESSER VICTORIA HALL.—On the 19th inst. Mr. Wiffin spoke on 'Man, Heal Thyself,' and Miss Witts gave clairvoyant descriptions. On Sunday last trance addresses were given by Mr. Waterfield.—L.

WISBECH PUBLIC HALL.—On Sunday last, morning and evening, Mr. Symond gave interesting addresses on 'The Wheel of Time' and 'Where Shall We Find Rest?' followed by clairvoyant descriptions.—H. S.

LINCOLN.—UPPER ROOM ARCADE.—On Sunday last, afternoon and evening, Mrs. Twelvetees gave excellent addresses on 'Spiritualism' and 'Jesus and Peter,' followed by recognised clairvoyant descriptions.—H.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last that excellent trance speaker, Mr. J. J. Morse, delivered addresses of a stirring character, and quite on a par with his previous inspiring utterances.—R. R. G.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. H. G. Swift delivered an interesting address on 'The Mysteries of Dreams and Dreaming.' In the evening Mrs. Podmore gave an address on 'The Need of the Age,' and conducted an after-circle.—N. T.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last, at the morning circle, good counsel was given to many inquirers. In the evening Mr. W. E. Long's trance address on 'Communion' proved most beneficial and was very much appreciated.—E. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. F. Roberts gave the infant son of Mr. and Mrs. B. Greenman the spirit name 'Steadfast.' Mrs. Roberts also spoke on 'Sowing and Reaping' and gave clairvoyant descriptions. Miss Greenman sang two solos and Miss Morris presided.—W. R. S.

NORTHAMPTON.—ST. MICHAEL'S-ROAD.—On Sunday last, afternoon and evening, the Harvest Festival, conducted by Mr. Cannock, was highly successful and enjoyable. On Monday, a tea, kindly provided by Mrs. Roch, our president's wife, was partaken of by over sixty friends. The audiences were enthusiastic. The society is in a sound financial position.