

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,509.—VOL. XXIX. [Registered as] SATURDAY, DECEMBER 11, 1909. [a Newspaper.] PRICE TWOPENCE. Per Post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

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Séance for Clairvoyance, Psychometry, and Spirit Drawings
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THURSDAY, December 16th, at 4 p.m.—
For Members and Associates only. Free.
Psychical Self-Culture Class. Conducted by MR. GEORGE SPRIGGS.
No Admission after 4.10 p.m.

THURSDAY, December 16th, at 7.30 p.m.—
Admission, 1s. Members and Associates Free, by Ticket.
Address at Suffolk-street ... MR. E. WAKE COOK.

FRIDAY, December 17th, at 3 p.m.—
Admission 1s.; Members and Associates, Free.
Talks with a Spirit Control ... MRS. M. H. WALLIS.

MONDAY, WEDNESDAY, and FRIDAY, at 11 a.m.,
Spiritual Healing ... MR. A. REX.

For further particulars see p. 590.

SPECIAL NOTICE.

All subscriptions of new Members and Associates joining the London Spiritualist Alliance now, will be taken to include the remainder of the present year and the whole of 1910.

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THE SURVIVAL OF MAN
A STUDY IN UNRECOGNISED HUMAN FACULTY

BY
SIR OLIVER LODGE, F.R.S.

IN this book Sir Oliver Lodge gives an account of many of his investigations into matters connected with supernormal psychology during the last quarter of a century; with an abridgment of contemporary records. Apparitions are discussed in the light of our knowledge of telepathy, and attention is paid to some of the most recent results of the Society for Psychical Research, especially those in which the author has himself been engaged. The section of the book which treats of automatic writing, trance speech, and other instances of clairvoyant lucidity is probably the most important, for here is to be found some of the scientific evidence for survival, posthumous activity and continued personal existence.

SOME OF THE CONTENTS:

Aims and Objects of Psychical Research—Experimental Telepathy or Thought-Transference—Spontaneous Telepathy and Clairvoyance—Automatism and Lucidity—Automatic Writing and Trance Speech—Personal Identity—Professor William James's Early Testimony—The Author's First Report on Mrs. Piper—Extracts and Discussion of Piper Sittings—Recent Piper Sittings—The Myers and Hodgson Controls in Recent Piper Sittings—Summary of other Experiences and Comments—In Memory of Myers.

For Sir Oliver Lodge's new book we cannot be sufficiently grateful. As a book for the day, and for the man of to-day, it is, in some respects better than Mr. Myers' great work. It is shorter: it is livelier: it goes over ground more suited to the habits and the pace of the average man. No better service could be done in our direction than to make it known and to push it in every possible way. Let every Spiritualist who can afford it buy from one to fifty copies and use them as Christmas presents or gift books for the New Year. It is a handsomely printed and handsomely bound volume of three hundred and sixty-seven pages, and costs 7s. 10d. net post free. The book covers a great deal of ground and in an entirely workmanlike and attractive way.—'LIGHT,' Nov. 20th.

The latest publication of Sir Oliver Lodge is the bold and unfrightened announcement of a very eminent man of science that evidence exists for a belief in the immortality of the soul. We can feel an honest admiration for his patient industry, and can offer him our congratulations on his courage of his confession.—DAILY CHRONICLE, November 26th.

It sums up the existing evidence of man's survival after death.—DAILY MAIL.

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110, ST. MARTIN'S LANE, W.C.

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Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the income or property of the Society.

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H. BIDEN STEELE,
F. W. THURSTAN, M.A.
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MRS. E. M. WALTER.

This Alliance has been formed for the purpose of uniting together persons interested in the study of Psychical or Spiritualistic Phenomena, which throw fresh light upon the nature of man, and reveal him as surviving the change of death. It also provides opportunities of investigation, and affords information by means of papers and discussions.

Social Gatherings are also held from time to time, of which due notice is given. Two tickets are sent to Members, and one to Associates, for all meetings.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in 'LIGHT,' and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of over two thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance, whether in town or country, to whom books can be forwarded on payment of the cost of carriage. Members are entitled to three books at a time, Associates one. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

* * Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due on January 1st in each year.

Notices of all meetings will appear regularly in 'LIGHT.'

E. W. WALLIS, *Secretary.*
HENRY WITTHALL, *Hon. Treasurer.*

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 1910.

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OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

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NOTES BY THE WAY.

We welcome another volume of Archdeacon Wilberforce's searching sermons, 'The Power that worketh in us' (London: Elliot Stock). There are twelve short discourses on such subjects as 'Repentance,' 'The laying on of hands,' 'From what centre do we think?' 'The Blessed Sacrament,' 'The earthquake in Sicily,' 'The departure of loved ones.' There is always 'sweet reasonableness' in Dr. Wilberforce's sermons, but they require the spiritual atmosphere of the believing Church. The volume contains an almost full-length portrait—an excellent one.

We have said several times lately that the full development of the doctrine of reincarnation has peril in it: and now here comes, from Japan, an excuse for murder based upon it. 'In my previous existence,' said the murderess, 'I was a beautiful geisha'; and then followed a romantic story about a 'feudal lord' and a 'gallant knight,' and a marriage in her present life with her errand boy in her past life; and so she murdered him when she found it out: and it is precisely in this supposed finding out particulars of one's past life or lives that all sorts of perils lie.

An extremely able Paper in 'The Open Court,' on 'Astrology and Magic,' by Franz Cumont, translated from the French, may be used to throw light upon the Bible condemnations of 'necromancy,' &c. As we have often pointed out, the root of the matter is found in the distinction between good and bad intercourse with the spirit people; and it is the latter that is condemned.

Egypt, Chaldea and Persia nurtured the sorcery that might truly be called demoniacal. The priests of Mazdaism, whose home was Persia, knew all about 'Black magic,' whose evil influence undoubtedly found its way into Palestine. It was this that the priests and prophets of Jehovah fought and denounced. This wicked necromancy, says the writer of this Study, 'became a reversed religion: its nocturnal rites were the dreadful liturgy of the infernal powers.' 'The particular importance attributed to magic by the Mazdians is a necessary consequence of their dualist system':—

Ormuzd, residing in the heavens of light, is opposed by his irreconcilable adversary, Ahriman, ruler of the underworld. The one stands for light, truth and goodness, the other for darkness, falsehood and perversity. The one commands the kind spirits which protect the pious believer, the other is master over demons whose malice causes all the evils that afflict humanity. These opposite principles fight for the domination of the earth, and each creates favourable or noxious animals and plants. Everything on earth is either heavenly or infernal. Ahriman and his demons, who surround man to tempt or hurt him, are evil gods and entirely different from those of which Ormuzd's host consists. The

magician sacrifices to them, either to avert evils they threaten, or to direct their ire against enemies of true belief, and the impure spirits rejoice in bloody immolations and delight in the fumes of flesh burning on the altar.

In those last words we get perilously near one phase of Jehovah-worship, but the difficult problem is capable of solution. It is sufficient, for the moment, to point out the real significance of the Bible denunciations of certain grades of necromancy which stood out in sharp contrast to pure spirit-communion. That is perfectly obvious, but it appears to be necessary to point it out to a certain class of indiscriminating Bible readers.

'The Riddle of Personality,' by H. Addington Bruce (London: Grant Richards) is a clever enough hash of well-known discussions concerning 'the subliminal self,' in which Mr. Bruce finds the solution of his 'Riddle.' His book is an attempt to set forth 'the case for telepathy as against Spiritism,' and this he pushes with all the eagerness of a champion advocate. 'Let us not lose heart too soon,' he exclaims when he is cornered: and then he proceeds to Podmoreise as a disciple of that eminent man of whom he says, 'The great work, in fact the one work which it is absolutely necessary for the student to procure, is Frank Podmore's "Modern Spiritualism."' That sufficiently places Mr. Bruce.

He is never at a loss. Referring to the well-known experiences of Lords Dunraven and Crawford and Sir William Crookes, with Home, he does not 'lose heart,' but brushes everything away with the impudent remark, 'They were misled into believing that they had seen things which actually they had not seen at all.'

He works telepathy to skin and bone. It is 'unescapable,' he says, for it is always open to a Podmorean to say that the supposed spirit communication is a stray emanation from somebody's 'subliminal self.' Even if you write something and enclose it in a sealed packet as a post-mortem test, 'who can prove that, during the writer's lifetime, his subliminal self did not transmit the message telepathically [without his knowledge!] to other subliminal selves?' Let anyone think what that means, and realise what tiresome and trifling nonsense it is.

But it is a comfort to know that, in spite of all, 'logic unites with faith to buttress the conviction that there must be a life beyond.' Why not admit that we can, and do, add 'knowledge' to our faith? With the evidence now before the world it would be more logical than it is to spin cobwebby theories about that unknown quantity, the subliminal falsifier.

'The International: A Review of the World's Progress,' edited by Dr. Rodolphe Broda (London: T. Fisher Unwin) deserves serious attention. The latest number to hand contains Papers on Unemployment, Turkey's Future, The causes of Germany's Hegemony, How India is being remade (a highly illuminating Chapter of History by Saint Nihal Singh), The 'Monist' movement in Germany, and other timely subjects. Notes on Recent Changes in the Emigration Policy of Japan are also very informing.

There is abundant scope for a well-informed Monthly of this kind, keeping steadily to information and avoiding theorising.

The Paper on 'The "Monist" movement in Germany' is by Dr. J. Unold, of Munich, and is a pretty hard account of the apparent triumph of Monism, which is presented as a definite check to the ecclesiastical dualism which distinguished and distinguishes between God and Man, Nature and Spirit, Body and Soul, a Life here and a Life hereafter.

Dr. Unold says that the monistic method of thought is 'a mighty tidal movement, created by the powerful advance of the knowledge of Nature and particularly of the doctrine of Evolution.' We agree, but the end is not yet. There will have to be a marriage between Religion and Science, or, rather, between Dualism and Monism: and these two will be one, so we shall get an enlarged and glorified Monism after all. And Spiritualism and Materialism will be married on the same day.

Messrs. Watts and Co., London, have just published an important work by Joseph McCabe on 'The Martyrdom of Ferrer. A true account of his Life and Work.' Mr. McCabe writes of what he knows. He has been a priest and a monk: and he puts the priesthood and the monkery of Spain on a particularly prominent gibbet.

It is a thrilling story,—painful but necessary,—like the pulling aside of a thick curtain, and revealing some unexpected scenes. It almost amounts to a great chapter in the history of modern Europe; and is published at the nominal price of sixpence.

MISS BANGS VINDICATES HERSELF.

Some months ago, as mentioned on page 405 of 'LIGHT,' Miss May Bangs, the medium for direct writing and 'precipitated pictures,' was charged with violating a Chicago city ordinance by making a profession of mediumship, and according to newspaper reports, she denied that she was a Spiritualist, or that her pictures were produced by supernormal means. This reported recantation naturally caused great surprise among Spiritualists, and was generally discredited. The Bangs Sisters have now issued what they describe as their 'Manifesto to the World,' asserting that Miss May Bangs made no such statements as were reported. The trial arose out of a visit by a detective, to whom Miss Bangs refused to give a sitting for phenomena, nor would she accept any money from him. At that interview nothing was said about spirits or Spiritualism, and therefore Miss Bangs was justified in denying that she had 'claimed to be a Spiritualist to the complainant,' or that she had 'seen spirits' for him.

The version of the affair given in this pamphlet is corroborated by letters received from Miss Bangs' own lawyer and from the prosecuting attorney. The question being one of 'obtaining money by fraudulent devices' and 'practising fraud or deception at a Spiritualistic meeting,' Miss Bangs is held by her lawyer to have rightly stated that she was 'not a Spiritualist in the sense in which the prosecution used the term,' *i.e.*, as denoting false pretences and fraudulent practices. An appeal on the question as to whether Spiritualism necessarily involves false pretences was refused.

More important still is the testimony of the prosecuting attorney, who says:—

The judge interpreted the ordinance to be prohibitive of the practice of any mediumship or psychic power. No fraud was charged in the complaint, and no evidence was introduced showing the practice of fraud, unless the mere practice of mediumship in general is construed to be a fraud. I remember distinctly asking you the questions if your pictures were made by any photographic, solar, sun's rays, or enlarging process, and you entered a distinct denial to each of them. There can be no mistake that you positively and em-

phatically denied that they were made by any solar, sun's rays, or enlarging process.

In America, as in England, the tendency of legal enactments, and of their interpretation by judicial ruling, is to make the profession of mediumship or psychic power equivalent to a false pretence, and all practices based on these powers are deemed to be fraudulent. When Spiritualist meetings are assumed to be held for the carrying on of practices alleged to be fraudulent, it becomes highly dangerous for anyone to confess in open court that he is a Spiritualist, because of this prevailing prejudice, and probably the only suitable reply to a question on this point would be: 'I am not a Spiritualist in any sense that imputes fraud or false pretences.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, DECEMBER 16TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. WAKE COOK,

ON

'THE PURPOSE OF EXISTENCE.'

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

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

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings:—

1910.

- Jan. 6.—REV. T. RHONDDA WILLIAMS, on 'Towards Unity.'
 - Jan. 20.—Social Meeting at 110, St. Martin's Lane (at 3 p.m.).
 - Jan. 27.—MRS. C. DESPARD, on 'The New Womanhood.'
 - Feb. 10.—MR. J. W. BOULDING, on 'The Ordination of "Doctor Sceptic," or the Value of Critical Examination in Matters of Belief.'
 - Feb. 24.—MR. ANGUS MCARTHUR, on 'The Psychic Element in the Greek Testament.'
- [This Lecture neither assumes nor involves any knowledge of Greek on the part of the audience. The Lecturer, however, believes that by using the original text he can throw a clearer light upon the psychic problems of the New Testament.]
- Mar. 17.—LADY MOSLEY, on 'Spiritual Healing.'
 - Mar. 31.—MR. GEORGE P. YOUNG (President of the Glasgow Association of Spiritualists), on 'The Trend of Modern Science towards Spiritualism.'
 - Apr. 14.—MR. EBENEZER HOWARD (Garden City Pioneer), on 'Spiritual Influences toward Social Progress.'
 - Apr. 28.—REV. JOHN PAGE HOPPS, on 'The Ministry of Angels.'
 - May 12.—MR. EDMUND E. FOURNIER D'ALBE, B.Sc. (provisionally).

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.,
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, December 14th, Mr. Ronald Brailey will give clairvoyant descriptions, illustrated with drawings, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them 2s. each.

MEDIUMISTIC DEVELOPMENT.—On *Thursday next*, December 16th, at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, December 17th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and in-

quirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

MEMBERS have the privilege of introducing *one* friend to the *Friday* meeting without payment.

A JOURNALIST WITNESSES MATERIALISATIONS.

A report in the 'Morpeth Herald,' of November 27th; states that the Newcastle Psychical Research Society recently held some séances with Mr. T. Potts, the minor materialisation medium, already mentioned in 'LIGHT' (see pp. 27, 71). The writer in the 'Morpeth Herald' states that he has known Mr. Potts, who is about fifty years of age, for thirty years, and says that he is 'a man of exemplary life, quiet to taciturnity, and one who is utterly incapable of fraud or deceit.' Having been invited to attend some séances at New Delaval, where Mr. Potts lives, so that, as 'an impartial and fair-minded journalist,' he might faithfully describe what occurred, he did so, but on his first visit the sitting was a failure. This, however, did not lead him to 'discount the genuineness of the séances, rather the reverse,' for, he says, 'had it been trickery we would probably not have left without some demonstration or other.' He continues:—

On the second occasion things were different, for we had 'spirit forms,' aye! a dozen of them, of what were ostensibly men, women, maidens, and children, moving about within the space of a few feet of where we sat.

The house where the séance was held was that of Mr. Robert Watson, who with his friend, Mr. James Etheridge, has for years been associated with Mr. Potts, and whatever may be thought of their ideas in regard to Spiritualism, no one who knows them would question for a moment their veracity or integrity.

The sitting was held in an upstairs room, a pair of heavy dark curtains, about four feet each in width and meeting in the centre, being hung from the ceiling in one corner. Two gentlemen and the reporter made a careful inspection of the room and the cabinet, and then subjected the medium to a 'diligent' search 'in order to make the investigation as thorough as possible.' Other sitters then entered the room, and although the gas was lowered the room was 'not so dark but that one could see the faces of all present and detect the movement of anyone: it was such a light as does not prevent you seeing the time by your watch.' Mr. Potts entered the cabinet, and ere long his 'abnormal heavy breathing' indicated that he was in the trance state.

While a hymn was being sung a little girl appeared, seemingly about five or six years of age. The reporter says:—

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For a minute or two the form stands before us, then slowly stalks forward and pats on the head a person with whom he had been friendly in life, and then with stately

motion he moves towards the cabinet, enters, and is gone. There is no motion of the curtains, I notice, although it is impossible to insert a substance the size of a hand without causing a movement of the curtain. I remarked to the old lady that the figure had not deigned to notice her. She replied that that was nothing, and added that in such sittings it often came forward to her and took her by the hand.

The little girl again appeared, accepted a flower from one of the sitters, disappeared with it behind the curtains into the cabinet (wherein the medium could be heard breathing heavily), then reappeared at the other side, and, going boldly out, handed the flower to a lady and again withdrew into the cabinet.

The company now sang a lively hymn—most of the others were of the solemn category—when suddenly from the centre of the curtains a dark face appears, surrounded by a turban-like white headdress. The head is turned rapidly from side to side, and slowly the entire form becomes visible, although again I notice there is not the slightest movement of the curtains. The form is tall and lithe, the head swings to and fro in a jerky fashion to the rhythm of the hymn, and the arms, which are visible to the elbow, wave about until the hymn ends, and he makes his exit as brusquely as he entered.

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At the close, after the materialisations, when Mr. Potts had regained his normal condition, he was placed on a chair in the midst of the sitters and, in the dim gaslight, the reporter took hold of one of his hands, the other being similarly held by one of the sitters; replies to questions were then given by raps on the head of the medium. They were sharp, percussive sounds, which could be heard all over the room, and the replies thus given appeared satisfactory to the querists.

MAGNETISM versus SUGGESTION.

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In general, it may be stated that the existence of animal magnetism in our day has been proven by the following facts: The physiological changes in the body of the recipient. The phenomena of light connected therewith, as when sensitive persons see the odic light in a dark room. Different phenomena of motion produced by the odic emanation, as, for instance, deflection of the magnetic needle, &c. Chemical changes on the surface of the photographic plate.

There are, however, still those who deny the existence of animal magnetism. Medical men continually assert that the supposed effects of magnetism are the results merely of suggestion—not through the imparting of a foreign vital force, but through suggestion or auto-suggestion; but if this were so, the suggestion given to the patient would be *nothing* but an imagination of the brain, and would be powerless to effect a cure unless the brain of the recipient had sufficient energy to direct the vital force to the suffering part of the body.

In applying the method of Mesmer the vital energy of magnetism is transferred to another organism; in treatment by suggestion the patient's own vital energy is put in motion and directed to the affected parts. But he who maintains that the mere imagination of the brain can cure without a transference of energy between the brain and the affected parts, asserts that an effect may exist without a cause. It appears that magnetism cannot be attributed merely to suggestion, but is a separate force, and, moreover, the power of suggestion is really new and further evidence of the existence of magnetism.

There is abundant scope for a well-informed Monthly of this kind, keeping steadily to information and avoiding theorising.

The Paper on 'The "Monist" movement in Germany' is by Dr. J. Unold, of Munich, and is a pretty hard account of the apparent triumph of Monism, which is presented as a definite check to the ecclesiastical dualism which distinguished and distinguishes between God and Man, Nature and Spirit, Body and Soul, a Life here and a Life hereafter.

Dr. Unold says that the monistic method of thought is 'a mighty tidal movement, created by the powerful advance of the knowledge of Nature and particularly of the doctrine of Evolution.' We agree, but the end is not yet. There will have to be a marriage between Religion and Science, or, rather, between Dualism and Monism: and these two will be one, so we shall get an enlarged and glorified Monism after all. And Spiritualism and Materialism will be married on the same day.

Messrs. Watts and Co., London, have just published an important work by Joseph McCabe on 'The Martyrdom of Ferrer. A true account of his Life and Work.' Mr. McCabe writes of what he knows. He has been a priest and a monk: and he puts the priesthood and the monkery of Spain on a particularly prominent gibbet.

It is a thrilling story,—painful but necessary,—like the pulling aside of a thick curtain, and revealing some unexpected scenes. It almost amounts to a great chapter in the history of modern Europe; and is published at the nominal price of sixpence.

MISS BANGS VINDICATES HERSELF.

Some months ago, as mentioned on page 405 of 'LIGHT,' Miss May Bangs, the medium for direct writing and 'precipitated pictures,' was charged with violating a Chicago city ordinance by making a profession of mediumship, and according to newspaper reports, she denied that she was a Spiritualist, or that her pictures were produced by supernormal means. This reported recantation naturally caused great surprise among Spiritualists, and was generally discredited. The Bangs Sisters have now issued what they describe as their 'Manifesto to the World,' asserting that Miss May Bangs made no such statements as were reported. The trial arose out of a visit by a detective, to whom Miss Bangs refused to give a sitting for phenomena, nor would she accept any money from him. At that interview nothing was said about spirits or Spiritualism, and therefore Miss Bangs was justified in denying that she had 'claimed to be a Spiritualist to the complainant,' or that she had 'seen spirits' for him.

The version of the affair given in this pamphlet is corroborated by letters received from Miss Bangs' own lawyer and from the prosecuting attorney. The question being one of 'obtaining money by fraudulent devices' and 'practising fraud or deception at a Spiritualistic meeting,' Miss Bangs is held by her lawyer to have rightly stated that she was 'not a Spiritualist in the sense in which the prosecution used the term,' i.e., as denoting false pretences and fraudulent practices. An appeal on the question as to whether Spiritualism necessarily involves false pretences was refused.

More important still is the testimony of the prosecuting attorney, who says:—

The judge interpreted the ordinance to be prohibitive of the practice of any mediumship or psychic power. No fraud was charged in the complaint, and no evidence was introduced showing the practice of fraud, unless the mere practice of mediumship in general is construed to be a fraud. I remember distinctly asking you the questions if your pictures were made by any photographic, solar, sun's rays, or enlarging process, and you entered a distinct denial to each of them. There can be no mistake that you positively and em-

phatically denied that they were made by any solar, sun's rays, or enlarging process.

In America, as in England, the tendency of legal enactments, and of their interpretation by judicial ruling, is to make the profession of mediumship or psychic power equivalent to a false pretence, and all practices based on these powers are deemed to be fraudulent. When Spiritualist meetings are assumed to be held for the carrying on of practices alleged to be fraudulent, it becomes highly dangerous for anyone to confess in open court that he is a Spiritualist, because of this prevailing prejudice, and probably the only suitable reply to a question on this point would be: 'I am not a Spiritualist in any sense that imputes fraud or false pretences.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, DECEMBER 16TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. WAKE COOK,

ON

'THE PURPOSE OF EXISTENCE.'

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

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

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings:—

1910.

- Jan. 6.—REV. T. RHONDDA WILLIAMS, on 'Towards Unity.'
 Jan. 20.—Social Meeting at 110, St. Martin's Lane (at 3 p.m.).
 Jan. 27.—MRS. C. DESPARD, on 'The New Womanhood.'
 Feb. 10.—MR. J. W. BOULDING, on 'The Ordination of "Doctor Sceptic," or the Value of Critical Examination in Matters of Belief.'
 Feb. 24.—MR. ANGUS MCARTHUR, on 'The Psychic Element in the Greek Testament.'
 [This Lecture neither assumes nor involves any knowledge of Greek on the part of the audience. The Lecturer, however, believes that by using the original text he can throw a clearer light upon the psychic problems of the New Testament.]
 Mar. 17.—LADY MOSLEY, on 'Spiritual Healing.'
 Mar. 31.—MR. GEORGE P. YOUNG (President of the Glasgow Association of Spiritualists), on 'The Trend of Modern Science towards Spiritualism.'
 Apr. 14.—MR. EBENEZER HOWARD (Garden City Pioneer), on 'Spiritual Influences toward Social Progress.'
 Apr. 28.—REV. JOHN PAGE HOPPS, on 'The Ministry of Angels.'
 May 12.—MR. EDMUND E. FOURNIER D'ALBE, B.Sc. (provisionally).

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.,
 FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, December 14th, Mr. Ronald Brailey will give clairvoyant descriptions, illustrated with drawings, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them 2s. each.

MEDIUMISTIC DEVELOPMENT.—On Thursday next, December 16th, at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On Friday next, December 17th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and in-

quirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

MEMBERS have the privilege of introducing *one* friend to the *Friday* meeting without payment.

A JOURNALIST WITNESSES MATERIALISATIONS.

A report in the 'Morpeth Herald,' of November 27th, states that the Newcastle Psychical Research Society recently held some séances with Mr. T. Potts, the miner materialisation medium, already mentioned in 'LIGHT' (see pp. 27, 71). The writer in the 'Morpeth Herald' states that he has known Mr. Potts, who is about fifty years of age, for thirty years, and says that he is 'a man of exemplary life, quiet to taciturnity, and one who is utterly incapable of fraud or deceit.' Having been invited to attend some séances at New Delaval, where Mr. Potts lives, so that, as 'an impartial and fair-minded journalist,' he might faithfully describe what occurred, he did so, but on his first visit the sitting was a failure. This, however, did not lead him to 'discount the genuineness of the séances, rather the reverse,' for, he says, 'had it been trickery we would probably not have left without some demonstration or other.' He continues:—

On the second occasion things were different, for we had 'spirit forms,' aye! a dozen of them, of what were ostensibly men, women, maidens, and children, moving about within the space of a few feet of where we sat.

The house where the séance was held was that of Mr. Robert Watson, who with his friend, Mr. James Etheridge, has for years been associated with Mr. Potts, and whatever may be thought of their ideas in regard to Spiritualism, no one who knows them would question for a moment their veracity or integrity.

The sitting was held in an upstairs room, a pair of heavy dark curtains, about four feet each in width and meeting in the centre, being hung from the ceiling in one corner. Two gentlemen and the reporter made a careful inspection of the room and the cabinet, and then subjected the medium to a 'diligent' search 'in order to make the investigation as thorough as possible.' Other sitters then entered the room, and although the gas was lowered the room was 'not so dark but that one could see the faces of all present and detect the movement of anyone: it was such a light as does not prevent you seeing the time by your watch.' Mr. Potts entered the cabinet, and ere long his 'abnormal heavy breathing' indicated that he was in the trance state.

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INITIATION AND ITS RESULTS.

(Continued from page 585.)

Dr. Steiner calls attention to eight functions of the soul which we usually exercise in a careless and perfunctory manner, but which we should learn to direct and govern. The first instruction concerns the way in which we should receive ideas. Those who allow themselves to be impressed without deliberation by anything they chance to hear or see, and are destitute of convictions of their own, become almost entirely subject to the ready-made opinions of those with whom they are brought in contact. For the student on the path of initiation no such habit is permissible; he must reflect on everything before he makes it a portion of his mental assets. A second direction deals with control of resolutions:—

One should only make resolutions after a well-founded, full consideration of even the most insignificant points; all thoughtless deeds, all meaningless actions, should be put far away from the soul. For everything one must have well-considered grounds, and one ought never to do a thing for which there is no real need.

Were that sage counsel widely heeded we should indeed be saved from an immense amount of what we often call 'busy idleness,' and the economy of energy would enable us to do much beautiful and really useful work, now neglected on the plea that we have neither time nor strength for it, and our dull, worried existence would soon grow fair and luminous. A third counsel concerns Speech:—

The occult student should only utter what is sensible and purposeful; all talking for sake of talking draws away from his path. He must avoid the usual method of conversation, in which all manner of things, unselected and heterogeneous, are spoken of together. In accomplishing this, however, he must not preclude himself from intercourse with his fellows. Precisely in such intercourse ought his conversation to grow in significance. He answers everybody, but does so thoughtfully and after careful consideration of the question. He never speaks without grounds for what he says; he seeks to use neither too many words nor too few.

The fourth direction to the student is that he must adapt his behaviour to his environment in such a way as to cause no unnecessary antagonism, and that his deeds may combine harmoniously with those of others in the same position as himself; but in all respects where he is his own master he must carefully consider the effects of his modes of action.

The fifth counsel pertains to the management of one's entire life:—

The occult student endeavours to live in conformity with both Nature and Spirit. Never over-hasty, he is also never idle. Indolence and superfluous activity lie equally far from him. He looks upon life as a means for work, and he lives accordingly. He arranges habits and fosters health so that a harmonious life is the outcome.

The sixth direction concerns Human Endeavour. The student is here counselled to attempt nothing beyond his present powers, but to omit nothing that seems within their province. There must, however, be some high ideal; he should not regard himself as a wheel in the vast machinery of mankind, but endeavour to look beyond the trivial and daily, and to fulfil his obligations more perfectly. When attaining to the seventh state the special effort is to learn from life in all ways as much as possible. Nothing at this stage passes before the student without affording him valuable experience. By watching himself and others he learns to profit by past blunders, to make wise decisions and to act usefully in the light of experience already gained by himself and others. When the eighth stage is reached the student must frequently look inward so as to take counsel with himself, 'build up and test the foundations of his life, run over his store of knowledge, ponder upon his duties, and consider the contents and aim of life.

By means of the exercises, given in 'The Way of Initiation,' genuine progress on the upward path can surely be greatly aided. Throughout the two books there runs a continuous thread of advice that we should attend diligently to every duty of our actual state in life, never allowing ourselves to

neglect any obligation on the dangerous plea that by so doing we might hasten our spiritual growth:—

He who speaks or thinks anything untrue kills something in the bud of the sixteen-petaled lotus. Truthfulness, Uprightness and Honesty are in this connection formative: Falsehood, Simulation and Dishonesty are destructive forces. The student must recognise that not merely good intentions are needed, but also actual deeds. If I think or say anything which does not harmonise with truth, I kill something in my astral organs, even though I believed myself to speak or think from intentions ever so good. It is here, as with the child who needs must burn itself if it falls into the fire, even though this fall may have occurred through ignorance. As we proceed diligently along the path good habits become so spontaneous that we cease to have occasion to remind ourselves continually of directions necessary in earlier stages of development, when we are outgrowing habits which are detrimental to progress, but we shall probably always experience the need of vigilant effort in many directions.

We are wisely told that such a life as corresponds with Buddha's 'eightfold path' is highly beneficial for all who truly seek to live purely and usefully, even though they may direct no special thought to what is technically designated 'Initiation.' Patience coupled with earnestness is always indispensable. Words of warning, encouragement, and counsel are alike needed at the outset of esoteric endeavours, for the seemingly slow growth of the 'lotus flowers,' when their development is orderly, occasions much discouragement to the ardent and impulsive disciple. Those who study under a qualified instructor naturally receive much help not obtainable, except in rare instances, by those who are without the stimulus afforded by the words and presence of a visible teacher, but as spiritual instruction can be conveyed in super-physical ways we have no right to conclude that a teacher in a fleshly body is invariably necessary. From first to last it is necessary to insist upon stable equilibrium, and we find as we peruse these pages that much is written concerning self-control amid ordinary scenes, and much of the utility of Dr. Steiner's instructions consists in the fact that they deal largely with situations in which nearly every reader is likely to find himself placed. Here is an example of good counsel we all shall do well to take to heart:—

Suppose I hear a piece of news and therefrom form an opinion; in a little while I receive some further news which does not harmonise with the previous information; I am constrained thereby to unbuild my original judgment. The result of this is an unfavourable influence upon my sixteen-petaled lotus. It would have been quite otherwise if, in the first place, I had suspended judgment; if concerning the whole affair I had remained, inwardly in thought and outwardly in words, entirely silent until I had acquired reliable grounds for forming my judgment. Caution in the formation and pronouncement of opinion becomes, by degrees, the special characteristic of the occult student. Thereby he increases his sensibility to impressions and experiences which he allows to pass over him silently in order to collect the largest possible number of facts from which to form opinions.

Actions must be controlled in a similar way: perseverance must be cultivated and tolerance exercised towards all persons in all circumstances. Neither timidity nor scepticism is allowable. Faith, in the sense of firm confidence and trust in self and others, and in the ultimate success of all one's undertakings, must be resolutely cultivated. Equanimity is, indeed, essential to initiation. All extremes of joy and sorrow, of callous indifference, strong antagonisms and riotous emotion must be avoided. 'Natural and rational life is the basis of all true spiritual evolution.'

Much that Dr. Steiner tells us concerning dream life will prove intensely interesting on the vexed problem of regulating experiences while asleep. Before we can reasonably hope to do much in this more advanced field of effort we must have learnt to control our thoughts, sentiments, words and actions to an unusually large extent in waking hours, so as to preserve our equanimity: then we can carry over our victories and indulge them on the more mysterious planes of astral activity.

In the section on 'Dissociation of Human Personality during Initiation,' Dr. Steiner deals largely with dangers encountered on the upward way, but instead of harping on these

so as to scare young aspirants, he temperately discusses their nature and points a way to their effective vanquishment. Some interesting anecdotes are related illustrative of the connection between soul and body during sleep, from which all careful readers can derive much profit. That extraordinary personage, 'The Guardian of the Threshold,' who usually figures very prominently in occult literature, receives exhaustive treatment, and when we come to know him we shall think of him as a necessary agent of divinity, not as a hostile foe menacing all who would attain to knowledge of the mysteries. The treatise ends with much helpful instruction, which must be studied in its entirety by all who wish to imbibe the spirit which animates the whole.

CREMATION.

After reading the paragraph on p. 565 of 'LIGHT,' concerning cremation, I visited the Golder's Green Crematorium, and it may interest those who are out of reach of this and similar buildings to read a few details about the way in which cremations are conducted.

This crematorium is pleasantly situated, as it is removed from the high road, and consequently from the rattle of the traffic, and there is a rural feeling, if I may so express it, in the air of the place. This is a trifle, but in moments of depression trifles are not of small account. Some of us know the dreary effect produced on the mind by a huge London cemetery, when we have had to accompany thither the mortal remains of some beloved friend.

The red brick buildings, in the style of Northern Italy, are severely simple, but they are not gloomy. In view of the fact that the chapel has to serve for the committal ceremony for all sorts of persons, holding every variety of opinion, from complete materialism to the most spiritual faith, it is needful, of course, to keep the chapel free from such suggestive additions as some of us would like to see in it. There is no ornament or symbol whatsoever in this apartment, except a rose window at one end. At the other end a cloister is to be built; at present there is a large space of wall surmounted by arcaded windows. The catafalque is composed of rare marbles relieved with bronze.

The waiting-room is the only part of the building which struck me as being rather grim and cheerless. I should like to suggest to those who are responsible for the furnishing of the room that pictures of a suitable kind would relieve the bareness of the walls, and make the necessary time of waiting a little less trying for relatives of the deceased, especially as those who wish to take away the urn with them are obliged to wait until the process is completed.

No doubt many baseless prejudices would disappear if it were known how cremations are conducted, and that there is no need to forego any of the comforts of religion or those afforded by music and flowers. The sound of doves reached me as I stood near the furnaces, and there was a scent of flowers in the columbarium.

Three cremations had recently taken place, of the bodies of a Presbyterian, a Baptist, and an Anglican, for which floral decorations had been put up in the chapel. This had entailed some extra labour, which the superintendent, with whom I had some interesting conversation, was quite willing to undertake. He explained to me that at the moment of committal the officiating minister stands at the head of the catafalque, and (if the service is that of the Anglican Church) when he has said the words: 'We therefore commit his body,' he pauses, and the doors in the wall at the other end of the catafalque open on either side, the coffin is slightly inclined and slides quietly through the opening, the doors close and the service proceeds.

I went round to the chambers on the other side of the chapel wall to see the apparatus there. When the coffin passes through it is received on a carriage, and propelled a few yards further into the furnace. The time occupied in the process of cremation is about an hour and a-half. At the end of that time all that remains of the body and of the coffin has fallen through on to a receiver; the charred bones can then

be separated from the burnt wood and nails of the coffin, and placed in an urn. This process can be watched, if so desired, as the chamber in which it is done is a square space surmounted by a rail, behind which those who desire to witness the operation can stand.

The superintendent told me that some who visit the crematorium, being materialists in belief, take special pleasure in thinking that the body is entirely annihilated. This, however, as he tells them, is not the case. The body is not even reduced to ashes, for the residue consists of charred bones.

The conversation I held with the superintendent showed me that our views did not much differ in relation to the true significance of resurrection, namely, the existence of a spiritual body which will be the instrument of the spirit when it is set free from the 'bondage of corruption.' This was a satisfaction to me. We like to think that those who assist at the last services we render to the mortal remains of our friends are reverent and spiritual in their thoughts.

I asked whether the body was ever removed from the coffin, and he assured me that it is never touched. The coffin must be of pine wood or some such light substance, easily consumed. I also asked if there was any movement or contraction of the muscles of the body, when exposed to the heat. He said that this occurs occasionally if the body is very much wasted.

I further asked whether the friends of the deceased seemed to find cremation distressing. He then showed me a letter, received shortly before my visit, from an old gentleman who said that he had never been at an interment so impressive as was the ceremony he had just attended. He thanked the organist especially for the sympathetic way in which he had performed the musical part of the service. Personally to the superintendent he had previously expressed himself as quite satisfied with all the arrangements.

I came away feeling that I could desire no simpler or more reverent way of disposing of the outward forms of those dear to me.

Whilst I, personally, am inclined to agree with the remark made recently in 'LIGHT' as to the undesirability of keeping the small amount of substance that remains, I think that there is a good deal to be said in favour of so doing. The world has not yet learnt to realise the spiritual verities which, when once apprehended, detach the mind from the physical body. Any premature attempt to get rid of such observances as are associated with memorials of those who have gone might only result in diminishing the reverent remembrance of them, not in spiritualising it.

That the custom of cremation is on the increase is obvious. Already this year there have been four hundred cremations at Golder's Green. There are now thirteen crematories in this country.

H. A. DALLAS.

IN 'Captain Stormfield's Visit to Heaven,' recently published by Harper and Brothers, price 2s. 6d., 'Mark Twain' gives an amusing account of a rough but genuine old navigator's adventures, first in finding the right part of heaven and then in regard to the conventional occupation there. After having secured a harp and a palm branch, wings, halo, and hymn-book, he tried to join in the celestial harmony (3) caused by 'considerable many tunes going on at once,' and as he only knew one tune, he found his own part rather monotonous. A friend suggested that he should 'knock off and call it half a day,' and he says, 'I never wanted to get off watch so bad in my life.' He found that many others were discarding their outfits, including their harps, and received this explanation from another friend: 'People take the figurative language of the Bible and the allegories for literal, and the first thing they ask for when they get here is a halo and a harp, and so on. They go and sing and play just about one day, and that's the last you'll ever see of them in the choir. They don't need anybody to tell them that that sort of thing wouldn't make a heaven that a sane man could stand for a week and remain sane. . . Heaven is as blissful and lovely as it can be, but it's just the busiest place you ever heard of.' Happiness can only come by contrast, and 'you've got to earn a thing, square and honest, before you enjoy it. You can choose your own occupation, and all the powers of heaven will be put forth to help you make a success of it if you do your level best.'

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THE MYSTERY OF 'DR.' DEE.

A very much overdue work has just been published by Messrs. Constable and Co. (London)—The Life of John Dee by Miss Charlotte Fell Smith, whose first sentence is: 'It seems remarkable that three hundred years should have been allowed to elapse since the death of John Dee in December, 1608, without producing any Life of an individual so conspicuous, so debateable, and so remarkably picturesque.' The reason probably is that the three hundred years inherited and stored up the impression that Dee was an uncanny person, a wizard, whatever that is, a conjurer, a crank and, withal, a charlatan: and nobody has appeared to know what to make of him, and what to do with him. It has been left for a woman to understand him and befriend him; and we have the result in this exhaustive and learned work.

It is fully proved that Dee was one of the foremost students of his day, on his own scientific and occult lines, an alchemist, a profound spiritualist, an astronomer and astrologer, a devout mystic, and a man of affairs in his rather mysterious way; closely friendly with Queen Elizabeth, sought by the learned men of the continent, and, though singularly unfortunate, patronised by men of great influence at home.

His close and friendly relations with the robust queen were a great deal connected with his occult practices. In those days, a court astrologer or fortune-teller was as necessary to the comfort of a monarch as a court fool. At all events, Dee, as fortune-teller or soothsayer, was very much in evidence at court, resulting in many friendly calls from the queen at the mystery-man's house at Mortlake, and the passing of coin at irregular intervals.¹

Before the advent of Elizabeth, however, Dee had won a pension from Edward VI., which (such were the queer customs of the age) was afterwards exchanged for two bones to pick in the shape of two benefices, the rectory of Upton-upon-Severn and the rectory of Long Leadenham: but it does not appear that he ever read prayers or preached at either of these places, and, when he lived abroad for some years, he was cheated out of the £80 the two livings were supposed to be worth. Dee had also received attentions from Queen Mary, for whom he cast her nativity. A like service was afterwards done for Princess Elizabeth who, later on, as queen, kept him on as soothsayer in general until her death.

It was a piece of real ill-luck that after losing his friendly queen, the 'narrow-minded Scotsman' came to take her

place, and then, as this writer says, 'the reign of the devil and his handmaidens was set up in order to be piously overthrown': and 'Dee was labelled once for all.'

In his very early days, Dee was a student at St. John's College, Cambridge, where, for three years, he says, 'I was so vehemently bent to studie that for those years I did inviolably keep this order; only to sleep four houres every night; to allow to meate and drink (and some refreshing after) two houres every day, and of the other eighteen houres all (except the tyme of going to and being at divine service) was spent in my studies and learning': and this was pretty much the order of his life—that of a stern and vehement student to the end.

Two dominant pursuits governed his life—the collecting and transcribing of learned books and manuscripts, and the attempt to hold communion with good and useful spirits. As to the first, Miss Fell Smith says that he planted at Cambridge the germ of a great National Library nearly fifty years before Thomas Bodley opened his unique collection at Oxford; but little came of his efforts to help the University, and so he more industriously set about collecting a library of his own which soon mounted up to four thousand volumes, and the hunt went on all his life. As for his second dominant pursuit, we should embark on a long journey if we attempted to follow the writer of this carefully compiled book of over three hundred pages, most of which deal with Dee's anxious and ceaseless occult researches with the help of a medium or 'skryer,' one Kelley, a very composite character, probably a good medium but a bit of a blackguard, a plotter and a restless dabbler in alchemy, possibly sincere as to that but not above a little cheating when there was a prospect of a good deal with an avaricious or easy-going customer: and, all the time, poor Dee, sorely anxious to keep him, and to keep him at work, carrying him about with him half over Europe, bore with his wilful tempers like a saint, trusting him implicitly, and clinging desperately to God and the good angels to help and guide him.

In his day, belief in the unseen world was common enough, and all kinds of superstitions were also common enough: but all this was associated with evil powers, commerce with which was regarded more or less as an approach to having dealings with the devil, Faust fashion.

In following Dee through his life of adventure, anxiety, experiment and misery, we must confess that Miss Fell Smith's industriously compiled narrative becomes a little monotonous and just a trifle depressing, but everything is necessary in order to give an adequate idea of the man and his character: and certainly every Spiritualist ought to be grateful for this memorial, so well calculated to rescue a reputation and to furnish an example for all workers in difficult fields of thought. All along, we feel the pathos of the story:—an earnest-hearted student, passionately anxious to master great scientific truths even when they led into untraversed paths, conscious of his pure love of truth and yet knowing that highly placed fools and fanatics regarded him as a charlatan or worse. It was indeed pathetic, almost tragic: and it is not wonderful to find him frequently passioning out into such heart-breaking protests as the following:—

Is any honest student, or a modest Christian philosopher, to be, for such like feats, mathematically and mechanically wrought, counted and called a conjuror? Shall the folly of idiots and the mallice of the scornfull so much prevaile that he who seeketh no worldly gaine or glory at their hands, but onely of God the Threasor of heavenly wisdom and knowledge of pure verite, shall he, I say, in the mean space, be robbed and spoiled of his honest name and fame? He that seeketh, by S. Paul's advertisement in the creatures' properties and wonderfull vertues, to find juste cause to glorifie the eternall

and Almighty Creator by, shall that man be condemned as a companion of Hell-hounds and a caller and conjuror of wicked damned spirits? . . . How great is the blindness and boldness of the multitude in things above their capacities!

Be it noted, moreover, that his repudiation only related to 'wicked' and 'damned,' not to 'spirits.' All he contended was that his spirits were good and saved. It was the old story, which is quite as good as new, that all spirits are 'Hell-hounds,' and never angels at all. How history repeats itself, even to 'the blindness and boldness of the multitude in things above their capacities'!

After a long life of labour, anxiety and loyalty to the truth and to the God of truth, the toilsome pilgrimage ended. Towards the end, a spirit who had long been called 'Raphael' 'came to the sad and broken old man of eighty, holding out promises and hopes that seem cruelly delusive': but as Miss Fell Smith suggests, 'there is a double and figurative meaning to be read into the angel's words': and so the end came, and afterwards one who knew him said, 'He was a great peacemaker, and if any of the neighbours fell out, he would never let them alone till he had made them friends. . . . A mighty good man he was': a blessed epitaph! not far from that best of all: 'He went about doing good.'

IS SPIRITUALISM MAKING SATISFACTORY PROGRESS?

At the meeting of the London Spiritualist Alliance on November 18th, when questions from the audience were answered by Mr. J. J. Morse, under spirit influence, the last question propounded was, 'Are "Tien" and those associated with him satisfied with the progress that Spiritualism is now making?' The control replied at some length. He said:—

'Judging from its purely external aspect, we may be inclined to doubt the progress of the movement. Looking at the matter from the inner side, we have no reason for lamentation. Spiritual things do not work exactly on the same lines or by the same methods as material ones. What you would sometimes consider a fatality we might, from our point of view, regard as a triumph. For instance, you would see great cause for sorrow in some great scandal affecting your movement, and you would say, "Oh, why were they allowed to act in this way? Oh, if it could only have been prevented!" Why was it not? For the very simple reason that these troubles which you encounter from time to time—the hostility that besets you as the result of what you consider evils within the movement—are heaven-sent agencies to wake up to a knowledge of these truths the great mass of mankind. Why, thousands will hear silly stories against Spiritualism, where only dozens will hear a favourable report. And then the lesson comes home to you to so perfect and improve your conditions that you may always gain from them the best results.

'We are satisfied also from another point of view—from two points of view—perhaps even from three. In the first instance Spiritualism was virulently denounced from the pulpits of the world. The theological "Devil," whom intelligent people are now giving a well-earned rest, was very hard worked in former days. He had to be in Australia, Great Britain, America and on the Continent, and not having a motor-car, he must have found it difficult to keep his various appointments. Archbishop, bishop, and vicar were everywhere heard proclaiming, "This Spiritualism is of the devil." But to-day, as we have said, the Devil is enjoying a rest. Only once in a while do we hear of him, and in cultured religious circles, where there is *real* religious feeling and spiritual unfoldment, you never hear anything of him at all. Why? Because for over sixty years the spirits have been coming back to you and saying with a perfectly unanimous voice, "We have seen no Satan and we have heard of no hell." The constant drop wears away stones. The constant iteration of these truths

from the spirit world, and their repetition by the millions of Spiritualists that have accumulated in the past sixty years, have made their impression on the theological teachers of the world, unconsciously, perhaps, but none the less effectively. These teachers have bowed to the inevitable. They have been made to think, for they see that all these millions cannot be fools or liars; and having been made to think, they have opened their minds, the light has entered, and they have cast out the Devil, and all the other devils went with him, of course. Again, you hear to-day from the pulpits more of the importance of character, of right doing, and godly living than you do of the old-fashioned methods of salvation. To-day from the pulpit you learn less of the consignment of mankind to one place or the other. Instead you are told that each man goes to his own place. And the more courageous of the preachers are telling you to-day from their pulpits and in their books that man does live a real life after death, and that angel ministry—when our beloved and sainted dead may be permitted by the loving Father to minister to their friends in tribulation—that angel ministry is true under the will and in accordance with the love of God. Why, they never found it out until the spirits came back—they would not believe it—they denounced it as a diabolical suggestion! But the testimonies of Spiritualism have established the fact, and rather than see their congregations driven away from them, the religious authorities bowed to the truth, as all men should, and now they preach from their pulpits the very essence of the gospel and philosophy of Modern Spiritualism. We are satisfied with the progress of Spiritualism, because it has influenced the churches to spiritualise their teachings and given to their religious hope a form and substance practical and reasonable. Yes, and we are satisfied with the progress of Spiritualism [from another point of view. The day of the materialism of the past is over. The scientists have realised that matter is not all, that death is not all, that the five senses are not the only possibilities, that there is another and inner world of life and force. Science no longer stands on her old ground of crass materialism, but is slowly and surely moving forward to the more refined conditions of existence—from the imponderable to the ethereal, and ultimately to the spiritual—the universe with God as its base. Spiritualism as taught by the spirits has led man to understand two things. First, that his immediate state after death is the exact consequence of the life he lived on earth, that he does not become a theological devil or a tinselled angel. He is himself, and his character is the only wealth and state he can take with him into the other life. Second, that for all humanity there is ultimate progress. No man escapes the consequences of his life, be that life good or bad. Those consequences affect him over there, but when he has paid the bill he is never asked for the same account over again. No man contracts a debt against the almighty love which will require eternal ages of punishment to satisfy.'

In conclusion 'Tien' said: 'Spiritualism has blest religion, illumined science and placed man securely on his feet as responsible to himself for himself. We are content with the progress the movement has made, and finally we are content because Spiritualism has brought home to all mankind that not only must each individually earn his own happiness but that no happiness can be complete until he helps others to be happy also. In the life of brotherhood and service here and hereafter, *Spiritualism is teaching the world how heaven can be established on earth, how God can be made manifest in the flesh.*' (Applause.)

THE PLACE AND PURPOSE OF RITUAL.

On Thursday evening, the 2nd inst., Mr. Stanley Jast delivered an instructive address on 'The Place and Purpose of Ritual in the Spiritual Life' to the Members and Associates of the London Spiritualist Alliance at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall. A full report of this address will commence in our next issue.

THEOSOPHY CONDEMNED IN INDIA.

The 'Literary Digest' of November 13th says:—

Mrs. Annie Besant has been making a lecture tour of America, converting men and women to occultism, initiating them into the mysteries of the so-called philosophy of the Hindus. But the intelligent people in India, we are told, are rising to condemn unequivocally Mrs. Besant's propaganda as being of the nature of a powerful drug, that will unman a nation. Pundit Manohar Lal Zutshi, M.A., sounds this note of warning in a recent number of the Allahabad 'Hindustan Review.' He propounds the question: 'What does Theosophy stand for in the new life for India?' and he trenchantly answers this query in the following words:—

'It (Theosophy) stands for orthodoxy, for reaction, for inactivity, for sheer inertia. I am not here concerned with the dogmas of "Theosophy," the occult chemistry, the astral plane, or the mahatmas. The mahatmas may be as plentiful in Tibet as blackberries, for aught I know. On these questions mine is the agnostic attitude: I do not know. . . . (But) there are certain weaknesses in Hindu character, weaknesses born in our blood and bred in our bone, which "Theosophy," instead of removing, only confirms and intensifies. I am not going to inquire into the genesis of these weaknesses, . . . but that such weaknesses exist and make the Hindu "mild," inactive, unpractical, and quite unfit for the strenuous life of modern times, no one can deny. A very strong tendency to mystic pessimism colours the thought of even our best thinkers, and in the average Hindu it degenerates into mere passivity and sheer *nirvana*. The shaking off of this intellectual torpor is the *sine quâ non* of success under modern conditions of life, and consequently anything which tends to intensify and perpetuate it is most decidedly an evil. I hold, and I am not alone in that opinion, that "Theosophy" does act in that way on the Hindu mind. To the man who is dead drunk with alcohol, it gives an additional dose of *dhatura* (a powerful East Indian drug).'

Here the writer strengthens his argument by quoting from another learned pundit, Iqbal Kishen Shargha, who also denounces Theosophy as robbing the Hindu of the small meed of vitality that he may have. To quote Pundit Shargha:—

'Unfortunately, the average Hindu is of a contemplative rather than of an active turn of mind; and theosophical teachings do him some harm by exercising a quieting influence upon a nature already quiescent. . . . The effect of these teachings on the ordinary Indian mind is to magnify the unseen and distant and to belittle the present and the seen. The theories may be true or false, but they strengthen a vicious tendency which ought to be guarded against.'

Besides this inherent weakness in Theosophy, there is yet another reason why this cult is being condemned in India. The people of Hindustan are coming to realise and chafe at the incongruity of an Englishwoman teaching the Hindu Hinduisms, and are talking of putting a period to this grotesque anomaly. In fact, East Indian leaders have begun to see a grave menace to the future existence of their race in Mrs. Annie Besant's rôle as an expounder of Hinduism in India itself, and native scribes are not hesitating to warn their countrymen to beware of the guile of this aged European woman, who, they assert, is insidiously working for the complete enslavement of the Hindu people. To quote the first-named writer:—

'To the average Hindu Theosophist, Theosophy means Hinduism *plus* Mrs. Annie Besant. He seems to have made Mrs. Besant the keeper of his conscience and the "overseer" of his soul. Caste system is good because Mrs. Besant is in favour of it; widow marriage is bad because Mrs. Besant is opposed to it. With the English jingoes during the Boer war it was "My country, right or wrong." With the ordinary Hindu Theosophist it is "Mrs. Besant, right or wrong." And, as every schoolboy knows, this spirit of obscurantism is fatal to all improvement and to all honest thinking.'

Lala Har Dyal, a distinguished graduate of an Indian university and a professor at one of the leading patriotic colleges of Lahore, writing in a recent number of the Calcutta 'Modern Review,' goes still further. He believes that Mrs. Besant's propaganda is dealing death-blows to Hinduism while she claims to be uplifting it. Says he:—

'Recently a number of Englishmen and Englishwomen have come forward as apostles of Hinduism, pure and undefiled. They presume to instruct us in our own holy *shastras*. They profess great love for our religion. . . . An Englishwoman (Mrs. Annie Besant) is president of a body composed

of the *élite* of Hinduism, influential landowners and learned priests of Benares. And they voluntarily pay her homage. . . . Englishmen and Englishwomen honoured almost as priests by some of us! Mark the sad spectacle; ponder over its deep significance. It is the death-knell of the Hindu race.'

GHOSTS BY TELEPATHY.

Mr. Frank Podmore is a useful opponent, as we have always held, for his criticism is so severe (if not, in our opinion, so discriminating) that when he marshals an array of evidence on any psychic subject, the average reader feels almost forced to conclude that this evidence is valid, and that, having passed so severe a test, there is nothing that can be urged against its acceptance. Whether Mr. Podmore's conclusions are equally convincing, is another matter. In his most recent book, 'Telepathic Hallucinations: the New View of Ghosts,' published as a shilling volume in 'The Twentieth Century Science Series' by Milner and Co., 15a, Paternoster-row, E.C., Mr. Podmore brings forward many well-authenticated instances, chiefly from the publications of the S.P.R., to show that 'ghosts,' or rather apparitions, have really been perceived, even though the perception be styled a 'hallucination'; and he similarly shows that telepathy and thought-transference really occur, and can in some cases be induced for purposes of experiment. Then he argues that, as the death of a person is almost always known to some still living person, it is telepathy from the latter that causes an image of the deceased person to be perceived by a friend at a distance. But how this telepathic transference is brought about, or how telepathy can exercise the selective power to single out and affect just the right person—especially when that person is not in a receptive or expectant mood—he does not explain.

Mr. Podmore considers that his theory is much easier of acceptance than the supposition that the appearance of a 'dead' person to a friend is due to the surviving volition of the deceased. But this question of probability turns entirely on the view we take as to the degree of possibility of conscious survival. If the possibility of telepathy from the 'dead' be admitted as equal to the possibility of thought-transference from the living, the probability will then be found to be greatly in favour of the former supposition. This arises from the indisputable fact that the deceased must know better than anyone else who are the persons to whom he would desire to appear. Many instances of apparitions have been given in which the percipient has not been a person to whom those who knew of the death would be anxious to convey the news, and Mr. Podmore himself admits that his theory becomes more difficult to sustain when 'the appearance of the vision seems to be determined by the influence of the locality,' and especially when it occurred in the room where the person represented had died, or in one in which he had been accustomed to sleep. In fact, if we are to account for apparitions on the basis of influence from the living, it can only be by a species of selective thought-transference as improbable and as unconfirmed as the supposed 'universal selective telepathy' which Dr. Hyslop and others have shown to have no validity whatever as an explanation of the perceptions of mediums and psychic sensitives.

'CLUES TO CHARACTER,' by R. Dimsdale Stocker (L. N. Fowler and Co., price 2s. net), is a concise text-book of physiognomy and graphology, dealing with temperament and organic qualities, the head with its various features and appendages—nose, ears, eyes, mouth, &c., the shape and general character of the hand, and finally with the elements of graphology, as indicating the degree of culture and peculiarities of temperament of the writer. In this section several specimens of handwriting are given, one of which reminds us strongly of that of an esteemed contributor to our pages. Mr. Stocker tells us that 'the eyes of occultists (those who are interested in the unseen and mysterious laws and forces of Nature) will be found to be, as a rule, large and well set back under the brow, brilliant, dark when the owner is gifted with magnetic or mesmeric influence, and light if he be a medium. Materialists' eyes will be seen to be smaller, as a general rule less luminous, and with lids which are but slightly arched.'

JOTTINGS.

We are pleased to learn that a District Council for London has been formed in connection with the British Spiritualist Lyceum Union. A meeting was held on the 1st inst., by the courtesy of the Council of the London Spiritualist Alliance, in their rooms at 110, St. Martin's-lane, at which practically every Lyceum in London was represented, a letter of regret at absence, owing to another appointment, being sent by the only absentee. The purpose in view is to secure the better organisation of Lyceum work in London. It is well that children should be wisely and fully trained in the broad principles of the spiritual philosophy of life.

The 'Morning Leader,' of Saturday, the 4th inst., gave a report of what it called an 'amusing "exposure" of the medium's craft.' It was a special private exhibition by Mr. Wm. Marriott of his attempts to 'reproduce' by normal means the phenomena recently reported by Rear-Admiral Moore in 'LIGHT,' viz.: 'precipitated' pictures and independent slate-writing. We need not attempt any detailed description of the proceedings, which, as the 'Morning Leader' report says, were obviously 'conjuring tricks' and, as it also remarks, 'If the Sisters Bangs can do no better than Mr. Marriott did yesterday and their "tricks" are equally obvious, then their United States admirers must be the most gullible of all the inhabitants of the two hemispheres!' Mr. Marriott's exhibition tended to confirm, rather than to disprove, Rear-Admiral Moore's opinion that the phenomena he witnessed were *not*, and could not be, conjuring tricks.

A curious thought occurs to us on reading the names of some of the firms exhibiting at the recent Stanley Cycle Show. At least three of them are suggestive of instruments of warfare—the Enfield factory, which is said to turn out cycles 'built like a rifle,' whatever that may mean; the Birmingham Small Arms Company, and the Wilkinson Sword Company. There is a celebrated passage in Isaiah about beating swords into ploughshares and spears into pruning-hooks (though Joel counsels the reverse operation); and it would seem to be a sign of a more peaceable age when the manufacturers of deadly weapons turn their energies to the output of the harmless, necessary cycle as a harbinger of peace. For that is what the bicycle may easily become. Take your wheel abroad and study the Dutch, the French, the Germans on the high road rather than from the windows of a railway carriage, and you will soon discover that the most noticeable feature in every country is not the national or racial peculiarities, but rather our common humanity.

The fact that Spiritualism is spreading everywhere becomes more manifest every day. A friendly correspondent, who is well acquainted with London journalists, says: 'Many of them are beginning to know, and some of them respect and understand the thing which they are paid to revile because the public wants that kind of writing. I have heard spiritual views vigorously defended from most unexpected quarters. Once the defence came from a shrewd journalist who at that time was editor of a popular illustrated journal, and on another occasion from a literary man who contributes to the higher class magazines, but who was never suspected of having any leanings in our direction. I meet so many instances of unsuspected chains of connection that it is "borne in upon me" that there is an underlying movement at work, that a process of "linking up" is going on all over the world in connection with all the higher forms of truth. A friend who has been on the French Press assures me that the same thing is going on there, and the heaven is showing itself in unexpected places. "The best eye comes hindmost," and at present it lies undermost. We can only contribute our quota—and wait.'

Professor Lombroso's last work on 'After Death—What?' is still exercising the minds of the critics; they worry at it, and seem to be unable to make up their minds how to treat it. Consequently they miss the points of the book and belittle the man. Lombroso gained his laurels as a scientist by investigations which led him to pure materialism. He regarded 'the soul as an emanation of the brain,' and for years laughed at all he heard about spirits and Spiritualism. Yet, truth-lover as he was, when the facts were brought to his notice he carefully and fairly examined them, with the result that, as is usual in all such cases, he became convinced. What, then, must the poor critic who dislikes Spiritualism do? He must be astonished at this 'amazing book' and enlarge upon the lack of caution and the strange credulity of scientific men,

whose 'critical temper is over-borne by their enthusiasm.' He must insinuate that this one had discarded or lost his discriminative faculty, and talk of old age and failing powers: hint at the duplicity and amazing cunning of psychics—those 'unpleasant persons who live in an atmosphere tinged with hysteria and imposture'—suggest lunatic asylums, and complain of the incoherency and triviality of the messages and the phenomena, and—well, there you are—of course, it is 'unconvincing, disappointing, and unimportant.'

Count d'Alviella, in his lecture at the Summer School of Theology at Oxford, recently summarised in the 'Christian Commonwealth,' defines 'animism' as a belief in spirits, and discusses whether it is a primitive stage in the evolution of religion or a degenerate form of primitive monotheism. What Spiritualists mean by 'animism' is something quite different, viz., the action of the incarnate human spirit as opposed to that of the discarnate. Count d'Alviella tells us that a belief in spirits, if primitive, is not necessarily degenerate, and that it probably arose from dreams. 'The visions of sleep must have first revealed to man the inner presence of an agent which constituted his true personality, and which could separate itself from his body, temporarily during sleep, permanently at death.' We think that a more valid explanation lies in the fact that primitive man possessed psychic faculties, which are still found to be more widely shared, and therefore more generally recognised as real, among those who live in close contact with Nature than among those who have been taught to regard the visible and tangible as the sole reality, and as the only basis for reasoning and inference as to the nature and constitution of the universe. It is beginning to be recognised that these primitive perceptions related to a veritable reality, and that there are other fields for investigation besides that of which physical science takes cognisance.

EUSAPIA PALADINO IN NEW YORK.

The 'Chicago Daily American' says:—

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THEOSOPHY CONDEMNED IN INDIA.

The 'Literary Digest' of November 13th says :—

Mrs. Annie Besant has been making a lecture tour of America, converting men and women to occultism, initiating them into the mysteries of the so-called philosophy of the Hindus. But the intelligent people in India, we are told, are rising to condemn unequivocally Mrs. Besant's propaganda as being of the nature of a powerful drug, that will unman a nation. Pundit Manohar Lal Zutshi, M.A., sounds this note of warning in a recent number of the Allahabad 'Hindustan Review.' He propounds the question : 'What does Theosophy stand for in the new life for India?' and he trenchantly answers this query in the following words :—

'It (Theosophy) stands for orthodoxy, for reaction, for inactivity, for sheer inertia. I am not here concerned with the dogmas of "Theosophy," the occult chemistry, the astral plane, or the mahatmas. The mahatmas may be as plentiful in Tibet as blackberries, for aught I know. On these questions mine is the agnostic attitude: I do not know. . . (But) there are certain weaknesses in Hindu character, weaknesses born in our blood and bred in our bone, which "Theosophy," instead of removing, only confirms and intensifies. I am not going to inquire into the genesis of these weaknesses, . . . but that such weaknesses exist and make the Hindus "mild," inactive, unpractical, and quite unfit for the strenuous life of modern times, no one can deny. A very strong tendency to mystic pessimism colours the thought of even our best thinkers, and in the average Hindu it degenerates into mere passivity and sheer *nirvana*. The shaking off of this intellectual torpor is the *sine quâ non* of success under modern conditions of life, and consequently anything which tends to intensify and perpetuate it is most decidedly an evil. I hold, and I am not alone in that opinion, that "Theosophy" does act in that way on the Hindu mind. To the man who is dead drunk with alcohol, it gives an additional dose of *dhatura* (a powerful East Indian drug).'

Here the writer strengthens his argument by quoting from another learned pundit, Iqbal Kishen Shargha, who also denounces Theosophy as robbing the Hindu of the small meed of vitality that he may have. To quote Pundit Shargha :—

'Unfortunately, the average Hindu is of a contemplative rather than of an active turn of mind; and theosophical teachings do him some harm by exercising a quieting influence upon a nature already quiescent. . . The effect of these teachings on the ordinary Indian mind is to magnify the unseen and distant and to belittle the present and the seen. The theories may be true or false, but they strengthen a vicious tendency which ought to be guarded against.'

Besides this inherent weakness in Theosophy, there is yet another reason why this cult is being condemned in India. The people of Hindustan are coming to realise and chafe at the incongruity of an Englishwoman teaching the Hinduism, and are talking of putting a period to this grotesque anomaly. In fact, East Indian leaders have begun to see a grave menace to the future existence of their race in Mrs. Annie Besant's rôle as an expounder of Hinduism in India itself, and native scribes are not hesitating to warn their countrymen to beware of the guile of this aged European woman, who, they assert, is insidiously working for the complete enslavement of the Hindu people. To quote the first-named writer :—

'To the average Hindu Theosophist, Theosophy means Hinduism *plus* Mrs. Annie Besant. He seems to have made Mrs. Besant the keeper of his conscience and the "overseer" of his soul. Caste system is good because Mrs. Besant is in favour of it; widow marriage is bad because Mrs. Besant is opposed to it. With the English jingoes during the Boer war it was "My country, right or wrong." With the ordinary Hindu Theosophist it is "Mrs. Besant, right or wrong." And, as every schoolboy knows, this spirit of obscurantism is fatal to all improvement and to all honest thinking.'

Lala Har Dyal, a distinguished graduate of an Indian university and a professor at one of the leading patriotic colleges of Lahore, writing in a recent number of the Calcutta 'Modern Review,' goes still further. He believes that Mrs. Besant's propaganda is dealing death-blows to Hinduism while she claims to be uplifting it. Says he :—

'Recently a number of Englishmen and Englishwomen have come forward as apostles of Hinduism, pure and undefiled. They presume to instruct us in our own holy *shastras*. They profess great love for our religion. . . An Englishwoman (Mrs. Annie Besant) is president of a body composed

of the *élite* of Hinduism, influential landowners and learned priests of Benares. And they voluntarily pay her homage. . . Englishmen and Englishwomen honoured almost as priests by some of us! Mark the sad spectacle; ponder over its deep significance. It is the death-knell of the Hindu race.'

GHOSTS BY TELEPATHY.

Mr. Frank Podmore is a useful opponent, as we have always held, for his criticism is so severe (if not, in our opinion, so discriminating) that when he marshals an array of evidence on any psychic subject, the average reader feels almost forced to conclude that this evidence is valid, and that, having passed so severe a test, there is nothing that can be urged against its acceptance. Whether Mr. Podmore's conclusions are equally convincing, is another matter. In his most recent book, 'Telepathic Hallucinations: the New View of Ghosts,' published as a shilling volume in 'The Twentieth Century Science Series' by Milner and Co., 15a, Paternoster-row, E.C., Mr. Podmore brings forward many well-authenticated instances, chiefly from the publications of the S.P.R., to show that 'ghosts,' or rather apparitions, have really been perceived, even though the perception be styled a 'hallucination'; and he similarly shows that telepathy and thought-transference really occur, and can in some cases be induced for purposes of experiment. Then he argues that, as the death of a person is almost always known to some still living person, it is telepathy from the latter that causes an image of the deceased person to be perceived by a friend at a distance. But how this telepathic transference is brought about, or how telepathy can exercise the selective power to single out and affect just the right person—especially when that person is not in a receptive or expectant mood—he does not explain.

Mr. Podmore considers that his theory is much easier of acceptance than the supposition that the appearance of a 'dead' person to a friend is due to the surviving volition of the deceased. But this question of probability turns entirely on the view we take as to the degree of possibility of conscious survival. If the possibility of telepathy from the 'dead' be admitted as equal to the possibility of thought-transference from the living, the probability will then be found to be greatly in favour of the former supposition. This arises from the indisputable fact that the deceased must know better than anyone else who are the persons to whom he would desire to appear. Many instances of apparitions have been given in which the percipient has not been a person to whom those who knew of the death would be anxious to convey the news, and Mr. Podmore himself admits that his theory becomes more difficult to sustain when 'the appearance of the vision seems to be determined by the influence of the locality,' and especially when it occurred in the room where the person represented had died, or in one in which he had been accustomed to sleep. In fact, if we are to account for apparitions on the basis of influence from the living, it can only be by a species of selective thought-transference as improbable and as unconfirmed as the supposed 'universal selective telepathy' which Dr. Hyslop and others have shown to have no validity whatever as an explanation of the perceptions of mediums and psychic sensitives.

'CLUES TO CHARACTER,' by R. Dimsdale Stocker (L. N. Fowler and Co., price 2s. net), is a concise text-book of physiognomy and graphology, dealing with temperament and organic qualities, the head with its various features and appendages—nose, ears, eyes, mouth, &c., the shape and general character of the hand, and finally with the elements of graphology, as indicating the degree of culture and peculiarities of temperament of the writer. In this section several specimens of handwriting are given, one of which reminds us strongly of that of an esteemed contributor to our pages. Mr. Stocker tells us that 'the eyes of occultists (those who are interested in the unseen and mysterious laws and forces of Nature) will be found to be, as a rule, large and well set back under the brow, brilliant, dark when the owner is gifted with magnetic or mesmeric influence, and light if he be a medium. Materialists' eyes will be seen to be smaller, as a general rule less luminous, and with lids which are but slightly arched.'

JOTTINGS.

We are pleased to learn that a District Council for London has been formed in connection with the British Spiritualist Lyceum Union. A meeting was held on the 1st inst., by the courtesy of the Council of the London Spiritualist Alliance, in their rooms at 110, St. Martin's-lane, at which practically every Lyceum in London was represented, a letter of regret at absence, owing to another appointment, being sent by the only absentee. The purpose in view is to secure the better organisation of Lyceum work in London. It is well that children should be wisely and fully trained in the broad principles of the spiritual philosophy of life.

The 'Morning Leader,' of Saturday, the 4th inst., gave a report of what it called an "amusing "exposure" of the medium's craft." It was a special private exhibition by Mr. Wm. Marriott of his attempts to 'reproduce' by normal means the phenomena recently reported by Rear-Admiral Moore in 'LIGHT,' viz.: 'precipitated' pictures and independent slate-writing. We need not attempt any detailed description of the proceedings, which, as the 'Morning Leader' report says, were obviously 'conjuring tricks' and, as it also remarks, 'If the Sisters Bangs can do no better than Mr. Marriott did yesterday and their "tricks" are equally obvious, then their United States admirers must be the most gullible of all the inhabitants of the two hemispheres!' Mr. Marriott's exhibition tended to confirm, rather than to disprove, Rear-Admiral Moore's opinion that the phenomena he witnessed were *not*, and could not be, conjuring tricks.

A curious thought occurs to us on reading the names of some of the firms exhibiting at the recent Stanley Cycle Show. At least three of them are suggestive of instruments of warfare—the Enfield factory, which is said to turn out cycles 'built like a rifle,' whatever that may mean; the Birmingham Small Arms Company, and the Wilkinson Sword Company. There is a celebrated passage in Isaiah about beating swords into ploughshares and spears into pruning-hooks (though Joel counsels the reverse operation); and it would seem to be a sign of a more peaceable age when the manufacturers of deadly weapons turn their energies to the output of the harmless, necessary cycle as a harbinger of peace. For that is what the bicycle may easily become. Take your wheel abroad and study the Dutch, the French, the Germans on the high road rather than from the windows of a railway carriage, and you will soon discover that the most noticeable feature in every country is not the national or racial peculiarities, but rather our common humanity.

The fact that Spiritualism is spreading everywhere becomes more manifest every day. A friendly correspondent, who is well acquainted with London journalists, says: 'Many of them are beginning to know, and some of them respect and understand the thing which they are paid to revile because the public wants that kind of writing. I have heard spiritual views vigorously defended from most unexpected quarters. Once the defence came from a shrewd journalist who at that time was editor of a popular illustrated journal, and on another occasion from a literary man who contributes to the higher class magazines, but who was never suspected of having any leanings in our direction. I meet so many instances of unsuspected chains of connection that it is "borne in upon me" that there is an underlying movement at work, that a process of "linking up" is going on all over the world in connection with all the higher forms of truth. A friend who has been on the French Press assures me that the same thing is going on there, and the heaven is showing itself in unexpected places. "The best eye comes hindmost," and at present it lies undermost. We can only contribute our quota—and wait.'

Professor Lombroso's last work on 'After Death—What?' is still exercising the minds of the critics; they worry at it, and seem to be unable to make up their minds how to treat it. Consequently they miss the points of the book and belittle the man. Lombroso gained his laurels as a scientist by investigations which led him to pure materialism. He regarded 'the soul as an emanation of the brain,' and for years laughed at all he heard about spirits and Spiritualism. Yet, truth-lover as he was, when the facts were brought to his notice he carefully and fairly examined them, with the result that, as is usual in all such cases, he became convinced. What, then, must the poor critic who dislikes Spiritualism do? He must be astonished at this 'amazing book' and enlarge upon the lack of caution and the strange credulity of scientific men,

whose 'critical temper is over-borne by their enthusiasm.' He must insinuate that this one had discarded or lost his discriminative faculty, and talk of old age and failing powers: hint at the duplicity and amazing cunning of psychics—those 'unpleasant persons who live in an atmosphere tinged with hysteria and imposture'—suggest lunatic asylums, and complain of the incoherency and triviality of the messages and the phenomena, and—well, there you are—of course, it is 'unconvincing, disappointing, and unimportant.'

Count d'Alviella, in his lecture at the Summer School of Theology at Oxford, recently summarised in the 'Christian Commonwealth,' defines 'animism' as a belief in spirits, and discusses whether it is a primitive stage in the evolution of religion or a degenerate form of primitive monotheism. What Spiritualists mean by 'animism' is something quite different, viz., the action of the incarnate human spirit as opposed to that of the discarnate. Count d'Alviella tells us that a belief in spirits, if primitive, is not necessarily degenerate, and that it probably arose from dreams. 'The visions of sleep must have first revealed to man the inner presence of an agent which constituted his true personality, and which could separate itself from his body, temporarily during sleep, permanently at death.' We think that a more valid explanation lies in the fact that primitive man possessed psychic faculties, which are still found to be more widely shared, and therefore more generally recognised as real, among those who live in close contact with Nature than among those who have been taught to regard the visible and tangible as the sole reality, and as the only basis for reasoning and inference as to the nature and constitution of the universe. It is beginning to be recognised that these primitive perceptions related to a veritable reality, and that there are other fields for investigation besides that of which physical science takes cognisance.

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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 which may elicit discussion.

Spiritualism and Theosophy.

SIR,—As an interested reader of 'LIGHT,' and as one who has had many curious experiences which have led to study on off lines, permit me a few lines with reference to 'Theosophy and Spiritualism.' A writer in 'LIGHT' of November 13th complains of 'God's injustice,' in that the Deva life is without human limitations and sufferings. If people would study the 'Why' of things, and not waste their strength in calling everything that appears unequal 'God's injustice,' they would find life marvellously interesting.

According to theosophical teaching, manifestation takes place in great waves of definite duration, and of sevenfold periods. Thus, one wave of Creation, called a manvantara, carries a definite evolution through seven great rounds, each round having seven great root races, and each root race its seven lesser or sub-races.

These periods of seven greater and lesser waves seem divisible into three distinct phases. The first, a period of activity in manifesting, growing, and expanding; the second, a time of concentration and, as it were, incubation for an effort of transmutation; the third, a phase of activity on a totally different plane, or with a great increase of faculties and powers that make possible the preparation for another series; the third period being at once a time of harvest and seed-sowing. The simple example of the three well-known phases of caterpillar, chrysalis, and butterfly gives a little idea of the greater waves.

Now according to the scale given, our present human manifestation, or, to put it more fully, the whole of this present Creation, is only one out of seven manifestations, some of which had their beginning so far back that only astronomical calculations could give an idea of the time occupied even up to the present. This makes it seem as unreasonable to accuse the Creator of injustice because the Deva creation has reached its butterfly stage, so to speak, while we are only in the human chrysalis stage, as it would be to complain that fishes can swim freely in the great ocean and birds can fly sky high, while we poor humans can only crawl over the surface of the earth. A child might as well accuse God of injustice because childhood has less power and more limitations than its teachers. It is stated that in some things the Devas are great teachers of the human, their language being colour and sound. Does not St. Paul say that our great affliction is but for a moment, and is as nothing compared to the glory that is to be revealed in us—when we have passed through our chrysalis stage and have accomplished our effort of transmutation? As we have reached just beyond the half of this manvantara, it is possible to see now, as never before, something of the way we have evolved and something of what we are to be. For, as in musical composition, when a scale has reached its middle its completion is defined by its beginning, and any student of music will know exactly how it must go; so it must be with the scale of creation. By studying the threefold scale of sound, form, and colour, it is possible to see something of our beginnings, of how we have evolved, and what we must become.

Another writer in the same issue of 'LIGHT' asks why it is better to progress whilst in physical incarnation than when on the other side. The reason is a strong argument for reincarnation. It is stated, theosophically, that evolution of spiritual power is in proportion to experiences gained while in the physical body. In other words, physical activity is comparable to the act of eating and drinking—that is, it is an effort of accumulation of what is to be digested in the astral life, and assimilated during the heavenly 'sleep' of Devachan. Therefore, the greater the number and variety of experiences gained during physical life, the greater will be the life-forces produced by digestion and assimilation, and the greater the power to dare and do and grow in the next incarnation.

Consequently, if there is little progress during one incarnation there will be little for the spiritual forces to work on and with, and the return into physical incarnation would be, as it were, to take up a poverty-stricken life of emptiness and nakedness. It makes physical activity seem something like weaving for ourselves a garment for out-door wear, putting it off to go into the 'mansion of the blest,' and expecting to find it ready when again we have need to go out for healthful exercise. If it has been richly woven it will endure through the change called death, if but scantily wrought it will vanish

in proportion to ill-worth, and so we may have to go as if only half-clothed, and possibly be unable to make up for the waste of time, opportunity, and energy.—Yours, &c.,

ELLEN S. GASKELL.

SIR,—On page 575 of 'LIGHT' Col. W. Hudson Hand quotes a statement from Mrs. Besant's 'Pedigree of Man' which may be misleading to your readers unless considered in conjunction with the following extract from 'Questions and Answers' in the 'Theosophic Messenger' for November:—

Q. It is said that Nature spirits will enter the Deva kingdom. But will there come a time when they will pass through the human kingdom?

A. (By Mrs. Besant). No, not through humanity as we should do, but in this sense. They come to a stage when matter and spirit are balanced and fight for the mastery. That is the true meaning of the word 'man,' and that is what H.P.B. means when she speaks of the human kingdom—the stage of man as the great type, the equilibrium of matter and spirit.

The writer of 'Jottings' (page 573) has misunderstood Mr. Leadbeater's article in the November 'Theosophist.' The 'blue temple' is to be an *earthly* temple, situated in California, near Point Loma. The scene described is to take place in that temple (which is not yet built) in the twenty-seventh or twenty-eighth century A.D., 'if we may believe Mr. Leadbeater,' who is here giving us the results of trained clairvoyance applied to the task of forecasting the future. For 'man' read 'human being.' Many authors use the word in this sense when speaking of a mixed assembly; it is tedious to keep on repeating 'man or woman,' 'he or she,' and so on.—Yours &c.,

F. S. SNELL.

[Another correspondent, in a letter which is too long for publication, suggests that 'Mr. Leadbeater has had a beautiful vision of what is to be, which should be read as symbolical, and not taken in material literalness.' Literal or symbolical, here or in heaven, now or in the twenty-eighth century, matters little. Mr. Leadbeater says that he has seen 'the mighty twelve-stringed lyre upon which the Logos plays as he sits upon the lotus of his system. . . I who write have seen it, and I know that it is true.'—Ed. 'LIGHT'.]

SIR,—Permit me to add a few words to this discussion on reincarnation. Many people have *fancies* in regard to their important previous lives. The spirit guides are emphatic in their teaching to humanity. Reincarnation is of no value as a theory, or as an excuse in palliation of any pet sin. Its only value seems to be in *recovery of memory*. When a man, or woman, comes face to face with the same difficulty, the same temptation—and the greatest is spiritual pride as to knowledge—he realises that he is placed in that position to overcome. 'To Him that overcometh,' &c. What matters it, then, if reincarnation is the secret doctrine of the soul? Whether we are in spiritual communion with our loved ones, whether illuminated by direct guidance, whether stimulated by memory of past failures, *the end and the goal* are the same: unity with Divine Will.—Yours, &c.

FLORA NORTHESK WILSON.

Table Movements in a Home Circle.

SIR,—On reading the letter by 'C. A. C.' in 'LIGHT' of October 30th, regarding 'table-turning in India,' I was much struck by the close resemblance of the phenomena described to those resulting from my own investigations at a private meeting, or rather the continuation of a séance held in a brightly lighted room in my own house at Belfast a few months ago. The sofa incident was identical—could this levitation be the work of the same control? So were the 'walking' and gliding of the table, when requested to go upstairs. The table, a small four-legged mahogany one, after responding to my suggestion by moving out of the compartment into the hall, then turning to the right and ascending the stairs for some distance, ultimately became jammed, holding the medium—a little girl, who had one hand on it all the time—so securely against the wall that I was obliged to go to her assistance. No one else touched the table. The medium, who is about fourteen years of age, has what appears to me to be a special characteristic or gift, namely, that with a hair plucked from her own head she can magnetise or attract a small piece of paper and not only lift but hold it.

But what I want to impress most upon your readers is the more than ordinary or human ingenuity displayed by the table on this occasion. The subconscious mind, and even reincarnation, are too lame and tame to serve as explanations. There were ten persons present, one of whom rivalled Mr. Archibald Brown in his denunciation of the fraudulent practices by

which we were 'deceived.' In order to convince this arrant and arrogant sceptic, and two others (although Florence Marryat in her unanswerable contribution to Spiritualism, 'There is no Death,' tells us it is no part of our duty to argue with sceptics), I could not resist the temptation to ask for a test. I asked all present to stand round the table in an easy attitude, without any visible contact. I next asked the Intelligence how many unbelievers in the mystic philosophy were in the circle. In answer, three careful, deliberate and distinct tilts were given. I then gave each person a number and asked the spirits to indicate the unbelievers by their numbers. The reply corresponded in every particular to the order in which we stood. Still my case-hardened critic was adamant.

Although the medium could not have known the ages of many of those present, the usual 'age' and other obvious questions were asked and immediately and correctly answered. When my own age, forty-nine, was recorded I noticed that the table rocked or tilted at both sides, cradle fashion, but the answer was correct all the same.

I may add what to me was a most interesting and arresting fact, if not a most astounding instance or example of the pure and healthy spirituality invoked in the communications. I received correct, direct and punctual replies to every question asked but one, namely: 'Would I ever have revenge upon my enemies?' To that question I have yet, if ever, to receive a reply.

All present were novices in Spiritualism; as for myself I have persevered in my investigations ever since. In looking through Sir David Brewster's 'Natural Magic' or, as I should call it 'Material Magic,' I can find nothing to explain the phenomena and am at present inclined to agree with the opinions expressed by Spiritualists.—Yours, &c.,

H. H. M'CLUER.

Then and Now: or, On which Side?

SIR,—The 'Daily Telegraph' recently reported an address by the Rev. F. Swainson, in which he vigorously denounced Spiritualism as devilry and trickery, and issued a challenge to Spiritualists to a test séance, in the dark, under conditions to be arranged by himself and other specified individuals, the test séance to be 'followed by a debate on "Is Spiritualism Divine (Biblical) or Satanic (anti-Biblical)? Its divinity or devilry to be proved from the Bible."'

Now, sir, I write in a sincere spirit of reverence as an earnest member of the same Church as the Rev. Swainson, but on reading this challenge I could not help wondering, if the rev. gentleman had been High Priest in the time of Jesus, and the two periods, the first and twentieth centuries, were merged into one, how he would have dealt with the Christian movement, the author of which he now acknowledges as Divine? Would he have issued a challenge to the young man from Galilee to perform his wondrous works of healing the sick and reviving the dead before an audience of sceptics, and under conditions to be arranged by the priest? Or would he have joined those who accused Jesus of being mad, or obsessed by a devil, or of working by the power and under the influence of Beelzebub, the prince of the devils?

I ask in all seriousness—is not the similarity in the reception of Spiritualism by the priests and rulers of the orthodox churches to-day, and the reception of Jesus and his followers by the priests and rulers of their time, a strong argument by analogy that both movements have the same divine origin? For so persecuted they the prophets which were before you' (Matt. v. 12) said the Master himself.—Yours, &c.,

RICHARD A. BUSH.

Atlantis.

SIR,—In October, 1907, when Mr. A. V. Peters paid his short visit to Dublin, which is still recalled with pleasure by many friends, he gave a psychometric reading which should, I think, find a place among the accumulating occult evidences for the existence of the lost continent, Atlantis.

I commissioned a young friend to procure for a test a small piece of stone from the ancient tumulus of Newgrange, on the bank of the Boyne, some thirty miles northwards from Dublin. He got the stone on Saturday, and on Sunday evening his mother placed it, among numerous other articles, on a tray, before Mr. Peters entered the room. Mr. Peters had no possible clue as to the origin of the small chip of stone.

When he took it up in his hand he proceeded to give a description of the present appearance of the country, which, in a general way, was accurate, but contained details beyond verification. Then he got into history, and described conditions and events, agreeing broadly with those said to have taken place around the 'pyramids of the West.' Then he got

back so far that he had great difficulty in interpreting what he apprehended interiorly. The substance of it was, however, that long anterior to its use as a burial-place, the building from which the stone came—and which he accurately outlined—had been used as a place where men of a superior type taught some kind of religion, such as sun worship, to the natives. The feeling which he got from the teachers was that they were *exiles from some place in the West from which they had had to fly on account of some tremendous catastrophe*. They were the possessors of a wisdom far in advance of the people among whom they took refuge, and they desired to pass their wisdom along by educating the natives to the point where they could disclose to them the things that lay behind the sun and moon.

Mr. Peters's reading (and he knew nothing of the locality) appears to be in accordance with theosophical teaching. My own researches in Irish mythology and symbology lead me to the conviction that the occult side will receive a valuable reinforcement when the legendary lore and the ancient monuments of the west and south of Ireland are thoroughly examined and interpreted. I have seen carved stones in ditches, and forming the bases of turf stacks, which, if they could speak to hearing ears, would discover a new world to us.—Yours, &c.,

JAMES H. COUSINS.

35, Strand-road,
Sandymount, Dublin.

Progress on all Planes.

SIR,—On page 551 of 'LIGHT' Mr. A. K. Venning says: 'It is often asserted by those beyond the veil that it is far better for us to progress whilst still incarnated than to do so after discarding the fleshly body. In other words, that the experience learnt on the earth plane is more efficient for our advancement than experience gained on the spiritual planes. What is the explanation of this, if it be true?'

If I take a little water representing spirit and give it body by absorption in a piece of chalk, I can easily impress it with a pencil representing experience, I then have a symbol of body and spirit united, on the earth plane of life. If I distil the water off the chalk, the water, representing the spirit, comes off, bringing with it the experience it gained while it was embodied in the chalk. Now if I try to impress the water, representing the disembodied spirit, with the pencil of experience, I cannot do so until I again embody it. If I then absorb the water in wool, and so have a symbol of the water representing spirit embodied in the soft substance of the spiritual plane of life, and try to impress with experience the water embodied in the wool, I can do so, but it is much more difficult to make a permanent impression than it was when the water was in the hard chalk.

On each plane of life as we ascend to the Divine we are embodied in softer and more ethereal substances, but, I think, it is only on the lower planes of the ascent that a long earth's experience is much to our advantage. Swedenborg said that the universe is in equilibrium, so that in the long run of eternity this matter of experience must come right.—Yours, &c.,

R. G. BENNETT.

33, Devereux-road,
Wandsworth Common, S.W.

Cremation.

SIR,—I was glad to see your reference to 'Cremation' in 'LIGHT' of November 27th. Some years ago my attention was directed to the shocking way in which some burials were carried out—so near the surface of the ground that there was not sufficient earth to absorb the gases emanating from decomposing matter, and prevent them from becoming dangerous to the health of the thousands of persons who reside around the graveyards.

A friend of mine who once lived near an old graveyard on the West side of London told me that, after seasons of very rough weather, coffins, and even portions of human remains, have been seen on the surface. In many cases where churchyards have been placed on high ground the water passes into wells and streams, from which people are supplied for drinking and other purposes, causing epidemics to break out with serious results. But if the valleys had been used, with graves seven feet deep or more, and extra earth heaped over them, the decaying matter would have been so low down that there would be little or no danger. Then the hilly parts could be used for and by the living. Take, for instance, the two beautifully situated graveyards at Highgate: how many thousands of people could have found healthy homes there! —Yours, &c.,

S. JENNENS.

An Appreciation of 'Light.'

SIR,—As I am living in a country town, and do not often come in contact with Spiritualists or, indeed, with many persons of enlightened spiritual views, I look forward to the weekly visit of 'LIGHT' as a veritable oasis in the desert. I need hardly say how great a benefit Spiritualism has been to me, both as regards my spiritual life and in hours when the grave closed over the earthly forms of loved ones. I wish you every success in your service for the good of others, with the compensation that accrues both here and hereafter for work well done.—Yours, &c.,

P. L. CHAMBERS.

NOTTINGHAM SPIRITUAL EVIDENCE SOCIETY.

At the annual meeting of the Nottingham Spiritual Evidence Society on Thursday, November 18th, tea was given to the members, which they appeared to enjoy, after which the balance-sheet was considered. It showed that the society is in a sound financial condition, the balance in hand having increased from £3 6s. 4½d. to £12 5s. 2½d., and an additional sum of £10 has been deposited in the bank. Mr. W. J. Leeder was elected president, in succession to Mr. J. Fraser Hewes, who has held the position since the society was founded in 1890. The vice-presidents are Mr. J. Fraser Hewes and Mr. J. Hyde Bain. Mr. M. T. Gott, 67, Muskham-street, Nottingham, was elected secretary.

Mr. Bain, in a few choice words, moved a vote of thanks to Mr. Hewes for the honourable and fearless way in which he had filled the position of president for so many years. This was seconded, freely supported, and carried unanimously.

Upwards of forty members were present, and from the enthusiasm displayed it would be fair to predict a most successful future for the society.

ALBERT DICK,

Secretary, *pro tem.*

MARYLEBONE SPIRITUALIST ASSOCIATION.—
SOCIAL GATHERING.

A large number of Members, Associates, and friends of the Marylebone Spiritualist Association attended a social meeting in the Palm Saloon at Shearn's Restaurant on Friday, November 26th, at which vocal solos were rendered by Mesdames Brinkley and Hunt and Messrs. Jennings and Tregale, efficiently accompanied by Mr. Matthews, and recitations by Miss E. P. Emery and Mr. Ernest Meads, their able efforts being enthusiastically appreciated. Full advantage was taken of the opportunity afforded for conversation between old and new friends, and much pleasure was expressed at the general excellence of the arrangements, the refreshments being of a high quality and admirably served. Mr. George Spriggs (vice-president) genially conducted the proceedings, and the workers of the Association were much gratified with the results. All friends were hoping to see Mr. W. T. Cooper, the esteemed president, after his severe illness, and although disappointed, they were heartily thankful when a letter was read from him stating that ere long he hoped to be amongst them again.

A cordial vote of thanks to the artistes for their gratuitous and efficient services was fittingly responded to by Mr. Meads. Meetings such as this tend to bring Spiritualists in closer union with each other—a result which must be of inestimable service to the cause at large.—DOUGLAS NEAL.

USEFUL STAR GUIDES.—Those interested in watching the changes of the stars through the seasons, recognising them by their names and identifying the planets in their courses, will find assistance from an ingenious, useful, and yet cheap little 'Star Calendar,' published at 'Knowledge' office, 27, Chancery-lane, W.C., at the price of one shilling. It consists of two square cards, one of which turns round on the other so as to set the circular star-map, which is printed upon it, to any desired season. Thus when 'Winter' is brought to the bottom, the aspect of the stars at that season is presented at a glance. An explanation that this represents the position at midnight about the middle of December, 10 p.m. in the middle of January, and so on, would have increased the value of the instrument. A set of monthly star-charts is also given in 'The Stars from Year to Year,' issued at 1s., by the same publishers, and, like the calendar and a large sheet star almanac (3d.), arranged by Mrs. H. Periam Hawkins. In the most recent edition special attention is given to the expected welcome stranger, Halley's Comet, and the wonders of astronomy are presented in a fascinating manner.

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.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms.*—On Sunday last Dr. A. R. Deane gave an address. Miss Pankhurst sang. Mr. George Spriggs presided.—*Percy Hall.*—On November 29th Miss Florence Morse gave excellent clairvoyant descriptions. Sunday next, see advt.

SPIRITUAL MISSION: 22, *Prince's-street, Oxford-street, W.*—On Sunday evening last Mr. E. W. Wallis delivered a fine inspirational address on 'Spiritualism: Is it Condemned by the Bible?' Mr. Basham finely rendered solos.—67, *George-street, Baker-street, W.*—On Sunday morning last Mr. E. W. Wallis gave a beautiful address on 'The Essentials of Spiritual Religion.' Sunday next, see advt.—A. H. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday evening last Mr. T. O. Todd spoke on 'The Land of Freedom.' Sunday next, at 11.30 a.m., Mr. Wrench; at 7 p.m., Mr. and Mrs. Smith, address and clairvoyant descriptions.

BRIXTON.—CARLTON HALL, TUNSTALL-ROAD.—On Sunday last Miss V. Burton gave a fine address on 'The Light in the Soul.' Trio by Mrs. Hutchins and Misses Mabel and Violet Parmiter. Sunday next, Mrs. Harvey, auric readings.—A. B.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last, after some remarks by Mr. J. A. Wilkins, Mrs. Imison gave excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Roberts, address; Mr. Roberts, clairvoyant descriptions.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. H. Boddington gave an address on 'Spiritualism: Facts v. Theories.' Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Symons. The Thursday public séance is discontinued.—H. B.

KINGSTON-ON-THAMES.—24, MARKET PLACE.—On Sunday last Mr. J. Osborne spoke on 'Where are the Dead?' and gave psychometric delineations. Mrs. Girling gave healing treatment. Sunday next, at 7 p.m., Mr. Percy Smythe, address.—T. C. W.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Wesley Adams spoke, and Mrs. Wesley Adams gave clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Abbott, address. Monday, 7, ladies' circle. Thursday, 8.15, public circles.—W. Y.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Horace Leaf gave an address on 'Thought Forms,' with illustrations, and clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. D. J. Davis, address.—C. C.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. Abrahall opened a discussion on 'Toleration.' In the evening Mr. Harold Carpenter gave an interesting address and answered questions. Sunday next, Mr. J. Blackburn on 'Bible Spiritualism.' 19th, Mr. J. Abrahall will reply to Mr. Swainson.—S. B.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Miss Florence Fogwill gave an interesting address on 'Spirit Phenomena versus Subjective Mind Phantoms' and ably answered questions. Mr. Geo. F. Tilby presided. Sunday next, Mrs. E. Neville, address and psychometry.—W. H. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long spoke on 'The Power of Will.' In the evening Mrs. Beaurepaire's clairvoyant descriptions were nearly all recognised. Sunday next, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. Boddington gave excellent addresses and clairvoyant descriptions. Sunday next, Mrs. M. H. Wallis. Mondays, at 8, Wednesdays, at 3, clairvoyant descriptions. Thursdays, at 8, public circle. 16th and 17th, at 3 p.m., sale of work.—A. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mrs. Webster gave an address and clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. J. Kelland. Thursday, 7.45, Mrs. Atkins. On Wednesdays and Fridays, at 8, members' circles.—J. J. L.

PECKHAM.—LAUSANNE HALL.—On Sunday last Mr. G. R. Symons gave an inspiring address on 'Light.' On the 2nd Miss Florence Morse's address and clairvoyant descriptions were greatly appreciated. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. H. Boddington. Thursday, Mr. H. Beach on 'The Social Gospel of Bellamy.' 19th, experience meeting. 23rd, no meeting.—C. J. W.